



# NEW TESTAMENT

ENGLISH STANDARD VERSION





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# GETTING STARTED: A 30-DAY NEW TESTAMENT READING PLAN

If this is your first time exploring the New Testament and you're looking for suggestions on where to start, we offer this 30-day reading program to help you gain an overall understanding of what the New Testament is all about. In 30 days you will read some of the most important New Testament passages, and you will begin to see the big picture of what God has done.

<i>Day</i>	<i>Reading</i>	<i>Topic</i>
1	Luke 1–2	The Birth of Jesus
2	John 1:1–18	Who Jesus Is
3	Luke 4:14–44	Jesus Begins His Ministry
4	Matthew 5–6	The Core of Jesus' Teaching
5	John 3	God's Love for the World
6	John 5	Jesus' Miracles and Authority
7	John 11	Jesus' Power Over Death
8	John 15	The Christian Life Defined
9	John 17	Jesus' High Priestly Prayer
10	Matthew 26–27	The Arrest and Crucifixion of Jesus
11	John 20	The Resurrection of Jesus
12	Luke 24	The Ascension of Jesus
13	Acts 2	The Coming of the Holy Spirit
14	Acts 9	The Conversion of Saul
15	Acts 16	The Gospel Spreads to Europe
16	Acts 26	Paul's Defense of the Christian Faith
17	Romans 3	Justification by Faith Alone
18	Romans 7–8	The Battle With Sin: Life in the Spirit
19	1 Corinthians 13	The Way of Love
20	1 Corinthians 15	The Power of the Resurrection

<i>Day</i>	<i>Reading</i>	<i>Topic</i>
21	Galatians 5	Freedom in Christ
22	Ephesians 4:1–16	Unity in Christ
23	Ephesians 6	The Whole Armor of God
24	Philippians 1:18–2:18	Christ's Example
25	Colossians 3:1–17	Putting on the New Self
26	Hebrews 4:14–5:10	Jesus the Great High Priest
27	James 1	Pure Religion
28	1 Peter 1:13–25	Called to Be Holy
29	1 John 4:7–21	God Is Love
30	Revelation 21–22	The New Heaven and Earth

# HOW TO READ THE NEW TESTAMENT

Reading the New Testament is different from reading any other book. So it helps to have a few suggestions on how to get started. The most important thing is to open your heart and mind to understand that these are God's words to you. Believe that God's truth is contained in His book, and you'll discover that it has the power to transform your life.

Getting started is the most important step, and to help you get started we've provided a "30-Day Bible Reading Plan," as shown on page vi. This plan provides a good way to get an overview of the New Testament by reading some of its best-loved key passages. When you are ready to read through the entire New Testament, turn to the "Six-Month New Testament Reading Plan" on page 483.

It is especially helpful to read the Scriptures daily and to ask God to show you his truth for your life as you read. Your prayer can be as simple as "Dear Father, show me what your words mean and help me apply them to my life." As you seek to know God through reading his Word, his Holy Spirit will guide you in your reading. You may also find it helpful to write down what you discover. You'll be surprised by the insights that you've received.

The New Testament is a powerful book on its own, but it is really the second half of an even grander story that spans all of history. The Old and New Testaments together form the complete Holy Bible, and once you have absorbed the truth and teachings of the New Testament, it would be helpful and fitting for you to explore the Old Testament. This will give you the background on God's redemptive plan and shed light on everything that happens in the New Testament. For information on where to find a copy of the Bible, visit [www.esv.org](http://www.esv.org).

Lastly, it will be especially helpful to find other people and a church that love and read and teach the Bible—a place where you can find fellowship and discover the riches of God's Word together. So don't be afraid to get started. You are about to begin the most important adventure of your life!



