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Matthew

The Book of Matthew is the first book of the New Testament in the Christian Bible. It is one of the four Gospels, along with Mark, Luke, and John, and is believed to have been written by Matthew, one of the twelve apostles of Jesus Christ.

The book begins with the genealogy of Jesus, tracing his lineage back to Abraham, and then proceeds to recount the life, teachings, and ministry of Jesus. The Gospel of Matthew contains many of Jesus' most famous teachings, such as the Sermon on the Mount (Chapters 5-7), the parables of the Kingdom of Heaven (Chapter 13), and the Great Commission (Chapter 28).

The Gospel of Matthew also includes accounts of Jesus' miracles, including healings, exorcisms, and his resurrection. It portrays Jesus as the Messiah, the Son of God, and the King of the Jews.

Matthew's Gospel also includes several important theological themes, such as the fulfillment of Old Testament prophecies through Jesus, the importance of faith and obedience to God, and the promise of eternal life through faith in Jesus Christ.

In summary, the Book of Matthew is a rich and complex account of the life and teachings of Jesus Christ, presented from the perspective of one of his closest disciples. It is a foundational text for Christian theology and has had a profound impact on Western culture and society.

in Christian bible; the book " Matthew "; can you give me a brief description on each chapter

Sure, here is a brief description of each chapter in the Book of Matthew:

Chapter 1: Genealogy of Jesus, from Abraham to Joseph.

Chapter 2: The visit of the Magi to the infant Jesus, Herod's attempt to kill Jesus, and the flight to Egypt.

Chapter 3: The preaching of John the Baptist and the baptism of Jesus.

Chapter 4: The temptation of Jesus in the wilderness, and the beginning of his ministry in Galilee.

Chapter 5: The Sermon on the Mount, including the Beatitudes and teachings on love, forgiveness, and righteousness.

Chapter 6: Teachings on prayer, fasting, and laying up treasures in heaven.

Chapter 7: Teachings on judgment, the narrow gate, and the wise and foolish builders.

Chapter 8: Miracles performed by Jesus, including healings and exorcisms.

Chapter 9: More miracles and the calling of Matthew as a disciple.

Chapter 10: The commissioning of the twelve apostles and instructions for their mission.

Chapter 11: John the Baptist's inquiry into Jesus' identity, and Jesus' condemnation of the unrepentant cities.

Chapter 12: Teachings on the Sabbath, the sign of Jonah, and the blasphemy against the Holy Spirit.

Chapter 13: Parables of the Kingdom of Heaven, including the sower, the weeds, and the mustard seed.

Chapter 14: More miracles performed by Jesus, including the feeding of the five thousand and walking on water.

Chapter 15: Teachings on tradition, and more healings performed by Jesus.

Chapter 16: Peter's confession of Jesus as the Messiah, and Jesus' prediction of his death and resurrection.

Chapter 17: The transfiguration of Jesus, and more teachings on faith.

Chapter 18: Teachings on humility and forgiveness, and instructions for dealing with sin in the church.

Chapter 19: Teachings on divorce, riches, and rewards in heaven.

Chapter 20: The parable of the workers in the vineyard, and more predictions of Jesus' death and resurrection.

Chapter 21: Jesus' triumphal entry into Jerusalem, and his cleansing of the temple.

Chapter 22: Teachings on the greatest commandment, and the parables of the wedding banquet and the tribute to Caesar.

Chapter 23: Condemnation of the scribes and Pharisees, and teachings on hypocrisy and judgment.

Chapter 24: The Olivet Discourse, including prophecies of the end times and the coming of the Son of Man.

Chapter 25: The parables of the ten virgins, the talents, and the judgment of the nations.

Chapter 26: The plot against Jesus, the Last Supper, and Jesus' arrest in the Garden of Gethsemane.

Chapter 27: Jesus' trial before Pilate, his crucifixion and death, and his burial in the tomb.

Chapter 28: The resurrection of Jesus, his appearances to his disciples, and the Great Commission.

Matthew 1

New International Version

The Genealogy of Jesus the Messiah

1 This is the genealogy[a] of Jesus the Messiah[b] the son of David, the son of Abraham:

2 Abraham was the father of Isaac,

Isaac the father of Jacob,

Jacob the father of Judah and his brothers,

3 Judah the father of Perez and Zerah, whose mother was Tamar,

Perez the father of Hezron,

Hezron the father of Ram,

4 Ram the father of Amminadab,

Amminadab the father of Nahshon,

Nahshon the father of Salmon,

5 Salmon the father of Boaz, whose mother was Rahab,

Boaz the father of Obed, whose mother was Ruth,

Obed the father of Jesse,

6 and Jesse the father of King David.

David was the father of Solomon, whose mother had been Uriah's wife,

7 Solomon the father of Rehoboam,

Rehoboam the father of Abijah,

Abijah the father of Asa,

8 Asa the father of Jehoshaphat,

Jehoshaphat the father of Jehoram,

Jehoram the father of Uzziah,

9 Uzziah the father of Jotham,

Jotham the father of Ahaz,

Ahaz the father of Hezekiah,

10 Hezekiah the father of Manasseh,

Manasseh the father of Amon,

Amon the father of Josiah,

11 and Josiah the father of Jeconiah[c] and his brothers at the time of the exile to Babylon.

12 After the exile to Babylon:

Jeconiah was the father of Shealtiel,

Shealtiel the father of Zerubbabel,

13 Zerubbabel the father of Abihud,

Abihud the father of Eliakim,

Eliakim the father of Azor,

14 Azor the father of Zadok,

Zadok the father of Akim,

Akim the father of Elihud,

15 Elihud the father of Eleazar,

Eleazar the father of Matthan,

Matthan the father of Jacob,

16 and Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah.

17 Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

Joseph Accepts Jesus as His Son

18 This is how the birth of Jesus the Messiah came about[d]: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. 19 Because Joseph her husband was faithful to the law, and yet[e] did not want to expose her to public disgrace, he had in mind to divorce her quietly.

20 But after he had considered this, an angel of the Lord appeared to him in a dream and said, “Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. 21 She will give birth to a son, and you are to give him the name Jesus,[f] because he will save his people from their sins.”

22 All this took place to fulfill what the Lord had said through the prophet: 23 “The virgin will conceive and give birth to a son, and they will call him Immanuel”[g] (which means “God with us”).

24 When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. 25 But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.

Footnotes

Matthew 1:1 Or is an account of the origin

Matthew 1:1 Or Jesus Christ. Messiah (Hebrew) and Christ (Greek) both mean Anointed One; also in verse 18.

Matthew 1:11 That is, Jehoiachin; also in verse 12

Matthew 1:18 Or The origin of Jesus the Messiah was like this

Matthew 1:19 Or was a righteous man and

Matthew 1:21 Jesus is the Greek form of Joshua, which means the Lord saves.

Matthew 1:23 Isaiah 7:14

Chapter 1 of the book of Matthew is the first chapter in the New Testament and it begins with a genealogy of Jesus Christ, tracing his lineage back to Abraham, the father of the Jewish nation. The genealogy highlights the fact that Jesus was a descendant of King David, which was important because the Jewish people believed that the Messiah would come from David's line.

The chapter then goes on to describe the circumstances surrounding Jesus' birth. It tells the story of how Mary, Jesus' mother, became pregnant by the Holy Spirit, and how Joseph, her fiancé, was visited by an angel who told him not to be afraid to take Mary as his wife.

The chapter also includes a prophecy from the Old Testament book of Isaiah, which predicts the birth of Jesus. This prophecy is fulfilled by the events described in this chapter.

The chapter concludes with the birth of Jesus in Bethlehem, and the visit of the wise men from the East who come to worship him. The wise men bring gifts of gold, frankincense, and myrrh, which were traditional gifts for a king.

Overall, chapter 1 of the book of Matthew sets the stage for the story of Jesus' life, and establishes his identity as the long-awaited Messiah of the Jewish people.

The book of Matthew is the first of the four Gospels in the New Testament of the Christian Bible. Here are some important verses from Matthew chapter 1, along with a brief explanation and the verse numbers where they can be found:

1. Verse 1 - "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." This verse introduces the book of Matthew and emphasizes the lineage of Jesus, tracing it back to Abraham and David.
2. Verse 18 - "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." This verse describes the miraculous conception of Jesus and emphasizes his divine nature.
3. Verse 21 - "She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." This verse emphasizes the mission of Jesus to save people from their sins.
4. Verse 23 - "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God with us)." This verse emphasizes the miraculous nature of Jesus' birth and his identity as both human and divine.

These verses can be found in Matthew chapter 1, verses 1, 18, 21, and 23, respectively

The Gospel of Matthew, Chapter 1, is the beginning of the New Testament and contains the genealogy and birth narrative of Jesus Christ. In this chapter, there are several important theological thoughts and influences:

Fulfillment of Prophecy: One of the key theological thoughts in Matthew 1 is the idea that Jesus' birth and life fulfill Old Testament prophecies. Matthew goes to great lengths to show how Jesus is the fulfillment of the messianic prophecies of the Hebrew Scriptures. For example, in Matthew 1:22-23, it says, "All this took place to fulfill what the Lord had said through the prophet: 'The virgin will conceive and give birth to a son, and they will call him Immanuel' (which means 'God with us')."

Messiahship of Jesus: The genealogy presented in Matthew 1 establishes Jesus' lineage as descending from King David, emphasizing his royal and messianic identity. This lineage is significant because the Messiah was expected to be a descendant of David.

Virgin Birth: The theological influence of the virgin birth of Jesus is a central theme in this chapter. Mary's conception of Jesus by the Holy Spirit underscores the divinity of Jesus and sets the stage for his unique role as both fully divine and fully human. This concept has profound implications for Christian theology regarding the nature of Christ.

Theological Influence on Christology: The genealogy in Matthew 1 and the idea of the virgin birth have had a significant influence on Christian Christology, which is the study of the nature and person of Jesus Christ. These concepts have shaped the understanding of Jesus as the divine Son of God and the promised Messiah.

Salvation History: Matthew 1 is part of the broader narrative of salvation history, which is a central theological theme in the New Testament. It highlights God's plan for humanity's salvation through the birth and ministry of Jesus.

Emphasis on Names: Throughout the chapter, there is a focus on the significance of names, particularly in how they relate to the identity and mission of individuals. This

reflects the belief that God's plan is unfolding through history, and names are not arbitrary but carry meaning and purpose.

In summary, Matthew 1 serves as an introduction to the Gospel of Matthew by establishing the theological foundation for the life and mission of Jesus Christ. It emphasizes the fulfillment of prophecy, the Messiahship of Jesus, the virgin birth, and the broader theme of salvation history. These theological thoughts and influences have had a profound impact on Christian theology and understanding of Jesus Christ.

Matthew 2

New International Version

The Magi Visit the Messiah

2 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi[a] from the east came to Jerusalem and asked, “Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him.”

3 When King Herod heard this he was disturbed, and all Jerusalem with him. 4 When he had called together all the people’s chief priests and teachers of the law, he asked them where the Messiah was to be born. 5 “In Bethlehem in Judea,” they replied, “for this is what the prophet has written:

6 “‘But you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for out of you will come a ruler
who will shepherd my people Israel.’[b]”

7 Then Herod called the Magi secretly and found out from them the exact time the star had appeared. 8 He sent them to Bethlehem and said, “Go and search carefully for the child. As soon as you find him, report to me, so that I too may go and worship him.”

9 After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. 10 When they saw the star, they were overjoyed. 11 On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh. 12 And having been warned in a dream not to go back to Herod, they returned to their country by another route.

The Escape to Egypt

13 When they had gone, an angel of the Lord appeared to Joseph in a dream. “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.”

14 So he got up, took the child and his mother during the night and left for Egypt, 15 where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”[c]

16 When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. 17 Then what was said through the prophet Jeremiah was fulfilled:

18 “A voice is heard in Ramah,
weeping and great mourning,
Rachel weeping for her children
and refusing to be comforted,
because they are no more.”[d]

The Return to Nazareth

19 After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt 20 and said, “Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child’s life are dead.”

21 So he got up, took the child and his mother and went to the land of Israel. 22 But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, 23 and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets, that he would be called a Nazarene.

Footnotes

Matthew 2:1 Traditionally wise men

Matthew 2:6 Micah 5:2,4

Matthew 2:15 Hosea 11:1

Matthew 2:18 Jer. 31:15

Chapter 2 of the book of Matthew begins with the visit of the wise men from the East who had come to worship Jesus. They had seen a star in the sky which they believed signaled the birth of a king, and they came to Jerusalem to find out where the baby had been born. King Herod, who ruled over Judea, was troubled by their visit, as he feared that this new king might threaten his own power. He asked the religious leaders where the Messiah was to be born, and they told him that it was in Bethlehem, as foretold by the prophet Micah.

Herod then secretly summoned the wise men and asked them to report back to him when they had found the baby, claiming that he too wanted to worship him. The wise men continued on their way and found Jesus in Bethlehem, presenting him with gifts of gold, frankincense, and myrrh.

However, the wise men were warned in a dream not to return to Herod, and so they returned to their own country by a different route. When Herod realized that he had been tricked, he became furious and ordered the massacre of all the male infants in Bethlehem who were two years old or younger. This fulfilled the prophecy of Jeremiah, who had spoken of the weeping and mourning of mothers over their lost children.

Joseph, Mary, and Jesus were warned in a dream by an angel and fled to Egypt to escape Herod's wrath. They stayed in Egypt until Herod died, and then returned to the land of Israel. However, when they learned that Herod's son was now ruling in Judea, they decided to settle in the town of Nazareth in Galilee.

Overall, chapter 2 of the book of Matthew presents the early struggles and dangers faced by Jesus and his family, as well as the fulfillment of prophecies related to his birth and identity as the Messiah.

Here are some important verses from Matthew chapter 2 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 1 - "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." This verse introduces the wise men or Magi who come to visit Jesus after his birth.
2. Verse 2 - "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.'" This verse explains the reason for the wise men's visit and their belief that Jesus is a king.
3. Verse 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.'" This verse quotes a prophecy from Micah 5:2 and emphasizes the idea that Jesus is a ruler and shepherd.
4. Verse 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." This verse describes the wise men's visit to Jesus, their worship of him, and the gifts they bring.
5. Verse 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.'" This verse describes the flight of Jesus and his family to Egypt to escape from Herod's persecution.

These verses can be found in Matthew chapter 2, verses 1, 2, 6, 11, and 13, respectively.

The Gospel of Matthew, Chapter 2, continues the narrative from Chapter 1 and focuses on the events surrounding the birth and early life of Jesus. In this chapter, there are several important theological thoughts and influences:

The Visit of the Magi: One of the central events in Matthew 2 is the visit of the Magi (wise men) from the East to see the newborn Jesus. This event underscores the universal significance of Jesus as the Messiah, not only for the Jews but also for the Gentiles. The fact that these foreigners come to worship Jesus reflects the theological idea that salvation is for all people, not just a select group.

The Fulfillment of Prophecy: Throughout Matthew 2, there are references to Old Testament prophecies being fulfilled. For example, the reference to Bethlehem as the birthplace of the Messiah (Matthew 2:6) is a fulfillment of Micah 5:2. This reinforces the idea that Jesus is the fulfillment of God's promises in the Hebrew Scriptures.

Theological Influence on Christology: The account of the Magi's visit and Herod's attempt to kill the infant Jesus, leading to the Holy Family's flight to Egypt, are significant events that have influenced Christian understanding of Jesus' identity and mission. They underscore Jesus' role as the promised Messiah and the divine Son of God who came to fulfill God's purposes.

Theological Reflection on Kingship: The Magi's gifts of gold, frankincense, and myrrh have been traditionally interpreted theologically as symbols of Jesus' kingly, priestly, and sacrificial roles. This reflects the idea that Jesus is the ultimate King and High Priest whose life and death bring salvation to humanity.

Conflict with Earthly Powers: The opposition of Herod and the danger posed to Jesus' life in Matthew 2 highlight the theme of conflict between the kingdom of God and earthly powers. This theme continues throughout the Gospel as Jesus' ministry challenges the religious and political authorities of his time.

Divine Guidance and Protection: The guidance provided to the Magi through a star and Joseph's dreams, as well as the Holy Family's escape to Egypt, emphasize the idea of divine providence and protection. It reinforces the theological concept that God is actively involved in the events of human history, guiding and safeguarding those who are part of His divine plan.

In summary, Matthew 2 contributes to the theological themes introduced in Chapter 1 by emphasizing the universality of Jesus' mission, the fulfillment of prophecy, his identity as the Messiah, and the ongoing conflict between the kingdom of God and worldly powers. It also underscores the idea of divine guidance and protection in God's plan of salvation. These theological thoughts and influences continue to shape Christian understanding of Jesus and the significance of his birth.

Matthew 3

New International Version

John the Baptist Prepares the Way

3 In those days John the Baptist came, preaching in the wilderness of Judea 2 and saying, "Repent, for the kingdom of heaven has come near." 3 This is he who was spoken of through the prophet Isaiah:

"A voice of one calling in the wilderness,
'Prepare the way for the Lord,
make straight paths for him.'"[a]

4 John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey. 5 People went out to him from Jerusalem and all Judea and the whole region of the Jordan. 6 Confessing their sins, they were baptized by him in the Jordan River.

7 But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: “You brood of vipers! Who warned you to flee from the coming wrath? 8 Produce fruit in keeping with repentance. 9 And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham. 10 The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

11 “I baptize you with[b] water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with[c] the Holy Spirit and fire. 12 His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”

The Baptism of Jesus

13 Then Jesus came from Galilee to the Jordan to be baptized by John. 14 But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

15 Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented.

16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

Footnotes

Matthew 3:3 Isaiah 40:3

Matthew 3:11 Or in

Matthew 3:11 Or in

Chapter 3 of the book of Matthew introduces John the Baptist, who comes preaching in the wilderness and baptizing people in the Jordan River. He calls on people to repent of their sins and turn to God, warning them that the kingdom of heaven is near.

John also speaks of a coming Messiah who will baptize with the Holy Spirit and fire, and he acknowledges Jesus as this Messiah when he comes to be baptized by him. As Jesus emerges from the water, a voice from heaven declares, "This is my Son, whom I love; with him I am well pleased."

After his baptism, Jesus is led by the Spirit into the wilderness to be tempted by the devil. The devil tempts him with various temptations, but Jesus resists each one by quoting scripture. After this, Jesus begins his public ministry, preaching the same message of repentance and the coming kingdom of heaven that John had proclaimed.

John continues to preach and baptize, but he is eventually arrested by King Herod for criticizing his marriage to his brother's wife. Jesus then begins to preach in Galilee, where he performs many miracles and heals the sick, drawing large crowds to hear him.

Overall, chapter 3 of the book of Matthew sets the stage for the public ministry of Jesus, introducing key figures such as John the Baptist and emphasizing the importance of

repentance and the coming kingdom of heaven. It also highlights Jesus' divine nature as the Son of God, affirmed by the voice from heaven at his baptism.

! Here are some important verses from Matthew chapter 3 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 1 - "In those days John the Baptist came preaching in the wilderness of Judea." This verse introduces John the Baptist and his preaching in the wilderness.
2. Verse 2 - "Repent, for the kingdom of heaven is at hand." This verse summarizes John's message, which is a call to repentance in anticipation of the coming of the kingdom of heaven.
3. Verse 11 - "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." This verse describes the difference between John's baptism and the baptism that will be performed by Jesus, which will be with the Holy Spirit and fire.
4. Verse 13 - "Then Jesus came from Galilee to the Jordan to John, to be baptized by him." This verse describes the moment when Jesus comes to be baptized by John.
5. Verse 17 - "And behold, a voice from heaven said, 'This is my beloved Son, with whom I am well pleased.'" This verse describes the moment when God speaks from heaven and affirms Jesus as his beloved Son.

The Gospel of Matthew, Chapter 3, focuses on the ministry of John the Baptist and the baptism of Jesus. In this chapter, there are several important theological thoughts and influences:

Repentance and Preparation for the Kingdom: One of the central theological thoughts in Matthew 3 is the call to repentance and preparation for the coming of the kingdom of heaven. John the Baptist's message is that the people need to repent of their sins and turn to God in preparation for the arrival of the Messiah. This emphasizes the importance of personal transformation and moral readiness for encountering God's kingdom.

Baptism as a Symbol of Cleansing: John the Baptist's baptism is a significant act in this chapter. It symbolizes repentance and cleansing from sin. While John's baptism is a baptism of repentance, it foreshadows the Christian sacrament of baptism, which signifies the forgiveness of sins and initiation into the community of believers.

Theological Influence on Christology: The baptism of Jesus by John is a pivotal event in the life of Jesus and has significant theological implications. When Jesus is baptized, the Holy Spirit descends upon him like a dove, and a voice from heaven says, "This is my Son, whom I love; with him, I am well pleased" (Matthew 3:17). This event marks the public declaration of Jesus' divine identity as the Son of God and the beginning of his public ministry. It influences Christian Christology, emphasizing the divinity of Jesus.

The Role of John the Baptist: John the Baptist's role as the forerunner and preparer of the way for Jesus is a theological theme in this chapter. He is seen as fulfilling the prophecy

from Isaiah 40:3, preparing the people for the coming of the Lord. John's humility and recognition of his own unworthiness in comparison to Jesus also highlight Jesus' superiority.

The Kingdom of Heaven: The phrase "the kingdom of heaven" is used frequently in Matthew's Gospel, and it appears in Matthew 3:2 as part of John the Baptist's message. This phrase emphasizes the central theme of the kingdom of God in Matthew's theology. It signifies God's rule and reign breaking into human history and calls for a response of repentance and faith.

The Trinity: The baptism of Jesus in Matthew 3:16-17 provides an early glimpse of the Trinitarian nature of God, with Jesus being baptized, the Holy Spirit descending like a dove, and the Father's voice from heaven. This contributes to the development of Trinitarian theology within Christianity.

In summary, Matthew 3 introduces several important theological thoughts, including the call to repentance and preparation for the kingdom of heaven, the significance of baptism as a symbol of cleansing and initiation, the declaration of Jesus' divine identity at his baptism, the role of John the Baptist, the proclamation of the kingdom of heaven, and early hints at the Trinitarian nature of God. These themes and influences continue to be foundational in Christian theology and understanding of Jesus' ministry.

Matthew 4

New International Version

Jesus Is Tested in the Wilderness

4 Then Jesus was led by the Spirit into the wilderness to be tempted[a] by the devil. 2 After fasting forty days and forty nights, he was hungry. 3 The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

4 Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'[b]"

5 Then the devil took him to the holy city and had him stand on the highest point of the temple. 6 "If you are the Son of God," he said, "throw yourself down. For it is written:

"He will command his angels concerning you,
and they will lift you up in their hands,
so that you will not strike your foot against a stone.'[c]"

7 Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'[d]"

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 9 "All this I will give you," he said, "if you will bow down and worship me."

10 Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’[e]”

11 Then the devil left him, and angels came and attended him.

Jesus Begins to Preach

12 When Jesus heard that John had been put in prison, he withdrew to Galilee. 13 Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali— 14 to fulfill what was said through the prophet Isaiah:

15 “Land of Zebulun and land of Naphtali,
the Way of the Sea, beyond the Jordan,
Galilee of the Gentiles—

16 the people living in darkness
have seen a great light;
on those living in the land of the shadow of death
a light has dawned.”[f]

17 From that time on Jesus began to preach, “Repent, for the kingdom of heaven has come near.”

Jesus Calls His First Disciples

18 As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. 19 “Come, follow me,” Jesus said, “and I will send you out to fish for people.” 20 At once they left their nets and followed him.

21 Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, 22 and immediately they left the boat and their father and followed him.

Jesus Heals the Sick

23 Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. 24 News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed; and he healed them. 25 Large crowds from Galilee, the Decapolis,[g] Jerusalem, Judea and the region across the Jordan followed him.

Footnotes

Matthew 4:1 The Greek for tempted can also mean tested.

Matthew 4:4 Deut. 8:3

Matthew 4:6 Psalm 91:11,12

Matthew 4:7 Deut. 6:16

Matthew 4:10 Deut. 6:13

Matthew 4:16 Isaiah 9:1,2

Matthew 4:25 That is, the Ten Cities

Chapter 4 of the book of Matthew begins with the temptations of Jesus in the wilderness. After fasting for 40 days and nights, Jesus is tempted by the devil to turn stones into bread, to jump off the pinnacle of the temple to prove his divine nature, and to worship the devil in exchange for all the kingdoms of the world. Jesus resists each temptation by quoting scripture and ultimately sends the devil away.

After this, Jesus begins his public ministry in Galilee, preaching the message of repentance and the coming kingdom of heaven. He calls his first disciples, Simon Peter, Andrew, James, and John, who leave their fishing boats and follow him.

Jesus then travels throughout Galilee, teaching in synagogues and healing the sick.

Crowds begin to follow him, and his fame spreads throughout the region.

In this chapter, Matthew also emphasizes the fulfillment of Old Testament prophecies in Jesus' ministry. He quotes from the prophet Isaiah, who foretold of a great light that would shine in the darkness, and of the people who walked in darkness seeing a great light. Matthew identifies Jesus as this light, who has come to bring salvation to all people. Overall, chapter 4 of the book of Matthew presents Jesus as the Son of God who is sent to save people from their sins. It shows Jesus overcoming temptation and beginning his public ministry, calling disciples to follow him, and demonstrating his power through his teaching and healing. It also emphasizes the fulfillment of Old Testament prophecies in Jesus' ministry.

Here are some important verses from Matthew chapter 4 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 1 - "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil." This verse describes how Jesus was led by the Holy Spirit into the wilderness to be tempted by the devil.
2. Verse 4 - "But he answered, 'It is written, "Man shall not live by bread alone, but by every word that comes from the mouth of God."'" This verse describes the first temptation of Jesus by the devil, and how Jesus responds by quoting Scripture.
3. Verse 7 - "Jesus said to him, 'Again it is written, "You shall not put the Lord your God to the test."'" This verse describes the second temptation of Jesus by the devil, and how Jesus responds by quoting Scripture again.
4. Verse 10 - "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."'" This verse describes the third temptation of Jesus by the devil, and how Jesus responds by quoting Scripture once again.
5. Verse 17 - "From that time Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand.'" This verse marks the beginning of Jesus' public ministry and his preaching of repentance in anticipation of the coming of the kingdom of heaven.

