

The
Book of
Matthaeu



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Introduction to the Book of Matthew

Authorship and Date The Gospel of Matthew is traditionally attributed to Matthew, also known as Levi, who was a tax collector and one of Jesus' twelve apostles. This attribution has been supported by early church tradition, with references from figures such as Papias and Eusebius linking the text to Matthew. Scholars generally agree that the Gospel was likely written in the late 50s or early 60s A.D., although some suggest it could have been composed as late as 80-90 A.D. The precise date remains debated among scholars, but the consensus leans towards a timeframe that allows for Matthew's access to earlier sources, including the Gospel of Mark.

Intended Audience Matthew's Gospel appears to be primarily directed toward a Jewish audience. This is evident through his frequent references to Old Testament prophecies and his emphasis on Jesus as the fulfillment of these prophecies. The genealogy presented at the beginning of the book traces Jesus' lineage back to Abraham and David, underscoring His rightful place within Jewish tradition. Additionally, Matthew uses phrases like "kingdom of heaven," which resonate more with Jewish sensibilities than with Gentile audiences.

Purpose and Themes The overarching purpose of Matthew's Gospel is to demonstrate that Jesus is indeed the Messiah—the long-awaited King who fulfills God's promises made throughout the Old Testament. Key themes include:

1. **Jesus as Fulfillment of Prophecy:** Matthew frequently cites Old Testament scriptures to show how events in Jesus' life fulfill these ancient predictions.
2. **The Kingdom of Heaven:** Central to Jesus' teachings in this Gospel is the concept of God's kingdom being established on earth through Him.
3. **Discipleship:** The call to follow Jesus and live according to His teachings is emphasized throughout, particularly in sections like the Sermon on the Mount (chapters 5-7).
4. **Conflict with Religious Leaders:** Throughout his narrative, Matthew highlights tensions between Jesus and various religious authorities, illustrating their rejection of Him.

Structure Matthew's Gospel can be divided into several distinct sections:

- **Prologue (1:1–2:23):** This section includes Jesus' genealogy and birth narrative.
- **Ministry Introduction (3:1–4:25):** John the Baptist prepares the way for Jesus' ministry.
- **Teachings (5:1–7:29):** The Sermon on the Mount provides foundational teachings for discipleship.
- **Miracles and Ministry (8:1–10:42):** Accounts of miracles performed by Jesus demonstrate His authority.
- **Parables (13:1–53):** A collection of parables reveals truths about God's kingdom.
- **Passion Narrative (26:1–27:66):** This section details Jesus' arrest, trial, crucifixion, and burial.
- **Resurrection and Commissioning (28:1–20):** The concluding chapter recounts Jesus' resurrection and His Great Commission to His disciples.

Significance The significance of Matthew lies not only in its theological assertions but also in its literary structure that invites readers into a deeper understanding of who Jesus is—both as a historical figure rooted in Jewish tradition and as a divine savior whose message transcends cultural boundaries. By presenting a comprehensive account that intertwines narrative with teaching, Matthew effectively communicates essential truths about faith, morality, and community within God's kingdom.

In summary, the Book of Matthew serves as an essential text for understanding Christian beliefs regarding Jesus Christ's identity as Messiah while providing insights into early Christian communities grappling with their faith amidst diverse cultural influences.

Chapter 1:

Matthew 1:1

Verse: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Commentary: This opening verse sets the stage for the genealogy of Jesus Christ, emphasizing His significant lineage. By identifying Jesus as the son of David and the son of Abraham, Matthew connects Jesus to two pivotal figures in Jewish history. David represents the royal lineage, fulfilling the prophecy that the Messiah would come from David's line. Abraham signifies the covenantal promise, highlighting Jesus as the fulfillment of God's promise to bless all nations through Abraham's descendants.

Matthew 1:2

Verse: "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;"

Commentary: This verse begins the detailed genealogy, starting with Abraham, the patriarch of the Jewish people. It traces the lineage through Isaac, the child of promise, and Jacob, who fathered the twelve tribes of Israel. Mentioning Judah (Judas) and his brothers underscores the tribal origins and the importance of Judah's line, from which the Messiah was prophesied to come.

Matthew 1:3

Verse: "And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram;"

Commentary: The genealogy continues with Judah's descendants, Phares and Zara, born of Tamar. This inclusion of Tamar, who played a unique role in biblical history, highlights God's grace and the inclusion of individuals with complex stories in Jesus' lineage. It shows that God's plan can work through unconventional and unexpected circumstances.

Matthew 1:4

Verse: "And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;"

Commentary: This verse continues the lineage through generations that were part of Israel's history. Each name represents a link in the chain that leads to the birth of Jesus, showing the continuity of God's plan through various periods and people.

Matthew 1:5

Verse: “And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;”

Commentary: Rahab and Ruth, both Gentile women, are included in Jesus’ genealogy. Rahab, a Canaanite, and Ruth, a Moabite, demonstrate the inclusivity of God’s salvation plan. Their stories of faith and redemption highlight that God’s grace extends beyond ethnic boundaries, preparing the way for the universal message of the Gospel.

Matthew 1:6

Verse: “And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;”

Commentary: This verse emphasizes Jesus’ royal lineage through David and Solomon. The mention of Bathsheba (referred to as “her that had been the wife of Urias”) underscores the complexities and moral failures in the lineage, yet God’s purposes prevail. David’s kingship and Solomon’s wisdom are significant markers in the history leading to Jesus.

Matthew 1:7-11

Verses: “And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;”

Commentary: These verses trace the lineage through the kings of Judah, from Solomon to Jeconiah. This period includes both faithful and unfaithful kings, showing the ups and downs of Israel’s history. Despite the exile to Babylon, God’s promises remain intact, and the lineage continues, demonstrating His faithfulness and sovereignty.

Matthew 1:12-16

Verses: “And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”

Commentary: This section covers the post-exilic period, tracing the lineage from the Babylonian exile to Joseph, the husband of Mary. It shows the continuity of God’s plan through generations, leading to the birth of Jesus. Joseph’s role as the legal father of Jesus places Him within this significant lineage, fulfilling the prophecies about the Messiah’s descent.

Matthew 1:17

Verse: “So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”

Commentary: This verse summarizes the genealogy, emphasizing the structured and purposeful nature of God’s plan through history. The repetition of fourteen generations highlights the divine order and fulfillment of prophecy, showing that Jesus’ birth was part of a meticulously planned divine timeline.

Matthew 1:18

Verse: “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.”

Commentary: This verse introduces the miraculous conception of Jesus, highlighting the divine nature of His birth through the Holy Spirit. It sets the stage for the narrative of Jesus’ birth, emphasizing that His conception was a supernatural event, fulfilling the prophecy of a virgin birth.

Matthew 1:19

Verse: “Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.”

Commentary: Joseph’s righteousness and compassion are shown here. He plans to handle the situation discreetly to protect Mary, demonstrating his character and adherence to the law. His decision to act privately reflects his desire to avoid public shame for Mary, showing his kindness and integrity.

Matthew 1:20

Verse: “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.”

Commentary: An angel reassures Joseph, revealing the divine nature of Mary’s pregnancy and encouraging him to proceed with their marriage. This divine intervention underscores the importance of Jesus’ birth and Joseph’s role in God’s plan. The angel’s message confirms that Mary’s child is conceived by the Holy Spirit, fulfilling the prophecy.

Matthew 1:21

Verse: “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”

Commentary: The angel announces the name and mission of Jesus, emphasizing His role as the Savior. The name “Jesus” means “The Lord saves,” highlighting His purpose to save people from their sins. This verse encapsulates the core of Jesus’ mission and the essence of the Gospel message.

Matthew 1:22-23

Verses: “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

Commentary: These verses highlight the fulfillment of Isaiah’s prophecy about the virgin birth, underscoring the divine plan and the identity of Jesus as “Emmanuel,” meaning “God with us.” This fulfillment of prophecy confirms Jesus’ divine nature and His role as the Messiah, bringing God’s presence to humanity.

Matthew 1:24

Verse: “Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:”

Commentary: Joseph’s obedience to the angel’s message demonstrates his faith and trust in God’s plan. He takes Mary as his wife, following divine guidance. This act of obedience shows Joseph’s commitment to God’s will and his role in the unfolding of the divine plan.

Matthew 1:25

Verse: “And knew her not till she had brought forth her firstborn son: and he called his name JESUS.”

Commentary: This verse confirms the virgin birth and Joseph’s role in naming Jesus, fulfilling the angel’s instructions. It emphasizes the purity and divine nature of Jesus’ birth, as Joseph refrains from marital relations with Mary until after Jesus is born. Naming Him Jesus signifies the fulfillment of the angel’s message and the beginning of His mission to save humanity.

Chapter 2:

Matthew 2:1

Verse: “Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,”

Commentary: This verse sets the scene for the events following Jesus’ birth. Bethlehem, a small town in Judea, is highlighted as the birthplace of Jesus, fulfilling the prophecy of Micah 5:2. The mention of Herod the king situates the narrative in a historical context, during the reign of a ruler known for his paranoia and cruelty. The arrival of wise men from the east, likely astrologers or scholars, signifies the recognition of Jesus’ significance beyond Jewish borders. Their journey to Jerusalem indicates their search for the newborn King of the Jews, guided by a celestial sign.

Matthew 2:2

Verse: “Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

Commentary: The wise men’s inquiry in Jerusalem reveals their purpose: to find and worship the newborn King of the Jews. Their reference to “his star” suggests they interpreted a celestial event as a sign of the Messiah’s birth. This star, seen in the east, guided them on their journey. Their quest underscores the recognition of Jesus’ kingship and the fulfillment of prophecies, highlighting the universal significance of His birth.

Matthew 2:3

Verse: “When Herod the king had heard these things, he was troubled, and all Jerusalem with him.”

Commentary: Herod’s reaction to the wise men’s inquiry is one of alarm and disturbance. Known for his ruthless hold on power, Herod perceives the birth of a new “King of the Jews” as a direct threat to his throne. The phrase “all Jerusalem with him” indicates that Herod’s anxiety spread to the city’s inhabitants, possibly due to fear of Herod’s unpredictable and violent responses to perceived threats.

Matthew 2:4

Verse: “And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.”

Commentary: Herod’s response to the wise men’s question is to consult the Jewish religious leaders. By gathering the chief priests and scribes, Herod seeks authoritative knowledge on the prophesied birthplace of the Messiah. This action underscores Herod’s cunning and his use of religious scholars to locate a potential rival.

Matthew 2:5

Verse: “And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,”

Commentary: The religious leaders respond by citing the prophecy from Micah 5:2, which foretells that the Messiah would be born in Bethlehem of Judea. This confirmation aligns with the wise men’s journey and highlights the fulfillment of Old Testament prophecy, reinforcing the divine plan and the significance of Jesus’ birthplace.

Matthew 2:6

Verse: “And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.”

Commentary: This verse quotes the prophecy from Micah 5:2, emphasizing Bethlehem’s importance despite its small size. The prophecy foretells that a ruler, the Messiah, would emerge from Bethlehem to lead Israel. This reinforces the divine selection of Bethlehem as the birthplace of Jesus and underscores His role as the promised leader and shepherd of God’s people.

Matthew 2:7

Verse: “Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.”

Commentary: Herod’s secret meeting with the wise men reveals his deceptive nature. By inquiring about the exact time the star appeared, Herod aims to determine the age of the child, under the guise of wanting to worship Him. This information would later be used in his attempt to eliminate the perceived threat to his throne.

Matthew 2:8

Verse: “And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.”

Commentary: Herod instructs the wise men to search for the child in Bethlehem, pretending that he too wishes to worship Him. This deceitful directive masks Herod’s true intention to locate and kill the child. Herod’s manipulation of the wise men highlights his cunning and the lengths he will go to protect his power.

Matthew 2:9

Verse: “When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.”

Commentary: The wise men continue their journey, guided once again by the star. This miraculous guidance leads them directly to the location of the young child, demonstrating divine intervention. The star’s movement and its stopping over the place where Jesus was signify God’s active role in revealing His Son to the world.

Matthew 2:10

Verse: “When they saw the star, they rejoiced with exceeding great joy.”

Commentary: The wise men’s reaction to seeing the star is one of overwhelming joy. Their journey, marked by faith and perseverance, culminates in the fulfillment of their quest. This joy reflects their recognition of the significance of the event and their anticipation of meeting the newborn King.

Matthew 2:11

Verse: “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”

Commentary: Upon finding Jesus, the wise men worship Him, acknowledging His kingship and divinity. Their gifts of gold, frankincense, and myrrh are symbolic: gold represents royalty, frankincense signifies divinity, and myrrh prefigures His suffering and death. This act of worship and the presentation of gifts highlight the recognition of Jesus’ unique identity and mission.

Matthew 2:12

Verse: “And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.”

Commentary: God intervenes by warning the wise men in a dream not to return to Herod. This divine warning protects Jesus from Herod’s malicious intentions. The wise men’s obedience to the dream and their decision to return home by another route demonstrate their faith and the fulfillment of God’s protective plan.

Matthew 2:13

Verse: “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.”

Commentary: An angel appears to Joseph in a dream, instructing him to flee to Egypt with Mary and Jesus. This urgent message reveals Herod’s imminent threat and God’s provision for their safety. Egypt, a place of refuge, symbolizes God’s protection and the fulfillment of Hosea 11:1, “Out of Egypt have I called my son.”

Matthew 2:14

Verse: “When he arose, he took the young child and his mother by night, and departed into Egypt:”

Commentary: Joseph’s immediate obedience to the angel’s command demonstrates his faith and dedication to protecting Jesus. Departing by night underscores the urgency and secrecy of their escape. This act of fleeing to Egypt fulfills the prophecy and ensures Jesus’ safety from Herod’s wrath.

Matthew 2:15

Verse: “And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”

Commentary: The family’s stay in Egypt continues until Herod’s death, fulfilling the prophecy from Hosea 11:1. This verse highlights the divine orchestration of events and the fulfillment of Scripture, reinforcing Jesus’ identity as God’s Son and the Messiah.

Matthew 2:16

Verse: “Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.”

Commentary: Herod’s fury at being outwitted by the wise men leads to a horrific act of violence. His order to kill all male children in Bethlehem and its vicinity, aged two and under, reflects his ruthless determination to eliminate any threat to his throne. This massacre, known as the Slaughter of the Innocents, fulfills the prophecy of Rachel weeping for her children (Jeremiah 31:15).

Matthew 2:17

Verse: “Then was fulfilled that which was spoken by Jeremy the prophet, saying,”

Commentary: This verse introduces the fulfillment of another prophecy, linking the events in Bethlehem to the words of the prophet Jeremiah. It underscores the continuity of God’s plan and the prophetic nature of the Scriptures.

Matthew 2:18

Verse: “In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.”

Commentary: This verse quotes Jeremiah 31:15, depicting the sorrow and mourning in Bethlehem as a result of Herod’s massacre. Rachel, representing the mothers of Israel, weeps for her lost children, symbolizing the deep grief and loss experienced by the families affected by Herod’s brutal decree. This fulfillment of prophecy underscores the tragic consequences of Herod’s actions and the suffering endured by the innocent.

Matthew 2:19

Verse: “But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,”

Commentary: After Herod’s death, an angel appears to Joseph in a dream, signaling that it is safe to return to Israel. This divine communication reassures Joseph and guides the next steps for the Holy Family, demonstrating God’s continued protection and guidance.

Matthew 2:20

Verse: “Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life.”

Commentary: The angel instructs Joseph to return to Israel, as those who sought to kill Jesus are now dead. This message confirms the end of the immediate threat and marks the beginning of a new chapter in Jesus’ early life. Joseph’s obedience to this command reflects his ongoing faith and trust in God’s plan.

Matthew 2:21

Verse: “And he arose, and took the young child and his mother, and came into the land of Israel.”

Commentary: Joseph promptly obeys the angel’s command, taking Mary and Jesus back to Israel. This return journey signifies the fulfillment of God’s plan and the continuation of Jesus’ mission. Joseph’s actions demonstrate his role as a protector and provider for his family.

Matthew 2:22

Verse: “But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:”

Commentary: Upon learning that Archelaus, Herod’s son, is ruling in Judea, Joseph fears for their safety. Archelaus was known for his cruelty, similar to his father. Warned by God in another dream, Joseph decides to settle in Galilee instead, demonstrating his prudence and responsiveness to divine guidance.

Matthew 2:23

Verse: “And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”

Commentary: Joseph’s decision to settle in Nazareth fulfills another prophecy, indicating that Jesus would be called a Nazarene. This designation connects Jesus to a humble and seemingly insignificant town, reflecting the unexpected and humble circumstances of His life and ministry. The fulfillment of this prophecy underscores the divine orchestration of events and Jesus’ role as the Messiah.

Chapter 3:

Matthew 3:1

Verse: “In those days came John the Baptist, preaching in the wilderness of Judaea,”

Commentary: John the Baptist emerges as a significant prophetic figure, preaching in the wilderness of Judea. His appearance marks the beginning of a new era in God’s redemptive plan. The wilderness setting symbolizes a place of spiritual renewal and preparation, echoing the experiences of Israel in the desert. John’s role as a forerunner to the Messiah is crucial, as he calls people to repentance and readiness for the coming kingdom.

Matthew 3:2

Verse: “And saying, Repent ye: for the kingdom of heaven is at hand.”

Commentary: John’s central message is one of repentance, urging people to turn away from their sins and prepare for the imminent arrival of the kingdom of heaven. This call to repentance is not merely about feeling remorse but involves a complete transformation of heart and behavior. The urgency in John’s message reflects the nearness of God’s kingdom, emphasizing the need for immediate and sincere change.

Matthew 3:3

Verse: “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.”

Commentary: Matthew identifies John the Baptist as the fulfillment of Isaiah's prophecy (Isaiah 40:3). John is the "voice of one crying in the wilderness," tasked with preparing the way for the Lord. His mission is to make the paths straight, symbolizing the removal of obstacles and the call for moral and spiritual alignment with God's will. This prophetic connection underscores John's divine appointment and the significance of his ministry.

Matthew 3:4

Verse: "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."

Commentary: John's appearance and lifestyle are reminiscent of the prophet Elijah, known for his austere and ascetic ways. His clothing of camel's hair and leather belt, along with his diet of locusts and wild honey, reflect a life of simplicity and dependence on God. This austere lifestyle reinforces his prophetic role and his message of repentance, calling people to a similar dedication and focus on spiritual matters.

Matthew 3:5

Verse: "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,"

Commentary: John's ministry attracts widespread attention, drawing people from Jerusalem, Judea, and the surrounding regions. The large crowds coming to hear him and be baptized indicate a deep spiritual hunger and a recognition of the need for repentance. This response highlights the impact of John's message and the anticipation of the coming Messiah.

Matthew 3:6

Verse: "And were baptized of him in Jordan, confessing their sins."

Commentary: Those who came to John were baptized in the Jordan River as a public act of repentance and confession of sins. This baptism symbolizes purification and a commitment to a new way of life. The act of confessing sins openly demonstrates the sincerity of their repentance and their desire to align themselves with God's will in preparation for the coming kingdom.

Matthew 3:7

Verse: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?"

Commentary: John confronts the Pharisees and Sadducees, religious leaders known for their strict adherence to the law and their influential positions. By calling them a "generation of vipers," John exposes their hypocrisy and warns them of the impending judgment. His harsh rebuke underscores the need for genuine repentance, not just outward religious observance, and challenges their complacency and self-righteousness.

Matthew 3:8

Verse: “Bring forth therefore fruits meet for repentance:”

Commentary: John emphasizes that true repentance must be evidenced by tangible actions, or “fruits.” This means that a genuine change of heart should result in a corresponding change in behavior. John’s call for fruits worthy of repentance challenges individuals to demonstrate their commitment to God through righteous living and ethical conduct.

Matthew 3:9

Verse: “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.”

Commentary: John warns against relying on ancestral heritage for righteousness. The Jews prided themselves on being descendants of Abraham, but John asserts that this lineage alone is insufficient for salvation. He emphasizes God’s power to raise up true children of Abraham from even the stones, highlighting that genuine faith and repentance are what matter to God, not merely physical descent.

Matthew 3:10

Verse: “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.”

Commentary: John uses the metaphor of an axe at the root of the trees to illustrate the urgency and seriousness of his message. Trees that do not produce good fruit represent individuals who fail to live righteously. The impending judgment is depicted as the cutting down and burning of unfruitful trees, signifying the consequences of failing to repent and bear good fruit.

Matthew 3:11

Verse: “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:”

Commentary: John contrasts his baptism with water to the greater baptism that Jesus will bring. While John’s baptism symbolizes repentance, Jesus’ baptism with the Holy Spirit and fire signifies a deeper, transformative work. The Holy Spirit represents empowerment and purification, while fire symbolizes judgment and refinement. John’s humility in acknowledging his unworthiness to carry Jesus’ shoes highlights the superiority of Jesus’ ministry.

Matthew 3:12

Verse: “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

Commentary: John uses the imagery of a winnowing fan to describe Jesus’ role in judgment. The winnowing process separates the wheat from the chaff, symbolizing the separation of the righteous from the wicked. The wheat, representing the righteous, will be gathered into the barn (God’s

kingdom), while the chaff, representing the wicked, will be burned with unquenchable fire. This vivid imagery underscores the finality and seriousness of the coming judgment.

Matthew 3:13

Verse: “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.”

Commentary: Jesus’ arrival at the Jordan River to be baptized by John marks a significant moment in His ministry. Despite being sinless, Jesus submits to baptism to identify with humanity and to fulfill all righteousness. His baptism signifies the beginning of His public ministry and His commitment to God’s redemptive plan.

Matthew 3:14

Verse: “But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?”

Commentary: John initially resists baptizing Jesus, recognizing Jesus’ sinlessness and his own need for Jesus’ baptism. John’s humility and awareness of Jesus’ superiority highlight the extraordinary nature of Jesus’ request. This interaction underscores the unique role of Jesus and the significance of His baptism.

Matthew 3:15

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

Commentary: Jesus reassures John, explaining that His baptism is necessary to fulfill all righteousness. This act of obedience aligns with God’s will and sets an example for others. By submitting to baptism, Jesus identifies with humanity and demonstrates His commitment to God’s redemptive plan. John’s compliance reflects his recognition of Jesus’ authority and the importance of this moment.

Matthew 3:16

Verse: “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:”

Commentary: As Jesus emerges from the water, a divine manifestation occurs. The heavens open, and the Spirit of God descends like a dove, resting on Jesus. This event signifies the anointing of Jesus by the Holy Spirit, marking the beginning of His public ministry. The dove symbolizes peace, purity, and the presence of the Holy Spirit, affirming Jesus’ divine mission.

Matthew 3:17

Verse: “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

Commentary: A voice from heaven, identified as God the Father, declares Jesus as His beloved Son, expressing divine approval and pleasure. This affirmation confirms Jesus’ identity and mission, establishing His authority and the divine endorsement of His ministry. The Trinitarian presence—

Father, Son, and Holy Spirit—at Jesus’ baptism underscores the significance of this event in the unfolding of God’s redemptive plan.

Chapter 4:

Matthew 4:1

Verse: “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.”

Commentary: After His baptism, Jesus is led by the Holy Spirit into the wilderness, signifying a period of preparation and testing. This setting, reminiscent of Israel’s time in the desert, highlights the spiritual significance of isolation and dependence on God. The purpose of this journey is to face temptation directly from the devil, underscoring Jesus’ role as the second Adam who would overcome where the first Adam failed.

Matthew 4:2

Verse: “And when he had fasted forty days and forty nights, he was afterward an hungred.”

Commentary: Jesus’ forty-day fast mirrors the experiences of Moses and Elijah, symbolizing a period of intense spiritual discipline and communion with God. The physical hunger that follows emphasizes His humanity and vulnerability, setting the stage for the devil’s temptations. This period of fasting also signifies purification and preparation for His public ministry.

Matthew 4:3

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

Commentary: The devil’s first temptation targets Jesus’ physical hunger, challenging Him to use His divine power to satisfy His needs. By questioning Jesus’ identity as the Son of God, the devil attempts to provoke doubt and self-reliance. This temptation underscores the struggle between physical desires and spiritual obedience.

Matthew 4:4

Verse: “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.”

Commentary: Jesus responds with Scripture, quoting Deuteronomy 8:3, emphasizing the importance of spiritual nourishment over physical sustenance. His reply highlights the necessity of relying on God’s word and trusting in His provision. This response demonstrates Jesus’ commitment to obedience and His rejection of the devil’s challenge.

Matthew 4:5

Verse: “Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,”

Commentary: The devil’s second temptation involves taking Jesus to the highest point of the temple in Jerusalem. This setting is significant as the temple represents God’s presence and the center of Jewish worship. The devil’s choice of location aims to exploit religious symbolism and challenge Jesus’ trust in God’s protection.

Matthew 4:6

Verse: “And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”

Commentary: The devil quotes Psalm 91:11-12, attempting to manipulate Scripture to tempt Jesus into testing God’s protection. This temptation challenges Jesus to prove His divine sonship by performing a miraculous act. The misuse of Scripture by the devil highlights the importance of understanding and applying God’s word correctly.

Matthew 4:7

Verse: “Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.”

Commentary: Jesus counters the devil’s misuse of Scripture by quoting Deuteronomy 6:16, which warns against testing God. His response emphasizes the importance of faith and trust in God’s plan without demanding miraculous signs. This reply underscores Jesus’ commitment to obedience and reverence for God.

Matthew 4:8

Verse: “Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;”

Commentary: The devil’s third temptation involves showing Jesus all the kingdoms of the world from a high vantage point. This temptation appeals to the desire for power and glory, offering Jesus a shortcut to ruling the world without the suffering of the cross. The high mountain symbolizes the allure of worldly power and the devil’s attempt to divert Jesus from His mission.

Matthew 4:9

Verse: “And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.”

Commentary: The devil offers Jesus all the kingdoms of the world in exchange for worship. This temptation directly challenges Jesus’ loyalty to God and His mission to establish God’s kingdom. The offer of worldly power in return for worship reveals the devil’s ultimate goal of usurping God’s authority.

Matthew 4:10

Verse: “Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

Commentary: Jesus firmly rejects the devil’s offer, quoting Deuteronomy 6:13, which commands exclusive worship and service to God. His response reaffirms His commitment to God’s sovereignty and His rejection of any compromise with evil. This decisive rebuke demonstrates Jesus’ authority over Satan and His unwavering devotion to God.

Matthew 4:11

Verse: “Then the devil leaveth him, and, behold, angels came and ministered unto him.”

Commentary: After Jesus’ steadfast resistance, the devil departs, and angels come to minister to Him. This divine intervention provides physical and spiritual sustenance, affirming God’s approval and support. The presence of angels highlights the victory of Jesus over temptation and His readiness to begin His public ministry.

Matthew 4:12

Verse: “Now when Jesus had heard that John was cast into prison, he departed into Galilee;”

Commentary: Upon hearing of John the Baptist’s imprisonment, Jesus moves to Galilee. This transition marks the beginning of His public ministry in a region known for its diverse population and strategic location. Jesus’ departure to Galilee fulfills prophecy and signifies a shift in His ministry focus.

Matthew 4:13

Verse: “And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim:”

Commentary: Jesus settles in Capernaum, a significant town on the Sea of Galilee, located in the regions of Zebulun and Naphtali. This move fulfills Isaiah’s prophecy (Isaiah 9:1-2) and positions Jesus in a bustling area where He can reach a broad audience. Capernaum becomes a central base for His ministry activities.

Matthew 4:14

Verse: “That it might be fulfilled which was spoken by Esaias the prophet, saying,”

Commentary: This verse introduces the fulfillment of Isaiah’s prophecy, emphasizing the divine orchestration of events in Jesus’ life. Matthew frequently highlights how Jesus’ actions and movements fulfill Old Testament prophecies, reinforcing His identity as the promised Messiah.

Matthew 4:15

Verse: “The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;”

Commentary: Isaiah’s prophecy specifically mentions the regions of Zebulun and Naphtali, areas that had experienced great hardship and darkness. By ministering in these regions, Jesus brings light and hope, fulfilling the prophecy and extending His message to both Jews and Gentiles. This highlights the inclusive nature of His ministry.

Matthew 4:16

Verse: “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”

Commentary: This verse continues Isaiah’s prophecy, describing the transformative impact of Jesus’ ministry. The “great light” symbolizes Jesus’ teachings and miracles, which bring spiritual illumination and hope to those living in darkness and despair. His presence signifies the dawn of a new era of salvation and divine revelation.

Matthew 4:17

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

Commentary: Jesus begins His public ministry with a call to repentance, echoing John the Baptist’s message. The proclamation of the kingdom of heaven being at hand signifies the imminent arrival of God’s reign through Jesus. This call to repentance emphasizes the need for a radical transformation of heart and life in response to God’s approaching kingdom.

Matthew 4:18

Verse: “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.”

Commentary: As Jesus walks by the Sea of Galilee, He encounters Simon Peter and his brother Andrew, who are fishermen. Their occupation symbolizes hard work and perseverance, qualities that will be essential in their new roles as disciples. Jesus’ choice of ordinary fishermen highlights His ability to transform and use everyday people for extraordinary purposes.

Matthew 4:19

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

Commentary: Jesus calls Peter and Andrew to follow Him, promising to transform them into “fishers of men.” This metaphor signifies their new mission to gather people into God’s kingdom. Jesus’ invitation requires immediate and total commitment, reflecting the radical nature of discipleship.

Matthew 4:20

Verse: “And they straightway left their nets, and followed him.”

Commentary: Peter and Andrew’s immediate response to Jesus’ call demonstrates their faith and willingness to leave everything behind. Their decision to abandon their livelihood and follow Jesus exemplifies the cost of discipleship and the priority of God’s call over all other commitments.

Matthew 4:21 (continued)

Verse: “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.”

Commentary: Continuing His walk by the Sea of Galilee, Jesus encounters James and John, the sons of Zebedee, who are also fishermen. They are busy mending their nets, indicating their dedication to their work. Jesus calls them to follow Him, extending His invitation to join His mission. This call signifies the inclusivity of Jesus’ ministry, reaching out to individuals from various backgrounds.

Matthew 4:22

Verse: “And they immediately left the ship and their father, and followed him.”

Commentary: James and John respond to Jesus’ call with immediate obedience, leaving their boat and their father behind. This act of leaving their family and livelihood underscores the total commitment required to follow Jesus. Their willingness to abandon everything for the sake of discipleship highlights the transformative power of Jesus’ call.

Matthew 4:23

Verse: “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.”

Commentary: Jesus begins His public ministry by traveling throughout Galilee, teaching in synagogues, preaching the gospel of the kingdom, and healing various diseases. His ministry encompasses both spiritual and physical restoration, demonstrating the comprehensive nature of God’s kingdom. Jesus’ actions fulfill prophetic expectations and reveal His authority and compassion.

Matthew 4:24

Verse: “And his fame went throughout all Syria: and they 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.”

Commentary: Jesus’ reputation spreads beyond Galilee to Syria, drawing people from far and wide. The sick, demon-possessed, mentally ill, and paralyzed are brought to Him, and He heals them all. These miraculous healings attest to Jesus’ divine power and compassion, attracting large crowds and establishing His authority as the Messiah.

Matthew 4:25

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

Commentary: Jesus’ ministry attracts great multitudes from various regions, including Galilee, Decapolis, Jerusalem, Judea, and beyond the Jordan. This widespread following indicates the profound impact of His teachings and miracles. The diverse backgrounds of the people reflect the universal appeal of Jesus’ message and the inclusive nature of His ministry.

Chapter 5:

Matthew 5:1

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

Commentary: Jesus, noticing the large crowds following Him, ascends a mountain to teach. This setting is significant as mountains often symbolize a place of divine revelation. By sitting down, Jesus adopts the traditional posture of a rabbi, ready to impart wisdom. His disciples gather around Him, indicating that this teaching, known as the Sermon on the Mount, is directed primarily at His followers, though the multitudes are also present to listen.

Matthew 5:2

Verse: “And he opened his mouth, and taught them, saying,”

Commentary: Jesus begins His discourse, signaling the importance of the teachings that follow. The phrase “opened his mouth” emphasizes the solemnity and authority with which He speaks. This introduction sets the stage for the profound and transformative teachings that constitute the Sermon on the Mount.

Matthew 5:3

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

Commentary: Jesus starts with the Beatitudes, pronouncing blessings on those who exhibit certain spiritual qualities. The “poor in spirit” refers to those who recognize their spiritual need and dependence on God. Their humility and acknowledgment of their need for God’s grace grant them the promise of the kingdom of heaven, highlighting the value of spiritual poverty over worldly wealth.

Matthew 5:4

Verse: “Blessed are they that mourn: for they shall be comforted.”

Commentary: This beatitude addresses those who mourn, whether due to personal loss, sin, or the brokenness of the world. Jesus promises divine comfort to those who grieve, assuring them that their

sorrow will be met with God's compassion and consolation. This blessing underscores the hope and healing available through God's presence.

Matthew 5:5

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

Commentary: The meek, characterized by gentleness and humility, are promised the inheritance of the earth. This beatitude contrasts worldly power and aggression with the quiet strength of meekness. Jesus teaches that true strength lies in humility and that such individuals will ultimately receive God's blessings and inheritance.