# WHAT THE NEW TESTAMENT SAYS ABOUT . . .

## **Acceptance**

John 6:37; Romans 12:3, 6;  
Ephesians 1:5; 3:20

## **Angels/Demons**

Matthew 10:1; 22:30; 28:18;  
Mark 1:13; Luke 4:41; 7:21; 2  
Corinthians 11:14; Ephesians  
6:10–18; Hebrews 1:3–4; 13:2;  
1 Peter 1:12; Revelation 12:10–11

## **Church**

Acts 2:42; Romans 8:16–17; 12:5;  
1 Corinthians 1:2; Ephesians  
5:25; Colossians 1:18; Hebrews  
2:11–12; 10:24–25

## **Courage**

Acts 4:13–31; Ephesians 6:10–18

## **Covenant**

Matthew 26:26–28; 2 Corinthians  
3:5–6; Hebrews 8:6–7, 13; 9:15;  
12:22, 24

## **Death**

John 11:25; 14:1–3; 1 Corinthians  
15:54–55; 2 Corinthians 5:1;  
Philippians 1:21; 3:20–21;  
2 Timothy 1:10

## **Discipleship**

Matthew 10:24–25, 38–39, 42;  
12:49; 28:19–20; John 8:31–32;  
14:15

## **Divorce**

Matthew 5:32; 19:3–6, 9;  
1 Corinthians 7:10–13

## **Drinking and Drugs**

Luke 4:18–19; John 8:36; Romans  
6:11–14; 1 Corinthians 6:9–11;  
10:13; Ephesians 5:18

## **Eternity**

John 3:16; 4:14; 10:27–28;  
Romans 6:23; 1 Corinthians  
15:54–55; Hebrews 13:8;  
Revelation 21:1, 3; 22:5

## **Faith**

Matthew 17:20; Mark 11:22–25;  
Romans 1:17; 5:1–2; 10:8–11, 17;  
Hebrews 11; 12:2; 1 Peter 1:6–9

## **Financial Difficulties**

Matthew 6:25–33; Philippians  
4:19; 1 Timothy 6:10; 1 John  
5:14–15

**Forgiveness**

Matthew 6:14–15; 18:21–22;  
Luke 6:37–38; 11:4; 23:34; John  
8:11; Ephesians 4:32; Colossians  
1:13–14; 2:13; Hebrews 10:18;  
1 John 1:9

**Giving**

Matthew 6:3–4; 25:40; Luke 6:38;  
2 Corinthians 9:6–12

**Godliness**

1 Timothy 4:7–8; 6:6, 11; 2  
Timothy 3:12; 2 Peter 1:5–8

**God's Love**

John 3:16; 15:13–16; Romans 5:8;  
8:38–39; Ephesians 3:14–19; 5:1–2;  
Hebrews 12:6; 1 John 3:1; 4:9–18

**God's Power**

Mark 14:60–62; John 2:18–22;  
Romans 1:16; 1 Corinthians 6:14;  
Ephesians 3:20–21; Colossians  
2:11–12; 2 Peter 1:3

**God's Will**

Matthew 6:10; 12:50; Mark 14:36;  
John 4:34; 6:38–40; Romans 12:2;  
1 John 2:17; 5:14

**God's Word**

2 Timothy 3:16–17; Hebrews  
4:12; 2 Peter 1:21

**Grace**

John 1:14–18; Acts 15:11; Romans  
5:1–2; 2 Corinthians 12:7–10;  
Ephesians 1:3–10; 2:1–10; Titus  
2:11–13; Hebrews 4:15–16

**Gratitude**

Colossians 3:17; 1 Thessalonians  
5:18

**Happiness**

Matthew 5:11–12; Luke 2:10–11;  
Philippians 4:4; 1 Peter 1:8–9

**Healing**

2 Corinthians 12:7–9;  
James 5:13–16; Revelation 21:4

**Heaven**

1 Corinthians 15:55, 57;  
2 Corinthians 5:1–10;  
Philippians 1:21–24; 1 John 3:2;  
Revelation 21:1–27

**Hell**

Matthew 5:22; 10:28; Mark  
9:43–48; Luke 16:19–31;  
2 Thessalonians 1:8–9;  
Hebrews 9:27; Revelation 20:9–15