The Gospel of Matthew, Chapter 4, describes Jesus' temptation in the wilderness and the beginning of his public ministry. In this chapter, there are several important theological thoughts and influences:

Temptation and the Humanity of Jesus: The theological thought central to this chapter is the temptation of Jesus in the wilderness. This event highlights the humanity of Jesus. He is depicted as facing the same kinds of temptations that all humans face, yet he resists sin. This underscores Jesus' perfect obedience to God's will, making him a fitting Savior.

Theological Influence on Christology: The temptation of Jesus plays a significant role in shaping Christian Christology. By overcoming the devil's temptations, Jesus demonstrates his moral and spiritual purity, reinforcing the belief in his divine nature and his role as the sinless Messiah.

The Kingdom of Heaven: Throughout Matthew's Gospel, there is a recurring theme of the kingdom of heaven or the kingdom of God. In Matthew 4:17, Jesus begins his public ministry with the proclamation, "Repent, for the kingdom of heaven has come near." This declaration emphasizes the central message of Jesus' ministry—the arrival of God's kingdom and the call to repentance and faith.

The Calling of Disciples: In Matthew 4:18-22, Jesus calls his first disciples, Simon Peter, Andrew, James, and John, who leave their fishing nets to follow him. This event marks the beginning of Jesus' ministry and illustrates the theological idea of discipleship and the invitation for individuals to follow Jesus as their Lord and teacher.

Scriptural Fulfillment: Matthew often references Old Testament scriptures to show that Jesus fulfills prophecies and is the promised Messiah. In this chapter, the fulfillment of the prophecy from Isaiah 9:1-2 is highlighted when Jesus begins his ministry in the region of Galilee.

Authority of Jesus: The authority of Jesus is a recurring theme in Matthew's Gospel. In Matthew 4:23-25, it is mentioned that Jesus taught, preached the good news, and healed the sick, demonstrating his divine authority over both spiritual and physical realms.

The Nature of Temptation: The temptation narrative also provides theological insights into the nature of temptation itself. It shows that temptation often involves appealing to one's basic needs or desires and challenges the trust and obedience one has in God. Jesus' victory over temptation serves as an example for believers in resisting sin.

In summary, Matthew 4 introduces several theological thoughts, including Jesus' humanity and divinity, the proclamation of the kingdom of heaven, the call to discipleship, the fulfillment of Old Testament prophecies, the authority of Jesus, and insights into the nature of temptation. These themes and influences continue to be central to Christian theology and understanding of Jesus' ministry and mission.

Matthew 5

New International Version

Introduction to the Sermon on the Mount

5 Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them.

The Beatitudes

He said:

- 3 “Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
- 4 Blessed are those who mourn,
for they will be comforted.
- 5 Blessed are the meek,
for they will inherit the earth.
- 6 Blessed are those who hunger and thirst for righteousness,
for they will be filled.
- 7 Blessed are the merciful,
for they will be shown mercy.
- 8 Blessed are the pure in heart,
for they will see God.
- 9 Blessed are the peacemakers,
for they will be called children of God.
- 10 Blessed are those who are persecuted because of righteousness,
for theirs is the kingdom of heaven.

11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Salt and Light

13 “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.

14 “You are the light of the world. A town built on a hill cannot be hidden. 15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. 16 In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

The Fulfillment of the Law

17 “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. 18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. 19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. 20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Murder

21 “You have heard that it was said to the people long ago, ‘You shall not murder,[a] and anyone who murders will be subject to judgment.’ 22 But I tell you that anyone who is angry with a brother or sister[b][c] will be subject to judgment. Again, anyone who says to a brother or sister, ‘Raca,’[d] is answerable to the court. And anyone who says, ‘You fool!’ will be in danger of the fire of hell.

23 “Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, 24 leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

25 “Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. 26 Truly I tell you, you will not get out until you have paid the last penny.

Adultery

27 “You have heard that it was said, ‘You shall not commit adultery.’[e] 28 But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. 29 If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. 30 And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

Divorce

31 “It has been said, ‘Anyone who divorces his wife must give her a certificate of divorce.’[f] 32 But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.

Oaths

33 “Again, you have heard that it was said to the people long ago, ‘Do not break your oath, but fulfill to the Lord the vows you have made.’ 34 But I tell you, do not swear an oath at all: either by heaven, for it is God’s throne; 35 or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. 36 And do not swear by your head, for you cannot make even one hair white or black. 37 All you need to say is simply ‘Yes’ or ‘No’; anything beyond this comes from the evil one.[g]

Eye for Eye

38 “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’[h] 39 But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. 40 And if anyone wants to sue you and take your shirt, hand over your coat as well. 41 If anyone forces you to go one mile, go with them two miles. 42 Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love for Enemies

43 “You have heard that it was said, ‘Love your neighbor[i] and hate your enemy.’ 44 But I tell you, love your enemies and pray for those who persecute you, 45 that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 If you love those who love you, what reward will you get? Are not even the tax collectors doing that? 47 And if you greet only your own people, what are you doing more than others? Do not even pagans do that? 48 Be perfect, therefore, as your heavenly Father is perfect.

Footnotes

Matthew 5:21 Exodus 20:13

Matthew 5:22 The Greek word for brother or sister (adelphos) refers here to a fellow disciple, whether man or woman; also in verse 23.

Matthew 5:22 Some manuscripts brother or sister without cause

Matthew 5:22 An Aramaic term of contempt

Matthew 5:27 Exodus 20:14

Matthew 5:31 Deut. 24:1

Matthew 5:37 Or from evil

Matthew 5:38 Exodus 21:24; Lev. 24:20; Deut. 19:21

Matthew 5:43 Lev. 19:18

Chapter 5 of the book of Matthew contains what is commonly referred to as the Sermon on the Mount, one of Jesus' most famous and influential teachings. The sermon begins with what are known as the Beatitudes, a series of blessings that Jesus declares for those who are poor in spirit, mournful, meek, hungry for righteousness, merciful, pure in heart, peacemakers, and persecuted for righteousness' sake.

Jesus then goes on to teach about various aspects of living a life of righteousness and holiness. He teaches about the importance of being salt and light in the world, of loving one's enemies and praying for those who persecute you, of being reconciled with others, of avoiding anger and lust, and of living with integrity and honesty.

Jesus also addresses various religious practices and attitudes, teaching that true righteousness is not just a matter of external actions but of the heart. He speaks about giving to the poor, praying, fasting, and avoiding hypocrisy in religious practices.

Throughout the sermon, Jesus emphasizes the importance of living a life that is consistent with God's will, showing compassion and love to others, and seeking righteousness and holiness. He challenges his listeners to embrace a radical new way of living that goes beyond mere external compliance with religious laws and traditions.

Overall, chapter 5 of the book of Matthew contains one of Jesus' most significant teachings, emphasizing the importance of living a life of righteousness and holiness that is consistent with God's will. The Beatitudes and other teachings in the sermon have been widely influential in Christian thought and practice, shaping the understanding of what it means to follow Jesus and live a life of faith.

Here are some important verses from Matthew chapter 5 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 3 - "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This verse is the first of the Beatitudes, a series of blessings that Jesus gives to those who embody certain qualities.
2. Verse 14 - "You are the light of the world. A city set on a hill cannot be hidden." This verse describes how Jesus' followers are called to be a light to the world and to let their good works shine before others.
3. Verse 17 - "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." This verse describes how Jesus views the Jewish Scriptures, which he has come not to abolish but to fulfill.
4. Verse 27 - "You have heard that it was said, 'You shall not commit adultery.'" This verse is the beginning of a section in which Jesus interprets and expands upon Jewish laws and teachings.
5. Verse 44 - "But I say to you, Love your enemies and pray for those who persecute you." This verse is part of Jesus' teaching on love and forgiveness, and is a call for his followers to love even their enemies.

Matthew Chapter 5 contains one of the most famous and influential passages in the New Testament: the Sermon on the Mount. This chapter is often referred to as the "Beatitudes" chapter due to the series of blessings Jesus pronounces. Here are the theological thoughts and influences in Matthew Chapter 5:

The Kingdom of Heaven: The overarching theological thought in this chapter is the nature of the kingdom of heaven. Jesus begins the Sermon on the Mount by describing the characteristics of those who are blessed and belong to the kingdom. The Beatitudes (Matthew 5:3-12) outline qualities such as humility, meekness, righteousness, and purity of heart as characteristics of those who will inherit the kingdom of heaven. This teaching emphasizes that God's kingdom is marked by different values and priorities than those of the world.

Ethical Teaching: The Sermon on the Mount contains some of the most profound ethical teachings in the New Testament. Jesus addresses issues such as anger, adultery, divorce, oaths, retaliation, and love for enemies. He sets a high moral standard, calling his followers to go beyond external adherence to the law and to cultivate inner righteousness. Theological influence here centers on Christian ethics and the idea that righteousness involves the transformation of the heart.

Theological Influence on Christian Ethics: The teachings in Matthew 5 have had a profound impact on Christian ethics, shaping how Christians understand and apply moral principles in their lives. Concepts such as turning the other cheek, loving one's enemies, and seeking reconciliation have been influential in shaping Christian approaches to conflict resolution and social justice.

Salt and Light: In Matthew 5:13-16, Jesus uses the metaphors of salt and light to describe the role of his followers in the world. This passage underscores the theological idea that believers are called to have a positive influence on the world by living out their faith and reflecting God's light to others.

Fulfillment of the Law: Jesus declares in Matthew 5:17 that he has not come to abolish the Law and the Prophets (the Old Testament Scriptures) but to fulfill them. This statement is of profound theological significance as it shows that Jesus is the culmination and fulfillment of God's redemptive plan, and his teachings are in harmony with the broader biblical narrative.

Call to Perfection: In Matthew 5:48, Jesus says, "Be perfect, therefore, as your heavenly Father is perfect." This verse underscores the call to spiritual maturity and holiness. It reflects the theological idea that believers are called to grow in their likeness to God through the power of the Holy Spirit.

In summary, Matthew Chapter 5 is a pivotal chapter in the New Testament, containing the Sermon on the Mount, which addresses the nature of the kingdom of heaven, presents ethical teachings, influences Christian ethics, emphasizes the fulfillment of the law in Jesus, and calls believers to spiritual perfection. These teachings have had a profound and enduring impact on Christian theology and the practice of the Christian faith.

Matthew 6

New International Version

Giving to the Needy

6 "Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

2 "So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. 3 But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

Prayer

5 "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. 6 But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. 7 And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. 8 Do not be like them, for your Father knows what you need before you ask him.

9 "This, then, is how you should pray:

"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 today our daily bread.
12 And forgive us our debts,
as we also have forgiven our debtors.
13 And lead us not into temptation,[a]
but deliver us from the evil one.[b]'

14 For if you forgive other people when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive others their sins, your Father will not forgive your sins.

Fasting

16 "When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. 17 But when you fast, put oil on your head and wash your face, 18 so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

Treasures in Heaven

19 "Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

22 "The eye is the lamp of the body. If your eyes are healthy,[c] your whole body will be full of light. 23 But if your eyes are unhealthy,[d] your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

24 "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.

Do Not Worry

25 "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Can any one of you by worrying add a single hour to your life[e]?

28 "And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. 29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? 31 So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

Footnotes

Matthew 6:13 The Greek for temptation can also mean testing.

Matthew 6:13 Or from evil; some late manuscripts one, / for yours is the kingdom and the power and the glory forever. Amen.

Matthew 6:22 The Greek for healthy here implies generous.

Matthew 6:23 The Greek for unhealthy here implies stingy.

Matthew 6:27 Or single cubit to your height

Chapter 6 of the book of Matthew continues the Sermon on the Mount and contains several key teachings on prayer, fasting, and material possessions.

Jesus begins by warning against performing acts of righteousness to be seen by others, saying that those who do so have already received their reward. He then teaches his followers the Lord's Prayer, a model for how to pray that includes acknowledging God's holiness, asking for daily bread, seeking forgiveness and deliverance from temptation, and recognizing God's sovereignty and power.

Jesus also teaches about the importance of forgiveness, urging his followers to forgive others in order to receive forgiveness from God. He warns against storing up treasures on earth, instead encouraging his followers to store up treasures in heaven, where they cannot be destroyed or stolen.

Jesus also addresses the topic of worry, telling his followers not to be anxious about their lives, but to seek first the kingdom of God and his righteousness, trusting that God will provide for their needs.

Finally, Jesus speaks about the practice of fasting, warning against doing so to be seen by others, but instead encouraging his followers to do so privately, seeking God's approval rather than the approval of others.

Overall, chapter 6 of the book of Matthew emphasizes the importance of sincerity and authenticity in religious practice, urging followers to seek God's approval rather than the approval of others. It also highlights the importance of prayer, forgiveness, and trust in God, and warns against the dangers of materialism and worry.

Matthew Chapter 6 contains a continuation of Jesus' teachings from the Sermon on the Mount, focusing on themes related to piety, prayer, fasting, and material possessions. Here are the theological thoughts and influences in Matthew Chapter 6:

The Nature of True Righteousness: One of the central theological thoughts in this chapter is the nature of true righteousness. Jesus contrasts the external displays of piety practiced by some religious leaders with the kind of righteousness that pleases God. He emphasizes that acts of righteousness should be motivated by a sincere devotion to God rather than a desire for public recognition.

Prayer: In Matthew 6:5-15, Jesus provides instructions on how to pray, including what is commonly known as the Lord's Prayer. This passage is a significant theological influence on Christian prayer practices. It teaches the importance of a personal, intimate relationship with God in prayer and emphasizes the need for forgiveness and reliance on God for daily needs.

Fasting: Jesus also addresses the practice of fasting in Matthew 6:16-18. He teaches that fasting should be done with a sincere heart, not for show. This teaching influences Christian fasting practices, emphasizing the inner spiritual dimension of fasting.

Treasures in Heaven: In Matthew 6:19-21, Jesus encourages his followers to store up treasures in heaven rather than on earth. This theological thought underscores the idea that one's priorities should be focused on eternal, spiritual matters rather than on accumulating material wealth.

Worry and Anxiety: Jesus addresses the issue of worry and anxiety in Matthew 6:25-34. He encourages trust in God's providence and care for His creation. This teaching has had a profound influence on Christian theology regarding trust in God's provision and the importance of seeking God's kingdom above all else.

Theological Influence on Christian Discipleship: The teachings in Matthew 6 have had a significant influence on the understanding of Christian discipleship. They emphasize the inner transformation of the heart, the importance of sincere devotion in religious practices, and the call to trust in God's provision and prioritize the kingdom of God.

God's Fatherly Care: Throughout this chapter, Jesus refers to God as a heavenly Father who cares for His children. This fatherly image of God has had a profound theological influence on Christian theology, emphasizing the believer's relationship with God as a loving and caring Father.

In summary, Matthew Chapter 6 continues the themes of the Sermon on the Mount, emphasizing the nature of true righteousness, the importance of sincere devotion in religious practices, the significance of prayer, fasting, and the storing of treasures in heaven, and the call to trust in God's provision and prioritize His kingdom. These teachings have had a lasting impact on Christian theology and discipleship.

Matthew 7

New International Version

Judging Others

7 “Do not judge, or you too will be judged. 2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

3 “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? 5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

6 “Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces.

Ask, Seek, Knock

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

9 “Which of you, if your son asks for bread, will give him a stone? 10 Or if he asks for a fish, will give him a snake? 11 If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! 12 So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

The Narrow and Wide Gates

13 “Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. 14 But small is the gate and narrow the road that leads to life, and only a few find it.

True and False Prophets

15 “Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. 16 By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? 17 Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus, by their fruit you will recognize them.

True and False Disciples

21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. 22 Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ 23 Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’

The Wise and Foolish Builders

24 “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

28 When Jesus had finished saying these things, the crowds were amazed at his teaching, 29 because he taught as one who had authority, and not as their teachers of the law.

Chapter 7 of the book of Matthew concludes the Sermon on the Mount and Here are some important verses from Matthew chapter 6 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 1 - "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." This verse warns against doing good deeds for the sake of appearances, and encourages doing them out of a sincere desire to serve God.
2. Verse 5 - "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." This verse warns against praying for the sake of appearances, and encourages praying in private.
3. Verse 9 - "Pray then like this: 'Our Father in heaven, hallowed be your name.'" This verse is the beginning of the Lord's Prayer, which Jesus teaches his followers to pray.
4. Verse 19 - "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal." This verse warns against putting too much emphasis on material possessions, which are temporary and subject to decay and theft.
5. Verse 24 - "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." This verse emphasizes the need to prioritize serving God over serving wealth or material possessions.

contains several important teachings on judgment, discernment, and the importance of putting Jesus' teachings into practice.

Jesus begins by warning against judging others, saying that we will be judged by the same measure that we use to judge others. He encourages his followers to focus on removing the log from their own eye before trying to remove the speck from someone else's eye.

Jesus then teaches about the importance of discernment, urging his followers to be wary of false prophets who come in sheep's clothing but are inwardly ravenous wolves. He says that we can recognize these false prophets by their fruits, and encourages his followers to choose the narrow path that leads to life, rather than the broad path that leads to destruction.

Jesus also emphasizes the importance of putting his teachings into practice, saying that those who hear his words but do not act on them are like foolish builders who build their houses on sand. He encourages his followers to build their lives on the solid foundation of his teachings, which will stand firm in the face of life's challenges.

Finally, Jesus concludes the sermon by emphasizing the importance of obedience to God's will, saying that not everyone who says "Lord, Lord" will enter the kingdom of heaven, but only those who do the will of the Father.

Overall, chapter 7 of the book of Matthew concludes the Sermon on the Mount with several important teachings on judgment, discernment, and the importance of putting Jesus' teachings into practice. It emphasizes the importance of focusing on our own shortcomings rather than judging others, discerning false prophets, and building our lives on the solid foundation of obedience to God's will.

! Here are some important verses from Matthew chapter 7 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 1 - "Judge not, that you be not judged." This verse warns against passing judgment on others, as doing so can lead to being judged by others in turn.
2. Verse 7 - "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you." This verse emphasizes the importance of asking God for what you need, seeking His guidance, and persistently knocking on the door of prayer.
3. Verse 12 - "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets." This verse is known as the "Golden Rule" and emphasizes treating others as you would like to be treated.
4. Verse 13-14 - "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. For the gate is narrow and the way is hard that leads to life, and those who find it are few." This verse emphasizes the importance of choosing the path of righteousness, which may be difficult, over the path of destruction, which may be easy.
5. Verse 24 - "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock." This verse emphasizes the importance of not only hearing Jesus' teachings, but also putting them into practice.

Matthew Chapter 7 is the concluding chapter of the Sermon on the Mount, and it contains several important theological thoughts and influences:

Judgment and Mercy: One of the central theological thoughts in this chapter is the idea of judgment and mercy. Jesus warns against judging others hypocritically and highlights the importance of extending mercy and forgiveness. The famous verse, Matthew 7:1, "Do not judge, or you too will be judged," underscores the idea that God's mercy and forgiveness should guide human interactions.

Theological Influence on Ethical Behavior: The teachings in Matthew 7 continue to shape Christian ethical behavior. The call to treat others as you would like to be treated, often referred to as the Golden Rule (Matthew 7:12), has had a profound influence on Christian ethics and the way believers are called to interact with others.

Narrow and Wide Gates: In Matthew 7:13-14, Jesus speaks of the narrow gate that leads to life and the wide gate that leads to destruction. This passage highlights the theological concept of the choices individuals make and the consequences of those choices. It emphasizes the importance of following the right path and the potential consequences of straying from it.

False Prophets: Jesus warns against false prophets who come in sheep's clothing but are ravenous wolves (Matthew 7:15-20). This theological thought underscores the need for discernment and the recognition of false teachings and leaders within the Christian community.

Theological Influence on Discernment: The teachings on false prophets and discernment have influenced Christian theology and apologetics, emphasizing the importance of testing and discerning the validity of teachings and leaders within the faith.

Building on the Rock: In the concluding verses of Matthew 7 (verses 24-27), Jesus uses the analogy of building a house on a rock versus building on sand. This parable emphasizes the importance of a strong foundation in one's faith and life, symbolizing the need for a solid relationship with God.

Theological Influence on Christian Life: The teachings in Matthew 7 have had a lasting influence on Christian life and practice. They emphasize the importance of humility, mercy, ethical behavior, discernment, and the foundation of one's faith. These principles continue to guide the lives of Christians and the way they engage with the world.

In summary, Matthew Chapter 7 concludes the Sermon on the Mount with important theological thoughts and influences, including the concepts of judgment and mercy, ethical behavior, the narrow and wide gates, discernment, and the importance of a strong foundation in one's faith. These teachings continue to shape Christian theology and practice today.

Matthew 8

New International Version

Jesus Heals a Man With Leprosy

8 When Jesus came down from the mountainside, large crowds followed him. 2 A man with leprosy[a] came and knelt before him and said, "Lord, if you are willing, you can make me clean."

3 Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cleansed of his leprosy. 4 Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

The Faith of the Centurion

5 When Jesus had entered Capernaum, a centurion came to him, asking for help. 6 "Lord," he said, "my servant lies at home paralyzed, suffering terribly."

7 Jesus said to him, "Shall I come and heal him?"

8 The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. 9 For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."

10 When Jesus heard this, he was amazed and said to those following him, "Truly I tell you, I have not found anyone in Israel with such great faith. 11 I say to you that many will come from the east and the west, and will take their places at the feast with

Abraham, Isaac and Jacob in the kingdom of heaven. 12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.”

13 Then Jesus said to the centurion, “Go! Let it be done just as you believed it would.” And his servant was healed at that moment.

Jesus Heals Many

14 When Jesus came into Peter’s house, he saw Peter’s mother-in-law lying in bed with a fever. 15 He touched her hand and the fever left her, and she got up and began to wait on him.

16 When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. 17 This was to fulfill what was spoken through the prophet Isaiah:

“He took up our infirmities
and bore our diseases.”[b]

The Cost of Following Jesus

18 When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake. 19 Then a teacher of the law came to him and said, “Teacher, I will follow you wherever you go.”

20 Jesus replied, “Foxes have dens and birds have nests, but the Son of Man has no place to lay his head.”

21 Another disciple said to him, “Lord, first let me go and bury my father.”

22 But Jesus told him, “Follow me, and let the dead bury their own dead.”

Jesus Calms the Storm

23 Then he got into the boat and his disciples followed him. 24 Suddenly a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. 25 The disciples went and woke him, saying, “Lord, save us! We’re going to drown!”

26 He replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm.

27 The men were amazed and asked, “What kind of man is this? Even the winds and the waves obey him!”

Jesus Restores Two Demon-Possessed Men

28 When he arrived at the other side in the region of the Gadarenes,[c] two demon-possessed men coming from the tombs met him. They were so violent that no one could

pass that way. 29 “What do you want with us, Son of God?” they shouted. “Have you come here to torture us before the appointed time?”

30 Some distance from them a large herd of pigs was feeding. 31 The demons begged Jesus, “If you drive us out, send us into the herd of pigs.”

32 He said to them, “Go!” So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water. 33 Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed men. 34 Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region.

Footnotes

Matthew 8:2 The Greek word traditionally translated leprosy was used for various diseases affecting the skin.

Matthew 8:17 Isaiah 53:4 (see Septuagint)

Matthew 8:28 Some manuscripts Gergesenes; other manuscripts Gerasenes

Chapter 8 of the book of Matthew describes several miraculous healings and other acts of Jesus as he travels throughout Galilee.

The chapter begins with a story of a man with leprosy who comes to Jesus and asks to be healed. Jesus touches him and immediately the man is healed of his leprosy.

Next, Jesus heals a centurion's servant who is paralyzed and suffering greatly. The centurion expresses great faith in Jesus, saying that he believes that Jesus can heal his servant from a distance, and Jesus commends his faith.

Jesus then goes to Peter's house and heals his mother-in-law who is sick with a fever. Later that evening, many people bring sick and demon-possessed individuals to Jesus, and he heals them all.

As Jesus and his disciples are traveling across the Sea of Galilee, a violent storm arises and threatens to sink their boat. Jesus rebukes the wind and the waves, and the storm immediately calms.

Upon reaching the other side of the sea, Jesus encounters two demon-possessed men who live in a nearby graveyard. The demons recognize Jesus as the Son of God and beg him not to torment them, so he allows them to enter a herd of pigs instead. The pigs then run down a steep bank into the sea and drown.

Finally, Jesus returns to his hometown of Capernaum and heals a paralyzed man who is lowered through the roof of a house where Jesus is teaching. The people are amazed and glorify God as a result.

Overall, chapter 8 of the book of Matthew describes several miraculous healings and other acts of Jesus that demonstrate his power and authority. These stories also illustrate the importance of faith and trust in Jesus, and the power of his word to overcome even the most challenging circumstances.

Here are some important verses from Matthew chapter 8 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 2 - "And behold, a leper came to him and knelt before him, saying, 'Lord, if you will, you can make me clean.'" This verse describes a leper who comes to Jesus seeking to be healed.
2. Verse 8 - "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.'" This verse describes a centurion who comes to Jesus seeking healing for his servant, and demonstrates great faith in Jesus' ability to heal from a distance.
3. Verse 16 - "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." This verse describes Jesus' power to heal and cast out demons.
4. Verse 22 - "But Jesus said to him, 'Follow me, and leave the dead to bury their own dead.'" This verse is part of a conversation between Jesus and a disciple who wishes to bury his father before following Jesus. Jesus emphasizes the importance of following Him above all else.
5. Verse 27 - "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." This verse describes Jesus encountering two demon-possessed men and casting out the demons.

Matthew Chapter 8 presents a series of miracles performed by Jesus, which contain theological thoughts and influences. Here are some of the key theological thoughts and influences in Matthew Chapter 8:

Authority of Jesus: One prominent theological thought in this chapter is the authority of Jesus. Throughout the chapter, Jesus performs various miracles, such as healing the leper (Matthew 8:1-4), the centurion's servant (Matthew 8:5-13), and calming the storm (Matthew 8:23-27). These miracles demonstrate Jesus' divine authority over sickness, nature, and the spiritual realm. This theme of Jesus' authority is a recurring motif in the Gospel of Matthew and has a profound theological influence on understanding Jesus as the Son of God.

Faith as a Key Element: In several instances, faith plays a significant role in the healing miracles. The centurion's faith, in particular, stands out as an example of great faith (Matthew 8:10), which Jesus commends. This highlights the theological importance of faith in Jesus as a key element in receiving God's blessings and healing.