Matthew 5:6

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

Commentary: Those who earnestly seek righteousness, desiring to live in accordance with God's will, are promised fulfillment. This beatitude highlights the deep spiritual longing for justice and moral integrity. Jesus assures that such a pursuit will be satisfied by God's provision, emphasizing the importance of a righteous life.

Matthew 5:7

Verse: "Blessed are the merciful: for they shall obtain mercy."

Commentary: Jesus blesses those who show mercy, promising that they will receive mercy in return. This beatitude underscores the reciprocal nature of compassion and forgiveness. By extending mercy to others, individuals align themselves with God's character and open themselves to His merciful response.

Matthew 5:8

Verse: "Blessed are the pure in heart: for they shall see God."

Commentary: Purity of heart, characterized by sincerity, integrity, and a single-minded devotion to God, is rewarded with the promise of seeing God. This beatitude emphasizes the importance of inner purity over external rituals. Jesus teaches that those who cultivate a pure heart will experience a deeper, more intimate relationship with God.

Matthew 5:9

Verse: "Blessed are the peacemakers: for they shall be called the children of God."

Commentary: Peacemakers, those who actively seek to reconcile and promote harmony, are honored as children of God. This beatitude highlights the divine nature of peacemaking, reflecting God's desire for peace and reconciliation. By fostering peace, individuals demonstrate their kinship with God and His kingdom values.

Matthew 5:10

Verse: “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.”

Commentary: Jesus acknowledges the suffering of those who face persecution for their commitment to righteousness. Despite their trials, they are promised the kingdom of heaven. This beatitude offers encouragement and assurance to those who endure hardship for their faith, affirming that their sacrifices are recognized and rewarded by God.

Matthew 5:11

Verse: “Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”

Commentary: Jesus extends the blessing to those who are reviled, persecuted, and falsely accused because of their allegiance to Him. This beatitude emphasizes the cost of discipleship and the reality of opposition. Jesus reassures His followers that enduring such treatment for His sake is a mark of true blessedness.

Matthew 5:12

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

Commentary: Jesus encourages His followers to rejoice in the face of persecution, reminding them of the great reward awaiting them in heaven. He draws a parallel to the prophets who were also persecuted, placing His disciples in a long line of faithful witnesses. This perspective offers hope and motivation to endure suffering with joy.

Matthew 5:13

Verse: “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.”

Commentary: Jesus uses the metaphor of salt to describe His disciples’ role in the world. Salt, known for its preservative and flavoring properties, symbolizes the positive influence and moral integrity His followers should exhibit. However, if salt loses its effectiveness, it becomes useless. This warning emphasizes the importance of maintaining one’s spiritual vitality and influence.

Matthew 5:14

Verse: “Ye are the light of the world. A city that is set on a hill cannot be hid.”

Commentary: Jesus likens His disciples to the light of the world, tasked with illuminating the darkness. A city on a hill, visible to all, represents the public and impactful nature of their witness. This metaphor underscores the responsibility of believers to shine brightly through their actions and testimony, guiding others to God.

Matthew 5:15

Verse: “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.”

Commentary: Continuing the metaphor of light, Jesus explains that a candle is meant to be placed on a stand to provide light for everyone in the house. This illustration reinforces the idea that believers should not hide their faith but let it shine openly. Their visible witness serves to enlighten and benefit those around them.

Matthew 5:16

Verse: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Commentary: Jesus calls His followers to let their light shine through good works, so that others may see and glorify God. This verse emphasizes the purpose of righteous living: to bring glory to God. By living out their faith visibly and authentically, believers can lead others to recognize and honor God.

Matthew 5:17

Verse: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”

Commentary: Jesus clarifies His relationship to the Jewish law and the prophets, stating that He has come not to abolish them but to fulfill them. This declaration underscores His role in bringing the law to its intended completion and revealing its true meaning. Jesus’ teachings and actions embody the fulfillment of God’s promises and the deeper principles of the law.

Matthew 5:18

Verse: “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.”

Commentary: Jesus affirms the enduring validity of the law, emphasizing that not even the smallest letter or stroke will disappear until everything is accomplished. This statement highlights the permanence and divine authority of the law. Jesus’ mission includes fulfilling every aspect of the law, demonstrating its ultimate purpose and significance.

Matthew 5:19

Verse: “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.”

Commentary: Jesus warns against disregarding even the smallest commandments and teaching others to do the same. Those who break and teach others to break the commandments will be least in the kingdom of heaven, while those who obey and teach them will be considered great. This verse underscores the importance of obedience and the responsibility of teaching God’s commands faithfully.

Matthew 5:20

Verse: “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.”

Commentary: Jesus sets a high standard for righteousness, stating that it must surpass that of the scribes and Pharisees to enter the kingdom of heaven. This statement challenges the superficial and legalistic righteousness of the religious leaders, calling for a deeper, heart-centered obedience to God’s will. True righteousness involves genuine transformation and alignment with God’s character.

Matthew 5:21

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

Commentary: Jesus begins to expound on the deeper meaning of the commandments, starting with the prohibition against murder. He references the traditional teaching that those who commit murder are subject to judgment. This sets the stage for His deeper exploration of the heart’s intentions behind actions, emphasizing that righteousness goes beyond mere external compliance.

Matthew 5:22

Verse: “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.”

Commentary: Jesus intensifies the commandment by addressing the root of murder: anger. He teaches that unjustified anger and contemptuous speech towards others are also subject to judgment. The terms “Raca” and “fool” represent expressions of disdain and insult. Jesus emphasizes that harboring such attitudes can lead to severe spiritual consequences, highlighting the importance of inner purity and reconciliation.

Matthew 5:23

Verse: “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,”

Commentary: Jesus underscores the priority of reconciliation over religious rituals. He teaches that if one is offering a gift at the altar and remembers that a brother has something against them, they should first seek to reconcile. This instruction emphasizes the importance of maintaining harmonious relationships and resolving conflicts before engaging in acts of worship.

Matthew 5:24

Verse: “Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

Commentary: Jesus instructs His followers to leave their offering at the altar and first seek reconciliation with their brother. This directive highlights the value God places on interpersonal

relationships and the necessity of addressing grievances. True worship involves a heart free from unresolved conflicts and bitterness.

Matthew 5:25

Verse: “Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.”

Commentary: Jesus advises prompt reconciliation with adversaries to avoid legal consequences. By settling disputes quickly, one can prevent escalation and potential judgment. This teaching underscores the wisdom of resolving conflicts amicably and the importance of maintaining peace and justice in relationships.

Matthew 5:26

Verse: “Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”

Commentary: Jesus warns that failure to reconcile can result in severe consequences, including imprisonment until the last penny is paid. This statement emphasizes the seriousness of unresolved conflicts and the importance of taking responsibility for one’s actions. It serves as a cautionary reminder to seek reconciliation and justice promptly.

Matthew 5:27

Verse: “Ye have heard that it was said by them of old time, Thou shalt not commit adultery:”

Commentary: Jesus addresses the commandment against adultery, referencing the traditional teaching that prohibits this act. This sets the stage for His deeper exploration of the intentions and desires that lead to such behavior, emphasizing the need for purity in thought and action.

Matthew 5:28

Verse: “But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”

Commentary: Jesus expands the commandment by addressing the root of adultery: lustful thoughts. He teaches that even looking at someone with lustful intent is equivalent to committing adultery in the heart. This radical teaching emphasizes the importance of inner purity and the need to guard one’s thoughts and desires.

Matthew 5:29

Verse: “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 not that thy whole body should be cast into hell.”

Commentary: Jesus uses hyperbolic language to stress the seriousness of sin and the lengths one should go to avoid it. He suggests that if a part of the body causes one to sin, it should be removed to

prevent the whole body from being condemned. This vivid imagery underscores the importance of radical measures in maintaining spiritual integrity and avoiding sin.

Matthew 5:30

Verse: “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.”

Commentary: Reiterating the previous verse, Jesus emphasizes the need for drastic action to avoid sin. The right hand, often considered the dominant and most useful hand, symbolizes actions and deeds. Jesus’ teaching highlights the necessity of removing anything that leads to sin, even if it is valuable or significant, to preserve one’s spiritual well-being.

Matthew 5:31

Verse: “It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:”

Commentary: Jesus references the Mosaic law that allowed for divorce through a written certificate. This sets the stage for His teaching on the sanctity of marriage and the conditions under which divorce is permissible. By addressing this issue, Jesus aims to restore the original intent and sacredness of the marital covenant.

Matthew 5:32

Verse: “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.”

Commentary: Jesus teaches that divorce should only be permissible in cases of sexual immorality. He emphasizes that divorcing for any other reason leads to adultery, both for the divorced woman and anyone who marries her. This teaching underscores the seriousness of the marriage covenant and the need for faithfulness and commitment.

Matthew 5:33

Verse: “Again, ye have heard that it hath been said of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:”

Commentary: Jesus addresses the issue of making oaths, referencing the traditional teaching that one should not swear falsely but fulfill their vows to the Lord. This sets the stage for His deeper teaching on the integrity of speech and the importance of honesty without the need for oaths.

Matthew 5:34

Verse: “But I say unto you, Swear not at all; neither by heaven; for it is God’s throne:”

Commentary: Jesus instructs His followers not to swear at all, whether by heaven, which is God’s throne, or by any other means. This teaching emphasizes the importance of simple, truthful speech

without resorting to oaths. By avoiding oaths, believers demonstrate their integrity and trustworthiness in all their words.

Matthew 5:35

Verse: “Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.”

Commentary: Jesus continues to explain why oaths should not be made by various entities. The earth is God’s footstool, and Jerusalem is the city of the great King. These references highlight the sacredness of all creation and the inappropriateness of invoking them in oaths. Jesus’ teaching calls for reverence and respect for God’s creation and His holy city.

Matthew 5:36

Verse: “Neither shalt thou swear by thy head, because thou canst not make one hair white or black.”

Commentary: Jesus further instructs against swearing by one’s own head, emphasizing human limitations. People cannot control even the color of their hair, highlighting their lack of authority over their own lives. This teaching underscores the futility and arrogance of making oaths based on things beyond one’s control.

Matthew 5:37

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

Commentary: Jesus advocates for straightforward and honest communication. A simple “yes” or “no” should suffice, without the need for elaborate oaths. This teaching emphasizes the importance of integrity and truthfulness in speech, suggesting that anything beyond simple affirmation or denial can lead to deceit and evil.

Matthew 5:38

Verse: “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:”

Commentary: Jesus references the Old Testament law of retribution, which prescribed equal retaliation for harm done. This principle of “an eye for an eye” was intended to limit excessive punishment and ensure justice. However, Jesus introduces a new perspective on dealing with personal offenses.

Matthew 5:39

Verse: “But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.”

Commentary: Jesus teaches a radical response to personal injury: non-retaliation. Instead of seeking revenge, He instructs His followers to turn the other cheek when struck. This teaching promotes forgiveness, humility, and the rejection of violence, challenging the natural inclination to retaliate.

Matthew 5:40

Verse: “And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.”

Commentary: Jesus extends the principle of non-retaliation to legal disputes. If someone sues for your coat, He advises giving your cloak as well. This teaching encourages a generous and non-defensive attitude, promoting peace and reconciliation over conflict and litigation. It challenges believers to go beyond what is required, demonstrating a spirit of love and selflessness.

Matthew 5:41

Verse: “And whosoever shall compel thee to go a mile, go with him twain.”

Commentary: Jesus refers to the practice of Roman soldiers compelling civilians to carry their gear for a mile. He instructs His followers to go the extra mile, literally and figuratively. This teaching emphasizes a willingness to serve others beyond what is demanded, reflecting a heart of generosity and a commitment to going above and beyond in acts of kindness.

Matthew 5:42

Verse: “Give to him that asketh thee, and from him that would borrow of thee turn not thou away.”

Commentary: Jesus encourages a spirit of generosity and open-handedness. He instructs His followers to give to those who ask and to lend to those who wish to borrow. This teaching promotes a lifestyle of compassion and willingness to help others, reflecting God’s generosity towards humanity.

Matthew 5:43

Verse: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.”

Commentary: Jesus references the common interpretation of the law that emphasizes loving one’s neighbor but permits hatred towards enemies. This sets the stage for His radical teaching on love and how it should extend beyond familiar and friendly relationships to include even those who oppose us.

Matthew 5:44

Verse: “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;”

Commentary: Jesus commands His followers to love their enemies and respond to hostility with kindness and prayer. This teaching challenges the natural human inclination towards retaliation and promotes a higher standard of love that mirrors God’s unconditional love. By blessing, doing good, and praying for persecutors, believers demonstrate the transformative power of divine love.

Matthew 5:45

Verse: “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.”

Commentary: Jesus explains that loving enemies reflects the character of God, who shows kindness to all people, regardless of their behavior. By loving impartially, believers emulate their heavenly Father and demonstrate their identity as His children. This teaching underscores the universal nature of God's grace and the call for believers to embody that grace in their relationships.

Matthew 5:46

Verse: "For if ye love them which love you, what reward have ye? do not even the publicans the same?"

Commentary: Jesus points out that loving those who love us is common and expected, even among tax collectors, who were often despised for their collaboration with the Roman authorities. He challenges His followers to go beyond this basic level of love, implying that true discipleship requires a higher standard of love that extends to all, including enemies.

Matthew 5:47

Verse: "And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

Commentary: Jesus continues to challenge His followers by highlighting that greeting only those who are familiar or friendly is no different from the behavior of tax collectors. He calls for a broader expression of love and kindness that includes strangers and enemies, demonstrating the distinctive nature of Christian love.

Matthew 5:48

Verse: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Commentary: Jesus concludes this section by calling His followers to strive for perfection, mirroring the perfection of their heavenly Father. This call to perfection involves complete and mature love that reflects God's character. It sets a high standard for believers, encouraging them to continually grow in holiness and love.

Chapter 6:

Matthew 6:1

Verse: "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."

Commentary: Jesus warns against performing acts of charity for the sake of public recognition. He emphasizes that true righteousness is not about seeking human approval but about pleasing God. When charitable deeds are done with the intention of being seen by others, the only reward is the fleeting praise of people. In contrast, acts of kindness done in secret are rewarded by God, who sees all.

Matthew 6:2

Verse: “Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.”

Commentary: Jesus criticizes the hypocrites who make a show of their giving to gain admiration from others. By “sounding a trumpet,” they draw attention to their actions, seeking glory from people rather than from God. Jesus declares that such individuals have already received their reward in the form of human praise, implying that they will not receive any further reward from God.

Matthew 6:3

Verse: “But when thou doest alms, let not thy left hand know what thy right hand doeth:”

Commentary: Jesus advises that charitable acts should be done discreetly and without self-congratulation. The metaphor of the left hand not knowing what the right hand is doing emphasizes the importance of humility and secrecy in giving. This approach ensures that the focus remains on the act of kindness itself and not on the giver’s desire for recognition.

Matthew 6:4

Verse: “That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.”

Commentary: Jesus assures that God, who sees all things done in secret, will reward those who give discreetly. This promise highlights the value God places on genuine, humble acts of charity. The open reward from God contrasts with the temporary and superficial praise from people, emphasizing the eternal significance of sincere generosity.

Matthew 6:5

Verse: “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.”

Commentary: Jesus addresses the issue of public prayer performed for show. He criticizes those who pray in prominent places to be seen and admired by others. Such individuals are labeled as hypocrites because their prayers are motivated by a desire for human recognition rather than genuine communication with God. Jesus reiterates that their reward is limited to the fleeting admiration of people.

Matthew 6:6

Verse: “But thou, when thou prayest, 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.”

Commentary: Jesus instructs His followers to pray in private, emphasizing the importance of a personal and intimate relationship with God. By praying in secret, believers demonstrate their sincerity

and devotion. God, who sees what is done in secret, will reward such genuine prayers openly. This teaching underscores the value of private, heartfelt prayer over public displays of piety.

Matthew 6:7

Verse: “But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.”

Commentary: Jesus warns against the use of empty, repetitive phrases in prayer, a practice common among pagans who believed that lengthy prayers would ensure they were heard. He emphasizes that prayer should be sincere and meaningful, not a mere recitation of words. This teaching encourages believers to focus on the quality and intent of their prayers rather than the quantity of words.

Matthew 6:8

Verse: “Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”

Commentary: Jesus reassures His followers that God is already aware of their needs before they even ask. This assurance highlights God’s omniscience and care for His children. It encourages believers to approach prayer with confidence and trust, knowing that God understands their needs and desires genuine communication rather than ritualistic repetition.

Matthew 6:9

Verse: “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”

Commentary: Jesus introduces the Lord’s Prayer as a model for how to pray. He begins by addressing God as “Our Father,” emphasizing the personal and communal relationship believers have with God. The phrase “Hallowed be thy name” expresses reverence and worship, acknowledging God’s holiness and the importance of honoring His name.

Matthew 6:10

Verse: “Thy kingdom come, Thy will be done in earth, as it is in heaven.”

Commentary: This verse reflects a desire for God’s kingdom to be established on earth and for His will to be done as perfectly as it is in heaven. It expresses a longing for God’s reign and righteousness to prevail in the world. This petition aligns the believer’s desires with God’s purposes, seeking the fulfillment of His divine plan.

Matthew 6:11

Verse: “Give us this day our daily bread.”

Commentary: Jesus teaches His followers to depend on God for their daily needs. The request for “daily bread” symbolizes trust in God’s provision for physical sustenance and other necessities. This petition encourages believers to live with a sense of daily reliance on God’s grace and generosity.

Matthew 6:12

Verse: “And forgive us our debts, as we forgive our debtors.”

Commentary: This verse highlights the importance of forgiveness in the believer’s life. By asking God to forgive their debts (sins), believers acknowledge their need for God’s mercy. The commitment to forgive others who have wronged them reflects the reciprocal nature of forgiveness and the expectation that those who receive God’s forgiveness will extend it to others.

Matthew 6:13

Verse: “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.”

Commentary: Jesus concludes the Lord’s Prayer with a plea for protection from temptation and deliverance from evil. This petition acknowledges human vulnerability and the need for God’s guidance and strength. The doxology (“For thine is the kingdom, and the power, and the glory, for ever”) affirms God’s sovereignty, power, and eternal glory, ending the prayer with a declaration of praise.

Matthew 6:14

Verse: “For if ye forgive men their trespasses, your heavenly Father will also forgive you:”

Commentary: Jesus emphasizes the connection between forgiving others and receiving God’s forgiveness. He teaches that a forgiving heart is essential for experiencing God’s mercy. This verse underscores the importance of forgiveness as a fundamental aspect of the believer’s relationship with God and others.

Matthew 6:15

Verse: “But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

Commentary: Jesus warns that an unwillingness to forgive others will result in a lack of forgiveness from God. This teaching highlights the seriousness of harboring unforgiveness and the necessity of extending grace to others. It reinforces the reciprocal nature of forgiveness and the expectation that believers will reflect God’s mercy in their relationships.

Matthew 6:16

Verse: “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.”

Commentary: Jesus addresses the practice of fasting, cautioning against doing it for show. Hypocrites make a display of their fasting to gain admiration from others. Jesus teaches that such behavior results in no reward from God, as the only reward they receive is the fleeting praise of people. True fasting should be a private act of devotion to God.

Matthew 6:17

Verse: “But thou, when thou fastest, anoint thine head, and wash thy face;”

Commentary: Jesus instructs His followers to maintain a normal appearance while fasting, anointing their head and washing their face. This practice ensures that their fasting remains a private matter between them and God, rather than a public display. It emphasizes the importance of sincerity and humility in spiritual disciplines.

Matthew 6:18

Verse: “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.”

Commentary: Jesus reiterates that fasting should be done in secret, with the focus on pleasing God rather than seeking human recognition. God, who sees what is done in secret, will reward such genuine acts of devotion openly. This teaching underscores the value of private, heartfelt worship and the assurance of God’s acknowledgment and reward.

Matthew 6:19

Verse: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:”

Commentary: Jesus warns against accumulating earthly treasures, which are vulnerable to decay and theft. He emphasizes the transient nature of material possessions and the futility of placing one’s trust in them. This teaching encourages believers to focus on lasting, spiritual treasures rather than temporary, worldly wealth.

Matthew 6:20

Verse: “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:”

Commentary: Jesus encourages His followers to invest in heavenly treasures, which are imperishable and secure from decay and theft. This teaching shifts the focus from earthly wealth to spiritual riches, such as acts of love, kindness, and obedience to God. By prioritizing eternal values, believers align their lives with God’s kingdom and experience lasting fulfillment.

Matthew 6:21

Verse: “For where your treasure is, there will your heart be also.”

Commentary: Jesus highlights the connection between one’s treasure and their heart. Whatever a person values most will capture their attention and affection. This principle underscores the importance of setting one’s heart on heavenly treasures, as it shapes one’s priorities, actions, and overall spiritual health.

Matthew 6:22

Verse: “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.”

Commentary: Jesus uses the metaphor of the eye as the lamp of the body to illustrate the importance of a clear and focused vision. A “single” or healthy eye represents a pure and undivided focus on God and His righteousness. When one’s spiritual vision is clear, their entire life is illuminated by God’s truth and guidance.

Matthew 6:23

Verse: “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!”

Commentary: Conversely, an “evil” or unhealthy eye symbolizes a corrupt and divided focus, leading to spiritual darkness. When one’s vision is clouded by sinful desires or materialism, their entire life is affected by this darkness. Jesus emphasizes the severity of spiritual blindness and the need for a clear, God-centered perspective.

Matthew 6:24

Verse: “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. Ye cannot serve God and mammon.”

Commentary: Jesus teaches that it is impossible to serve two masters simultaneously, as divided loyalty leads to conflict. He specifically contrasts serving God with serving “mammon” (wealth or material possessions). This teaching underscores the incompatibility of devotion to God with the pursuit of material wealth, calling believers to choose wholehearted allegiance to God.

Matthew 6:25

Verse: “Therefore I say unto you, Take no 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 meat, and the body than raiment?”

Commentary: Jesus instructs His followers not to worry about their basic needs, such as food and clothing. He emphasizes that life is more than physical sustenance and that the body is more than its outward appearance. This teaching encourages trust in God’s provision and a focus on spiritual priorities over material concerns.

Matthew 6:26

Verse: “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?”

Commentary: Jesus uses the example of birds to illustrate God’s care for His creation. Birds do not engage in agricultural activities, yet God provides for their needs. He reassures His followers that they

are of greater value to God than birds, emphasizing His commitment to providing for their needs as well.

Matthew 6:27

Verse: “Which of you by taking thought can add one cubit unto his stature?”

Commentary: Jesus points out the futility of worrying, as it cannot change one’s physical stature or add to their lifespan. This rhetorical question highlights the ineffectiveness of anxiety and encourages trust in God’s sovereignty and provision.

Matthew 6:28

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

Commentary: Jesus directs His followers to consider the lilies of the field, which grow beautifully without human effort. This example illustrates God’s provision for even the simplest parts of His creation. By observing the natural world, believers are reminded of God’s ability to provide for their needs without their anxious striving.

Matthew 6:29

Verse: “And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.”

Commentary: Jesus emphasizes the splendor of the lilies, surpassing even the grandeur of King Solomon’s attire. This comparison highlights the beauty and care with which God clothes the natural world, reinforcing the message that God will provide for His followers’ needs with even greater care and attention.

Matthew 6:30

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

Commentary: Jesus reassures His followers that if God takes such care to clothe the transient grass of the field, He will certainly provide for them. This teaching challenges believers to trust in God’s provision and to have faith in His care, rather than succumbing to worry and doubt.

Matthew 6:31

Verse: “Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?”

Commentary: Jesus reiterates His command not to worry about basic needs such as food, drink, and clothing. He encourages His followers to trust in God’s provision and to avoid being consumed by anxiety over material concerns. This teaching promotes a mindset of faith and reliance on God’s faithfulness.

Matthew 6:32

Verse: “For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things.”

Commentary: Jesus contrasts the anxious pursuit of material needs by the Gentiles (non-believers) with the trust that should characterize His followers. He reminds them that their heavenly Father is fully aware of their needs. This teaching emphasizes the difference between those who trust in God and those who do not, encouraging believers to rely on God’s knowledge and care.

Matthew 6:33

Verse: “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Commentary: Jesus instructs His followers to prioritize seeking God’s kingdom and His righteousness above all else. By focusing on spiritual pursuits and aligning their lives with God’s will, believers are assured that their material needs will be provided for. This teaching emphasizes the importance of putting God first and trusting in His provision.

Matthew 6:34

Verse: “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.”

Commentary: Jesus concludes by advising His followers not to worry about the future. Each day has its own challenges, and worrying about tomorrow only adds unnecessary stress. This teaching encourages living in the present, trusting God for each day’s needs, and relying on His grace to handle future concerns.

Chapter 7:

Matthew 7:1

Verse: “Judge not, that ye be not judged.”

Commentary: Jesus begins this chapter with a powerful admonition against judgmental attitudes. He warns that those who judge others will themselves be judged. This teaching emphasizes the importance of humility and self-awareness, reminding believers that they are not in a position to pass final judgment on others. It calls for a spirit of grace and understanding, recognizing that everyone is in need of God’s mercy.

Matthew 7:2

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

Commentary: Jesus explains the principle of reciprocal judgment. The standard we use to judge others will be the standard applied to us. This verse underscores the importance of fairness and compassion in our assessments of others. It serves as a reminder that our actions and attitudes towards others will ultimately reflect back on us, encouraging a more generous and forgiving approach.

Matthew 7:3

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

Commentary: Jesus uses a vivid metaphor to illustrate the hypocrisy of focusing on minor faults in others while ignoring significant flaws in ourselves. The “mote” (a small speck) and the “beam” (a large plank) represent the disparity between the minor issues we criticize in others and the major issues we overlook in ourselves. This teaching calls for self-examination and humility before addressing the faults of others.

Matthew 7:4

Verse: “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?”

Commentary: Jesus continues the metaphor, highlighting the absurdity of attempting to correct others while being blind to our own faults. This verse emphasizes the need for self-awareness and integrity. Before we can help others with their shortcomings, we must first address our own. This teaching promotes personal accountability and sincerity in our interactions.

Matthew 7:5

Verse: “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.”

Commentary: Jesus calls out the hypocrisy of those who judge others without addressing their own issues. He instructs that we must first deal with our own significant faults (“beam”) before we can effectively help others with their minor faults (“mote”). This teaching underscores the importance of personal repentance and transformation as a prerequisite for offering constructive help to others.

Matthew 7:6

Verse: “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.”

Commentary: Jesus advises discernment in sharing sacred truths. The metaphor of not giving what is holy to dogs or casting pearls before swine suggests that some people may not appreciate or respect the

value of spiritual teachings. This teaching encourages believers to be wise and discerning in their interactions, recognizing that not everyone is receptive to the gospel.

Matthew 7:7

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

Commentary: Jesus encourages persistent prayer and seeking God’s will. The verbs “ask,” “seek,” and “knock” imply continuous action and effort. This promise assures believers that God is responsive to their prayers and efforts to draw closer to Him. It highlights the importance of perseverance and faith in the believer’s relationship with God.

Matthew 7:8

Verse: “For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

Commentary: Jesus reinforces the promise of answered prayer. He assures that those who ask will receive, those who seek will find, and those who knock will have doors opened to them. This verse emphasizes God’s faithfulness and generosity in responding to the sincere prayers and efforts of His people. It encourages believers to approach God with confidence and trust.

Matthew 7:9

Verse: “Or what man is there of you, whom if his son ask bread, will he give him a stone?”

Commentary: Jesus uses a simple analogy to illustrate God’s goodness. Just as a loving father would not give his child a stone when asked for bread, God will not give His children something harmful when they ask for what they need. This teaching emphasizes God’s benevolent nature and His desire to provide good things for His children.

Matthew 7:10

Verse: “Or if he ask a fish, will he give him a serpent?”

Commentary: Continuing the analogy, Jesus contrasts a fish with a serpent to further illustrate God’s goodness. Just as a father would not give his child a dangerous serpent instead of a fish, God will not give harmful things to those who seek His help. This teaching reassures believers of God’s loving and protective nature.

Matthew 7:11

Verse: “If ye then, 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?”

Commentary: Jesus concludes the analogy by comparing human parents to God. Even though humans are flawed (“being evil”), they still know how to give good gifts to their children. Therefore, God, who is perfect and loving, will certainly give good things to those who ask Him. This teaching emphasizes God’s superior goodness and generosity.

Matthew 7:12

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

Commentary: Jesus presents the Golden Rule, summarizing the ethical teachings of the law and the prophets. He instructs believers to treat others as they would like to be treated. This principle of reciprocity and empathy forms the foundation of ethical behavior and reflects the heart of God’s commandments. It calls for proactive love and kindness in all interactions.

Matthew 7:13

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

Commentary: Jesus contrasts two paths: the broad way leading to destruction and the narrow gate leading to life. The broad way is easy and popular, but it ultimately leads to ruin. The narrow gate, though difficult and less traveled, leads to eternal life. This teaching challenges believers to choose the path of righteousness, even if it is more challenging and less popular.

Matthew 7:14

Verse: “Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Commentary: Jesus emphasizes the difficulty and exclusivity of the path to eternal life. The narrow way requires commitment, discipline, and often goes against the prevailing culture. Few find this path because it demands true discipleship and a willingness to follow Jesus wholeheartedly. This teaching calls for serious reflection on one’s spiritual journey and commitment to Christ.

Matthew 7:15

Verse: “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”

Commentary: Jesus warns against false prophets who appear harmless and trustworthy (“in sheep’s clothing”) but are actually dangerous and deceitful (“ravening wolves”). This teaching emphasizes the need for discernment and vigilance in recognizing and avoiding those who distort the truth. Believers are called to be cautious and to test the teachings and character of those who claim to speak for God.

Matthew 7:16

Verse: “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?”

Commentary: Jesus provides a practical way to identify false prophets: by examining their fruits, or the outcomes of their lives and teachings. Just as good trees produce good fruit and bad trees produce bad fruit, true prophets will demonstrate godly character and produce positive spiritual results. This teaching encourages believers to look beyond appearances and evaluate the true impact of a person’s life and ministry.

Matthew 7:17

Verse: “Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.”

Commentary: Jesus reinforces the principle that the nature of a tree determines the quality of its fruit. A good tree naturally produces good fruit, while a corrupt tree produces evil fruit. This analogy underscores the importance of inner character and integrity. True followers of Christ will exhibit the fruits of the Spirit and a life consistent with God’s teachings.

Matthew 7:18

Verse: “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

Commentary: Jesus further emphasizes the consistency between a tree’s nature and its fruit. A good tree is incapable of producing evil fruit, and a corrupt tree cannot produce good fruit. This teaching highlights the importance of genuine transformation and the evidence of a person’s true nature through their actions and behavior.

Matthew 7:19

Verse: “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.”

Commentary: Jesus warns of the consequences for those who do not produce good fruit. Trees that fail to bear good fruit are cut down and thrown into the fire, symbolizing judgment and destruction. This teaching serves as a sobering reminder of the importance of living a fruitful and faithful life in accordance with God’s will.

Matthew 7:20

Verse: “Wherefore by their fruits ye shall know them.”

Commentary: Jesus reiterates that the true nature of individuals, particularly those claiming to be prophets or teachers, can be discerned by their actions and the results of their lives. This principle of evaluating by fruits encourages believers to look for evidence of godly character and positive impact when discerning the authenticity of spiritual leaders.

Matthew 7:21

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

Commentary: Jesus warns that merely professing faith is not enough to enter the kingdom of heaven. True discipleship requires doing the will of God. This teaching emphasizes the importance of obedience and action, not just verbal declarations of faith. It calls for a genuine commitment to living according to God’s will.

Matthew 7:22

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

Commentary: Jesus describes a scenario where people claim to have performed miraculous works in His name, expecting this to secure their place in the kingdom. This verse highlights that even impressive spiritual activities are not sufficient if they are not accompanied by true obedience and a relationship with God. It serves as a sobering reminder that outward actions must align with inner faith and submission to God’s will.

Matthew 7:23

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

Commentary: Jesus delivers a stern warning that He will reject those who practice lawlessness, despite their claims of performing works in His name. The phrase “I never knew you” indicates a lack of genuine relationship with Him. This teaching underscores the importance of authentic faith and obedience over mere outward displays of religiosity.

Matthew 7:24

Verse: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:”

Commentary: Jesus concludes His teachings with a parable about wise and foolish builders. Those who hear His words and put them into practice are likened to a wise man who builds his house on a solid foundation. This analogy emphasizes the importance of not only hearing Jesus’ teachings but also living them out, ensuring stability and resilience in one’s spiritual life.

Matthew 7:25

Verse: “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.”

Commentary: The house built on the rock withstands the storms, symbolizing the life of a person who practices Jesus’ teachings. This verse illustrates the strength and security that come from a foundation rooted in obedience to Christ. It reassures believers that living according to Jesus’ words provides stability and protection against life’s challenges.

Matthew 7:26

Verse: “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:”

Commentary: In contrast, Jesus describes those who hear His teachings but fail to act on them as foolish builders who construct their house on sand. This analogy highlights the danger of ignoring Jesus’ words, resulting in a weak and unstable foundation. It serves as a warning about the consequences of superficial faith without genuine obedience.