**Honesty**

Acts 24:16; Ephesians 4:25, 28;  
1 Timothy 1:5; Titus 2:7–8

**Honor**

John 12:26; Romans 12:17; 1  
Peter 2:17

**Hope**

Romans 15:13; Colossians 1:3–5,  
27; 2 Thessalonians 2:16–17;  
Hebrews 11:1

**Hospitality**

Romans 12:13; Hebrews 13:2; 1  
Peter 4:9

**Identity**

1 Corinthians 3:16; 2 Corinthians 5:17; Galatians 4:6–7; Ephesians 2:19

**Immorality**

John 8:11; 1 Corinthians 6:13–20; 1 Thessalonians 5:23; 1 John 1:9

**Joy**

Luke 15:7; John 15:11; Romans 5:11; Galatians 5:22; Philippians 4:4

**Judgment**

Matthew 12:36–37; John 5:24; Romans 8:1; 1 Corinthians 3:11–15; 2 Corinthians 5:10; Hebrews 9:27; Revelation 20:12–15

**Justification**

Romans 3:24; 5:1; 2 Corinthians 5:21; Galatians 2:16, 21; 3:11

**Love**

Matthew 22:37–40; John 13:34–35; 14:21–24; 15:13; Romans 12:9–10; 1 Corinthians 13; 1 John 3:14; 4:7–21; 5:2

**Marriage**

Matthew 19:3–6; 1 Corinthians 7:2–5; Ephesians 5:22–32; Hebrews 13:4; 1 Peter 3:1–7

**Mercy**

Matthew 5:7; Luke 6:36; 10:25–37; Romans 9:15; Colossians 3:12; James 2:13

**Money**

Matthew 6:24; Luke 6:38; 12:15; 1 Thessalonians 4:11–12; 1 Timothy 6:7–10; Hebrews 13:5

**Occult**

Galatians 5:19–21; 2 Timothy 3:1–9; Revelation 21:8

**Patience**

Romans 5:3–5; 8:25; 12:12; Galatians 5:22–23; Philippians 4:11; Hebrews 10:35–36; James 1:2–4; 5:7–8

**Peace**

John 14:27; 16:33; Romans 5:1; 8:6; 14:17–19; Philippians 4:6–7; Colossians 3:15

**Persecution / Suffering**

Matthew 5:10–12; John 15:18–20; Romans 8:35–39; 2 Corinthians 12:10; 2 Timothy 3:12; James 1:12; 1 Peter 4:12–14; Revelation 2:10

**Perseverance**

Mark 13:13; 1 Corinthians 15:58; Galatians 6:9; Philippians 3:14; Colossians 1:23; 2 Thessalonians 3:13; 2 Timothy 4:7; Hebrews 10:23; 12:1–2; James 1:25

**Prayer**

Matthew 6:5–15; 7:7; 26:39; Mark 11:24; John 14:13–14; 15:7; Romans 8:26; Ephesians 3:12; 6:18; Philippians 4:6; 1 Thessalonians 5:17–18; 1 Timothy 2:8; Hebrews 4:16; James 5:16

**Pride**

James 4:6; 1 Peter 5:5–7

**Purity**

Matthew 5:8; 1 Corinthians 6:18;  
Philippians 4:8; Colossians 3:5;  
1 Timothy 4:12; 2 Timothy 2:22;  
Titus 1:15; Hebrews 13:4; 1 Peter  
1:22

**Salvation**

John 1:12; 3:3, 16; 14:6; Acts  
2:21; Romans 3:23; 6:23; 10:9, 13;  
Ephesians 2:8; Hebrews 9:22

**Satan**

Luke 10:18; 13:16; John 8:44; 2  
Corinthians 4:4; 11:3; Ephesians  
6:11–18; James 4:7–8; 1 Peter  
5:8–9; Revelation 12:9–10

**Sexual Perversion**

Romans 1:24–32; 12:2; 1  
Corinthians 6:9–11; 10:13;  
Ephesians 4:19–24; 5:3–5;  
Hebrews 13:4

**Sharing Faith**

Matthew 28:19; Romans 10:15;  
2 Timothy 4:2; 1 Peter 3:15

**Sin**

John 6:37; Acts 10:43; 13:38–39;  
Romans 6:12–14; Ephesians 1:7;  
Colossians 3:5;  
James 1:14–15; 1 John 1:7–9

**Strength**

Romans 5:6; 2 Corinthians  
12:9–10; Ephesians 3:14–19; 6:10;  
Philippians 4:13

**Truth**

John 4:24; 8:31–32; 14:6; 16:13;  
Ephesians 6:14; Philippians 4:8; 2  
Timothy 2:15