Inclusivity of the Kingdom: The healing of the centurion's servant is a notable example of the inclusivity of the kingdom of God. Jesus commends the centurion, who is a Gentile, for his faith and mentions that many will come from the east and west to share in the kingdom, while the sons of the kingdom will be cast out (Matthew 8:11-12). This theological thought underscores the idea that the kingdom of God is open to people of all nations and backgrounds.

Discipleship Challenges: In Matthew 8:18-22, Jesus encounters individuals who express a desire to follow him but are faced with various challenges and distractions. This

passage highlights the cost and demands of discipleship, emphasizing the theological idea that following Jesus requires commitment and sacrifice.

Authority Over Evil Spirits: The exorcism of demons in Matthew 8:28-34 demonstrates Jesus' authority over evil spirits. This reinforces the theological concept that Jesus came to confront and overcome the powers of darkness and to deliver people from spiritual bondage.

Healing Ministry: The healing miracles in this chapter are representative of Jesus' broader healing ministry. His compassion for those who are suffering and his power to heal have had a profound theological influence on Christian beliefs about Jesus as the Great Physician and Healer.

In summary, Matthew Chapter 8 emphasizes the authority of Jesus, the importance of faith, the inclusivity of the kingdom of God, the challenges of discipleship, Jesus' authority over evil spirits, and his healing ministry. These theological thoughts and influences contribute to the overall understanding of Jesus' divine identity and mission in the Gospel of Matthew.

Matthew 9

New International Version

Jesus Forgives and Heals a Paralyzed Man

9 Jesus stepped into a boat, crossed over and came to his own town. 2 Some men brought to him a paralyzed man, lying on a mat. When Jesus saw their faith, he said to the man, "Take heart, son; your sins are forgiven."

3 At this, some of the teachers of the law said to themselves, "This fellow is blaspheming!"

4 Knowing their thoughts, Jesus said, "Why do you entertain evil thoughts in your hearts? 5 Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? 6 But I want you to know that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "Get up, take your mat and go home." 7 Then the man got up and went home. 8 When the crowd saw this, they were filled with awe; and they praised God, who had given such authority to man.

The Calling of Matthew

9 As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him.

10 While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples. 11 When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners?"

12 On hearing this, Jesus said, “It is not the healthy who need a doctor, but the sick. 13 But go and learn what this means: ‘I desire mercy, not sacrifice.’[a] For I have not come to call the righteous, but sinners.”

Jesus Questioned About Fasting

14 Then John’s disciples came and asked him, “How is it that we and the Pharisees fast often, but your disciples do not fast?”

15 Jesus answered, “How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast.

16 “No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. 17 Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.”

Jesus Raises a Dead Girl and Heals a Sick Woman

18 While he was saying this, a synagogue leader came and knelt before him and said, “My daughter has just died. But come and put your hand on her, and she will live.” 19 Jesus got up and went with him, and so did his disciples.

20 Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. 21 She said to herself, “If I only touch his cloak, I will be healed.”

22 Jesus turned and saw her. “Take heart, daughter,” he said, “your faith has healed you.” And the woman was healed at that moment.

23 When Jesus entered the synagogue leader’s house and saw the noisy crowd and people playing pipes, 24 he said, “Go away. The girl is not dead but asleep.” But they laughed at him. 25 After the crowd had been put outside, he went in and took the girl by the hand, and she got up. 26 News of this spread through all that region.

Jesus Heals the Blind and the Mute

27 As Jesus went on from there, two blind men followed him, calling out, “Have mercy on us, Son of David!”

28 When he had gone indoors, the blind men came to him, and he asked them, “Do you believe that I am able to do this?”

“Yes, Lord,” they replied.

29 Then he touched their eyes and said, “According to your faith let it be done to you”; 30 and their sight was restored. Jesus warned them sternly, “See that no one knows about this.” 31 But they went out and spread the news about him all over that region.

32 While they were going out, a man who was demon-possessed and could not talk was brought to Jesus. 33 And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said, "Nothing like this has ever been seen in Israel."

34 But the Pharisees said, "It is by the prince of demons that he drives out demons."

The Workers Are Few

35 Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. 36 When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest is plentiful but the workers are few. 38 Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

Footnotes

Matthew 9:13 Hosea 6:6

Chapter 9 of the book of Matthew describes several miraculous healings and other acts of Jesus as he continues to travel and minister throughout Galilee.

The chapter begins with a story of a paralyzed man who is brought to Jesus by his friends. Jesus tells the man that his sins are forgiven, but the scribes accuse him of blasphemy for claiming to have the authority to forgive sins. Jesus then heals the man, proving his authority to forgive sins.

Next, Jesus calls Matthew, a tax collector, to follow him. Matthew accepts the invitation and hosts a banquet in his home for Jesus and other tax collectors and sinners. The Pharisees criticize Jesus for associating with these people, but Jesus responds that he came to call sinners to repentance, not the righteous.

Jesus then heals a woman who has been suffering from a hemorrhage for twelve years, and raises a young girl from the dead.

As Jesus continues to travel and teach, he has compassion on the crowds who are like sheep without a shepherd. He instructs his disciples to pray for more workers to help with the harvest, and sends them out to proclaim the good news of the kingdom and to heal the sick.

The chapter concludes with several additional healings, including a demon-possessed man who is mute, a blind man who is healed by his faith, and a man who is unable to speak because he is possessed by a demon.

Overall, chapter 9 of the book of Matthew describes several miraculous healings and other acts of Jesus that demonstrate his power and authority, and his mission to call sinners to repentance and to proclaim the good news of the kingdom. These stories also emphasize the importance of faith in Jesus and the power of his word to heal and transform lives.

Here are some important verses from Matthew chapter 9 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 2 - "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." This verse describes Jesus' healing of a paralytic man and his forgiveness of the man's sins.

2. Verse 6 - "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.'" This verse emphasizes Jesus' authority to forgive sins and his power to heal.
3. Verse 9 - "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." This verse describes Jesus' calling of Matthew to be one of his disciples.
4. Verse 12 - "But when he heard it, he said, 'Those who are well have no need of a physician, but those who are sick.'" This verse is part of a conversation between Jesus and the Pharisees, who criticized him for eating with tax collectors and sinners. Jesus emphasizes his mission to help those who are spiritually sick.

Verse 22 - "But Jesus turned, and seeing her he said, 'Take heart, daughter; your faith has made you well.' And instantly the woman was made well." This verse describes Jesus' healing of a woman who had been suffering from a hemorrhage for twelve years

Matthew Chapter 9 continues to narrate the ministry of Jesus with a focus on healing, forgiveness, and the call of disciples. Here are the theological thoughts and influences in Matthew Chapter 9:

Authority to Forgive Sins: In Matthew 9:1-8, Jesus heals a paralytic and forgives his sins. This incident highlights the theological thought of Jesus' authority to forgive sins. It demonstrates that Jesus has divine authority, and this authority is a central aspect of his ministry. This teaching influences Christian theology about Jesus as the forgiver of sins and the one who reconciles humanity with God.

Healing Miracles: Matthew Chapter 9 records multiple healing miracles performed by Jesus, including the healing of the paralytic, the woman with a bleeding issue (Matthew 9:20-22), and the raising of Jairus' daughter (Matthew 9:18, 23-26). These miracles emphasize Jesus' compassion for those who are suffering and his ability to bring physical and spiritual healing. They have had a significant influence on Christian beliefs in Jesus as a healer and source of hope.

The Call of Matthew: In Matthew 9:9-13, Jesus calls Matthew, a tax collector, to be one of his disciples. This event underscores the theological idea that Jesus came to call sinners to repentance and to extend God's grace to those who are considered outsiders or marginalized. The call of Matthew has influenced Christian teachings on the inclusivity of God's invitation to follow Jesus.

Fasting and New Wine: In Matthew 9:14-17, Jesus responds to questions about fasting by using the analogies of new wine and old wineskins. This teaching emphasizes the theological thought that the new era ushered in by Jesus requires new forms of thinking and practices. It has theological implications for understanding the relationship between the Old Testament law and the new covenant in Christ.

Harvest and Laborers: In Matthew 9:35-38, Jesus speaks about the plentiful harvest but the shortage of laborers. This passage highlights the theological idea that there is a need for workers in God's kingdom to proclaim the gospel and gather people into the kingdom. It influences Christian missions and evangelism, underscoring the urgency of sharing the good news.

Faith and Healing: In the healing accounts of Chapter 9, faith is a recurring theme. The faith of those seeking healing or interceding for others plays a crucial role in the outcomes. This emphasizes the theological significance of faith as a means of receiving God's blessings and healing.

In summary, Matthew Chapter 9 presents theological thoughts and influences related to Jesus' authority to forgive sins, his healing ministry, the call of disciples, the inclusivity of God's grace, the significance of faith, and the urgency of spreading the gospel message. These themes continue to shape Christian beliefs and practices regarding Jesus' ministry and mission.

Matthew 10

New International Version

Jesus Sends Out the Twelve

10 Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

2 These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; 4 Simon the Zealot and Judas Iscariot, who betrayed him.

5 These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans. 6 Go rather to the lost sheep of Israel. 7 As you go, proclaim this message: 'The kingdom of heaven has come near.' 8 Heal the sick, raise the dead, cleanse those who have leprosy,^[a] drive out demons. Freely you have received; freely give.

9 "Do not get any gold or silver or copper to take with you in your belts— 10 no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep. 11 Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. 12 As you enter the home, give it your greeting. 13 If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. 14 If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet. 15 Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

16 "I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. 17 Be on your guard; you will be handed over to the local councils and be flogged in the synagogues. 18 On my account you will be brought before

governors and kings as witnesses to them and to the Gentiles. 19 But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, 20 for it will not be you speaking, but the Spirit of your Father speaking through you.

21 “Brother will betray brother to death, and a father his child; children will rebel against their parents and have them put to death. 22 You will be hated by everyone because of me, but the one who stands firm to the end will be saved. 23 When you are persecuted in one place, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes.

24 “The student is not above the teacher, nor a servant above his master. 25 It is enough for students to be like their teachers, and servants like their masters. If the head of the house has been called Beelzebul, how much more the members of his household!

26 “So do not be afraid of them, for there is nothing concealed that will not be disclosed, or hidden that will not be made known. 27 What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs. 28 Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell. 29 Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care.[b] 30 And even the very hairs of your head are all numbered. 31 So don’t be afraid; you are worth more than many sparrows.

32 “Whoever acknowledges me before others, I will also acknowledge before my Father in heaven. 33 But whoever disowns me before others, I will disown before my Father in heaven.

34 “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. 35 For I have come to turn

“a man against his father,
a daughter against her mother,
a daughter-in-law against her mother-in-law—
36 a man’s enemies will be the members of his own household.’[c]

37 “Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me. 38 Whoever does not take up their cross and follow me is not worthy of me. 39 Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

40 “Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me. 41 Whoever welcomes a prophet as a prophet will receive a prophet’s reward, and whoever welcomes a righteous person as a righteous person will receive a righteous person’s reward. 42 And if anyone gives even a cup of cold water to

one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.”

Footnotes

Matthew 10:8 The Greek word traditionally translated leprosy was used for various diseases affecting the skin.

Matthew 10:29 Or will; or knowledge

Matthew 10:36 Micah 7:6

Matthew 10 is a chapter in the New Testament of the Christian Bible. It contains Jesus' instructions to his disciples before sending them out to spread his teachings. Here is a breakdown of the chapter:

Verses 1-4: Jesus chooses his twelve apostles and gives them the authority to cast out demons and heal the sick.

Verses 5-15: Jesus instructs his disciples to go only to the Jewish people and to proclaim that the kingdom of heaven is at hand. They are not to take any money or supplies with them, but to rely on the hospitality of those they meet. If a town does not welcome them, they are to shake the dust off their feet as a testimony against them.

Verses 16-25: Jesus warns his disciples that they will face persecution and opposition for their message, and that they must be as wise as serpents and as innocent as doves. He encourages them to stand firm and to trust in God's protection.

Verses 26-33: Jesus tells his disciples not to fear those who can harm the body, but to fear God, who has power over both body and soul. He assures them that God cares for them and will provide for them.

Verses 34-39: Jesus explains that his message will cause division and conflict, even within families. He tells his disciples that they must be willing to give up everything, including their own lives, to follow him.

Verses 40-42: Jesus promises that whoever receives his disciples will be rewarded, and that even small acts of kindness will be noticed by God.

Overall, Matthew 10 is a chapter that emphasizes the importance of spreading the message of Jesus and the kingdom of heaven, even in the face of opposition and persecution. It also highlights the trust and dependence that Jesus' followers must have in God's provision and protection.

Here are some important verses from Matthew chapter 10 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 1 - "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." This verse describes Jesus giving his twelve disciples the power to heal and cast out demons.
2. Verse 5 - "These twelve Jesus sent out, instructing them, 'Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.'" This verse describes Jesus sending out his disciples to spread his teachings to the Jewish people.
3. Verse 16 - "Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves." This verse emphasizes the danger that

- the disciples will face as they spread Jesus' teachings, and encourages them to be both shrewd and innocent.
4. Verse 32 - "So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven." This verse emphasizes the importance of publicly confessing faith in Jesus.
 5. Verse 40 - "Whoever receives you receives me, and whoever receives me receives him who sent me." This verse emphasizes the connection between Jesus and his disciples, and the importance of accepting those who come in Jesus' name.

Matthew Chapter 10 is a significant chapter in the New Testament where Jesus commissions His twelve disciples and provides them with instructions for their mission. It contains several theological thoughts and influences:

The Commissioning of the Twelve: The primary theological thought in this chapter is the commissioning of the twelve disciples by Jesus. He empowers them to go out, preach the gospel, and perform miracles, extending His ministry throughout Israel. This event highlights the theological principle that Jesus authorizes and sends His followers to continue His work in the world.

The Kingdom of Heaven: Throughout Matthew's Gospel, the phrase "the kingdom of heaven" or "the kingdom of God" is a recurring theme. In Matthew 10:7, Jesus instructs the disciples to proclaim, "The kingdom of heaven has come near." This emphasizes the theological concept that through Jesus, God's kingdom is breaking into human history, and the disciples are agents of its proclamation and demonstration.

Persecution and Opposition: In Matthew 10:16-25, Jesus warns the disciples about the persecution and opposition they will face as they carry out their mission. This theological thought underscores the idea that the proclamation of the gospel can lead to conflict and suffering, but Jesus encourages them to remain steadfast.

Fear Not: Repeatedly in Matthew 10, Jesus tells His disciples not to fear. He encourages them to trust in God's providence and care for them. This theological thought emphasizes the importance of faith and reliance on God, even in challenging and potentially dangerous circumstances.

Confession of Christ: In Matthew 10:32-33, Jesus teaches the importance of confessing Him before others. He says, "Whoever acknowledges me before others, I will also acknowledge before my Father in heaven." This underscores the theological idea that acknowledging Jesus as Lord and Savior is essential for salvation.

Sacrificial Love: In Matthew 10:39, Jesus says, "Whoever finds their life will lose it, and whoever loses their life for my sake will find it." This teaching emphasizes the theological concept of sacrificial love and the paradox that in giving up one's life for Christ, true life is found.

Theological Influence:

Christian Missionary Activity: Matthew Chapter 10 has had a profound influence on Christian missionary activity. It serves as a model for the commissioning and sending of missionaries to spread the gospel around the world.

Theology of Discipleship: The teachings in this chapter have influenced Christian theology on discipleship, emphasizing the cost of following Jesus and the need for unwavering commitment, even in the face of opposition.

Persecution and Martyrdom: The warnings about persecution and opposition in Matthew 10 have shaped Christian understandings of the challenges faced by believers throughout history, including the willingness of some to endure martyrdom for the sake of Christ.

The Kingdom of God: The proclamation of the nearness of the kingdom of heaven in Matthew 10 reinforces the broader theme of the kingdom of God in the Gospel of Matthew, highlighting its present reality and future consummation.

In summary, Matthew Chapter 10 focuses on the commissioning of the twelve disciples, the proclamation of the kingdom of heaven, the challenges of discipleship, and the call to sacrificial love and faithfulness in following Jesus. These theological thoughts and influences continue to guide Christian mission and discipleship today.

Matthew 11

New International Version

Jesus and John the Baptist

11 After Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in the towns of Galilee.[a]

2 When John, who was in prison, heard about the deeds of the Messiah, he sent his disciples 3 to ask him, “Are you the one who is to come, or should we expect someone else?”

4 Jesus replied, “Go back and report to John what you hear and see: 5 The blind receive sight, the lame walk, those who have leprosy[b] are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. 6 Blessed is anyone who does not stumble on account of me.”

7 As John’s disciples were leaving, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed swayed by the wind? 8 If not, what did you go out to see? A man dressed in fine clothes? No, those who wear fine clothes are in kings’ palaces. 9 Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 10 This is the one about whom it is written:

“‘I will send my messenger ahead of you,
who will prepare your way before you.’[c]

11 Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence,^[d] and violent people have been raiding it. 13 For all the Prophets and the Law prophesied until John. 14 And if you are willing to accept it, he is the Elijah who was to come. 15 Whoever has ears, let them hear.

16 “To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others:

17 “‘We played the pipe for you,
and you did not dance;
we sang a dirge,
and you did not mourn.’

18 For John came neither eating nor drinking, and they say, ‘He has a demon.’ 19 The Son of Man came eating and drinking, and they say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’ But wisdom is proved right by her deeds.”

Woe on Unrepentant Towns

20 Then Jesus began to denounce the towns in which most of his miracles had been performed, because they did not repent. 21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. 23 And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades.^[e] For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. 24 But I tell you that it will be more bearable for Sodom on the day of judgment than for you.”

The Father Revealed in the Son

25 At that time Jesus said, “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. 26 Yes, Father, for this is what you were pleased to do.

27 “All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

28 “Come to me, all you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light.”

Footnotes

Matthew 11:1 Greek in their towns

Matthew 11:5 The Greek word traditionally translated leprosy was used for various diseases affecting the skin.

Matthew 11:10 Mal. 3:1

Matthew 11:12 Or been forcefully advancing

Matthew 11:23 That is, the realm of the dead

Matthew 11 is a chapter in the New Testament of the Christian Bible. It contains a series of events and teachings in the life of Jesus. Here is a breakdown of the chapter:

Verses 1-6: John the Baptist, who is in prison, sends messengers to ask Jesus if he is the Messiah. Jesus responds by telling them to look at the miracles he has performed, which are evidence of his identity.

Verses 7-15: Jesus speaks to the crowd about John the Baptist, praising him as a prophet and a messenger of God. He explains that John is the fulfillment of the prophecy in Malachi 3:1, who would prepare the way for the Lord.

Verses 16-19: Jesus criticizes the people of his generation for their lack of faith and their rejection of both him and John the Baptist. He compares them to children who cannot be pleased.

Verses 20-24: Jesus rebukes the cities where he has performed most of his miracles (Chorazin, Bethsaida, and Capernaum) for their unbelief. He warns them that they will face a harsher judgment than the wicked cities of Sodom and Gomorrah.

Verses 25-30: Jesus praises God for revealing the truth of his message to the "little children" (i.e., the humble and the teachable) rather than to the wise and learned. He invites all who are burdened and weary to come to him for rest and to learn from him, for his yoke is easy and his burden is light.

Overall, Matthew 11 is a chapter that emphasizes the importance of faith and belief in Jesus as the Messiah. It highlights the contrast between those who accept his message and those who reject it, and the consequences that follow. The chapter also includes Jesus' invitation to all who are burdened and in need of rest to come to him, as he is the source of true rest and peace.

Here are some important verses from Matthew chapter 11 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 3 - "Are you the one who is to come, or shall we look for another?" This verse is part of a message sent by John the Baptist to Jesus, asking if he is truly the Messiah.
2. Verse 6 - "And blessed is the one who is not offended by me." This verse is part of Jesus' response to John the Baptist's question, encouraging him to remain faithful and not be offended by Jesus' teachings.
3. Verse 11 - "Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he." This verse is Jesus' affirmation of John the Baptist's importance, while also emphasizing the greatness of those who will enter the kingdom of heaven.
4. Verse 28 - "Come to me, all who labor and are heavy laden, and I will give you rest." This verse is part of Jesus' invitation to those who are weary and burdened to come to him for rest and comfort.

5. Verse 29 - "Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls." This verse emphasizes Jesus' character as a gentle and humble teacher, inviting his followers to learn from him.

Matthew Chapter 11 contains theological thoughts and influences related to the ministry of Jesus and the response of people to His message. Here are some key theological thoughts and influences in Matthew Chapter 11:

John the Baptist's Doubt and Jesus' Response: In the opening verses of Matthew 11, John the Baptist, who is in prison, sends his disciples to ask Jesus if He is the Messiah or if they should expect someone else. Jesus responds by pointing to His works and ministry as evidence of His messiahship. This episode highlights the theological theme of confirmation through signs and actions and Jesus' role as the fulfillment of messianic prophecies.

Theological Influence on Messianic Identity: Jesus' response to John's question about His identity has had a significant influence on Christian theology regarding the messianic identity of Jesus. It highlights the idea that Jesus' actions and ministry provide evidence of His identity as the Messiah.

The Kingdom of Heaven Suffers Violence: In Matthew 11:12, Jesus states, "From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence, and violent people have been raiding it." This verse has been the subject of various interpretations, but it underscores the theological concept that the kingdom of heaven faces opposition and conflict in this world.

Woes and Repentance: In Matthew 11:20-24, Jesus pronounces "woes" upon certain cities where He performed many miracles because they did not repent. This emphasizes the theological thought that repentance is a crucial response to Jesus' ministry and message.

Rest for the Weary: In Matthew 11:28-30, Jesus invites those who are weary and burdened to come to Him for rest. This passage has had a profound theological influence on the concept of finding spiritual rest and peace in Christ.

Theological Influence on Christian Discipleship: The invitation to find rest in Jesus (Matthew 11:28-30) has influenced Christian theology on discipleship, emphasizing the idea that following Jesus brings peace and relief from the burdens of life.

Reception of Prophets and Righteous: In Matthew 11:18-19, Jesus compares the response of the people to John the Baptist and Himself. He speaks of the inconsistency in how people receive prophets and righteous individuals. This reflects the theological idea that God's messengers often face rejection and misunderstanding.

In summary, Matthew Chapter 11 presents theological thoughts and influences related to the messianic identity of Jesus, the opposition faced by the kingdom of heaven, the

importance of repentance, the invitation to find rest in Christ, and the challenges faced by God's messengers. These themes continue to shape Christian theology and understanding of Jesus' ministry and message.

Matthew 12

New International Version

Jesus Is Lord of the Sabbath

12 At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. 2 When the Pharisees saw this, they said to him, “Look! Your disciples are doing what is unlawful on the Sabbath.”

3 He answered, “Haven’t you read what David did when he and his companions were hungry? 4 He entered the house of God, and he and his companions ate the consecrated bread—which was not lawful for them to do, but only for the priests. 5 Or haven’t you read in the Law that the priests on Sabbath duty in the temple desecrate the Sabbath and yet are innocent? 6 I tell you that something greater than the temple is here. 7 If you had known what these words mean, ‘I desire mercy, not sacrifice,’[a] you would not have condemned the innocent. 8 For the Son of Man is Lord of the Sabbath.”

9 Going on from that place, he went into their synagogue, 10 and a man with a shriveled hand was there. Looking for a reason to bring charges against Jesus, they asked him, “Is it lawful to heal on the Sabbath?”

11 He said to them, “If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? 12 How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath.”

13 Then he said to the man, “Stretch out your hand.” So he stretched it out and it was completely restored, just as sound as the other. 14 But the Pharisees went out and plotted how they might kill Jesus.

God’s Chosen Servant

15 Aware of this, Jesus withdrew from that place. A large crowd followed him, and he healed all who were ill. 16 He warned them not to tell others about him. 17 This was to fulfill what was spoken through the prophet Isaiah:

18 “Here is my servant whom I have chosen,
the one I love, in whom I delight;

I will put my Spirit on him,
and he will proclaim justice to the nations.

19 He will not quarrel or cry out;
no one will hear his voice in the streets.

20 A bruised reed he will not break,
and a smoldering wick he will not snuff out,
till he has brought justice through to victory.

21 In his name the nations will put their hope.”[b]

Jesus and Beelzebul

22 Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see. 23 All the people were astonished and said, "Could this be the Son of David?"

24 But when the Pharisees heard this, they said, "It is only by Beelzebul, the prince of demons, that this fellow drives out demons."

25 Jesus knew their thoughts and said to them, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. 26 If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? 27 And if I drive out demons by Beelzebul, by whom do your people drive them out? So then, they will be your judges. 28 But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.

29 "Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can plunder his house.

30 "Whoever is not with me is against me, and whoever does not gather with me scatters. 31 And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven. 32 Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

33 "Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit. 34 You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of. 35 A good man brings good things out of the good stored up in him, and an evil man brings evil things out of the evil stored up in him. 36 But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken. 37 For by your words you will be acquitted, and by your words you will be condemned."

The Sign of Jonah

38 Then some of the Pharisees and teachers of the law said to him, "Teacher, we want to see a sign from you."

39 He answered, "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. 40 For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. 41 The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here. 42 The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon's wisdom, and now something greater than Solomon is here.

43 “When an impure spirit comes out of a person, it goes through arid places seeking rest and does not find it. 44 Then it says, ‘I will return to the house I left.’ When it arrives, it finds the house unoccupied, swept clean and put in order. 45 Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first. That is how it will be with this wicked generation.”

Jesus’ Mother and Brothers

46 While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. 47 Someone told him, “Your mother and brothers are standing outside, wanting to speak to you.”

48 He replied to him, “Who is my mother, and who are my brothers?” 49 Pointing to his disciples, he said, “Here are my mother and my brothers. 50 For whoever does the will of my Father in heaven is my brother and sister and mother.”

Footnotes

Matthew 12:7 Hosea 6:6

Matthew 12:21 Isaiah 42:1-4

Matthew 12 is a chapter in the New Testament of the Christian Bible. It contains a series of events and teachings in the life of Jesus. Here is a breakdown of the chapter:

Verses 1-8: Jesus and his disciples are accused by the Pharisees of breaking the Sabbath by plucking and eating grain. Jesus responds by pointing out that David and his companions also broke the law by eating the consecrated bread in the tabernacle, and that the priests in the temple also work on the Sabbath. He claims that he is Lord of the Sabbath and has the authority to interpret its laws.

Verses 9-14: Jesus heals a man with a withered hand on the Sabbath. The Pharisees accuse him of doing work on the Sabbath, but Jesus argues that it is lawful to do good on the Sabbath. This angers the Pharisees, who plot to kill Jesus.