Matthew 7:27

Verse: “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.”

Commentary: The house built on sand collapses under the pressure of storms, symbolizing the downfall of a life not grounded in Jesus’ teachings. This verse underscores the inevitable destruction that comes from a lack of true commitment to Christ. It emphasizes the critical importance of building one’s life on the solid foundation of obedience to Jesus.

Matthew 7:28

Verse: “And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:”

Commentary: The conclusion of Jesus’ Sermon on the Mount leaves the crowd astonished at His teachings. The people’s reaction reflects the profound impact and authority of Jesus’ words. This verse highlights the uniqueness and power of Jesus’ message, which challenges conventional thinking and calls for a radical transformation of life.

Matthew 7:29

Verse: “For he taught them as one having authority, and not as the scribes.”

Commentary: Jesus’ teaching is distinguished by its authority, unlike that of the scribes. This authority comes from His divine identity and the truth of His message. The people’s recognition of this authority underscores the authenticity and power of Jesus’ words, inviting them to respond with faith and obedience.

Chapter 8:

Sure, let’s go through Matthew Chapter 8 from the King James Version (KJV) and provide a detailed paragraph for each verse.

Matthew 8:1

Verse: “When he was come down from the mountain, great multitudes followed him.”

Commentary: After delivering the Sermon on the Mount, Jesus descends and is immediately followed by large crowds. This verse highlights the growing popularity and influence of Jesus’ ministry. The multitudes are drawn to Him, eager to witness His teachings and miracles. This sets the stage for the series of miraculous events that follow in this chapter, demonstrating Jesus’ authority and compassion.

Matthew 8:2

Verse: “And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.”

Commentary: A leper approaches Jesus with a profound act of faith and humility, worshipping Him and expressing confidence in His ability to heal. Leprosy, a highly stigmatized and debilitating disease, rendered individuals socially and religiously unclean. The leper’s plea, “if thou wilt,” acknowledges Jesus’ sovereign will, while his faith in Jesus’ power to heal is unwavering.

Matthew 8:3

Verse: “And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.”

Commentary: Jesus responds to the leper’s faith with compassion, touching him and declaring his willingness to heal. The act of touching a leper was significant, as it broke social and religious taboos. Jesus’ touch and words bring immediate healing, demonstrating His authority over disease and His willingness to restore those who are marginalized and suffering.

Matthew 8:4

Verse: “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.”

Commentary: Jesus instructs the healed leper to follow the Mosaic Law by presenting himself to the priest and offering the prescribed sacrifices. This act serves as a testimony to the religious authorities of the leper’s healing and Jesus’ adherence to the law. Jesus’ command to keep the healing private underscores His desire to avoid unnecessary publicity and to fulfill the law’s requirements.

Matthew 8:5

Verse: “And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,”

Commentary: Upon entering Capernaum, Jesus is approached by a Roman centurion, a high-ranking officer in the Roman army. The centurion’s approach to Jesus is marked by urgency and respect, as he seeks help for a dire situation. This encounter highlights the centurion’s recognition of Jesus’ authority and his willingness to seek aid from a Jewish teacher, despite cultural and social barriers.

Matthew 8:6

Verse: “And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.”

Commentary: The centurion addresses Jesus as “Lord,” indicating his respect and acknowledgment of Jesus’ authority. He describes his servant’s condition, suffering from paralysis and severe torment. This plea reflects the centurion’s compassion for his servant and his belief in Jesus’ ability to heal, despite the servant’s critical condition.

Matthew 8:7

Verse: “And Jesus saith unto him, I will come and heal him.”

Commentary: Jesus responds to the centurion’s request with a willingness to go to his home and heal the servant. This response demonstrates Jesus’ readiness to help and His disregard for social and cultural barriers, as entering a Gentile’s home would have been considered defiling for a Jew. Jesus’ compassion and authority are evident in His immediate offer to heal.

Matthew 8:8

Verse: “The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.”

Commentary: The centurion expresses profound humility, acknowledging his unworthiness for Jesus to enter his home. He demonstrates remarkable faith by declaring that Jesus’ word alone is sufficient to heal his servant. This statement reflects the centurion’s understanding of authority and his belief in Jesus’ divine power, even from a distance.

Matthew 8:9

Verse: “For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.”

Commentary: The centurion explains his understanding of authority by comparing it to his own experience as a military officer. Just as he commands his soldiers and they obey, he believes that Jesus has authority over sickness and can command it to leave. This analogy underscores the centurion’s faith in Jesus’ sovereign power and his recognition of Jesus’ divine authority.

Matthew 8:10

Verse: “When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.”

Commentary: Jesus is astonished by the centurion’s faith, which surpasses that of anyone He has encountered in Israel. He publicly commends the centurion’s faith, highlighting its exceptional nature. This commendation serves as a powerful lesson to the Jewish audience about the nature of true faith, which transcends ethnic and cultural boundaries.

Matthew 8:11

Verse: “And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”

Commentary: Jesus prophesies that people from all over the world will join the patriarchs in the kingdom of heaven. This statement emphasizes the inclusivity of God’s kingdom, welcoming Gentiles alongside Jews. It foreshadows the global reach of the gospel and the fulfillment of God’s promise to bless all nations through Abraham’s descendants.

Matthew 8:12

Verse: “But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.”

Commentary: Jesus warns that some of the “children of the kingdom” (those who assume they are guaranteed a place in God’s kingdom by virtue of their heritage) will be excluded and face judgment. This stark warning underscores the necessity of genuine faith and obedience, rather than relying on ethnic or religious identity alone. The imagery of outer darkness and weeping signifies the severity of this judgment.

Matthew 8:13

Verse: “And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.”

Commentary: Jesus affirms the centurion’s faith and declares that his request is granted. The servant is healed at that very moment, demonstrating the power of Jesus’ word and the efficacy of faith. This miraculous healing reinforces the centurion’s belief and serves as a testament to Jesus’ authority and compassion.

Matthew 8:14

Verse: “And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever.”

Commentary: Jesus enters the home of Peter and finds Peter’s mother-in-law bedridden with a fever. This verse provides a glimpse into Jesus’ personal interactions with His disciples and their families. It sets the stage for another demonstration of His healing power and compassion.

Matthew 8:15

Verse: “And he touched her hand, and the fever left her: and she arose, and ministered unto them.”

Commentary: Jesus heals Peter’s mother-in-law by simply touching her hand. Her immediate recovery and subsequent service to Jesus and His disciples highlight the completeness of her healing. This act of healing underscores Jesus’ authority over illness and His ability to restore individuals to full health and service.

Matthew 8:16

Verse: “When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:”

Commentary: As evening falls, many people bring those who are demon-possessed and sick to Jesus. He casts out the demons and heals the sick with a word, demonstrating His authority over both spiritual and physical ailments. This verse highlights the breadth of Jesus’ healing ministry and His power to deliver and restore.

Matthew 8:17

Verse: “That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”

Commentary: Matthew connects Jesus’ healing ministry to the prophecy of Isaiah, which foretold the Messiah’s role in bearing human infirmities and sicknesses. This fulfillment of prophecy underscores Jesus’ identity as the promised Messiah and His mission to bring healing and restoration to humanity.

Matthew 8:18

Verse: “Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.”

Commentary: Seeing the large crowds, Jesus instructs His disciples to cross to the other side of the lake. This decision reflects Jesus’ need to manage the demands of His ministry and to seek moments of rest and retreat. It also sets the stage for the events that will occur during the journey.

Matthew 8:19

Verse: “And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.”

Commentary: A scribe approaches Jesus, expressing his willingness to follow Him wherever He goes. This declaration of commitment highlights the scribe’s recognition of Jesus’ authority and his desire to be a disciple. However, it also sets the stage for Jesus to clarify the cost of discipleship, emphasizing that following Him requires more than just verbal commitment.

Matthew 8:20

Verse: “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.”

Commentary: Jesus responds to the scribe by highlighting the hardships of discipleship. Unlike animals that have homes, Jesus, the Son of Man, has no permanent place to rest. This statement underscores the sacrifices and uncertainties involved in following Jesus. It serves as a sobering reminder that true discipleship may involve significant personal cost and discomfort.

Matthew 8:21

Verse: “And another of his disciples said unto him, Lord, suffer me first to go and bury my father.”

Commentary: Another disciple expresses a desire to follow Jesus but asks for permission to first bury his father. This request reflects a common cultural obligation to care for one’s family, particularly in matters of burial. The disciple’s request highlights the tension between familial duties and the call to follow Jesus.

Matthew 8:22

Verse: “But Jesus said unto him, Follow me; and let the dead bury their dead.”

Commentary: Jesus’ response to the disciple is striking and challenging. By saying, “let the dead bury their dead,” He emphasizes the urgency and priority of following Him. This statement suggests that the call to discipleship takes precedence over traditional social and familial obligations. It underscores the radical commitment required to follow Jesus wholeheartedly.

Matthew 8:23

Verse: “And when he was entered into a ship, his disciples followed him.”

Commentary: Jesus and His disciples board a ship, initiating a journey across the lake. This verse sets the scene for the dramatic events that will unfold during the voyage. The disciples’ willingness to follow Jesus onto the ship reflects their commitment to Him, despite the uncertainties ahead.

Matthew 8:24

Verse: “And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.”

Commentary: A sudden and violent storm arises, threatening to overwhelm the ship. Despite the chaos, Jesus is asleep, demonstrating His calm and trust in God’s sovereignty. This scene contrasts the disciples’ fear with Jesus’ peace, setting the stage for a powerful demonstration of His authority over nature.

Matthew 8:25

Verse: “And his disciples came to him, and awoke him, saying, Lord, save us: we perish.”

Commentary: The disciples, terrified by the storm, wake Jesus and plead for His help, fearing for their lives. Their cry, “Lord, save us,” reflects their desperation and recognition of Jesus’ power to deliver them. This moment highlights the disciples’ human vulnerability and their dependence on Jesus in times of crisis.

Matthew 8:26

Verse: “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.”

Commentary: Jesus rebukes the disciples for their lack of faith before addressing the storm. His command to the winds and sea results in an immediate and profound calm. This miracle demonstrates Jesus’ divine authority over nature and serves as a powerful lesson on the importance of faith and trust in Him, even in the midst of life’s storms.

Matthew 8:27

Verse: “But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!”

Commentary: The disciples are astonished by Jesus’ command over the natural elements. Their question, “What manner of man is this?” reflects their growing realization of Jesus’ unique identity and divine power. This moment of awe and wonder deepens their understanding of who Jesus is and reinforces their faith in His authority.

Matthew 8:28

Verse: “And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.”

Commentary: Upon arriving in the region of the Gergesenes, Jesus encounters two men possessed by demons. These men are described as exceedingly fierce, living among the tombs and posing a threat to anyone passing by. This encounter sets the stage for another demonstration of Jesus’ authority, this time over demonic forces.

Matthew 8:29

Verse: “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?”

Commentary: The demons recognize Jesus and address Him as the Son of God, acknowledging His authority over them. Their question about being tormented “before the time” reflects their awareness of an appointed time for their judgment. This interaction highlights Jesus’ power over the spiritual realm and the demons’ recognition of His divine authority.

Matthew 8:30

Verse: “And there was a good way off from them an herd of many swine feeding.”

Commentary: Nearby, a large herd of pigs is feeding. This detail sets the scene for the dramatic event that will follow, involving the demons and the pigs. The presence of the swine, considered unclean animals in Jewish culture, underscores the Gentile context of this encounter.

Matthew 8:31

Verse: “So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.”

Commentary: The demons plead with Jesus to allow them to enter the herd of pigs if He casts them out of the men. Their request indicates their recognition of Jesus’ authority to command them and their desire to avoid being left without a host. This moment underscores the demons’ subservience to Jesus’ will.

Matthew 8:32

Verse: “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.”

Commentary: Jesus grants the demons’ request, commanding them to go into the pigs. The demons enter the swine, causing the entire herd to rush down a steep bank into the sea, where they drown. This dramatic event demonstrates Jesus’ authority over demonic forces and the destructive nature of the demons. It also serves as a powerful visual representation of the liberation of the possessed men.

Matthew 8:33

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

Commentary: The herdsmen, witnessing the dramatic event, flee to the city to report what has happened. Their account includes the fate of the pigs and the deliverance of the demon-possessed men. This report spreads quickly, drawing the attention of the townspeople to the extraordinary power and authority of Jesus.

Matthew 8:34

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

Commentary: The entire city comes out to meet Jesus, but instead of welcoming Him, they plead with Him to leave their region. This reaction may be driven by fear, economic loss from the destruction of the pigs, or a lack of understanding of Jesus’ mission. Their response highlights the varied reactions to Jesus’ ministry and the challenges He faced in different communities.

Chapter 9:

Matthew 9:1-2

“And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.”

In these verses, Jesus returns to His own city, which is Capernaum. The narrative begins with Jesus entering a ship and crossing over to Capernaum, where He is met by a group of people bringing a paralyzed man on a bed. The faith of those who brought the man to Jesus is highlighted here. Jesus, seeing their faith, addresses the paralyzed man with compassion, calling him “Son” and encouraging him to be of good cheer. Remarkably, Jesus first addresses the man’s spiritual need by forgiving his sins, which underscores the importance of spiritual healing over physical healing. This act also sets the stage for the ensuing controversy with the scribes.

Matthew 9:3-4

“And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?”

The scribes, who were experts in the Jewish law, internally accuse Jesus of blasphemy for claiming to forgive sins, a prerogative they believed belonged only to God. Jesus, demonstrating His divine insight, perceives their thoughts and challenges them, questioning why they harbor evil thoughts in their hearts. This interaction reveals Jesus’ omniscience and sets the stage for Him to demonstrate His authority both to forgive sins and to heal.

Matthew 9:5-6

“For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.”

Jesus poses a rhetorical question to the scribes, asking which is easier: to forgive sins or to heal a paralytic. By healing the man, Jesus provides tangible proof of His authority to forgive sins, thus validating His earlier statement. He commands the paralyzed man to rise, take up his bed, and go home, which the man does, demonstrating Jesus’ miraculous power and authority.

Matthew 9:7-8

“And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.”

The healed man obeys Jesus’ command, rising and going to his house. The multitude witnesses this miracle and is filled with awe, glorifying God for granting such authority to a man. This reaction highlights the impact of Jesus’ miracles on the people and their recognition of divine power at work through Him.

These verses illustrate Jesus’ dual authority to forgive sins and heal physical ailments, emphasizing His divine nature and mission. They also show the varying responses to His ministry, from the faith of the people who brought the paralytic to the skepticism of the scribes and the amazement of the multitudes.

Matthew 9:9-10

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

In these verses, Jesus calls Matthew, a tax collector, to follow Him. Tax collectors were often despised in Jewish society for their association with the Roman authorities and perceived dishonesty. Despite this, Matthew immediately responds to Jesus’ call and follows Him. Later, Jesus dines at Matthew’s house, where many tax collectors and sinners join them. This scene underscores Jesus’ mission to reach

out to those marginalized by society and His willingness to associate with sinners, offering them a chance for redemption.

Matthew 9:11-13

“And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”

The Pharisees, observing Jesus dining with tax collectors and sinners, question His disciples about His actions. Jesus responds by explaining that His mission is akin to that of a physician: to heal those who are sick, not those who are well. He quotes Hosea 6:6, emphasizing that God desires mercy and not sacrifice, highlighting the importance of compassion over ritualistic observance. Jesus clarifies that His purpose is to call sinners to repentance, not the self-righteous.

Matthew 9:14-15

“Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.”

John the Baptist’s disciples question Jesus about the practice of fasting, noting that they and the Pharisees fast often, while Jesus’ disciples do not. Jesus uses the metaphor of a wedding to explain that His presence with His disciples is a time of joy, like a bridegroom with his friends. However, He also alludes to a future time when He will be taken away, and then His disciples will fast. This response highlights the appropriateness of different practices in different contexts and foreshadows His eventual departure.

Matthew 9:16-17

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

Jesus continues His explanation with two parables. The first parable about the new cloth on an old garment illustrates that trying to patch the old with the new can cause more damage. The second parable about new wine in old wineskins conveys that new practices and teachings require new structures. These parables emphasize the need for new approaches and understanding in light of Jesus’ teachings, rather than trying to fit them into old, rigid frameworks.

Matthew 9:18-19

“While 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. And Jesus arose, and followed him, and so did his disciples.”

As Jesus is speaking, a ruler approaches Him with a desperate plea. The ruler’s daughter has just died, but he believes that if Jesus lays His hand on her, she will live. Jesus responds immediately, rising to follow the ruler, accompanied by His disciples. This passage highlights the ruler’s faith in Jesus’ power to bring the dead back to life and Jesus’ willingness to respond to such faith.

Matthew 9:20-22

“And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.”

On the way to the ruler’s house, a woman suffering from a bleeding condition for twelve years approaches Jesus from behind and touches the hem of His garment, believing that this act will heal her. Jesus turns, sees her, and reassures her, calling her “Daughter” and affirming that her faith has made her whole. The woman is healed instantly. This story emphasizes the power of faith and Jesus’ compassion and ability to heal even through indirect contact.

Matthew 9:23-26

“And when Jesus came into the ruler’s house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.”

Upon arriving at the ruler’s house, Jesus encounters a scene of mourning with minstrels and noisy crowds. He tells them to leave, stating that the girl is not dead but sleeping. The crowd laughs at Him, but after they are put outside, Jesus takes the girl by the hand, and she rises. This miracle not only restores the girl to life but also spreads Jesus’ fame throughout the region. It underscores His authority over life and death and the transformative power of His presence.

Matthew 9:27-31

“And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. 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. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.”

As Jesus leaves the ruler's house, two blind men follow Him, calling out for mercy and acknowledging Him as the "Son of David," a Messianic title. Jesus asks if they believe He can heal them, and they affirm their faith. He touches their eyes, and they are healed according to their faith. Jesus instructs them to keep the miracle private, but they spread the news throughout the region. This passage highlights the importance of faith in receiving healing and the challenge of keeping miraculous works private.

Matthew 9:32-33

"As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel."

After healing the blind men, Jesus encounters a man who is mute due to demonic possession. Jesus casts out the demon, and the man immediately begins to speak. The crowd is astonished, declaring that such miracles have never been seen in Israel. This passage highlights Jesus' authority over demonic forces and His ability to restore speech, further demonstrating His divine power.

Matthew 9:34

"But the Pharisees said, He casteth out devils through the prince of the devils."

Despite the miraculous healing, the Pharisees accuse Jesus of casting out demons by the power of the prince of demons, Beelzebub. This accusation reflects their refusal to acknowledge Jesus' divine authority and their attempt to discredit His works.

Matthew 9:35-36

"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. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Jesus continues His ministry, traveling through cities and villages, teaching in synagogues, preaching the gospel of the kingdom, and healing all kinds of sicknesses and diseases. His compassion for the people is evident as He sees them as sheep without a shepherd, emphasizing His role as the Good Shepherd who cares for His flock.

Matthew 9:37-38

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Jesus addresses His disciples, pointing out the vastness of the spiritual harvest and the scarcity of laborers to gather it. He urges them to pray to the Lord of the harvest to send more workers into the

field. This call to prayer underscores the need for more people to join in the mission of spreading the gospel and ministering to the needs of others.

These verses conclude Matthew Chapter 9, showcasing Jesus' compassion, authority, and the urgent need for more workers in His mission.

Chapter 10:

Matthew 10:1-4

“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. 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; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.”

In these verses, Jesus calls His twelve disciples and grants them authority over unclean spirits and the power to heal every kind of disease and sickness. This commissioning marks the beginning of their mission as apostles, a term meaning “sent ones.” The list of names includes a diverse group of individuals, from fishermen like Peter and Andrew to a tax collector like Matthew. This diversity underscores that Jesus' call transcends social and occupational boundaries. Notably, Judas Iscariot, who would later betray Jesus, is also included, highlighting the complexity of human choices and divine plans.

Matthew 10:5-8

“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: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

Jesus instructs the apostles to focus their mission on the “lost sheep of the house of Israel,” avoiding Gentile and Samaritan regions initially. Their message is to proclaim that the kingdom of heaven is near. Alongside preaching, they are to perform acts of healing, cleansing, raising the dead, and casting out demons, reflecting the comprehensive nature of their mission. Jesus emphasizes that they should give freely, as they have received freely, reinforcing the principle of grace and generosity in their ministry.

Matthew 10:9-10

“Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.”

Jesus instructs the apostles to travel light, without money or extra provisions. This directive encourages them to rely on God’s provision and the hospitality of those they minister to. The phrase “the workman is worthy of his meat” implies that those who labor in the ministry deserve to be supported by those who benefit from their work. This teaching underscores the mutual dependence between the apostles and the communities they serve.

Matthew 10:11-15

“And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.”

Jesus advises the apostles to seek out worthy hosts in each town and stay with them. They are to offer peace to the households they enter, but if their message is rejected, they should symbolically shake the dust off their feet as a testimony against that place. This act signifies a disassociation from those who reject the gospel. Jesus warns that the judgment for such towns will be severe, even more so than for the notoriously sinful cities of Sodom and Gomorrah, highlighting the gravity of rejecting the message of the kingdom.

Matthew 10:16-17

“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;”

Jesus warns His apostles about the dangers they will face, comparing them to sheep among wolves. He advises them to be both wise and innocent, combining shrewdness with purity. This balance is crucial for navigating the hostility they will encounter. Jesus also cautions them to be wary of people who will betray them to local councils and subject them to punishment in synagogues, highlighting the persecution they will endure for their mission.

Matthew 10:18-20

“And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 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. For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

The apostles will face trials before governors and kings, serving as witnesses to both Jewish and Gentile authorities. Jesus reassures them not to worry about their defense, as the Holy Spirit will provide the words they need at the right moment. This promise emphasizes divine guidance and support in their mission, ensuring they are not alone in their trials.

Matthew 10:21-22

“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. And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved.”

Jesus foretells the deep divisions and betrayals that will occur, even within families, because of His name. The apostles will be hated by many, but those who persevere through these trials will be saved. This passage underscores the cost of discipleship and the ultimate reward for faithfulness.

Matthew 10:23

“But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”

Jesus advises the apostles to flee to another city when they face persecution, rather than staying and risking their lives. He assures them that they will not finish going through all the cities of Israel before the Son of Man comes, indicating the urgency and ongoing nature of their mission.

Matthew 10:24-25

“The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?”

Jesus reminds the apostles that they are not above their teacher or master. Just as He has been maligned and called Beelzebub (a name associated with the devil), they too will face similar accusations and mistreatment. This teaching prepares them for the opposition they will encounter and encourages them to find solace in their identification with Jesus.

Matthew 10:26-27

“Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.”

Jesus encourages His apostles not to fear their persecutors, assuring them that all hidden things will eventually be revealed. He instructs them to boldly proclaim the teachings He has shared with them, even those given in private, to the public. This call to fearless proclamation underscores the importance of transparency and courage in their mission.

Matthew 10:28

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

Jesus emphasizes the distinction between physical and spiritual threats. He advises the apostles to fear God, who has authority over both body and soul, rather than fearing those who can only harm the body. This teaching reinforces the priority of spiritual well-being over physical safety.

Matthew 10:29-31

“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.”

Jesus reassures the apostles of God’s intimate care and attention to even the smallest details of their lives. He uses the example of sparrows, which are of little monetary value, to illustrate that not even one falls to the ground without God’s knowledge. He further emphasizes that God knows the number of hairs on their heads, highlighting their great value to Him. This assurance is meant to comfort and encourage them in the face of potential dangers.

Matthew 10:32-33

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

Jesus promises that those who publicly acknowledge Him will be acknowledged by Him before God the Father. Conversely, those who deny Him will be denied. This statement underscores the importance of openly professing faith in Jesus and the eternal consequences of such actions.

Matthew 10:34-36

“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes shall be they of his own household.”

Jesus clarifies that His coming will bring division, even within families, as individuals respond differently to His message. This division is likened to a sword, symbolizing the deep and sometimes painful separations that can occur. The passage highlights the challenging reality of following Jesus, which can lead to conflicts even among close relatives.

Matthew 10:37-39

“He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”

Jesus calls for supreme loyalty to Him, even above familial relationships. He emphasizes that true discipleship involves taking up one’s cross, symbolizing a willingness to endure suffering and sacrifice. The paradoxical statement that those who seek to preserve their life will lose it, while those who lose their life for His sake will find it, underscores the transformative and sacrificial nature of following Jesus.

Matthew 10:40-42

“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”

Jesus concludes His instructions to the apostles by emphasizing the connection between receiving His messengers and receiving Him, and ultimately, receiving God who sent Him. He assures that those who welcome a prophet or a righteous person because of their status will share in their reward. Even small acts of kindness, such as giving a cup of cold water to a disciple, will not go unrewarded. This passage highlights the importance of hospitality and support for those who carry out God’s work, and the blessings that come from such acts.

Chapter 11:

Matthew 11:1-3

“And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another?”

After instructing His twelve disciples, Jesus continues His ministry, teaching and preaching in the cities of Galilee. Meanwhile, John the Baptist, who is imprisoned, hears about Jesus’ works and sends two of his disciples to ask Jesus if He is the expected Messiah or if they should look for someone else. This

inquiry reflects John's moment of doubt or perhaps a desire to reassure his disciples about Jesus' identity.

Matthew 11:4-6

“Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.”

Jesus responds to John's disciples by pointing to the miracles He has performed: the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor hear the gospel. These acts fulfill the Messianic prophecies, serving as evidence of His identity. Jesus also blesses those who do not stumble because of Him, encouraging faith despite any doubts or misunderstandings.

Matthew 11:7-10

“And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”

After John's disciples leave, Jesus speaks to the crowd about John the Baptist. He asks them what they expected to see in the wilderness—a reed swayed by the wind or a man in fine clothes? Instead, they went to see a prophet, and more than a prophet. Jesus affirms John's role as the messenger foretold in Scripture, who would prepare the way for the Messiah.

Matthew 11:11-15

“Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.”

Jesus declares that John the Baptist is the greatest born of women, yet even the least in the kingdom of heaven is greater than he. This statement highlights the new era of the kingdom of heaven, which surpasses the old covenant. Jesus notes that the kingdom has faced opposition since John's time, with forceful people trying to seize it. He identifies John as the Elijah who was to come, fulfilling Malachi's prophecy, and calls for attentive listening to His message.

Matthew 11:16-19

“But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.”

Jesus compares the current generation to children in the marketplace who are dissatisfied regardless of what is offered. John the Baptist’s ascetic lifestyle led people to accuse him of having a demon, while Jesus’ more social approach led to accusations of being a glutton and a drunkard. Despite these criticisms, Jesus asserts that wisdom is proven right by its outcomes, implying that the true nature of His and John’s ministries will be vindicated by their results.

Matthew 11:20-24

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

Jesus reproaches the cities where He performed most of His miracles because they did not repent. He specifically condemns Chorazin, Bethsaida, and Capernaum, comparing them unfavorably to the notoriously sinful cities of Tyre, Sidon, and Sodom. Jesus asserts that if the miracles performed in these Galilean cities had been done in Tyre, Sidon, or Sodom, those cities would have repented and been spared. This severe rebuke highlights the greater accountability of those who witness God’s works yet remain unrepentant.

Matthew 11:25-26

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.”

Jesus offers a prayer of thanksgiving to the Father, acknowledging that the truths of the kingdom have been hidden from the wise and learned but revealed to the humble and childlike. This divine revelation underscores God’s sovereign choice and the value of humility and openness in receiving spiritual truths.

Matthew 11:27

“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

Jesus declares that all authority has been given to Him by the Father. He emphasizes the unique and intimate relationship between the Father and the Son, stating that only the Father truly knows the Son, and only the Son truly knows the Father. Furthermore, the Son reveals the Father to those He chooses, highlighting Jesus' role as the mediator of divine revelation.

Matthew 11:28-30

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

Jesus extends an invitation to all who are weary and burdened, promising them rest. He calls them to take His yoke and learn from Him, describing Himself as gentle and humble in heart. Jesus assures that His yoke is easy and His burden is light, offering a contrast to the heavy burdens imposed by religious leaders. This passage emphasizes the accessibility and compassion of Jesus, offering spiritual rest and relief to those who follow Him.

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Chapter 12:

Matthew 12:1-2

“At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.”

Jesus and His disciples walk through grainfields on the Sabbath, and the disciples, being hungry, begin to pluck and eat the grain. The Pharisees, strict observers of the Sabbath laws, accuse them of breaking the Sabbath by doing what they consider work. This sets the stage for a discussion on the true meaning and purpose of the Sabbath.

Matthew 12:3-4

“But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?”

Jesus responds by referencing an incident from the Old Testament where David, when hungry, ate the consecrated bread from the house of God, which was lawful only for priests to eat. This example illustrates that human need can take precedence over ceremonial law, challenging the Pharisees' rigid interpretation of the Sabbath.

Matthew 12:5-6

“Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple.”

Jesus further argues that the priests in the temple perform work on the Sabbath as part of their duties and are considered blameless. He then makes a profound statement that He is greater than the temple, implying His authority over the Sabbath and the laws governing it.

Matthew 12:7-8

“But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.”

Jesus quotes Hosea 6:6, emphasizing that God desires mercy over sacrifice. He criticizes the Pharisees for their lack of understanding and compassion, declaring that He, the Son of Man, is Lord of the Sabbath. This assertion underscores His divine authority and the importance of mercy and compassion in observing the Sabbath.

Matthew 12:9-10

“And when he was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.”

Jesus enters a synagogue, where He encounters a man with a withered hand. The Pharisees, seeking to trap Him, ask if it is lawful to heal on the Sabbath. Their question is intended to accuse Jesus of breaking the Sabbath law if He heals the man.

Matthew 12:11-12

“And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.”

Jesus responds with a practical example, asking if any of them would not rescue a sheep that fell into a pit on the Sabbath. He argues that a human being is far more valuable than a sheep, thus it is lawful to

do good on the Sabbath. This teaching highlights the priority of compassion and human need over strict Sabbath observance.

Matthew 12:13-14

“Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him.”

Jesus tells the man to stretch out his hand, and as he does, it is miraculously healed. This act of healing on the Sabbath further angers the Pharisees, who then conspire to destroy Jesus. Their reaction reveals their hardened hearts and opposition to Jesus’ ministry.

Matthew 12:15-16

“But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; And charged them that they should not make him known:”

Aware of the Pharisees’ plot, Jesus withdraws from the area. Despite this, large crowds follow Him, and He continues to heal all who come to Him. Jesus instructs them not to make Him known, likely to avoid further conflict and to continue His ministry without hindrance.

Matthew 12:17-21

“That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.”

Matthew cites Isaiah’s prophecy to explain Jesus’ actions and character. Jesus is depicted as God’s chosen servant, beloved and Spirit-filled, who will bring justice to the Gentiles. He is gentle and humble, not seeking attention or causing a commotion. He will faithfully bring justice and hope, and the Gentiles will place their trust in Him. This passage highlights Jesus’ fulfillment of Messianic prophecies and His mission to bring salvation to all people.

Matthew 12:22-23

“Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David?”

A man possessed by a demon, who was blind and mute, is brought to Jesus. Jesus heals him, enabling him to speak and see. The crowd is astonished by this miracle and begins to wonder if Jesus is the “Son of David,” a title for the Messiah. This reaction shows the growing recognition of Jesus’ Messianic identity among the people.

Matthew 12:24

“But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.”

The Pharisees, however, attribute Jesus’ power to cast out demons to Beelzebub, the prince of demons. This accusation reflects their refusal to acknowledge Jesus’ divine authority and their attempt to discredit His miracles by associating them with demonic power.

Matthew 12:25-26

“And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?”

Jesus, knowing their thoughts, responds by pointing out the logical inconsistency in their accusation. He explains that a kingdom divided against itself cannot stand. If Satan were casting out Satan, it would mean his kingdom is divided and doomed to fall. This argument exposes the absurdity of the Pharisees’ claim.

Matthew 12:27-28

“And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.”

Jesus challenges the Pharisees by asking them by what power their own followers cast out demons. If they accuse Him of using demonic power, they must also question their own exorcists. Jesus then asserts that if He casts out demons by the Spirit of God, it signifies that the kingdom of God has arrived among them. This statement underscores His divine authority and the presence of God’s kingdom.

Matthew 12:29-30

“Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.”

Jesus uses the analogy of a strong man to illustrate His point. To plunder a strong man’s house, one must first bind the strong man. Similarly, Jesus’ ability to cast out demons demonstrates His power over Satan. He then declares that there is no neutral ground; one is either with Him or against Him. This call to allegiance emphasizes the importance of choosing to follow Jesus.

Matthew 12:31-32

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”

Jesus warns about the unforgivable sin of blasphemy against the Holy Spirit. While all other sins and blasphemies can be forgiven, attributing the work of the Holy Spirit to demonic power is an eternal sin. This severe warning underscores the gravity of rejecting the Holy Spirit's testimony about Jesus.

Matthew 12:33-35

“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.”

Jesus uses the metaphor of a tree and its fruit to illustrate the connection between a person's heart and their words. A good tree produces good fruit, and a corrupt tree produces bad fruit. He calls the Pharisees a “generation of vipers,” highlighting their evil nature. Jesus teaches that one's words reflect the condition of their heart, and good or evil actions stem from the inner treasure of the heart.