**Unity**

John 17:20–21; Acts 4:32;  
Romans 12:16; 14:19; 15:5–6;  
1 Corinthians 1:10; Ephesians  
4:4–6; Philippians 1:27; 1 Peter  
3:8

**Victory over Sin**

Matthew 6:13; John 16:33;  
Romans 8:37; 1 John 4:4; 5:4

**Work**

Acts 20:35; 1 Thessalonians  
4:11–12; 2 Thessalonians 3:7–12

# WHERE TO FIND HELP WHEN YOU ARE . . .

## **Afraid**

John 14:27; 2 Timothy 1:7;  
Hebrews 13:6; 1 John 4:18

## **Angry**

Matthew 5:22–24; Romans  
12:9–21; Ephesians 4:26, 31–32;  
James 1:19–20

## **Anxious / Worried**

Matthew 6:25–34; Luke 12:22–  
31; Philippians 4:6–7; 1 Peter 5:7

## **Bereaved**

John 11:25; 14:1–3; 1 Corinthians  
15:55; 2 Corinthians 5:1;  
Philippians 1:21; 1 Thessalonians  
4:13–18; 1 Peter 1:3–4

## **Bitter / Resentful**

Matthew 6:14–15; Romans  
12:14, 17–19; Ephesians 4:31–32;  
Hebrews 12:14–15; 1 Peter 2:23

## **Depressed**

Matthew 11:28–30; Romans 8:28;  
Philippians 4:13

## **Discouraged / Disappointed**

Matthew 11:28–30; Romans  
8:28; 2 Corinthians 4:8–9, 16–18;  
Galatians 6:9; Philippians 1:6;

4:6–7, 19; 1 Thessalonians 3:3;  
Hebrews 10:35–36; 1 Peter 1:6–9

## **Distraught / Upset**

Luke 18:1–8; Hebrews 12:3;  
13:5–6; 1 Peter 5:7

## **Doubting**

Matthew 8:26; John 6:37;  
Philippians 1:6; 2 Timothy 1:12;  
Hebrews 11:6; 12:2; James 1:6, 8;  
1 John 5:13

## **Far from God**

Luke 15:11–24; Revelation 2:4–5

## **Hopeless**

Romans 15:13; Colossians 1:3–5,  
27; 2 Thessalonians 2:16–17;  
Hebrews 11:1

## **Jealous / Envious**

1 Corinthians 3:3; Galatians  
5:19–21, 26; Hebrews 13:5; James  
3:16; 5:9

## **Impatient**

Romans 5:3–5; 8:25; 12:12;  
Galatians 5:22–23

## **Lonely**

John 14:15–21; Acts 2:25–26;  
Hebrews 13:5–6

**Sad**

2 Corinthians 1:3–4; 2  
Thessalonians 2:16–17; Hebrews  
4:15–16

**Sick**

John 9:1–3; 2 Corinthians 1:8–11;  
12:7–9; James 5:13–16; 3 John 2;  
Revelation 21:4

**Suffering**

Matthew 5:10–12; John 15:18–20;  
Romans 8:35–39; 2 Corinthians  
12:10; 2 Timothy 3:12; James 1:12;  
1 Peter 4:12–14; Revelation 2:10

**Tempted**

Matthew 4:1–4, 11; 26:41; Luke  
17:1; 1 Corinthians 10:12–13;  
1 Timothy 6:9; Hebrews 4:15;  
James 1:2–3, 12–15; 4:7

**Troubled by Wrong Thoughts**

Philippians 4:8; Colossians 3:2

**Weak**

Romans 5:6; 2 Corinthians 12:9–  
10; Ephesians 3:16; Philippians  
4:13

**Withholding Forgiveness**

Matthew 6:14–15; 18:21–22;  
Mark 11:25; Luke 6:37–38; 11:4;  
23:34; Ephesians 4:32

## PREFACE

### *The Bible*

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611, “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

### *Translation Legacy*

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of precision were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for this generation and generations to come.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought into line with current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring quality of language that have made their indelible

mark on the English-speaking world and have defined the life and doctrine of its church over the last five centuries.