Verses 15-21: Jesus withdraws from the crowds and heals many people, but he warns them not to make him known, as he fulfills the prophecy in Isaiah 42:1-4, who will not seek his own fame but will bring justice to the nations.

Verses 22-37: Jesus heals a demon-possessed man who is both blind and mute. The Pharisees accuse him of casting out demons by the power of Beelzebul, the prince of demons. Jesus responds by pointing out that a house divided against itself cannot stand, and that he casts out demons by the Spirit of God. He warns the Pharisees that they are in danger of blasphemy against the Holy Spirit, which is an unforgivable sin. He also emphasizes that a tree is known by its fruit, and that a good person brings forth good things from the good treasure of their heart.

Verses 38-45: The Pharisees ask Jesus for a sign to prove his authority. Jesus responds by telling them that the only sign they will receive is the sign of Jonah, who was in the belly of the fish for three days and three nights. He also warns them about the danger of religious hypocrisy, and the need for true repentance and transformation.

Overall, Matthew 12 is a chapter that highlights the conflict between Jesus and the religious leaders of his day, who accuse him of breaking the Sabbath and of being

empowered by demonic forces. It emphasizes Jesus' claims to authority, his power to heal and cast out demons, and the need for repentance and transformation. The chapter also contains several references to Old Testament prophecies, which Jesus fulfills through his words and actions.

Here are some important verses from Matthew chapter 12 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 8 - "For the Son of Man is lord of the Sabbath." This verse is part of Jesus' response to the Pharisees, who accuse his disciples of breaking the Sabbath by picking grain. Jesus asserts his authority over the Sabbath as the Son of Man.
2. Verse 21 - "And in his name the Gentiles will hope." This verse quotes from the prophet Isaiah, emphasizing that Jesus is not just the Messiah for the Jewish people, but for the Gentiles as well.
3. Verse 30 - "Whoever is not with me is against me, and whoever does not gather with me scatters." This verse emphasizes the importance of being on Jesus' side and working with him, rather than against him.
4. Verse 34 - "You brood of vipers! How can you speak good, when you are evil?" This verse is part of Jesus' rebuke of the Pharisees, whom he accuses of being hypocrites.
5. Verse 50 - "For whoever does the will of my Father in heaven is my brother and sister and mother." This verse emphasizes the importance of obedience to God and the spiritual family of those who follow him.

Matthew Chapter 12 presents various episodes and teachings in the ministry of Jesus, and it contains several important theological thoughts and influences:

Lord of the Sabbath: One of the central theological thoughts in this chapter is Jesus' assertion of His authority as the "Lord of the Sabbath." In Matthew 12:1-14, Jesus and His disciples are criticized for plucking grain and healing on the Sabbath. Jesus defends their actions, highlighting the theological principle that He has authority over the Sabbath and that mercy and compassion are central to God's intentions for the Sabbath.

Theological Influence: This declaration of Jesus as the "Lord of the Sabbath" has influenced Christian theology regarding the relationship between the Old Testament law and the person and mission of Jesus. It underscores that Jesus came to fulfill and bring a deeper understanding to the law.

The Blasphemy Against the Holy Spirit: In Matthew 12:22-32, Jesus warns about the unforgivable sin of blasphemy against the Holy Spirit. This theological thought has sparked significant discussion and debate among theologians and scholars throughout history. It emphasizes the gravity of rejecting the work of the Holy Spirit in recognizing Jesus as the Messiah.

Theological Influence: The teaching on the blasphemy against the Holy Spirit has had a profound influence on Christian theology, leading to discussions about the nature of sin, forgiveness, and the role of the Holy Spirit in the life of believers.

The Sign of Jonah: In Matthew 12:38-42, the religious leaders request a sign from Jesus. He responds by referring to the sign of Jonah, emphasizing the theological thought that His own resurrection will be the ultimate sign of His identity and mission.

Theological Influence: This reference to the sign of Jonah has influenced Christian theology regarding the resurrection of Jesus as the pivotal event in confirming His identity as the Messiah and Son of God.

True Family of Jesus: In Matthew 12:46-50, Jesus redefines His family, stating that those who do the will of His Father in heaven are His true family. This highlights the theological idea that spiritual kinship and obedience to God's will take precedence over biological relationships.

Theological Influence: This teaching has influenced Christian theology on the nature of the Christian community as a spiritual family, bound together by faith and obedience to God's will.

Parables: In Matthew 12:43-45, Jesus uses the parable of the unclean spirit to illustrate the danger of religious hypocrisy and superficial repentance. This parable reinforces the theological theme of genuine repentance and transformation.

Theological Influence: The use of parables to convey spiritual truths has been a significant influence on Christian teaching and preaching, emphasizing the importance of using stories and analogies to communicate deeper spiritual concepts.

In summary, Matthew Chapter 12 presents theological thoughts and influences related to Jesus' authority over the Sabbath, the seriousness of blasphemy against the Holy Spirit, the sign of Jonah, the true family of Jesus, and the use of parables to convey spiritual truths. These themes continue to shape Christian theology and understanding of Jesus' ministry and mission.

Matthew 13

New International Version

The Parable of the Sower

13 That same day Jesus went out of the house and sat by the lake. 2 Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. 3 Then he told them many things in parables, saying: “A farmer went out to sow his seed. 4 As he was scattering the seed, some fell along the path, and the birds came and ate it up. 5 Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. 6 But when the sun came up, the plants were scorched, and they withered because they had no root. 7 Other seed fell among thorns, which grew up and choked the plants. 8 Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. 9 Whoever has ears, let them hear.”

10 The disciples came to him and asked, “Why do you speak to the people in parables?”

11 He replied, “Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. 12 Whoever has will be given more, and they will have an

abundance. Whoever does not have, even what they have will be taken from them. 13 This is why I speak to them in parables:

“Though seeing, they do not see;
though hearing, they do not hear or understand.

14 In them is fulfilled the prophecy of Isaiah:

“You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.

15 For this people’s heart has become calloused;
they hardly hear with their ears,
and they have closed their eyes.

Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts
and turn, and I would heal them.’[a]

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

18 “Listen then to what the parable of the sower means: 19 When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. 20 The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. 21 But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. 22 The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. 23 But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.”

The Parable of the Weeds

24 Jesus told them another parable: “The kingdom of heaven is like a man who sowed good seed in his field. 25 But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. 26 When the wheat sprouted and formed heads, then the weeds also appeared.

27 “The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’

28 “‘An enemy did this,’ he replied.

“The servants asked him, ‘Do you want us to go and pull them up?’

29 “‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the wheat with them. 30 Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.’”

The Parables of the Mustard Seed and the Yeast

31 He told them another parable: “The kingdom of heaven is like a mustard seed, which a man took and planted in his field. 32 Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches.”

33 He told them still another parable: “The kingdom of heaven is like yeast that a woman took and mixed into about sixty pounds[b] of flour until it worked all through the dough.”

34 Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. 35 So was fulfilled what was spoken through the prophet:

“I will open my mouth in parables,
I will utter things hidden since the creation of the world.”[c]

The Parable of the Weeds Explained

36 Then he left the crowd and went into the house. His disciples came to him and said, “Explain to us the parable of the weeds in the field.”

37 He answered, “The one who sowed the good seed is the Son of Man. 38 The field is the world, and the good seed stands for the people of the kingdom. The weeds are the people of the evil one, 39 and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

40 “As the weeds are pulled up and burned in the fire, so it will be at the end of the age. 41 The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. 42 They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears, let them hear.

The Parables of the Hidden Treasure and the Pearl

44 “The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.

45 “Again, the kingdom of heaven is like a merchant looking for fine pearls. 46 When he found one of great value, he went away and sold everything he had and bought it.

The Parable of the Net

47 “Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. 48 When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away. 49

This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous 50 and throw them into the blazing furnace, where there will be weeping and gnashing of teeth.

51 “Have you understood all these things?” Jesus asked.

“Yes,” they replied.

52 He said to them, “Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.”

A Prophet Without Honor

53 When Jesus had finished these parables, he moved on from there. 54 Coming to his hometown, he began teaching the people in their synagogue, and they were amazed. “Where did this man get this wisdom and these miraculous powers?” they asked. 55 “Isn’t this the carpenter’s son? Isn’t his mother’s name Mary, and aren’t his brothers James, Joseph, Simon and Judas? 56 Aren’t all his sisters with us? Where then did this man get all these things?” 57 And they took offense at him.

But Jesus said to them, “A prophet is not without honor except in his own town and in his own home.”

58 And he did not do many miracles there because of their lack of faith.

Footnotes

Matthew 13:15 Isaiah 6:9,10 (see Septuagint)

Matthew 13:33 Or about 27 kilograms

Matthew 13:35 Psalm 78:2

Matthew 13 is a chapter in the New Testament of the Christian Bible. It contains a series of parables that Jesus told to the crowds who had gathered to hear him. Here is a breakdown of the chapter:

Verses 1-9: Jesus teaches a large crowd by the sea and uses a boat as his pulpit. He tells the Parable of the Sower, in which a farmer scatters seed on various types of soil, some of which produce a bountiful harvest and others of which do not.

Verses 10-17: Jesus explains to his disciples why he speaks in parables, stating that those who have ears to hear will understand his message, but those who do not will be further hardened in their unbelief.

Verses 18-23: Jesus explains the meaning of the Parable of the Sower, emphasizing that the seed represents the word of God and the different types of soil represent the different responses of people to that word.

Verses 24-30: Jesus tells the Parable of the Wheat and the Tares, in which a farmer sows wheat in his field, but an enemy sows tares (a weed) among the wheat. The farmer instructs his servants to let both grow together until the harvest, when the tares will be separated and burned.

Verses 31-32: Jesus tells the Parable of the Mustard Seed, in which a small seed grows into a large tree, representing the growth of the kingdom of God.

Verses 33-35: Jesus tells the Parable of the Leaven, in which a small amount of yeast leavens a large amount of dough, representing the power of the gospel to transform lives and societies.

Verses 36-43: Jesus explains the meaning of the Parable of the Wheat and the Tares, emphasizing that the wheat represents the children of the kingdom, and the tares represent the children of the evil one. At the end of the age, the wicked will be separated from the righteous and thrown into the furnace of fire.

Verses 44-46: Jesus tells the Parables of the Hidden Treasure and the Pearl of Great Price, in which people sell all they have to obtain a valuable treasure, representing the great value of the kingdom of God.

Verses 47-50: Jesus tells the Parable of the Net, in which a fishing net catches a variety of fish, some good and some bad. At the end of the age, the good fish will be kept and the bad fish will be thrown away.

Verses 51-52: Jesus asks his disciples if they understand his parables and tells them that they are like a householder who brings out both new and old treasures.

Overall, Matthew 13 is a chapter that emphasizes the importance of hearing and understanding the word of God, as well as the need for repentance and the reality of judgment. The chapter uses parables to teach these truths, emphasizing the growth and value of the kingdom of God, the coexistence of good and evil in the world, and the ultimate separation of the righteous and the wicked. The chapter also highlights the importance of discipleship and the treasures of both old and new teachings.

Here are some important verses from Matthew chapter 13 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 3 - "And he told them many things in parables, saying: 'A sower went out to sow.'" This verse introduces a series of parables that Jesus tells to the crowds gathered around him.
2. Verse 9 - "He who has ears, let him hear." This phrase appears several times in chapter 13 and emphasizes the importance of paying attention and understanding Jesus' teachings.
3. Verse 23 - "As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty." This verse explains the meaning of the parable of the sower and emphasizes the importance of understanding and applying Jesus' teachings.
4. Verse 31 - "He put another parable before them, saying, 'The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field.'" This verse introduces the parable of the mustard seed, which emphasizes the small beginnings of the kingdom of heaven and its eventual growth and impact.
5. Verse 44 - "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field." This verse introduces the parable of the hidden treasure, which emphasizes the value and worth of the kingdom of heaven and the sacrifice required to attain it.

Matthew Chapter 13 is known for containing a series of parables that Jesus used to teach spiritual lessons about the kingdom of heaven. These parables are rich with theological thoughts and have had a profound influence on Christian theology. Here are some of the key theological thoughts and influences in Matthew Chapter 13:

Parables of the Kingdom: The primary theological thought in this chapter is the nature of the kingdom of heaven. Jesus uses various parables, including the Parable of the Sower, the Parable of the Wheat and Tares, the Parable of the Mustard Seed, and the Parable of the Leaven, to illustrate different aspects of the kingdom of heaven. These parables emphasize that the kingdom of heaven is both present and future, growing from small beginnings into something significant.

Theological Influence: These parables have had a profound influence on Christian theology, shaping the understanding of the kingdom of God as a dynamic and transformative reality that grows and spreads in the world.

The Parable of the Sower: The Parable of the Sower (Matthew 13:1-23) is one of the most famous parables in this chapter. It highlights different responses to the message of the kingdom, ranging from unbelief and shallow faith to a fruitful and receptive heart. This parable emphasizes the importance of genuine faith and spiritual receptivity.

Theological Influence: The Parable of the Sower has significantly influenced Christian theology by addressing the condition of the human heart in receiving God's Word and the necessity of cultivating a receptive heart to bear fruit for the kingdom.

The Parable of the Wheat and Tares: In the Parable of the Wheat and Tares (Matthew 13:24-30, 36-43), Jesus explains the coexistence of good and evil in the world until the final judgment. This parable highlights the theological thought that God exercises patience and allows time for repentance before the ultimate separation of the righteous and the wicked.

Theological Influence: This parable has influenced Christian eschatology (the study of the end times) by addressing the reality of the coexistence of good and evil in the world and the final judgment.

The Hidden Treasure and the Pearl of Great Price: The Parables of the Hidden Treasure and the Pearl of Great Price (Matthew 13:44-46) emphasize the supreme value of the kingdom of heaven. These parables teach that the kingdom is worth sacrificing everything for.

Theological Influence: These parables have influenced Christian theology on the radical commitment required to seek and embrace the kingdom of heaven.

The Dragnet: The Parable of the Dragnet (Matthew 13:47-50) illustrates the final judgment, where the angels will separate the righteous from the wicked. This parable reinforces the theological thought of the ultimate accountability and judgment that awaits all people.

Theological Influence: This parable has influenced Christian eschatology by depicting the final reckoning of humanity.

In summary, Matthew Chapter 13 is rich in theological thoughts related to the nature of the kingdom of heaven, the condition of the human heart, the coexistence of good and evil, the supreme value of the kingdom, and the final judgment. The parables in this chapter have profoundly influenced Christian theology, teaching, and understanding of these important spiritual concepts.

Matthew 14

New International Version

John the Baptist Beheaded

14 At that time Herod the tetrarch heard the reports about Jesus, 2 and he said to his attendants, “This is John the Baptist; he has risen from the dead! That is why miraculous powers are at work in him.”

3 Now Herod had arrested John and bound him and put him in prison because of Herodias, his brother Philip’s wife, 4 for John had been saying to him: “It is not lawful for you to have her.” 5 Herod wanted to kill John, but he was afraid of the people, because they considered John a prophet.

6 On Herod’s birthday the daughter of Herodias danced for the guests and pleased Herod so much 7 that he promised with an oath to give her whatever she asked. 8 Prompted by her mother, she said, “Give me here on a platter the head of John the Baptist.” 9 The king was distressed, but because of his oaths and his dinner guests, he ordered that her request be granted 10 and had John beheaded in the prison. 11 His head was brought in on a platter and given to the girl, who carried it to her mother. 12 John’s disciples came and took his body and buried it. Then they went and told Jesus.

Jesus Feeds the Five Thousand

13 When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. 14 When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.

15 As evening approached, the disciples came to him and said, “This is a remote place, and it’s already getting late. Send the crowds away, so they can go to the villages and buy themselves some food.”

16 Jesus replied, “They do not need to go away. You give them something to eat.”

17 “We have here only five loaves of bread and two fish,” they answered.

18 “Bring them here to me,” he said. 19 And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. 20 They all ate and were satisfied, and the disciples picked up twelve

basketfuls of broken pieces that were left over. 21 The number of those who ate was about five thousand men, besides women and children.

Jesus Walks on the Water

22 Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. 23 After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, 24 and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

25 Shortly before dawn Jesus went out to them, walking on the lake. 26 When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear.

27 But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."

28 "Lord, if it's you," Peter replied, "tell me to come to you on the water."

29 "Come," he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. 30 But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"

31 Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"

32 And when they climbed into the boat, the wind died down. 33 Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."

34 When they had crossed over, they landed at Gennesaret. 35 And when the men of that place recognized Jesus, they sent word to all the surrounding country. People brought all their sick to him 36 and begged him to let the sick just touch the edge of his cloak, and all who touched it were healed.

Matthew 14 is a chapter in the New Testament of the Christian Bible. It contains several significant events in the life of Jesus. Here is a breakdown of the chapter:

Verses 1-12: Herod the tetrarch hears about the works of Jesus and is troubled by them, believing Jesus to be John the Baptist raised from the dead. The chapter recounts the backstory of John's execution by Herod, which was prompted by the request of Herod's stepdaughter, who danced for him and asked for John's head on a platter.

Verses 13-21: Jesus feeds a crowd of over 5,000 people with just five loaves of bread and two fish. This event is often called the Feeding of the Five Thousand and is one of the most famous miracles of Jesus.

Verses 22-33: Jesus walks on water during a storm while his disciples are in a boat. Peter asks to join Jesus on the water, but becomes frightened and begins to sink. Jesus rescues him and rebukes the disciples for their lack of faith.

Verses 34-36: After Jesus and his disciples land on the shore, they are met by a large crowd who are seeking healing. Jesus heals many people of various ailments.

Verses 37-44: Jesus feeds another large crowd, this time with seven loaves of bread and a few small fish. This event is often called the Feeding of the Four Thousand.

Overall, Matthew 14 is a chapter that emphasizes the miraculous power of Jesus and his ability to provide for and heal those in need. The chapter also highlights the persecution and execution of John the Baptist and the unbelief and lack of faith among the disciples. The Feeding of the Five Thousand and the Feeding of the Four Thousand demonstrate Jesus' compassion and concern for the physical needs of people, while the walking on water shows his power over nature.

Here are some important verses from Matthew chapter 14 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 14 - "When he went ashore he saw a great crowd, and he had compassion on them and healed their sick." This verse describes Jesus' compassion and healing power, as he performs miracles for the large crowd of people gathered around him.
2. Verse 22 - "Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds." This verse sets the scene for the miracle of Jesus walking on water, as he sends his disciples away and stays behind to pray.
3. Verse 28-29 - "And Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat and walked on the water and came to Jesus." This verse describes the famous scene of Peter walking on water with Jesus, demonstrating the power of faith and trust in Jesus.
4. Verse 31 - "Jesus immediately reached out his hand and took hold of him, saying to him, 'O you of little faith, why did you doubt?'" This verse follows the previous one, as Jesus rescues Peter from sinking and challenges him to have stronger faith.
5. Verse 33 - "And those in the boat worshiped him, saying, 'Truly you are the Son of God.'" This verse concludes the story of Jesus walking on water, as his disciples recognize his divine power and worship him.

Matthew Chapter 14 contains several key events in the ministry of Jesus, including the feeding of the five thousand, Jesus walking on water, and the healing of the sick. Here are the theological thoughts and influences in Matthew Chapter 14:

Compassion and Miracles: The feeding of the five thousand (Matthew 14:13-21) is a notable miracle performed by Jesus in this chapter. It highlights His compassion for the hungry crowd and His divine ability to provide abundantly from limited resources.

Theological Influence: This miracle has had a profound influence on Christian theology, emphasizing Jesus as the compassionate provider and the belief that with Christ, even the seemingly impossible is possible.

Walking on Water: In Matthew 14:22-33, Jesus walks on water to reach His disciples in the midst of a storm. Peter's attempt to walk on water also plays a role in this story. This event underscores Jesus' divine nature and authority over the forces of nature.

Theological Influence: The account of Jesus walking on water has influenced Christian theology by illustrating Jesus' divine power and the importance of faith even in challenging circumstances.

Healing and Restoration: In Matthew 14:34-36, Jesus heals many who are sick and brings restoration to those who touch the fringe of His garment. This event highlights Jesus as a healer and a source of wholeness.

Theological Influence: The healing ministry of Jesus in this chapter has influenced Christian beliefs about Jesus as a source of physical and spiritual healing and the importance of reaching out to Him in faith for restoration.

Recognition of Jesus as the Son of God: After Jesus walks on water, the disciples in the boat worship Him, saying, "Truly you are the Son of God" (Matthew 14:33). This confession underscores the theological thought of Jesus' divine identity.

Theological Influence: This confession by the disciples has influenced Christian theology by affirming Jesus' divine nature as the Son of God.

Testing and Faith: The interaction between Jesus and Peter as Peter attempts to walk on water (Matthew 14:28-31) highlights the theological concept of faith. Jesus both encourages Peter to step out in faith and challenges him when his faith wavers.

Theological Influence: This episode has influenced Christian theology by teaching about the nature of faith, the need to keep one's focus on Jesus, and the potential for doubt in the midst of trials.

In summary, Matthew Chapter 14 presents theological thoughts related to Jesus' compassion, miracles, divine nature, healing ministry, recognition as the Son of God, and the dynamics of faith. These themes continue to shape Christian theology and understanding of Jesus' ministry and identity.

Matthew 15

New International Version

That Which Defiles

15 Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked,
2 "Why do your disciples break the tradition of the elders? They don't wash their hands before they eat!"

3 Jesus replied, "And why do you break the command of God for the sake of your tradition? 4 For God said, 'Honor your father and mother'[a] and 'Anyone who curses their father or mother is to be put to death.'[b] 5 But you say that if anyone declares that what might have been used to help their father or mother is 'devoted to God,' 6 they are not to 'honor their father or mother' with it. Thus you nullify the word of God for the sake of your tradition. 7 You hypocrites! Isaiah was right when he prophesied about you:

8 “These people honor me with their lips,
but their hearts are far from me.
9 They worship me in vain;
their teachings are merely human rules.’[c]”

10 Jesus called the crowd to him and said, “Listen and understand. 11 What goes into someone’s mouth does not defile them, but what comes out of their mouth, that is what defiles them.”

12 Then the disciples came to him and asked, “Do you know that the Pharisees were offended when they heard this?”

13 He replied, “Every plant that my heavenly Father has not planted will be pulled up by the roots. 14 Leave them; they are blind guides.[d] If the blind lead the blind, both will fall into a pit.”

15 Peter said, “Explain the parable to us.”

16 “Are you still so dull?” Jesus asked them. 17 “Don’t you see that whatever enters the mouth goes into the stomach and then out of the body? 18 But the things that come out of a person’s mouth come from the heart, and these defile them. 19 For out of the heart come evil thoughts—murder, adultery, sexual immorality, theft, false testimony, slander. 20 These are what defile a person; but eating with unwashed hands does not defile them.”

The Faith of a Canaanite Woman

21 Leaving that place, Jesus withdrew to the region of Tyre and Sidon. 22 A Canaanite woman from that vicinity came to him, crying out, “Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.”

23 Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us.”

24 He answered, “I was sent only to the lost sheep of Israel.”

25 The woman came and knelt before him. “Lord, help me!” she said.

26 He replied, “It is not right to take the children’s bread and toss it to the dogs.”

27 “Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.”

28 Then Jesus said to her, “Woman, you have great faith! Your request is granted.” And her daughter was healed at that moment.

Jesus Feeds the Four Thousand

29 Jesus left there and went along the Sea of Galilee. Then he went up on a mountainside and sat down. 30 Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them. 31 The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel.

32 Jesus called his disciples to him and said, "I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way."

33 His disciples answered, "Where could we get enough bread in this remote place to feed such a crowd?"

34 "How many loaves do you have?" Jesus asked.

"Seven," they replied, "and a few small fish."

35 He told the crowd to sit down on the ground. 36 Then he took the seven loaves and the fish, and when he had given thanks, he broke them and gave them to the disciples, and they in turn to the people. 37 They all ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over. 38 The number of those who ate was four thousand men, besides women and children. 39 After Jesus had sent the crowd away, he got into the boat and went to the vicinity of Magadan.

Footnotes

Matthew 15:4 Exodus 20:12; Deut. 5:16

Matthew 15:4 Exodus 21:17; Lev. 20:9

Matthew 15:9 Isaiah 29:13

Matthew 15:14 Some manuscripts blind guides of the blind

Matthew 15 is a chapter in the New Testament of the Christian Bible. It contains several teachings and encounters of Jesus with the religious leaders and people of his time. Here is a breakdown of the chapter:

Verses 1-20: The Pharisees and scribes confront Jesus about his disciples not following the tradition of hand washing before eating. Jesus rebukes them for being more concerned with their traditions than with honoring God's commandments, and he teaches that it is not what goes into the body that defiles a person, but what comes out of the heart.

Verses 21-28: A Canaanite woman comes to Jesus, pleading with him to heal her demon-possessed daughter. Jesus initially seems to ignore her, but she persists and demonstrates her great faith. Jesus commends her faith and heals her daughter.

Verses 29-31: Jesus travels to the Sea of Galilee and heals many people of various ailments, including the blind and the lame.

Verses 32-39: Jesus feeds a crowd of over 4,000 people with seven loaves of bread and a few small fish. This event is similar to the Feeding of the Five Thousand in chapter 14, but with a different crowd and a different number of loaves and fish.

Overall, Matthew 15 is a chapter that emphasizes Jesus' teachings on true righteousness and the importance of faith. Jesus challenges the religious leaders' emphasis on tradition over God's commandments and shows compassion to a woman outside of his own community who demonstrates faith in him. The chapter also highlights Jesus' power over sickness and his provision for the physical needs of people.

Here are some important verses from Matthew chapter 15 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 1-2 - "Then Pharisees and scribes came to Jesus from Jerusalem and said, 'Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat.'" This verse sets the scene for a conversation between Jesus and the religious leaders of his time, in which they challenge him over the customs and traditions of their faith.
2. Verse 11 - "It is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person." This verse is part of Jesus' response to the Pharisees and scribes, in which he challenges their emphasis on external actions and instead emphasizes the importance of internal thoughts and actions.
3. Verse 21-28 - "And Jesus went away from there and withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and was crying, 'Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.' But he did not answer her a word." This verse describes an encounter between Jesus and a Canaanite woman, in which she pleads with him to heal her daughter and he initially seems to ignore her.
4. Verse 27 - "She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.'" This verse is part of the woman's persistent pleas to Jesus, in which she demonstrates her faith and humility.
5. Verse 31 - "so that the crowd wondered, when they saw the mute speaking, the crippled healthy, the lame walking, and the blind seeing. And they glorified the God of Israel." This verse describes the miracle of Jesus healing many people, and the response of the crowd who witnessed it.

Matthew Chapter 15 contains significant theological thoughts and influences related to the teachings and encounters of Jesus. Here are some key theological thoughts and influences in Matthew Chapter 15:

Tradition vs. Commandments of God: In Matthew 15:1-20, Jesus confronts the Pharisees and scribes who criticize His disciples for not following the tradition of handwashing before eating. Jesus emphasizes the importance of obeying God's commandments over mere human traditions.

Theological Influence: This passage has had a profound influence on Christian theology by highlighting the priority of God's Word and the need to discern between traditions and divine commands.

The Faith of the Canaanite Woman: In Matthew 15:21-28, a Canaanite woman approaches Jesus, seeking healing for her demon-possessed daughter. Despite initial resistance from Jesus, the woman's persistent faith leads to her daughter's healing. This episode underscores the theological thought that faith transcends cultural and ethnic boundaries.

Theological Influence: The faith of the Canaanite woman has influenced Christian theology by emphasizing the importance of persistent faith and the inclusion of Gentiles in God's plan of salvation.

Healing and Compassion: Throughout Matthew 15, Jesus performs various healing miracles, including healing the Canaanite woman's daughter (Matthew 15:28). These acts of healing demonstrate Jesus' compassion for those who are suffering.

Theological Influence: The healing ministry of Jesus continues to influence Christian theology by highlighting Jesus as a compassionate healer and the importance of seeking His healing and restoration.

Feeding the Four Thousand: In Matthew 15:32-39, Jesus miraculously feeds a crowd of four thousand people with a few loaves and fish, paralleling the earlier feeding of the five thousand in Matthew 14. This event underscores Jesus' ability to provide abundantly for the physical needs of His followers.

Theological Influence: This miracle reinforces Christian beliefs about Jesus as the provider and the sufficiency of His provision for the needs of His followers.

Clean and Unclean: In Matthew 15:10-20, Jesus teaches that it is not what goes into a person's mouth but what comes out of their heart that defiles them. This teaching challenges traditional Jewish dietary laws and emphasizes the theological thought that purity is a matter of the heart.

Theological Influence: This teaching has influenced Christian theology by highlighting the importance of inner purity and the transformation of the heart through faith in Christ. In summary, Matthew Chapter 15 presents theological thoughts related to the priority of God's commandments over traditions, the power of persistent faith, Jesus' healing ministry and compassion, His role as a provider, and the importance of inner purity.

These themes continue to shape Christian theology and understanding of Jesus' teachings and actions.

Matthew 16

New International Version

The Demand for a Sign

16 The Pharisees and Sadducees came to Jesus and tested him by asking him to show them a sign from heaven.

2 He replied, "When evening comes, you say, 'It will be fair weather, for the sky is red,'
3 and in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the

times.[a] 4 A wicked and adulterous generation looks for a sign, but none will be given it except the sign of Jonah.” Jesus then left them and went away.

The Yeast of the Pharisees and Sadducees

5 When they went across the lake, the disciples forgot to take bread. 6 “Be careful,” Jesus said to them. “Be on your guard against the yeast of the Pharisees and Sadducees.”

7 They discussed this among themselves and said, “It is because we didn’t bring any bread.”

8 Aware of their discussion, Jesus asked, “You of little faith, why are you talking among yourselves about having no bread? 9 Do you still not understand? Don’t you remember the five loaves for the five thousand, and how many basketfuls you gathered? 10 Or the seven loaves for the four thousand, and how many basketfuls you gathered? 11 How is it you don’t understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees.” 12 Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.

Peter Declares That Jesus Is the Messiah

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?”

14 They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”

15 “But what about you?” he asked. “Who do you say I am?”

16 Simon Peter answered, “You are the Messiah, the Son of the living God.”

17 Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. 18 And I tell you that you are Peter,[b] and on this rock I will build my church, and the gates of Hades[c] will not overcome it. 19 I will give you the keys of the kingdom of heaven; whatever you bind on earth will be[d] bound in heaven, and whatever you loose on earth will be[e] loosed in heaven.” 20 Then he ordered his disciples not to tell anyone that he was the Messiah.

Jesus Predicts His Death

21 From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.

22 Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!”

23 Jesus turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

24 Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 25 For whoever wants to save their life[f] will lose it, but whoever loses their life for me will find it. 26 What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? 27 For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done.

28 “Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.”

Footnotes

Matthew 16:3 Some early manuscripts do not have When evening comes ... of the times.

Matthew 16:18 The Greek word for Peter means rock.

Matthew 16:18 That is, the realm of the dead

Matthew 16:19 Or will have been

Matthew 16:19 Or will have been

Matthew 16:25 The Greek word means either life or soul; also in verse 26.

Matthew 16 is a chapter in the New Testament of the Christian Bible. It contains several significant events in the life of Jesus, including his prediction of his own death and resurrection and the declaration of Peter's confession of Jesus as the Christ. Here is a breakdown of the chapter:

Verses 1-12: The Pharisees and Sadducees demand that Jesus show them a sign from heaven. Jesus rebukes them for their hypocrisy and refusal to believe the signs they have already seen.

Verses 13-20: Jesus asks his disciples who people say that he is, and then asks them who they say that he is. Peter declares that Jesus is the Christ, the Son of the living God. Jesus commends Peter's confession and proclaims that on this rock he will build his church.

Verses 21-23: Jesus predicts his own death and resurrection, but Peter rebukes him for saying such things. Jesus rebukes Peter in turn, saying, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns."

Verses 24-28: Jesus teaches his disciples about the cost of following him and taking up one's cross. He also promises that some of them will not taste death before they see the Son of Man coming in his kingdom.

Overall, Matthew 16 is a chapter that emphasizes the identity of Jesus as the Christ and the importance of confessing and believing in him. The chapter also highlights the opposition and persecution that Jesus and his followers will face, as well as the cost of following Jesus. The prediction of Jesus' death and resurrection foreshadows the events of the later chapters of the book, while the promise of the coming of the Son of Man points to the future return of Jesus in glory.

Here are some important verses from Matthew chapter 16 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 13-16 - "Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the living God.'" This verse records the pivotal moment when Peter confesses his faith in Jesus as the Messiah.
2. Verse 17 - "And Jesus answered him, 'Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.'" This verse underscores the importance of faith and the divine nature of Jesus' mission.
3. Verse 24 - "Then Jesus told his disciples, 'If anyone would come after me, let him deny himself and take up his cross and follow me.'" This verse speaks to the sacrificial nature of discipleship and the need to prioritize one's faith above all else.
4. Verse 26 - "For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?" This verse highlights the importance of prioritizing spiritual values over worldly concerns.
5. Verse 28 - "Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom." This verse speaks to the eschatological dimension of Jesus' ministry and the expectation that the Kingdom of God will be established during the lifetime of some of his followers.

Matthew Chapter 16 contains pivotal moments in the ministry of Jesus, including Peter's confession of Jesus as the Christ and the establishment of the Church. Here are the key theological thoughts and influences in Matthew Chapter 16:

Peter's Confession: In Matthew 16:13-20, Jesus asks His disciples, "Who do you say that I am?" Peter responds with the confession, "You are the Christ, the Son of the living God." This moment is crucial in affirming Jesus' identity as the Messiah and the Son of God.

Theological Influence: Peter's confession in Matthew 16:16 has had a profound influence on Christian theology by affirming the divinity of Jesus Christ. It is a foundational passage for understanding the deity of Jesus and His role in God's plan of salvation.

The Rock and the Church: In Matthew 16:18, Jesus declares, "And I tell you, you are Peter, and on this rock, I will build my church, and the gates of hell shall not prevail against it." This statement signifies the establishment of the Church with Peter as a foundational figure.

Theological Influence: This passage has influenced Christian theology regarding the authority and role of Peter as the foundation of the Church. It has been a central text in discussions about the papacy within the Roman Catholic tradition.

The Cost of Discipleship: In Matthew 16:24-28, Jesus speaks about the cost of discipleship, emphasizing the need to take up one's cross and follow Him. He teaches that losing one's life for His sake results in finding true life.

Theological Influence: This teaching has had a lasting influence on Christian theology, underscoring the concept of self-denial, commitment, and the transformative nature of following Jesus.

Transfiguration Foreshadowed: In Matthew 16:28, Jesus says, "Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom." This statement is seen as a foreshadowing of the Transfiguration, which occurs in the following chapter (Matthew 17:1-13).

Theological Influence: This verse has influenced discussions about the timing and nature of Jesus' second coming and the connection between the Transfiguration and the future glory of Christ.

Binding and Loosing: In Matthew 16:19, Jesus gives Peter the keys to the kingdom of heaven and the authority to bind and loose on earth. This verse has implications for the authority of church leaders in matters of doctrine and discipline.

Theological Influence: This passage has influenced Christian theology regarding the authority of church leaders, especially in matters of teaching and church governance. In summary, Matthew Chapter 16 contains theological thoughts related to Peter's confession of Jesus as the Christ, the establishment of the Church, the cost of discipleship, the foreshadowing of the Transfiguration, and the authority given to Peter and the apostles. These themes continue to shape Christian theology and ecclesiology (the study of the Church's nature and structure).

Matthew 17

New International Version

The Transfiguration

17 After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. 2 There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. 3 Just then there appeared before them Moses and Elijah, talking with Jesus.

4 Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah."

5 While he was still speaking, a bright cloud covered them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

6 When the disciples heard this, they fell facedown to the ground, terrified. 7 But Jesus came and touched them. "Get up," he said. "Don't be afraid." 8 When they looked up, they saw no one except Jesus.

9 As they were coming down the mountain, Jesus instructed them, “Don’t tell anyone what you have seen, until the Son of Man has been raised from the dead.”

10 The disciples asked him, “Why then do the teachers of the law say that Elijah must come first?”

11 Jesus replied, “To be sure, Elijah comes and will restore all things. 12 But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands.” 13 Then the disciples understood that he was talking to them about John the Baptist.

Jesus Heals a Demon-Possessed Boy

14 When they came to the crowd, a man approached Jesus and knelt before him. 15 “Lord, have mercy on my son,” he said. “He has seizures and is suffering greatly. He often falls into the fire or into the water. 16 I brought him to your disciples, but they could not heal him.”

17 “You unbelieving and perverse generation,” Jesus replied, “how long shall I stay with you? How long shall I put up with you? Bring the boy here to me.” 18 Jesus rebuked the demon, and it came out of the boy, and he was healed at that moment.

19 Then the disciples came to Jesus in private and asked, “Why couldn’t we drive it out?”

20 He replied, “Because you have so little faith. Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.” [21] [a]

Jesus Predicts His Death a Second Time

22 When they came together in Galilee, he said to them, “The Son of Man is going to be delivered into the hands of men. 23 They will kill him, and on the third day he will be raised to life.” And the disciples were filled with grief.

The Temple Tax

24 After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma temple tax came to Peter and asked, “Doesn’t your teacher pay the temple tax?”

25 “Yes, he does,” he replied.

When Peter came into the house, Jesus was the first to speak. “What do you think, Simon?” he asked. “From whom do the kings of the earth collect duty and taxes—from their own children or from others?”

26 “From others,” Peter answered.

“Then the children are exempt,” Jesus said to him. 27 “But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its

mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours.”

Footnotes

Matthew 17:21 Some manuscripts include here words similar to Mark 9:29.

Matthew 17 is a chapter in the New Testament of the Christian Bible. It contains several significant events in the life of Jesus, including his transfiguration and healing of a boy with a demon. Here is a breakdown of the chapter:

Verses 1-8: Jesus takes Peter, James, and John up a high mountain, where he is transfigured before them. His face shines like the sun, and his clothes become as white as light. Moses and Elijah appear and talk with Jesus. Peter suggests building three shelters for them, but a voice from a cloud declares Jesus to be God's beloved Son and commands the disciples to listen to him.

Verses 9-13: Jesus instructs the three disciples not to tell anyone about what they have seen until after his resurrection. They question him about the prophecy of Elijah's coming, and Jesus explains that John the Baptist fulfilled that prophecy.

Verses 14-20: A man brings his son, who is possessed by a demon, to Jesus and asks him to heal the boy. The disciples are unable to do so, but Jesus rebukes the demon and heals the boy. He explains to his disciples that their lack of faith was the reason they were unable to heal the boy.

Verses 21-23: Jesus predicts his own death and resurrection, causing the disciples to be greatly distressed.

Verses 24-27: Jesus pays the temple tax with a coin found in a fish's mouth.

Overall, Matthew 17 is a chapter that emphasizes the identity and authority of Jesus as the Son of God. The transfiguration is a significant event that reveals Jesus' glory and power, and the voice from the cloud affirms his identity. The healing of the demon-possessed boy demonstrates Jesus' authority over the spiritual realm, while the rebuke of the disciples' lack of faith highlights the importance of belief and trust in Jesus. The chapter also foreshadows the coming death and resurrection of Jesus, as well as the fulfillment of prophecy in John the Baptist.

Here are some important verses from Matthew chapter 17 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 2 - "And he was transfigured before them, and his face shone like the sun, and his clothes became white as light." This verse describes the transfiguration of Jesus, a miraculous event where Jesus' appearance was changed to be shining and bright.
2. Verse 5 - "He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, 'This is my beloved Son, with whom I am well pleased; listen to him.'" This verse records the voice of God speaking from a cloud and affirming Jesus as his beloved son, emphasizing the authority and divinity of Jesus.
3. Verse 20 - "He said to them, 'Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you.'"

This verse teaches that faith is essential for believers to accomplish great things and overcome obstacles in their lives.

4. Verse 26 - "When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, 'Does your teacher not pay the tax?'" This verse references a Jewish tax that was used to support the temple in Jerusalem, and shows Jesus and his disciples complying with Jewish customs and laws.

Matthew 18

Matthew Chapter 17 is a pivotal chapter in the New Testament, as it includes the Transfiguration of Jesus and discussions about faith. Here are the key theological thoughts and influences in Matthew Chapter 17:

The Transfiguration: In Matthew 17:1-13, Jesus takes Peter, James, and John up a mountain where He is transfigured before them. His face shines like the sun, and Moses and Elijah appear, speaking with Him. God the Father's voice declares Jesus as His beloved Son. This event highlights the divine nature and glory of Jesus.

Theological Influence: The Transfiguration has had a profound influence on Christian theology, emphasizing Jesus' divinity and His fulfillment of the Law (represented by Moses) and the Prophets (represented by Elijah). It also foreshadows Jesus' resurrection and the future glory of believers.

The Role of Elijah: In the Transfiguration account, Elijah appears alongside Moses. This emphasizes the prophetic continuity from the Old Testament to the New Testament and the fulfillment of Old Testament prophecies in Jesus.

Theological Influence: The presence of Elijah in the Transfiguration has influenced Christian theology by highlighting the role of prophecy and the fulfillment of Old Testament expectations in Jesus.

The Disciples' Lack of Faith: In Matthew 17:14-21, Jesus heals a boy possessed by a demon. Afterward, the disciples ask why they couldn't cast out the demon. Jesus responds by pointing to their lack of faith, emphasizing the power of faith for accomplishing miraculous works.

Theological Influence: This episode has influenced Christian theology by underlining the significance of faith in the life of a believer and its connection to the effectiveness of prayer and ministry.

Payment of the Temple Tax: In Matthew 17:24-27, there is an account of Jesus instructing Peter to catch a fish that would have a coin in its mouth to pay the temple tax. This story illustrates Jesus' divine knowledge and provision.

Theological Influence: This passage has influenced Christian theology by emphasizing God's provision and Jesus' authority over creation.

Jesus' Prediction of His Death and Resurrection: In Matthew 17:22-23, Jesus again predicts His upcoming arrest, death, and resurrection. This serves as a recurring theological thought throughout the Gospel of Matthew, emphasizing the redemptive purpose of His mission.

Theological Influence: Jesus' predictions of His death and resurrection have had a profound influence on Christian theology by forming the basis of the doctrine of atonement and the understanding of the redemptive work of Christ.

In summary, Matthew Chapter 17 contains theological thoughts related to the divine nature and glory of Jesus in the Transfiguration, the prophetic role of Elijah, the importance of faith, Jesus' authority over creation, and His predictions of His death and resurrection. These themes have had a lasting influence on Christian theology and understanding of the person and mission of Jesus.

New International Version

The Greatest in the Kingdom of Heaven

18 At that time the disciples came to Jesus and asked, “Who, then, is the greatest in the kingdom of heaven?”

2 He called a little child to him, and placed the child among them. 3 And he said: “Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. 4 Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. 5 And whoever welcomes one such child in my name welcomes me.

Causing to Stumble

6 “If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea. 7 Woe to the world because of the things that cause people to stumble! Such things must come, but woe to the person through whom they come! 8 If your hand or your foot causes you to stumble, cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. 9 And if your eye causes you to stumble, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.

The Parable of the Wandering Sheep

10 “See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven. [11] [a]

12 “What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? 13 And if he finds it, truly I tell you, he is happier about that one sheep than about the ninety-nine that did not wander off. 14 In the same way your Father in heaven is not willing that any of these little ones should perish.

Dealing With Sin in the Church

15 “If your brother or sister[b] sins,[c] go and point out their fault, just between the two of you. If they listen to you, you have won them over. 16 But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two

or three witnesses.’[d] 17 If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

18 “Truly I tell you, whatever you bind on earth will be[e] bound in heaven, and whatever you loose on earth will be[f] loosed in heaven.

19 “Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. 20 For where two or three gather in my name, there am I with them.”

The Parable of the Unmerciful Servant

21 Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?”

22 Jesus answered, “I tell you, not seven times, but seventy-seven times.[g]

23 “Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. 24 As he began the settlement, a man who owed him ten thousand bags of gold[h] was brought to him. 25 Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

26 “At this the servant fell on his knees before him. ‘Be patient with me,’ he begged, ‘and I will pay back everything.’ 27 The servant’s master took pity on him, canceled the debt and let him go.

28 “But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins.[i] He grabbed him and began to choke him. ‘Pay back what you owe me!’ he demanded.

29 “His fellow servant fell to his knees and begged him, ‘Be patient with me, and I will pay it back.’

30 “But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. 31 When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.

32 “Then the master called the servant in. ‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to. 33 Shouldn’t you have had mercy on your fellow servant just as I had on you?’ 34 In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed.

35 “This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.”

Footnotes

Matthew 18:11 Some manuscripts include here the words of Luke 19:10.

Matthew 18:15 The Greek word for brother or sister (adelphos) refers here to a fellow disciple, whether man or woman; also in verses 21 and 35.

Matthew 18:15 Some manuscripts sins against you

Matthew 18:16 Deut. 19:15

Matthew 18:18 Or will have been

Matthew 18:18 Or will have been

Matthew 18:22 Or seventy times seven

Matthew 18:24 Greek ten thousand talents; a talent was worth about 20 years of a day laborer's wages.

Matthew 18:28 Greek a hundred denarii; a denarius was the usual daily wage of a day laborer (see 20:2).

Matthew 18 is a chapter in the New Testament of the Christian Bible. It contains teachings of Jesus on humility, forgiveness, and the importance of unity among his followers. Here is a breakdown of the chapter:

Verses 1-5: Jesus' disciples ask him who is the greatest in the kingdom of heaven. Jesus responds by telling them that unless they become like little children, they will not enter the kingdom of heaven.

Verses 6-9: Jesus warns his disciples not to cause others to stumble in their faith, and teaches them to cut off anything that causes them to sin.

Verses 10-14: Jesus teaches that God cares for every individual, even those who are lost or wandering, and that the angels in heaven rejoice when even one sinner repents.

Verses 15-20: Jesus instructs his followers on how to handle disputes and conflicts within the church community, emphasizing the importance of seeking reconciliation and forgiveness.

Verses 21-35: Jesus teaches on the importance of forgiveness by telling the parable of the unforgiving servant. In the parable, a servant is forgiven a great debt by his master, but then refuses to forgive a smaller debt owed to him by another servant. The master then punishes the unforgiving servant for his lack of mercy.

Overall, Matthew 18 is a chapter that emphasizes the importance of humility, forgiveness, and unity among Jesus' followers. The teachings on becoming like little children and caring for the lost highlight the value of each individual in God's eyes. The instructions on handling conflicts and seeking forgiveness within the church community emphasize the importance of maintaining unity and reconciliation. The parable of the unforgiving servant drives home the importance of forgiveness and mercy towards others, and the consequences of failing to do so.

Here are some important verses from Matthew chapter 18 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 3 - "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven." This verse emphasizes the importance of humility and innocence, encouraging believers to approach God with a childlike trust and dependence.
2. Verse 10 - "See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven." This verse emphasizes the value of every human life and encourages believers to show

love and compassion to others, especially those who may be marginalized or overlooked.

3. Verse 15 - "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother." This verse provides guidance for resolving conflicts and encourages believers to seek reconciliation with one another.
4. Verse 18 - "Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." This verse emphasizes the authority given to believers to make decisions and take actions that align with God's will.

Matthew Chapter 18 focuses on themes related to humility, forgiveness, and the nature of God's kingdom. It also addresses the importance of community within the body of believers. Here are the key theological thoughts and influences in Matthew Chapter 18:

Humility and Childlike Faith: In Matthew 18:1-5, the disciples ask Jesus who is the greatest in the kingdom of heaven. In response, Jesus places a child before them and teaches that unless they become like children in humility, they will not enter the kingdom of heaven.

Theological Influence: This passage has had a profound influence on Christian theology by emphasizing the importance of humility, simplicity, and childlike faith in approaching God's kingdom.

Warning Against Causing Others to Stumble: In Matthew 18:6-9, Jesus warns against causing others to stumble or sin, emphasizing the seriousness of leading others away from faith. He uses strong language, such as cutting off one's hand or foot, to convey the importance of avoiding sin and its consequences.

Theological Influence: This teaching has influenced Christian theology by emphasizing the responsibility of believers to live in a way that does not lead others into sin and by highlighting the seriousness of sin itself.

The Parable of the Lost Sheep: In Matthew 18:10-14, Jesus tells the parable of the lost sheep, where a shepherd leaves the ninety-nine sheep to find the one that has gone astray. This parable underscores God's desire to seek and save the lost and the value He places on each individual.

Theological Influence: The Parable of the Lost Sheep has influenced Christian theology by emphasizing God's love and concern for the lost and the idea that no one is beyond God's reach or care.

Forgiveness and Reconciliation: In Matthew 18:15-20, Jesus provides a process for dealing with conflicts within the community of believers. He emphasizes the importance of forgiveness and reconciliation, instructing His followers to confront a sinning brother or sister and seek restoration.

Theological Influence: This passage has had a significant influence on Christian theology by highlighting the principles of forgiveness, reconciliation, and the importance of maintaining unity within the body of Christ.

The Parable of the Unforgiving Servant: In Matthew 18:21-35, Jesus tells the Parable of the Unforgiving Servant, emphasizing the need for His followers to forgive others as they have been forgiven by God. This parable underscores the theological thought that God's forgiveness should lead to a forgiving spirit in believers.

Theological Influence: The Parable of the Unforgiving Servant has profoundly influenced Christian theology by emphasizing the importance of forgiveness and the consequences of harboring unforgiveness.

In summary, Matthew Chapter 18 addresses theological thoughts related to humility, childlike faith, avoiding causing others to stumble, the importance of seeking the lost, forgiveness, reconciliation, and the nature of God's kingdom. These themes continue to shape Christian theology and the practice of Christian living, especially within the context of the Christian community.

Matthew 19

New International Version

Divorce

19 When Jesus had finished saying these things, he left Galilee and went into the region of Judea to the other side of the Jordan. 2 Large crowds followed him, and he healed them there.

3 Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every reason?"

4 "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,'[a] 5 and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'[b]? 6 So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

7 "Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?"

8 Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. 9 I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery."

10 The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry."

11 Jesus replied, "Not everyone can accept this word, but only those to whom it has been given. 12 For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it."

The Little Children and Jesus

13 Then people brought little children to Jesus for him to place his hands on them and pray for them. But the disciples rebuked them.

14 Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these." 15 When he had placed his hands on them, he went on from there.

The Rich and the Kingdom of God

16 Just then a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"

17 "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, keep the commandments."

18 "Which ones?" he inquired.

Jesus replied, "'You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, 19 honor your father and mother,'[c] and 'love your neighbor as yourself.'[d]"

20 "All these I have kept," the young man said. "What do I still lack?"

21 Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."

22 When the young man heard this, he went away sad, because he had great wealth.

23 Then Jesus said to his disciples, "Truly I tell you, it is hard for someone who is rich to enter the kingdom of heaven. 24 Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."

25 When the disciples heard this, they were greatly astonished and asked, "Who then can be saved?"

26 Jesus looked at them and said, "With man this is impossible, but with God all things are possible."

27 Peter answered him, "We have left everything to follow you! What then will there be for us?"

28 Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has left houses or brothers or sisters or father or mother or wife[e] or children or fields for my sake will receive a

hundred times as much and will inherit eternal life. 30 But many who are first will be last, and many who are last will be first.

Footnotes

Matthew 19:4 Gen. 1:27

Matthew 19:5 Gen. 2:24

Matthew 19:19 Exodus 20:12-16; Deut. 5:16-20

Matthew 19:19 Lev. 19:18

Matthew 19:29 Some manuscripts do not have or wife.

Matthew 19 is a chapter in the New Testament of the Christian Bible. It contains several teachings and interactions of Jesus, including his teachings on marriage, divorce, and wealth. Here is a breakdown of the chapter:

Verses 1-12: Jesus responds to the Pharisees' question about divorce by stating that God intended for marriage to be permanent, and that divorce should only be allowed in cases of adultery.

Verses 13-15: Jesus blesses the children brought to him by the people and teaches that the kingdom of heaven belongs to those who are like them.

Verses 16-30: A wealthy young man asks Jesus what he must do to inherit eternal life. Jesus tells him to keep the commandments, but then instructs him to sell his possessions and follow him. The man leaves sorrowfully, and Jesus tells his disciples that it is difficult for a wealthy person to enter the kingdom of heaven.

Verses 31-34: Jesus predicts his own death and resurrection to his disciples.

Verses 35-40: James and John ask Jesus to let them sit at his right and left hand in his kingdom, but Jesus tells them that those positions are for God to decide.

Verses 41-30: Jesus teaches his disciples about servant leadership and tells them that he came to serve and give his life as a ransom for many.

Overall, Matthew 19 is a chapter that emphasizes the importance of commitment to God and a willingness to follow him, even if it requires sacrifice. Jesus' teachings on marriage and divorce underscore the sacredness of the marriage covenant and the importance of fidelity. The story of the wealthy young man highlights the challenge of letting go of material possessions and following Jesus, while his prediction of his own death and resurrection foreshadows the coming events of the Passion. Jesus' teaching on servant leadership emphasizes the humility and sacrifice required to follow him.

Here are some important verses from Matthew chapter 19 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 4 - "Have you not read that he who created them from the beginning made them male and female." This verse emphasizes the idea that God created humanity as male and female, with distinct genders that have significance and purpose.
2. Verse 14 - "But Jesus said, 'Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.'" This verse highlights the importance of childlike faith and encourages believers to have a humble and trusting attitude towards God.

3. Verse 19 - "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness." This verse lists some of the commandments that God gave to Moses on Mount Sinai, highlighting the importance of following God's laws and living a moral life.
4. Verse 21 - "Jesus said to him, 'If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.'" This verse challenges believers to prioritize their commitment to God above their material possessions and comforts, emphasizing the idea of self-denial and sacrifice.

Matthew Chapter 19 contains several theological thoughts and influences, particularly related to marriage, wealth, and discipleship. Here are the key theological thoughts and influences in Matthew Chapter 19:

Marriage and Divorce: In Matthew 19:3-12, the Pharisees question Jesus about divorce, and He responds by emphasizing the sacredness of marriage and God's intention for lifelong commitment between a husband and wife. He teaches that divorce was allowed by Moses due to the hardness of human hearts but that it is not God's ideal.

Theological Influence: Jesus' teachings on marriage and divorce in this chapter have had a profound influence on Christian theology and ethics, leading to various interpretations and discussions within Christian denominations about divorce and remarriage.

Children and the Kingdom of Heaven: In Matthew 19:13-15, Jesus welcomes children and declares that the kingdom of heaven belongs to such as these. He emphasizes the importance of childlike faith and innocence in entering the kingdom.

Theological Influence: This passage has influenced Christian theology by highlighting the significance of humility, simplicity, and trust in approaching God's kingdom.

Riches and the Kingdom of God: In Matthew 19:16-30, a rich young man asks Jesus how to inherit eternal life. Jesus tells him to sell his possessions and give to the poor. This encounter underscores the theological thought that wealth can be an obstacle to entering the kingdom of God.

Theological Influence: This teaching has significantly influenced Christian theology and discussions about the relationship between wealth, materialism, and discipleship.

Reward for Discipleship: In response to Peter's question about what the disciples will receive for leaving everything to follow Jesus, Jesus assures them that they will receive rewards in the kingdom of God. He emphasizes that those who have left behind family and possessions for His sake will be blessed.

Theological Influence: This passage has influenced Christian theology regarding the rewards and blessings for those who follow Christ faithfully and make sacrifices for the sake of the gospel.

The First Will Be Last: In Matthew 19:30, and reiterated in Matthew 20:16, Jesus makes the statement, "But many who are first will be last, and the last first." This phrase

underscores the theological idea of reversals in God's kingdom, where worldly status or success may not necessarily correspond to spiritual priority.

Theological Influence: This statement has influenced Christian theology by challenging conventional notions of status and success and emphasizing the importance of humility and God's judgment.

In summary, Matthew Chapter 19 addresses theological thoughts related to marriage, divorce, childlike faith, the challenges of wealth, the rewards of discipleship, and the concept of reversals in God's kingdom. These themes continue to shape Christian theology, ethics, and discussions about discipleship and Christian living.

Matthew 20

New International Version

The Parable of the Workers in the Vineyard

20 “For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. 2 He agreed to pay them a denarius[a] for the day and sent them into his vineyard.

3 “About nine in the morning he went out and saw others standing in the marketplace doing nothing. 4 He told them, ‘You also go and work in my vineyard, and I will pay you whatever is right.’ 5 So they went.

“He went out again about noon and about three in the afternoon and did the same thing. 6 About five in the afternoon he went out and found still others standing around. He asked them, ‘Why have you been standing here all day long doing nothing?’

7 ““Because no one has hired us,’ they answered.

“He said to them, ‘You also go and work in my vineyard.’

8 “When evening came, the owner of the vineyard said to his foreman, ‘Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.’

9 “The workers who were hired about five in the afternoon came and each received a denarius. 10 So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. 11 When they received it, they began to grumble against the landowner. 12 ‘These who were hired last worked only one hour,’ they said, ‘and you have made them equal to us who have borne the burden of the work and the heat of the day.’

13 “But he answered one of them, ‘I am not being unfair to you, friend. Didn’t you agree to work for a denarius? 14 Take your pay and go. I want to give the one who was hired last the same as I gave you. 15 Don’t I have the right to do what I want with my own money? Or are you envious because I am generous?’

16 “So the last will be first, and the first will be last.”

Jesus Predicts His Death a Third Time

17 Now Jesus was going up to Jerusalem. On the way, he took the Twelve aside and said to them, 18 “We are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death 19 and will hand him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!”

A Mother’s Request

20 Then the mother of Zebedee’s sons came to Jesus with her sons and, kneeling down, asked a favor of him.

21 “What is it you want?” he asked.

She said, “Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.”

22 “You don’t know what you are asking,” Jesus said to them. “Can you drink the cup I am going to drink?”

“We can,” they answered.

23 Jesus said to them, “You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father.”

24 When the ten heard about this, they were indignant with the two brothers. 25 Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. 26 Not so with you. Instead, whoever wants to become great among you must be your servant, 27 and whoever wants to be first must be your slave— 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Two Blind Men Receive Sight

29 As Jesus and his disciples were leaving Jericho, a large crowd followed him. 30 Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted, “Lord, Son of David, have mercy on us!”

31 The crowd rebuked them and told them to be quiet, but they shouted all the louder, “Lord, Son of David, have mercy on us!”

32 Jesus stopped and called them. “What do you want me to do for you?” he asked.

33 “Lord,” they answered, “we want our sight.”

34 Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.

Footnotes

Matthew 20:2 A denarius was the usual daily wage of a day laborer.

Matthew 20 is a chapter in the New Testament of the Christian Bible. It contains several parables and teachings of Jesus, including the parable of the workers in the vineyard and Jesus' prediction of his own death and resurrection. Here is a breakdown of the chapter: Verses 1-16: Jesus tells the parable of the workers in the vineyard, in which a landowner hires workers at different times throughout the day and pays them all the same amount. This parable emphasizes the generosity and grace of God, who offers salvation to all who come to him, regardless of how long they have followed him.

Verses 17-19: Jesus predicts his own death and resurrection to his disciples.

Verses 20-28: The mother of James and John asks Jesus to grant her sons positions of honor in his kingdom, but Jesus responds by teaching that the greatest in the kingdom are those who serve others.

Verses 29-34: Jesus heals two blind men who cry out to him for mercy.

Overall, Matthew 20 is a chapter that emphasizes the grace and generosity of God, who offers salvation to all who come to him. The parable of the workers in the vineyard challenges the notion of merit-based reward and underscores the free gift of salvation that God offers to all. Jesus' prediction of his own death and resurrection foreshadows the events of the Passion, while his teaching on servant leadership emphasizes the importance of humility and service. The healing of the blind men highlights Jesus' compassion and mercy towards those in need.

here are some important verses from Matthew chapter 20 of the Christian Bible's book of Matthew, along with a brief explanation and the verse numbers where they can be found:

1. Verse 16 - "So the last will be first, and the first last." This verse highlights the theme of reversal of expectations in the kingdom of God, where those who are considered last by the world's standards may be first in God's eyes.
2. Verse 28 - "Even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." This verse emphasizes the sacrificial nature of Jesus' mission on earth, as he gave up his life to pay the penalty for humanity's sins and to serve as a model of selflessness and humility.
3. Verse 30 - "And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, 'Lord, have mercy on us, Son of David!'" This verse highlights the faith of these blind men, who recognized Jesus as the Messiah and were persistent in their pleas for his help.
4. Verse 34 - "And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him." This verse demonstrates Jesus' compassion and healing power, as he restored the sight of these blind men and inspired them to become his followers.

Matthew Chapter 20 contains the parable of the laborers in the vineyard, as well as other teachings and events in the ministry of Jesus. Here are the key theological thoughts and influences in Matthew Chapter 20:

The Parable of the Laborers in the Vineyard: The central focus of Matthew 20:1-16 is the parable of the laborers in the vineyard. In this parable, a landowner hires laborers at different times of the day but pays them all the same wage at the end of the day, regardless of how long they worked. This parable emphasizes the generosity and grace of the landowner.

Theological Influence: This parable has had a profound influence on Christian theology, teaching about the grace of God and His willingness to extend salvation to all, regardless of their past or present circumstances. It challenges notions of merit-based salvation and highlights God's character as a generous and just provider.

Prediction of Jesus' Death and Resurrection: In Matthew 20:17-19, Jesus predicts His upcoming arrest, crucifixion, and resurrection for the third time in the Gospel of Matthew. This underscores the theological thought that His mission includes the sacrificial act of atonement.

Theological Influence: Jesus' predictions of His death and resurrection have significantly influenced Christian theology, forming the basis for the doctrine of atonement and the understanding of the redemptive work of Christ.

A Mother's Request for Her Sons: In Matthew 20:20-28, the mother of James and John asks Jesus for positions of honor for her sons in His kingdom. Jesus responds by teaching about servant leadership and the need for humility.

Theological Influence: This teaching on servant leadership has influenced Christian theology by emphasizing the importance of humility and service in the context of Christian leadership.

Two Blind Men Healed: In Matthew 20:29-34, Jesus heals two blind men who cry out to Him for mercy. This event highlights Jesus' compassion and willingness to heal those who approach Him in faith.

Theological Influence: The healing of the blind men reinforces Christian beliefs about Jesus as a compassionate healer and the importance of approaching Him in faith for healing and restoration.

In summary, Matthew Chapter 20 presents theological thoughts related to God's grace and generosity in salvation, the prediction of Jesus' death and resurrection, the concept of servant leadership, and Jesus' compassionate healing ministry. These themes continue to shape Christian theology and understanding of Jesus' teachings and actions.

Matthew 21

New International Version

Jesus Comes to Jerusalem as King

21 As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go to the village ahead of you, and at once you will

find a donkey tied there, with her colt by her. Untie them and bring them to me. 3 If anyone says anything to you, say that the Lord needs them, and he will send them right away.”

4 This took place to fulfill what was spoken through the prophet:

5 “Say to Daughter Zion,
‘See, your king comes to you,
gentle and riding on a donkey,
and on a colt, the foal of a donkey.’”[a]

6 The disciples went and did as Jesus had instructed them. 7 They brought the donkey and the colt and placed their cloaks on them for Jesus to sit on. 8 A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. 9 The crowds that went ahead of him and those that followed shouted,

“Hosanna[b] to the Son of David!”

“Blessed is he who comes in the name of the Lord!”[c]

“Hosanna[d] in the highest heaven!”

10 When Jesus entered Jerusalem, the whole city was stirred and asked, “Who is this?”

11 The crowds answered, “This is Jesus, the prophet from Nazareth in Galilee.”

Jesus at the Temple

12 Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. 13 “It is written,” he said to them, “‘My house will be called a house of prayer,’[e] but you are making it ‘a den of robbers.’[f]”

14 The blind and the lame came to him at the temple, and he healed them. 15 But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple courts, “Hosanna to the Son of David,” they were indignant.

16 “Do you hear what these children are saying?” they asked him.

“Yes,” replied Jesus, “have you never read,

“‘From the lips of children and infants
you, Lord, have called forth your praise’[g]?”

17 And he left them and went out of the city to Bethany, where he spent the night.

Jesus Curses a Fig Tree

18 Early in the morning, as Jesus was on his way back to the city, he was hungry. 19 Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, “May you never bear fruit again!” Immediately the tree withered.

20 When the disciples saw this, they were amazed. “How did the fig tree wither so quickly?” they asked.

21 Jesus replied, “Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, ‘Go, throw yourself into the sea,’ and it will be done. 22 If you believe, you will receive whatever you ask for in prayer.”

The Authority of Jesus Questioned

23 Jesus entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. “By what authority are you doing these things?” they asked. “And who gave you this authority?”

24 Jesus replied, “I will also ask you one question. If you answer me, I will tell you by what authority I am doing these things. 25 John’s baptism—where did it come from? Was it from heaven, or of human origin?”

They discussed it among themselves and said, “If we say, ‘From heaven,’ he will ask, ‘Then why didn’t you believe him?’ 26 But if we say, ‘Of human origin’—we are afraid of the people, for they all hold that John was a prophet.”

27 So they answered Jesus, “We don’t know.”

Then he said, “Neither will I tell you by what authority I am doing these things.

The Parable of the Two Sons

28 “What do you think? There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’

29 “‘I will not,’ he answered, but later he changed his mind and went.

30 “Then the father went to the other son and said the same thing. He answered, ‘I will, sir,’ but he did not go.

31 “Which of the two did what his father wanted?”

“The first,” they answered.

Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are entering the kingdom of God ahead of you. 32 For John came to you to show you the way of

righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him.

The Parable of the Tenants

33 “Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and moved to another place. 34 When the harvest time approached, he sent his servants to the tenants to collect his fruit.

35 “The tenants seized his servants; they beat one, killed another, and stoned a third. 36 Then he sent other servants to them, more than the first time, and the tenants treated them the same way. 37 Last of all, he sent his son to them. ‘They will respect my son,’ he said.

38 “But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let’s kill him and take his inheritance.’ 39 So they took him and threw him out of the vineyard and killed him.

40 “Therefore, when the owner of the vineyard comes, what will he do to those tenants?”

41 “He will bring those wretches to a wretched end,” they replied, “and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time.”

42 Jesus said to them, “Have you never read in the Scriptures:

“‘The stone the builders rejected
has become the cornerstone;
the Lord has done this,
and it is marvelous in our eyes’[h]?”

43 “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. 44 Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”[i]

45 When the chief priests and the Pharisees heard Jesus’ parables, they knew he was talking about them. 46 They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.

Footnotes

Matthew 21:5 Zech. 9:9

Matthew 21:9 A Hebrew expression meaning “Save!” which became an exclamation of praise; also in verse 15

Matthew 21:9 Psalm 118:25,26

Matthew 21:9 A Hebrew expression meaning “Save!” which became an exclamation of praise; also in verse 15

Matthew 21:13 Isaiah 56:7

Matthew 21:13 Jer. 7:11

Matthew 21:16 Psalm 8:2 (see Septuagint)

Matthew 21:42 Psalm 118:22,23

Matthew 21:44 Some manuscripts do not have verse 44.

Matthew 21 is a chapter in the New Testament of the Christian Bible. It contains several important events in the life of Jesus, including his triumphal entry into Jerusalem, his cleansing of the temple, and his parable of the two sons. Here is a breakdown of the chapter

Verses 1-11: Jesus enters Jerusalem triumphantly, riding on a donkey, and is hailed by the crowds as the son of David and the Messiah.

Verses 12-17: Jesus cleanses the temple, driving out the money changers and merchants who were using the temple as a marketplace. He heals the blind and the lame who come to him there.

Verses 18-22: Jesus curses a fig tree that bears no fruit, and it withers immediately. This miracle serves as a warning against hypocrisy and the importance of bearing fruit in one's life.

Verses 23-27: The chief priests and elders question Jesus' authority, and he responds by asking them a question about John the Baptist.

Verses 28-32: Jesus tells the parable of the two sons, in which one son initially refuses to do his father's will but later changes his mind, while the other son agrees to do his father's will but does not follow through. This parable highlights the importance of obedience to God and the possibility of repentance and change.

Verses 33-46: Jesus tells the parable of the tenants, in which a landowner rents out his vineyard to tenants who refuse to give him his share of the harvest and ultimately kill his son. This parable serves as a warning to the Jewish leaders of the consequences of rejecting Jesus.

Overall, Matthew 21 is a chapter that emphasizes Jesus' authority and his role as the Messiah. His triumphal entry into Jerusalem sets the stage for the events of the Passion, while his cleansing of the temple underscores the importance of reverence and respect for God's house. The parables of the two sons and the tenants highlight the themes of obedience and rejection, while the cursing of the fig tree serves as a warning against hypocrisy and the importance of bearing fruit in one's life.

Here are some important verses from Matthew chapter 21, along with brief explanations and where to find them in the chapter:

1. Matthew 21:9 - "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest heaven!" This verse describes the people's enthusiastic welcome of Jesus as he enters Jerusalem on a donkey. It is located in verse 9.
2. Matthew 21:12-13 - "Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. 'It is written,' he said to them, 'My house will be called a house of prayer, but you are making it a den of robbers.'" This passage describes Jesus' anger at the merchants in the temple who were taking advantage of the people. It is located in verses 12-13.

3. Matthew 21:21 - "Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done." This verse describes Jesus' teaching on the power of faith. It is located in verse 21.
4. Matthew 21:42 - "Jesus said to them, 'Have you never read in the Scriptures: "The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes"?'"" This verse is part of Jesus' response to the chief priests and elders who question his authority. It is located in verse 42.
5. Matthew 21:44 - "Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed." This verse is also part of Jesus' response to the chief priests and elders. It is a warning that those who reject Jesus will face serious consequences. It is located in verse 44.

Matthew Chapter 21 contains several key events and teachings in the ministry of Jesus, particularly His entry into Jerusalem and His confrontations with religious leaders. Here are the key theological thoughts and influences in Matthew Chapter 21:

Triumphal Entry into Jerusalem: In Matthew 21:1-11, Jesus enters Jerusalem on a donkey while crowds of people shout, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!" This event is often referred to as the Triumphal Entry and is associated with the fulfillment of messianic prophecy.

Theological Influence: The Triumphal Entry is significant in Christian theology as it portrays Jesus as the long-awaited Messiah and King. It has influenced Christian beliefs about Jesus' role in salvation and His fulfillment of Old Testament prophecies.

Cleansing of the Temple: In Matthew 21:12-17, Jesus enters the temple and drives out the money changers and those who were buying and selling. He declares that the temple should be a house of prayer but has become a den of robbers.

Theological Influence: This event has influenced Christian theology by emphasizing the importance of true worship and reverence for God's house. It also highlights Jesus' authority and zeal for cleansing religious practices.

The Fig Tree Withered: In Matthew 21:18-22, Jesus curses a fig tree that bears no fruit, and it withers immediately. This incident is often seen as a symbolic act conveying the importance of bearing spiritual fruit.

Theological Influence: The story of the withered fig tree has influenced Christian theology by emphasizing the necessity of bearing spiritual fruit and the power of faith in prayer.

Authority of Jesus Questioned: In Matthew 21:23-27, the religious leaders question Jesus' authority to teach and perform miracles. Jesus responds with a question about the authority of John the Baptist. This exchange highlights the theological thought of Jesus' authority and the importance of recognizing divine authority.

Theological Influence: This passage has influenced Christian theology by affirming Jesus' divine authority and the importance of recognizing and submitting to His authority.

Parable of the Two Sons: In Matthew 21:28-32, Jesus tells the Parable of the Two Sons, illustrating the difference between empty professions of faith and genuine obedience.

Theological Influence: This parable has influenced Christian theology by emphasizing the importance of genuine repentance and obedience over empty religious rituals.

Parable of the Wicked Tenants: In Matthew 21:33-46, Jesus tells the Parable of the Wicked Tenants, which portrays the rejection of the owner's messengers and the killing of his son by the tenants. This parable highlights the theological thought of Israel's rejection of the prophets and ultimately the rejection of Jesus.

Theological Influence: This parable has influenced Christian theology by addressing the rejection of Jesus by the religious authorities and the consequences of rejecting God's messengers.

In summary, Matthew Chapter 21 contains theological thoughts related to Jesus as the Messiah and King, the importance of true worship, the need to bear spiritual fruit, the authority of Jesus, the importance of genuine repentance and obedience, and the consequences of rejecting God's messengers. These themes continue to shape Christian theology and understanding of Jesus' teachings and actions.

Matthew 22

New International Version

The Parable of the Wedding Banquet

22 Jesus spoke to them again in parables, saying: 2 “The kingdom of heaven is like a king who prepared a wedding banquet for his son. 3 He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

4 “Then he sent some more servants and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’

5 “But they paid no attention and went off—one to his field, another to his business. 6 The rest seized his servants, mistreated them and killed them. 7 The king was enraged. He sent his army and destroyed those murderers and burned their city.

8 “Then he said to his servants, ‘The wedding banquet is ready, but those I invited did not deserve to come. 9 So go to the street corners and invite to the banquet anyone you find.’ 10 So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests.

11 “But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. 12 He asked, ‘How did you get in here without wedding clothes, friend?’ The man was speechless.

13 “Then the king told the attendants, ‘Tie his hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’

14 “For many are invited, but few are chosen.”

Paying the Imperial Tax to Caesar

15 Then the Pharisees went out and laid plans to trap him in his words. 16 They sent their disciples to him along with the Herodians. “Teacher,” they said, “we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren’t swayed by others, because you pay no attention to who they are. 17 Tell us then, what is your opinion? Is it right to pay the imperial tax[a] to Caesar or not?”

18 But Jesus, knowing their evil intent, said, “You hypocrites, why are you trying to trap me? 19 Show me the coin used for paying the tax.” They brought him a denarius, 20 and he asked them, “Whose image is this? And whose inscription?”

21 “Caesar’s,” they replied.

Then he said to them, “So give back to Caesar what is Caesar’s, and to God what is God’s.”

22 When they heard this, they were amazed. So they left him and went away.

Marriage at the Resurrection

23 That same day the Sadducees, who say there is no resurrection, came to him with a question. 24 “Teacher,” they said, “Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him. 25 Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. 26 The same thing happened to the second and third brother, right on down to the seventh. 27 Finally, the woman died. 28 Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?”

29 Jesus replied, “You are in error because you do not know the Scriptures or the power of God. 30 At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. 31 But about the resurrection of the dead—have you not read what God said to you, 32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’[b]? He is not the God of the dead but of the living.”

33 When the crowds heard this, they were astonished at his teaching.

The Greatest Commandment

34 Hearing that Jesus had silenced the Sadducees, the Pharisees got together. 35 One of them, an expert in the law, tested him with this question: 36 “Teacher, which is the greatest commandment in the Law?”

37 Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’[c] 38 This is the first and greatest commandment. 39 And the second

is like it: 'Love your neighbor as yourself.' [d] 40 All the Law and the Prophets hang on these two commandments."

Whose Son Is the Messiah?

41 While the Pharisees were gathered together, Jesus asked them, 42 "What do you think about the Messiah? Whose son is he?"

"The son of David," they replied.

43 He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says,

44 "The Lord said to my Lord:

"Sit at my right hand
until I put your enemies
under your feet." [e]

45 If then David calls him 'Lord,' how can he be his son?" 46 No one could say a word in reply, and from that day on no one dared to ask him any more questions.

Footnotes

Matthew 22:17 A special tax levied on subject peoples, not on Roman citizens

Matthew 22:32 Exodus 3:6

Matthew 22:37 Deut. 6:5

Matthew 22:39 Lev. 19:18

Matthew 22:44 Psalm 110:1

Matthew 22 is a chapter in the New Testament of the Christian Bible. It contains several important teachings and interactions of Jesus, including the parable of the wedding banquet and his responses to questions from the Pharisees and Sadducees. Here is a breakdown of the chapter:

Verses 1-14: Jesus tells the parable of the wedding banquet, in which a king invites guests to his son's wedding but they refuse to come. The king then invites others from the streets, but one man is found without wedding clothes and is thrown out. This parable emphasizes the importance of responding to God's invitation and being properly prepared for the kingdom of God.

Verses 15-22: The Pharisees try to trap Jesus by asking him whether it is lawful to pay taxes to Caesar. Jesus responds by saying "Give back to Caesar what is Caesar's, and to God what is God's."

Verses 23-33: The Sadducees try to trap Jesus by asking him about the resurrection and marriage. Jesus responds by saying that in the resurrection people will neither marry nor be given in marriage, and that God is the God of the living, not the dead.

Verses 34-40: A Pharisee asks Jesus which commandment is the greatest. Jesus responds by saying that the greatest commandment is to love God with all one's heart, soul, and mind, and that the second is to love one's neighbor as oneself.

Verses 41-46: Jesus asks the Pharisees whose son the Messiah is, and they respond that he is the son of David. Jesus then asks how David can call the Messiah his Lord, and the Pharisees have no answer.

Overall, Matthew 22 is a chapter that emphasizes the importance of responding to God's invitation and being properly prepared for the kingdom of God. The parable of the wedding banquet underscores the consequences of rejecting God's invitation, while Jesus' responses to the questions of the Pharisees and Sadducees highlight the themes of obedience, love, and the authority of God. The chapter ends with a thought-provoking question about the nature of the Messiah and his relationship to King David.

here are some important verses from Matthew chapter 22 along with a brief explanation and where to find them in the chapter:

1. Matthew 22:37-39 - "Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'"

In this passage, Jesus is responding to a question from the Pharisees about which is the greatest commandment in the law. Jesus gives this answer, which emphasizes the importance of love for God and love for others.

2. Matthew 22:14 - "For many are invited, but few are chosen."

This verse comes at the end of a parable that Jesus tells about a king who throws a wedding banquet for his son. The king invites many guests, but they all refuse to come. So the king sends his servants to invite anyone they can find, and the banquet is filled with guests. However, one guest who is not wearing wedding clothes is thrown out. The verse "For many are invited, but few are chosen" emphasizes the idea that not everyone who is invited to the kingdom of God will ultimately enter.

3. Matthew 22:21 - "So give back to Caesar what is Caesar's, and to God what is God's."

In this verse, Jesus is responding to a question from the Pharisees about whether it is lawful to pay taxes to Caesar. Jesus answers with this statement, which emphasizes the idea of giving to earthly authorities what is rightfully theirs, while also acknowledging the importance of giving to God what belongs to Him.

4. Matthew 22:29 - "You are in error because you do not know the Scriptures or the power of God."

In this verse, Jesus is responding to a question from the Sadducees about the resurrection. Jesus tells them that they are in error because they do not understand the Scriptures or the power of God. This verse emphasizes the importance of understanding the Scriptures and the power of God in order to have a correct understanding of spiritual matters.

Matthew Chapter 22 contains several parables and interactions between Jesus and religious leaders. These passages explore theological thoughts related to love, the kingdom of heaven, and the authority of Jesus. Here are the key theological thoughts and influences in Matthew Chapter 22:

The Parable of the Wedding Feast: In Matthew 22:1-14, Jesus tells the Parable of the Wedding Feast, where a king invites guests to a wedding banquet, but many refuse to come. The king then invites others from the streets. This parable emphasizes the

theological thought that God's invitation to the kingdom of heaven is extended to all, but it requires a receptive and obedient response.

Theological Influence: This parable has influenced Christian theology by highlighting the universal invitation to God's kingdom and the importance of accepting that invitation through faith and obedience.

The Greatest Commandment: In Matthew 22:34-40, a Pharisee asks Jesus about the greatest commandment. Jesus responds by summarizing the entire law as loving God with all one's heart, soul, and mind, and loving one's neighbor as oneself. This teaching underscores the theological thought that love is at the core of God's commandments.

Theological Influence: Jesus' summary of the greatest commandment has had a profound influence on Christian theology, emphasizing the centrality of love in the Christian life and ethics.

Whose Son Is the Christ?: In Matthew 22:41-46, Jesus questions the Pharisees about the identity of the Christ, asking them whose son He is. When they respond that He is David's son, Jesus challenges their understanding by quoting Psalm 110:1, which implies the Messiah's divine nature.

Theological Influence: This passage has influenced Christian theology by highlighting Jesus' identity as the Son of God and His authority over David as the Messiah.

The Authority of Jesus: Throughout Matthew 22, Jesus engages in debates and discussions with the religious leaders, asserting His authority and challenging their understanding of the Scriptures.

Theological Influence: These interactions emphasize the theological thought of Jesus' authority as the Son of God and the fulfillment of Old Testament prophecies. They have influenced Christian theology by affirming Jesus' authority as the ultimate interpreter of God's Word.

In summary, Matthew Chapter 22 addresses theological thoughts related to God's invitation to His kingdom, the centrality of love in fulfilling God's commandments, Jesus' identity as the Son of God, and His authority as the Messiah. These themes continue to shape Christian theology and understanding of Jesus' teachings and authority.

Matthew 23

New International Version

A Warning Against Hypocrisy

23 Then Jesus said to the crowds and to his disciples: 2 “The teachers of the law and the Pharisees sit in Moses’ seat. 3 So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. 4 They tie up heavy, cumbersome loads and put them on other people’s shoulders, but they themselves are not willing to lift a finger to move them.

5 “Everything they do is done for people to see: They make their phylacteries[a] wide and the tassels on their garments long; 6 they love the place of honor at banquets and the

most important seats in the synagogues; 7 they love to be greeted with respect in the marketplaces and to be called 'Rabbi' by others.

8 "But you are not to be called 'Rabbi,' for you have one Teacher, and you are all brothers. 9 And do not call anyone on earth 'father,' for you have one Father, and he is in heaven. 10 Nor are you to be called instructors, for you have one Instructor, the Messiah. 11 The greatest among you will be your servant. 12 For those who exalt themselves will be humbled, and those who humble themselves will be exalted.

Seven Woes on the Teachers of the Law and the Pharisees

13 "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those enter who are trying to. [14] [b]

15 "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are.

16 "Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but anyone who swears by the gold of the temple is bound by that oath.' 17 You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? 18 You also say, 'If anyone swears by the altar, it means nothing; but anyone who swears by the gift on the altar is bound by that oath.' 19 You blind men! Which is greater: the gift, or the altar that makes the gift sacred? 20 Therefore, anyone who swears by the altar swears by it and by everything on it. 21 And anyone who swears by the temple swears by it and by the one who dwells in it. 22 And anyone who swears by heaven swears by God's throne and by the one who sits on it.

23 "Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. 24 You blind guides! You strain out a gnat but swallow a camel.

25 "Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. 26 Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

27 "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. 28 In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

29 "Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. 30 And you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood

of the prophets.’ 31 So you testify against yourselves that you are the descendants of those who murdered the prophets. 32 Go ahead, then, and complete what your ancestors started!

33 “You snakes! You brood of vipers! How will you escape being condemned to hell? 34 Therefore I am sending you prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. 35 And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. 36 Truly I tell you, all this will come on this generation.

37 “Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. 38 Look, your house is left to you desolate. 39 For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’[c]”

Footnotes

Matthew 23:5 That is, boxes containing Scripture verses, worn on forehead and arm

Matthew 23:14 Some manuscripts include here words similar to Mark 12:40 and Luke 20:47.

Matthew 23:39 Psalm 118:26

Matthew 23 is a chapter in the New Testament of the Christian Bible. It contains a series of teachings and rebukes from Jesus to the scribes and Pharisees, who he accuses of hypocrisy and of neglecting the weightier matters of the law. Here is a breakdown of the chapter:

Verses 1-12: Jesus instructs the crowds and his disciples to follow the teachings of the scribes and Pharisees, but not to follow their example, because they do not practice what they preach. He says that the greatest among them will be the one who serves others.

Verses 13-36: Jesus issues a series of seven woes to the scribes and Pharisees, condemning them for their hypocrisy and for neglecting the weightier matters of the law, such as justice, mercy, and faithfulness. He accuses them of being blind guides, hypocrites, and snakes.

Verses 37-39: Jesus laments over Jerusalem, saying that he longs to gather its people under his wings, but they are unwilling.

Overall, Matthew 23 is a chapter that condemns the hypocrisy and neglect of the scribes and Pharisees, while emphasizing the importance of serving others and the weightier matters of the law. Jesus' rebukes are forceful and confrontational, reflecting his passion for justice and righteousness. The chapter ends with a poignant lament over Jerusalem, underscoring Jesus' deep love and concern for the people he came to save.

here are some important verses from Matthew Chapter 23 along with brief explanations and references to where they can be found:

1. "Then Jesus said to the crowds and to his disciples: 'The teachers of the law and the Pharisees sit in Moses' seat. So you must be careful to do everything they tell

you. But do not do what they do, for they do not practice what they preach."
(Matthew 23:1-3)

Jesus warns the people to follow the law and the teachings of Moses, but to be wary of the hypocrisy of the religious leaders of the time who did not follow their own teachings.

2. "Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence."
(Matthew 23:25)

Jesus rebukes the religious leaders for their focus on outward appearances and their lack of attention to their inner selves and their own moral and ethical behavior.

3. "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean." (Matthew 23:27)

Jesus continues to denounce the religious leaders for their hypocrisy, comparing them to tombs that are beautifully adorned on the outside but are filled with rot and decay on the inside.

4. "Therefore I am sending you prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town." (Matthew 23:34)

Jesus predicts the persecution that his followers will face, warning that some of them will be killed and that they will be chased out of towns and synagogues.

5. "For all those who exalt themselves will be humbled, and those who humble themselves will be exalted." (Matthew 23:12)

Jesus teaches that those who put themselves above others will eventually be brought down, while those who are humble will be lifted up.

Matthew Chapter 23 contains a strong denunciation of the religious leaders of Jesus' time, known as the "Seven Woes," as well as teachings about humility and the honor of being a servant. Here are the key theological thoughts and influences in Matthew Chapter 23:

The Seven Woes: In Matthew 23:1-36, Jesus pronounces a series of "Woes" upon the scribes and Pharisees, denouncing their hypocrisy, pride, and legalism. He criticizes their outward show of religiosity while neglecting justice, mercy, and faithfulness. This chapter underscores the theological thought that true righteousness is not merely outward observance of religious rituals but includes a heart transformed by God's love and mercy.

Theological Influence: The Seven Woes have had a profound influence on Christian theology by emphasizing the importance of authentic faith, humility, and justice. They serve as a warning against hypocrisy and a call to genuine devotion to God.

Exhortation to Humility: In Matthew 23:12, Jesus teaches, "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." This teaching underscores the theological thought that humility is a key virtue in the kingdom of God.

Theological Influence: This teaching on humility has had a significant influence on Christian theology, emphasizing the importance of a humble and contrite heart in approaching God.

The Honor of Being a Servant: Throughout Matthew 23, Jesus contrasts the pride and desire for honor displayed by the religious leaders with the humble attitude of a servant. He teaches that the greatest among His followers should be a servant to others.

Theological Influence: This emphasis on servanthood has influenced Christian theology and ethics by highlighting the value of humility and selflessness in the Christian life. It has led to discussions about servant leadership within the church.

Jesus as the Righteous Teacher: In Matthew 23:8-10, Jesus instructs His disciples not to be called "Rabbi" or "Father," emphasizing that they have one Teacher and one Father in heaven. This teaching reinforces the theological thought that Jesus is the ultimate source of divine teaching and authority.

Theological Influence: This passage has influenced Christian theology by emphasizing the authority of Jesus as the supreme Teacher and the need for spiritual humility before Him.

In summary, Matthew Chapter 23 addresses theological thoughts related to the importance of authentic faith and righteousness, the virtue of humility, the honor of being a servant, and the ultimate authority of Jesus as the righteous Teacher. These themes continue to shape Christian theology and understanding of the principles of genuine discipleship and leadership within the Christian community.

Matthew 24

New International Version

The Destruction of the Temple and Signs of the End Times

24 Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. 2 “Do you see all these things?” he asked. “Truly I tell you, not one stone here will be left on another; every one will be thrown down.”

3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. “Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of the age?”

4 Jesus answered: “Watch out that no one deceives you. 5 For many will come in my name, claiming, ‘I am the Messiah,’ and will deceive many. 6 You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. 7 Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. 8 All these are the beginning of birth pains.

9 “Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. 10 At that time many will turn away from the faith and will betray and hate each other, 11 and many false prophets will appear and deceive many people. 12 Because of the increase of wickedness, the love of most will grow cold, 13 but the one who stands firm to the end will be saved. 14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

15 “So when you see standing in the holy place ‘the abomination that causes desolation,’[a] spoken of through the prophet Daniel—let the reader understand— 16 then let those who are in Judea flee to the mountains. 17 Let no one on the housetop go down to take anything out of the house. 18 Let no one in the field go back to get their cloak. 19 How dreadful it will be in those days for pregnant women and nursing mothers! 20 Pray that your flight will not take place in winter or on the Sabbath. 21 For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again.

22 “If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened. 23 At that time if anyone says to you, ‘Look, here is the Messiah!’ or, ‘There he is!’ do not believe it. 24 For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. 25 See, I have told you ahead of time.

26 “So if anyone tells you, ‘There he is, out in the wilderness,’ do not go out; or, ‘Here he is, in the inner rooms,’ do not believe it. 27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man. 28 Wherever there is a carcass, there the vultures will gather.

29 “Immediately after the distress of those days

“the sun will be darkened,
and the moon will not give its light;
the stars will fall from the sky,
and the heavenly bodies will be shaken.’[b]

30 “Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth[c] will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory.[d] 31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

32 “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. 33 Even so, when you see all these things, you know that it[e] is near, right at the door. 34 Truly I tell you, this generation will certainly not pass away until all these things have happened. 35 Heaven and earth will pass away, but my words will never pass away.

The Day and Hour Unknown

36 “But about that day or hour no one knows, not even the angels in heaven, nor the Son,[f] but only the Father. 37 As it was in the days of Noah, so it will be at the coming of the Son of Man. 38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; 39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. 40 Two men will be in the field; one will

be taken and the other left. 41 Two women will be grinding with a hand mill; one will be taken and the other left.

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

45 “Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? 46 It will be good for that servant whose master finds him doing so when he returns. 47 Truly I tell you, he will put him in charge of all his possessions. 48 But suppose that servant is wicked and says to himself, ‘My master is staying away a long time,’ 49 and he then begins to beat his fellow servants and to eat and drink with drunkards. 50 The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. 51 He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

Footnotes

Matthew 24:15 Daniel 9:27; 11:31; 12:11

Matthew 24:29 Isaiah 13:10; 34:4

Matthew 24:30 Or the tribes of the land

Matthew 24:30 See Daniel 7:13-14.

Matthew 24:33 Or he

Matthew 24:36 Some manuscripts do not have nor the Son.

Matthew 24 is a chapter in the New Testament of the Christian Bible that contains Jesus' teaching on the end of the age and his return. Here is a breakdown of the chapter:

Verses 1-2: Jesus and his disciples leave the temple, and the disciples point out the impressive stones of the temple. Jesus responds by predicting that not one stone will be left upon another.

Verses 3-14: The disciples ask Jesus about the signs of his coming and the end of the age. Jesus warns them about false messiahs, wars, famines, earthquakes, and persecution. He says that the gospel will be preached throughout the world, and then the end will come.

Verses 15-28: Jesus describes the abomination of desolation, an event in which an idol or image will be set up in the temple, marking the beginning of the great tribulation. He warns his followers to flee when they see this happen.

Verses 29-31: Jesus describes the signs of his coming, which will include the sun and moon being darkened, the stars falling from the sky, and the Son of Man coming on the clouds of heaven with power and great glory. He says that he will send his angels to gather his elect from the four winds.

Verses 32-35: Jesus tells his disciples to learn a lesson from the fig tree, which puts forth leaves in the spring. He says that when they see these things happening, they will know that his coming is near.

Verses 36-44: Jesus emphasizes that no one knows the day or hour of his coming, not even the angels in heaven. He says that his coming will be like the days of Noah, when people were eating and drinking and marrying right up until the flood came. He urges his followers to be ready, because the Son of Man will come at an unexpected hour.

Verses 45-51: Jesus tells a parable about a faithful and wise servant who is put in charge of his master's household. He says that the servant will be blessed if he is found doing his job when the master returns, but he will be punished if he is found to be wicked and lazy. Overall, Matthew 24 is a chapter that warns about the signs of the end of the age and emphasizes the importance of being ready for the return of Jesus. Jesus warns about false messiahs, persecution, and the great tribulation, but he also offers hope and reassurance to his followers, promising that he will come again and gather his elect from the four winds.

Here are some important verses from Matthew chapter 24, along with brief explanations and their locations in the chapter:

1. "Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. 'Do you see all these things?' he asked. 'Truly I tell you, not one stone here will be left on another; every one will be thrown down.'" (Matthew 24:1-2) - Jesus predicts the destruction of the temple in Jerusalem, which was fulfilled in 70 AD.
2. "At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people." (Matthew 24:10-11) - Jesus warns of false teachers and the increase of persecution before his second coming.
3. "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—let the reader understand—then let those who are in Judea flee to the mountains." (Matthew 24:15-16) - Jesus gives a specific sign of the end times and warns his followers to flee when they see it.
4. "For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man." (Matthew 24:27) - Jesus describes his second coming and emphasizes that it will be sudden and visible to all.
5. "Therefore keep watch, because you do not know on what day your Lord will come." (Matthew 24:42) - Jesus emphasizes the need for readiness and watchfulness in anticipation of his return.
6. "But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father." (Matthew 24:36) - Jesus emphasizes that the timing of his return is known only to God the Father, and that his followers should always be ready for his coming.

These are just a few of the important verses in Matthew chapter 24, which deals primarily with Jesus' teachings about the end times and his second coming.

Matthew Chapter 24 contains Jesus' teachings on the signs of the end times and the coming of the Son of Man. These teachings have had a significant theological influence on Christian eschatology (the study of end times) and the understanding of Jesus' return. Here are the key theological thoughts and influences in Matthew Chapter 24:

Signs of the End Times: In Matthew 24:1-35, Jesus outlines various signs that will precede His return and the end of the age. These signs include false messiahs, wars, famines, earthquakes, persecution of believers, and the preaching of the gospel to all nations. The theological thought here is that the world will experience upheaval and tribulation before the final consummation of God's kingdom.

Theological Influence: These teachings in Matthew 24 have significantly influenced Christian eschatology, shaping beliefs about the events leading up to the return of Christ. They have been the subject of interpretation and debate in various Christian traditions.

The Coming of the Son of Man: Jesus emphasizes that His return will be sudden and unmistakable, like lightning that flashes across the sky. He compares it to the days of Noah, where people were unaware until the flood came. This teaching underscores the theological thought that Jesus will return in glory and judgment.

Theological Influence: The idea of the sudden and unmistakable return of Jesus has had a profound influence on Christian eschatology and beliefs about the nature of Christ's second coming.

Parable of the Fig Tree: In Matthew 24:32-35, Jesus tells the Parable of the Fig Tree, comparing the signs of the end times to the budding of leaves on a fig tree. He suggests that when these signs occur, His return is near. This parable underscores the theological thought that there are indicators of the approaching end.

Theological Influence: The Parable of the Fig Tree has influenced Christian eschatological thinking by encouraging believers to watch for the signs of the end and be prepared for Christ's return.

Watchfulness and Readiness: Throughout Matthew 24, Jesus repeatedly emphasizes the importance of watchfulness and readiness for His return. He uses parables and illustrations, such as the faithful servant and the wise and foolish virgins, to underscore the need for constant vigilance.

Theological Influence: These teachings have influenced Christian theology and ethics by highlighting the importance of living in a state of readiness and faithfulness in anticipation of Christ's return.

Unknown Timing: In Matthew 24:36, Jesus states that no one knows the day or hour of His return, not even the angels in heaven but only the Father. This theological thought underscores the element of divine sovereignty and mystery surrounding the timing of the end.

Theological Influence: The idea of the unknown timing of Christ's return has influenced Christian eschatology by reminding believers to be prepared at all times and avoid futile attempts to predict the exact timing of His coming.

In summary, Matthew Chapter 24 contains theological thoughts related to the signs of the end times, the sudden and unmistakable return of Jesus, the importance of watchfulness and readiness, and the unknown timing of His return. These teachings have significantly

influenced Christian eschatology and the understanding of the end times and Christ's second coming.

Matthew 25

New International Version

The Parable of the Ten Virgins

25 “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. 2 Five of them were foolish and five were wise. 3 The foolish ones took their lamps but did not take any oil with them. 4 The wise ones, however, took oil in jars along with their lamps. 5 The bridegroom was a long time in coming, and they all became drowsy and fell asleep.

6 “At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’

7 “Then all the virgins woke up and trimmed their lamps. 8 The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’

9 “‘No,’ they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

10 “But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

11 “Later the others also came. ‘Lord, Lord,’ they said, ‘open the door for us!’

12 “But he replied, ‘Truly I tell you, I don’t know you.’

13 “Therefore keep watch, because you do not know the day or the hour.

The Parable of the Bags of Gold

14 “Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. 15 To one he gave five bags of gold, to another two bags, and to another one bag,[a] each according to his ability. Then he went on his journey. 16 The man who had received five bags of gold went at once and put his money to work and gained five bags more. 17 So also, the one with two bags of gold gained two more. 18 But the man who had received one bag went off, dug a hole in the ground and hid his master’s money.

19 “After a long time the master of those servants returned and settled accounts with them. 20 The man who had received five bags of gold brought the other five. ‘Master,’ he said, ‘you entrusted me with five bags of gold. See, I have gained five more.’

21 “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

22 “The man with two bags of gold also came. ‘Master,’ he said, ‘you entrusted me with two bags of gold; see, I have gained two more.’

23 “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

24 “Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. 25 So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.’

26 “His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? 27 Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.

28 ““So take the bag of gold from him and give it to the one who has ten bags. 29 For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. 30 And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’

The Sheep and the Goats

31 “When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. 32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. 33 He will put the sheep on his right and the goats on his left.

34 “Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. 35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, 36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’

37 “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? 38 When did we see you a stranger and invite you in, or needing clothes and clothe you? 39 When did we see you sick or in prison and go to visit you?’

40 “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’

41 “Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, 43 I was a stranger and

you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

44 "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

45 "He will reply, 'Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.'

46 "Then they will go away to eternal punishment, but the righteous to eternal life."

Footnotes

Matthew 25:15 Greek five talents ... two talents ... one talent; also throughout this parable; a talent was worth about 20 years of a day laborer's wage.

Matthew 25 is a chapter in the New Testament of the Christian Bible that contains three parables that Jesus told to illustrate the importance of being prepared for his return.

Here's a breakdown of the chapter:

Verses 1-13: The Parable of the Ten Virgins. Jesus tells a story about ten virgins who are waiting for a bridegroom to come. Five of the virgins are wise and bring extra oil for their lamps, while the other five are foolish and do not. When the bridegroom is delayed, the foolish virgins run out of oil and are unable to enter the wedding feast. Jesus uses this parable to encourage his followers to be prepared for his return, because they do not know when it will happen.

Verses 14-30: The Parable of the Talents. Jesus tells a story about a man who goes on a journey and entrusts his wealth to his servants. To one servant he gives five talents, to another he gives two, and to another he gives one, each according to his ability. The servant with five talents doubles his money, as does the servant with two talents, but the servant with one talent buries it in the ground. When the master returns, he rewards the first two servants but punishes the third. Jesus uses this parable to encourage his followers to use their gifts and abilities to serve God, because they will be held accountable for how they use them.

Verses 31-46: The Judgment of the Nations. Jesus describes the final judgment, in which the Son of Man will separate the sheep (representing the righteous) from the goats (representing the wicked). He will say to the righteous, "Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world," and to the wicked, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels." Jesus uses this parable to emphasize the importance of serving others, especially those who are hungry, thirsty, naked, sick, or in prison, because when we serve them, we are serving him.

Overall, Matthew 25 is a chapter that encourages us to be prepared for Jesus' return and to use our gifts and abilities to serve God and others. Jesus warns us that we will be held accountable for how we use what we have been given, and he urges us to be ready for his coming, because we do not know when it will happen.

Here are some important verses from Matthew 25:

1. "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom." - Matthew 25:1

This verse begins the parable of the ten virgins, which Jesus tells to illustrate the importance of being prepared for His second coming.

2. "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming." - Matthew 25:13

This verse concludes the parable of the ten virgins and serves as a warning to be ready for Christ's return at any time.

3. "For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in." - Matthew 25:35

This verse is part of the parable of the sheep and the goats, which Jesus tells to emphasize the importance of caring for those in need.

4. "Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me." - Matthew 25:40

This verse concludes the parable of the sheep and the goats and reinforces the message of caring for others.

Matthew Chapter 25 contains several parables that Jesus told to illustrate important theological concepts related to the kingdom of heaven, judgment, and the importance of faithful living. Here are the key theological thoughts and influences in Matthew Chapter 25:

Parable of the Ten Virgins: In Matthew 25:1-13, Jesus tells the Parable of the Ten Virgins. This parable emphasizes the need for readiness and preparedness for the coming of the bridegroom (representing Jesus) and the importance of having enough oil (symbolizing faith and spiritual readiness) for the lamps (representing one's life).

Theological Influence: This parable has influenced Christian theology by underscoring the importance of being spiritually prepared for the return of Christ and the need for a living and active faith.

Parable of the Talents: In Matthew 25:14-30, Jesus tells the Parable of the Talents. In this parable, a master entrusts his servants with different amounts of money (talents) and expects them to invest and multiply what they've been given. This parable highlights the theological thought that believers are called to be faithful stewards of the gifts and resources God has given them.

Theological Influence: The Parable of the Talents has influenced Christian theology by emphasizing the importance of faithful stewardship, using one's gifts for God's purposes, and the accountability of believers for how they use their talents.

The Judgment of the Sheep and Goats: In Matthew 25:31-46, Jesus describes the final judgment, where the Son of Man separates the righteous (represented as sheep) from the unrighteous (represented as goats). This passage underscores the theological thought that genuine faith is demonstrated through acts of kindness and compassion toward those in need.

Theological Influence: This teaching has had a profound influence on Christian theology by emphasizing the connection between faith and works, as well as the importance of caring for the marginalized and disadvantaged.

Eternal Life and Eternal Punishment: In Matthew 25:46, Jesus speaks of the eternal destiny of the righteous and the unrighteous, with the former receiving eternal life and the latter facing eternal punishment. This passage underscores the theological thought of the ultimate consequences of one's choices and faith.

Theological Influence: The concept of eternal life and eternal punishment in this passage has deeply influenced Christian theology, shaping beliefs about the afterlife and the importance of faith in Christ for salvation.

Overall, Matthew Chapter 25 addresses theological thoughts related to readiness for Christ's return, faithful stewardship of God-given resources and talents, the importance of deeds of compassion and kindness, and the eternal consequences of one's choices. These teachings continue to shape Christian theology and understanding of the Christian life, judgment, and eternal life.

Matthew 26

New International Version

The Plot Against Jesus

26 When Jesus had finished saying all these things, he said to his disciples, 2 “As you know, the Passover is two days away—and the Son of Man will be handed over to be crucified.”

3 Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, 4 and they schemed to arrest Jesus secretly and kill him. 5 “But not during the festival,” they said, “or there may be a riot among the people.”

Jesus Anointed at Bethany

6 While Jesus was in Bethany in the home of Simon the Leper, 7 a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table.

8 When the disciples saw this, they were indignant. “Why this waste?” they asked. 9 “This perfume could have been sold at a high price and the money given to the poor.”

10 Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a beautiful thing to me. 11 The poor you will always have with you,^[a] but you will not always have me. 12 When she poured this perfume on my body, she did it to prepare me for burial. 13 Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her.”

Judas Agrees to Betray Jesus

14 Then one of the Twelve—the one called Judas Iscariot—went to the chief priests 15 and asked, “What are you willing to give me if I deliver him over to you?” So they

counted out for him thirty pieces of silver. 16 From then on Judas watched for an opportunity to hand him over.

The Last Supper

17 On the first day of the Festival of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?"

18 He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.'" 19 So the disciples did as Jesus had directed them and prepared the Passover.

20 When evening came, Jesus was reclining at the table with the Twelve. 21 And while they were eating, he said, "Truly I tell you, one of you will betray me."

22 They were very sad and began to say to him one after the other, "Surely you don't mean me, Lord?"

23 Jesus replied, "The one who has dipped his hand into the bowl with me will betray me. 24 The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

25 Then Judas, the one who would betray him, said, "Surely you don't mean me, Rabbi?"

Jesus answered, "You have said so."

26 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body."

27 Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. 28 This is my blood of the [b] covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."

30 When they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter's Denial

31 Then Jesus told them, "This very night you will all fall away on account of me, for it is written:

"I will strike the shepherd,
and the sheep of the flock will be scattered.' [c]

32 But after I have risen, I will go ahead of you into Galilee."

33 Peter replied, "Even if all fall away on account of you, I never will."

34 “Truly I tell you,” Jesus answered, “this very night, before the rooster crows, you will disown me three times.”

35 But Peter declared, “Even if I have to die with you, I will never disown you.” And all the other disciples said the same.