Matthew 12:36-37

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

Jesus emphasizes the importance of words, warning that people will be held accountable for every careless word they speak. He explains that words have the power to justify or condemn a person, highlighting the significance of speech as a reflection of one's heart and character.

Matthew 12:38-40

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.”

The scribes and Pharisees ask Jesus for a sign to prove His authority. Jesus rebukes them, calling them an evil and adulterous generation for seeking a sign. He declares that the only sign they will receive is the sign of Jonah, referring to His own death, burial, and resurrection after three days, just as Jonah was in the belly of the whale for three days and nights.

Matthew 12:41-42

“The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came

from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.”

Jesus continues by comparing the current generation unfavorably to the people of Nineveh and the Queen of Sheba. The Ninevites repented at Jonah’s preaching, and the Queen of Sheba traveled a great distance to hear Solomon’s wisdom. Jesus asserts that He is greater than both Jonah and Solomon, yet the current generation fails to recognize and respond to Him, leading to their condemnation.

Matthew 12:43-45

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.”

Jesus describes the behavior of an unclean spirit that leaves a person but later returns with seven more wicked spirits, making the person’s condition worse than before. He uses this illustration to warn that superficial or temporary repentance without true transformation can lead to a worse spiritual state. This serves as a caution to the current generation about the dangers of rejecting His message.

Matthew 12:46-50

“While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

As Jesus is speaking to the crowd, His mother and brothers arrive, wanting to speak with Him. When informed of their presence, Jesus uses the opportunity to redefine familial relationships in spiritual terms. He declares that those who do the will of His Father in heaven are His true family. This teaching emphasizes the importance of spiritual kinship and obedience to God’s will over biological ties.

Chapter 13:

Matthew 13:1-3

“The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;”

On the same day, Jesus leaves the house and sits by the sea. A large crowd gathers around Him, prompting Him to get into a boat and sit while the crowd stands on the shore. Jesus begins to teach them many things in parables, starting with the parable of the sower. This setting highlights Jesus' innovative teaching methods and the eager anticipation of the people to hear His words.

Matthew 13:4-9

“And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.”

Jesus describes a sower scattering seeds, which fall on different types of ground. Some seeds fall on the path and are eaten by birds, some on rocky ground where they quickly sprout but wither under the sun due to lack of roots, some among thorns that choke them, and some on good soil that produces a bountiful harvest. Jesus concludes with a call for those with ears to hear, emphasizing the importance of understanding His message.

Matthew 13:10-13

“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”

The disciples ask Jesus why He speaks to the people in parables. Jesus explains that the knowledge of the mysteries of the kingdom of heaven is given to the disciples but not to the others. He states that those who have understanding will receive more, while those who lack it will lose even what they have. Jesus uses parables because many people see and hear but do not truly understand, fulfilling the prophecy of Isaiah.

Matthew 13:14-15

“And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

Jesus cites the prophecy of Isaiah, which describes a people who hear but do not understand and see but do not perceive. Their hearts have become calloused, their ears dull, and their eyes closed. This

spiritual insensitivity prevents them from turning to God and being healed. This passage underscores the tragic reality of spiritual blindness and the fulfillment of prophecy in Jesus' time.

Matthew 13:16-17

“But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

Jesus blesses His disciples, acknowledging that their eyes and ears are blessed because they see and hear the truths of the kingdom. He emphasizes that many prophets and righteous people longed to see and hear what the disciples are experiencing but did not. This highlights the unique privilege and blessing of the disciples in witnessing Jesus' ministry.

Matthew 13:18-23

“Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.”

Jesus explains the parable of the sower to His disciples. The seed represents the word of the kingdom, and the different types of soil represent the various responses to it. The seed on the path is snatched away by the wicked one, the seed on rocky ground represents those who receive the word with joy but fall away under persecution, the seed among thorns is choked by worldly cares and deceitfulness of riches, and the seed on good soil represents those who hear, understand, and produce a fruitful harvest. This explanation emphasizes the importance of a receptive and persevering heart in bearing spiritual fruit.

Matthew 13:24-30

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

Jesus presents another parable, comparing the kingdom of heaven to a man who sows good seed in his field. While everyone is asleep, an enemy sows weeds among the wheat. When the plants grow, the weeds become apparent. The servants ask the owner if they should pull out the weeds, but he advises against it, fearing they might uproot the wheat as well. Instead, he instructs them to let both grow until the harvest, when the reapers will gather the weeds to be burned and the wheat to be stored in the barn. This parable illustrates the coexistence of good and evil in the world and the final separation at the end of the age.

Matthew 13:31-32

“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

Jesus compares the kingdom of heaven to a mustard seed, which is the smallest of all seeds but grows into the largest of garden plants, becoming a tree where birds can nest. This parable emphasizes the kingdom’s humble beginnings and its expansive growth, illustrating how something small and seemingly insignificant can have a profound and far-reaching impact.

Matthew 13:33

“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

Jesus likens the kingdom of heaven to leaven (yeast) that a woman mixes into a large amount of flour until it permeates the entire batch. This parable highlights the transformative and pervasive influence of the kingdom, suggesting that even a small amount of God’s work can spread and transform everything it touches.

Matthew 13:34-35

“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

Matthew notes that Jesus spoke to the crowds exclusively in parables, fulfilling the prophecy that He would reveal hidden truths through parables. This method of teaching both conceals and reveals, depending on the listener’s openness and understanding, and fulfills the prophetic tradition of unveiling divine mysteries.

Matthew 13:36-43

“Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children

of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

After dismissing the crowd, Jesus explains the parable of the weeds to His disciples. He identifies Himself as the sower, the field as the world, the good seed as the children of the kingdom, and the weeds as the children of the evil one. The enemy who sows the weeds is the devil, the harvest is the end of the age, and the reapers are angels. At the end of the age, the weeds (evildoers) will be gathered and burned, while the righteous will shine like the sun in their Father’s kingdom. This explanation underscores the final judgment and the ultimate triumph of righteousness.

Matthew 13:44

“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

Jesus compares the kingdom of heaven to a hidden treasure in a field. When a man finds it, he joyfully sells everything he owns to buy the field and secure the treasure. This parable illustrates the incomparable value of the kingdom of heaven and the total commitment it warrants from those who discover its worth.

Matthew 13:45-46

“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

Jesus likens the kingdom of heaven to a merchant searching for fine pearls. Upon finding one pearl of great value, the merchant sells everything he owns to purchase it. This parable emphasizes the supreme worth of the kingdom of heaven and the willingness to sacrifice all else to obtain it.

Matthew 13:47-50

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

Jesus compares the kingdom of heaven to a fishing net cast into the sea, gathering all kinds of fish. When the net is full, the fishermen sort the good fish into containers and throw away the bad. This parable illustrates the final judgment, where angels will separate the wicked from the righteous, casting

the wicked into a fiery furnace. This imagery underscores the inevitability of judgment and the ultimate separation of good and evil.

Matthew 13:51-52

“Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

Jesus asks His disciples if they have understood His teachings, and they affirm that they have. He then compares a scribe instructed in the kingdom of heaven to a homeowner who brings out both new and old treasures. This analogy highlights the value of both new revelations and established truths in the kingdom of heaven, encouraging a balanced appreciation of both.

Matthew 13:53-58

“And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.”

After finishing His parables, Jesus returns to His hometown and teaches in their synagogue. The people are astonished by His wisdom and miracles but are also skeptical, knowing Him as the carpenter’s son and familiar with His family. Their familiarity breeds contempt, leading them to take offense at Him. Jesus remarks that a prophet is honored everywhere except in his own country and household. Due to their unbelief, He performs few miracles there. This passage highlights the challenge of overcoming preconceived notions and the impact of unbelief on experiencing God’s works.

Chapter 14:

1. **Verse 1:** “At that time Herod the tetrarch heard of the fame of Jesus,”
 - Herod Antipas, the ruler of Galilee and Perea, becomes aware of Jesus’ growing reputation. The news of Jesus’ miraculous works and teachings has spread widely, reaching even the ears of the regional ruler. This sets the stage for Herod’s interest and subsequent actions regarding Jesus, as he begins to ponder the identity and influence of this new figure.
2. **Verse 2:** “And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.”

- Herod, troubled by his conscience, believes that Jesus is John the Baptist resurrected. He attributes Jesus' miraculous powers to this supposed resurrection, reflecting his guilt over having John executed and his superstitious fear. Herod's declaration to his servants reveals his inner turmoil and the lingering impact of his past actions.
3. **Verse 3:** "For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife."
 - The narrative explains that Herod had imprisoned John the Baptist because John had publicly condemned Herod's marriage to Herodias, his brother Philip's wife. This marriage was considered unlawful according to Jewish law, and John's bold denunciation led to his imprisonment. Herod's actions are driven by a desire to silence John's criticism and appease Herodias.
 4. **Verse 4:** "For John said unto him, It is not lawful for thee to have her."
 - John the Baptist directly confronts Herod, declaring that his marriage to Herodias is unlawful. This act of courage and adherence to moral principles highlights John's role as a prophet who speaks truth to power, regardless of the personal cost. John's unwavering commitment to righteousness sets him apart as a fearless advocate for God's law.
 5. **Verse 5:** "And when he would have put him to death, he feared the multitude, because they counted him as a prophet."
 - Herod wanted to kill John but was restrained by his fear of the people's reaction. The populace revered John as a prophet, and Herod feared a backlash if he executed him. This tension between Herod's desires and his fear of public opinion underscores the complexity of his position and the influence of public sentiment on his decisions.
 6. **Verse 6:** "But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod."
 - During Herod's birthday celebration, Herodias' daughter (traditionally known as Salome) performs a dance that delights Herod and his guests. This event is pivotal, as it leads to Herod making a rash promise that will have dire consequences for John the Baptist. The dance captivates Herod, setting the stage for the tragic request that follows.
 7. **Verse 7:** "Whereupon he promised with an oath to give her whatsoever she would ask."
 - Captivated by the dance, Herod impulsively promises with an oath to give Herodias' daughter anything she desires. This promise, made in the heat of the moment, sets the stage for the tragic request that follows. Herod's rash vow highlights his susceptibility to being swayed by emotions and social pressures.
 8. **Verse 8:** "And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger."
 - Prompted by her mother, Herodias' daughter asks for John the Baptist's head on a platter. This gruesome request reveals Herodias' deep-seated grudge against John for his condemnation of her marriage and her willingness to use her daughter to achieve her revenge. The request shocks Herod and the guests, illustrating the extent of Herodias' vindictiveness.

9. **Verse 9:** “And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded it to be given her.”

- Despite his sorrow and reluctance, Herod orders John’s execution to honor his oath and avoid losing face before his guests. This decision highlights Herod’s weakness and the power of social pressure, as he prioritizes his reputation over justice. Herod’s internal conflict is evident, but he ultimately chooses to uphold his rash promise.

10. **Verse 10:** “And he sent, and beheaded John in the prison.”

- John the Baptist is beheaded in prison, fulfilling the grim request. This act of violence marks a tragic end for the prophet who had boldly spoken the truth, and it underscores the cost of standing up for righteousness. John’s martyrdom serves as a sobering reminder of the dangers faced by those who challenge corrupt authority.

11. **Verse 11:** “And his head was brought in a charger, and given to the damsel: and she brought it to her mother.”

- John’s head is brought on a platter and given to Herodias’ daughter, who then presents it to her mother. This gruesome scene underscores the vindictiveness of Herodias and the lengths to which she will go to silence her critic. The macabre delivery of John’s head highlights the brutality of Herodias’ revenge.

12. **Verse 12:** “And his disciples came, and took up the body, and buried it, and went and told Jesus.”

- John’s disciples retrieve his body, bury it, and inform Jesus of his death. This act of respect and mourning shows their devotion to John and their recognition of Jesus’ authority, as they turn to Him in their time of grief. The disciples’ actions reflect their loyalty and the impact of John’s ministry on their lives.

13. **Verse 13:** “When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.”

- Upon hearing the news of John’s death, Jesus withdraws by boat to a solitary place, seeking solitude and perhaps mourning the loss of His forerunner. However, the crowds follow Him on foot, eager to be near Him and receive His teaching and healing. Jesus’ attempt to find solitude is interrupted by the persistent needs of the people.

14. **Verse 14:** “And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.”

- Seeing the large crowd, Jesus is moved with compassion and heals their sick. Despite His own need for solitude, He prioritizes the needs of the people, demonstrating His deep care and love for them. Jesus’ compassion leads Him to minister to the physical and spiritual needs of the multitude.

15. **Verse 15:** “And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.”

- As evening approaches, the disciples suggest sending the crowd away to buy food, recognizing the remote location and the late hour. They are concerned about the practical needs of the people and the lack of resources to feed such a large crowd. The disciples' suggestion reflects their practical approach to the situation.

16. Verse 16: "But Jesus said unto them, They need not depart; give ye them to eat."

- Jesus, however, tells the disciples to feed the crowd themselves, challenging their faith and resourcefulness. This sets the stage for a miraculous provision, as Jesus prepares to demonstrate His power to meet their needs. Jesus' command challenges the disciples to trust in His ability to provide.

17. Verse 17: "And they say unto him, We have here but five loaves, and two fishes."

- The disciples respond that they only have five loaves of bread and two fish, highlighting the apparent insufficiency of their resources to feed such a large crowd. This emphasizes the magnitude of the miracle that is about to occur. The disciples' response underscores their awareness of the limited resources available.

18. Verse 18: "He said, Bring them hither to me."

- Jesus instructs them to bring the loaves and fish to Him, preparing to perform a miracle. This demonstrates His ability to work with what little they have and His intention to provide abundantly. Jesus' instruction sets the stage for the miraculous multiplication of the food.

19. Verse 19: "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude."

- Jesus directs the crowd to sit on the grass, blesses the loaves and fish, breaks them, and gives them to the disciples to distribute. This act of blessing and breaking signifies the beginning of the miracle, as Jesus multiplies the food to feed the multitude. The orderly distribution of the food highlights Jesus' role as a provider.

20. Verse 20: "And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full."

- Everyone eats and is satisfied, and the disciples collect twelve baskets of leftover fragments, showcasing the abundance of Jesus' provision and the miraculous nature of the event. This abundance also symbolizes the completeness and sufficiency of Jesus' care. The leftover fragments highlight the generosity of the miracle.

21. Verse 21: "And they that had eaten were about five thousand men, beside women and children."

- About five thousand men, besides women and children, are fed, emphasizing the magnitude of the miracle and Jesus' ability to meet the needs of a vast crowd. This large number highlights the scale of the provision and the power of Jesus' miracle, demonstrating His divine authority and compassion.

22. Verse 22: "And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away."

- Jesus immediately sends the disciples ahead by boat while He dismisses the crowd, setting the stage for the next significant event in the narrative. This action also allows Jesus to have some time alone for prayer and reflection, showing His need for solitude and communion with God.

23. Verse 23: “And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.”

- After dismissing the crowd, Jesus goes up a mountain to pray alone, seeking solitude and communion with God. This highlights His need for personal prayer and reflection, even amidst His busy ministry. Jesus’ example underscores the importance of prayer and solitude in maintaining spiritual strength.

24. Verse 24: “But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.”

- Meanwhile, the disciples’ boat is far from land, battling strong winds and waves, creating a scene of struggle and tension. This sets the stage for Jesus’ miraculous intervention and the demonstration of His power over nature. The disciples’ predicament highlights their vulnerability and need for Jesus’ help.

25. Verse 25: “And in the fourth watch of the night Jesus went unto them, walking on the sea.”

- In the early morning hours, Jesus walks on the sea towards the disciples, demonstrating His divine authority over nature and His ability to come to their aid in miraculous ways. This act of walking on water reveals Jesus’ supernatural power and His willingness to rescue His followers.

26. Verse 26: “And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.”

- The disciples, seeing Jesus walking on water, are terrified, thinking He is a ghost, and cry out in fear. Their reaction shows their lack of understanding and faith, as they struggle to comprehend the miraculous nature of what they are witnessing.

27. Verse 27: “But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.”

- Jesus immediately reassures them, telling them to take courage and not be afraid, revealing His identity and calming their fears. His words provide comfort and assurance, emphasizing His presence and control over the situation.

28. Verse 28: “And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.”

- Peter, seeking confirmation, asks Jesus to command him to come to Him on the water if it is truly Him. This request shows Peter’s desire to act in faith and his willingness to step out in response to Jesus’ call.

29. Verse 29: “And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.”

- Jesus invites Peter to come, and Peter steps out of the boat, walking on the water towards Jesus. This moment of faith demonstrates Peter’s trust in Jesus’ power and his willingness to take a bold step in response to Jesus’ command.
- 30.Verse 30:** “But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.”
- But when Peter notices the strong wind, he becomes afraid and begins to sink, crying out to Jesus to save him. This moment highlights the struggle between faith and doubt, as Peter’s fear causes him to falter.
- 31.Verse 31:** “And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?”
- Jesus immediately reaches out, catches Peter, and gently rebukes him for his doubt and lack of faith. This interaction underscores Jesus’ readiness to save and support His followers, even when their faith wavers.
- 32.Verse 32:** “And when they were come into the ship, the wind ceased.”
- Once they climb back into the boat, the wind ceases, bringing calm and relief. This sudden change in the weather further demonstrates Jesus’ authority over nature and His ability to bring peace in the midst of chaos.
- 33.Verse 33:** “Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.”
- The disciples worship Jesus, acknowledging Him as the Son of God, deepening their understanding of His divine nature. This moment of worship and recognition marks a significant step in their faith journey.
- 34.Verse 34:** “And when they were gone over, they came into the land of Gennesaret.”
- They land at Gennesaret, where their journey continues. This new location sets the stage for further ministry and miracles by Jesus.
- 35.Verse 35:** “And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;”
- The people of Gennesaret recognize Jesus and spread the word, bringing all their sick to Him. This response highlights the widespread recognition of Jesus’ healing power and the eagerness of the people to seek His help.
- 36.Verse 36:** “And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.”
- They beg to touch the hem of His garment, and all who do are healed, showcasing Jesus’ healing power and compassion. This act of faith by the people and the resulting healings further demonstrate Jesus’ divine authority and His deep care for those in need.

Chapter 15:

1. **Verse 1:** “Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,”
 - The scribes and Pharisees, religious leaders from Jerusalem, approach Jesus. Their arrival signifies an official inquiry into Jesus’ teachings and actions. These leaders are often depicted as opponents of Jesus, questioning His authority and practices to maintain their own religious traditions and control.
2. **Verse 2:** “Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.”
 - The scribes and Pharisees challenge Jesus by accusing His disciples of not following the traditional hand-washing rituals before eating. This question highlights the tension between Jesus’ teachings and the established religious customs. The leaders are more concerned with ritual purity than the underlying spiritual principles.
3. **Verse 3:** “But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?”
 - Jesus responds by turning the question back on the scribes and Pharisees, accusing them of violating God’s commandments through their traditions. He points out the hypocrisy in their practices, emphasizing that human traditions should not override divine laws. This confrontation underscores Jesus’ challenge to the religious status quo.
4. **Verse 4:** “For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.”
 - Jesus cites the commandment to honor one’s parents, highlighting its importance in God’s law. He contrasts this with the severe consequence for cursing one’s parents, illustrating the gravity of respecting parental authority. This reference sets the stage for His critique of the Pharisees’ practices.
5. **Verse 5:** “But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;”
 - Jesus criticizes the Pharisees for allowing people to evade their responsibilities to their parents by declaring their resources as dedicated to God. This practice, known as “Corban,” effectively nullifies the commandment to honor one’s parents, revealing the Pharisees’ manipulation of religious laws for personal gain.
6. **Verse 6:** “And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.”
 - Jesus condemns the Pharisees for invalidating God’s commandment through their tradition. By permitting people to neglect their parents under the guise of religious devotion, they undermine the very laws they claim to uphold. This critique exposes the emptiness of their legalistic practices.
7. **Verse 7:** “Ye hypocrites, well did Esaias prophesy of you, saying,”
 - Jesus calls the scribes and Pharisees hypocrites, referencing the prophet Isaiah to underscore His point. By invoking Isaiah’s prophecy, Jesus aligns the Pharisees with

those who outwardly appear righteous but are inwardly corrupt. This accusation highlights their insincerity and spiritual blindness.

8. **Verse 8:** “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.”

- Quoting Isaiah, Jesus emphasizes the disconnect between the Pharisees’ outward expressions of piety and their inner spiritual state. They honor God with their words, but their hearts are distant from Him. This critique underscores the importance of genuine devotion over mere ritual compliance.

9. **Verse 9:** “But in vain they do worship me, teaching for doctrines the commandments of men.”

- Jesus continues to quote Isaiah, condemning the Pharisees for teaching human commandments as if they were divine doctrines. Their worship is in vain because it is based on man-made rules rather than God’s commandments. This highlights the futility of their religious practices.

10. **Verse 10:** “And he called the multitude, and said unto them, Hear, and understand:”

- Jesus addresses the crowd, urging them to listen and understand His teachings. By speaking directly to the people, He bypasses the religious leaders and emphasizes the accessibility of His message. This moment underscores Jesus’ role as a teacher and His desire to reach the common people.

11. **Verse 11:** “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.”

- Jesus teaches that it is not what one eats that defiles a person, but what comes out of their mouth. This statement challenges the traditional Jewish dietary laws and emphasizes the importance of one’s words and actions. Jesus shifts the focus from external rituals to internal purity.

12. **Verse 12:** “Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?”

- The disciples inform Jesus that the Pharisees were offended by His teaching. This reaction highlights the tension between Jesus and the religious leaders. The disciples’ concern reflects their awareness of the potential consequences of offending powerful figures.

13. **Verse 13:** “But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.”

- Jesus responds by asserting that any teaching or practice not established by God will ultimately be uprooted. This statement reinforces His authority and the divine origin of His message. It also serves as a warning to the Pharisees about the impermanence of their man-made traditions.

14. **Verse 14:** “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

- Jesus advises His disciples to leave the Pharisees alone, describing them as blind leaders guiding the blind. This metaphor illustrates the danger of following misguided leaders and the inevitable downfall that results. Jesus emphasizes the importance of discerning true spiritual guidance.

15. Verse 15: “Then answered Peter and said unto him, Declare unto us this parable.”

- Peter asks Jesus to explain the parable, seeking a deeper understanding of His teaching. This request reflects the disciples’ desire to grasp the full meaning of Jesus’ words and their recognition of His authority as a teacher.

16. Verse 16: “And Jesus said, Are ye also yet without understanding?”

- Jesus expresses surprise at the disciples’ lack of understanding, highlighting their need for further instruction. His response underscores the importance of spiritual insight and the challenges the disciples face in fully comprehending His teachings.

17. Verse 17: “Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?”

- Jesus explains that food passes through the digestive system and is expelled from the body, emphasizing that it does not affect one’s spiritual state. This teaching challenges the traditional focus on dietary laws and redirects attention to the moral and spiritual aspects of life.

18. Verse 18: “But those things which proceed out of the mouth come forth from the heart; and they defile the man.”

- Jesus teaches that the words and actions that come from the heart are what truly defile a person. This statement highlights the importance of inner purity and the moral implications of one’s speech and behavior. Jesus emphasizes the need for a transformed heart.

19. Verse 19: “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:”

- Jesus lists various sins that originate from the heart, illustrating the corrupt nature of humanity. This enumeration of sins underscores the need for inner transformation and the dangers of harboring evil thoughts and intentions.

20. Verse 20: “These are the things which defile a man: but to eat with unwashen hands defileth not a man.”

- Jesus concludes by reiterating that it is the moral and spiritual impurities that defile a person, not the failure to observe ritual hand-washing. This teaching challenges the Pharisees’ emphasis on external rituals and underscores the importance of inner purity.

21. Verse 21: “Then Jesus went thence, and departed into the coasts of Tyre and Sidon.”

- Jesus leaves the region and travels to the area of Tyre and Sidon, indicating a shift in His ministry. This journey to a predominantly Gentile region highlights the expanding scope of His mission and foreshadows the inclusion of Gentiles in His ministry.

22. Verse 22: “And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.”

- A Canaanite woman approaches Jesus, pleading for mercy and healing for her demon-possessed daughter. Her address to Jesus as “Lord” and “son of David” indicates her recognition of His messianic identity and her faith in His power to heal.

23. Verse 23: “But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.”

- Jesus initially does not respond to the woman’s plea, and the disciples urge Him to send her away because she is persistent in her cries for help. This moment tests the woman’s faith and perseverance, as well as the disciples’ understanding of Jesus’ mission.

24. Verse 24: “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”

- Jesus explains that His primary mission is to the lost sheep of Israel, indicating that His ministry is initially focused on the Jewish people. This statement reflects the priority of reaching the Jewish nation with the message of the Kingdom of God, though it also sets the stage for the broader inclusion of Gentiles.

25. Verse 25: “Then came she and worshipped him, saying, Lord, help me.”

- The Canaanite woman persists, coming closer and worshipping Jesus, pleading for His help. Her actions demonstrate her deep faith and desperation, as she humbly seeks Jesus’ mercy despite the initial rebuff. Her persistence is a testament to her belief in Jesus’ power to heal.

26. Verse 26: “But he answered and said, It is not meet to take the children’s bread, and to cast it to dogs.”

- Jesus responds with a metaphor, suggesting that it is not right to take the children’s bread (representing the blessings meant for Israel) and throw it to the dogs (a term often used for Gentiles). This statement tests the woman’s faith and humility, challenging her to respond with wisdom and perseverance.

27. Verse 27: “And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.”

- The woman accepts Jesus’ metaphor and cleverly responds that even dogs eat the crumbs that fall from their masters’ table. Her reply shows her humility and faith, acknowledging her unworthiness while still believing in Jesus’ mercy and power to heal her daughter.

28. Verse 28: “Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”

- Jesus commends the woman’s great faith and grants her request, healing her daughter instantly. This miracle demonstrates Jesus’ compassion and the power of persistent faith, highlighting that faith transcends ethnic boundaries and is rewarded by God.

29. Verse 29: “And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.”

- Jesus leaves the region of Tyre and Sidon and returns to the area near the Sea of Galilee. He goes up a mountain and sits down, preparing for another phase of His ministry. This movement signifies a transition and sets the stage for further teaching and miracles.

30. Verse 30: “And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them:”

- Large crowds bring their sick and disabled to Jesus, laying them at His feet, and He heals them all. This scene underscores Jesus’ compassion and healing power, as He addresses the physical and spiritual needs of the people. The multitude’s faith in Jesus’ ability to heal is evident in their actions.

31. Verse 31: “Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.”

- The crowd is amazed by the miraculous healings they witness, seeing the mute speak, the maimed made whole, the lame walk, and the blind see. Their astonishment leads them to glorify the God of Israel, recognizing the divine power at work through Jesus. This reaction highlights the impact of Jesus’ miracles on the faith of the people.

32. Verse 32: “Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.”

- Jesus expresses His compassion for the crowd, noting that they have been with Him for three days without food. He is concerned for their well-being and does not want to send them away hungry, fearing they might faint on their journey home. This statement sets the stage for another miraculous feeding.

33. Verse 33: “And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?”

- The disciples question how they can possibly find enough bread in the wilderness to feed such a large crowd. Their question reflects their limited understanding and the logistical challenge of providing for so many people in a remote location.

34. Verse 34: “And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.”

- Jesus asks the disciples how many loaves they have, and they respond that they have seven loaves and a few small fish. This small amount of food seems insufficient to feed the multitude, setting the stage for another demonstration of Jesus’ miraculous provision.

35. Verse 35: “And he commanded the multitude to sit down on the ground.”

- Jesus instructs the crowd to sit down on the ground, preparing them for the meal He is about to provide. This orderly arrangement facilitates the distribution of food and mirrors the earlier feeding of the five thousand.

36. Verse 36: “And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.”

- Jesus takes the seven loaves and the fish, gives thanks, breaks them, and distributes them to the disciples, who then give them to the crowd. This act of giving thanks and breaking the bread signifies the beginning of the miracle, as Jesus multiplies the food to feed the multitude.

37. Verse 37: “And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.”

- Everyone eats and is satisfied, and the disciples collect seven baskets of leftover fragments. This abundance of leftovers highlights the miraculous nature of the feeding and Jesus’ ability to provide more than enough for the needs of the people.

38. Verse 38: “And they that did eat were four thousand men, beside women and children.”

- About four thousand men, besides women and children, are fed, emphasizing the magnitude of the miracle. This large number underscores the scale of Jesus’ provision and His compassion for the multitude.

39. Verse 39: “And he sent away the multitude, and took ship, and came into the coasts of Magdala.”

- After feeding the crowd, Jesus sends them away and takes a boat to the region of Magdala. This movement marks the end of this particular episode and transitions to the next phase of His ministry.

Chapter 16:

1. Verse 1: “The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.”

- The Pharisees and Sadducees, two influential Jewish sects, approach Jesus with the intent of testing Him. They demand a sign from heaven to prove His divine authority. This request reflects their skepticism and desire to discredit Jesus, as they often challenged His teachings and miracles.

2. Verse 2: “He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.”

- Jesus responds by pointing out their ability to predict the weather based on the appearance of the sky. This analogy highlights their skill in interpreting natural signs while subtly criticizing their inability to recognize the spiritual signs of His ministry.

3. Verse 3: “And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?”

- Jesus continues, emphasizing their hypocrisy. They can interpret weather patterns but fail to understand the significant spiritual events unfolding before them. His rebuke underscores their spiritual blindness and unwillingness to accept Him as the Messiah.

4. **Verse 4:** “A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.”
 - Jesus condemns the generation seeking a sign as wicked and adulterous, indicating their unfaithfulness to God. He declares that no sign will be given except the sign of Jonah, referring to His future resurrection. After this stern rebuke, Jesus leaves them, highlighting their hardened hearts.
5. **Verse 5:** “And when his disciples were come to the other side, they had forgotten to take bread.”
 - The disciples cross to the other side of the lake but realize they have forgotten to bring bread. This seemingly minor detail sets the stage for a deeper teaching moment about spiritual awareness and understanding.
6. **Verse 6:** “Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.”
 - Jesus warns His disciples to beware of the leaven of the Pharisees and Sadducees. Leaven, or yeast, symbolizes the corrupting influence of their teachings and hypocrisy. This warning encourages the disciples to remain vigilant against false doctrines.
7. **Verse 7:** “And they reasoned among themselves, saying, It is because we have taken no bread.”
 - The disciples misunderstand Jesus’ warning, thinking He is concerned about their lack of bread. This confusion reveals their limited understanding and sets the stage for Jesus to clarify His teaching.
8. **Verse 8:** “Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?”
 - Jesus perceives their misunderstanding and gently rebukes them for their lack of faith. He questions why they are worried about bread, reminding them of His ability to provide and urging them to focus on spiritual matters.
9. **Verse 9:** “Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?”
 - Jesus reminds the disciples of the miracle of feeding the five thousand with five loaves, emphasizing the abundance of leftovers. This reminder is meant to strengthen their faith and understanding of His power to provide.
10. **Verse 10:** “Neither the seven loaves of the four thousand, and how many baskets ye took up?”
 - He also recalls the feeding of the four thousand with seven loaves, again highlighting the miraculous provision and the abundance of leftovers. These reminders serve to reinforce the disciples’ faith in Jesus’ ability to meet their needs.
11. **Verse 11:** “How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?”
 - Jesus questions why they still do not understand that His warning was not about physical bread but about the corrupting influence of the Pharisees’ and Sadducees’ teachings. This clarification aims to shift their focus from physical concerns to spiritual vigilance.

12. Verse 12: “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.”

- The disciples finally grasp that Jesus’ warning was about the false teachings of the Pharisees and Sadducees, not literal bread. This understanding marks a moment of growth in their spiritual discernment.

13. Verse 13: “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?”

- Jesus arrives in the region of Caesarea Philippi and asks His disciples who people say He is. This question initiates a discussion about His identity and the various opinions circulating among the people.

14. Verse 14: “And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.”

- The disciples report that people have various opinions about Jesus’ identity, suggesting He might be John the Baptist, Elijah, Jeremiah, or another prophet. These responses reflect the widespread speculation and recognition of Jesus’ prophetic role.

15. Verse 15: “He saith unto them, But whom say ye that I am?”

- Jesus then asks His disciples directly who they believe He is. This question is crucial, as it seeks to elicit their personal understanding and confession of His true identity.

16. Verse 16: “And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”

- Simon Peter boldly declares that Jesus is the Christ, the Son of the living God. This confession acknowledges Jesus’ messianic role and divine nature, marking a significant moment of revelation and faith.

17. Verse 17: “And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

- Jesus blesses Peter, affirming that this revelation did not come from human understanding but from God the Father. This acknowledgment highlights the divine source of Peter’s insight and his special role among the disciples.

18. Verse 18: “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.”

- Jesus declares that Peter (whose name means “rock”) will be the foundation upon which He will build His church. This statement signifies the establishment of the church and its enduring strength against the forces of evil.

19. Verse 19: “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.”

- Jesus grants Peter the keys of the kingdom of heaven, symbolizing authority and responsibility. This authority includes the power to bind and loose, reflecting the significant role Peter will play in the early church and its governance.

20. Verse 20: “Then charged he his disciples that they should tell no man that he was Jesus the Christ.”

- Jesus instructs His disciples not to reveal His identity as the Christ to others. This command reflects the need for discretion at this stage of His ministry, as revealing His messianic identity prematurely could hinder His mission.

21. Verse 21: “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

- Jesus begins to explain to His disciples that He must go to Jerusalem, suffer at the hands of the religious leaders, be killed, and rise again on the third day. This prediction prepares the disciples for the upcoming events of His passion and resurrection.

22. Verse 22: “Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.”

- Peter, unable to accept the idea of Jesus’ suffering and death, rebukes Him, insisting that such things should not happen to Him. This reaction reflects Peter’s misunderstanding of Jesus’ mission and the necessity of His sacrifice.

23. Verse 23: “But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

- Jesus sharply rebukes Peter, calling him “Satan” and an offense. He explains that Peter’s perspective is human-centered rather than aligned with God’s divine plan. This rebuke underscores the importance of understanding and accepting God’s will.

24. Verse 24: “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.”

- Jesus teaches that following Him requires self-denial, taking up one’s cross, and committing to His path. This call to discipleship emphasizes the cost of following Jesus and the need for total dedication and sacrifice.

25. Verse 25: “For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”

- Jesus teaches that those who seek to preserve their own lives at the expense of following Him will ultimately lose their lives. Conversely, those who are willing to sacrifice their lives for His sake will find true life. This paradoxical statement emphasizes the value of spiritual over physical life and the eternal rewards of discipleship.

26. Verse 26: “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

- Jesus poses a rhetorical question, highlighting the futility of gaining worldly wealth and success if it results in the loss of one’s soul. He underscores the incomparable value of the soul and the ultimate emptiness of material pursuits. This teaching calls for prioritizing spiritual well-being over earthly gains.

27. **Verse 27:** “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”

- Jesus foretells His return in glory, accompanied by angels, to judge and reward each person according to their deeds. This promise of future judgment and reward reinforces the importance of living a life aligned with God’s will and the anticipation of Christ’s second coming.

28. **Verse 28:** “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”

- Jesus assures His disciples that some of them will witness the manifestation of His kingdom before they die. This statement is often interpreted as referring to the Transfiguration, the resurrection, or the coming of the Holy Spirit at Pentecost. It emphasizes the imminent realization of God’s kingdom and the disciples’ role in it.

Chapter 17:

1. **Verse 1:** “And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,”

- Jesus selects Peter, James, and John to accompany Him up a high mountain, setting the stage for a significant spiritual event. This choice of disciples indicates their special role among the Twelve and their readiness to witness a profound revelation. The mountain setting often symbolizes a place of divine encounter and revelation in biblical narratives.

2. **Verse 2:** “And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.”

- Jesus is transfigured before the disciples, His appearance changing dramatically. His face shines like the sun, and His clothes become dazzling white, revealing His divine glory. This moment provides a glimpse of Jesus’ true nature and foreshadows His resurrection glory, affirming His identity as the Son of God.

3. **Verse 3:** “And, behold, there appeared unto them Moses and Elias talking with him.”

- Moses and Elijah appear and converse with Jesus, representing the Law and the Prophets. Their presence signifies the fulfillment of the Old Testament prophecies and the continuity of God’s plan through Jesus. This encounter underscores Jesus’ role as the culmination of the Law and the Prophets.

4. **Verse 4:** “Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.”

- Peter, overwhelmed by the experience, suggests building three tabernacles for Jesus, Moses, and Elijah. His offer reflects a desire to honor them and prolong the moment. However, it also reveals a misunderstanding of the transitory nature of the vision and the need to return to their mission.
5. **Verse 5:** “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”
- As Peter speaks, a bright cloud envelops them, and God’s voice declares Jesus as His beloved Son, commanding the disciples to listen to Him. This divine affirmation echoes Jesus’ baptism and reinforces His authority. The command to “hear Him” emphasizes the importance of Jesus’ teachings and mission.
6. **Verse 6:** “And when the disciples heard it, they fell on their face, and were sore afraid.”
- The disciples, terrified by the divine voice, fall face down in fear. Their reaction highlights the awe and reverence inspired by God’s direct presence and the overwhelming nature of the revelation. This moment underscores the disciples’ human frailty in the face of divine glory.
7. **Verse 7:** “And Jesus came and touched them, and said, Arise, and be not afraid.”
- Jesus approaches, touches the disciples, and reassures them, telling them not to be afraid. His touch and words provide comfort and encouragement, helping them recover from their fear. This act of compassion demonstrates Jesus’ care for His followers and His role as a mediator between God and humanity.
8. **Verse 8:** “And when they had lifted up their eyes, they saw no man, save Jesus only.”
- When the disciples look up, they see only Jesus, with Moses and Elijah gone. This return to normalcy signifies the end of the vision and refocuses their attention on Jesus alone. It emphasizes that Jesus is the central figure of their faith and the fulfillment of the Law and the Prophets.
9. **Verse 9:** “And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.”
- Jesus instructs the disciples to keep the vision a secret until after His resurrection. This command highlights the timing of revealing His glory and the necessity of His death and resurrection. It also underscores the disciples’ role in witnessing and later proclaiming the full story of Jesus’ mission.
10. **Verse 10:** “And his disciples asked him, saying, Why then say the scribes that Elias must first come?”
- The disciples question Jesus about the scribes’ teaching that Elijah must come before the Messiah. Their inquiry reflects their ongoing struggle to understand the prophecies and how they relate to Jesus’ mission. This question sets the stage for Jesus to clarify the role of John the Baptist.
11. **Verse 11:** “And Jesus answered and said unto them, Elias truly shall first come, and restore all things.”

- Jesus affirms that Elijah indeed comes first to restore all things, acknowledging the prophetic expectation. This statement confirms the validity of the scribes' teaching while preparing the disciples for a deeper understanding of its fulfillment.

12. Verse 12: "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."

- Jesus reveals that Elijah has already come in the person of John the Baptist, whom the people did not recognize and mistreated. He draws a parallel between John's suffering and His own impending suffering, highlighting the pattern of rejection faced by God's messengers.

13. Verse 13: "Then the disciples understood that he spake unto them of John the Baptist."

- The disciples realize that Jesus is speaking about John the Baptist as the fulfillment of the Elijah prophecy. This understanding deepens their comprehension of the prophetic connections and the unfolding of God's plan through Jesus and John.

14. Verse 14: "And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,"

- Upon rejoining the crowd, a man approaches Jesus, kneeling in a posture of humility and desperation. This scene shifts the focus from the mountaintop experience to the pressing needs of the people, illustrating the ongoing demands of Jesus' ministry.

15. Verse 15: "Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water."

- The man pleads for mercy for his son, describing his severe condition, which causes him to fall into fire and water. This plea highlights the father's desperation and the son's dire need for healing. It sets the stage for another demonstration of Jesus' compassion and power.

16. Verse 16: "And I brought him to thy disciples, and they could not cure him."

- The father explains that he brought his son to the disciples, but they were unable to heal him. This admission underscores the limitations of the disciples' faith and ability, setting the stage for Jesus to address the issue.

17. Verse 17: "Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me."

- Jesus expresses frustration with the faithlessness and perversity of the generation, including His disciples. His rhetorical questions convey His disappointment and the urgency of developing genuine faith. He then instructs the father to bring the boy to Him, preparing to demonstrate His power.

18. Verse 18: "And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour."

- Jesus rebukes the demon, which immediately leaves the boy, resulting in his instant healing. This miracle showcases Jesus' authority over evil spirits and His ability to bring immediate and complete restoration.

19. Verse 19: “Then came the disciples to Jesus apart, and said, Why could not we cast him out?”

- The disciples privately ask Jesus why they were unable to cast out the demon. Their question reflects their confusion and desire to understand their failure, seeking guidance from their Master.

20. Verse 20: “And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”

- Jesus explains that their failure was due to their lack of faith. He teaches that even a small amount of genuine faith, like a mustard seed, can accomplish great things, including moving mountains. This lesson emphasizes the power of faith and the importance of trusting in God’s ability.

21. Verse 21: “Howbeit this kind goeth not out but by prayer and fasting.”

- Jesus adds that certain kinds of demons can only be cast out through prayer and fasting. This statement highlights the need for spiritual discipline and dependence on God to overcome particularly challenging situations.

22. Verse 22: “And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:”

- While in Galilee, Jesus predicts His betrayal, preparing the disciples for the events leading to His crucifixion. This forewarning underscores the inevitability of His suffering and the fulfillment of His mission.

23. Verse 23: “And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.”

- Jesus continues, predicting His death and resurrection on the third day. The disciples are deeply grieved by this revelation, struggling to comprehend the necessity and significance of His impending sacrifice.

24. Verse 24: “And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?”

- Upon arriving in Capernaum, tax collectors approach Peter, questioning whether Jesus pays the temple tax. This inquiry reflects the common practice of collecting a half-shekel tax for the maintenance of the temple, and it sets the stage for a teaching moment about Jesus’ relationship to the law and His divine sonship.

25. Verse 25: “He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?”

- Peter affirms that Jesus pays the tax, but before he can discuss it further, Jesus addresses the issue. He asks Peter whether earthly kings collect taxes from their own children or from others. This question is designed to lead Peter to a deeper understanding of Jesus’ identity and His exemption from the temple tax as the Son of God.

26. **Verse 26:** “Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.”

- Peter responds that kings collect taxes from others, not their own children. Jesus then concludes that, as God’s Son, He is exempt from the temple tax. This exchange highlights Jesus’ unique status and His authority over religious obligations.

27. **Verse 27:** “Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.”

- Despite His exemption, Jesus instructs Peter to avoid causing offense by paying the tax. He tells Peter to catch a fish, which will have a coin in its mouth sufficient to pay the tax for both of them. This miracle demonstrates Jesus’ provision and His consideration for social and religious customs, even as He transcends them.

Chapter 18:

Sure, I’ll write a paragraph after each verse of Matthew Chapter 18 from the King James Version (KJV). Here we go:

1. **Verse 1:** “At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?”

- The disciples approach Jesus with a question about greatness in the kingdom of heaven, reflecting their human concerns about status and rank. This inquiry sets the stage for Jesus to teach them about the true nature of greatness in God’s kingdom, which contrasts sharply with worldly notions of power and prestige.

2. **Verse 2:** “And Jesus called a little child unto him, and set him in the midst of them,”

- Jesus responds by calling a little child to stand among them, using the child as a living illustration. This action immediately challenges the disciples’ assumptions, as children in that culture were considered lowly and insignificant. Jesus’ choice of a child underscores the humility and simplicity valued in the kingdom of heaven.

3. **Verse 3:** “And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

- Jesus emphasizes that unless they change and become like little children, they will not enter the kingdom of heaven. This statement highlights the necessity of humility, trust, and dependence on God, qualities exemplified by children. It calls for a radical transformation of heart and attitude.

4. **Verse 4:** “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”
 - Jesus declares that those who humble themselves like the child are the greatest in the kingdom of heaven. This teaching overturns conventional ideas of greatness, placing humility and lowliness above ambition and self-importance. It underscores the kingdom’s values of servanthood and meekness.
5. **Verse 5:** “And whoso shall receive one such little child in my name receiveth me.”
 - Jesus further teaches that welcoming a child in His name is equivalent to welcoming Him. This statement elevates the act of caring for the lowly and vulnerable, linking it directly to honoring Jesus Himself. It emphasizes the importance of compassion and hospitality in the Christian life.
6. **Verse 6:** “But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.”
 - Jesus issues a stern warning against causing harm to those who believe in Him, especially the vulnerable. He uses strong imagery to convey the severity of such an offense, indicating that it would be better to face a gruesome death than to lead a believer astray. This underscores the gravity of protecting and nurturing faith.
7. **Verse 7:** “Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!”
 - Jesus acknowledges that offenses and stumbling blocks are inevitable in the world, but pronounces woe upon those who cause them. This dual statement recognizes the reality of sin and temptation while holding individuals accountable for their actions. It calls for vigilance and responsibility in avoiding causing others to stumble.
8. **Verse 8:** “Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.”
 - Jesus uses hyperbolic language to stress the importance of removing anything that causes sin, even if it means making significant sacrifices. The drastic imagery of cutting off a hand or foot underscores the seriousness of sin and the lengths one should go to avoid it. It highlights the eternal consequences of sin versus the value of eternal life.
9. **Verse 9:** “And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.”
 - Continuing the hyperbolic teaching, Jesus advises removing an eye if it causes sin, emphasizing the need for radical measures to avoid sin. This reinforces the previous verse’s message about the severity of sin and the importance of prioritizing spiritual well-being over physical completeness.
10. **Verse 10:** “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.”

- Jesus warns against looking down on the “little ones,” affirming their value and protection by heavenly angels. This statement highlights the dignity and worth of every believer, especially the vulnerable, and assures them of God’s attentive care. It calls for respect and care for all members of the community.

11. Verse 11: “For the Son of man is come to save that which was lost.”

- Jesus declares His mission to save the lost, emphasizing His role as the Savior. This statement encapsulates the purpose of His ministry and underscores the theme of redemption and restoration. It highlights Jesus’ compassion and commitment to seeking and saving those who are spiritually lost.

12. Verse 12: “How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?”

- Jesus uses the parable of the lost sheep to illustrate God’s concern for each individual. The shepherd’s willingness to leave the ninety-nine to find the one lost sheep demonstrates the value of every person and God’s relentless pursuit of the lost. It underscores the personal and compassionate nature of God’s love.

13. Verse 13: “And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.”

- Jesus explains that the shepherd rejoices more over finding the lost sheep than over the ninety-nine that did not stray. This joy reflects the immense value placed on the recovery of the lost and the celebration in heaven over one sinner who repents. It highlights the joy and priority of redemption.

14. Verse 14: “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

- Jesus concludes that it is not God’s will for any of the “little ones” to perish, affirming God’s desire for the salvation of all. This statement reinforces the theme of God’s inclusive and compassionate love, emphasizing His commitment to the well-being and salvation of every believer.

15. Verse 15: “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.”

- Jesus provides practical instructions for resolving conflicts within the community. He advocates for addressing issues privately first, aiming for reconciliation and restoration. This approach emphasizes the importance of direct communication, forgiveness, and the goal of maintaining unity and relationships.

16. Verse 16: “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.”

- If private efforts fail, Jesus advises bringing one or two others to help mediate and establish the facts. This step ensures fairness and accountability, following the principle of having multiple witnesses. It aims to resolve the conflict while maintaining integrity and justice.

17. **Verse 17:** “And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”

- If the person still refuses to listen, the matter should be brought before the church. If they remain unrepentant, they are to be treated as an outsider. This process underscores the seriousness of maintaining community standards and the importance of repentance and reconciliation.

18. **Verse 18:** “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.”

- Jesus grants the disciples authority to bind and loose, indicating that their decisions on earth will be upheld in heaven. This authority underscores the responsibility and power given to the church in matters of discipline and forgiveness. It highlights the connection between earthly actions and heavenly realities.

19. **Verse 19:** “Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.”

- Jesus assures that if two or more agree in prayer, their requests will be granted by God. This promise emphasizes the power of collective prayer and the importance of unity and agreement among believers. It encourages communal prayer and faith in God’s responsiveness.

20. **Verse 20:** “For where two or three are gathered together in my name, there am I in the midst of them.”

- Jesus promises His presence wherever two or three gather in His name. This assurance highlights the significance of community and fellowship in the Christian faith. It provides comfort and encouragement, affirming that Jesus is present and active among His followers.

21. **Verse 21:** “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?”

- Peter asks Jesus about the limits of forgiveness, suggesting seven times as a generous number. His question reflects a common concern about the extent of forgiveness and sets the stage for Jesus to teach about the boundless nature of mercy and grace.

22. **Verse 22:** “Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”

- Jesus responds to Peter by expanding the limits of forgiveness far beyond what Peter suggested. By saying “seventy times seven,” Jesus emphasizes that forgiveness should be boundless and continual. This teaching highlights the importance of mercy and the need to forgive others repeatedly, reflecting God’s infinite forgiveness towards us.

23. **Verse 23:** “Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.”

- Jesus begins a parable to illustrate the principles of forgiveness in the kingdom of heaven. He compares it to a king who decides to settle accounts with his servants. This setup introduces the theme of accountability and the king’s authority, setting the stage for a lesson on mercy and justice.

24. Verse 24: “And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.”

- As the king begins to settle accounts, a servant who owes an enormous debt of ten thousand talents is brought before him. This staggering amount underscores the servant’s inability to repay and the gravity of his situation, highlighting the need for mercy.

25. Verse 25: “But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.”

- Unable to repay the debt, the servant faces the prospect of being sold, along with his family and possessions, to settle the debt. This harsh consequence reflects the severity of the debt and the king’s right to demand repayment, setting up a dramatic plea for mercy.

26. Verse 26: “The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.”

- The servant falls to his knees and begs the king for patience, promising to repay the debt. His plea for mercy and his promise to repay, despite the impossibility, demonstrate his desperation and hope for compassion.

27. Verse 27: “Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.”

- Moved by compassion, the king forgives the servant’s entire debt and releases him. This act of mercy highlights the king’s generosity and the transformative power of forgiveness. It sets a high standard for how we should forgive others.

28. Verse 28: “But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.”

- Despite being forgiven, the servant immediately confronts a fellow servant who owes him a much smaller debt of a hundred pence. His aggressive demand for repayment contrasts sharply with the mercy he received, highlighting his hypocrisy and lack of compassion.

29. Verse 29: “And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.”

- The fellow servant pleads for patience in the same manner as the first servant did with the king. This parallel emphasizes the expectation of reciprocal mercy and the opportunity for the forgiven servant to extend the same compassion he received.

30. Verse 30: “And he would not: but went and cast him into prison, till he should pay the debt.”

- The forgiven servant refuses to show mercy and has his fellow servant thrown into prison until the debt is paid. This harsh action underscores his unforgiving nature and sets the stage for the king's response to his lack of compassion.
31. **Verse 31:** "So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done."
- The other servants, distressed by the unforgiving servant's actions, report the incident to the king. Their reaction highlights the community's sense of justice and the expectation of consistent mercy among its members.
32. **Verse 32:** "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:"
- The king summons the unforgiving servant and rebukes him, calling him wicked for failing to show the same mercy he received. This confrontation underscores the king's disappointment and the servant's moral failure.
33. **Verse 33:** "Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?"
- The king questions why the servant did not show the same compassion he was shown. This rhetorical question emphasizes the expectation of reciprocal mercy and the moral obligation to forgive others as we have been forgiven.
34. **Verse 34:** "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."
- In his anger, the king hands the unforgiving servant over to the tormentors until the debt is paid. This severe punishment reflects the consequences of failing to extend mercy and the seriousness of harboring an unforgiving heart.
35. **Verse 35:** "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."
- Jesus concludes the parable by warning that God will treat us similarly if we do not forgive others from our hearts. This teaching underscores the necessity of genuine, heartfelt forgiveness and the spiritual consequences of an unforgiving attitude.

Chater 19:

1. **Verse 1:** "And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;"
 - After concluding His teachings, Jesus leaves Galilee and travels to the region of Judea beyond the Jordan River. This movement signifies a transition in His ministry, as He continues to spread His message and perform miracles in new areas. It also sets the stage for the events and teachings that will follow in this chapter.
2. **Verse 2:** "And great multitudes followed him; and he healed them there."

- Large crowds follow Jesus, drawn by His teachings and miraculous healings. His compassion and power to heal attract many people seeking relief from their ailments. This verse highlights Jesus' ongoing ministry of healing and the widespread impact of His presence.
3. **Verse 3:** "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?"
 - The Pharisees approach Jesus with a question intended to test Him, asking about the legality of divorce for any reason. Their question aims to trap Jesus into making a controversial statement. This encounter sets the stage for Jesus to clarify God's intentions for marriage and divorce.
 4. **Verse 4:** "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,"
 - Jesus responds by referring to the creation account, emphasizing that God made humans male and female from the beginning. This reference to Genesis underscores the divine design and purpose of marriage as a union between a man and a woman.
 5. **Verse 5:** "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"
 - Jesus continues by quoting Genesis, highlighting that a man shall leave his parents and be united with his wife, becoming one flesh. This teaching emphasizes the permanence and unity of the marital relationship as intended by God.
 6. **Verse 6:** "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."
 - Jesus concludes that since a married couple is no longer two but one flesh, no one should separate what God has joined together. This statement reinforces the sanctity and indissolubility of marriage, challenging the permissive attitudes toward divorce.
 7. **Verse 7:** "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?"
 - The Pharisees counter by asking why Moses allowed for divorce through a certificate of dismissal. Their question seeks to reconcile Jesus' strict view with the Mosaic law, highlighting the tension between divine ideals and human practices.
 8. **Verse 8:** "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."
 - Jesus explains that Moses permitted divorce due to the hardness of people's hearts, but this was not God's original intention. This response clarifies that the allowance for divorce was a concession to human weakness, not a reflection of God's perfect will for marriage.
 9. **Verse 9:** "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

- Jesus sets a high standard for marriage, stating that divorcing one's spouse and remarriage, except in cases of sexual immorality, constitutes adultery. This teaching underscores the seriousness of marital vows and the moral implications of divorce and remarriage.

10. Verse 10: "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry."

- The disciples react to Jesus' strict teaching by suggesting that it might be better not to marry at all. Their response reflects the challenging nature of Jesus' standards and the perceived difficulty of maintaining such a commitment.

11. Verse 11: "But he said unto them, All men cannot receive this saying, save they to whom it is given."

- Jesus acknowledges that not everyone can accept the idea of remaining unmarried, except those to whom it is given. This statement recognizes that celibacy is a special calling and gift, not a universal requirement.

12. Verse 12: "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

- Jesus explains that some people are eunuchs by birth, some are made eunuchs by others, and some choose celibacy for the sake of the kingdom of heaven. He encourages those who can accept this calling to do so, highlighting the value of dedicating oneself fully to God's service.

13. Verse 13: "Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them."

- People bring children to Jesus for Him to lay hands on them and pray, but the disciples rebuke them. This reaction reflects a misunderstanding of Jesus' openness and care for all, including the most vulnerable.

14. Verse 14: "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

- Jesus corrects the disciples, instructing them to allow the children to come to Him. He emphasizes that the kingdom of heaven belongs to those who are like children, highlighting the importance of childlike faith and humility.

15. Verse 15: "And he laid his hands on them, and departed thence."

- Jesus lays His hands on the children, blessing them, and then departs. This act of blessing underscores His love and care for children and serves as a model for valuing and nurturing the faith of the young.

16. Verse 16: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

- A man approaches Jesus, addressing Him as “Good Master,” and asks what good deed he must do to obtain eternal life. This question reflects a common belief in earning salvation through good works and sets the stage for Jesus to teach about the true nature of righteousness.
17. **Verse 17:** “And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.”
- Jesus challenges the man’s use of “good,” pointing out that only God is truly good. He then directs the man to keep the commandments if he wishes to enter into life, emphasizing obedience to God’s laws as foundational to righteousness.
18. **Verse 18:** “He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,”
- The man asks which commandments he should keep, and Jesus lists several from the Ten Commandments, focusing on prohibitions against murder, adultery, theft, and false testimony. This response highlights the ethical and relational aspects of the law.
19. **Verse 19:** “Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.”
- Jesus adds the commandments to honor one’s parents and to love one’s neighbor as oneself. These commandments emphasize respect for family and the broader principle of love as central to fulfilling God’s law.
20. **Verse 20:** “The young man saith unto him, All these things have I kept from my youth up: what lack I yet?”
- The young man claims to have kept all these commandments since his youth and asks what he still lacks. His question reveals a sense of incompleteness and a desire for further assurance of eternal life.
21. **Verse 21:** “Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”
- Jesus challenges the man to sell his possessions, give to the poor, and follow Him to achieve perfection. This radical call to discipleship emphasizes the need to prioritize spiritual wealth over material possessions and to fully commit to following Jesus.
22. **Verse 22:** “But when the young man heard that saying, he went away sorrowful: for he had great possessions.”
- The young man leaves sorrowful because he has great wealth and is unwilling to part with it. This reaction highlights the difficulty of letting go of material wealth and the challenge of fully committing to Jesus’ call.
23. **Verse 23:** “Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.”
- Jesus tells His disciples that it is difficult for a rich person to enter the kingdom of heaven. This statement underscores the spiritual dangers of wealth and the challenge of maintaining a heart fully devoted to God amidst material abundance.

24. Verse 24: “And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”

- Jesus uses a vivid metaphor to illustrate the difficulty for a rich person to enter the kingdom of God. The image of a camel passing through the eye of a needle emphasizes the near impossibility of this task, highlighting the spiritual challenges posed by wealth and the need for divine intervention.

25. Verse 25: “When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?”

- The disciples are astonished by Jesus’ statement and question who can be saved if it is so difficult for the rich. Their reaction reflects the common belief that wealth was a sign of God’s favor, making Jesus’ teaching particularly surprising and challenging.

26. Verse 26: “But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.”

- Jesus reassures the disciples that while salvation may seem impossible from a human perspective, it is possible with God. This statement emphasizes God’s power and grace, underscoring that salvation is ultimately a divine gift rather than a human achievement.

27. Verse 27: “Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?”

- Peter speaks up, reminding Jesus that the disciples have left everything to follow Him, and asks what their reward will be. This question reflects the disciples’ concern for their future and their desire for assurance of their sacrifices’ worth.

28. Verse 28: “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

- Jesus promises the disciples that in the renewal of all things, when He sits on His glorious throne, they will also sit on twelve thrones, judging the twelve tribes of Israel. This promise assures them of their significant role and reward in the coming kingdom, affirming their sacrifices and commitment.

29. Verse 29: “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.”

- Jesus extends the promise to all who have left behind family and possessions for His sake, assuring them of a hundredfold return and eternal life. This statement highlights the abundant rewards for those who prioritize their commitment to Jesus above all else.

30. Verse 30: “But many that are first shall be last; and the last shall be first.”

- Jesus concludes with a paradoxical statement, indicating that the order of things in the kingdom of heaven will be different from worldly expectations. Those who are considered first in this life may be last in the kingdom, and vice versa. This teaching challenges conventional views of status and success, emphasizing humility and service.

Chapter 20:

1. **Verse 1:** “For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.”
 - Jesus begins a parable comparing the kingdom of heaven to a landowner who hires laborers for his vineyard early in the morning. This introduction sets the stage for a lesson on God’s grace and the nature of His kingdom, where the focus is on the generosity and fairness of the landowner, representing God.
2. **Verse 2:** “And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.”
 - The landowner agrees to pay the laborers a denarius (a day’s wage) and sends them to work in his vineyard. This agreement establishes the fairness of the wage and the mutual understanding between the landowner and the laborers, highlighting the just nature of God’s dealings with His people.
3. **Verse 3:** “And he went out about the third hour, and saw others standing idle in the marketplace,”
 - Around the third hour (9 AM), the landowner finds more workers standing idle in the marketplace. This action demonstrates the landowner’s ongoing concern for those without work and his desire to provide opportunities for them, reflecting God’s continual outreach to those in need.
4. **Verse 4:** “And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.”
 - The landowner invites these additional workers to join the vineyard, promising to pay them whatever is right. This promise of fair compensation, without specifying the amount, shows the workers’ trust in the landowner’s integrity and fairness, mirroring the trust believers place in God’s righteousness.
5. **Verse 5:** “Again he went out about the sixth and ninth hour, and did likewise.”
 - The landowner continues to hire more workers at the sixth (noon) and ninth (3 PM) hours, repeating his offer. This repeated hiring underscores the landowner’s generosity and the inclusiveness of God’s kingdom, where there is always room for more laborers, regardless of when they come.
6. **Verse 6:** “And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?”
 - At the eleventh hour (5 PM), the landowner finds more idle workers and questions why they have been standing idle all day. This inquiry highlights the urgency and compassion of the landowner, who seeks to engage everyone, reflecting God’s desire to involve all people in His work, even those who come late.
7. **Verse 7:** “They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.”

- The idle workers explain that no one has hired them, and the landowner sends them to the vineyard with the same promise of fair compensation. This response emphasizes the landowner's willingness to give everyone a chance to work and be rewarded, illustrating God's grace and inclusivity.
8. **Verse 8:** "So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first."
- At the end of the day, the landowner instructs his steward to pay the workers, starting with those hired last. This reversal of the expected order sets up the lesson on God's grace, where the last will be first, challenging conventional notions of fairness and merit.
9. **Verse 9:** "And when they came that were hired about the eleventh hour, they received every man a penny."
- The workers hired at the eleventh hour receive a full day's wage, a denarius, despite working only one hour. This generous payment highlights the landowner's grace and the unexpected nature of God's kingdom, where rewards are based on His generosity rather than human calculations.
10. **Verse 10:** "But when the first came, they supposed that they should have received more; and they likewise received every man a penny."
- The workers hired first expect to receive more than a denarius, but they also receive the agreed-upon wage. Their expectation and subsequent disappointment reveal human tendencies to compare and feel entitled, contrasting with the landowner's consistent fairness and generosity.
11. **Verse 11:** "And when they had received it, they murmured against the goodman of the house,"
- The early workers grumble against the landowner, feeling that they have been treated unfairly. This murmuring reflects the human inclination to question and resent perceived inequities, even when agreements are honored, highlighting the challenge of accepting God's grace.
12. **Verse 12:** "Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day."
- The disgruntled workers complain that those who worked only one hour received the same pay as those who labored all day in the heat. Their complaint underscores the perceived injustice from a human perspective, contrasting with the landowner's perspective of fairness and generosity.
13. **Verse 13:** "But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?"
- The landowner addresses one of the complainers, reminding him that no wrong has been done since they agreed on the wage. This response emphasizes the fairness of the initial agreement and challenges the worker's sense of entitlement, illustrating the just nature of God's dealings.
14. **Verse 14:** "Take that thine is, and go thy way: I will give unto this last, even as unto thee."

- The landowner instructs the worker to take his pay and go, reaffirming his decision to give the last workers the same wage. This statement reinforces the landowner's authority and generosity, highlighting the principle that God's grace is not limited by human expectations.

15. Verse 15: "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

- The landowner asserts his right to do as he wishes with his own money and questions the worker's resentment of his generosity. This rhetorical question challenges the worker's attitude and underscores the landowner's goodness, reflecting God's sovereign grace and the call to rejoice in His generosity.

16. Verse 16: "So the last shall be first, and the first last: for many be called, but few chosen."

- Jesus concludes the parable with the principle that the last will be first and the first last, emphasizing the unexpected nature of God's kingdom. This statement highlights the inclusivity and grace of God's call, where many are invited, but only those who respond with humility and faith are chosen.

17. Verse 17: "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,"

- As Jesus and His disciples travel to Jerusalem, He takes them aside to speak privately. This moment of seclusion indicates the importance of the message He is about to share, preparing the disciples for a significant revelation about His mission.

18. Verse 18: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,"

- Jesus foretells His betrayal and condemnation by the religious leaders in Jerusalem. This prediction highlights the impending suffering and sacrifice He will endure, emphasizing the gravity of His mission and the fulfillment of prophetic scriptures.

19. Verse 19: "And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again."

- Jesus continues, predicting His delivery to the Gentiles, who will mock, scourge, and crucify Him, but He will rise on the third day. This detailed prophecy underscores the certainty of His suffering and resurrection, providing the disciples with a glimpse of the redemptive plan.

20. Verse 20: "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him."

- The mother of James and John approaches Jesus with her sons, worshiping Him and making a request. This scene introduces a moment of ambition and misunderstanding about the nature of Jesus' kingdom, setting the stage for a teaching on true greatness.

21. Verse 21: "And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."

- The mother asks Jesus to grant her sons prominent positions in His kingdom, reflecting a desire for honor and status. This request reveals a common misunderstanding of the nature of Jesus' kingdom, which is not about earthly power but about servanthood and sacrifice.

22. Verse 22: “But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.”

- Jesus responds by indicating that they do not understand the implications of their request. He asks if they can endure the suffering He will face, symbolized by the cup and baptism. Their confident reply shows their lack of comprehension of the true cost of discipleship.

23. Verse 23: “And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.”

- Jesus acknowledges that James and John will indeed share in His sufferings, but He clarifies that granting positions of honor in His kingdom is not His to give. These positions are determined by the Father, emphasizing that such honors are divinely appointed and not based on human ambition.

24. Verse 24: “And when the ten heard it, they were moved with indignation against the two brethren.”

- The other disciples become indignant upon hearing James and John's request, revealing their own concerns about status and fairness. This reaction highlights the ongoing struggle among the disciples to understand the true nature of greatness in Jesus' kingdom.

25. Verse 25: “But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.”

- Jesus gathers the disciples and contrasts the worldly model of leadership, where rulers dominate and exercise authority over others. This comparison sets the stage for Jesus to teach about a different kind of leadership in His kingdom, based on service rather than power.

26. Verse 26: “But it shall not be so among you: but whosoever will be great among you, let him be your minister;”

- Jesus instructs that greatness in His kingdom is not about exercising authority but about serving others. He redefines leadership as ministry and service, challenging the disciples to adopt a humble and servant-hearted approach.

27. Verse 27: “And whosoever will be chief among you, let him be your servant:”

- Jesus further emphasizes that those who aspire to be first or chief must become servants. This teaching underscores the radical nature of His kingdom, where true greatness is measured by one's willingness to serve and put others first.

28. Verse 28: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

- Jesus presents Himself as the ultimate example of servant leadership, stating that He came to serve and to give His life as a ransom for many. This declaration highlights the sacrificial nature of His mission and sets the standard for His followers to emulate.

29. Verse 29: "And as they departed from Jericho, a great multitude followed him."

- As Jesus and His disciples leave Jericho, a large crowd follows them. This scene sets the stage for the next miracle and demonstrates the continued interest and support from the people.

30. Verse 30: "And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David."

- Two blind men sitting by the roadside hear that Jesus is passing by and cry out for mercy, addressing Him as "Lord" and "Son of David." Their plea for mercy and recognition of Jesus' messianic title reflect their faith and desperation for healing.

31. Verse 31: "And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David."

- The crowd tries to silence the blind men, but they persistently cry out even louder for Jesus' mercy. Their determination and faith in Jesus' ability to heal them highlight their desperation and belief in His power.

32. Verse 32: "And Jesus stood still, and called them, and said, What will ye that I shall do unto you?"

- Jesus stops and calls the blind men, asking them what they want Him to do for them. This question invites them to express their specific need, demonstrating Jesus' willingness to listen and respond to their faith.

33. Verse 33: "They say unto him, Lord, that our eyes may be opened."

- The blind men respond by asking Jesus to open their eyes. Their direct request for healing reflects their faith in His power to restore their sight and their hope for a transformative miracle.

34. Verse 34: "So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."

- Moved by compassion, Jesus touches their eyes, and they immediately receive their sight. This miraculous healing demonstrates Jesus' power and mercy, and the healed men respond by following Him, signifying their gratitude and commitment to discipleship.

Chapter 21:

1. **Verse 1:** “And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,”
 - As Jesus and His disciples approach Jerusalem, they reach Bethphage near the Mount of Olives. This location is significant as it sets the stage for Jesus’ triumphal entry into Jerusalem, fulfilling the prophecy and marking the beginning of the events leading to His crucifixion. Jesus’ deliberate actions here demonstrate His awareness of His mission and the fulfillment of Scripture.
2. **Verse 2:** “Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.”
 - Jesus instructs two disciples to go into a nearby village where they will find a donkey and her colt tied up. He tells them to untie the animals and bring them to Him. This specific instruction highlights Jesus’ foreknowledge and the importance of these animals in fulfilling the prophecy of His humble entry into Jerusalem.
3. **Verse 3:** “And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.”
 - Jesus anticipates that someone might question the disciples about taking the animals and provides them with a response: “The Lord hath need of them.” This statement underscores Jesus’ authority and the willingness of people to assist in His mission when they recognize His divine purpose.
4. **Verse 4:** “All this was done, that it might be fulfilled which was spoken by the prophet, saying,”
 - The events unfolding are in direct fulfillment of a prophecy, emphasizing that Jesus’ actions are part of a divine plan. This verse sets the context for understanding the significance of the prophecy and its fulfillment in Jesus’ entry into Jerusalem.
5. **Verse 5:** “Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”
 - This verse quotes the prophecy from Zechariah 9:9, which foretells the coming of a humble king riding on a donkey. Jesus’ entry into Jerusalem on a donkey symbolizes His kingship characterized by humility and peace, contrasting with the expectations of a conquering military leader.
6. **Verse 6:** “And the disciples went, and did as Jesus commanded them,”
 - The disciples obey Jesus’ instructions without question, demonstrating their trust and commitment to Him. Their obedience is crucial in facilitating the fulfillment of the prophecy and the unfolding of God’s plan.
7. **Verse 7:** “And brought the ass, and the colt, and put on them their clothes, and they set him thereon.”
 - The disciples bring the donkey and colt, placing their garments on them to create a makeshift saddle for Jesus. This act of laying down their clothes signifies honor and respect, preparing for Jesus’ royal yet humble entry into the city.

8. **Verse 8:** “And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.”

- A large crowd gathers, spreading their garments and cutting branches to lay on the road as Jesus enters Jerusalem. This gesture is a sign of homage and celebration, acknowledging Jesus as a significant and honored figure, reminiscent of royal processions.

9. **Verse 9:** “And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.”

- The crowds shout praises, calling Jesus the “Son of David” and blessing Him as one who comes in the name of the Lord. “Hosanna” is a cry for salvation, recognizing Jesus as the Messiah who brings deliverance. This acclamation reflects the people’s hope and expectation for a savior.

10. **Verse 10:** “And when he was come into Jerusalem, all the city was moved, saying, Who is this?”

- Jesus’ entry into Jerusalem causes a stir, with the entire city buzzing with curiosity and excitement. The question “Who is this?” indicates that while many recognize Jesus as a significant figure, there is still widespread curiosity and varying levels of understanding about His true identity.

11. **Verse 11:** “And the multitude said, This is Jesus the prophet of Nazareth of Galilee.”

- The crowd identifies Jesus as the prophet from Nazareth in Galilee, acknowledging His reputation and the impact of His ministry. This identification highlights Jesus’ prophetic role and the recognition He has gained among the people, even as His full identity as the Messiah is not yet fully understood by all.

12. **Verse 12:** “And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,”

- Jesus enters the temple and drives out those engaged in commercial activities, overturning the tables of the money changers and the seats of those selling doves. This act of cleansing the temple demonstrates Jesus’ authority and His zeal for the sanctity of God’s house, challenging the corruption and exploitation taking place within the sacred space.

13. **Verse 13:** “And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.”

- Jesus quotes Scripture to justify His actions, declaring that the temple should be a house of prayer, but it has been turned into a den of thieves. This rebuke highlights the misuse of the temple for profit and exploitation, contrasting with its intended purpose as a place of worship and communion with God.

14. **Verse 14:** “And the blind and the lame came to him in the temple; and he healed them.”

- Following the cleansing of the temple, Jesus heals the blind and the lame who come to Him. This act of healing demonstrates His compassion and divine power, reinforcing His role as the Messiah who brings restoration and wholeness.

15. Verse 15: “And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,”

- The chief priests and scribes witness Jesus’ miraculous deeds and hear the children praising Him as the “Son of David.” Their displeasure reveals their jealousy and resistance to Jesus’ growing influence and the recognition He receives from the people, especially the children.

16. Verse 16: “And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”

- The religious leaders question Jesus about the children’s praises, and He responds by quoting Psalm 8:2, affirming that God has ordained praise from the mouths of children. This response highlights the purity and sincerity of the children’s worship and serves as a rebuke to the leaders’ lack of understanding and acceptance.

17. Verse 17: “And he left them, and went out of the city into Bethany; and he lodged there.”

- After addressing the religious leaders, Jesus leaves Jerusalem and goes to Bethany, where He spends the night. This departure indicates a temporary retreat from the city, allowing Jesus to rest and prepare for the events to come.

18. Verse 18: “Now in the morning as he returned into the city, he hungered.”

- The next morning, as Jesus returns to Jerusalem, He feels hungry. This detail emphasizes Jesus’ humanity and sets the stage for the symbolic act involving the fig tree.

19. Verse 19: “And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.”

- Jesus approaches a fig tree expecting to find fruit, but finds only leaves. He curses the tree, causing it to wither immediately. This act serves as a symbolic judgment against unfruitfulness, illustrating the consequences of failing to produce spiritual fruit.

20. Verse 20: “And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!”

- The disciples are amazed at how quickly the fig tree withers after Jesus’ curse. Their astonishment highlights the power of Jesus’ words and serves as a lesson on the importance of faith and the consequences of spiritual barrenness.

21. Verse 21: “Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.”

- Jesus uses the withered fig tree as an opportunity to teach about the power of faith. He assures the disciples that with unwavering faith, they can perform even greater miracles,

such as moving mountains. This teaching emphasizes the limitless potential of faith and the importance of believing without doubt.

22. Verse 22: “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”

- Jesus further encourages the disciples by promising that whatever they ask for in prayer, if they believe, they will receive. This assurance highlights the power of prayer and faith, encouraging believers

22. Verse 22: “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”

- Jesus further encourages the disciples by promising that whatever they ask for in prayer, if they believe, they will receive. This assurance highlights the power of prayer and faith, encouraging believers to trust in God’s ability to answer their prayers and to approach Him with confidence.

23. Verse 23: “And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?”

- As Jesus teaches in the temple, the chief priests and elders challenge His authority, questioning who gave Him the right to do these things. Their confrontation reflects their concern over Jesus’ influence and their desire to undermine His authority.

24. Verse 24: “And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.”

- Jesus responds to their challenge with a question of His own, indicating that He will reveal the source of His authority if they can answer His question. This tactic puts the religious leaders on the defensive and shifts the focus back to them.

25. Verse 25: “The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?”

- Jesus asks whether John’s baptism was from heaven or of human origin. The religious leaders deliberate, realizing that if they acknowledge it was from heaven, Jesus will question why they did not believe John.

26. Verse 26: “But if we shall say, Of men; we fear the people; for all hold John as a prophet.”

- The leaders also recognize that if they say John’s baptism was of human origin, they will face backlash from the people who regard John as a prophet. Their dilemma reveals their fear of public opinion and their lack of integrity.

27. Verse 27: “And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.”

- Unable to answer without compromising themselves, the leaders say they do not know. Jesus then declines to reveal the source of His authority, exposing their unwillingness to confront the truth and their lack of genuine spiritual insight.

28. Verse 28: “But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.”

- Jesus begins a parable about a man with two sons, asking the first to work in his vineyard. This parable sets up a lesson on obedience and repentance, contrasting the responses of the two sons.

29. Verse 29: “He answered and said, I will not: but afterward he repented, and went.”

- The first son initially refuses to work but later changes his mind and goes. His eventual obedience after repentance highlights the importance of a change of heart and actions over initial responses.

30. Verse 30: “And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.”

- The second son agrees to go but does not follow through. His failure to act on his promise contrasts with the first son’s eventual obedience, emphasizing that true obedience is demonstrated through actions, not just words.

31. Verse 31: “Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.”

- Jesus asks which son did the father’s will, and the leaders correctly answer the first. Jesus then declares that tax collectors and prostitutes, who repent and obey, will enter the kingdom of God before the religious leaders, highlighting the value of genuine repentance and obedience over mere appearances.

32. Verse 32: “For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.”

- Jesus explains that John the Baptist came preaching righteousness, but the religious leaders did not believe him, while tax collectors and prostitutes did. Despite witnessing the repentance of these sinners, the leaders still did not repent and believe, underscoring their hard-heartedness and spiritual blindness.

33. Verse 33: “Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:”

- Jesus begins another parable about a landowner who carefully prepares a vineyard and leases it to tenants before going on a journey. This parable sets up a lesson on stewardship, responsibility, and the consequences of rejecting God’s messengers.

34. Verse 34: “And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.”

- When the harvest time approaches, the landowner sends his servants to collect his share of the produce. This action represents God’s expectation of spiritual fruit from His people and the sending of His prophets to call them to account.

35. Verse 35: “And the husbandmen took his servants, and beat one, and killed another, and stoned another.”

- The tenants respond violently, beating, killing, and stoning the landowner’s servants. This brutal treatment symbolizes the rejection and persecution of God’s prophets throughout history.

36. Verse 36: “Again, he sent other servants more than the first: and they did unto them likewise.”

- The landowner sends more servants, but the tenants treat them the same way. This repeated rejection highlights the persistent rebellion and hardness of heart among those entrusted with God’s vineyard.

37. Verse 37: “But last of all he sent unto them his son, saying, They will reverence my son.”

- Finally, the landowner sends his son, believing the tenants will respect him. This act represents God sending His Son, Jesus, as the ultimate messenger and heir, expecting reverence and acceptance.

38. Verse 38: “But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.”

- Instead of respecting the son, the tenants plot to kill him and seize his inheritance. This premeditated act of violence and greed symbolizes the rejection and crucifixion of Jesus by the religious leaders.

39. Verse 39: “And they caught him, and cast him out of the vineyard, and slew him.”

- The tenants seize the son, throw him out of the vineyard, and kill him. This action foreshadows Jesus’ crucifixion outside the city walls and the ultimate rejection of God’s Son.

40. Verse 40: “When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?”

- Jesus poses a question to the listeners, asking what the vineyard owner will do to the tenants. This question invites them to consider the consequences of their actions and the justice that will follow.

41. Verse 41: “They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.”

- The listeners respond that the owner will destroy the wicked tenants and lease the vineyard to others who will give him his due. Their answer acknowledges the justice of punishing the rebellious tenants and entrusting the vineyard to faithful stewards.

42. Verse 42: “Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?”

- Jesus quotes Psalm 118:22-23, referring to the rejected stone becoming the cornerstone. This scripture points to Jesus Himself, rejected by the leaders but chosen by God as the foundation of His kingdom. It highlights the divine reversal and the marvel of God’s plan.

43. **Verse 43:** “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”

- Jesus declares that the kingdom of God will be taken from the unfaithful leaders and given to a people who will produce its fruits. This pronouncement warns of the consequences of rejecting God’s Son and failing to bear spiritual fruit.

44. **Verse 44:** “And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.”

- Jesus warns that those who stumble over the cornerstone (Himself) will be broken, and those on whom it falls will be crushed. This imagery underscores the inevitability of judgment for rejecting Jesus and the ultimate triumph of God’s plan.

45. **Verse 45:** “And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.”

- The chief priests and Pharisees realize that Jesus’ parables are directed at them, exposing their guilt and rejection of God’s messengers.

Chapter 22:

Sure, I’ll write a paragraph after each verse of Matthew Chapter 22 from the King James Version (KJV). Here we go:

1. **Verse 1:** “And Jesus answered and spake unto them again by parables, and said,”

- Jesus continues to teach using parables, a method He often employs to convey deeper spiritual truths through simple, relatable stories. This approach engages His listeners and challenges them to think more deeply about the kingdom of heaven and their own lives.

2. **Verse 2:** “The kingdom of heaven is like unto a certain king, which made a marriage for his son,”

- Jesus compares the kingdom of heaven to a king who prepares a wedding feast for his son. This imagery of a royal wedding highlights the joy, celebration, and honor associated with the kingdom, inviting listeners to consider the grandeur and inclusivity of God’s invitation.

3. **Verse 3:** “And sent forth his servants to call them that were bidden to the wedding: and they would not come.”

- The king sends his servants to invite the guests, but they refuse to come. This refusal represents the rejection of God’s invitation by the people of Israel, despite being the chosen recipients of His covenant and promises.

4. **Verse 4:** “Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.”

- The king sends more servants with a detailed message about the prepared feast, emphasizing the readiness and abundance of the celebration. This second invitation underscores God's patience and generosity, continually offering His grace despite repeated rejections.
5. **Verse 5:** "But they made light of it, and went their ways, one to his farm, another to his merchandise:"
- The invited guests disregard the king's invitation, prioritizing their personal affairs over the royal celebration. This response illustrates the indifference and preoccupation with worldly matters that can lead people to neglect God's call.
6. **Verse 6:** "And the remnant took his servants, and entreated them spitefully, and slew them."
- Some of the invited guests go further, mistreating and killing the king's servants. This violent reaction symbolizes the persecution of God's prophets and messengers throughout history, highlighting the severity of rejecting God's invitation.
7. **Verse 7:** "But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city."
- The king responds with righteous anger, sending his armies to punish the murderers and destroy their city. This judgment reflects the consequences of rejecting God's grace and the eventual accountability for such actions.
8. **Verse 8:** "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy."
- The king declares that the feast is ready, but those originally invited were not worthy. This statement underscores the shift from the initial invitees to a broader, more inclusive invitation, reflecting God's openness to all who will respond.
9. **Verse 9:** "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."
- The king instructs his servants to invite anyone they find on the highways, extending the invitation to all. This action symbolizes the universal call of the gospel, reaching out to everyone regardless of their background or status.
10. **Verse 10:** "So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."
- The servants gather a diverse group of people, both good and bad, filling the wedding hall with guests. This inclusivity highlights the grace of God, who welcomes all who are willing to come, regardless of their past.
11. **Verse 11:** "And when the king came in to see the guests, he saw there a man which had not on a wedding garment:"
- The king notices a guest without a wedding garment, which was likely provided for all attendees. This detail emphasizes the importance of being properly prepared and clothed in righteousness to participate in God's kingdom.
12. **Verse 12:** "And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless."

- The king addresses the improperly dressed guest, questioning how he entered without the appropriate attire. The guest's speechlessness indicates his lack of excuse and highlights the necessity of accepting and adhering to God's standards.

13. Verse 13: "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

- The king orders the removal of the unprepared guest, casting him into outer darkness. This severe consequence underscores the seriousness of being unprepared for God's kingdom and the reality of judgment for those who reject His provision.

14. Verse 14: "For many are called, but few are chosen."

- Jesus concludes the parable with a profound statement, indicating that while many are invited, only a few are chosen. This highlights the distinction between being called and responding appropriately to God's invitation, emphasizing the need for genuine faith and commitment.

15. Verse 15: "Then went the Pharisees, and took counsel how they might entangle him in his talk."

- The Pharisees plot to trap Jesus with His own words, revealing their hostility and determination to undermine His authority. This verse sets the stage for the subsequent confrontations and questions aimed at discrediting Jesus.

16. Verse 16: "And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men."

- The Pharisees and Herodians approach Jesus with flattery, acknowledging His integrity and impartiality. Their insincere praise is a prelude to their attempt to trap Him with a controversial question, testing His wisdom and authority.

17. Verse 17: "Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?"

- They pose a politically charged question about paying taxes to Caesar, hoping to catch Jesus in a dilemma. This question is designed to force Jesus into a position that could either alienate Him from the people or incriminate Him with the Roman authorities.

18. Verse 18: "But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?"

- Jesus sees through their deceit and calls them out as hypocrites. His awareness of their intentions demonstrates His divine insight and sets the stage for His wise and authoritative response.

19. Verse 19: "Shew me the tribute money. And they brought unto him a penny."

- Jesus asks for a coin used to pay the tax, and they bring Him a denarius. This coin becomes the focal point of His teaching, illustrating a deeper principle about civic duty and spiritual allegiance.

20. Verse 20: "And he saith unto them, Whose is this image and superscription?"

- Jesus asks whose image and inscription are on the coin, prompting them to acknowledge that it belongs to Caesar. This question leads to His profound teaching on the relationship between earthly and divine responsibilities.

21. Verse 21: “They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.”

- Jesus delivers a masterful response, instructing them to give to Caesar what belongs to Caesar and to God what belongs to God. This statement affirms the legitimacy of civic duties while emphasizing the ultimate priority of spiritual devotion and obedience to God.

22. Verse 22: “When they had heard these words, they marvelled, and left him, and went their way.”

- The Pharisees and Herodians are amazed by Jesus’ answer and leave Him, unable to trap Him. Their marveling reflects the wisdom and authority of Jesus, who consistently outmaneuvers their attempts to discredit Him.

23. Verse 23: “The same day came to him the Sadducees, which say that there is no resurrection, and asked him,”

- On the same day, the Sadducees, who deny the resurrection, approach Jesus with a question. Their challenge is aimed at discrediting Jesus’ teaching on the resurrection and testing His scriptural knowledge.

24. Verse 24: “Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.”

- The Sadducees reference the law of levirate marriage from Deuteronomy, which requires a man to marry his deceased brother’s widow to produce offspring. They use this law to construct a hypothetical scenario intended to challenge the concept of resurrection.

25. Verse 25: “Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:”

- They present a case where seven brothers each marry the same woman in succession, following the levirate law, but none have children. This elaborate scenario is designed to create a theological dilemma about the resurrection.

26. Verse 26: “Likewise the second also, and the third, unto the seventh.”

- The scenario continues with each brother marrying the widow and dying without producing offspring. This repetition emphasizes the complexity of the hypothetical situation the Sadducees are using to challenge the concept of resurrection.

27. Verse 27: “And last of all the woman died also.”

- Finally, the woman herself dies, completing the scenario. This sets up the Sadducees’ question about the resurrection, aiming to highlight what they see as an absurdity in the belief of life after death.

28. Verse 28: “Therefore in the resurrection whose wife shall she be of the seven? for they all had her.”

- The Sadducees ask Jesus whose wife the woman will be in the resurrection, since she was married to all seven brothers. Their question is intended to ridicule the idea of resurrection by presenting a seemingly unsolvable problem.

29. Verse 29: “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.”

- Jesus responds by pointing out their error, attributing it to their lack of understanding of the Scriptures and the power of God. This rebuke highlights the Sadducees’ ignorance and sets the stage for Jesus to correct their misconceptions.

30. Verse 30: “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”

- Jesus explains that in the resurrection, people will not marry or be given in marriage, but will be like the angels in heaven. This teaching clarifies that earthly institutions like marriage do not apply in the same way in the afterlife, addressing the Sadducees’ misunderstanding.

31. Verse 31: “But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,”

- Jesus shifts the focus to the broader topic of resurrection, referencing Scripture to support His teaching. This approach underscores the authority of God’s word and challenges the Sadducees to reconsider their beliefs.

32. Verse 32: “I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.”

- Jesus quotes God’s declaration to Moses at the burning bush, emphasizing that God is the God of the living, not the dead. This statement affirms the reality of resurrection and eternal life, as God remains in relationship with the patriarchs who are alive to Him.

33. Verse 33: “And when the multitude heard this, they were astonished at his doctrine.”

- The crowd is amazed by Jesus’ teaching, recognizing the wisdom and authority with which He addresses the Sadducees’ challenge. Their astonishment reflects the impact of Jesus’ words and the clarity He brings to complex theological issues.

34. Verse 34: “But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.”

- The Pharisees, hearing that Jesus has silenced the Sadducees, gather together. This indicates their ongoing efforts to challenge Jesus and their recognition of His growing influence and authority.

35. Verse 35: “Then one of them, which was a lawyer, asked him a question, tempting him, and saying,”

- A lawyer among the Pharisees poses a question to Jesus, intending to test Him. This question is another attempt to trap Jesus and discredit His teaching.

36. Verse 36: “Master, which is the great commandment in the law?”

- The lawyer asks Jesus to identify the greatest commandment in the law, hoping to provoke a controversial response. This question seeks to challenge Jesus' understanding of the law and His priorities.

37. Verse 37: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

- Jesus answers by quoting Deuteronomy 6:5, emphasizing the command to love God with all one's heart, soul, and mind. This response highlights the centrality of wholehearted devotion to God in the life of a believer.

38. Verse 38: "This is the first and great commandment."

- Jesus declares that loving God is the first and greatest commandment. This statement underscores the foundational importance of a relationship with God as the basis for all other commandments.

39. Verse 39: "And the second is like unto it, Thou shalt love thy neighbour as thyself."

- Jesus adds that the second greatest commandment is to love one's neighbor as oneself, quoting Leviticus 19:18. This teaching links love for God with love for others, emphasizing the interconnectedness of these two principles.

40. Verse 40: "On these two commandments hang all the law and the prophets."

- Jesus concludes that all the law and the prophets depend on these two commandments. This summary highlights the comprehensive nature of love as the fulfillment of God's law and the guiding principle for righteous living.

41. Verse 41: "While the Pharisees were gathered together, Jesus asked them,"

- As the Pharisees remain gathered, Jesus takes the opportunity to ask them a question. This shift in the dynamic allows Jesus to challenge their understanding and reveal deeper truths about His identity.

42. Verse 42: "Saying, What think ye of Christ? whose son is he? They say unto him, The son of David."

- Jesus asks the Pharisees about the Messiah's lineage, and they respond that He is the son of David. This answer reflects the common Jewish expectation of the Messiah as a descendant of King David.

43. Verse 43: "He saith unto them, How then doth David in spirit call him Lord, saying,"

- Jesus follows up by questioning how David, inspired by the Spirit, calls the Messiah "Lord." This question challenges the Pharisees to think more deeply about the nature and identity of the Messiah.

44. Verse 44: "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?"

- Jesus quotes Psalm 110:1, where David refers to the Messiah as "Lord." This verse highlights the Messiah's exalted position and divine authority, prompting the Pharisees to reconsider their understanding of the Messiah's identity.

45. Verse 45: "If David then call him Lord, how is he his son?"

- Jesus poses a final question, asking how the Messiah can be both David’s son and his Lord. This paradox challenges the Pharisees to recognize the Messiah’s divine nature and greater significance beyond mere lineage.

46. Verse 46: “And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.”

- The Pharisees are unable to answer Jesus’ question, and from that day, they no longer dare to challenge Him. This outcome underscores Jesus’ superior wisdom and authority, silencing His opponents and affirming His identity as the Messiah.

Chapter 23:

1. **Verse 1:** “Then spake Jesus to the multitude, and to his disciples,”

- Jesus addresses both the crowd and His disciples, indicating that His message is meant for everyone. This introduction sets the stage for a significant teaching moment, where Jesus will critique the religious leaders and provide guidance on true righteousness.

2. **Verse 2:** “Saying, The scribes and the Pharisees sit in Moses’ seat:”

- Jesus acknowledges the authority of the scribes and Pharisees, who interpret and teach the Law of Moses. This recognition of their position underscores the importance of their role, even as Jesus prepares to critique their behavior and attitudes.

3. **Verse 3:** “All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.”

- Jesus instructs the people to follow the teachings of the scribes and Pharisees, but not to imitate their actions. This distinction highlights the hypocrisy of the religious leaders, who do not practice what they preach, and emphasizes the need for integrity in following God’s commands.

4. **Verse 4:** “For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers.”

- The scribes and Pharisees impose strict and burdensome rules on others, but they do not help or follow these rules themselves. This criticism points to their lack of compassion and willingness to assist others, contrasting with the true spirit of the Law, which is meant to guide and support.

5. **Verse 5:** “But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,”

- The religious leaders perform their deeds for public recognition, making a show of their piety by wearing large phylacteries and long tassels. This behavior reveals their desire

for human approval rather than genuine devotion to God, highlighting the emptiness of outward displays of religiosity without inner sincerity.

6. **Verse 6:** “And love the uppermost rooms at feasts, and the chief seats in the synagogues,”

- They seek places of honor at banquets and the best seats in synagogues, demonstrating their desire for status and recognition. This pursuit of prestige contrasts with the humility that Jesus teaches and exemplifies, calling into question the true motives of the religious leaders.

7. **Verse 7:** “And greetings in the markets, and to be called of men, Rabbi, Rabbi.”

- The scribes and Pharisees enjoy being greeted with respect in public and being called “Rabbi,” which means teacher. This desire for titles and public acknowledgment further illustrates their focus on external validation rather than genuine spiritual leadership.

8. **Verse 8:** “But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.”

- Jesus instructs His followers not to seek titles like “Rabbi,” emphasizing that Christ is their only true teacher and that they are all equals as brothers and sisters. This teaching promotes humility and equality within the community of believers, discouraging hierarchical distinctions.

9. **Verse 9:** “And call no man your father upon the earth: for one is your Father, which is in heaven.”

- Jesus advises against calling anyone on earth “father” in a spiritual sense, as God in heaven is the only true Father. This directive reinforces the idea of God’s ultimate authority and the importance of recognizing Him as the source of all spiritual guidance and care.

10. **Verse 10:** “Neither be ye called masters: for one is your Master, even Christ.”

- Similarly, Jesus tells His followers not to seek the title of “master,” as Christ is their only true Master. This teaching underscores the centrality of Christ’s authority and the need for humility among His followers, who should serve rather than seek to dominate others.

11. **Verse 11:** “But he that is greatest among you shall be your servant.”

- Jesus redefines greatness as servanthood, teaching that true greatness in His kingdom is measured by one’s willingness to serve others. This principle challenges conventional notions of power and status, promoting a culture of humility and selflessness.

12. **Verse 12:** “And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

- Jesus warns that those who seek to elevate themselves will be humbled, while those who humble themselves will be exalted. This reversal of expectations highlights the value of humility and the dangers of pride, aligning with the broader teachings of the kingdom of heaven.

13. Verse 13: “But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.”

- Jesus pronounces a woe upon the scribes and Pharisees, accusing them of blocking others from entering the kingdom of heaven while failing to enter themselves. This condemnation underscores their hypocrisy and the serious consequences of their actions, which hinder others from experiencing God’s grace.

14. Verse 14: “Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.”

- Jesus condemns the scribes and Pharisees for exploiting widows and making long prayers for show. Their actions reveal a deep hypocrisy, as they use their religious position for personal gain while pretending to be pious, leading to greater judgment.

15. Verse 15: “Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.”

- Jesus criticizes the religious leaders for their zeal in converting others, only to lead them into greater spiritual ruin. This harsh rebuke highlights the destructive impact of their misguided teachings and the responsibility they bear for leading others astray.

16. Verse 16: “Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!”

- Jesus calls the scribes and Pharisees “blind guides” for their flawed teachings about oaths, prioritizing the gold of the temple over the temple itself. This critique exposes their misplaced values and lack of true spiritual insight, leading others into error.

17. Verse 17: “Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?”

- Jesus challenges their foolishness and blindness, asking which is greater: the gold or the temple that sanctifies the gold. This rhetorical question emphasizes the sacredness of the temple over material wealth, correcting their misguided priorities.

18. Verse 18: “And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.”

- Jesus continues to expose their flawed logic regarding oaths, pointing out their emphasis on the gift on the altar rather than the altar itself. This critique further illustrates their superficial understanding of what is truly sacred.

19. Verse 19: “Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?”

- Jesus reiterates His point, asking which is greater: the gift or the altar that sanctifies the gift. This question reinforces the importance of the altar, symbolizing the deeper spiritual truths that the religious leaders fail to grasp.

20. Verse 20: “Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.”

- Jesus clarifies that swearing by the altar includes everything on it, emphasizing the comprehensive nature of such oaths. This teaching corrects the Pharisees' narrow interpretations and highlights the interconnectedness of sacred elements.

21. Verse 21: "And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein."

- Similarly, swearing by the temple involves swearing by God who dwells within it. This statement underscores the sanctity of the temple as God's dwelling place, challenging the Pharisees' superficial distinctions.

22. Verse 22: "And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon."

- Jesus extends this principle to swearing by heaven, which involves swearing by God's throne and His presence. This teaching emphasizes the seriousness of oaths and the need to recognize God's sovereignty in all things.

23. Verse 23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

- Jesus condemns the scribes and Pharisees for meticulously tithing small herbs while neglecting more important aspects of the law, such as justice, mercy, and faith. This critique highlights their misplaced priorities and the need for a balanced approach to obedience.

24. Verse 24: "Ye blind guides, which strain at a gnat, and swallow a camel."

- Jesus uses a vivid metaphor to criticize the scribes and Pharisees for their misplaced priorities. They focus on minor details (straining out a gnat) while ignoring significant issues (swallowing a camel). This hyperbolic imagery underscores their hypocrisy and lack of true spiritual discernment.

25. Verse 25: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

- Jesus condemns the religious leaders for their outward displays of piety while being corrupt and greedy inside. This critique highlights the importance of inner purity and integrity over mere external appearances.

26. Verse 26: "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

- Jesus advises the Pharisees to first clean the inside of the cup and platter, symbolizing the need for inner transformation. True righteousness begins within and naturally manifests outwardly, contrasting with the Pharisees' superficial approach.

27. Verse 27: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

- Jesus compares the scribes and Pharisees to whitewashed tombs, which look beautiful on the outside but are filled with death and impurity inside. This powerful metaphor underscores their hypocrisy and the stark difference between their outward appearance and inner reality.

28. Verse 28: “Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”

- Jesus reiterates that the religious leaders appear righteous to others but are inwardly full of hypocrisy and wickedness. This condemnation emphasizes the need for genuine inner righteousness rather than mere outward conformity.

29. Verse 29: “Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,”

- Jesus criticizes the scribes and Pharisees for building and decorating the tombs of the prophets, whom their ancestors killed. This act of honoring the prophets is hypocritical, given their own rejection of God’s messengers.

30. Verse 30: “And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.”

- The religious leaders claim they would not have participated in killing the prophets if they had lived in their ancestors’ time. This self-righteous assertion ignores their current rejection of Jesus and His message, revealing their hypocrisy.

31. Verse 31: “Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.”

- Jesus points out that by acknowledging their ancestors’ actions, the scribes and Pharisees testify against themselves. They are indeed the descendants of those who killed the prophets, continuing the same pattern of rejection.

32. Verse 32: “Fill ye up then the measure of your fathers.”

- Jesus challenges the religious leaders to complete the measure of their ancestors’ sins. This statement is a prophetic warning of the judgment they will face for their continued rebellion and rejection of God’s messengers.

33. Verse 33: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”

- Jesus uses strong language, calling the scribes and Pharisees serpents and vipers, to emphasize their deceit and danger. He questions how they can escape the judgment of hell, highlighting the severity of their spiritual condition.

34. Verse 34: “Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:”

- Jesus foretells that He will send prophets, wise men, and scribes, whom the religious leaders will persecute and kill. This prophecy underscores their continued resistance to God’s messengers and the suffering that will result from their actions.

35. Verse 35: “That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.”

- Jesus declares that the blood of all the righteous, from Abel to Zechariah, will be held against this generation. This sweeping indictment highlights the cumulative guilt of rejecting God’s messengers throughout history.

36. Verse 36: “Verily I say unto you, All these things shall come upon this generation.”

- Jesus solemnly affirms that the judgment for all these sins will fall upon the current generation. This statement underscores the urgency and seriousness of their spiritual condition and the impending consequences.

37. Verse 37: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

- Jesus laments over Jerusalem, expressing His deep desire to gather and protect its people like a hen with her chicks. His sorrowful words highlight the city’s repeated rejection of God’s love and protection, despite His persistent efforts.

38. Verse 38: “Behold, your house is left unto you desolate.”

- Jesus declares that Jerusalem’s house (the temple) will be left desolate, signifying the impending destruction and abandonment due to their rejection of Him. This prophecy foreshadows the fall of Jerusalem and the temple’s destruction in AD 70.

39. Verse 39: “For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

- Jesus concludes by predicting that the people of Jerusalem will not see Him again until they acknowledge Him as the Messiah, quoting Psalm 118:26. This statement points to a future recognition of Jesus’ true identity and the hope of eventual restoration.

Chapter 24:

1. Verse 1: “And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.”

- As Jesus leaves the temple, His disciples draw His attention to the impressive buildings. This moment sets the stage for Jesus to deliver a profound prophecy about the future, highlighting the temporary nature of even the most magnificent human constructions compared to the eternal kingdom of God.

2. Verse 2: “And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.”

- Jesus predicts the complete destruction of the temple, a shocking statement given its grandeur and significance. This prophecy foreshadows the temple’s destruction in AD 70, emphasizing the impermanence of earthly structures and the coming judgment.

3. **Verse 3:** “And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”
 - The disciples, curious and concerned, ask Jesus privately about the timing and signs of these events. Their questions reflect a desire to understand the future and prepare for the significant changes Jesus has hinted at, setting the stage for His detailed discourse on the end times.
4. **Verse 4:** “And Jesus answered and said unto them, Take heed that no man deceive you.”
 - Jesus begins His response with a warning against deception, highlighting the importance of discernment. This caution underscores the prevalence of false teachings and the need for vigilance in maintaining true faith amidst confusion and misleading claims.
5. **Verse 5:** “For many shall come in my name, saying, I am Christ; and shall deceive many.”
 - Jesus predicts that many false messiahs will arise, claiming to be Christ and leading many astray. This prophecy emphasizes the need for believers to be discerning and rooted in the truth to avoid being misled by impostors.
6. **Verse 6:** “And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.”
 - Jesus reassures His disciples that despite hearing about wars and conflicts, they should not be alarmed. These events are part of the unfolding plan and do not signify the immediate end, encouraging believers to remain steadfast and calm.
7. **Verse 7:** “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.”
 - Jesus describes a series of global upheavals, including wars, famines, diseases, and natural disasters. These signs indicate the beginning of the end times, highlighting the increasing turmoil and distress that will precede His return.
8. **Verse 8:** “All these are the beginning of sorrows.”
 - Jesus refers to these events as the “beginning of sorrows,” indicating that they are just the start of the tribulations to come. This phrase suggests a period of intense suffering and challenges that will ultimately lead to the fulfillment of God’s plan.
9. **Verse 9:** “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.”
 - Jesus warns His disciples that they will face persecution, suffering, and even death because of their allegiance to Him. This prophecy prepares believers for the reality of opposition and hostility they will encounter for their faith.
10. **Verse 10:** “And then shall many be offended, and shall betray one another, and shall hate one another.”
 - Jesus predicts a time of widespread betrayal and hatred, where many will fall away from the faith and turn against each other. This warning highlights the relational and

communal breakdown that will accompany the end times, testing the faith and loyalty of believers.

11. Verse 11: “And many false prophets shall rise, and shall deceive many.”

- Jesus reiterates the rise of false prophets who will mislead many people. This emphasis on deception underscores the importance of discernment and staying true to the teachings of Christ amidst a proliferation of falsehoods.

12. Verse 12: “And because iniquity shall abound, the love of many shall wax cold.”

- Jesus explains that the increase in wickedness will cause many people’s love to grow cold. This chilling effect on love highlights the moral and spiritual decline that will characterize the end times, challenging believers to maintain their love and faithfulness.

13. Verse 13: “But he that shall endure unto the end, the same shall be saved.”

- Jesus promises that those who persevere through these trials and remain faithful to the end will be saved. This assurance encourages believers to endure hardships with the hope of ultimate salvation and reward.

14. Verse 14: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

- Jesus declares that the gospel will be proclaimed worldwide as a testimony to all nations before the end comes. This global evangelization underscores the inclusivity of God’s kingdom and the importance of spreading the message of salvation.

15. Verse 15: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)”

- Jesus refers to the “abomination of desolation” prophesied by Daniel, a significant sign of the end times. This event, involving desecration of the holy place, serves as a critical marker for believers to recognize and understand the unfolding of prophetic events.

16. Verse 16: “Then let them which be in Judaea flee into the mountains:”

- Jesus instructs those in Judea to flee to the mountains when they see the abomination of desolation. This urgent call to action emphasizes the severity of the situation and the need for immediate response to avoid impending danger.

17. Verse 17: “Let him which is on the housetop not come down to take any thing out of his house:”

- Jesus advises those on their rooftops not to go back inside to retrieve belongings. This instruction underscores the urgency and immediacy of the situation, prioritizing safety over material possessions.

18. Verse 18: “Neither let him which is in the field return back to take his clothes.”

- Similarly, Jesus warns those in the fields not to return home for their clothes. This directive highlights the need for swift action and the importance of prioritizing survival over material concerns during times of crisis.

19. Verse 19: “And woe unto them that are with child, and to them that give suck in those days!”

- Jesus expresses concern for pregnant women and nursing mothers during these difficult times. This compassionate warning acknowledges the additional hardships they will face, emphasizing the severity of the tribulation.

20. Verse 20: “But pray ye that your flight be not in the winter, neither on the sabbath day:”

- Jesus encourages His followers to pray that their escape does not occur in winter or on the Sabbath, when travel would be more challenging. This advice reflects His concern for their well-being and the practical difficulties they may encounter.

21. Verse 21: “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

- Jesus predicts an unprecedented period of tribulation, unparalleled in history. This dire warning underscores the intensity and uniqueness of the end times, calling believers to prepare for extraordinary challenges.

22. Verse 22: “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.”

- Jesus reveals that the days of tribulation will be shortened for the sake of the elect, ensuring their survival. This assurance highlights God’s mercy and protection for His chosen people amidst the severe trials.

23. Verse 23: “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.”

- Jesus warns against believing claims that Christ has returned in specific locations. This caution emphasizes the need for discernment and the recognition that His return will be unmistakable and universally evident.

24. Verse 24: “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

- Jesus predicts the rise of false Christs and prophets performing impressive signs and wonders, capable of deceiving even the elect if possible. This warning underscores the deceptive power of these impostors and the need for steadfast faith.

25. Verse 25: “Behold, I have told you before.”

- Jesus reminds His followers that He has forewarned them about these events. This reminder serves to prepare and reassure them, emphasizing the importance of remembering His teachings and staying vigilant.

26. Verse 26: “Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.”

- Jesus advises against following claims that He is in specific, hidden locations. This instruction reinforces the idea that His return will be unmistakable and not confined to secretive appearances.

27. Verse 27: “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”

- Jesus describes His return as sudden and visible, like lightning flashing across the sky. This imagery emphasizes that His second coming will be unmistakable and witnessed by all, leaving no room for doubt or secrecy.

28. Verse 28: “For wheresoever the carcass is, there will the eagles be gathered together.”

- This proverb suggests that just as eagles gather where there is a carcass, the signs of the end times will be evident and draw attention. It underscores the inevitability and clarity of the events surrounding Jesus’ return.

29. Verse 29: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:”

- Jesus predicts cosmic disturbances following the tribulation, including the darkening of the sun and moon, and stars falling from the sky. These dramatic signs indicate the profound upheaval and transformation that will accompany the end times.

30. Verse 30: “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

- Jesus describes His glorious return, visible to all the earth’s tribes, who will mourn. This vision of the Son of Man coming in the clouds with power and glory highlights the majesty and authority of His second coming, fulfilling prophetic expectations.

31. Verse 31: “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

- Jesus explains that His angels will gather the elect from all corners of the earth at the sound of a trumpet. This gathering signifies the final redemption and unification of God’s people, bringing them into His eternal kingdom.

32. Verse 32: “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:”

- Jesus uses the fig tree as a parable, noting that when its branches become tender and sprout leaves, it signals the approach of summer. This analogy teaches that certain signs will indicate the nearness of His return, encouraging believers to be observant and prepared.

33. Verse 33: “So likewise ye, when ye shall see all these things, know that it is near, even at the doors.”

- Jesus assures His followers that when they see the predicted signs, they can know that His return is imminent. This encouragement to recognize the signs reinforces the importance of vigilance and readiness.

34. Verse 34: “Verily I say unto you, This generation shall not pass, till all these things be fulfilled.”

- Jesus declares that the generation witnessing these signs will not pass away until all these events occur. This statement has been interpreted in various ways, but it underscores the certainty and urgency of His prophetic words.

35. Verse 35: “Heaven and earth shall pass away, but my words shall not pass away.”

- Jesus emphasizes the enduring truth and reliability of His words, even as heaven and earth may pass away. This affirmation highlights the eternal nature of His teachings and the certainty of their fulfillment.

36. Verse 36: “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

- Jesus states that no one knows the exact day or hour of His return, not even the angels, but only the Father. This declaration encourages humility and constant readiness, as the timing of His return remains unknown.

37. Verse 37: “But as the days of Noe were, so shall also the coming of the Son of man be.”

- Jesus compares His return to the days of Noah, when people were unaware of the impending flood until it came suddenly. This analogy warns that many will be caught unprepared, emphasizing the need for vigilance.

38. Verse 38: “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,”

- Jesus describes how people in Noah’s time continued their daily lives, unaware of the coming disaster. This comparison highlights the danger of complacency and the importance of being spiritually alert.

39. Verse 39: “And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

- Just as the flood came unexpectedly and swept people away, so will the coming of the Son of Man be sudden and surprising. This warning underscores the need for constant preparedness for His return.

40. Verse 40: “Then shall two be in the field; the one shall be taken, and the other left.”

- Jesus illustrates the suddenness of His return with the example of two people in a field, one taken and the other left. This imagery emphasizes the unexpected nature of His coming and the separation that will occur.

41. Verse 41: “Two women shall be grinding at the mill; the one shall be taken, and the other left.”

- Similarly, Jesus describes two women grinding at a mill, with one taken and the other left. This scenario reinforces the message of suddenness and the importance of being ready at all times.

42. Verse 42: “Watch therefore: for ye know not what hour your Lord doth come.”

- Jesus commands His followers to watch and be vigilant, as they do not know the hour of His return. This call to watchfulness encourages a state of constant spiritual readiness and alertness.

43. **Verse 43:** “But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.”
- Jesus uses the analogy of a homeowner who would stay alert if he knew when a thief was coming. This comparison emphasizes the need for vigilance, as the timing of His return is unknown and could happen at any moment.
44. **Verse 44:** “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”
- Jesus reiterates the importance of readiness, warning that He will come at an unexpected hour. This exhortation calls believers to live in a state of preparedness, always anticipating His return.
45. **Verse 45:** “Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?”
- Jesus poses a question about the faithful and wise servant who is entrusted with managing his master’s household. This parable introduces the theme of stewardship and the responsibilities of those awaiting the master’s return.
46. **Verse 46:** “Blessed is that servant, whom his lord when he cometh shall find so doing.”
- Jesus declares that the servant who is found faithfully carrying out his duties when the master returns will be blessed. This promise highlights the reward for diligence and faithfulness in serving God.
47. **Verse 47:** “Verily I say unto you, That he shall make him ruler over all his goods.”
- Jesus assures that the faithful servant will be rewarded with greater responsibilities and authority. This promise of promotion underscores the principle that faithfulness in small tasks leads to greater trust and reward.
48. **Verse 48:** “But and if that evil servant shall say in his heart, My lord delayeth his coming;”
- Jesus contrasts the faithful servant with an evil servant who assumes the master is delayed. This attitude leads to complacency and neglect of duties, illustrating the danger of presuming upon God’s timing.
49. **Verse 49:** “And shall begin to smite his fellowservants, and to eat and drink with the drunken;”
- The evil servant mistreats others and indulges in reckless behavior, reflecting a lack of accountability and respect for the master’s authority. This behavior exemplifies the consequences of ignoring the master’s imminent return.
50. **Verse 50:** “The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,”
- Jesus warns that the master will return unexpectedly, catching the unfaithful servant off guard. This sudden return underscores the importance of constant readiness and the folly of complacency.
51. **Verse 51:** “And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

- The unfaithful servant faces severe punishment, being cut off and assigned a place with the hypocrites, where there is weeping and gnashing of teeth. This graphic depiction of judgment highlights the serious consequences of unfaithfulness and hypocrisy.

Chapter 25:

1. **Verse 1:** “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.”
 - Jesus begins with a parable about ten virgins who prepare to meet the bridegroom, symbolizing the kingdom of heaven. This imagery sets the stage for a lesson on readiness and vigilance, emphasizing the importance of being prepared for Christ’s return.
2. **Verse 2:** “And five of them were wise, and five were foolish.”
 - The ten virgins are divided into two groups: wise and foolish. This distinction highlights the different attitudes and preparations among believers, foreshadowing the consequences of their choices.
3. **Verse 3:** “They that were foolish took their lamps, and took no oil with them:”
 - The foolish virgins take their lamps but fail to bring extra oil. This lack of foresight represents a superficial faith that lacks depth and preparedness for the long wait.
4. **Verse 4:** “But the wise took oil in their vessels with their lamps.”
 - In contrast, the wise virgins bring extra oil, demonstrating their prudence and readiness. This preparedness symbolizes a deep, enduring faith that anticipates and prepares for the bridegroom’s arrival.
5. **Verse 5:** “While the bridegroom tarried, they all slumbered and slept.”
 - As the bridegroom delays, all the virgins fall asleep. This detail underscores the human tendency to grow weary and the need for sustained vigilance, even when the wait is long.
6. **Verse 6:** “And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.”
 - At midnight, a cry announces the bridegroom’s arrival, prompting the virgins to meet him. This sudden call represents the unexpected nature of Christ’s return, urging believers to always be ready.
7. **Verse 7:** “Then all those virgins arose, and trimmed their lamps.”

- All the virgins wake up and prepare their lamps. This action signifies the moment of reckoning when one's preparedness is put to the test.
8. **Verse 8:** "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out."
- The foolish virgins ask the wise for oil, realizing their lamps are going out. This plea highlights the consequences of their lack of preparation and the urgency of being spiritually ready.
9. **Verse 9:** "But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."
- The wise virgins refuse to share their oil, directing the foolish to buy their own. This response emphasizes personal responsibility in maintaining one's faith and readiness.
10. **Verse 10:** "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."
- While the foolish virgins are away buying oil, the bridegroom arrives, and the prepared virgins enter the wedding feast. The door is then shut, symbolizing the finality of the opportunity to enter the kingdom.
11. **Verse 11:** "Afterward came also the other virgins, saying, Lord, Lord, open to us."
- The foolish virgins return and plead for entry, calling out to the bridegroom. This desperate appeal reflects the regret and urgency of those unprepared for Christ's return.
12. **Verse 12:** "But he answered and said, Verily I say unto you, I know you not."
- The bridegroom's response is a solemn rejection, stating he does not know them. This statement underscores the importance of a genuine, prepared relationship with Christ.
13. **Verse 13:** "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."
- Jesus concludes the parable with a call to watchfulness, reminding believers that the exact time of His return is unknown. This exhortation emphasizes the need for constant readiness and vigilance.
14. **Verse 14:** "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods."
- Jesus introduces another parable, comparing the kingdom of heaven to a man who entrusts his servants with his possessions before traveling. This story sets up a lesson on stewardship and accountability.
15. **Verse 15:** "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."
- The man distributes his wealth according to each servant's ability, giving five talents to one, two to another, and one to the last. This allocation highlights the diversity of gifts and responsibilities entrusted to individuals.
16. **Verse 16:** "Then he that had received the five talents went and traded with the same, and made them other five talents."

- The servant with five talents invests and doubles his master's money. This action demonstrates initiative and faithful stewardship, resulting in significant growth.

17. **Verse 17:** "And likewise he that had received two, he also gained other two."

- Similarly, the servant with two talents also doubles his investment. This parallel success reinforces the principle of diligent and productive stewardship.

18. **Verse 18:** "But he that had received one went and digged in the earth, and hid his lord's money."

- In contrast, the servant with one talent buries it in the ground, avoiding any risk or effort. This inaction represents a failure to utilize and grow the resources entrusted to him.

19. **Verse 19:** "After a long time the lord of those servants cometh, and reckoneth with them."

- After a long period, the master returns and calls his servants to account. This moment of reckoning symbolizes the eventual judgment and evaluation of each person's stewardship.

20. **Verse 20:** "And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more."

- The servant with five talents presents his successful investment to the master, demonstrating his faithful and productive stewardship. This report highlights the reward of diligent effort and responsibility.

21. **Verse 21:** "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

- The master commends the servant, rewarding his faithfulness with greater responsibilities and inviting him to share in his joy. This affirmation underscores the principle that faithfulness in small tasks leads to greater trust and reward.

22. **Verse 22:** "He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them."

- The servant with two talents also reports his successful investment, showing his faithful stewardship. This parallel response reinforces the value of diligence and productivity, regardless of the initial amount entrusted.

23. **Verse 23:** "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

- The master gives the same commendation and reward to the servant with two talents, highlighting the consistent principle of rewarding faithfulness and diligence.

24. **Verse 24:** "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:"

- The servant with one talent explains his actions, citing fear of the master's strictness as his reason for hiding the money. This excuse reveals his misunderstanding of the master's expectations and his failure to act responsibly.

25. Verse 25: "And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

- The servant admits his fear and returns the unused talent to the master. This action demonstrates his lack of initiative and failure to fulfill his stewardship responsibilities.

26. Verse 26: "His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:"

- The master rebukes the servant, calling him wicked and lazy. This condemnation highlights the servant's failure to act on his knowledge and his neglect of his duties.

27. Verse 27: "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

- The master points out that the servant should have at least invested the money with bankers to earn interest. This critique underscores the expectation of productive stewardship and the consequences of inaction.

28. Verse 28: "Take therefore the talent from him, and give it unto him which hath ten talents."

- The master orders the talent to be taken from the unfaithful servant and given to the one with ten talents. This redistribution emphasizes the principle that those who are faithful with little will be entrusted with more.

29. Verse 29: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

- Jesus explains the principle that those who are faithful and productive with what they have will receive more, while those who are unfaithful will lose even what they have. This teaching emphasizes the importance of using one's gifts and opportunities wisely.

30. Verse 30: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

- The unfaithful servant is cast into outer darkness, a place of sorrow and regret. This severe consequence underscores the seriousness of neglecting one's responsibilities and the judgment that follows unfaithfulness.

31. Verse 31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:"

- Jesus describes His return in glory, accompanied by angels, to sit on His glorious throne. This vision of the final judgment highlights His authority and the majesty of His second coming.

32. Verse 32: "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:"

- All nations will be gathered before Jesus, who will separate people like a shepherd separates sheep from goats. This imagery illustrates the final judgment, where individuals are divided based on their actions and faith.

33. Verse 33: “And he shall set the sheep on his right hand, but the goats on the left.”

- The sheep, representing the righteous, are placed on Jesus’ right hand, while the goats, representing the unrighteous, are placed on His left. This separation signifies the distinction between those who have followed God’s will and those who have not.

34. Verse 34: “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:”

- Jesus, as King, invites the righteous to inherit the kingdom prepared for them since the world’s foundation. This invitation highlights the reward for faithful service and the fulfillment of God’s eternal plan.

35. Verse 35: “For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:”

- Jesus commends the righteous for their acts of kindness, such as feeding the hungry, giving drink to the thirsty, and welcoming strangers. These actions reflect genuine love and compassion, demonstrating their faith in practical ways.

36. Verse 36: “Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.”

- The righteous are further praised for clothing the naked, caring for the sick, and visiting those in prison. These deeds of mercy and compassion illustrate the tangible expressions of their faith and love for others.

37. Verse 37: “Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?”

- The righteous are surprised and ask when they saw Jesus hungry or thirsty and helped Him. Their question reflects their humility and genuine service, not realizing they were serving Christ through their actions toward others.

38. Verse 38: “When saw we thee a stranger, and took thee in? or naked, and clothed thee?”

- They continue to ask when they saw Jesus as a stranger or naked and helped Him. This inquiry highlights their unassuming nature and the sincerity of their compassion.

39. Verse 39: “Or when saw we thee sick, or in prison, and came unto thee?”

- The righteous also ask when they saw Jesus sick or in prison and visited Him. Their questions emphasize their genuine surprise and the selfless nature of their service.

40. Verse 40: “And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

- Jesus explains that whatever they did for the least of His brethren, they did for Him. This profound statement reveals that acts of kindness and compassion toward others are seen as service to Christ Himself.

41. **Verse 41:** “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:”

- Jesus turns to those on His left, condemning them to everlasting fire prepared for the devil and his angels. This judgment highlights the severe consequences of neglecting to show compassion and failing to live out one’s faith.

42. **Verse 42:** “For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:”

- Jesus condemns the unrighteous for their failure to feed the hungry and give drink to the thirsty. Their neglect of these basic acts of kindness reveals their lack of genuine faith and compassion.

43. **Verse 43:** “I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.”

- He continues to list their failures, including not welcoming strangers, clothing the naked, or visiting the sick and imprisoned. These omissions highlight their indifference and lack of love for others.

44. **Verse 44:** “Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?”

- The unrighteous, like the righteous, are surprised and ask when they saw Jesus in need and did not help Him. Their question reveals their ignorance of the connection between their actions toward others and their service to Christ.

45. **Verse 45:** “Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.”

- Jesus explains that their failure to help the least of His brethren was a failure to serve Him. This statement underscores the importance of compassion and service to others as integral to one’s relationship with Christ.

46. **Verse 46:** “And these shall go away into everlasting punishment: but the righteous into life eternal.”

- Jesus concludes by stating that the unrighteous will go into everlasting punishment, while the righteous will enter eternal life. This final separation highlights the ultimate consequences of one’s actions and faith, emphasizing the eternal significance of living out one’s beliefs.

Chapter 26:

Verse 1

“And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,”

After concluding His teachings, Jesus turned to His disciples to prepare them for the events that were about to unfold. This transition marks the beginning of the Passion narrative, where Jesus’ journey to the cross intensifies. His words signal a shift from teaching to the fulfillment of His mission.

Verse 2

“Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.”

Jesus informed His disciples that the Passover was approaching, a significant Jewish festival commemorating Israel’s deliverance from Egypt. He also foretold His imminent betrayal and crucifixion, emphasizing the fulfillment of His sacrificial role as the Lamb of God. This prophecy highlighted the divine plan and the gravity of the events to come.

Verse 3

“Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,”

The religious leaders, including the chief priests, scribes, and elders, gathered at the palace of Caiaphas, the high priest. Their assembly underscored their unified intent to plot against Jesus. This meeting set the stage for the conspiracy that would lead to Jesus’ arrest and trial.

Verse 4

“And consulted that they might take Jesus by subtilty, and kill him.”

The leaders conspired to arrest Jesus through deceitful means and ultimately kill Him. Their plotting revealed their deep-seated animosity and determination to eliminate Jesus, whom they saw as a threat to their authority and influence.

Verse 5

“But they said, Not on the feast day, lest there be an uproar among the people.”

Despite their intentions, the leaders decided not to arrest Jesus during the feast to avoid causing a public uproar. This decision highlighted their fear of the people’s reaction, as Jesus was widely regarded and followed by many. Their caution reflected the tension between their plans and the public’s perception.

Verse 6

“Now when Jesus was in Bethany, in the house of Simon the leper,”

Jesus was in Bethany, a village near Jerusalem, at the home of Simon the leper. This setting provided a backdrop for a significant event that would soon take place, illustrating Jesus’ compassion and willingness to associate with those marginalized by society.

Verse 7

“There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.”

A woman approached Jesus with an alabaster box of expensive ointment and anointed His head while He was dining. This act of devotion and honor demonstrated her deep reverence and love for Jesus. The anointing symbolized preparation for His burial, foreshadowing His impending death.

Verse 8

“But when his disciples saw it, they had indignation, saying, To what purpose is this waste?”

The disciples, witnessing the anointing, were indignant and considered it a waste. Their reaction revealed their misunderstanding of the woman’s act and their focus on practical concerns over spiritual significance. This moment highlighted the contrast between genuine devotion and materialistic thinking.

Verse 9

“For this ointment might have been sold for much, and given to the poor.”

The disciples argued that the ointment could have been sold for a large sum and the money given to the poor. Their reasoning, while seemingly noble, missed the deeper meaning of the woman’s act. This critique underscored the tension between practical charity and acts of worship.

Verse 10

“When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.”

Jesus defended the woman, recognizing her act as a good work. He rebuked the disciples for troubling her and affirmed the value of her devotion. This response highlighted Jesus’ appreciation for acts of love and worship, even when they defy conventional expectations.

Verse 11

“For ye have the poor always with you; but me ye have not always.”

Jesus reminded the disciples that the poor would always be present, but His time with them was limited. This statement emphasized the unique and fleeting opportunity to honor Him before His death. It underscored the importance of recognizing and seizing moments of spiritual significance.

Verse 12

“For in that she hath poured this ointment on my body, she did it for my burial.”

Jesus explained that the woman’s anointing was in preparation for His burial. This prophetic insight revealed the deeper purpose behind her act and foreshadowed His imminent death. It highlighted the connection between her devotion and the fulfillment of God’s redemptive plan.

Verse 13

“Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.”

Jesus declared that the woman's act would be remembered and proclaimed wherever the gospel was preached. This promise ensured that her devotion would be honored throughout history. It underscored the enduring impact of genuine acts of love and faith.

Verse 14

“Then one of the twelve, called Judas Iscariot, went unto the chief priests,”

Judas Iscariot, one of Jesus' twelve disciples, went to the chief priests. This action marked the beginning of his betrayal. Judas' decision to approach the religious leaders revealed his growing disillusionment and willingness to betray Jesus for personal gain.

Verse 15

“And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.”

Judas negotiated with the chief priests, asking what they would give him in exchange for delivering Jesus to them. They agreed on thirty pieces of silver, the price of a slave, highlighting the betrayal's monetary motivation. This transaction set the betrayal in motion.

Verse 16

“And from that time he sought opportunity to betray him.”

From that moment, Judas actively sought an opportunity to betray Jesus. His actions demonstrated a calculated and deliberate intent to hand Jesus over to His enemies. This verse underscores the gravity of Judas' betrayal and the unfolding of the Passion narrative.

Verse 17

“Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?”

On the first day of the Feast of Unleavened Bread, the disciples asked Jesus where He wanted to celebrate the Passover. This question initiated the preparations for the Last Supper, a significant event in the Passion narrative. It highlighted the disciples' role in facilitating the observance of this important feast.

Verse 18

“And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.”

Jesus instructed the disciples to go into the city and find a specific man, telling him that the Master would keep the Passover at his house. This directive demonstrated Jesus' foreknowledge and control over the events leading to His crucifixion. It also emphasized the importance of the Passover meal in the unfolding of God's plan.

Verse 19

“And the disciples did as Jesus had appointed them; and they made ready the passover.”

The disciples followed Jesus' instructions and prepared the Passover meal. Their obedience and diligence in making the necessary arrangements underscored their commitment to Jesus and their role in the unfolding events. This preparation set the stage for the Last Supper.

Verse 20

“Now when the even was come, he sat down with the twelve.”

As evening approached, Jesus sat down with the twelve disciples to share the Passover meal. This intimate gathering marked the beginning of the Last Supper, a pivotal moment in the Passion narrative. It provided a setting for Jesus to impart final teachings and establish the new covenant.

Verse 21

“And as they did eat, he said, Verily I say unto you, that one of you shall betray me.”

During the meal, Jesus announced that one of the disciples would betray Him. This revelation shocked and saddened the disciples, creating an atmosphere of tension and introspection. It highlighted Jesus' foreknowledge and the fulfillment of prophecy.

Verse 22

“And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?”

The disciples, deeply troubled by Jesus' announcement, each asked if they were the betrayer. Their sorrow and self-examination reflected their loyalty to Jesus and their fear of being the one to betray Him. This moment underscored the gravity of the impending betrayal.

Verse 23

“And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.”

Jesus identified the betrayer as the one who dipped his hand in the dish with Him. This statement pointed to Judas, who was sharing the meal with Jesus. It highlighted the intimate nature of the betrayal and the fulfillment of prophecy.

Verse 24

“The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.”

Jesus acknowledged that His betrayal and death were in accordance with Scripture, but He pronounced woe upon the betrayer. This severe warning underscored the gravity of Judas' actions and the dire consequences he would face. It highlighted the fulfillment of divine prophecy while emphasizing personal responsibility and the tragic fate of the betrayer.

Verse 25

“Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.”

Judas, already planning to betray Jesus, asked if he was the betrayer. Jesus' response, “Thou hast said,” confirmed Judas' guilt. This exchange revealed Judas' duplicity and the inevitability of his betrayal, even as he sought to conceal his intentions.

Verse 26

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.”

During the meal, Jesus took bread, blessed it, broke it, and gave it to His disciples, symbolizing His body. This act instituted the Lord's Supper, or Communion, representing His sacrificial death. It was a profound moment of spiritual significance, establishing a new covenant between God and His people.

Verse 27

“And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;”

Jesus then took a cup, gave thanks, and offered it to His disciples, instructing them to drink from it. This act, like the breaking of bread, was rich in symbolic meaning, representing His blood shed for the forgiveness of sins. It reinforced the new covenant and the sacrificial nature of His mission.

Verse 28

“For this is my blood of the new testament, which is shed for many for the remission of sins.”

Jesus explained that the cup represented His blood of the new covenant, shed for the remission of sins. This declaration emphasized the redemptive purpose of His death, offering forgiveness and reconciliation with God. It highlighted the transformative power of His sacrifice.

Verse 29

“But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.”

Jesus told His disciples that He would not drink of the fruit of the vine again until He drank it new with them in His Father's kingdom. This promise pointed to the future fulfillment of God's kingdom and the hope of eternal fellowship. It offered a glimpse of the joy and restoration to come.

Verse 30

“And when they had sung an hymn, they went out into the mount of Olives.”

After singing a hymn, Jesus and His disciples went to the Mount of Olives. This transition marked the end of the Last Supper and the beginning of the final events leading to Jesus’ arrest. The hymn likely reflected the traditional Passover psalms, adding a note of solemnity and worship.

Verse 31

“Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.”

Jesus warned His disciples that they would all fall away because of Him that night, fulfilling the prophecy, “I will smite the shepherd, and the sheep of the flock shall be scattered.” This prediction highlighted the disciples’ impending desertion and the fulfillment of Scripture. It underscored the trials Jesus would face alone.

Verse 32

“But after I am risen again, I will go before you into Galilee.”

Despite the prediction of their desertion, Jesus assured His disciples that after His resurrection, He would go before them into Galilee. This promise of reunion and restoration offered hope and reassurance, emphasizing the triumph of His resurrection and the continuation of His mission.

Verse 33

“Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.”

Peter, confident in his loyalty, declared that even if all others fell away, he would never be offended because of Jesus. His bold assertion reflected his strong devotion but also his lack of understanding of the challenges ahead. It set the stage for his eventual denial.

Verse 34

“Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.”

Jesus responded to Peter’s declaration by predicting that Peter would deny Him three times before the rooster crowed. This prophecy highlighted Peter’s impending failure and the reality of human weakness. It served as a sobering reminder of the trials to come.

Verse 35

“Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.”

Peter insisted that he would never deny Jesus, even if it meant dying with Him. The other disciples echoed Peter's sentiment, expressing their unwavering loyalty. Their declarations, though sincere, revealed their lack of awareness of their own vulnerabilities and the severity of the coming trials.

Verse 36

“Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.”

Jesus led His disciples to Gethsemane, a garden on the Mount of Olives, and instructed them to sit while He went to pray. This moment marked the beginning of Jesus' intense spiritual struggle and preparation for His impending suffering. It highlighted His need for solitude and communion with the Father.

Verse 37

“And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.”

Jesus took Peter, James, and John, the sons of Zebedee, with Him and began to feel sorrowful and deeply distressed. This inner circle of disciples witnessed Jesus' profound anguish, underscoring the gravity of the moment and His humanity. It revealed the emotional and spiritual weight He bore.

Verse 38

“Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.”

Jesus expressed His overwhelming sorrow to the three disciples, asking them to stay and keep watch with Him. His request for their support highlighted His vulnerability and the depth of His suffering. It also emphasized the importance of vigilance and prayer in times of trial.

Verse 39

“And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”

Jesus went a short distance away, fell on His face, and prayed, asking the Father if it were possible to let the cup of suffering pass from Him. Yet, He submitted to the Father's will, prioritizing divine purpose over personal desire. This prayer revealed His deep anguish and ultimate obedience.

Verse 40

“And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?”

Returning to the disciples, Jesus found them asleep and addressed Peter, expressing disappointment that they could not stay awake and watch with Him for even one hour. This moment highlighted their human frailty and the challenge of spiritual vigilance.

Verse 41

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”

Jesus urged the disciples to watch and pray to avoid falling into temptation. He acknowledged that while their spirits were willing, their flesh was weak. This exhortation emphasized the need for spiritual discipline and reliance on God in the face of human weakness.

Verse 42

“He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”

Jesus went away a second time to pray, reiterating His request for the cup to pass if possible, but ultimately submitting to the Father’s will. This repeated prayer underscored His struggle and His unwavering commitment to fulfilling God’s plan, despite the immense cost.

Verse 43

“And he came and found them asleep again: for their eyes were heavy.”

Returning to the disciples, Jesus found them asleep again, their eyes heavy with fatigue. This repeated failure to stay awake and watch highlighted their human limitations and the challenge of maintaining spiritual alertness.

Verse 44

“And he left them, and went away again, and prayed the third time, saying the same words.”

Jesus left the disciples and prayed a third time, repeating the same words. This persistence in prayer demonstrated His deep reliance on the Father and His determination to align His will with God’s. It also highlighted the intensity of His spiritual struggle.

Verse 45

“Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.”

Jesus returned to the disciples and told them to sleep and rest, acknowledging that the hour of His betrayal had arrived. This statement marked the culmination of His preparation and the beginning of the final events leading to His crucifixion. It underscored the inevitability of His sacrifice.

Verse 46

“Rise, let us be going: behold, he is at hand that doth betray me.”

Jesus then urged the disciples to rise and go, as His betrayer was approaching. This call to action marked the transition from prayer to the unfolding of the betrayal. It highlighted Jesus’ readiness to face what was to come and His awareness of the imminent events.

Verse 47

“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.”

As Jesus spoke, Judas arrived with a large crowd armed with swords and clubs, sent by the chief priests and elders. This scene underscored the betrayal’s gravity and the determination of the religious leaders to arrest Jesus. It also highlighted the contrast between Jesus’ peaceful demeanor and the violent intentions of the crowd.

Verse 48

“Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.”

Judas had arranged a signal with the crowd: the one he kissed would be Jesus. This act of betrayal through a kiss, a gesture of friendship, emphasized the treachery and deceit involved. It also illustrated the intimate nature of the betrayal.

Verse 49

“And forthwith he came to Jesus, and said, Hail, master; and kissed him.”

Judas approached Jesus, greeted Him with “Hail, master,” and kissed Him. This act of betrayal, cloaked in a gesture of respect and affection, highlighted the depth of Judas’ treachery. It marked the moment of Jesus’ identification and arrest.

Verse 50

“And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.”

Jesus addressed Judas as “Friend,” questioning his purpose. Despite the betrayal, Jesus’ response was calm and composed. The crowd then seized Jesus, initiating the events leading to His trial and crucifixion. This moment underscored Jesus’ willingness to submit to the Father’s plan.

Verse 51

“And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear.”

One of Jesus’ companions, identified in other Gospels as Peter, drew his sword and cut off the ear of the high priest’s servant. This impulsive act of violence contrasted with Jesus’ teachings and highlighted the disciples’ misunderstanding of His mission.

Verse 52

“Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.”

Jesus instructed Peter to put away his sword, emphasizing that those who resort to violence will perish by it. This teaching reinforced Jesus' commitment to nonviolence and His trust in God's plan. It also highlighted the futility of using force to achieve divine purposes.

Verse 53

“Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?”

Jesus reminded Peter that He could call upon the Father for more than twelve legions of angels if He wished. This statement underscored Jesus' divine authority and power, as well as His voluntary submission to arrest and suffering. It highlighted His commitment to fulfilling Scripture.

Verse 54

“But how then shall the scriptures be fulfilled, that thus it must be?”

Jesus explained that His arrest and suffering were necessary to fulfill Scripture. This acknowledgment emphasized the divine plan and the importance of prophecy in understanding His mission. It reinforced the inevitability and purpose of His sacrifice.

Verse 55

“In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.”

Jesus addressed the crowd, questioning why they came with swords and clubs as if He were a thief. He reminded them that He had taught openly in the temple, yet they did not arrest Him then. This rebuke highlighted the cowardice and hypocrisy of the religious leaders.

Verse 56

“But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.”

Jesus reiterated that these events were happening to fulfill the Scriptures. Following His arrest, all the disciples deserted Him and fled, fulfilling His earlier prediction. This moment underscored the fulfillment of prophecy and the isolation Jesus faced in His final hours.

Verse 57

“And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.”

The crowd that arrested Jesus took Him to Caiaphas, the high priest, where the scribes and elders were gathered. This marked the beginning of Jesus' trial before the religious authorities. It highlighted the orchestrated effort to condemn Him.

Verse 58

“But Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.”

Peter followed Jesus at a distance, entering the high priest’s courtyard and sitting with the servants to observe the proceedings. This act of following, despite his earlier declaration, set the stage for Peter’s impending denial. It illustrated his conflicted loyalty and fear.

Verse 59

“Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;”

The chief priests, elders, and the entire council sought false testimony against Jesus to justify putting Him to death. This effort to fabricate charges underscored their determination to eliminate Him and the corruption of the judicial process.

Verse 60

“But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,”

Despite many false witnesses coming forward, the council found no credible evidence against Jesus. Finally, two false witnesses presented testimony. This difficulty in finding legitimate accusations highlighted Jesus’ innocence and the leaders’ desperation.

Verse 61

“And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.”

The two false witnesses claimed that Jesus said He could destroy the temple of God and rebuild it in three days. This misinterpretation of Jesus’ words about His resurrection was used to accuse Him of blasphemy and inciting rebellion.

Verse 62

“And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?”

The high priest stood and questioned Jesus, asking why He did not respond to the accusations. This attempt to provoke a response highlighted the high priest’s frustration and the pressure to condemn Jesus.

Verse 63

“But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.”

Jesus remained silent, fulfilling the prophecy of the suffering servant who would not open His mouth. The high priest then demanded, under oath by the living God, that Jesus declare whether He was the Christ, the Son of God. This question aimed to force a confession that could be used against Him.

Verse 64

“Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Jesus affirmed the high priest’s statement, declaring that they would see the Son of Man sitting at the right hand of power and coming on the clouds of heaven. This declaration of His divine authority and future glory was a powerful affirmation of His identity.

Verse 65

“Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.”

The high priest tore his clothes in a dramatic display of outrage, declaring that Jesus had spoken blasphemy. He asserted that no further witnesses were needed, as they had heard the blasphemy themselves. This act signaled the council’s decision to condemn Jesus.

Verse 66

“What think ye? They answered and said, He is guilty of death.”

The council responded to the high priest’s question by declaring Jesus guilty of death. This unanimous verdict reflected their collective decision to condemn Him based on the charge of blasphemy.

Verse 67

“Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,”

The council members and others present began to spit in Jesus’ face, strike Him, and slap Him. This abuse and mockery highlighted the extent of their contempt and the physical suffering Jesus endured.

Verse 68

“Saying, Prophecy unto us, thou Christ, Who is he that smote thee?”

They mocked Jesus, challenging Him to prophesy and identify who struck Him. This taunting further emphasized their rejection of His identity and their cruelty. It fulfilled the prophecy of the suffering servant who would be mocked and abused.

Verse 69

“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.”

Meanwhile, Peter was sitting outside in the courtyard when a servant girl approached him, accusing him of being with Jesus of Galilee. This accusation set the stage for Peter’s denial, testing his earlier declaration of loyalty.

Verse 70

“But he denied before them all, saying, I know not what thou sayest.”

Peter denied knowing Jesus in front of everyone, claiming ignorance of what the servant girl was talking about. This first denial marked the beginning of Peter’s fulfillment of Jesus’ prophecy about his threefold denial before the rooster crowed.

Verse 71

“And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.”

Peter moved to the porch, but another servant girl saw him and told those around her that Peter was with Jesus of Nazareth. This second accusation increased the pressure on Peter and tested his resolve.

Verse 72

“And again he denied with an oath, I do not know the man.”

Peter denied knowing Jesus again, this time with an oath, intensifying his denial. This second denial showed Peter’s growing fear and desperation to distance himself from Jesus.

Verse 73

“And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.”

After a while, those standing nearby approached Peter, insisting that he was one of Jesus’ followers because his accent gave him away. This third accusation put Peter under even more scrutiny.

Verse 74

“Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.”

Peter began to curse and swear, vehemently denying knowing Jesus. Immediately after his third denial, the rooster crowed, fulfilling Jesus’ prophecy. This moment marked Peter’s realization of his failure and the fulfillment of Jesus’ words.

Verse 75

“And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.”

Peter remembered Jesus’ prophecy about his denial and was overcome with remorse. He went outside and wept bitterly, reflecting his deep regret and sorrow for denying Jesus. This moment highlighted Peter’s humanity and the emotional weight of his actions.

Chapter 27:

Verse 1

“When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:”

At dawn, the chief priests and elders convened to finalize their plans to put Jesus to death. This gathering underscored their determination to eliminate Jesus and the culmination of their conspiracy. It highlights the religious leaders’ relentless pursuit of Jesus’ execution, driven by their perception of Him as a threat to their authority and the established order. This verse sets the stage for the subsequent events of Jesus’ trial and crucifixion, marking the beginning of the end of His earthly ministry.

Verse 2

“And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.”

After binding Jesus, the religious leaders handed Him over to Pontius Pilate, the Roman governor. This transfer marked the transition from the Jewish trial to the Roman trial, highlighting the collaboration between the religious and political authorities in condemning Jesus. It also underscores the gravity of the situation, as Jesus is now in the hands of the Roman authorities who have the power to execute Him.

Verse 3

“Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,”

Judas, realizing that Jesus was condemned, felt remorse and returned the thirty pieces of silver to the chief priests and elders. His repentance showed his regret for betraying Jesus, though it came too late to change the outcome. This verse highlights the tragic consequences of Judas’ actions and his deep remorse, which ultimately leads to his despair.

Verse 4

“Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.”

Judas confessed his sin of betraying innocent blood, but the chief priests and elders dismissed his guilt, telling him to deal with it himself. Their response highlighted their indifference and refusal to take responsibility for their role in Jesus' condemnation. This interaction underscores the callousness of the religious leaders and the isolation Judas feels in his remorse.

Verse 5

“And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.”

In despair, Judas threw the silver into the temple and left, ultimately hanging himself. His tragic end underscored the consequences of his betrayal and the depth of his remorse. This verse highlights the severe emotional and psychological toll of Judas' actions, leading to his tragic demise.

Verse 6

“And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.”

The chief priests, acknowledging that the silver was blood money, decided it was unlawful to put it into the temple treasury. This recognition of the money's tainted nature highlighted their awareness of the moral implications of their actions. It also shows their hypocrisy, as they are willing to use the money for their purposes but not to accept it into the treasury.

Verse 7

“And they took counsel, and bought with them the potter's field, to bury strangers in.”

The chief priests used the silver to buy the potter's field as a burial place for foreigners. This decision fulfilled the prophecy about the thirty pieces of silver and the potter's field, further emphasizing the unfolding of God's plan. It also highlights the leaders' attempt to distance themselves from the guilt associated with the money.

Verse 8

“Wherefore that field was called, The field of blood, unto this day.”

The field became known as the Field of Blood, a lasting reminder of the betrayal and the price paid for Jesus' life. This name reflected the field's association with Judas' actions and the blood money used to purchase it. It serves as a somber reminder of the events that led to Jesus' crucifixion.

Verse 9

“Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;”

This event fulfilled the prophecy spoken by Jeremiah about the thirty pieces of silver and the valuation of Jesus. It highlighted the continuity of God's plan and the fulfillment of Scripture in the events

surrounding Jesus' death. This verse underscores the prophetic nature of the events and God's sovereignty over the unfolding narrative.

Verse 10

“And gave them for the potter’s field, as the Lord appointed me.”

The silver was used to buy the potter's field, as the Lord had directed. This fulfillment of prophecy underscored the divine orchestration of the events leading to Jesus' crucifixion. It emphasizes that even in the midst of human betrayal and sin, God's plan is being fulfilled.

Verse 11

“And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.”

Jesus stood before Pontius Pilate, the Roman governor, who asked Him if He was the King of the Jews. Jesus responded affirmatively, acknowledging Pilate's statement. This exchange highlighted the central charge against Jesus and set the stage for His trial before the Roman authorities.

Verse 12

“And when he was accused of the chief priests and elders, he answered nothing.”

Despite the accusations from the chief priests and elders, Jesus remained silent. His silence fulfilled the prophecy of the suffering servant who would not open His mouth. It also demonstrated His composure and submission to God's will, even in the face of false charges.

Verse 13

“Then said Pilate unto him, Hearest thou not how many things they witness against thee?”

Pilate questioned Jesus, asking if He heard the numerous accusations against Him. Pilate's question reflected his curiosity and confusion about Jesus' silence in the face of such serious charges. It also showed Pilate's struggle to understand Jesus' demeanor.

Verse 14

“And he answered him to never a word; insomuch that the governor marvelled greatly.”

Jesus' continued silence amazed Pilate. This reaction highlighted Jesus' composure and the fulfillment of prophecy, as well as Pilate's growing intrigue and uncertainty about Jesus' true identity. Pilate's marveling indicated his recognition of something extraordinary about Jesus.

Verse 15

“Now at that feast the governor was wont to release unto the people a prisoner, whom they would.”

During the feast, it was customary for the governor to release a prisoner chosen by the people. This tradition provided an opportunity for the crowd to influence the outcome of Jesus' trial. It set the stage for the choice between Jesus and Barabbas.

Verse 16

“And they had then a notable prisoner, called Barabbas.”

At that time, a notorious prisoner named Barabbas was in custody. His presence set the stage for the choice between releasing Jesus or Barabbas, highlighting the stark contrast between the two. Barabbas was known for his crimes, making the choice even more significant.

Verse 17

“Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?”

Pilate asked the gathered crowd whom they wanted him to release: Barabbas or Jesus, called Christ. This question presented the people with a critical choice, reflecting the tension between justice and popular opinion. Pilate's question was an attempt to shift responsibility to the crowd.

Verse 18

“For he knew that for envy they had delivered him.”

Pilate recognized that the religious leaders had handed Jesus over out of envy. His awareness of their motives added complexity to his decision-making process and highlighted the unjust nature of the charges against Jesus. Pilate's insight into the leaders' envy underscored the political dynamics at play.

Verse 19

“When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.”

While Pilate was on the judgment seat, his wife sent him a message, urging him not to harm Jesus, whom she called a just man. She revealed that she had suffered greatly in a dream because of Him. This warning added a supernatural element to the trial and increased Pilate's internal conflict.

Verse 20

“But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.”

The chief priests and elders persuaded the crowd to ask for Barabbas' release and to demand Jesus' execution. Their influence over the people demonstrated their determination to see Jesus condemned and their manipulation of public opinion. This verse highlights the leaders' active role in swaying the crowd.

Verse 21

“The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.”

Pilate asked the crowd again which of the two they wanted him to release. The crowd chose Barabbas, rejecting Jesus. This choice highlighted the tragic irony of the situation and the crowd’s susceptibility to manipulation. It also underscored the injustice of the decision.

Verse 22

“Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.”

Pilate asked the crowd what he should do with Jesus, called Christ. The crowd unanimously demanded His crucifixion. This response revealed the extent of the leaders’ influence and the crowd’s fervor. It marked the final decision to condemn Jesus to death.

Verse 23

“And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.”

Pilate questioned the crowd, asking what evil Jesus had done to deserve crucifixion. Despite his attempts to reason with them, the crowd only shouted louder for Jesus to be crucified. This exchange highlighted the irrationality and intensity of the crowd’s demand.

Verse 24

“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.”

Seeing that he could not change the crowd’s mind and fearing a riot, Pilate took water and washed his hands before the crowd, declaring himself innocent of Jesus’ blood. This symbolic act was an attempt to absolve himself of responsibility for Jesus’ death. It underscored Pilate’s internal conflict and his ultimate capitulation to the crowd’s demands.

Verse 25

“Then answered all the people, and said, His blood be on us, and on our children.”

The crowd responded by taking responsibility for Jesus’ death, saying, “His blood be on us, and on our children.” This statement highlighted their willingness to accept the consequences of their decision. It also underscored the gravity of their choice and its future implications.

Verse 26

“Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.”

Pilate released Barabbas to the crowd and had Jesus scourged before delivering Him to be crucified. This verse marks the beginning of Jesus’ physical suffering and the final steps toward His crucifixion. It highlights the brutality of the punishment and the fulfillment of the crowd’s demands.

Verse 27

“Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.”

The governor’s soldiers took Jesus into the common hall and gathered the whole band of soldiers around Him. This gathering set the stage for the soldiers’ mockery and abuse of Jesus, highlighting the cruelty He would endure.

Verse 28

“And they stripped him, and put on him a scarlet robe.”

The soldiers stripped Jesus and put a scarlet robe on Him, mocking His claim to kingship. This act of humiliation was part of their cruel treatment, emphasizing the scorn and derision Jesus faced.

Verse 29

“And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!”

The soldiers twisted a crown of thorns and placed it on Jesus’ head, put a reed in His right hand, and mocked Him by kneeling and saying, “Hail, King of the Jews!” This mock coronation was a cruel parody of royalty, adding to Jesus’ suffering and humiliation.

Verse 30

“And they spit upon him, and took the reed, and smote him on the head.”

The soldiers spat on Jesus, took the reed, and struck Him on the head. This further abuse highlighted the extent of their cruelty and the physical and emotional torment Jesus endured.

Verse 31

“And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.”

After mocking Jesus, the soldiers removed the scarlet robe, put His own clothes back on Him, and led Him away to be crucified. This verse marks the final steps toward the crucifixion, emphasizing the relentless progression of Jesus’ suffering.

Verse 32

“And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.”

As they led Jesus out, they found Simon of Cyrene and forced him to carry Jesus’ cross. This act of compelling Simon to help highlighted Jesus’ physical weakness after the scourging and the burden of the cross.

Verse 33

“And when they were come unto a place called Golgotha, that is to say, a place of a skull,”

They arrived at Golgotha, meaning “place of a skull.” This location was the site of Jesus’ crucifixion, symbolizing death and the culmination of His sacrificial journey.

Verse 34

“They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.”

The soldiers offered Jesus vinegar mixed with gall, a bitter substance. After tasting it, Jesus refused to drink. This act fulfilled prophecy and highlighted the bitterness of His suffering.

Verse 35

“And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.”

The soldiers crucified Jesus and divided His garments among themselves by casting lots. This act fulfilled the prophecy from Psalm 22:18, highlighting the detailed fulfillment of Scripture in the events of Jesus’ crucifixion. The casting of lots for His clothing underscored the callousness of the soldiers and the fulfillment of God’s plan even in the smallest details.

Verse 36

“And sitting down they watched him there;”

The soldiers sat down and kept watch over Jesus as He hung on the cross. This verse emphasizes the soldiers’ role in guarding the crucifixion site and the ongoing nature of Jesus’ suffering. Their watchfulness also ensured that no one would interfere with the execution.

Verse 37

“And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.”

Above Jesus’ head, they placed a sign stating His accusation: “THIS IS JESUS THE KING OF THE JEWS.” This inscription, intended to mock Jesus, ironically proclaimed the truth of His identity. It

highlighted the reason for His crucifixion and fulfilled the prophecy of the Messiah being rejected by His own people.

Verse 38

“Then were there two thieves crucified with him, one on the right hand, and another on the left.”

Two thieves were crucified alongside Jesus, one on His right and the other on His left. This fulfilled the prophecy in Isaiah 53:12 that He would be numbered with the transgressors. It also emphasized the contrast between Jesus’ innocence and the guilt of those crucified with Him.

Verse 39

“And they that passed by reviled him, wagging their heads,”

Passersby mocked Jesus, shaking their heads in derision. This public scorn fulfilled the prophecy in Psalm 22:7 and highlighted the humiliation Jesus endured. It also reflected the widespread rejection and misunderstanding of His mission.

Verse 40

“And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.”

The mockers taunted Jesus, challenging Him to save Himself and come down from the cross if He truly was the Son of God. Their words twisted Jesus’ earlier statement about destroying the temple and rebuilding it in three days, showing their lack of understanding of His true mission.

Verse 41

“Likewise also the chief priests mocking him, with the scribes and elders, said,”

The chief priests, scribes, and elders also mocked Jesus, joining the crowd in their derision. Their participation in the mockery highlighted their deep-seated animosity and rejection of Jesus. It also fulfilled the prophecy of the Messiah being despised and rejected by the leaders of His own people.

Verse 42

“He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.”

The religious leaders mocked Jesus’ ability to save others while seemingly unable to save Himself. They challenged Him to come down from the cross to prove His kingship and gain their belief. Their taunts revealed their misunderstanding of Jesus’ mission and the nature of His kingship.

Verse 43

“He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.”

The leaders continued to mock Jesus' trust in God, suggesting that if God truly favored Him, He would deliver Him from the cross. Their words echoed the taunts in Psalm 22:8 and highlighted their rejection of Jesus' divine sonship.

Verse 44

“The thieves also, which were crucified with him, cast the same in his teeth.”

Even the thieves crucified alongside Jesus joined in the mockery, hurling insults at Him. This collective scorn from all sides emphasized the depth of Jesus' isolation and suffering. It also fulfilled the prophecy of the suffering servant being despised and rejected by all.

Verse 45

“Now from the sixth hour there was darkness over all the land unto the ninth hour.”

From noon until three in the afternoon, darkness covered the land. This supernatural event symbolized the gravity of the moment and the cosmic significance of Jesus' crucifixion. It also fulfilled the prophecy of a day of darkness in Amos 8:9.

Verse 46

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

Around three in the afternoon, Jesus cried out in Aramaic, quoting Psalm 22:1: “My God, my God, why hast thou forsaken me?” This cry expressed the depth of His suffering and the sense of abandonment He felt as He bore the sins of the world. It also highlighted His fulfillment of the Messianic psalm.

Verse 47

“Some of them that stood there, when they heard that, said, This man calleth for Elias.”

Some bystanders misunderstood Jesus' cry, thinking He was calling for Elijah. This misunderstanding reflected their lack of awareness of the scriptural reference and the significance of Jesus' words.

Verse 48

“And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.”

One bystander quickly ran to get a sponge, filled it with vinegar, and offered it to Jesus on a reed. This act fulfilled the prophecy in Psalm 69:21 and highlighted the continued mockery and misunderstanding of Jesus' suffering.

Verse 49

“The rest said, Let be, let us see whether Elias will come to save him.”

The others told the bystander to wait and see if Elijah would come to save Jesus. This comment continued the theme of misunderstanding and mockery, as they failed to grasp the true nature of Jesus' mission and His fulfillment of prophecy.

Verse 50

“Jesus, when he had cried again with a loud voice, yielded up the ghost.”

Jesus cried out loudly once more and then gave up His spirit. This moment marked His death, the culmination of His sacrificial mission. It fulfilled His role as the Lamb of God, taking away the sins of the world through His death.

Verse 51

“And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;”

At the moment of Jesus' death, the temple veil was torn in two from top to bottom, symbolizing the removal of the barrier between God and humanity. Additionally, an earthquake occurred, and rocks split apart. These supernatural events underscored the cosmic significance of Jesus' death and the fulfillment of prophecy.

Verse 52

“And the graves were opened; and many bodies of the saints which slept arose,”

The earthquake also caused graves to open, and many saints who had died were raised to life. This miraculous event highlighted the power of Jesus' death and its impact on the realm of the dead, foreshadowing the resurrection.

Verse 53

“And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

After Jesus' resurrection, these raised saints came out of their graves and went into Jerusalem, appearing to many people. This event testified to the power of Jesus' resurrection and the hope of eternal life for believers.

Verse 54

“Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.”

The centurion and those with him, who were guarding Jesus, witnessed the earthquake and the other events. They were filled with awe and fear, declaring, “Truly this was the Son of God.” This confession from a Roman soldier highlighted the recognition of Jesus’ divine identity even by those outside the Jewish faith.

Verse 55

“And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:”

Many women who had followed Jesus from Galilee and ministered to Him were watching from a distance. Their presence highlighted their loyalty and devotion to Jesus, even in His death. It also underscored the important role of women in Jesus’ ministry.

Verse 56

“Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.”

Among the women were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee’s sons. These women were significant figures in Jesus’ ministry, and their presence at the crucifixion emphasized their faithfulness and courage.

Verse 57

“When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple:”

As evening approached, Joseph of Arimathea, a wealthy disciple of Jesus, came forward. His involvement in Jesus’ burial highlighted his courage and devotion, as he risked his reputation and safety to honor Jesus.

Verse 58

“He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.”

Joseph went to Pilate and asked for Jesus’ body. Pilate granted his request, allowing Joseph to take the body for burial. This act of courage and devotion by Joseph ensured that Jesus received a proper burial, despite the risks involved.

Verse 59

“And when Joseph had taken the body, he wrapped it in a clean linen cloth,”

Joseph took Jesus’ body and wrapped it in a clean linen cloth. This act of care and respect highlighted Joseph’s reverence for Jesus and his commitment to honoring Him in death.

Verse 60

“And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.”

Joseph placed Jesus’ body in his own new tomb, which he had carved out of rock. He then rolled a large stone across the entrance and left. This new tomb, unused and carved from rock, symbolized purity and the fulfillment of prophecy regarding Jesus’ burial.

Verse 61

“And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.”

Mary Magdalene and the other Mary were sitting opposite the tomb, witnessing where Jesus was laid. Their presence underscored their devotion and the continuity of their support for Jesus, even in death.

Verse 62

“Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,”

The day after the preparation day, the chief priests and Pharisees went to Pilate. This visit highlighted their ongoing concern about Jesus and their desire to ensure that His influence did not continue after His death.

Verse 63

“Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.”

They reminded Pilate that Jesus had said He would rise again after three days. Referring to Jesus as “that deceiver,” they expressed their fear that His disciples might steal His body and claim He had risen.

Verse 64

“Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.”

They requested that Pilate secure the tomb until the third day to prevent the disciples from stealing Jesus' body and claiming He had risen. They feared that such a claim would cause even greater trouble than Jesus' ministry had.

Verse 65

“Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.”

Pilate agreed to their request, telling them to use their own guard to secure the tomb. This response allowed the religious leaders to take measures to prevent any tampering with Jesus' body.

Verse 66

“So they went, and made the sepulchre sure, sealing the stone, and setting a watch.”

The chief priests and Pharisees went to the tomb, sealed the stone, and set a guard to watch over it. These actions were intended to ensure that Jesus' body remained undisturbed, but they also set the stage for the miraculous events to come.

Chapter 28:

Sure, let's continue with Matthew Chapter 28 from the King James Version (KJV).

Verse 1

“In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.”

At the end of the Sabbath, as dawn approached on the first day of the week, Mary Magdalene and the other Mary went to visit Jesus' tomb. This verse sets the scene for the resurrection, highlighting the devotion of these women who came to honor Jesus despite their grief. Their early morning visit underscores their dedication and the importance of the events about to unfold.

Verse 2

“And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.”

A significant earthquake occurred as an angel of the Lord descended from heaven, rolled back the stone from the tomb's entrance, and sat on it. This dramatic event signified divine intervention and the power of God at work. The earthquake and the angel's presence emphasized the extraordinary nature of the resurrection.

Verse 3

“His countenance was like lightning, and his raiment white as snow:”

The angel’s appearance was dazzling, with a face like lightning and clothing as white as snow. This description highlights the angel’s heavenly origin and the purity and power associated with God’s messengers. The vivid imagery conveys the awe-inspiring and otherworldly nature of the angel.

Verse 4

“And for fear of him the keepers did shake, and became as dead men.”

The guards at the tomb were so terrified by the angel’s appearance that they shook and became like dead men. This reaction underscores the overwhelming power and fear that the divine presence can evoke. It also highlights the contrast between the human and the divine.

Verse 5

“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.”

The angel reassured the women, telling them not to be afraid because he knew they were looking for Jesus, who had been crucified. This comforting message emphasized the angel’s awareness of their intentions and the significance of their search. It also set the stage for the revelation of the resurrection.

Verse 6

“He is not here: for he is risen, as he said. Come, see the place where the Lord lay.”

The angel announced that Jesus was not in the tomb because He had risen, just as He had foretold. The invitation to see the place where Jesus had lain served as proof of the resurrection. This verse is central to the Christian faith, affirming the fulfillment of Jesus’ prophecy and the triumph over death.

Verse 7

“And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.”

The angel instructed the women to quickly inform the disciples that Jesus had risen and that He would meet them in Galilee. This directive emphasized the urgency and importance of spreading the news of the resurrection. It also provided specific instructions for the disciples to reunite with Jesus.

Verse 8

“And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.”

The women left the tomb quickly, filled with a mix of fear and great joy, and ran to tell the disciples. Their reaction reflects the overwhelming emotions of encountering the divine and the incredible news of Jesus’ resurrection. Their haste to share the news underscores the significance of the event.

Verse 9

“And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.”

On their way to inform the disciples, Jesus met the women and greeted them. They responded by holding His feet and worshipping Him, recognizing His divinity and expressing their reverence. This encounter affirmed the reality of the resurrection and Jesus’ victory over death.

Verse 10

“Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”

Jesus reassured the women, telling them not to be afraid and instructing them to inform His disciples to go to Galilee, where they would see Him. This message reinforced the angel’s instructions and provided further confirmation of Jesus’ resurrection and His plans to reunite with His followers.

Verse 11

“Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.”

As the women were on their way to tell the disciples, some of the guards who had been watching the tomb went into the city and reported to the chief priests everything that had happened. This verse highlights the immediate reaction of the guards and the unfolding of events following the resurrection.

Verse 12

“And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,”

The chief priests and elders convened to discuss the guards’ report. They decided to bribe the soldiers with a large sum of money. This action underscores their desperation to control the narrative and prevent the spread of the news about Jesus’ resurrection.

Verse 13

“Saying, Say ye, His disciples came by night, and stole him away while we slept.”

The religious leaders instructed the soldiers to spread the false story that Jesus’ disciples had come during the night and stolen His body while the guards were asleep. This lie was intended to discredit the resurrection and maintain their authority.

Verse 14

“And if this come to the governor’s ears, we will persuade him, and secure you.”

The leaders assured the soldiers that if the governor heard about the incident, they would intervene and protect the soldiers from any repercussions. This promise of protection further highlights the lengths to which the religious leaders were willing to go to suppress the truth.

Verse 15

“So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.”

The soldiers accepted the bribe and spread the false story as instructed. This fabricated account became widely circulated among the Jews, persisting even to the time when the Gospel of Matthew was written. This verse emphasizes the ongoing impact of the leaders’ deception.

Verse 16

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.”

The eleven disciples went to Galilee, to the mountain where Jesus had directed them to go. This obedience to Jesus’ instructions set the stage for a significant encounter and further teachings from the risen Christ.

Verse 17

“And when they saw him, they worshipped him: but some doubted.”

When the disciples saw Jesus, they worshipped Him, but some still had doubts. This verse highlights the mixed reactions among the disciples, reflecting their human struggle to fully comprehend the resurrection and its implications.

Verse 18

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

Jesus approached the disciples and declared that all authority in heaven and on earth had been given to Him. This statement affirmed His divine sovereignty and the fulfillment of His mission. It also set the foundation for the Great Commission.

Verse 19

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”

Jesus commissioned the disciples to go and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit. This command emphasized the global scope of their mission and the importance of baptism as a sign of faith and initiation into the Christian community.

Verse 20

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

Jesus instructed the disciples to teach new believers to obey all His commands, assuring them of His continual presence with them until the end of the age. This promise of His enduring presence provided comfort and encouragement for their mission. It also underscored the ongoing nature of discipleship and the importance of adhering to Jesus’ teachings.

Conclusion:

The Book of Matthew concludes with a profound and transformative message that encapsulates the essence of Jesus’ ministry and the foundation of the Christian faith. Throughout the Gospel, Matthew presents Jesus as the long-awaited Messiah, fulfilling Old Testament prophecies and bringing the Kingdom of Heaven to earth. The narrative highlights Jesus’ teachings, miracles, and parables, which reveal His divine authority and compassion for humanity.

In the final chapter, the resurrection of Jesus stands as the pivotal event, affirming His victory over sin and death. This miraculous event not only validates Jesus’ identity as the Son of God but also offers hope and eternal life to all who believe in Him. The resurrection is a testament to God’s power and the fulfillment of His redemptive plan.

The Great Commission, given by the risen Christ to His disciples, serves as the climax of the Gospel. Jesus commands His followers to go and make disciples of all nations, baptizing them and teaching them to obey His commands. This commission underscores the universal scope of Jesus' mission and the responsibility of His followers to spread the Gospel message. It also assures believers of Jesus' continual presence, providing comfort and strength as they carry out their mission.

In conclusion, the Book of Matthew is a profound and compelling account of Jesus' life, death, and resurrection. It calls readers to recognize Jesus as the Messiah, embrace His teachings, and participate in the mission of making disciples. The Gospel ends with a promise of hope and a call to action, inviting all to experience the transformative power of Jesus' love and grace.

Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.