### *Translation Philosophy*

The ESV is an “essentially literal” translation that seeks as far as possible to reproduce the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking full account of differences in grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and exact force of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive views of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture all the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, taking into account grammar and syntax, the ESV thus seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, the ESV is ideally suited for in-depth study of the Bible. Indeed, with its commitment to literary excellence, the ESV is equally well suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.



*Translation Principles and Style*

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms among Christians in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetoric in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of current literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better express the linkage in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often

used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than in the terms of our present-day Western culture.

### *The Translation of Specialized Terms*

The Greek word *Christos* has been translated consistently as “Christ.” Although the term originally meant simply “anointed,” among Jews in New Testament times it had specifically come to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* (“Christ”) was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* (“Christ”) is used in the New Testament. At the same time, in accord with its “essentially literal” translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* (“Christ”) throughout the New Testament.

Second, a particular difficulty is presented when words in biblical Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *doulos*, a term which is often rendered “slave.” This term, however, actually covers a range of relationships that requires a range of renderings—“slave,” “bondservant,” or “servant”—depending on the context. Further, the word “slave” currently carries associations with the often brutal and dehumanizing institution of slavery particularly in nineteenth-century America. For this reason, the ESV translation of the word *doulos* has been undertaken with particular attention to its meaning in each specific context. In New Testament times,

a *doulos* is often best described as a “bondservant”—that is, someone in the Roman Empire officially bound under contract to serve his master for seven years (except for those in Caesar’s household in Rome who were contracted for fourteen years). When the contract expired, the person was freed, given his wage that had been saved by the master, and officially declared a freedman. The ESV usage thus seeks to express the most fitting nuance of meaning in each context. Where absolute ownership by a master is envisaged (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Greek and the range of meaning that this term may carry in each case. The issues involved in translating the Greek word *doulos* apply also to the Greek word *sundoulos*, translated in the text as “fellow servant.”

Third, it is sometimes suggested that Bible translations should capitalize pronouns referring to deity. It has seemed best not to capitalize deity pronouns in the ESV, however, for the following reasons: first, there is nothing in the original Greek manuscripts that corresponds to such capitalization; second, the practice of capitalizing deity pronouns in English Bible translations is a recent innovation, which began only in the mid-twentieth century; and, third, such capitalization is absent from the KJV Bible and the whole stream of Bible translations that the ESV carries forward.

A fourth specialized term, the word “behold,” usually has been retained as the most common translation for the Greek word *idou*, which means something like “Pay careful attention to what follows! This is important!” Other than the word “behold,” there is no single word in English that fits well in most contexts. Although “Look!” and “See!” and “Listen!” would be workable in some contexts, in many others these words lack sufficient weight and dignity. Given the principles of “essentially literal” translation, it is important not to leave *idou* completely untranslated and so to lose the intended emphasis in the original language. The older and more formal word “behold” has usually been retained, therefore, as the best available option for conveying the original weight of meaning.

### *Textual Basis and Resources*

The ESV New Testament is based on the Greek text in the 2014 editions of the *Greek New Testament* (5th corrected ed.), published

by the United Bible Societies (UBS), and *Novum Testamentum Graece* (28th ed., 2012), edited by Nestle and Aland. In a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 28th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Greek lexicography and grammatical understanding.

### *Textual Footnotes*

The footnotes that are included in most editions of the ESV are therefore an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text.

### *Publishing Team*

The ESV publishing team has included more than a hundred people. The fourteen-member Translation Oversight Committee benefited from the work of more than fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which was carried out under the auspices of the Crossway Board of Directors. This hundred-plus-member team shares a common commitment to the truth of God's Word and to historic Christian orthodoxy and is international in scope, including leaders in many denominations.

### *To God's Honor and Praise*

We know that no Bible translation is perfect; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

*Soli Deo Gloria!*—To God alone be the glory!  
*The Translation Oversight Committee*

# NEW TESTAMENT



THE GOSPEL ACCORDING TO  
MATTHEW

*The Genealogy of Jesus Christ*

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

<sup>2</sup> Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, <sup>3</sup> and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, <sup>4</sup> and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, <sup>5</sup> and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, <sup>6</sup> and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, <sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, <sup>8</sup> and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, <sup>9</sup> and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, <sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, <sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

<sup>12</sup> And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, <sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, <sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, <sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, <sup>16</sup> and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

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

### *The Birth of Jesus Christ*

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

<sup>23</sup> "Behold, the virgin shall conceive and bear a son,  
and they shall call his name Immanuel"

(which means, God with us). <sup>24</sup> When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, <sup>25</sup> but knew her not until she had given birth to a son. And he called his name Jesus.