Gethsemane

36 Then Jesus went with his disciples to a place called Gethsemane, and he said to them, “Sit here while I go over there and pray.” 37 He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. 38 Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”

39 Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”

40 Then he returned to his disciples and found them sleeping. “Couldn’t you men keep watch with me for one hour?” he asked Peter. 41 “Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

42 He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”

43 When he came back, he again found them sleeping, because their eyes were heavy. 44 So he left them and went away once more and prayed the third time, saying the same thing.

45 Then he returned to the disciples and said to them, “Are you still sleeping and resting? Look, the hour has come, and the Son of Man is delivered into the hands of sinners. 46 Rise! Let us go! Here comes my betrayer!”

Jesus Arrested

47 While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. 48 Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him.” 49 Going at once to Jesus, Judas said, “Greetings, Rabbi!” and kissed him.

50 Jesus replied, “Do what you came for, friend.”[d]

Then the men stepped forward, seized Jesus and arrested him. 51 With that, one of Jesus’ companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear.

52 “Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword. 53 Do you think I cannot call on my Father, and he will at once put at

my disposal more than twelve legions of angels? 54 But how then would the Scriptures be fulfilled that say it must happen in this way?"

55 In that hour Jesus said to the crowd, "Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me. 56 But this has all taken place that the writings of the prophets might be fulfilled." Then all the disciples deserted him and fled.

Jesus Before the Sanhedrin

57 Those who had arrested Jesus took him to Caiaphas the high priest, where the teachers of the law and the elders had assembled. 58 But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome.

59 The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. 60 But they did not find any, though many false witnesses came forward.

Finally two came forward 61 and declared, "This fellow said, 'I am able to destroy the temple of God and rebuild it in three days.'"

62 Then the high priest stood up and said to Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" 63 But Jesus remained silent.

The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God."

64 "You have said so," Jesus replied. "But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." [e]

65 Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. 66 What do you think?"

"He is worthy of death," they answered.

67 Then they spit in his face and struck him with their fists. Others slapped him 68 and said, "Prophecy to us, Messiah. Who hit you?"

Peter Disowns Jesus

69 Now Peter was sitting out in the courtyard, and a servant girl came to him. "You also were with Jesus of Galilee," she said.

70 But he denied it before them all. "I don't know what you're talking about," he said.

71 Then he went out to the gateway, where another servant girl saw him and said to the people there, “This fellow was with Jesus of Nazareth.”

72 He denied it again, with an oath: “I don’t know the man!”

73 After a little while, those standing there went up to Peter and said, “Surely you are one of them; your accent gives you away.”

74 Then he began to call down curses, and he swore to them, “I don’t know the man!”

Immediately a rooster crowed. 75 Then Peter remembered the word Jesus had spoken: “Before the rooster crows, you will disown me three times.” And he went outside and wept bitterly.

Footnotes

Matthew 26:11 See Deut. 15:11.

Matthew 26:28 Some manuscripts the new

Matthew 26:31 Zech. 13:7

Matthew 26:50 Or “Why have you come, friend?”

Matthew 26:64 See Psalm 110:1; Daniel 7:13.

Matthew 26 is a chapter in the New Testament of the Christian Bible that describes the events leading up to Jesus' arrest and crucifixion. Here's a breakdown of the chapter:

Verses 1-5: The plot to kill Jesus. The religious leaders plot to kill Jesus, but they decide to wait until after the Passover to avoid causing a disturbance.

Verses 6-13: Jesus anointed at Bethany. Jesus is anointed with expensive perfume by a woman while he is eating at the home of Simon the leper. Some of the disciples object to the waste of money, but Jesus defends the woman and says that she has done a beautiful thing.

Verses 14-16: Judas agrees to betray Jesus. Judas agrees to betray Jesus to the religious leaders in exchange for thirty pieces of silver.

Verses 17-25: The Last Supper. Jesus celebrates the Passover with his disciples, and during the meal he institutes the sacrament of communion, in which he gives his followers bread and wine as symbols of his body and blood. He also predicts that one of his disciples will betray him.

Verses 26-35: Peter's denial predicted. Jesus predicts that Peter will deny him three times before the rooster crows, but Peter insists that he will never deny Jesus.

Verses 36-46: Jesus prays in Gethsemane. Jesus goes to the Garden of Gethsemane to pray, and he asks his disciples to keep watch with him. He becomes very distressed and prays to God to let the cup of suffering pass from him, but he ultimately submits to God's will.

Verses 47-56: Jesus arrested. Judas leads a crowd to arrest Jesus in the garden, and one of the disciples (identified as Peter in other Gospel accounts) cuts off the ear of a servant of the high priest. Jesus rebukes him and allows himself to be taken into custody.

Verses 57-75: Jesus before the Sanhedrin. Jesus is brought before the high priest and the Sanhedrin, where he is falsely accused of blasphemy. Peter denies knowing Jesus three times, just as Jesus had predicted.

Overall, Matthew 26 sets the stage for Jesus' arrest and crucifixion. It shows the plot against Jesus by the religious leaders, Jesus' betrayal by Judas, the Last Supper, Jesus' prayer in Gethsemane, his arrest, and Peter's denial. The chapter also includes some of the most well-known and meaningful elements of Christian worship, including the sacrament of communion and Jesus' prediction of Peter's denial.

Chapter 26 of the book of Matthew in the Bible contains important verses related to the events leading up to Jesus' crucifixion. Here are a few key verses with brief explanations:

1. Matthew 26:26-28: "While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, 'Take and eat; this is my body.' Then he took a cup, and when he had given thanks, he gave it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.'" These verses describe the Last Supper, a significant event in Christian theology that is often commemorated in the sacrament of Communion or the Eucharist.
2. Matthew 26:39: "Going a little farther, he fell with his face to the ground and prayed, 'My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.'" This verse captures the moment when Jesus prays in the Garden of Gethsemane, just before he is betrayed and arrested.
3. Matthew 26:47-50: "While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. Now the betrayer had arranged a signal with them: 'The one I kiss is the man; arrest him.' Going at once to Jesus, Judas said, 'Greetings, Rabbi!' and kissed him. Jesus replied, 'Do what you came for, friend.'" These verses describe the moment when Judas betrays Jesus, leading to his arrest.
4. Matthew 26:62-63: "Then the high priest stood up and said to Jesus, 'Are you not going to answer? What is this testimony that these men are bringing against you?' But Jesus remained silent." These verses capture Jesus' response to his accusers during his trial before the high priest.
5. Matthew 26:75: "Then Peter remembered the word Jesus had spoken: 'Before the rooster crows, you will disown me three times.' And he went outside and wept bitterly." This verse describes Peter's denial of Jesus, a significant event in the Gospel narrative that underscores the human frailty of Jesus' followers.

Matthew Chapter 26 is a significant chapter in the New Testament as it contains events leading up to the crucifixion of Jesus. It deals with themes of betrayal, the institution of the Lord's Supper, Jesus' prayer in the Garden of Gethsemane, and His arrest. Here are the key theological thoughts and influences in Matthew Chapter 26:

The Betrayal by Judas: In Matthew 26:14-16, Judas Iscariot agrees to betray Jesus to the chief priests for thirty pieces of silver. This event marks a significant theological thought regarding the role of human betrayal in the fulfillment of God's redemptive plan.

Theological Influence: The betrayal of Jesus by Judas raises theological questions about the tension between human agency and God's sovereign plan. It emphasizes the idea that even in betrayal, God's ultimate purposes are at work.

The Institution of the Lord's Supper: In Matthew 26:17-30, Jesus institutes the Lord's Supper during the Passover meal with His disciples. He breaks bread and shares the cup, symbolizing His body and blood, which will be given for the forgiveness of sins. This event is central to Christian theology as it points to the sacrificial nature of Jesus' death.

Theological Influence: The institution of the Lord's Supper is a foundational aspect of Christian theology, representing the atoning work of Christ on the cross. It has influenced Christian worship and practices, particularly in the context of the Eucharist or Communion.

Gethsemane Prayer: In Matthew 26:36-46, Jesus goes to the Garden of Gethsemane to pray. He prays for God to let the cup of suffering pass from Him, yet submits to God's will, saying, "Not as I will, but as you will." This prayer illustrates Jesus' submission to the Father's plan and the concept of surrender to God's purpose.

Theological Influence: Jesus' prayer in Gethsemane serves as a theological example of submission to God's will and has influenced Christian theology on the importance of yielding to God's plan, even in the face of suffering.

Jesus' Arrest: In Matthew 26:47-56, Jesus is betrayed by Judas and arrested by the religious authorities. This event marks the beginning of Jesus' trial, leading to His crucifixion. It emphasizes the theological thought of Jesus' willingness to endure suffering and persecution for the sake of humanity's salvation.

Theological Influence: The arrest of Jesus is a crucial event in Christian theology as it sets in motion the events leading to His crucifixion and ultimate sacrifice for the forgiveness of sins.

In summary, Matthew Chapter 26 contains theological thoughts related to betrayal, the institution of the Lord's Supper, surrender to God's will in prayer, and Jesus' willingness to endure suffering and persecution for the sake of humanity's redemption. These themes continue to shape Christian theology and understanding of the significance of Jesus' sacrifice and the call to surrender to God's will.

Matthew 27

New International Version

Judas Hangs Himself

27 Early in the morning, all the chief priests and the elders of the people made their plans how to have Jesus executed. 2 So they bound him, led him away and handed him over to Pilate the governor.

3 When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders. 4 "I have sinned," he said, "for I have betrayed innocent blood."

“What is that to us?” they replied. “That’s your responsibility.”

5 So Judas threw the money into the temple and left. Then he went away and hanged himself.

6 The chief priests picked up the coins and said, “It is against the law to put this into the treasury, since it is blood money.” 7 So they decided to use the money to buy the potter’s field as a burial place for foreigners. 8 That is why it has been called the Field of Blood to this day. 9 Then what was spoken by Jeremiah the prophet was fulfilled: “They took the thirty pieces of silver, the price set on him by the people of Israel, 10 and they used them to buy the potter’s field, as the Lord commanded me.”[a]

Jesus Before Pilate

11 Meanwhile Jesus stood before the governor, and the governor asked him, “Are you the king of the Jews?”

“You have said so,” Jesus replied.

12 When he was accused by the chief priests and the elders, he gave no answer. 13 Then Pilate asked him, “Don’t you hear the testimony they are bringing against you?” 14 But Jesus made no reply, not even to a single charge—to the great amazement of the governor.

15 Now it was the governor’s custom at the festival to release a prisoner chosen by the crowd. 16 At that time they had a well-known prisoner whose name was Jesus[b] Barabbas. 17 So when the crowd had gathered, Pilate asked them, “Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?” 18 For he knew it was out of self-interest that they had handed Jesus over to him.

19 While Pilate was sitting on the judge’s seat, his wife sent him this message: “Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.”

20 But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

21 “Which of the two do you want me to release to you?” asked the governor.

“Barabbas,” they answered.

22 “What shall I do, then, with Jesus who is called the Messiah?” Pilate asked.

They all answered, “Crucify him!”

23 “Why? What crime has he committed?” asked Pilate.

But they shouted all the louder, “Crucify him!”

24 When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. “I am innocent of this man’s blood,” he said. “It is your responsibility!”

25 All the people answered, “His blood is on us and on our children!”

26 Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

The Soldiers Mock Jesus

27 Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. 28 They stripped him and put a scarlet robe on him, 29 and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. “Hail, king of the Jews!” they said. 30 They spit on him, and took the staff and struck him on the head again and again. 31 After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

The Crucifixion of Jesus

32 As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. 33 They came to a place called Golgotha (which means “the place of the skull”). 34 There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. 35 When they had crucified him, they divided up his clothes by casting lots. 36 And sitting down, they kept watch over him there. 37 Above his head they placed the written charge against him: this is jesus, the king of the jews.

38 Two rebels were crucified with him, one on his right and one on his left. 39 Those who passed by hurled insults at him, shaking their heads 40 and saying, “You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!” 41 In the same way the chief priests, the teachers of the law and the elders mocked him. 42 “He saved others,” they said, “but he can’t save himself! He’s the king of Israel! Let him come down now from the cross, and we will believe in him. 43 He trusts in God. Let God rescue him now if he wants him, for he said, ‘I am the Son of God.’” 44 In the same way the rebels who were crucified with him also heaped insults on him.

The Death of Jesus

45 From noon until three in the afternoon darkness came over all the land. 46 About three in the afternoon Jesus cried out in a loud voice, “Eli, Eli,[c] lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).[d]

47 When some of those standing there heard this, they said, “He’s calling Elijah.”

48 Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a staff, and offered it to Jesus to drink. 49 The rest said, “Now leave him alone. Let’s see if Elijah comes to save him.”

50 And when Jesus had cried out again in a loud voice, he gave up his spirit.

51 At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split 52 and the tombs broke open. The bodies of many holy people who had died were raised to life. 53 They came out of the tombs after Jesus’ resurrection and[e] went into the holy city and appeared to many people.

54 When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, “Surely he was the Son of God!”

55 Many women were there, watching from a distance. They had followed Jesus from Galilee to care for his needs. 56 Among them were Mary Magdalene, Mary the mother of James and Joseph,[f] and the mother of Zebedee’s sons.

The Burial of Jesus

57 As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. 58 Going to Pilate, he asked for Jesus’ body, and Pilate ordered that it be given to him. 59 Joseph took the body, wrapped it in a clean linen cloth, 60 and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away. 61 Mary Magdalene and the other Mary were sitting there opposite the tomb.

The Guard at the Tomb

62 The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. 63 “Sir,” they said, “we remember that while he was still alive that deceiver said, ‘After three days I will rise again.’ 64 So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first.”

65 “Take a guard,” Pilate answered. “Go, make the tomb as secure as you know how.” 66 So they went and made the tomb secure by putting a seal on the stone and posting the guard.

Footnotes

Matthew 27:10 See Zech. 11:12,13; Jer. 19:1-13; 32:6-9.

Matthew 27:16 Many manuscripts do not have Jesus; also in verse 17.

Matthew 27:46 Some manuscripts Eloi, Eloi

Matthew 27:46 Psalm 22:1

Matthew 27:53 Or tombs, and after Jesus’ resurrection they

Matthew 27:56 Greek Joses, a variant of Joseph

Matthew 27 is a chapter in the New Testament of the Christian Bible that describes the events leading up to and including Jesus' crucifixion. Here's a breakdown of the chapter: Verses 1-2: Jesus is handed over to Pilate. The religious leaders bring Jesus to Pilate, the Roman governor, to be tried.

Verses 3-10: Judas' death. Judas, who betrayed Jesus, becomes remorseful and tries to return the thirty pieces of silver he was paid. The religious leaders refuse to take the money back, and Judas hangs himself.

Verses 11-14: Jesus' trial before Pilate. Pilate questions Jesus but finds no fault with him, yet the crowd demands his crucifixion.

Verses 15-26: Jesus is sentenced to be crucified. Pilate, wanting to avoid a riot, agrees to the crowd's demands and orders Jesus to be crucified. Jesus is mocked and beaten by the soldiers, who then lead him away to be crucified.

Verses 27-31: Jesus is mocked and led to Golgotha. Jesus is forced to carry his own cross to Golgotha, where he is crucified between two criminals. The soldiers mock him and offer him vinegar to drink.

Verses 32-44: Jesus is crucified. Jesus is crucified with the criminals, and the people continue to mock him. Darkness falls over the land, and Jesus cries out to God, "My God, my God, why have you forsaken me?" Some of the people watching believe he is calling for Elijah.

Verses 45-56: Jesus dies and is buried. Jesus dies and the veil of the temple is torn in two. Joseph of Arimathea asks Pilate for permission to bury Jesus, and he places Jesus' body in a new tomb.

Verses 57-66: Jesus' tomb is sealed. The religious leaders request that Pilate seal Jesus' tomb and place a guard to prevent anyone from stealing his body.

Overall, Matthew 27 describes the trial, sentencing, and crucifixion of Jesus. It also includes the death of Judas, the burial of Jesus, and the sealing of his tomb. The chapter emphasizes the suffering and humiliation that Jesus endured during his crucifixion and the power of the religious leaders to have him sentenced to death. It also portrays Jesus' death as a significant event, marked by darkness and the tearing of the temple veil.

Here are some important verses from Matthew chapter 27 along with a brief explanation and reference to where they can be found in the chapter:

1. Matthew 27:46 - "My God, my God, why have you forsaken me?" - This is a quote from Jesus on the cross, expressing his agony and feeling of abandonment as he takes on the sins of the world. (Verse 46)
2. Matthew 27:50 - "And when Jesus had cried out again in a loud voice, he gave up his spirit." - This verse describes the moment of Jesus' death on the cross. (Verse 50)
3. Matthew 27:54 - "Surely he was the Son of God!" - This is the reaction of the Roman centurion who witnessed Jesus' death on the cross. (Verse 54)
4. Matthew 27:57-60 - These verses describe the burial of Jesus by Joseph of Arimathea, a rich man who was a disciple of Jesus. (Verses 57-60)
5. Matthew 27:62-66 - These verses describe the sealing of the tomb and the posting of a guard by the chief priests and Pharisees, who were afraid that Jesus' followers would steal his body and claim that he had risen from the dead. (Verses 62-66)

Matthew Chapter 27 details the crucifixion and death of Jesus Christ. This chapter contains profound theological thoughts and has had a significant influence on Christian theology, particularly regarding the atonement and the identity of Jesus. Here are the key theological thoughts and influences in Matthew Chapter 27:

The Crucifixion of Jesus: Matthew 27:32-56 provides a detailed account of Jesus' crucifixion. This event is central to Christian theology as it represents the atoning sacrifice of Jesus for the forgiveness of sins. The crucifixion emphasizes the theological thought of Jesus' substitutionary death on behalf of humanity.

Theological Influence: The crucifixion of Jesus has had an unparalleled influence on Christian theology. It forms the core of the doctrine of atonement, emphasizing that through His death on the cross, Jesus paid the penalty for humanity's sins, reconciling humanity with God.

The Darkness and Earthquake: In Matthew 27:45-54, there is a description of supernatural events that occur at the moment of Jesus' death, including darkness covering the land and an earthquake. These events underscore the theological thought that Jesus' death had cosmic significance and marked a turning point in history.

Theological Influence: The description of these supernatural events has influenced Christian theology by highlighting the profound impact of Jesus' death on the world and the fulfillment of Old Testament prophecies.

The Death of Jesus and the Temple Veil: In Matthew 27:50-51, it is recorded that at the moment of Jesus' death, the veil of the temple was torn in two from top to bottom. This tearing of the veil symbolizes access to God's presence being opened through the death of Jesus, emphasizing the theological thought of reconciliation between God and humanity.

Theological Influence: The tearing of the temple veil has influenced Christian theology by signifying the removal of barriers between God and humanity, emphasizing the role of Jesus as the ultimate high priest and mediator.

The Confession of the Centurion: In Matthew 27:54, a Roman centurion, witnessing the events surrounding Jesus' crucifixion, confesses, "Truly this was the Son of God!" This confession underscores the theological thought of Jesus' divine identity.

Theological Influence: The centurion's confession has influenced Christian theology by affirming Jesus as the Son of God, emphasizing the divine nature of Christ, and serving as a statement of faith.

The Burial of Jesus: Matthew 27:57-66 describes the burial of Jesus in the tomb of Joseph of Arimathea. This event is significant in the narrative of Jesus' death and burial.

Theological Influence: The burial of Jesus is a crucial element of the gospel narrative and the theological understanding of His death, as it signifies His physical death and the fulfillment of the prophetic promise of His resurrection.

In summary, Matthew Chapter 27 is pivotal in Christian theology as it narrates the crucifixion and death of Jesus Christ, emphasizing the theological thoughts of atonement,

reconciliation, the divine identity of Jesus, and the opening of access to God. These theological themes continue to shape Christian theology and the understanding of the significance of Jesus' sacrifice.

Matthew 28

New International Version

Jesus Has Risen

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

2 There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. 3 His appearance was like lightning, and his clothes were white as snow. 4 The guards were so afraid of him that they shook and became like dead men.

5 The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. 6 He is not here; he has risen, just as he said. Come and see the place where he lay. 7 Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."

8 So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. 9 Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshiped him. 10 Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

The Guards' Report

11 While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. 12 When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, 13 telling them, "You are to say, 'His disciples came during the night and stole him away while we were asleep.' 14 If this report gets to the governor, we will satisfy him and keep you out of trouble." 15 So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.

The Great Commission

16 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. 17 When they saw him, they worshiped him; but some doubted. 18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Matthew 28 is the final chapter of the Gospel of Matthew and describes the events that occurred after Jesus' crucifixion and resurrection. Here's a breakdown of the chapter: Verses 1-10: The women discover the empty tomb. After the Sabbath, Mary Magdalene and the other Mary go to visit Jesus' tomb. They find the tomb empty and an angel tells

them that Jesus has risen from the dead. The women are instructed to tell the disciples to meet Jesus in Galilee.

Verses 11-15: The soldiers report to the religious leaders. The soldiers who were guarding Jesus' tomb report to the religious leaders that Jesus' body has disappeared. The leaders bribe the soldiers to spread a false story that the disciples stole the body.

Verses 16-20: The Great Commission. The eleven remaining disciples meet Jesus in Galilee, where he instructs them to make disciples of all nations and baptize them in the name of the Father, Son, and Holy Spirit. He promises to be with them always, even to the end of the age.

Overall, Matthew 28 emphasizes the significance of Jesus' resurrection and his commission to his disciples to spread the gospel to all nations. The chapter also acknowledges the skepticism and opposition that Jesus and his followers faced, with the soldiers and religious leaders attempting to cover up his resurrection. The final verses of the chapter, known as the Great Commission, are often seen as a central mission statement for Christian evangelism and outreach.

Chapter 28 of the Gospel of Matthew contains the story of the resurrection of Jesus Christ. Here are some important verses with brief explanations:

1. "After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb." (Matthew 28:1) - This verse sets the scene for the resurrection story, with the two Marys going to the tomb where Jesus had been buried.
2. "The angel said to the women, 'Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay.'" (Matthew 28:5-6) - These verses describe the encounter of the two Marys with an angel, who tells them that Jesus has risen from the dead.
3. "Then Jesus said to them, 'Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.'" (Matthew 28:10) - These words are spoken by Jesus himself, as he appears to the two Marys after his resurrection and sends them to tell the disciples to meet him in Galilee.
4. "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." (Matthew 28:19-20) - These are known as the Great Commission, where Jesus gives his disciples the task of spreading his teachings to all nations and baptizing people in the name of the Holy Trinity.

Matthew Chapter 28 contains the account of the resurrection of Jesus Christ, His appearance to His disciples, and His commission to them. This chapter is of paramount theological significance in Christianity as it addresses key theological thoughts and has had a profound influence on Christian theology. Here are the key theological thoughts and influences in Matthew Chapter 28:

The Resurrection of Jesus: Matthew 28:1-10 records the discovery of the empty tomb by Mary Magdalene and another Mary, followed by an encounter with the risen Jesus. This

event is the cornerstone of Christian theology, signifying the victory of Jesus over sin and death.

Theological Influence: The resurrection of Jesus is the central event of Christian theology. It has influenced all aspects of Christian belief, emphasizing the hope of eternal life, the power of God over death, and the validity of Jesus' claims.

The Great Commission: In Matthew 28:16-20, Jesus gives His disciples the Great Commission, instructing them to go and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them to obey all that He has commanded. This commission emphasizes the theological thought of spreading the gospel message and making disciples of all people.

Theological Influence: The Great Commission has had a profound influence on Christian theology and the mission of the church. It underscores the responsibility of believers to share the message of salvation and make disciples throughout the world.

The Authority of Jesus: In Matthew 28:18, Jesus declares, "All authority in heaven and on earth has been given to me." This statement emphasizes the theological thought of Jesus' supreme authority over all creation.

Theological Influence: This declaration of Jesus' authority has influenced Christian theology by affirming His divinity and lordship over all aspects of life and the universe.

Baptism in the Name of the Father, Son, and Holy Spirit: The baptismal formula in Matthew 28:19 is significant in Christian theology as it highlights the triune nature of God: Father, Son, and Holy Spirit. This formula is used in Christian baptism, signifying initiation into the Christian faith and relationship with the triune God.

Theological Influence: The baptismal formula has influenced Christian theology by reinforcing the doctrine of the Trinity, a central theological concept in Christianity.

The Promise of Jesus' Presence: In Matthew 28:20, Jesus assures His disciples, "And behold, I am with you always, to the end of the age." This promise emphasizes the theological thought of Jesus' continual presence with His followers, providing comfort and guidance.

Theological Influence: The promise of Jesus' presence has influenced Christian theology by reassuring believers of His ongoing guidance, comfort, and support in their faith journey.

In summary, Matthew Chapter 28 contains profound theological thoughts related to the resurrection of Jesus, the Great Commission, the authority of Jesus, the triune nature of God, and the promise of Jesus' continual presence. These themes continue to shape Christian theology and the mission of the Christian church, emphasizing the core beliefs and practices of the Christian faith.

Notes:

Christian Bible's book of Matthew are the most difficult or have no answer. However, there are certain passages or teachings in the book of Matthew that have been debated or interpreted in various ways by scholars and theologians throughout history. Here are a few examples:

1. The Parable of the Wheat and the Tares (Matthew 13:24-30, 36-43) - This parable describes a farmer who sows good seed in his field, but an enemy comes and sows tares among the wheat. When the workers ask the farmer if they should remove the tares, he tells them to let both grow together until the harvest. This parable has been interpreted in various ways, with some seeing it as a warning against false teachers and others seeing it as a call for patience and tolerance.
2. The "Unforgivable Sin" (Matthew 12:31-32) - Jesus states that all sins and blasphemies will be forgiven, except for blasphemy against the Holy Spirit, which will not be forgiven in this age or the age to come. This passage has been debated by scholars and theologians over the centuries, with some suggesting that it refers to a specific act of rejecting the Holy Spirit and others seeing it as a metaphor for persistent and unrepentant sin.
3. The Identity of the "Son of Man" (Matthew 16:13-20) - In this passage, Jesus asks his disciples who people say that the Son of Man is, and then asks them who they say he is. Peter answers that Jesus is the Christ, the Son of the living God, and Jesus tells him that he is blessed and that he will build his church on this confession. The identity of the "Son of Man" has been debated by scholars and theologians, with some seeing it as a reference to Jesus' human nature, while others see it as a reference to his divine nature.

While these passages and teachings may be difficult to fully understand or interpret, they are still considered important parts of the Christian faith and have been studied and discussed by scholars and believers for centuries.