### *The Visit of the Wise Men*

**2** Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, <sup>2</sup> saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him." <sup>3</sup> When Herod the king heard this, he was troubled, and all Jerusalem with him; <sup>4</sup> and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. <sup>5</sup> They told him, "In Bethlehem of Judea, for so it is written by the prophet:



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

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

### *The Flight to Egypt*

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

### *Herod Kills the Children*

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

18 “A voice was heard in Ramah,  
weeping and loud lamentation,

Rachel weeping for her children;  
she refused to be comforted, because they are no more.”

### *The Return to Nazareth*

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

### *John the Baptist Prepares the Way*

**3** In those days John the Baptist came preaching in the wilderness of Judea, <sup>2</sup>“Repent, for the kingdom of heaven is at hand.” <sup>3</sup>For this is he who was spoken of by the prophet Isaiah when he said,

“The voice of one crying in the wilderness:  
‘Prepare the way of the Lord;  
make his paths straight.’”

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

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

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

### *The Baptism of Jesus*

<sup>13</sup> Then Jesus came from Galilee to the Jordan to John, to be baptized by him. <sup>14</sup> John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” <sup>15</sup> But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. <sup>16</sup> And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; <sup>17</sup> and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

### *The Temptation of Jesus*

**4** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> And after fasting forty days and forty nights, he was hungry. <sup>3</sup> And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” <sup>4</sup> But he answered, “It is written,

“‘Man shall not live by bread alone,  
but by every word that comes from the mouth of God.’”

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

“‘He will command his angels concerning you,’

and

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

<sup>7</sup> Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.'" <sup>8</sup> Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. <sup>9</sup> And he said to him, "All these I will give you, if you will fall down and worship me." <sup>10</sup> Then Jesus said to him, "Be gone, Satan! For it is written,

" 'You shall worship the Lord your God  
and him only shall you serve.' "

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

### *Jesus Begins His Ministry*

<sup>12</sup> Now when he heard that John had been arrested, he withdrew into Galilee. <sup>13</sup> And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup> so that what was spoken by the prophet Isaiah might be fulfilled:

<sup>15</sup> "The land of Zebulun and the land of Naphtali,  
the way of the sea, beyond the Jordan, Galilee of the  
Gentiles—  
<sup>16</sup> the people dwelling in darkness  
have seen a great light,  
and for those dwelling in the region and shadow of death,  
on them a light has dawned."

<sup>17</sup> From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

### *Jesus Calls the First Disciples*

<sup>18</sup> While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. <sup>19</sup> And he said to them, "Follow me, and I will make you fishers of men." <sup>20</sup> Immediately

they left their nets and followed him. <sup>21</sup> And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father and followed him.

### *Jesus Ministers to Great Crowds*

<sup>23</sup> And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. <sup>24</sup> So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. <sup>25</sup> And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

### *The Sermon on the Mount*

**5** Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

### *The Beatitudes*

<sup>2</sup> And he opened his mouth and taught them, saying:

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

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

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

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

<sup>7</sup> “Blessed are the merciful, for they shall receive mercy.

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

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

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

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

### *Salt and Light*

<sup>13</sup>“You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.

<sup>14</sup>“You are the light of the world. A city set on a hill cannot be hidden. <sup>15</sup>Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. <sup>16</sup>In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

### *Christ Came to Fulfill the Law*

<sup>17</sup>“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup>For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. <sup>19</sup>Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup>For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

### *Anger*

<sup>21</sup>“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ <sup>22</sup>But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. <sup>23</sup>So if you are offering your gift at the altar and there remember that your brother has something against you, <sup>24</sup>leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. <sup>25</sup>Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. <sup>26</sup>Truly, I say to you, you will never get out until you have paid the last penny.

### *Lust*

<sup>27</sup> “You have heard that it was said, ‘You shall not commit adultery.’ <sup>28</sup> But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. <sup>29</sup> If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. <sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

### *Divorce*

<sup>31</sup> “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ <sup>32</sup> But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

### *Oaths*

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

### *Retaliation*

<sup>38</sup> “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ <sup>39</sup> But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. <sup>40</sup> And if anyone would sue you and take your tunic, let him have your cloak as well. <sup>41</sup> And if anyone forces you to go one mile, go with him two miles. <sup>42</sup> Give to the one who begs from you, and do not refuse the one who would borrow from you.

### *Love Your Enemies*

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

### *Giving to the Needy*

**6** “Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

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

### *The Lord’s Prayer*

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

<sup>7</sup>“And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him. <sup>9</sup>Pray then like this:



- “Our Father in heaven,  
hallowed be your name.  
10 Your kingdom come,  
your will be done,  
on earth as it is in heaven.  
11 Give us this day our daily bread,  
12 and forgive us our debts,  
as we also have forgiven our debtors.  
13 And lead us not into temptation,  
but deliver us from evil.

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

### *Fasting*

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

### *Lay Up Treasures in Heaven*

<sup>19</sup>“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, <sup>20</sup>but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup>For where your treasure is, there your heart will be also.

<sup>22</sup>“The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, <sup>23</sup>but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

<sup>24</sup>“No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

### *Do Not Be Anxious*

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

<sup>34</sup> “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

### *Judging Others*

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

<sup>6</sup> “Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

### *Ask, and It Will Be Given*

<sup>7</sup> “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>8</sup> For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be

opened. <sup>9</sup>Or which one of you, if his son asks him for bread, will give him a stone? <sup>10</sup>Or if he asks for a fish, will give him a serpent? <sup>11</sup>If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

### *The Golden Rule*

<sup>12</sup>“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

<sup>13</sup>“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. <sup>14</sup>For the gate is narrow and the way is hard that leads to life, and those who find it are few.

### *A Tree and Its Fruit*

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

### *I Never Knew You*

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

### *Build Your House on the Rock*

<sup>24</sup>“Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. <sup>25</sup>And the rain fell, and the floods came, and the winds blew and beat on that

house, but it did not fall, because it had been founded on the rock.  
<sup>26</sup> And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand.  
<sup>27</sup> And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

### *The Authority of Jesus*

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

### *Jesus Cleanses a Leper*

**8** When he came down from the mountain, great crowds followed him. <sup>2</sup> And behold, a leper came to him and knelt before him, saying, “Lord, if you will, you can make me clean.” <sup>3</sup> And Jesus stretched out his hand and touched him, saying, “I will; be clean.” And immediately his leprosy was cleansed. <sup>4</sup> And Jesus said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer the gift that Moses commanded, for a proof to them.”

### *The Faith of a Centurion*

<sup>5</sup> When he had entered Capernaum, a centurion came forward to him, appealing to him, <sup>6</sup> “Lord, my servant is lying paralyzed at home, suffering terribly.” <sup>7</sup> And he said to him, “I will come and heal him.” <sup>8</sup> But the centurion replied, “Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. <sup>9</sup> For I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.” <sup>10</sup> When Jesus heard this, he marveled and said to those who followed him, “Truly, I tell you, with no one in Israel have I found such faith. <sup>11</sup> I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, <sup>12</sup> while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth.” <sup>13</sup> And to the centurion Jesus said, “Go; let it

be done for you as you have believed.” And the servant was healed at that very moment.

### *Jesus Heals Many*

<sup>14</sup> And when Jesus entered Peter’s house, he saw his mother-in-law lying sick with a fever. <sup>15</sup> He touched her hand, and the fever left her, and she rose and began to serve him. <sup>16</sup> That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. <sup>17</sup> This was to fulfill what was spoken by the prophet Isaiah: “He took our illnesses and bore our diseases.”

### *The Cost of Following Jesus*

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

### *Jesus Calms a Storm*

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

### *Jesus Heals Two Men with Demons*

<sup>28</sup> And when he came to the other side, to the country of the Gadarenes, two demon-possessed men met him, coming out of the tombs, so fierce that no one could pass that way. <sup>29</sup> And behold, they cried out, “What have you to do with us, O Son of God? Have you

come here to torment us before the time?”<sup>30</sup> Now a herd of many pigs was feeding at some distance from them.<sup>31</sup> And the demons begged him, saying, “If you cast us out, send us away into the herd of pigs.”<sup>32</sup> And he said to them, “Go.” So they came out and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea and drowned in the waters.<sup>33</sup> The herdsmen fled, and going into the city they told everything, especially what had happened to the demon-possessed men.<sup>34</sup> And behold, all the city came out to meet Jesus, and when they saw him, they begged him to leave their region.

### *Jesus Heals a Paralytic*

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

### *Jesus Calls Matthew*

<sup>9</sup> As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him.

<sup>10</sup> And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples.<sup>11</sup> And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?”<sup>12</sup> But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick.”<sup>13</sup> Go and learn what this means: ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”

### *A Question About Fasting*

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

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

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

### *Jesus Heals Two Blind Men*

<sup>27</sup>And as Jesus passed on from there, two blind men followed him, crying aloud, “Have mercy on us, Son of David.” <sup>28</sup>When he entered the house, the blind men came to him, and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” <sup>29</sup>Then he touched their eyes, saying, “According to your faith let it be done to you.” <sup>30</sup>And their eyes were opened. And Jesus sternly warned them, “See that no one knows about it.” <sup>31</sup>But they went away and spread his fame through all that district.

*Jesus Heals a Man Unable to Speak*

<sup>32</sup> As they were going away, behold, a demon-possessed man who was mute was brought to him. <sup>33</sup> And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, "Never was anything like this seen in Israel." <sup>34</sup> But the Pharisees said, "He casts out demons by the prince of demons."

*The Harvest Is Plentiful, the Laborers Few*

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

*The Twelve Apostles*

**10** And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. <sup>2</sup> The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Zealot, and Judas Iscariot, who betrayed him.

*Jesus Sends Out the Twelve Apostles*

<sup>5</sup> These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> And proclaim as you go, saying, 'The kingdom of heaven is at hand.' <sup>8</sup> Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. <sup>9</sup> Acquire no gold or silver or copper for your belts, <sup>10</sup> no bag for your journey, or two tunics or sandals or a staff, for the laborer deserves his food. <sup>11</sup> And whatever town or village you enter, find out who is worthy in it and stay there until you depart.



<sup>12</sup> As you enter the house, greet it. <sup>13</sup> And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. <sup>14</sup> And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. <sup>15</sup> Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

### *Persecution Will Come*

<sup>16</sup> “Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. <sup>17</sup> Beware of men, for they will deliver you over to courts and flog you in their synagogues, <sup>18</sup> and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. <sup>19</sup> When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. <sup>20</sup> For it is not you who speak, but the Spirit of your Father speaking through you. <sup>21</sup> Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, <sup>22</sup> and you will be hated by all for my name’s sake. But the one who endures to the end will be saved. <sup>23</sup> When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes.

<sup>24</sup> “A disciple is not above his teacher, nor a servant above his master. <sup>25</sup> It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household.

### *Have No Fear*

<sup>26</sup> “So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. <sup>27</sup> What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. <sup>28</sup> And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Fear not, therefore; you are of more value than many sparrows. <sup>32</sup> So everyone who acknowledges

me before men, I also will acknowledge before my Father who is in heaven,<sup>33</sup> but whoever denies me before men, I also will deny before my Father who is in heaven.

### *Not Peace, but a Sword*

<sup>34</sup> “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. <sup>35</sup> For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. <sup>36</sup> And a person’s enemies will be those of his own household. <sup>37</sup> Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. <sup>38</sup> And whoever does not take his cross and follow me is not worthy of me. <sup>39</sup> Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

### *Rewards*

<sup>40</sup> “Whoever receives you receives me, and whoever receives me receives him who sent me. <sup>41</sup> The one who receives a prophet because he is a prophet will receive a prophet’s reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person’s reward. <sup>42</sup> And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward.”

### *Messengers from John the Baptist*

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

<sup>2</sup> Now when John heard in prison about the deeds of the Christ, he sent word by his disciples <sup>3</sup> and said to him, “Are you the one who is to come, or shall we look for another?” <sup>4</sup> And Jesus answered them, “Go and tell John what you hear and see: <sup>5</sup> the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. <sup>6</sup> And blessed is the one who is not offended by me.”

<sup>7</sup> As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed