

NET BIBLE

New English Translation

Synthetic Harmony of the Gospels

JERRY PEYTON, ED.

> No detail omitted or repeated

> Charts showing harmonization of key passages

> Scripture references in body of text

Study Edition

The NET Bible
Synthetic Harmony of the Gospels
Study Edition

Jerry Peyton, ed.

Biblical Studies Press
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PREFACE

I began compiling the four Gospels into one narrative when I taught the Gospels at a Christian high school. While I understood the unique value of each Gospel, I wanted students to see the flow of Christ's life. And they appreciated not having to read every verse in all four Gospels, some of which are repeated almost verbatim.

I also read a one-year chronological Bible and was amazed at how much I learned. After reading, studying and teaching the Bible for fifty years I saw things I hadn't seen before because I saw them in their historical context. The Bible flowed more like a story or movie than a collection of books. But I was frustrated at having to read the exact same accounts in different books—especially the historical books of Kings and Chronicles. It was then I decided to compile my own chronological harmony of the Gospels—not because other harmonies do not exist or that I can produce a better harmony, but because doing it would force me to deal with the text myself.

Editor's Qualifications

I have an MA in biblical studies from Dallas Theological Seminary and an MA in faith and culture, with an emphasis in international human rights, from Trinity International University. I gave my first sermon when I was fifteen, over fifty years ago, and have been a pastor or bible teacher ever since, including teaching Bible at a Christian college and high school.

I did not formally study Greek or Hebrew and am not qualified to do Bible translation work, which is why I use the NET Bible for this harmony.

Types of Harmonies

In his article, "Is Harmonization Honest?" Dale Ellenburg describes four types of harmonies:

Radical harmonizing suppresses variant details in one text by replacing them with preferred wording drawn from another version. Radical harmonizing tends to produce a uniform official version of a saying or story in separate Gospels. A **synthetic** harmony expands a text by adding details from one account to another to produce a conflated version that is not identical with any one source. **Sequential** harmonizing preserves two or more versions of the same material as separate incidents in the same narrative. This produces repetitions of sayings and stories that literary critics call "doublets." . . . a **parallel** harmony presents two or more versions of the same account side by side in a synopsis for easy comparison. ^a

For more information see Appendix II. "Issues & Strategies in Harmonizing the Gospels."

Sources Used

While I sought to harmonize the four Gospels by evaluating every verse myself, I also used other harmonies for comparison and for the chronological framework:

- Cheney, Johnston M. *The Life of Christ in Stereo*, Portland: Multnomah, 1969. (Sequential)
- Cheney, Johnston M. & Ellisen, Stanley. *The Greatest Story*. Portland: Multnomah, 1994. (Sequential)
- *The One Year Chronological Bible* (NLT). Carol Stream, IL: Tyndale House, 1996, 2004. (Parallel)
- Cox, Steven & Easley, Kendall. *HCSB Harmony of the Gospels*. Nashville: Holman Bible, 2007. (Parallel)
- Robertson, A T. *A Harmony of the Gospels for Students of the Life of Christ: Based on the Broadus Harmony*. San Francisco: Citizens Bank, 1950. (Parallel)

^a Steven Cox & Kendall Easley, *HCSB Harmony of the Gospels* (Nashville: Holman Bible Pub., 2007) 3.

- Jackson, Jeffrey Glen. *Synopsis of Matthew, Mark and Luke*. Bellingham, WA: Logos Bible Software, 2009. (Parallel)

This is a Synthetic Harmony of the Gospels

- No details have been omitted. For example, when different words are used in different Gospels referring to Jesus in the same event, the alternative words are put in parenthesis.
Nothing is repeated that is not repeated within the same Gospel, including some things that sequential harmonies repeat because the details are different in different Gospels.
- A four-year ministry of Jesus is adopted rather than the traditional three-year. I found the arguments for a four-year ministry by Johnston Cheney in his *The Life of Christ in Stereo* to be compelling. See Appendix IV (pp. 226-236) of his book for a detailed explanation.
 - The chronology of much of the Gospels is not known. I have relied heavily on Cheney's chronology, while differing significantly from him in some instances.
 - This harmony flows like a movie script, where movement from one place or topic to another is geographically and topically logical. Chronology or sequence clearly stated in the text, such as "the next day," are maintained.
- For specific events or teachings, the Gospel with the most detail is used primarily, adding in details from other Gospels.

This is Not a "Perfect Harmony"^a

- No attempt is made to produce a "perfect harmony" that claims to resolve all the differences in the gospel accounts. My conclusion is that a perfect harmony of the four Gospels where there are no differences^b in details (numbers, time, sequence, pronouns used, etc.) is an illusionary goal. There is evidence of differences in the most reliable New Testament manuscripts available, but this does not need to lessen the belief in and commitment to the supernatural origin and infallibility of the New Testament, including the inerrancy of the original autographs. But even those originals, which we do not have, most likely contain many of the same differences in details we encounter in the earliest manuscripts available today.
- Difficulties in harmonizing details in the Gospels must be examined in light of the claims of the New Testament writers and Jesus himself.
 - "Every scripture is inspired by God" (2Tm 3:14-16).
 - Peter's reference to Paul's letters as "scripture" and "truth" (2Pt 3:15-17).
 - "No prophecy of scripture ever comes about by the prophet's own imagination, for no prophecy was ever borne of human impulse; rather, men carried along by the Holy Spirit spoke from God" (2Pt 1:15-21).
 - Jesus' prayer to the Father: "Set them apart in the truth; your word is truth" (Jn 17:17).
 - Jesus: "I tell you the truth, until heaven and earth pass away not the smallest letter or stroke of a letter will pass from the law until everything takes place" (Mt 5:18).
- "What is at stake here is whether we have the *ipsissima verba* (the actual words of Jesus) or the *ipsissima vox* (the essential voice). There is no question that historians often record the voice of a character without due diligence to his very words at some points."^c

^a See Appendix II. "Issues & Strategies in Harmonizing the Gospels" for a more detailed explanation.

^b Differences not simply where one account adds or leaves out details in other accounts but where the details given differ from Gospel to Gospel.

^c Dale Ellenburg, "Is Harmonization Honest?" in Cox & Easley, 4.

- The differences regarding exact words, including those of Jesus or God, are numerous. "This is my one dear Son; in *him* I take great delight" (Mt 3:17) vs. "You are my one dear Son; in *you* I take great delight" (Lk 3:22). Which was it? We don't know and it doesn't make any difference. And it doesn't seem to matter to God.
- All the differences in the Gospels put together do not effect in the slightest any theological or historical fact/truth. Let's not strain at gnats and miss the camels.
- The sequence of events in the four Gospels are very different, leading to the conclusion that neither the Gospel writers nor God who inspired them were always concerned about recording exact chronology. The Gospels are four concise biographies that have condensed and rearranged several years of events and teaching into a few pages without changing the truth of anything that was said or happened—because the writers were "carried along by the Holy Spirit."

No Gospel harmony can be produced without significantly rearranging the sequence of events in each Gospel. No chronology can be determined with certitude. That is not the goal. Chronologically arranging Scripture provides a flowing narrative presenting a clearer historical perspective.
- Admitting to the existence in the earliest/best manuscripts available of variations in details does not automatically open the door to dismissing the accuracy of the Gospels. "Are There Contradictions in the Gospels?" by James Arlandson (<https://bible.org/seriespage/12-are-there-contradictions-gospels>) is an excellent explanation of how to view these differences. His references for further study are extremely valuable in addressing specific difficult issues of biblical accuracy.
 - Coming to grips with the differences/variations in biblical accounts of the exact same event may challenge our understanding of what it means for the Bible to be the inspired word of God. But it is better for us to work that out for ourselves than blindly accept someone else's conclusions. And it is far better to ask questions and diligently seek answers than remain a child who depends on his parents' convictions. Wolves love going after such innocent, gullible children.
- Appendices are included showing how some of the more difficult passages were harmonized.

Textual Explanations

- Text in parentheses () are either in the NET Bible as parentheses or they are alternate words used in the various Gospels, i.e. "Lord", "Master", "Teacher", or "Rabbi" all referring to the same incident.
- Text in brackets [] are not in the NET Bible but are inserted by the editor as connectives for enhancing the flow of the narrative or words for clarification.
- Study Edition: For quick reference checks and explanations
 - Footnotes (⁹) on the bottom of pages and explanatory notes (¹) at the end of the book
 - Scripture references placed in topical headings and within the body of the text
- Reader's Edition: For a book-like format
 - Notes (¹) at the end of the document (footnotes having been changed into endnotes)
 - Scripture references placed only in topical headings, not within the body of the text

My hope is that this Gospel harmony will both fill a need and stimulate a thirst to know Jesus Christ better. I would encourage teachers and pastors to consider using such a harmony for new believers and Bible students—instead of telling them, "Begin by reading John's Gospel," which skips over much of the life of Jesus. Why not begin with the whole enchilada? Why not start at 30,000 feet to get the big picture before examining the trees? Why not get to know Jesus Christ better by reading his life, ministry and teaching as one magnificent, unbelievable but true adventure? The greatest adventure story of all time.

Jerry Peyton
Tucson, AZ - 2015

INTRODUCTION TO THE LIFE OF JESUS CHRIST

Luke's Preface (Lk 1:1-4)

^{Lk 1:1} Now many have undertaken to compile an account of the things that have been fulfilled among us, ² like the accounts passed on to us by those who were eyewitnesses and servants of the word from the beginning. ³ So it seemed good to me as well, because I have followed all things carefully from the beginning, to write an orderly account for you, most excellent Theophilus, ⁴ so that you may know for certain the things you were taught.

The Beginning (Mk 1:1; Jn 1:1-16)

^{Mk 1:1} The beginning of the gospel of Jesus Christ, the Son of God.

^{Jn 1:1} In the beginning was the Word, and the Word was with God, and the Word was fully God. ² The Word was with God in the beginning. ³ All things were created by him, and apart from him not one thing was created that has been created. ⁴ In him was life, and the life was the light of mankind. ⁵ And the light shines on in the darkness, but the darkness has not mastered it.

⁶ A man came, sent from God, whose name was John. ⁷ He came as a witness to testify about the light, so that everyone might believe through him. ⁸ He himself was not the light, but he came to testify about the light. ⁹ The true light, who gives light to everyone, was coming into the world.

¹⁰ He was in the world, and the world was created by him, but the world did not recognize him. ¹¹ He came to what was his own, but his own people did not receive him. ¹² But to all who have received him—those who believe in his name—he has given the right to become God's children ¹³—children not born by human parents or by human desire or a husband's decision, but by God.

¹⁴ Now the Word became flesh and took up residence among us. We saw his glory—the glory of the one and only, full of grace and truth, who came from the Father. ¹⁵ John testified about him and shouted out, "This one was the one about whom I said, 'He who comes after me is greater than I am, because he existed before me.'"

¹⁶ For we have all received from his fullness one gracious gift after another. ¹⁷ For the law was given through Moses, but grace and truth came about through Jesus Christ. ¹⁸ No one has ever seen God. The only one, himself God, who is in closest fellowship with the Father, has made God known.

Genealogy of Jesus: Joseph's Lineage (Mt 1:1-17)

^{Mt 1:1} This is the record of the genealogy of Jesus Christ, 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 (by 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 (by Rahab), Boaz the father of Obed (by Ruth), Obed the father of Jesse, ⁶ and Jesse the father of David the king.

David was the father of Solomon (by the wife of Uriah), 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 Joram, Joram 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 and his brothers, at the time of the deportation to Babylon.

¹² After the deportation to Babylon, Jeconiah became the father of Shealtiel, Shealtiel the father of Zerubbabel, ¹³ Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, ¹⁴ Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, ¹⁵ Eliud 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, by whom Jesus was born, who is called Christ.

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

Genealogy of Jesus: Mary's Lineage (Lk 3:23-38)

^{Lk 3:23} Jesus was the son (as was supposed) of Joseph, the son of Heli, ²⁴ the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, ²⁵ the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, ²⁶ the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, ²⁷ the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, ²⁸ the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, ²⁹ the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, ³⁰ the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, ³¹ the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, ³² the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, ³³ the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, ³⁴ the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, ³⁵ the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, ³⁶ the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, ³⁷ the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Kenan, ³⁸ the son of Enosh, the son of Seth, the son of Adam, the son of God.

BIRTH & CHILDHOOD OF JESUS [5 BC]

Birth Announcement of John the Baptist – Jerusalem, Judea (Lk 1:5-25)

^{Lk 1:5} During the reign of Herod king of Judea, there lived a priest named Zechariah who belonged to the priestly division of Abijah, and he had a wife named Elizabeth, who was a descendant of Aaron. ⁶ They were both righteous in the sight of God, following all the commandments and ordinances of the Lord blamelessly. ⁷ But they did not have a child, because Elizabeth was barren, and they were both very old.

⁸ Now while Zechariah was serving as priest before God when his division was on duty, ⁹ he was chosen by lot, according to the custom of the priesthood, to enter the holy place of the Lord and burn incense. ¹⁰ Now the whole crowd of people were praying outside at the hour of the incense offering. ¹¹ An angel of the Lord, standing on the right side of the altar of incense, appeared to him. ¹² And Zechariah, visibly shaken when he saw the angel, was seized with fear.

¹³ But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son; you will name him John. ¹⁴ Joy and gladness will come to you, and many will rejoice at his birth, ¹⁵ for he will be great in the sight of the Lord. He must never drink wine or strong drink, and he will be filled with the Holy Spirit, even before his birth. ¹⁶ He will turn many of the people of Israel to the Lord their God. ¹⁷ And he will go as forerunner before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers back to their children and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared for him."

¹⁸ Zechariah said to the angel, "How can I be sure of this? For I am an old man, and my wife is old as well."

¹⁹ The angel answered him, "I am Gabriel, who stands in the presence of God, and I was sent to speak to you and to bring you this good news. ²⁰ And now, because you did not believe my words, which will be fulfilled in their time, you will be silent, unable to speak, until the day these things take place."

²¹ Now the people were waiting for Zechariah, and they began to wonder why he was delayed in the holy place. ²² When he came out, he was not able to speak to them. They realized that he had seen a vision in the holy place, because he was making signs to them and remained unable to speak. ²³ When his time of service was over, he went to his home.

²⁴ After some time his wife Elizabeth became pregnant, and for five months she kept herself in seclusion. She said, ²⁵ "This is what the Lord has done for me at the time when he has been gracious to me, to take away my disgrace among people."

Birth of Jesus Announced to Mary – Nazareth, Galilee (Lk 1:26-38)

^{Lk 1:26} In the sixth month of Elizabeth’s pregnancy, the angel Gabriel was sent by God to a town of Galilee called Nazareth,²⁷ to a virgin engaged to a man whose name was Joseph, a descendant of David, and the virgin’s name was Mary.²⁸ The angel came to her and said, “Greetings, favored one, the Lord is with you!”

²⁹ But Mary was greatly troubled by his words and began to wonder about the meaning of this greeting.³⁰ So the angel said to her, “Do not be afraid, Mary, for you have found favor with God!³¹ Listen: You will become pregnant and give birth to a son, and you will name him Jesus.³² He will be great, and will be called the Son of the Most High, and the Lord God will give him the throne of his father David.³³ He will reign over the house of Jacob forever, and his kingdom will never end.”

³⁴ Mary said to the angel, “How will this be, since I have not had sexual relations with a man?”

³⁵ The angel replied, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be holy; he will be called the Son of God.³⁶ “And look, your relative Elizabeth has also become pregnant with a son in her old age—although she was called barren, she is now in her sixth month!³⁷ For nothing will be impossible with God.”

³⁸ So Mary said, “Yes, I am a servant of the Lord; let this happen to me according to your word.” Then the angel departed from her.

Mary and Elizabeth, Mary’s Hymn of Praise - Judea (Lk 1:39-56)

^{Lk 1:39} In those days Mary got up and went hurriedly into the hill country, to a town of Judah,⁴⁰ and entered Zechariah’s house and greeted Elizabeth.⁴¹ When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.⁴² She exclaimed with a loud voice, “Blessed are you among women, and blessed is the child in your womb!⁴³ And who am I that the mother of my Lord should come and visit me?⁴⁴ For the instant the sound of your greeting reached my ears, the baby in my womb leaped for joy.⁴⁵ And blessed is she who believed that what was spoken to her by the Lord would be fulfilled.”

⁴⁶ And Mary said,

“My soul exalts the Lord,

⁴⁷ and my spirit has begun to rejoice in God my Savior,

⁴⁸ because he has looked upon the humble state of his servant.

For from now on all generations will call me blessed,

⁴⁹ because he who is mighty has done great things for me, and holy is his name;

⁵⁰ from generation to generation he is merciful to those who fear him.

⁵¹ He has demonstrated power with his arm; he has scattered those whose pride wells up from the sheer arrogance of their hearts.

⁵² He has brought down the mighty from their thrones, and has lifted up those of lowly position;

⁵³ he has filled the hungry with good things, and has sent the rich away empty.

⁵⁴ He has helped his servant Israel, remembering his mercy,

⁵⁵ as he promised to our ancestors, to Abraham and to his descendants forever.”

⁵⁶ So Mary stayed with Elizabeth about three months and then returned to her home.

Birth of John the Baptist (Lk 1:57-66)

^{Lk 1:57} Now the time came for Elizabeth to have her baby, and she gave birth to a son.⁵⁸ Her neighbors and relatives heard that the Lord had shown great mercy to her, and they rejoiced with her.

⁵⁹ On the eighth day they came to circumcise the child, and they wanted to name him Zechariah after his father.⁶⁰ But his mother replied, “No! He must be named John.”

⁶¹ They said to her, “But none of your relatives bears this name.”⁶² So they made signs to the baby’s father, inquiring what he wanted to name his son.⁶³ He asked for a writing tablet and wrote, “His name is John.” And they were all amazed.

⁶⁴ Immediately Zechariah’s mouth was opened and his tongue released, and he spoke, blessing God.⁶⁵ All their neighbors were filled with fear, and throughout the entire hill country of Judea all these things were talked

about. ⁶⁶ All who heard these things kept them in their hearts, saying, “What then will this child be?” For the Lord’s hand was indeed with him.

Zechariah’s Praise and Prediction (Lk 1:67-80)

^{Lk 1:67} Then his father Zechariah was filled with the Holy Spirit and prophesied,

⁶⁸ “Blessed be the Lord God of Israel,
because he has come to help and has redeemed his people.

⁶⁹ For he has raised up a horn of salvation for us in the house of his servant David,

⁷⁰ as he spoke through the mouth of his holy prophets from long ago,

⁷¹ that we should be saved from our enemies,
and from the hand of all who hate us.

⁷² He has done this to show mercy to our ancestors,
and to remember his holy covenant—

⁷³ the oath that he swore to our ancestor Abraham.

This oath grants

⁷⁴ that we, being rescued from the hand of our enemies,
may serve him without fear,

⁷⁵ in holiness and righteousness before him for as long as we live.

⁷⁶ And you, child, will be called the prophet of the Most High.

For you will go before the Lord to prepare his ways,

⁷⁷ to give his people knowledge of salvation through the forgiveness of their sins.

⁷⁸ Because of our God’s tender mercy

the dawn will break upon us from on high

⁷⁹ to give light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace.”

⁸⁰ And the child kept growing and becoming strong in spirit, and he was in the wilderness until the day he was revealed to Israel.

Birth of Jesus Announced to Joseph – Nazareth, Galilee (Mt 1:18-25)

^{Mt 1:18} Now the birth of Jesus Christ happened this way. While his mother Mary was engaged to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. ¹⁹ Because Joseph, her husband to be, was a righteous man, and because he did not want to disgrace her, he intended to divorce her privately.

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

²² This all happened so that what was spoken by the Lord through the prophet would be fulfilled: ²³ “*Look! The virgin will conceive and give birth to a son, and they will name him Emmanuel,*” which means “*God with us.*”^a

²⁴ When Joseph awoke from sleep he did what the angel of the Lord told him. He took his wife, ²⁵ but did not have marital relations with her until she gave birth to a son, whom he named Jesus.

The Birth of Jesus – Bethlehem, Judea (Lk 2:1-7)

^{Lk 2:1} Now in those days a decree went out from Caesar Augustus to register all the empire for taxes. ² This was the first registration, taken when Quirinius was governor of Syria. ³ Everyone went to his own town to be registered. ⁴ So Joseph also went up from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was of the house and family line of David. ⁵ He went to be registered with Mary, who was promised in marriage to him, and who was expecting a child.

^a Isa 7:14; 8:8, 10

⁶ While they were there, the time came for her to deliver her child. ⁷ And she gave birth to her firstborn son and wrapped him in strips of cloth and laid him in a manger, because there was no place for them in the inn.

The Shepherds' Visit (Lk 2:8-20)

^{Lk 2:8} Now there were shepherds nearby living out in the field, keeping guard over their flock at night. ⁹ An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were absolutely terrified. ¹⁰ But the angel said to them, "Do not be afraid! Listen carefully, for I proclaim to you good news that brings great joy to all the people: ¹¹ Today your Savior is born in the city of David. He is Christ the Lord. ¹² This will be a sign for you: You will find a baby wrapped in strips of cloth and lying in a manger." ¹³ Suddenly a vast, heavenly army appeared with the angel, praising God and saying,

¹⁴ "Glory to God in the highest,
and on earth peace among people with whom he is pleased!"

¹⁵ When the angels left them and went back to heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has taken place, that the Lord has made known to us." ¹⁶ So they hurried off and located Mary and Joseph, and found the baby lying in a manger. ¹⁷ When they saw him, they related what they had been told about this child, ¹⁸ and all who heard it were astonished at what the shepherds said. ¹⁹ But Mary treasured up all these words, pondering in her heart what they might mean. ²⁰ So the shepherds returned, glorifying and praising God for all they had heard and seen; everything was just as they had been told.

Baby Jesus at the Temple: Simeon & Anna – Jerusalem (Lk 2:21-39)

^{Lk 2:21} At the end of eight days, when he was circumcised, he was named Jesus, the name given by the angel before he was conceived in the womb. ²² Now when the time came for their purification according to the law of Moses, Joseph and Mary brought Jesus up to Jerusalem to present him to the Lord ²³ (just as it is written in the law of the Lord, "*Every firstborn male will be set apart to the Lord*"^a), ²⁴ and to offer a sacrifice according to what is specified in the law of the Lord, *a pair of doves or two young pigeons*.^b

²⁵ Now there was a man in Jerusalem named Simeon who was righteous and devout, looking for the restoration of Israel, and the Holy Spirit was upon him. ²⁶ It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ. ²⁷ So Simeon, directed by the Spirit, came into the temple courts, and when the parents brought in the child Jesus to do for him what was customary according to the law, ²⁸ Simeon took him in his arms and blessed God, saying,

²⁹ "Now, according to your word, Sovereign Lord, permit your servant to depart in peace.

³⁰ For my eyes have seen your salvation

³¹ that you have prepared in the presence of all peoples:

³² a light, for revelation to the Gentiles,
and for glory to your people Israel."

³³ So the child's father and mother were amazed at what was said about him. ³⁴ Then Simeon blessed them and said to his mother Mary, "Listen carefully: This child is destined to be the cause of the falling and rising of many in Israel and to be a sign that will be rejected. ³⁵ Indeed, as a result of him the thoughts of many hearts will be revealed—and a sword will pierce your own soul as well!"

³⁶ There was also a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was very old, having been married to her husband for seven years until his death. ³⁷ She had lived as a widow since then for eighty-four years. She never left the temple, worshiping with fasting and prayer night and day. ³⁸ At that moment, she came up to them and began to give thanks to God and to speak about the child to all who were waiting for the redemption of Jerusalem.

^a Ex 13:2

^b Lv 12:8

³⁹ So when Joseph and Mary had performed everything according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.

The Visit of the Wise Men¹ – Bethlehem (Mt 2:1-12)

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

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

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

The Escape to Egypt (Mt 2:13-18)

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

¹⁶ When Herod saw that he had been tricked by the wise men, he became enraged. He sent men to kill all the children in Bethlehem and throughout the surrounding region from the age of two and under, according to the time he had learned from the wise men. ¹⁷ Then what was spoken by Jeremiah the prophet was fulfilled:

*¹⁸ “A voice was heard in Ramah,
weeping and loud wailing,
Rachel weeping for her children,
and she did not want to be comforted, because they were gone.”^d*

The Return to Nazareth (Mt 2:19-23; Lk 2:40)

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

Lk 2:40 And the child grew and became strong, filled with wisdom, and the favor of God was upon him.

^a Mic 5:2

^b 2 Sam 5:2

^c Hos 1:11

^d Jer 31:15

Jesus in the Temple at Twelve [AD 8] (Lk 2:41-52)

^{Lk 2:41} Now Jesus' parents went to Jerusalem every year for the feast of the Passover. ⁴² When he was twelve years old, they went up according to custom. ⁴³ But when the feast was over, as they were returning home, the boy Jesus stayed behind in Jerusalem. His parents did not know it, ⁴⁴ but (because they assumed that he was in their group of travelers) they went a day's journey. Then they began to look for him among their relatives and acquaintances.

⁴⁵ When they did not find him, they returned to Jerusalem to look for him. ⁴⁶ After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. ⁴⁷ And all who heard Jesus were astonished at his understanding and his answers. ⁴⁸ When his parents saw him, they were overwhelmed. His mother said to him, "Child, why have you treated us like this? Look, your father and I have been looking for you anxiously."

⁴⁹ But Jesus replied, "Why were you looking for me? Didn't you know that I must be in my Father's house?" ⁵⁰ Yet his parents did not understand the remark he made to them. ⁵¹ Then he went down with them and came to Nazareth, and was obedient to them. But his mother kept all these things in her heart.

⁵² And Jesus increased in wisdom and in stature, and in favor with God and with people.

YEAR ONE: PREPARATION & BEGINNING [AD 28-29]

The Ministry of John the Baptist [AD 28, Fall] – Jordan River, Judea (Lk 3:1-18; Mt 3:1-12; Mk 1:1-8)

^{Lk 3:1} In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene, ² during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. ³ He went into all the wilderness region of Judea around the Jordan River, preaching a baptism of repentance for the forgiveness of sins, ^{Mt 3:2} proclaiming, “Repent, for the kingdom of heaven is near.”

³ For he is the one about whom Isaiah the prophet had spoken:

^{Mk 1:2} *“Look, I am sending my messenger ahead of you,*

Who will prepare your way,^a

the voice of one shouting in the wilderness,

‘Prepare the way for the Lord, make his paths straight.

^{Lk 3:5} *Every valley will be filled,*

and every mountain and hill will be brought low,

and the crooked will be made straight,

and the rough ways will be made smooth,

⁶ *and all humanity will see the salvation of God.”^b*

^{Mt 3:4} Now John wore clothing made from camel’s hair with a leather belt around his waist, and his diet consisted of locusts and wild honey. ⁵ Then people from Jerusalem, as well as all Judea and all the region around the Jordan, were going out to him, ⁶ and he was baptizing them in the Jordan River as they confessed their sins.

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

^{Lk 3:10} So the crowds were asking him, “What then should we do?”

¹¹ John answered them, “The person who has two tunics must share with the person who has none, and the person who has food must do likewise.”

¹² Tax collectors also came to be baptized, and they said to him, “Teacher, what should we do?”

¹³ He told them, “Collect no more than you are required to.”

¹⁴ Then some soldiers also asked him, “And as for us—what should we do?”

He told them, “Take money from no one by violence or by false accusation, and be content with your pay.”

¹⁵ While the people were filled with anticipation and they all wondered whether perhaps John could be the Christ, ¹⁶ John answered them all, “I baptize you with water, but one more powerful than I am is coming after me—I am not worthy to bend down and untie the strap of his sandals. He will baptize you with the Holy Spirit and fire. ¹⁷ His winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his storehouse, but the chaff he will burn up with inextinguishable fire.”

¹⁸ And in this way, with many other exhortations, John proclaimed good news to the people.

Baptism of Jesus - Jordan River² (Mt 3:13-17; Mk 1:9-11; Lk 3:21-23)

^{Mk 1:9} Now in those days ^{Mt 3:13} when all the people were baptized, Jesus came from Nazareth in Galilee to John to be baptized by him in the Jordan River. ¹⁴ But John tried to prevent him, saying, “I need to be baptized by you, and yet you come to me?”

^a Mal 3:1

^b Isa 40:3-5

¹⁵ So Jesus replied to him, “Let it happen now, for it is right for us to fulfill all righteousness.” Then John yielded to him.

¹⁶ After Jesus was baptized, just as he was coming up out of the water and praying, the heavens opened and he saw the Spirit of God descending on him in bodily form like a dove. ¹⁷ And a voice from heaven said, “This is my one dear Son; in him I take great delight.”

^{Lk 3:23} So Jesus, when he began his ministry, was about thirty years old.

Temptation of Jesus - Wilderness (Mt 4:1-11; Lk 4:1-15; Mk 1:12-13)

^{Lk 4:1} Then Jesus, full of the Holy Spirit, returned from the Jordan River and was led—driven—by the Spirit into the wilderness. ^{Mk 1:13} He was in the wilderness forty days, enduring temptations from Satan. He was with wild animals, and angels were ministering to his needs.

^{Mt 4:2} After he fasted forty days and forty nights, eating nothing, Jesus was famished. ³ The devil, the tempter, came and said to him, “If you are the Son of God, command these stones to become bread.”

⁴ But Jesus answered, “It is written, ‘*Man does not live by bread alone, but by every word that comes from the mouth of God.*’”^a

^{Lk 4:9} Then the devil took him to the holy city, Jerusalem, had him stand on the highest point of the temple, and said to him, “If you are the Son of God, throw yourself down from here. ¹⁰ For it is written, ‘*He will command his angels concerning you, to protect you,*’ ¹¹ and ‘*with their hands they will lift you up, so that you will not strike your foot against a stone.*’”^b

^{Mt 4:7} Jesus said to him, “Once again it is written: ‘*You are not to put the Lord your God to the test.*’”^c

^{Lk 4:5} Then the devil led him up to a very high mountain and showed him in a flash all the kingdoms of the world and their grandeur. ⁶ And he said to him, “To you I will grant this whole realm—and the glory that goes along with it, for it has been relinquished to me, and I can give it to anyone I wish. ^{Mt 4:9} I will give you all these things if you throw yourself to the ground and worship me.”

¹⁰ Then Jesus said to him, “Go away, Satan! For it is written: ‘*You are to worship the Lord your God and serve only him.*’”^d

^{Lk 4:13} So when the devil had completed every temptation, he departed from Jesus until a more opportune time. ^{Mt 4:11} Then angels came and began ministering to his needs.

The Testimony of John the Baptist – Bethany, across the Jordan River (Jn 1:19-34)

^{Jn 1:19} Now this was John’s testimony when the Jewish leaders sent priests and Levites from Jerusalem to ask him, “Who are you?”

²⁰ He confessed—he did not deny but confessed—“I am not the Christ!”

²¹ So they asked him, “Then who are you? Are you Elijah?”

He said, “I am not!”

“Are you the Prophet?”

He answered, “No!”

²² Then they said to him, “Who are you? Tell us so that we can give an answer to those who sent us. What do you say about yourself?”

²³ John said, “I am *the voice of one shouting in the wilderness, ‘Make straight the way for the Lord,’*^e as Isaiah the prophet said.” ²⁴ (Now they had been sent from the Pharisees.) ²⁵ So they asked John, “Why then are you baptizing if you are not the Christ, nor Elijah, nor the Prophet?”

^a Dt 8:3

^b Ps 91:11-12

^c Dt 6:16

^d Dt 6:13

^e Isa 40:3

²⁶ John answered them, “I baptize with water. Among you stands one whom you do not recognize, ²⁷ who is coming after me. I am not worthy to untie the strap of his sandal!” ²⁸ These things happened in Bethany across the Jordan River where John was baptizing.

²⁹ On the next day John saw Jesus coming toward him and said, “Look, the Lamb of God who takes away the sin of the world! ³⁰ This is the one about whom I said, ‘After me comes a man who is greater than I am, because he existed before me.’ ³¹ I did not recognize him, but I came baptizing with water so that he could be revealed to Israel.”

³² Then John testified, “I saw the Spirit descending like a dove from heaven, and it remained on him. ³³ And I did not recognize him, but the one who sent me to baptize with water said to me, ‘The one on whom you see the Spirit descending and remaining—this is the one who baptizes with the Holy Spirit.’ ³⁴ I have both seen and testified that this man is the Chosen One of God.”

The First Disciples (Jn 1:35-42)

^{Jn 1:35} Again the next day John was standing there with two of his disciples. ³⁶ Gazing at Jesus as he walked by, he said, “Look, the Lamb of God!” ³⁷ When John’s two disciples heard him say this, they followed Jesus. ³⁸ Jesus turned around and saw them following and said to them, “What do you want?”

So they said to him, “Rabbi” (which is translated Teacher), “where are you staying?”

³⁹ Jesus answered, “Come and you will see.” So they came and saw where he was staying, and they stayed with him that day. Now it was about four o’clock in the afternoon.

⁴⁰ Andrew, the brother of Simon Peter, was one of the two disciples who heard what John said and followed Jesus. ⁴¹ He first found his own brother Simon and told him, “We have found the Messiah!” (which is translated Christ).

⁴² Andrew brought Simon to Jesus. Jesus looked at him and said, “You are Simon, the son of John. You will be called Cephas” (which is translated Peter).

Return To Galilee (Jn 1:43-51)

^{Jn 1:43} On the next day Jesus wanted to set out for Galilee. He found Philip and said to him, “Follow me.” ⁴⁴ (Now Philip was from Bethsaida, the town of Andrew and Peter.)

⁴⁵ Philip found Nathanael and told him, “We have found the one Moses wrote about in the law, and the prophets also wrote about—Jesus of Nazareth, the son of Joseph.”

⁴⁶ Nathanael replied, “Can anything good come out of Nazareth?”

Philip replied, “Come and see.”

⁴⁷ Jesus saw Nathanael coming toward him and exclaimed, “Look, a true Israelite *in whom there is no deceit!*”^a

⁴⁸ Nathanael asked him, “How do you know me?”

Jesus replied, “Before Philip called you, when you were under the fig tree, I saw you.”

⁴⁹ Nathanael answered him, “Rabbi, you are the Son of God; you are the king of Israel!”

⁵⁰ Jesus said to him, “Because I told you that I saw you under the fig tree, do you believe? You will see greater things than these.” ⁵¹ He continued, “I tell all of you the solemn truth—you will see heaven opened and the angels of God ascending and descending on the Son of Man.”

Turning Water into Wine – Cana, Galilee (Jn 2:1-12)

^{Jn 2:1} Now on the third day there was a wedding at Cana in Galilee. Jesus’ mother was there, ² and Jesus and his disciples were also invited to the wedding. ³ When the wine ran out, Jesus’ mother said to him, “They have no wine left.”

⁴ Jesus replied, “Woman, why are you saying this to me? My time has not yet come.”

⁵ His mother told the servants, “Whatever he tells you, do it.”

^a An allusion to Ps 32:2

⁶ Now there were six stone water jars there for Jewish ceremonial washing, each holding twenty or thirty gallons. ⁷ Jesus told the servants, "Fill the water jars with water." So they filled them up to the very top. ⁸ Then he told them, "Now draw some out and take it to the head steward," and they did.

⁹ When the head steward tasted the water that had been turned to wine, not knowing where it came from (though the servants who had drawn the water knew), he called the bridegroom ¹⁰ and said to him, "Everyone serves the good wine first, and then the cheaper wine when the guests are drunk. You have kept the good wine until now!"

¹¹ Jesus did this as the first of his miraculous signs, in Cana of Galilee. In this way he revealed his glory, and his disciples believed in him.

¹² After this Jesus went down to Capernaum with his mother and brothers and his disciples, and they stayed there a few days.

MINISTRY IN JUDEA [AD 29]

Cleansing the Temple [Spring] - Jerusalem (Jn 2:13-22)

^{Jn 2:13} Now the Jewish feast of Passover was near, so Jesus went up to Jerusalem. ¹⁴ He found in the temple courts those who were selling oxen and sheep and doves, and the money changers sitting at tables. ¹⁵ So he made a whip of cords and drove them all out of the temple courts, with the sheep and the oxen. He scattered the coins of the money changers and overturned their tables.

¹⁶ To those who sold the doves he said, "Take these things away from here! Do not make my Father's house a marketplace!" ¹⁷ His disciples remembered that it was written, "*Zeal for your house will devour me.*"^a

¹⁸ So then the Jewish leaders responded, "What sign can you show us, since you are doing these things?"

¹⁹ Jesus replied, "Destroy this temple and in three days I will raise it up again."

²⁰ Then the Jewish leaders said to him, "This temple has been under construction for forty-six years, and are you going to raise it up in three days?"

²¹ But Jesus was speaking about the temple of his body. ²² So after he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the saying that Jesus had spoken.

Nicodemus: "Be Born Again" (Jn 2:23-3:21)

^{Jn 2:23} Now while Jesus was in Jerusalem at the feast of the Passover, many people believed in his name because they saw the miraculous signs he was doing. ²⁴ But Jesus would not entrust himself to them, because he knew all people. ²⁵ He did not need anyone to testify about man, for he knew what was in man.

^{3:1} Now a certain man, a Pharisee named Nicodemus, who was a member of the Jewish ruling council, ² came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the miraculous signs that you do unless God is with him."

³ Jesus replied, "I tell you the solemn truth, unless a person is born from above, he cannot see the kingdom of God."

⁴ Nicodemus said to him, "How can a man be born when he is old? He cannot enter his mother's womb and be born a second time, can he?"

⁵ Jesus answered, "I tell you the solemn truth, unless a person is born of water and spirit, he cannot enter the kingdom of God. ⁶ What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷ Do not be amazed that I said to you, 'You must all be born from above.' ⁸ The wind blows wherever it will, and you hear the sound it makes, but do not know where it comes from and where it is going. So it is with everyone who is born of the Spirit."

⁹ Nicodemus replied, "How can these things be?"

¹⁰ Jesus answered, "Are you the teacher of Israel and yet you don't understand these things? ¹¹ I tell you the solemn truth, we speak about what we know and testify about what we have seen, but you people do not accept our testimony. ¹² If I have told you people about earthly things and you don't believe, how will you

^a Ps 69:9

believe if I tell you about heavenly things? ¹³ No one has ascended into heaven except the one who descended from heaven—the Son of Man. ¹⁴ Just as Moses *lifted up the serpent in the wilderness*,^a so must the Son of Man be lifted up, ¹⁵ so that everyone who believes in him may have eternal life.”

¹⁶ For this is the way God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but that the world should be saved through him. ¹⁸ The one who believes in him is not condemned. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God.

¹⁹ Now this is the basis for judging: that the light has come into the world and people loved the darkness rather than the light, because their deeds were evil. ²⁰ For everyone who does evil deeds hates the light and does not come to the light, so that their deeds will not be exposed. ²¹ But the one who practices the truth comes to the light, so that it may be plainly evident that his deeds have been done in God.

Jesus Exalted by John the Baptist - Jordan River, Judea (Jn 3:22-36)

^{Jn 3:22} After this, Jesus and his disciples came into Judean territory, and there he spent time with them and was baptizing. ²³ John was also baptizing at Aenon near Salim, because water was plentiful there, and people were coming to him and being baptized. ²⁴ (For John had not yet been thrown into prison.)

²⁵ Now a dispute came about between some of John’s disciples and a certain Jew concerning ceremonial washing. ²⁶ So they came to John and said to him, “Rabbi, the one who was with you on the other side of the Jordan River, about whom you testified—see, he is baptizing, and everyone is flocking to him!”

²⁷ John replied, “No one can receive anything unless it has been given to him from heaven. ²⁸ You yourselves can testify that I said, ‘I am not the Christ,’ but rather, ‘I have been sent before him.’ ²⁹ The one who has the bride is the bridegroom. The friend of the bridegroom, who stands by and listens for him, rejoices greatly when he hears the bridegroom’s voice. This then is my joy, and it is complete. ³⁰ He must become more important while I become less important.”

³¹ The one who comes from above is superior to all. The one who is from the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is superior to all. ³² He testifies about what he has seen and heard, but no one accepts his testimony. ³³ The one who has accepted his testimony has confirmed clearly that God is truthful. ³⁴ For the one whom God has sent speaks the words of God, for he does not give the Spirit sparingly.

³⁵ The Father loves the Son and has placed all things under his authority. ³⁶ The one who believes in the Son has eternal life. The one who rejects the Son will not see life, but God’s wrath remains on him.

John the Baptist Imprisoned, Jesus Leaves for Galilee³ (Lk 3:19-20; Jn 4:1-4; Mt 4:12; Mk 1:14a)

^{Lk 3:19} When John rebuked Herod the tetrarch because of Herodias, his brother’s wife, and because of all the evil deeds that he had done, ²⁰ Herod added this to them all: He locked up John in prison. ^{Mt 4:12} Now when Jesus heard that John had been imprisoned, ^{Jn 4:1} and knew that the Pharisees had heard that he was winning and baptizing more disciples than John ² (although Jesus himself was not baptizing but his disciples were), ³ he left Judea and set out once more for Galilee. ^{Jn 4:4} But he had to pass through Samaria.

Jesus and the Samaritan Woman – Samaria, N of Judea (Jn 4:5-26)

^{Jn 4:5} Now Jesus came to a Samaritan town called Sychar, near the plot of land that Jacob had given to his son Joseph. ⁶ Jacob’s well was there, so Jesus, since he was tired from the journey, sat right down beside the well. It was about noon.

⁷ A Samaritan woman came to draw water. Jesus said to her, “Give me some water to drink.” ⁸ (For his disciples had gone off into the town to buy supplies.)

^a An allusion to Num 21:5-9

⁹ So the Samaritan woman said to him, “How can you—a Jew—ask me, a Samaritan woman, for water to drink?” (For Jews use nothing in common with Samaritans.)

¹⁰ Jesus answered her, “If you had known the gift of God and who it is who said to you, ‘Give me some water to drink,’ you would have asked him, and he would have given you living water.”

¹¹ “Sir,” the woman said to him, “you have no bucket and the well is deep; where then do you get this living water? ¹² Surely you’re not greater than our ancestor Jacob, are you? For he gave us this well and drank from it himself, along with his sons and his livestock.”

¹³ Jesus replied, “Everyone who drinks some of this water will be thirsty again. ¹⁴ But whoever drinks some of the water that I will give him will never be thirsty again, but the water that I will give him will become in him a fountain of water springing up to eternal life.”

¹⁵ The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”

¹⁶ Jesus said to her, “Go call your husband and come back here.”

¹⁷ The woman replied, “I have no husband.” Jesus said to her, “Right you are when you said, ‘I have no husband,’ ¹⁸ for you have had five husbands, and the man you are living with now is not your husband. This you said truthfully!”

¹⁹ The woman said to him, “Sir, I see that you are a prophet. ²⁰ Our fathers worshiped on this mountain, and you people say that the place where people must worship is in Jerusalem.”

²¹ Jesus said to her, “Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You people worship what you do not know. We worship what we know, because salvation is from the Jews. ²³ But a time is coming—and now is here—when the true worshipers will worship the Father in spirit and truth, for the Father seeks such people to be his worshipers. ²⁴ God is spirit, and the people who worship him must worship in spirit and truth.”

²⁵ The woman said to Jesus, “I know that Messiah is coming” (the one called Christ); “whenever he comes, he will tell us everything.”

²⁶ Jesus said to her, “I, the one speaking to you, am he.”

Workers for the Harvest (Jn 4:27-42)

^{Jn 4:27} Now at that very moment his disciples came back. They were shocked because he was speaking with a woman. However, no one said, “What do you want?” or “Why are you speaking with her?”

²⁸ Then the woman left her water jar, went off into the town and said to the people, ²⁹ “Come, see a man who told me everything I ever did. Surely he can’t be the Messiah, can he?” ³⁰ So they left the town and began coming to him.

³¹ Meanwhile the disciples were urging him, “Rabbi, eat something.”

³² But he said to them, “I have food to eat that you know nothing about.”

³³ So the disciples began to say to one another, “No one brought him anything to eat, did they?”

³⁴ Jesus said to them, “My food is to do the will of the one who sent me and to complete his work. ³⁵ Don’t you say, ‘There are four more months and then comes the harvest?’ I tell you, look up and see that the fields are already white for harvest! ³⁶ The one who reaps receives pay and gathers fruit for eternal life, so that the one who sows and the one who reaps can rejoice together. ³⁷ For in this instance the saying is true, ‘One sows and another reaps.’ ³⁸ I sent you to reap what you did not work for; others have labored and you have entered into their labor.”

³⁹ Now many Samaritans from that town believed in him because of the report of the woman who testified, “He told me everything I ever did.” ⁴⁰ So when the Samaritans came to him, they began asking him to stay with them. He stayed there two days, ⁴¹ and because of his word many more believed.

⁴² They said to the woman, “No longer do we believe because of your words, for we have heard for ourselves, and we know that this one really is the Savior of the world.”

MINISTRY IN GALILEE

Back in Galilee (Jn 4:43-45; Lk 4:14-15; Mk 1:14b)

^{Jn 4:43} After the two days Jesus, ^{Lk 4:14} in the power of the Spirit, ^{Jn 4:43} departed from there to Galilee and ^{Mk 1:14} proclaimed the gospel of God. ⁴⁴ (For Jesus himself had testified that a prophet has no honor in his own country.) ⁴⁵ So when he came to Galilee, the Galileans welcomed him because they had seen all the things he had done in Jerusalem at the feast (for they themselves had gone to the feast).

^{Lk 4:14} News about Jesus spread throughout the surrounding countryside, ¹⁵ and he began to teach in their synagogues and was praised by all.

Rejection at Nazareth (Lk 4:16-30; Mt 13:53-58; Mk 6:1-6)^a

^{Lk 4:16} Now Jesus, with his disciples following him, came to Nazareth, his hometown where he had been brought up. He went into the synagogue on the Sabbath day, as was his custom, and began to teach the people. He stood up to read, ¹⁷ and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

¹⁸ *“The Spirit of the Lord is upon me,
because he has anointed me to proclaim good news to the poor.
He has sent me to proclaim release to the captives
and the regaining of sight to the blind,
to set free those who are oppressed,
¹⁹ to proclaim the year of the Lord’s favor.”^b*

²⁰ Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on him. ²¹ Then Jesus began to tell them, “Today this scripture has been fulfilled even as you heard it being read.”

²² All were speaking well of him, and were amazed at the gracious words coming out of his mouth. ^{Mk 6:2} They said, “Where did he get all these ideas? And what is this wisdom that has been given to him? What are these miracles that are done through his hands? ³ Isn’t this the carpenter, the son of Joseph and Mary, and brother of James, Joses (Joseph), Judas, and Simon? And aren’t his sisters here with us? ^{Mt 13:56} Where did he get all this?”

²³ Jesus said to them, “No doubt you will quote to me the proverb, ‘Physician, heal yourself!’ and say, ‘What we have heard that you did in Capernaum, do here in your hometown too.’” ²⁴ And he added, “I tell you the truth, ^{Mk 6:4} a prophet is not without honor except in his hometown, and among his relatives, and in his own house.”

^{Lk 4:25} Jesus continued, “In truth I tell you, there were many widows in Israel in Elijah’s days, when the sky was shut up three and a half years, and there was a great famine over all the land. ²⁶ Yet Elijah was sent to none of them, but only to a woman who was a widow at Zarephath in Sidon. ²⁷ And there were many lepers in Israel in the time of the prophet Elisha, yet none of them was cleansed except Naaman the Syrian.”

²⁸ When they heard this, all the people in the synagogue were filled with rage ^{Mk 6:3} and took offense at him. ^{Lk 4:29} They got up, forced him out of the town, and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. ³⁰ But he passed through the crowd and went on his way.

^{Mt 13:58} Jesus did not do many miracles there because of their unbelief— ^{Mk 6:5} except to lay his hands on a few sick people and heal them. ⁶ And he was amazed because of their unbelief. Then he went around the villages and taught.

Jesus Moves from Nazareth to Capernaum (Mt 4:13-17; Mk 1:15)

^{Mt 4:13} While in Galilee, Jesus moved from Nazareth to make his home in Capernaum by the sea, in the region of Zebulun and Naphtali, ¹⁴ so that what was spoken by Isaiah the prophet would be fulfilled:

^a See Appendix III. “Harmonizing Rejection at Nazareth.”

^b Isa 61:1-2

¹⁵ “Land of Zebulun and land of Naphtali,
the way by the sea, beyond the Jordan, Galilee of the Gentiles—

¹⁶ the people who sit in darkness have seen a great light,
and on those who sit in the region and shadow of death a light has dawned.”^a

¹⁷ From that time Jesus began to preach this message: ^{Mk 1:15} “The time is fulfilled and the kingdom of God is near. Repent and believe the gospel!”

Healing the Royal Official’s Son – Cana, Galilee (Jn 4:46-54)

^{Jn 4:46} Now Jesus came again to Cana in Galilee where he had made the water wine. In Capernaum there was a certain royal official whose son was sick. ⁴⁷ When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him to come down and heal his son, who was about to die.

⁴⁸ So Jesus said to him, “Unless you people see signs and wonders you will never believe!”

⁴⁹ “Sir,” the official said to him, “come down before my child dies.”

⁵⁰ Jesus told him, “Go home; your son will live.” The man believed the word that Jesus spoke to him, and set off for home.

⁵¹ While he was on his way down, his slaves met him and told him that his son was going to live. ⁵² So he asked them the time when his condition began to improve, and they told him, “Yesterday at one o’clock in the afternoon the fever left him.” ⁵³ Then the father realized that it was the very time Jesus had said to him, “Your son will live,” and he himself believed along with his entire household.

⁵⁴ Jesus did this as his second miraculous sign when he returned from Judea to Galilee.

Calling Four Disciples^b - Sea of Galilee (Mt 4:18-22; Mk 1:16-20; Lk 5:1b-11)

^{Mt 4:18} As Jesus was walking along the Sea of Galilee he saw two brothers, Simon (called Peter) and Andrew his brother, casting a net into the sea (for they were fishermen).

^{Lk 5:1} [Later] Jesus was standing by the Lake of Gennesaret, [Sea of Galilee] and the crowd was pressing around him to hear the word of God. ² He saw two boats by the lake, but the fishermen had gotten out of them and were washing their nets. ³ He got into one of the boats, which was Simon’s, and asked him to put out a little way from the shore. Then Jesus sat down and taught the crowds from the boat.

⁴ When Jesus had finished speaking, he said to Simon, “Put out into the deep water and lower your nets for a catch.”

⁵ Simon answered, “Master, we worked hard all night and caught nothing! But at your word I will lower the nets.” ⁶ When they had done this, they caught so many fish that their nets started to tear. ⁷ So they motioned to their partners in the other boat to come and help them. And they came and filled both boats, so that they were about to sink.

⁸ When Simon Peter saw it, he fell down at Jesus’ knees, saying, “Go away from me, Lord, for I am a sinful man!” ⁹ For Peter and all who were with him were astonished at the catch of fish that they had taken, ¹⁰ and so were James and John, Zebedee’s sons, who were Simon’s business partners.

Then Jesus said to Simon, “Do not be afraid; from now on you will be catching people. ^{Mt 4:19} Follow me, and I will turn you into fishers of people.” ^{Lk 5:11} So when they had brought their boats to shore, they immediately left everything and followed him.

^{Mt 4:21} Going on from there Jesus saw the two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets. Then he called them. ²² They immediately left the boat and their father and followed him.

^a Isa 8:23; 9:1

^b Andrew and Simon Peter had earlier left John the Baptist to follow Jesus (Jn 1:35-51). This account, therefore, appears to be the formal calling of these men, to leave everything and become his fulltime disciples. See Appendix IV. “Harmonizing Calling Disciples at Sea of Galilee.”

Casting Out an Unclean Spirit – Capernaum, Galilee (Mk 1:21-28; Lk 4:31-37)

^{Lk 4:31} Then Jesus and his disciples went down to Capernaum, a town in Galilee. ^{Mk 1:21} When the Sabbath came, Jesus went into the synagogue and began to teach. ²² The people there were amazed by his teaching, because he taught them like one who had authority, not like the experts in the law.

^{Lk 4:33} Now in the synagogue there was a man who had the spirit of an unclean demon, and he cried out, ²⁴ “Ha! Leave us alone, Jesus the Nazarene! Have you come to destroy us? I know who you are—the Holy One of God!”

^{Mk 1:25} But Jesus rebuked him: “Silence! Come out of him!” ²⁶ After throwing him into convulsions in their midst, the unclean spirit cried out with a loud voice and came out of him, ^{Lk 4:35} without hurting him.

^{Mk 1:27} They were all amazed so that they asked each other, “What is this? A new teaching with authority and power! He even commands the unclean spirits and they obey him and come out!” ²⁸ So the news about him spread quickly throughout all the region around Galilee.

Healing at Simon Peter’s House – Capernaum, Galilee (Mk 1:29-34; Lk 4:38-41; Mt 8:14-17)

^{Mk 1:29} Now as soon as they left the synagogue, they entered Simon Peter and Andrew’s house, with James and John. ³⁰ Simon’s mother-in-law was lying down, sick with a high fever, so they spoke to Jesus at once about her ^{Lk 4:38} and asked him to help her. ³⁹ Standing over her, Jesus commanded the fever, ^{Mk 1:31} raised her up by gently taking her hand, ^{Mt 8:15} and the fever left her. Immediately she got up and began to serve them.

¹⁶ When it was evening, ^{Lk 4:40} as the sun was setting, ^{Mk 1:33} the whole town gathered by the door. ^{Lk 4:40} Those who had any relatives sick with various diseases or demon-possessed brought them to Jesus. He placed his hands on every one of them and healed them, ^{Mt 8:16} and drove out the spirits with a word. ^{Lk 4:41} Demons came out of many, crying out, “You are the Son of God!” But he rebuked them, and would not allow them to speak, because they knew that he was the Christ.

^{Mt 8:17} In this way what was spoken by Isaiah the prophet was fulfilled, “*He took our weaknesses and carried our diseases.*”^a

MINISTRY BEYOND GALILEE

Private Prayer & Pubic Healing (Mk 1:35-39; Mt 4:23-24; Lk 4:42-44)

^{Mk 1:35} Then Jesus got up early in the morning when it was still very dark, departed, and went out to a deserted place, and there he spent time in prayer. ³⁶ Simon and his companions searched for him, ³⁷ and when they found him, they said, “Everyone is looking for you.”

^{Lk 4:42} The crowds were seeking Jesus, and they came to him and tried to keep him from leaving them. ^{Mk 1:38} He replied, “Let us go elsewhere, into the surrounding villages. ^{Lk 4:43} I must proclaim the good news of the kingdom of God to the other towns too, for that is what I was sent to do.”

^{Mt 4:23} So Jesus went throughout all of Galilee and Judea teaching in their synagogues, preaching the gospel of the kingdom, casting out demons and healing all kinds of disease and sickness among the people. ²⁴ So a report about him spread throughout Syria. People brought to him all who suffered with various illnesses and afflictions, those who had seizures, paralytics, and those possessed by demons, and he healed them.

BACK IN GALILEE

Healing & Forgiving a Paralytic – Capernaum, Galilee (Mk 2:1-12; Lk 5:17-26; Mt 9:1-8)

^{Mk 2:1} Now after some days, ^{Mt 9:1} Jesus got into a boat and crossed to the other side and came to his own town. ^{Mk 2:1} When he returned to Capernaum, the news spread that he was at home. ^{Lk 5:17} On one of those days, while he was teaching, there were Pharisees and teachers of the law sitting nearby (who had come from every village of Galilee and Judea and from Jerusalem), and the power of the Lord was with him to heal.

^a Isa 53:4

^{Mk 2:2} So many gathered that there was no longer any room, not even by the door, and Jesus preached the word to them. ³ Some men came bringing to him a paralytic, carried on a stretcher by four of them. ^{Lk 5:18} They were trying to bring him in and place him before Jesus. ^{Mk 2:4} But when they were not able to bring him in because of the crowd, they removed the roof tiles above Jesus. Then, after tearing them out, they lowered the stretcher the paralytic was lying on, right in front of Jesus.

⁵ When Jesus saw their faith, he said to the paralytic, “Have courage son, your sins are forgiven.”

⁶ Now some of the experts in the law and the Pharisees were sitting there, turning these things over in their minds: ⁷ “Why does this man speak this way? He is blaspheming! Who can forgive sins but God alone?”

^{Mt 9:4} When Jesus saw their reaction, ^{Mk 2:8} he immediately realized in his spirit that they were contemplating such hostile thoughts, he said to them, “Why are you raising objections within yourselves and thinking such evil things in your hearts? ⁹ Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up, take your stretcher, and walk?’ ¹⁰ But so that you may know that the Son of Man has authority on earth to forgive sins,” —he said to the paralytic— ¹¹ “I tell you, stand up, take your stretcher, and go home.”

^{Lk 5:25} Immediately he stood up before them, picked up the stretcher he had been lying on, and went home ^{Mk 2:12} in front of them all, ^{Lk 5:25} glorifying God. ²⁶ Then astonishment seized them all, and they glorified God ^{Mt 9:8} who had given such authority to men. ^{Lk 5:26} They were filled with awe, saying, “We have seen incredible things today. ^{Mk 2:12} We have never seen anything like this!”

Calling Levi, Eating with Sinners (Mk 2:13-17; Lk 5:27-32; Mt 9:9-13)

^{Mk 2:13} Jesus went out again by the sea. The whole crowd came to him, and he taught them. ¹⁴ As he went along, he saw Levi, or Matthew, the son of Alphaeus, sitting at the tax booth. “Follow me,” he said to him. ^{Lk 5:28} And he got up and followed him, leaving everything behind.

^{Lk 5:29} Then Levi gave a great banquet in his house for Jesus, and there was a large crowd of tax collectors and others sitting at the table ^{Mk 2:15} eating with Jesus and his disciples, for there were many who followed him.

¹⁶ When the experts in the law and the Pharisees saw that he was eating with sinners and tax collectors, they complained to his disciples, “Why does your teacher eat and drink with tax collectors and sinners?”

^{Mt 9:12} When Jesus heard this he said, “Those who are healthy don’t need a physician, but those who are sick do. ¹³ Go and learn what this saying means: *‘I want mercy and not sacrifice.’*^a For I did not come to call the righteous, but sinners to repentance.”

Fasting – New Wineskins (Mk 2:18-22; Lk 5:33-39; Mt 9:14-17)

^{Mk 2:18} Now John’s disciples and the Pharisees were fasting. So they came to Jesus and said, ^{Lk 5:33} “John’s disciples frequently fast and pray, and so do the disciples of the Pharisees, but your disciples continue to eat and drink and don’t fast.”

^{Mk 2:19} Jesus said to them, “The wedding guests cannot fast and mourn while the bridegroom is with them, can they? As long as they have the bridegroom with them they do not fast. ²⁰ But the days are coming when the bridegroom will be taken from them, and at that time they will fast.”

^{Lk 5:36} He also told them a parable: ^{Mt 9:16} “No one sews a patch of unshrunk new cloth on an old garment, because the new patch will pull away from the old garment and the tear will be worse. ^{Lk 5:36} The piece from the new will not match the old. ³⁷ And no one pours new wine into old wineskins. If he does, the new wine will burst the skins and will be spilled, and the skins will be destroyed. ³⁸ Instead new wine must be poured into new wineskins. ³⁹ No one after drinking old wine wants the new, for he says, ‘The old is good enough.’”

^a Hos 6:6

YEAR TWO: A YEAR OF POPULARITY [AD 30]

CONTINUED MINISTRY IN GALILEE

Lord of the Sabbath (Mt 12:1-8; Mk 2:23-28; Lk 6:1-5)

^{Mt 12:1} At that time Jesus was going through the grain fields on a Sabbath. His disciples were hungry, and they began to pick some heads of wheat, ^{Lk 6:1} rub them in their hands, and eat them. ^{Mt 12:2} But when some of the Pharisees saw this they said to him, “Look, your disciples are doing what is against the law to do on the Sabbath?”

^{Mk 2:25} Jesus said to them, “Have you never read what David did when he was in need and he and his companions were hungry—²⁶ how he entered the house of God when Abiathar was high priest, took and ate the sacred bread, which is against the law ^{Mt 12:4} for any but the priests to eat, and also gave it to his companions?

^{Mt 12:5} “Or have you not read in the law that the priests in the temple desecrate the Sabbath and yet are not guilty? ⁶ I tell you that something greater than the temple is here. ⁷ If you had known what this means: *‘I want mercy and not sacrifice,’*^a you would not have condemned the innocent.

^{Mk 2:27} Then he said to them, “The Sabbath was made for people, not people for the Sabbath. ²⁸ For this reason the Son of Man is lord even of the Sabbath.”

Healing a Withered Hand on the Sabbath (Lk 6:6-11; Mk 3:1-7a; Mt 12:9-15a)

^{Lk 6:6} On another Sabbath, ^{Mt 12:9} after Jesus left that place, ^{Lk 6:6} he entered the synagogue and was teaching. Now a man was there whose right hand was withered. ⁷ The experts in the law and the Pharisees watched Jesus closely, ^{Mt 12:10} and asked him, “Is it lawful to heal on the Sabbath?” ^{Lk 6:7} so they could find a reason to accuse him.

⁸ But Jesus knew their thoughts, and said to the man who had the withered hand, “Get up and stand here ^{Mk 3:3} among all these people.” ^{Lk 6:8} So he rose and stood there.

⁹ Then Jesus said to them, “I ask you, is it lawful to do good and heal on the Sabbath or to do evil, to save a life or to destroy it?” ^{Mk 3:4} But they were silent.

^{Mt 12:11} Jesus said to them, “Would not any one of you, if he had one sheep that fell into a pit on the Sabbath, take hold of it and lift it out? ¹² How much more valuable is a person than a sheep! So it is lawful to do good on the Sabbath.”

^{Mk 3:5} After looking around at them all in anger, grieved by the hardness of their hearts, Jesus said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. ⁶ But the Pharisees, ^{Lk 6:11} filled with mindless rage, ^{Mk 3:6} went out immediately ^{Lk 6:11} and began debating with one another, ^{Mk 3:6} plotting with the Herodians against him, as to how they could assassinate him.

^{Mt 12:15} Now when Jesus learned of this, he went away from there ^{Mk 3:7} with his disciples to the sea, and ^{Mt 12:15} great crowds followed him.

Crowds by the Sea of Galilee (Mk 3:7b-12; Mt 5:25; 12:15b-21; Lk 6:17-19)

^{Lk 6:17} A large number of Jesus’ disciples had gathered along with a vast multitude ^{Mt 5:25} from Galilee, the Decapolis, Jerusalem, Judea, ^{Mk 3:8} Idumea, beyond the Jordan River, and around the seacoast of Tyre and Sidon [who] came to him when they heard about the things he had done. ^{Lk 6:17} They came to hear him and to be healed of their diseases.

^{Mk 3:9} Because of the crowd, he told his disciples to have a small boat ready for him so the crowd would not press toward him. ¹⁰ For he had healed many, so that all who were afflicted with diseases pressed toward him in order to touch him, ^{Lk 6:19} because power was coming out from him and healing them all. ^{Lk 6:18} And those who suffered from unclean spirits were cured, ^{Mk 3:11} for whenever the unclean spirits saw him, they fell down before him and cried out, “You are the Son of God.” ¹² But he sternly ordered them not to make him known.

^a Hos 6:6

Mt 12:17 This fulfilled what was spoken by Isaiah the prophet:

¹⁸ *“Here is my servant whom I have chosen,
the one I love, in whom I take great delight.
I will put my Spirit on him, and he will proclaim justice to the nations.*

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

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

²¹ *And in his name the Gentiles will hope.”^a*

Choosing the Twelve Apostles (Lk 6:12-16; Mk 3:13-19; Mt 10:2-4)

Lk 6:12 Now it was during this time that Jesus went out to the mountain to pray, and he spent all night in prayer to God. ¹³ When morning came, he called his disciples, ^{Mk 3:13} those he wanted, and they came to him. ^{Lk 6:13} He chose twelve of them, whom he also named apostles, ^{Mk 3:14} so that they would be with him and he could send them to preach ¹⁵ and to have authority to cast out demons.

^{Mt 10:2} Now these are the names of the twelve apostles: first, Simon (called Peter), and Andrew his brother; ^{Mk 3:17} James and his brother John, the sons of Zebedee, to whom he gave the name Boanerges (that is, “sons of thunder”); ^{Mt 10:3} Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus (called Judas the son of James); ⁴ Simon the Zealot and Judas Iscariot, who betrayed him.

SERMON ON THE MOUNT^b - Near the Sea of Galilee

The Beatitudes (Mt 5:1-12; Lk 6:17-26)

Lk 6:17 Then Jesus came down with them and stood on a level place. ^{Mt 5:1} When he saw the crowds, Jesus went [back] up the mountain. After he sat down his disciples came to him. ^{Lk 6:20} Then looking up at his disciples, ^{Mt 5:2} he began to teach them by saying:

³ “Blessed are the poor in spirit, for the kingdom of heaven belongs to them.

⁴ “Blessed are those who mourn or weep, for they will be comforted and laugh.

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

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

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 the children of God.

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

^{Lk 6:22} “Blessed are you when people hate you, and when they exclude you and insult you and reject you as evil ^{Mt 5:11} and persecute you and say all kinds of evil things about you falsely on account of me. ^{Lk 6:23} Rejoice in that day and jump for joy because your reward is great in heaven. For their ancestors ^{Mt 5:12} persecuted the prophets before you in the same way.

^{Lk 6:24} “But woe to you who are rich, for you have received your comfort already.

²⁵ “Woe to you who are well satisfied with food now, for you will be hungry.

“Woe to you who laugh now, for you will mourn and weep.

²⁶ “Woe to you when all people speak well of you, for their ancestors did the same things to the false prophets.”

^a Isa 42:1-4

^b See Appendix V. “Harmonizing Sermon on the Mount.”

Salt & Light (Mt 5:13-16; Mk 4:21-22, 9:50; Lk 8:16-17, 14:34-35)

Mt 5:13 “You are the salt of the earth. Mk 9:50a Salt is good, but if it loses its saltiness, how can it be made salty again Lk 14:34 or its flavor be restored? Mt 5:13 It is no longer good for anything. Lk 14:35 It is of no value for the soil or for the manure pile; it is to be thrown out Mt 5:13 and be trampled on by people. Mk 9:50b Have salt in yourselves, and be at peace with each other. Lk 14:35 The one who has ears to hear had better listen!”

Mk 4:21 He also said to them, Mt 5:14 “You are the light of the world. A city located on a hill cannot be hidden. Lk 8:16 No one lights a lamp and then covers it with a basket or jar or puts it under a bed, but puts it on a lampstand so that those who come in can see the light. Mt 5:16 In the same way, let your light shine before people, so that they can see your good deeds and give honor to your Father in heaven. Lk 8:17 For nothing is hidden that will not be revealed, and nothing concealed that will not be made known and brought to light.”

Fulfilling the Law & Prophets (Mt 5:17-20; Lk 16:17)

Mt 5:17 “Do not think that I have come to abolish the law or the prophets. I have not come to abolish these things but to fulfill them. 18 I tell you the truth, until heaven and earth pass away not the smallest letter or stroke of a letter Lk 16:17 will become void Mt 15:18 or pass from the law until everything takes place. 19 So anyone who breaks one of the least of these commands and teaches others to do so will be called least in the kingdom of heaven, but whoever obeys them and teaches others to do so will be called great in the kingdom of heaven.

20 “For I tell you, unless your righteousness goes beyond that of the experts in the law and the Pharisees, you will never enter the kingdom of heaven.”

The Real Law: Anger and Murder (Mt 5:21-26; Lk 12:57-59)

Mt 5:21 “You have heard that it was said to an older generation, ‘Do not murder,’^a and ‘whoever murders will be subjected to judgment.’ 22 But I say to you that anyone who is angry with a brother will be subjected to judgment. And whoever insults a brother will be brought before the council, and whoever says ‘Fool’ will be sent to fiery hell.

23 “So then, if you bring your gift to the altar and there remember that your brother has something against you, 24 leave your gift there in front of the altar. First go and be reconciled to your brother and then come and present your gift.

Lk 12:57 And why don’t you judge for yourselves what is right? 58 As you are going with your accuser before the magistrate, make an effort to quickly settle with him on the way to court, so that he will not drag you before the judge, and the judge hand you over to the officer, and the officer throw you into prison. 59 I tell you the truth, you will never get out of there until you have paid the very last cent!”

The Real Law: Lust/Adultery & Divorce^b (Mt 5:27-31)

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

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

^a Ex 20:13; Dt 5:17

^b Additional teaching on these topics come later in Matthew, Mark, and Luke.

^c Ex 20:14; Dt 5:17

^d Dt 24:1

The Real Law: Oaths/Vows (Mt 5:33-37)

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

The Real Law: Don’t Retaliate & Love Your Enemies (Mt 5:38-48; 7:12; Lk 6:27-36)

Mt 5:38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’^b ³⁹ But I say to you, do not resist the evildoer. But whoever strikes you on the right cheek, turn the other to him as well. ⁴⁰ And if someone wants to sue you and to take your tunic, give him your coat also. ⁴¹ And if anyone forces you to go one mile, go with him two. ⁴² Give to the one who asks you, and do not reject the one who wants to borrow from you. ^{Lk 6:30} And do not ask for your possessions back from the person who takes them away.

Mt 5:43 “You have heard that it was said, ‘Love your neighbor’^c and ‘hate your enemy.’ ^{Lk 6:27} “But I say to you who are listening: Love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who mistreat and persecute you, ^{Mt 5:45} so that you may be like your Father in heaven, since he causes the sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

Mt 7:12 “In everything, treat others as you would want them to treat you, for this fulfills the law and the prophets.

Lk 6:32 “If you love those who love you, what credit is that to you, ^{Mt 5:46} what reward do you have? For even sinners and tax collectors love those who love them. ³³ And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. ^{Mt 4:47} And if you only greet your brothers, what more do you do? Even the Gentiles do the same, don’t they?

Lk 6:34 “And if you lend to those from whom you hope to be repaid, what credit is that to you? Even sinners lend to sinners, so that they may be repaid in full. ³⁵ But love your enemies, and do good, and lend, expecting nothing back. Then your reward will be great, and you will be sons of the Most High, because he is kind to ungrateful and evil people.

³⁶ “So then, be merciful, just as your Father is merciful. ^{Mt 5:48} Be perfect, as your heavenly Father is perfect.”

Real Giving (Mt 6:1-4; 7:2b, 6; 13:12; Mk 4:24-25; Lk 6:38; 8:18)

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

Lk 6:38 “Give, and it will be given to you: A good measure, pressed down, shaken together, running over, will be poured into your lap. ^{Mk 4:24} Take care about what you hear. The measure you use will be the measure you receive, and more will be added to you. ^{Lk 8:18} So listen carefully, for whoever has will be given more, ^{Mt 13:12} and will have an abundance. ^{Lk 8:18} But whoever does not have, even what he thinks he has will be taken from him.

Mt 7:6 “Do not give what is holy to dogs or throw your pearls before pigs; otherwise they will trample them under their feet and turn around and tear you to pieces.”

Real Prayer & Fasting (Mt 6:5-8, 16-18)

Mt 6:5 “Whenever you pray, do not be like the hypocrites, because they love to pray while standing in synagogues and on street corners so that people can see them. Truly I say to you, they have their reward. ⁶ But

^a Lv 19:12

^b Ex 21:24; Lv 24:20

^c Lv 19:18

whenever you pray, go into your room, close the door, and pray to your Father in secret. And your Father, who sees in secret, will reward you. ⁷When you pray, do not babble repetitiously like the Gentiles, because they think that by their many words they will be heard. ⁸Do not be like them, for your Father knows what you need before you ask him.

^{Mt 6:16} “When you fast, do not look sullen like the hypocrites, for they make their faces unattractive so that people will see them fasting. I tell you the truth, they have their reward. ¹⁷When you fast, put oil on your head and wash your face, ¹⁸so that it will not be obvious to others when you are fasting, but only to your Father who is in secret. And your Father, who sees in secret, will reward you.”

Don't Judge/Condemn (Mt 7:1-2a, 3-6; Lk 6:37, 41-42)

^{Lk 6:37} “Do not judge and you will not be judged. Do not condemn, and you will not be condemned; forgive, and you will be forgiven. ^{Mt 7:2a} For by the standard you judge you will be judged.

^{Lk 6:41} “Why do you see the speck in your brother's eye, but fail to see the beam of wood in your own? ⁴²How can you say to your brother, ‘Brother, let me remove the speck from your eye,’ while you yourself don't see the beam in your own? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck from your brother's eye.”

Real Disciples: The Fruit of Their Lives (Mt 7:13-23; Lk 6:43-46)

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

^{Mt 7:15} “Watch out for false prophets, who come to you in sheep's clothing but inwardly are voracious wolves. ¹⁶You will recognize them by their fruit. ^{Lk 6:44} For each tree is known by its own fruit. ^{Mt 7:16} Grapes are not gathered from thorns or figs from thistles, are they?

¹⁷ “In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸A good tree is not able to bear bad fruit, nor a bad tree to bear good fruit. ^{Lk 6:45} The good person out of the good treasury of his heart produces good, and the evil person out of his evil treasury produces evil, for his mouth speaks from what fills his heart.

^{Mt 7:19} “Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰So then, you will recognize them by their fruit.

^{Lk 6:46} “Why do you call me ‘Lord, Lord,’ and don't do what I tell you? ^{Mt 7:21} Not everyone who says to me, ‘Lord, Lord,’ will enter into the kingdom of heaven—only the one who does the will of my Father in heaven. ²²On that day, many will say to me, ‘Lord, Lord, didn't we prophesy in your name, and in your name cast out demons and do many powerful deeds?’

²³ “Then I will declare to them, ‘I never knew you. Go away from me, you law breakers!’”

Real Disciples: Endurance (Mt 7:24-29; Lk 6:46-49)

^{Lk 6:47} “Everyone who comes to me and listens to my words and puts them into practice—I will show you what he is like: ⁴⁸He is like a wise man building his house, who dug down deep, and laid the foundation on bedrock. ^{Mt 7:25} The rain fell, the winds beat against that house, ^{Lk 6:48} a flood came and the river burst against it but could not shake it. ^{Mt 7:25} It did not collapse because it had been founded on rock ^{Lk 6:48} and had been well built.

^{Mt 7:26} “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 ^{Lk 6:49} without a foundation. ^{Mt 7:27} The rain fell, the flood came and the winds beat against that house. ^{Lk 6:48} When the river burst against that house it collapsed immediately and was utterly destroyed!”

²⁸When Jesus finished saying these things, the crowds were amazed by his teaching, ²⁹because he taught them like one who had authority, not like their experts in the law.

CONTINUED MINISTRY IN GALILIEE

Healing the Centurion's Slave - Capernaum, Galilee (Lk 7:1-10; Mt 8:1, 5-13)

^{Lk 7:1} After Jesus had finished teaching all this to the people ^{Mt 8:1} and came down from the mountain, large crowds followed him, ^{Lk 7:1} and he entered Capernaum. ² A centurion there had a slave who was highly regarded, but who was sick and at the point of death, ^{Mt 8:6} lying at home paralyzed, in terrible anguish. ^{Lk 7:3} When the centurion heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave.^a ⁴ When they came to Jesus, they urged him earnestly, "He is worthy to have you do this for him, ⁵ because he loves our nation, and even built our synagogue."

^{Mt 8:7} Jesus said to them, "I will come and heal him."

^{Lk 7:6} So Jesus went with them. When he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof. ⁷ That is why I did not presume to come to you. Instead, say the word, and my servant must be healed. ⁸ For I too am a man set under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."

^{Mt 8:10} When Jesus heard this he was amazed and said to those who followed him, "I tell you the truth, I have not found such faith in anyone in Israel! ¹¹ I tell you, many will come from the east and west to share the banquet with Abraham, Isaac, and Jacob in the kingdom of heaven, ¹² but the sons of the kingdom will be thrown out into the outer darkness, where there will be weeping and gnashing of teeth."

¹³ Then Jesus said, "Go; just as he has believed, it will be done for him." And the servant was healed at that hour. ^{Lk 7:10} So when those who had been sent returned to the house, they found the slave well.

Healing a Leper – (Mk 1:40-45; Lk 5:12-16; Mt 8:2-4)

^{Lk 5:12} While Jesus was in one of the towns, a man came to him who was covered with leprosy. When he saw Jesus, he fell to his knees and bowed down with his face to the ground begging him for help, "Lord, if you are willing, you can make me clean."

^{Mk 1:41} Moved with compassion, Jesus stretched out his hand and touched him, saying, "I am willing. Be clean!" The leprosy left him at once, and he was clean.

^{Mk 1:43} Immediately Jesus sent the man away with a very strong warning. ⁴⁴ He told him, "See that you do not say anything to anyone, but go, show yourself to a priest, and bring the offering that Moses commanded for your cleansing, as a testimony to them."

⁴⁵ But as the man went out he began to announce it publicly and spread the story widely. ^{Lk 5:15} Such large crowds were gathering together to hear Jesus and to be healed of their illnesses, ^{Mk 1:45} that he was no longer able to enter any town openly but stayed outside in remote places. Still they kept coming to him from everywhere. ^{Lk 5:16} Yet Jesus himself frequently withdrew to the wilderness and prayed.

Raising a Widow's Son - Nain, Galilee (Lk 7:11-17)

^{Lk 7:11} Soon afterward Jesus went to a town called Nain, and his disciples and a large crowd went with him. ¹² As he approached the town gate, a man who had died was being carried out, the only son of his mother (who was a widow), and a large crowd from the town was with her. ¹³ When the Lord saw her, he had compassion for her and said to her, "Do not weep."

¹⁴ Then Jesus came up and touched the bier, and those who carried it stood still. He said, "Young man, I say to you, get up!" ¹⁵ So the dead man sat up and began to speak, and Jesus gave him back to his mother.

¹⁶ Fear seized them all, and they began to glorify God, saying, "A great prophet has appeared among us!" and "God has come to help his people!" ¹⁷ This report about Jesus circulated throughout Judea and all the surrounding country.

^a Luke reports that the Centurion sent elders and friends to Jesus while Matthew has the Centurion talking directly to Jesus. In condensing this event, Matthew is simply reporting that the request is the Centurion's, even if it is communicated through the elders.

Jesus and John the Baptist (Lk 7:18-35; 16:16; Mt 11:2-19)

^{Lk 7:18} John's disciples informed him about all these things. ^{Mt 11:2} When John heard in prison about the deeds Christ had done, ^{Lk 7:18} he called two of his disciples ¹⁹ and sent them to Jesus to ask, "Are you the one who is to come, or should we look for another?" ²⁰ When the men came to Jesus, they said, "John the Baptist has sent us to you to ask, 'Are you the one who is to come, or should we look for another?'"

²¹ At that very time Jesus cured many people of diseases, sicknesses, and evil spirits, and granted sight to many who were blind. ²² So he answered them, "Go tell John what you have seen and heard: ^{Mt 11:5} The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have good news proclaimed to them. ⁶ Blessed is anyone who takes no offense at me."

^{Lk 7:24} When John's messengers had gone, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed shaken by the wind? ²⁵ What did you go out to see? A man dressed in fancy clothes? Look, those who wear fancy clothes and live in luxury are in kings' courts! ²⁶ What did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ²⁷ "This is the one about whom it is written,

'Look, I am sending my messenger ahead of you, who will prepare your way before you.'^a

^{Mt 11:11} I tell you the truth, among those born of women no one has arisen greater than John the Baptist. Yet the one who is least in the kingdom of God is greater than he is."

¹² "From the days of John the Baptist until now the kingdom of heaven has suffered violence, and forceful people lay hold of it. ¹³ For all the prophets and the law prophesied ^{Lk 16:16} and were in force until John appeared; since then, the good news of the kingdom of God has been proclaimed, and everyone is urged to enter it. ^{Mt 11:14} And if you are willing to accept it, he is Elijah, who is to come. ¹⁵ The one who has ears had better listen!"

^{Lk 7:29} (Now all the people who heard this, even the tax collectors, acknowledged God's justice, because they had been baptized with John's baptism. ³⁰ However, the Pharisees and the experts in religious law rejected God's purpose for themselves, because they had not been baptized by John.)

³¹ [Jesus continued,] "To what then should I compare the people of this generation, and what are they like? ³² They are like children sitting in the marketplace and calling out to one another,

'We played the flute for you, yet you did not dance; we wailed in mourning, yet you did not weep.'

³³ For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon!' ³⁴ The Son of Man has come eating and drinking, and you say, 'Look at him, a glutton and a drunk, a friend of tax collectors and sinners!' ³⁵ But wisdom is vindicated by all her children, ^{Mt 11:19} her deeds."

Jesus Anointed by a Sinful Woman (Lk 7:36-50)

^{Lk 7:36} Now one of the Pharisees asked Jesus to have dinner with him, so he went into the Pharisee's house and took his place at the table. ³⁷ Then when a woman of that town, who was a sinner, learned that Jesus was dining at the Pharisee's house, she brought an alabaster jar of perfumed oil. ³⁸ As she stood behind him at his feet, weeping, she began to wet his feet with her tears. She wiped them with her hair, kissed them, and anointed them with the perfumed oil.

³⁹ Now when the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who and what kind of woman this is who is touching him, that she is a sinner."

⁴⁰ So Jesus answered him, "Simon, I have something to say to you."

He replied, "Say it, Teacher."

⁴¹ "A certain creditor had two debtors; one owed him five hundred silver coins, and the other fifty. ⁴² When they could not pay, he canceled the debts of both. Now which of them will love him more?"

⁴³ Simon answered, "I suppose the one who had the bigger debt canceled."

Jesus said to him, "You have judged rightly."

^a Mal 3:1

⁴⁴ Then, turning toward the woman, he said to Simon, “Do you see this woman? I entered your house. You gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. ⁴⁵ You gave me no kiss of greeting, but from the time I entered she has not stopped kissing my feet. ⁴⁶ You did not anoint my head with oil, but she has anointed my feet with perfumed oil. ⁴⁷ Therefore I tell you, her sins, which were many, are forgiven, thus she loved much; but the one who is forgiven little loves little.”

⁴⁸ Then Jesus said to her, “Your sins are forgiven.”

⁴⁹ But those who were at the table with him began to say among themselves, “Who is this, who even forgives sins?”

⁵⁰ He said to the woman, “Your faith has saved you; go in peace.”

Women in Jesus’ Ministry (Lk 8:1-3)

^{Lk 8:1} Some time afterward Jesus went on through towns and villages, preaching and proclaiming the good news of the kingdom of God. The twelve were with him, ² and also some women who had been healed of evil spirits and disabilities: Mary (called Magdalene), from whom seven demons had gone out, ³ and Joanna the wife of Cuza (Herod’s household manager), Susanna, and many others who provided for them out of their own resources.

Jesus’ True Family - Capernum, Galilee (Mt 12:46-50; Mk 3:20-21, 31-35; Lk 8:19-21)

^{Mk 3:20} Now Jesus went home, and a crowd gathered so that they were not able to eat. ²¹ When his family heard this they went out to restrain him, for they said, “He is out of his mind.”

^{Mt 12:46} While Jesus was still speaking to the crowds, his mother and brothers came. ^{Lk 8:19} Standing outside, they could not get near him because of the crowd, ^{Mk 3:31} so they sent word to him, to summon him, ^{Mt 12:46} asking to speak to him.

⁴⁷ Someone told Jesus, “Look, your mother and your brothers are standing outside wanting to see you and speak to you.”

⁴⁸ To the one who had said this, Jesus replied, “Who is my mother and who are my brothers?” ^{Mk 3:34} And looking at his disciples who were sitting around him in a circle, he said, “Here are my mother and my brothers! ^{Mt 12:50} For whoever hears the word of God and does the will of my Father in heaven is my brother and sister and mother.”

FOCUS ON PARABLES

Parable of the Sower (Mt 13:1-9; Mk 4:1-9, 23; Lk 8:4-8)

^{Mt 13:1} On that day after Jesus went out of the house, he sat by the lake ^{Mk 4:1} and began to teach. ^{Lk 8:4} People were coming to Jesus from one town after another. ^{Mk 4:1} And such a large crowd gathered around him that he got into a boat on the lake and sat there while the whole crowd stood on the shore by the lake. ² He taught them many things in parables, and in his teaching said to them:

^{Mk 4:3} “Listen! A sower went out to sow his seed. ⁴ And as he sowed, some seed fell along the path ^{Lk 8:5} and was trampled on, and the wild birds came and devoured it. ^{Mk 4:5} Other seed fell on rocky ground where it did not have much soil. It sprang up at once because the soil was not deep. ⁶ But when the sun came up, it was scorched, and because it did not have sufficient root ^{Lk 8:6} and had no moisture, ^{Mt 13:6} it withered. ⁷ Other seed fell among the thorns, and they grew up with them and choked it, and it did not produce grain. ⁸ But other seed fell on good soil and produced grain, sprouting and growing; some yielded thirty times as much, some sixty, and some a hundred times.”

⁹ And he said, “Whoever has ears had better listen!”

Why Parables? (Mt 13:10-11, 13-17; Mk 4:10-12; Lk 8:9-10)

^{Mk 4:10} When Jesus was alone, those around him with the twelve asked him, ^{Mt 13:10} “Why do you speak to them in parables?” ¹¹ He replied, “You have been given the opportunity to know the secrets of the kingdom of heaven, but they have not.”

Mt 13:13 “For this reason I speak to them in parables: Although they see they do not see, and although they hear they do not hear nor do they understand. ¹⁴ And concerning them the prophecy of Isaiah is fulfilled that says:

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

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

¹⁶ “But your eyes are blessed because they see, and your ears because they hear. ¹⁷ For I tell you the truth, many prophets, kings 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.”

Parable of the Sower Explained (Mt 13:18-23; Mk 4:13-20; Lk 8:11-15)

Mk 4:13 Jesus said to them, “Don’t you understand this parable? Then how will you understand any parable? ^{Lk 8:11} Now the parable means this: The seed is the word of God and ^{Mk 4:14} the sower sows the word. ^{Mt 13:19} When anyone hears the word about the kingdom and does not understand it, the evil one (Satan, the devil) comes and snatches away the word that was sown in his heart ^{Lk 8:12} so that he may not believe and be saved. ^{Mt 13:19} This is the seed sown along the path.

^{Mt 13:20} “The seed sown on rocky ground is the person who hears the word and immediately receives it with joy. ^{Lk 8:13} He believes for a while, ^{Mt 13:21} but he has no root in himself and does not endure ^{Lk 8:13} in a time of testing. ^{Mt 13:21} When trouble or persecution comes because of the word, immediately he falls away.

²² “The seed sown among thorns is the person who hears the word, ^{Lk 8:14} but as they go on their way ^{Mt 13:22} worldly cares and the seductiveness of wealth and the pleasures of life choke the word, so it does not mature and produces nothing.

²³ “But as for the seed sown on good soil, this is the person who hears the word, understands and receives it, ^{Lk 8:15} clinging to it with an honest and good heart and steadfast endurance. ^{Mt 13:23} He bears fruit, yielding a hundred, sixty, or thirty times what was sown.”

Parable of the Wheat & Weeds (Mt 13:24–30)

^{Mt 13:24} Jesus presented them with another parable: “The kingdom of heaven is like a person who sowed good seed in his field. ²⁵ But while everyone was sleeping, an enemy came and sowed weeds among the wheat and went away. ²⁶ When the plants sprouted and bore grain, then the weeds also appeared.

²⁷ “So the slaves of the owner came and said to him, ‘Sir, didn’t you sow good seed in your field? Then where did the weeds come from?’

²⁸ “He said, ‘An enemy has done this.’

“So the slaves replied, ‘Do you want us to go and gather them?’

²⁹ “But he said, ‘No, since in gathering the weeds you may uproot the wheat with them. ³⁰ Let both grow together until the harvest. At harvest time I will tell the reapers, “First collect the weeds and tie them in bundles to be burned, but then gather the wheat into my barn.” ’ ’ ”

Parables of Seeds & Yeast (Mk 4:26-34; Mt 13:31-35; Lk 13:18-21)

^{Mk 4:26} Jesus also said, “The kingdom of God is like someone who spreads seed on the ground. ²⁷ He goes to sleep and gets up, night and day, and the seed sprouts and grows, though he does not know how. ²⁸ By itself the

^a Isa 6:9-10

soil produces a crop, first the stalk, then the head, then the full grain in the head. ²⁹ And when the grain is ripe, he sends in the sickle because the harvest has come.”

³⁰ Jesus also asked, “To what can we compare the kingdom of God, or what parable can we use to present it?”

³¹ It is like a mustard seed that when sown in the ground, even though it is the smallest of all the seeds in the ground— ³² when it is sown, it grows up, becomes the greatest of all garden plants, and grows large branches so that the wild birds can nest in its shade.”

^{Lk 13:20} Again Jesus said, “To what should I compare the kingdom of God? ²¹ It is like yeast that a woman took and mixed with three measures of flour until all the dough had risen.”

^{Mk 4:33} So with many parables like these, Jesus spoke the word to them, as they were able to hear. ³⁴ He did not speak to them without a parable. But privately he explained everything to his own disciples. ^{Mt 13:35} This fulfilled what was spoken by the prophet:

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

Parable of the Wheat & Weeds Explained (Mt 13:36-43)

^{Mt 13:36} Then Jesus left the crowds and went into the house. And his disciples came to him saying, “Explain to us the parable of the weeds in the field.”

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 are 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 reapers are angels.

⁴⁰ “As the weeds are collected and burned with fire, so it will be at the end of the age. ⁴¹ The Son of Man will send his angels, and they will gather from his kingdom everything that causes sin as well as all lawbreakers.

⁴² They will throw them into the fiery 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. The one who has ears had better listen!”

Parables of the Kingdom of Heaven: Treasure, Pearls, Nets (Mt 13:44-52)

^{Mt 13:44} “The kingdom of heaven is like a treasure, hidden in a field, that a person found and hid. Then because of joy he went and sold all that he had and bought that field.

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

⁴⁷ “Again, the kingdom of heaven is like a net that was cast into the sea that caught all kinds of fish. ⁴⁸ When it was full, they pulled it ashore, sat down, and put the good fish into containers and threw the bad away. ⁴⁹ It will be this way at the end of the age. Angels will come and separate the evil from the righteous ⁵⁰ and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

⁵¹ “Have you understood all these things?”

They replied, “Yes.”

⁵² Then he said to them, “Therefore every expert in the law who has been trained for the kingdom of heaven is like the owner of a house who brings out of his treasure what is new and old.”

CONTINUED MINISTRY IN & AROUND GALILEE

Jesus Calms a Storm – Sea of Galilee (Mk 4:35-41; Mt 8:18, 23-27; Lk 8:22-25)

^{Mk 4:35} On that day, when evening came, ^{Mt 8:18} Jesus saw a large crowd around him ^{Mk 4:35} and said to his disciples, “Let’s go across to the other side of the lake.” ³⁶ So after leaving the crowd, they took him along, just as he was. ^{Mt 8:23} As he got into the boat, his disciples followed him, ^{Mk 4:36} and other boats were with him.

^{Lk 8:23} Now a violent windstorm came down on the lake ^{Mt 8:24} and a great storm developed on the sea. ^{Mk 4:37} The waves were breaking into the boat, so that the boat was nearly swamped.

^a Ps 78:2

^{Mk 4:38} But Jesus was in the stern, sleeping on a cushion. ^{Mt 8:25} So they came and woke him up saying, “Lord (Master, Teacher), save us! ^{Mk 4:38} Don’t you care that we are about to die?”

^{Mt 8:26} But Jesus said to them, “Why are you cowardly, you people of little faith? ^{Mk 4:40} Do you still not have faith?” ^{Mk 4:39} So Jesus got up and rebuked the wind, and said to the raging sea, “Be quiet! Calm down!” Then the wind stopped, and it was dead calm.

^{Lk 8:25} But the disciples were overwhelmed by fear and amazed, saying to one another, “Who then is this? He commands even the winds and the water, and they obey him!”

Healing a Demon-Possessed Man^a - Decapolis, E side of Sea of Galilee (Mk 5:1-20; Mt 8:28-34; Lk 8:26-39)

^{Mk 5:1} So they sailed to the other side of the lake, to the region of the Gerasenes, which is opposite Galilee. ² Just as Jesus was getting out of the boat and stepping ashore, a certain man with an unclean spirit (demon-possessed) came from the tombs near the town and met him. ^{Mt 8:28} He was extremely violent, so that no one was able to pass by that way. ^{Lk 8:27} For a long time this man had worn no clothes and had not lived in a house, but among the tombs.

^{Mk 5:3} No one could bind him anymore, not even with a chain. ⁴ For his hands and feet had often been bound with chains and shackles, but he had torn the chains apart and broken the shackles in pieces. No one was strong enough to subdue him. ^{Lk 8:29} He would break the restraints and be driven by the demon into deserted places. ^{Mk 5:5} Each night and every day among the tombs and in the mountains, he would cry out and cut himself with stones.

⁶ When he saw Jesus from a distance, he ran and bowed down before him. ⁷ Then he cried out with a loud voice, “Leave me alone, Jesus, Son of the Most High God! I implore you by God—do not torment me! ^{Mt 8:29} Have you come here to torment me before the time?” ^{Mk 5:8} (For Jesus had said to him, “Come out of that man, you unclean spirit!”)

⁹ Jesus then asked him, “What is your name?”

And he said, “My name is Legion, for we are many.” ¹⁰ He begged Jesus repeatedly not to send them out of the region into the abyss.

¹¹ There on the hillside, some distance from them, a great herd of pigs was feeding. ¹² And the demonic spirits begged Jesus, “If you drive us out, send us into the pigs. Let us enter them.”

¹³ Jesus gave them permission and said, “Go!” So the unclean spirits came out of the man and went into the pigs. Then the herd of pigs rushed down the steep slope into the lake, and about two thousand were drowned in the lake.

¹⁴ Now the herdsmen saw what had happened, they ran off and spread the news in the town and countryside, ^{Mt 8:33} telling everything that had happened to the demon-possessed man. ^{Lk 8:35} So the people went out to see what had happened, and they came to Jesus. They found the man from whom the “Legion” of demons had gone out, sitting at Jesus’ feet clothed and in his right mind, and they were afraid. ^{Mk 5:16} Those who had seen it told them how the man who had been demon-possessed had been healed, ^{Mk 5:16} and they also told about the pigs. ^{Lk 8:37} Then all the people of the Gerasenes and the surrounding region ^{Mt 8:34} came out to meet Jesus. And when they saw him, they ^{Lk 8:37} asked Jesus to leave them alone ^{Mt 8:34} and begged him to leave their region, ^{Lk 8:37} for they were seized with great fear. So he got into the boat and left.

^{Mk 5:18} As Jesus was getting into the boat the man who had been demon-possessed begged to go with him. ¹⁹ But Jesus did not permit him to do so. Instead, he said to him, “Return to your home and to your people and tell them what the Lord has done for you, that he had mercy on you.” ²⁰ So he went away and began to proclaim throughout the whole Decapolis what Jesus had done for him, and all were amazed.

Healing Jairus’s Daughter & a Bleeding Woman – Capernaum, Galilee (Mk 5:21-43; Lk 8:40-56; Mt 9:18-26)

^{Mk 5:21} When Jesus had crossed again in a boat and returned to the other side, a large crowd gathered around ^{Lk 8:40} and welcomed him because they were all waiting for him ^{Mk 5:21} by the sea. ²² Then one of the synagogue

^a Matthew’s much shorter version describes two men while Mark and Luke only mention one man.

rulers named Jairus came up ^{Lk 8:42} because he had an only daughter, about twelve years old, and she was dying. ^{Mk 5:22} When he saw Jesus, he bowed low before him and fell at his feet. ²³ He asked him urgently, "My little daughter is near death. Come and lay your hands on her so that she may be healed and live." ²⁴ Jesus went with him, and a large crowd followed and pressed around him.

^{Lk 8:43} Now a woman was there who had been suffering from a hemorrhage for twelve years but could not be healed by anyone. ^{Mk 5:26} She had endured a great deal under the care of many doctors and had spent all that she had. Yet instead of getting better, she grew worse. ²⁷ When she heard about Jesus, she came up behind him in the crowd and touched the edge of his cloak, ²⁸ for she kept saying, "If only I touch his clothes, I will be healed." ²⁹ At once the bleeding stopped, and she felt in her body that she was healed of her disease.

^{Mk 5:30} Jesus knew at once that power had gone out from him. He turned around in the crowd and said, "Who touched my clothes?"

^{Lk 8:45} When they all denied it, Peter and the disciples said to him, "Master, the crowds are surrounding you and pressing against you ^{Mk 5:31} and you say, 'Who touched me?'"

^{Lk 8:46} But Jesus said, "Someone touched me, for I know that power has gone out from me." ^{Mk 5:32} He looked around to see who had done it.

^{Mk 5:33} Then the woman, with fear and trembling, knowing what had happened to her, came and fell down before Jesus and told him the whole truth. ^{Lk 8:47} In the presence of all the people, she explained why she had touched him and how she had been immediately healed.

^{Mk 5:34} Jesus said to her, "Have courage daughter! Your faith has made you well. Go in peace, and be healed of your disease." ^{Mt 9:22} And the woman was healed from that hour.

^{Lk 8:49} While Jesus was still speaking, someone from the synagogue ruler's house came and said, "Your daughter is dead; do not trouble the teacher any longer."

⁵⁰ But when Jesus heard this, he told him, "Do not be afraid; just believe, and she will be healed."

⁵¹ Now when he came to the house of the synagogue ruler, Jesus did not let anyone go in with him except Peter, James, and John, the brother of James, and the child's father and mother. ^{Mt 9:23} When Jesus entered the ruler's house he saw the flute players and the disorderly crowd. ^{Mk 5:38} There was noisy confusion and people mourning for her, weeping and wailing loudly.

^{Mk 5:39} Jesus said to them, "Why are you distressed and weeping? ^{Lk 8:52} Stop your weeping ^{Mt 9:24} and go away, for the girl is not dead but asleep." ^{Lk 8:53} And they began making fun of him, because they knew that she was dead. ^{Mk 5:40} But he put them all outside and he took the child's father and mother and his own companions and went into the room where the child was. ⁴¹ Then, gently taking the child by the hand, he said to her, "*Talitha koum*," which means, "Little girl, I say to you, get up." ^{Lk 8:55} Her spirit returned, and she got up immediately and ^{Mk 5:42} began to walk around. They were completely astonished at this. ⁴³ But Jesus strictly ordered that no one should know about this, and told them to give her something to eat. ^{Mt 9:26} And the news of this spread throughout that region.

Healing Two Blind Men & a Mute Demon-Possessed Man (Mt 9:27-34)

^{Mt 9:27} As Jesus went on from there, two blind men followed him, shouting, "Have mercy on us, Son of David!" ²⁸ When he went into the house, the blind men came to him.

Jesus said to them, "Do you believe that I am able to do this?"

They said to him, "Yes, Lord." ²⁹ Then he touched their eyes saying, "Let it be done for you according to your faith."

³⁰ And their eyes were opened. Then Jesus sternly warned them, "See that no one knows about this." ³¹ But they went out and spread the news about him throughout that entire region.

³² As they were going away, a man who could not talk and was demon-possessed was brought to him.

³³ After the demon was cast out, the man who had been mute spoke. The crowds were amazed and said, "Never has anything like this been seen in Israel!"

³⁴ But the Pharisees said, "By the ruler of demons he casts out demons."

John the Baptist Executed (Mk 6:17-29; Mt 14:3-12)

^{Mk 6:17} Herod himself had sent men, arrested John, and bound him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. ¹⁸ For John had repeatedly told Herod, "It is not lawful for you to have your brother's wife." ^{Mt 14:5} Although Herod wanted to kill John, he feared the crowd because they accepted John as a prophet. ^{Mt 14:4} So Herod put him in prison.

^{Mk 6:19} Herodias nursed a grudge against John and wanted to kill him. But she could not ²⁰ because Herod stood in awe of John and protected him, since he knew that John was a righteous and holy man. When Herod heard him, he was thoroughly baffled, and yet he liked to listen to John.

²¹ But a suitable day came, when Herod gave a banquet on his birthday for his court officials, military commanders, and leaders of Galilee. ²² When his daughter Herodias came in and danced, she pleased Herod and his dinner guests so much that he said to the girl, "Ask me for whatever you want and I will give it to you." ²³ He swore an oath to her, promising, "Whatever you ask I will give you, up to half my kingdom."

²⁴ So she went out and said to her mother, "What should I ask for?"

Her mother said, "The head of John the baptizer."

²⁵ Instructed by her mother, she immediately hurried back to the king and made her request: "I want the head of John the Baptist here on a platter immediately."

²⁶ Although it grieved the king deeply, he did not want to reject her request because of his oath and his guests, ^{Mt 14:9} so he commanded it to be given. ^{Mk 6:27} The king sent an executioner at once to bring John's head, and he went and beheaded John in prison. ²⁸ He brought his head on a platter and gave it to the girl, and the girl gave it to her mother. ²⁹ When John's disciples heard this, they came and took his body and placed it in a tomb ^{Mt 14:12} and went and told Jesus. ¹³ Now when Jesus heard this he went away from there privately in a boat to an isolated place.

MINISTRY IN JUDEA

Healing a Paralytic – Jerusalem (Jn 5:2-15)

^{Jn 5:1} After this there was a Jewish feast, and Jesus went up to Jerusalem. ² Now there is in Jerusalem by the Sheep Gate a pool called *Bethzatha* in Aramaic, which has five covered walkways. ³ A great number of sick, blind, lame, and paralyzed people were lying in these walkways. ⁵ Now a man was there who had been disabled for thirty-eight years. ⁶ When Jesus saw him lying there and when he realized that the man had been disabled a long time already, he said to him, "Do you want to become well?"

⁷ The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up. While I am trying to get into the water, someone else goes down there before me."

⁸ Jesus said to him, "Stand up! Pick up your mat and walk." ⁹ Immediately the man was healed, and he picked up his mat and started walking. (Now that day was a Sabbath.)

¹⁰ So the Jewish leaders said to the man who had been healed, "It is the Sabbath, and you are not permitted to carry your mat."

¹¹ But he answered them, "The man who made me well said to me, 'Pick up your mat and walk.'"

¹² They asked him, "Who is the man who said to you, 'Pick up your mat and walk'?" ¹³ But the man who had been healed did not know who it was, for Jesus had slipped out, since there was a crowd in that place.

¹⁴ After this Jesus found him at the temple and said to him, "Look, you have become well. Don't sin any more, lest anything worse happen to you." ¹⁵ The man went away and informed the Jewish leaders that Jesus was the one who had made him well.

Jesus Claims to be the Son of God, Equal with God (Jn 5:15-30)

^{Jn 5:16} Now because Jesus was doing these things on the Sabbath, the Jewish leaders began persecuting him. ¹⁷ So he told them, "My Father is working until now, and I too am working." ¹⁸ For this reason the Jewish leaders were trying even harder to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, thus making himself equal with God.

¹⁹ So Jesus answered them, "I tell you the solemn truth, the Son can do nothing on his own initiative, but only what he sees the Father doing. For whatever the Father does, the Son does likewise. ²⁰ For the Father loves

the Son and shows him everything he does, and will show him greater deeds than these, so that you will be amazed. ²¹ For just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. ²² Furthermore, the Father does not judge anyone, but has assigned all judgment to the Son, ²³ so that all people will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

²⁴ “I tell you the solemn truth, the one who hears my message and believes the one who sent me has eternal life and will not be condemned, but has crossed over from death to life. ²⁵ I tell you the solemn truth, a time is coming—and is now here—when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶ For just as the Father has life in himself, thus he has granted the Son to have life in himself, ²⁷ and he has granted the Son authority to execute judgment, because he is the Son of Man.

²⁸ “Do not be amazed at this, because a time is coming when all who are in the tombs will hear his voice ²⁹ and will come out—the ones who have done what is good to the resurrection resulting in life, and the ones who have done what is evil to the resurrection resulting in condemnation. ³⁰ I can do nothing on my own initiative. Just as I hear, I judge, and my judgment is just, because I do not seek my own will, but the will of the one who sent me.”

More Testimony About Jesus (Jn 5:31-47)

³¹ “If I testify about myself, my testimony is not true. ³² There is another who testifies about me, and I know the testimony he testifies about me is true. ³³ You have sent to John, and he has testified to the truth. ³⁴ (I do not accept human testimony, but I say this so that you may be saved.) ³⁵ He was a lamp that was burning and shining, and you wanted to rejoice greatly for a short time in his light.

³⁶ “But I have a testimony greater than that from John. For the deeds that the Father has assigned me to complete—the deeds I am now doing—testify about me that the Father has sent me. ³⁷ And the Father who sent me has himself testified about me. You people have never heard his voice nor seen his form at any time, ³⁸ nor do you have his word residing in you, because you do not believe the one whom he sent. ³⁹ You study the scriptures thoroughly because you think in them you possess eternal life, and it is these same scriptures that testify about me, ⁴⁰ but you are not willing to come to me so that you may have life.

⁴¹ “I do not accept praise from people, ⁴² but I know you, that you do not have the love of God within you. ⁴³ I have come in my Father’s name, and you do not accept me. If someone else comes in his own name, you will accept him. ⁴⁴ How can you believe, if you accept praise from one another and don’t seek the praise that comes from the only God?

⁴⁵ “Do not suppose that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope. ⁴⁶ If you believed Moses, you would believe me, because he wrote about me. ⁴⁷ But if you do not believe what Moses wrote, how will you believe my words?”

BACK IN GALILEE

Sending Out the Twelve (Mt 9:35-38; 10:1, 5-15, 24-25, 40-42; 11:1; Mk 6:7-13; Lk 9:1-6; 6:40)

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

^{10:1} Jesus called his twelve disciples and gave them authority over unclean spirits so they could cast them out and heal every kind of disease and sickness. ⁵ Jesus sent out these twelve two by two ^{Lk 9:1} to proclaim the kingdom of God and to heal the sick.

^{Mt 10:5} He instructed them as follows: “Do not go to Gentile regions and do not enter any Samaritan town. ⁶ Go instead to the lost sheep of the house of Israel. ⁷ As you go, preach this message: ‘The kingdom of heaven is near!’ ⁸ Heal the sick, raise the dead, cleanse lepers, cast out demons. Freely you received, freely give.

^{Mk 6:8} “Take nothing for the journey except a staff. ^{Mt 10:9} Do not take gold, silver, or copper in your belts, ¹⁰ no bag for the journey, or an extra tunic, or sandals or staff, for the worker deserves his provisions.”⁴

^{Mt 10:11} “Whenever you enter a town or village, find out who is worthy there and stay with them until you leave the area. ¹² As you enter the house, give it greetings. ¹³ And if the house is worthy, let your peace come on it, but if it is not worthy, let your peace return to you. ¹⁴ And if anyone will not welcome you or listen to your message, ^{Lk 9:5} as you leave that house or town, shake the dust off your feet as a testimony against them. ^{Mt 10:15} I tell you the truth, it will be more bearable for the region of Sodom and Gomorrah on the day of judgment than for that town!

^{Mt 10:24} “A disciple is not greater than his teacher, nor a slave greater than his master. ²⁵ It is enough for the disciple to become like his teacher, and the slave like his master. ^{Lk 6:40} Everyone when full trained will be like his teacher. ^{Mt 10:25} If they have called the head of the house ‘Beelzebul,’ how much more will they defame the members of his household!

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

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

^{Lk 9:6} Then the disciples departed and went throughout the villages, proclaiming the good news ^{Mk 6:12} and preaching that all should repent. ¹³ They cast out many demons and anointed sick people everywhere with oil and healed them.

Herod Confuses Jesus with John the Baptist (Mk 6:14-16; Mt 14:1-2; Lk 9:7-9)

^{Lk 9:7} Now King Herod the tetrarch heard ^{Mt 14:1} reports about Jesus ^{Lk 9:7} and everything that was happening, ^{Mk 6:14} for Jesus’ name had become known. ^{Lk 9:7} Herod was thoroughly perplexed, because ^{Mk 6:14} some people were saying, “John the baptizer has been raised from the dead, and because of this, miraculous powers are at work in him.” ¹⁵ Others said, “He is Elijah.” Others said, “He is a prophet like one of the prophets from the past.”

¹⁶ But when Herod heard this, ^{Mt 14:2} he said to his servants, ^{Lk 9:9} “I had John the Baptist beheaded, but who is this about whom I hear such things? ^{Mt 14:2} This is John the Baptist. He has been raised from the dead! And because of this, miraculous powers are at work in him.” ^{Lk 9:9} So Herod wanted to learn about Jesus.

Feeding the 5,000+^a – Bethsaida, N side Sea of Galilee, E of Jordan River (Mt 14:13-23; Mk 6:30-46; Lk 9:10-17; Jn 6:1-15)

^{Mk 6:30} When the apostles returned, they gathered around Jesus and told him everything they had done and taught. ³¹ He said to them, “Come with me privately to an isolated place and rest a while” (for many were coming and going, and there was no time to eat).

³² So they went away by themselves in a boat to some remote place near a town called Bethsaida, ^{Jn 6:1} on the other side of the Sea of Galilee (also called the Sea of Tiberias). ² But a large crowd was following Jesus because they were observing the miraculous signs he was performing on the sick. ^{Mk 6:33} Many saw them leaving and recognized them, and they hurried on foot from all the towns and arrived there ahead of them.

³⁴ As Jesus came ashore he saw the large crowd and he had compassion on them, because they were like sheep without a shepherd. He welcomed them ^{Jn 6:3} and went on up the mountainside and sat down there with his disciples. ⁴ (Now the Jewish feast of the Passover was near.) ^{Mk 6:34} Jesus taught them many things ^{Lk 9:11} about the kingdom of God, and cured those who needed healing.

^{Mk 6:35} When it was already late, Jesus’ disciples came to him and said, “This is an isolated place and it is already very late. ³⁶ Send them away so that they can go into the surrounding countryside and villages and buy something for themselves to eat and find lodging.”

^a Since “the men alone numbered about 5,000,” there were at least two to three times that many people.

³⁷ But Jesus answered them, “They don’t need to go. You give them something to eat.” ^{Jn 6:5} He said to Philip, “Where can we buy bread so that these people may eat?” ⁶ (Now Jesus said this to test him, for he knew what he was going to do.)

^{Jn 6:7} Philip replied, “Two hundred silver coins worth of bread would not be enough for them, for each one to get a little. ^{Mk 6:37} Should we go and buy bread for two hundred silver coins and give it to them to eat?”

^{Mk 6:38} Jesus said to his disciples, “How many loaves do you have? Go and see.”

^{Jn 6:8} One of Jesus’ disciples, Andrew, Simon Peter’s brother found out and said, “Here is a boy who has only five barley loaves and two fish, but what good are these for so many people— ^{Lk 9:13} unless we go and buy food for all of them?”

^{Mk 6:39} Then he directed them all to sit down in groups on the green grass. ^{Jn 6:10} (Now there was a lot of grass in that place.) ^{Mk 6:40} So they did as Jesus directed, and sat down in groups of hundreds and fifties. ⁴¹ He took the five loaves and the two fish, and looking up to heaven, he gave thanks and broke the loaves. He gave them to his disciples to serve the people, and he divided the two fish among all who were seated, ^{Jn 6:11} as much as they wanted.

^{Jn 6:12} When they were all satisfied, Jesus said to his disciples, “Gather up the broken pieces and fish that are left over, so that nothing is wasted. ¹³ So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves and fish that were left over by the people who had eaten. ^{Mt 14:21} Not counting women and children, there were about five thousand men who ate.

^{Jn 6:14} Now when the people saw the miraculous sign that Jesus performed, they began to say to one another, “This is certainly the Prophet who is to come into the world.”

¹⁵ Then Jesus, because he knew they were going to come and seize him by force to make him king, ^{Mk 6:45} immediately made his disciples get into the boat and go on ahead of him to the other side, to Bethsaida,^a while he dispersed the crowds. ^{Mt 14:23} And after he said good-bye to them and sent the crowds away, he went up the mountainside by himself to pray.

Walking on Water – Sea of Galilee (Mt 14:24-36; Mk 6:47-52; Jn 6:16-21)

^{Jn 6:16} Now when evening came, Jesus’ disciples went down to the lake, ¹⁷ got into a boat, and started to cross the lake to Capernaum. (It had already become dark, and Jesus had not yet come to them.) ^{Jn 6:18} By now strong wind was blowing and the sea was getting rough. ^{Mt 14:24} Meanwhile the boat, already far from land, ^{Mk 6:47} in the middle of the sea, ^{Mt 14:24} was taking a beating from the waves. ^{Mk 6:47} Jesus was alone on the land, ⁴⁸ and saw them straining at the oars, because the wind was against them.

^{Jn 6:19} Then, when the night was ending and they had rowed about three or four miles, they caught sight of Jesus walking on the lake, approaching the boat, ^{Mk 6:48} for he wanted to pass by them. ^{Mt 14:26} When the disciples saw him walking on the water they were terrified and said, “It’s a ghost!” and cried out with fear.

^{Mt 14:27} But immediately Jesus spoke to them: “Have courage! It is I. Do not be afraid.” ²⁸ Peter said to him, “Lord, if it is you, order me to come to you on the water.”

²⁹ So Jesus said, “Come.”

Peter got out of the boat, walked on the water, and came toward Jesus. ³⁰ But when he saw the strong wind he became afraid. And starting to sink, he cried out, “Lord, save me!”

³¹ Immediately Jesus reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?”

³² When they went up into the boat, the wind ceased. ³³ Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.” ^{Mk 6:51} They were completely astonished, ⁵² because they did not understand about the loaves, but their hearts were hardened.

^a Going to “the other side, to Bethsaida” is confusing. The disciples had already gone by boat to Bethsaida “on the other (NE) side of the Sea of Galilee” (Jn 6:1). Then they get into a boat to cross to Capernaum, on the NW side of the lake (Jn 6:16). The meaning may be that they started back *past* Bethsaida to Capernaum on the other side.

Jn 6:21 Immediately the boat came to the land where they had been heading.^a

Bread of Life – Capernaum, Gennesaret - NW side Sea of Galilee (Jn 6:22-58; Mt 14:34-35a; Mk 6:53-54)

Mk 6:53 After they had crossed over, they came to land at Gennesaret^b and anchored there. ⁵⁴ As they got out of the boat, people immediately recognized Jesus.

Jn 6:22 The next day the crowd that remained on the other side of the lake realized that only one small boat had been there, and that Jesus had not boarded it with his disciples, but that his disciples had gone away alone. ²³ Other boats from Tiberias came to shore near the place where they had eaten the bread after the Lord had given thanks. ²⁴ So when the crowd realized that neither Jesus nor his disciples were there, they got into the boats and came to Capernaum looking for Jesus.

²⁵ When they found him on the other side of the lake, they said to him, “Rabbi, when did you get here?”

²⁶ Jesus replied, “I tell you the solemn truth, you are looking for me not because you saw miraculous signs, but because you ate all the loaves of bread you wanted. ²⁷ Do not work for the food that disappears, but for the food that remains to eternal life—the food which the Son of Man will give to you. For God the Father has put his seal of approval on him.”

²⁸ So then they said to him, “What must we do to accomplish the deeds God requires?”

²⁹ Jesus replied, “This is the deed God requires—to believe in the one whom he sent.”

³⁰ So they said to him, “Then what miraculous sign will you perform, so that we may see it and believe you? What will you do? ³¹ Our ancestors ate the manna in the wilderness, just as it is written, ‘*He gave them bread from heaven to eat.*’^c”

³² Then Jesus told them, “I tell you the solemn truth, it is not Moses who has given you the bread from heaven, but my Father is giving you the true bread from heaven. ³³ For the bread of God is the one who comes down from heaven and gives life to the world.”

³⁴ So they said to him, “Sir, give us this bread all the time!”

³⁵ Jesus said to them, “I am the bread of life. The one who comes to me will never go hungry, and the one who believes in me will never be thirsty. ³⁶ But I told you that you have seen me and still do not believe.

³⁷ Everyone whom the Father gives me will come to me, and the one who comes to me I will never send away.

³⁸ For I have come down from heaven not to do my own will but the will of the one who sent me. ³⁹ Now this is the will of the one who sent me—that I should not lose one person of every one he has given me, but raise them all up at the last day. ⁴⁰ For this is the will of my Father—for everyone who looks on the Son and believes in him to have eternal life, and I will raise him up at the last day.”

⁴¹ Then the Jews who were hostile to Jesus began complaining about him because he said, “I am the bread that came down from heaven,” ⁴² and they said, “Isn’t this Jesus the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven?’”

⁴³ Jesus replied, “Do not complain about me to one another. ⁴⁴ No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. ⁴⁵ It is written in the prophets, ‘*And they will all be taught by God.*’^d Everyone who hears and learns from the Father comes to me. ⁴⁶ (Not that anyone has seen the Father except the one who is from God—he has seen the Father.)

⁴⁷ “I tell you the solemn truth, the one who believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your ancestors ate the manna in the wilderness, and they died. ⁵⁰ This is the bread that has come down from heaven, so that a person may eat from it and not die. ⁵¹ I am the living bread that came down from heaven. If anyone eats from this bread he will live forever. The bread that I will give for the life of the world is my flesh.”

⁵² Then the Jews who were hostile to Jesus began to argue with one another, “How can this man give us his flesh to eat?”

^a Capernaum is only about 6 nautical miles from Bethsaida, but the storm greatly increased the distance traveled.

^b Plain of Gennesaret, where the town of Capernaum is located.

^c Ex 16:4

^d Isa 54:13

⁵³ Jesus said to them, “I tell you the solemn truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in yourselves. ⁵⁴ The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵ For my flesh is true food, and my blood is true drink. ⁵⁶ The one who eats my flesh and drinks my blood resides in me, and I in him. ⁵⁷ Just as the living Father sent me, and I live because of the Father, so the one who consumes me will live because of me. ⁵⁸ This is the bread that came down from heaven; it is not like the bread your ancestors ate, but then later died. The one who eats this bread will live forever.”

Many Followers Depart, But Not Peter – Capernaum (Jn 6:59-71)

^{Jn 6:59} Jesus said these things while he was teaching in the synagogue in Capernaum. ⁶⁰ Then many of his disciples, when they heard these things, said, “This is a difficult saying! Who can understand it?”

⁶¹ When Jesus was aware that his disciples were complaining about this, he said to them, “Does this cause you to be offended? ⁶² Then what if you see the Son of Man ascending where he was before? ⁶³ The Spirit is the one who gives life; human nature is of no help! The words that I have spoken to you are spirit and are life. ⁶⁴ But there are some of you who do not believe.” (For Jesus had already known from the beginning who those were who did not believe, and who it was who would betray him.) ⁶⁵ So Jesus added, “Because of this I told you that no one can come to me unless the Father has allowed him to come.”

⁶⁶ After this many of his disciples quit following him and did not accompany him any longer. ⁶⁷ So Jesus said to the twelve, “You don’t want to go away too, do you?”

⁶⁸ Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life. ⁶⁹ We have come to believe and to know that you are the Holy One of God!”

⁷⁰ Jesus replied, “Didn’t I choose you, the twelve, and yet one of you is the devil?” ⁷¹ (Now he said this about Judas son of Simon Iscariot, for Judas, one of the twelve, was going to betray him.)

YEAR THREE – INTENSIFIED REJECTION [AD 31]

CONTINUED MINISTRY IN GALILEE

God's Righteousness, Not Human Tradition (Jn 7:1; Mk 6:55-7:23; Mt 14:35b-15:20; Lk 6:39)

^{Jn 7:1} After this Jesus traveled throughout Galilee. (He stayed out of Judea because the Jewish leaders wanted to kill him.) ^{Mk 6:55} The people ran through that whole region and began to bring the sick on mats to wherever he was rumored to be. ⁵⁶ And wherever he would go—into villages, towns, or countryside—they would place the sick in the marketplaces, and would beg him if they could just touch the edge of his cloak, and all who touched it were healed.

^{Mk 7:1} Now the Pharisees and some of the experts in the law who came from Jerusalem gathered around Jesus. ² And they saw that some of Jesus' disciples ate their bread with unclean hands, that is, unwashed. ³ (For the Pharisees and all the Jews do not eat unless they perform a ritual washing, holding fast to the tradition of the elders. ⁴ And when they come from the marketplace, they do not eat unless they wash. They hold fast to many other traditions: the washing of cups, pots, kettles, and dining couches.)

⁵ The Pharisees and the experts in the law asked him, "Why do your disciples not live according to the tradition of the elders, but eat with unwashed hands?"

⁶ He said to them, "Isaiah prophesied correctly about you hypocrites, as it is written:

*'This people honors me with their lips,
but their heart is far from me.*

*⁷ They worship me in vain,
teaching as doctrine the commandments of men.'*^a

⁸ Having no regard for the command of God, you hold fast to human tradition."

⁹ He also said to them, "You neatly reject the commandment of God in order to set up your tradition. ¹⁰ For God said through Moses, '*Honor your father and your mother,*'^b and, '*Whoever insults his father or mother must be put to death.*'^c ¹¹ But you say that if anyone tells his father or mother, '*Whatever help you would have received from me is corban*' (that is, a gift for God), ¹² then he does not need to do anything for his father or mother. ¹³ Thus you nullify the word of God by your tradition that you have handed down. And you do many things like this."

¹⁴ Then he called the crowd again and said to them, "Listen to me, everyone, and understand. ¹⁵ There is nothing outside of a person that can defile him by going into his mouth. Rather, it is what comes out of the mouth that defiles him."

^{Mk 7:17} Now when Jesus had left the crowd and entered the house, ^{Mt 15:12} the disciples came to him and said, "Do you know that when the Pharisees heard this saying they were offended?"

¹³ And he replied, "Every plant that my heavenly Father did not plant will be uprooted. ¹⁴ Leave them! They are blind guides. ^{Lk 6:39} Someone who is blind cannot lead another who is blind, can he? Won't they both fall into a pit?"

^{Mt 15:15} Peter said to Jesus, "Explain this parable to us."

¹⁶ Jesus said, "Even after all this, are you still so foolish? ^{Mk 7:18} Don't you understand that whatever goes into a person's mouth from outside cannot defile him? ¹⁹ For it does not enter his heart but his stomach, and then goes out into the sewer." (This means all foods are clean.) ^{Mt 15:18} "But the things that come out of the mouth come from the heart, and these things defile a person. ^{Mk 7:21} For from within, out of the human heart, come evil ideas, sexual immorality, theft, murder, ²² adultery, greed, evil, deceit, debauchery, envy, false testimony,

^a Isa 29:13

^b Ex 20:12; Dt 5:16

^c Ex 21:17; Lv 20:9

slander, pride, and folly. ^{Mt 15:20} These are the things that defile a person; it is not eating with unwashed hands that defiles a person.”

MINISTRY IN PHOENICIA & DECAPOLIS

Faith of a Gentile Woman – Tyre & Sidon, Phoenicia, E. coast of Mediterranean (Mk 7:24-30; Mt 15:21-28)

^{Mk 7:24} After Jesus left there, he went to the region of Tyre and Sidon. When he went into a house, he did not want anyone to know, but he was not able to escape notice. ²⁵ Instead, a woman whose young daughter had an unclean spirit immediately heard about him and came and fell at his feet. ²⁶ The woman was a Greek (Canaanite), of Syrophenician origin.

^{Mt 15:22} She cried out, “Have mercy on me, Lord, Son of David! My daughter is horribly demon-possessed!”

²³ But Jesus did not answer her a word. Then his disciples came and begged him, “Send her away, because she keeps on crying out after us.”

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

²⁵ But she came and bowed down before him and said, “Lord, help me!”

^{Mk 7:27} He said to her, “Let the children be satisfied first, for it is not right to take the children’s bread and to throw it to the dogs.”

^{Mt 15:27} “Yes, Lord,” she replied, “but even the dogs under the table eat the children’s crumbs that fall from their masters’ table.”

²⁸ Then Jesus answered her, “Woman, your faith is great! ^{Mk 7:29} Because you said this, you may go ^{Mt 15:28} and let what you want be done for you. ^{Mk 7:29} The demon has left your daughter.”

^{Mt 15:28} And her daughter was healed from that hour. ^{Mk 7:30} She went home and found the child lying on the bed, and the demon gone.

MINISTRY AROUND THE SEA OF GALILEE

Healing a Deaf Mute & Many Others – East coast, Sea of Galilee (Mk 7:31-37; Mt 15:29-31)

^{Mk 7:31} Then Jesus went out again from the region of Tyre and came through Sidon to the Sea of Galilee in the region of the Decapolis. ^{Mt 15:29} Jesus went up a mountain, where he sat down. ³⁰ Then large crowds came to him bringing with them the lame, blind, crippled, mute, and many others. They laid them at his feet, and he healed them. ^{Mk 7:32} They brought to him a deaf man who had difficulty speaking, and they asked him to place his hands on him.

^{Mk 7:33} After Jesus took him aside privately, away from the crowd, he put his fingers in the man’s ears, and after spitting, he touched his tongue. ³⁴ Then he looked up to heaven and said with a sigh, “*Ephphatha*” (that is, “Be opened”). ³⁵ And immediately the man’s ears were opened, his tongue loosened, and he spoke plainly.

^{Mt 15:31} As a result, the crowd was completely astounded when they saw the mute speaking, the crippled healthy, the lame walking, and the blind seeing, and they praised the God of Israel. ^{Mk 7:36} Jesus ordered them not to tell anyone. But as much as he ordered them not to do this, they proclaimed it all the more, ³⁷ saying, “He has done everything well. He even makes the deaf hear and the mute speak.”

Feeding 4,000+ (Mk 8:1-9; Mt 15:32-38)

^{Mk 8:1} In those days there was another large crowd with nothing to eat. So Jesus called his disciples and said to them, ² “I have compassion on the crowd, because they have already been here with me three days, and they have nothing to eat. ³ If I send them home hungry, they will faint on the way, and some of them have come from a great distance.”

^{Mt 15:33} The disciples said to him, “Where can we get enough bread in this desolate place to satisfy so great a crowd?”

³⁴ Jesus said to them, “How many loaves do you have?”

They replied, “Seven—and a few small fish.”

³⁵ After instructing the crowd to sit down on the ground, ³⁶ Jesus took the seven loaves and the fish, and after giving thanks, he broke them and began giving them to the disciples, who then gave them to the crowds.

³⁷ They all ate and were satisfied, and they picked up the broken pieces left over, seven baskets full. ³⁸ Not counting children and women, there were four thousand men who ate.

Demand for a Miracle – W. coast, Sea of Galilee (Mt 15:39-16:4; Mk 8:10-12)

Mt 15:39 After sending away the crowd, Mk 8:10 Jesus immediately got into a boat with his disciples and went to the district of Dalmanutha, Mt 15:39 in the region of Magadan.^a

Mt 16:1 Now when the Pharisees and Sadducees came to test Jesus, they began to argue and asked him to show them a sign from heaven.

² He said, “When evening comes you say, ‘It will be fair weather, because the sky is red,’ ³ and in the morning, ‘It will be stormy today, because the sky is red and darkening.’ You know how to judge correctly the appearance of the sky, but you cannot evaluate the signs of the times.”

Mk 8:12 Sighing deeply in his spirit Jesus said, “Why does this generation look for a sign? I tell you the truth, Mt 16:4 a wicked and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah.”

Yeast of the Leaders – NE coast, Sea of Galilee (Mk 8:13-21; Mt 16:5-12)

Mk 8:13 Then Jesus left them, got back into the boat, and went to the other side.¹⁴ Now the disciples had forgotten to take bread, except for one loaf they had with them in the boat. ¹⁵ And Jesus ordered them, “Watch out! Beware of the yeast of the Pharisees and Sadducees and the yeast of Herod!”

Mt 16:7 So they began to discuss this among themselves, saying, “Is it because we brought no bread.”

⁸ When Jesus learned of this, he said, “You who have such little faith! Why are you arguing among yourselves about having no bread? Mk 8:17 Do you still not see or understand? Have your hearts been hardened? ¹⁸ Though you have eyes, don’t you see? And though you have ears, can’t you hear? Don’t you remember? ¹⁹ When I broke the five loaves for the five thousand, how many baskets full of pieces did you pick up?”

They replied, “Twelve.”

²⁰ “When I broke the seven loaves for the four thousand, how many baskets full of pieces did you pick up?”

They replied, “Seven.”

²¹ Then he said to them, “Do you still not understand? Mt 16:11 How could you not understand that I was not speaking to you about bread? But beware of the yeast of the Pharisees and Sadducees!”

¹² Then they understood that he had not told them to be on guard against the yeast in bread, but against the teaching of the Pharisees and Sadducees.

Healing a Blind Man – Bethsaida, NE coast of Sea of Galilee (Mk 8:22-26)

Mk 8:22 Then they came to Bethsaida. They brought a blind man to Jesus and asked him to touch him. ²³ He took the blind man by the hand and brought him outside of the village. Then he spit on his eyes, placed his hands on his eyes and asked, “Do you see anything?”

²⁴ Regaining his sight he said, “I see people, but they look like trees walking.”

²⁵ Then Jesus placed his hands on the man’s eyes again. And he opened his eyes, his sight was restored, and he saw everything clearly. ²⁶ Jesus sent him home, saying, “Do not even go into the village.”

MINISTRY IN & AROUND JERUSALEM

Going to the Feast of Tabernacles – Galilee to Jerusalem – Sept/Oct (Jn 7:2-10)

Jn 7:2 Now the Jewish feast of Tabernacles was near. ³ So Jesus’ brothers advised him, “Leave here and go to Judea so your disciples may see your miracles that you are performing. ⁴ For no one who seeks to make a reputation for himself does anything in secret. If you are doing these things, show yourself to the world.” ⁵ (For not even his own brothers believed in him.)

⁶ So Jesus replied, “My time has not yet arrived, but you are ready at any opportunity! ⁷ The world cannot hate you, but it hates me, because I am testifying about it that its deeds are evil. ⁸ You go up to the feast

^a Magadan and Dalmanutha: exact location is unknown, but on the west coast of Sea of Galilee.

yourselves. I am not going up to this feast because my time has not yet fully arrived.”⁹ When he had said this, he remained in Galilee.

¹⁰ But when his brothers had gone up to the feast, then Jesus himself also went up, not openly but in secret.

“My Message Comes from God” – (Jn 7:11-24)

^{Jn 7:11} The Jewish leaders were looking for Jesus at the feast, asking, “Where is he?”¹² There was a lot of grumbling about him among the crowds. Some were saying, “He is a good man,” but others, “He deceives the common people.”¹³ However, no one spoke openly about him for fear of the Jewish leaders.

¹⁴ When the feast was half over, Jesus went up to the temple courts and began to teach. ¹⁵ Then the Jewish leaders were astonished and said, “How does this man know so much when he has never had formal instruction?”

¹⁶ So Jesus replied, “My teaching is not from me, but from the one who sent me. ¹⁷ If anyone wants to do God’s will, he will know about my teaching, whether it is from God or whether I speak from my own authority. ¹⁸ The person who speaks on his own authority desires to receive honor for himself; the one who desires the honor of the one who sent him is a man of integrity, and there is no unrighteousness in him. ¹⁹ Hasn’t Moses given you the law? Yet not one of you keeps the law! Why do you want to kill me?”

²⁰ The crowd answered, “You’re possessed by a demon! Who is trying to kill you?”

²¹ Jesus replied, “I performed one miracle and you are all amazed. ²² However, because Moses gave you the practice of circumcision (not that it came from Moses, but from the forefathers), you circumcise a male child on the Sabbath. ²³ But if a male child is circumcised on the Sabbath so that the law of Moses is not broken, why are you angry with me because I made a man completely well on the Sabbath? ²⁴ Do not judge according to external appearance, but judge with proper judgment.”

Is Jesus the Messiah? – (Jn 7:25-36)

^{Jn 7:25} Then some of the residents of Jerusalem began to say, “Isn’t this the man they are trying to kill? ²⁶ Yet here he is, speaking publicly, and they are saying nothing to him. Do the rulers really know that this man is the Christ? ²⁷ But we know where this man comes from. Whenever the Christ comes, no one will know where he comes from.”

²⁸ Then Jesus, while teaching in the temple courts, cried out, “You both know me and know where I come from! And I have not come on my own initiative, but the one who sent me is true. You do not know him, ²⁹ but I know him, because I have come from him and he sent me.”

³⁰ So then they tried to seize Jesus, but no one laid a hand on him, because his time had not yet come. ³¹ Yet many of the crowd believed in him and said, “Whenever the Christ comes, he won’t perform more miraculous signs than this man did, will he?”

³² The Pharisees heard the crowd murmuring these things about Jesus, so the chief priests and the Pharisees sent officers to arrest him. ³³ Then Jesus said, “I will be with you for only a little while longer, and then I am going to the one who sent me. ³⁴ You will look for me but will not find me, and where I am you cannot come.”

³⁵ Then the Jewish leaders said to one another, “Where is he going to go that we cannot find him? He is not going to go to the Jewish people dispersed among the Greeks and teach the Greeks, is he? ³⁶ What did he mean by saying, ‘You will look for me but will not find me, and where I am you cannot come?’”

Division: Belief & Unbelief (Jn 7:37-52)

^{Jn 7:37} On the last day of the feast, the greatest day, Jesus stood up and shouted out, “If anyone is thirsty, let him come to me, and ³⁸ let the one who believes in me drink. Just as the scripture says, ‘*From within him will flow rivers of living water.*’”^a ³⁹ (Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given, because Jesus was not yet glorified.)

^a Isa 44:3-4; 58:11

⁴⁰ When they heard these words, some of the crowd began to say, "This really is the Prophet!" ⁴¹ Others said, "This is the Christ!" But still others said, "No, for the Christ doesn't come from Galilee, does he?" ⁴² Don't the scriptures say that the Christ is a descendant of David and comes from Bethlehem,^a the village where David lived?" ⁴³ So there was a division in the crowd because of Jesus. ⁴⁴ Some of them were wanting to seize him, but no one laid a hand on him.

⁴⁵ Then the officers returned to the chief priests and Pharisees, who said to them, "Why didn't you bring him back with you?"

⁴⁶ The officers replied, "No one ever spoke like this man!"

⁴⁷ Then the Pharisees answered, "You haven't been deceived too, have you?" ⁴⁸ None of the rulers or the Pharisees have believed in him, have they?" ⁴⁹ But this rabble who do not know the law are accursed!"

⁵⁰ Nicodemus, who had gone to Jesus before and who was one of the rulers, said, ⁵¹ "Our law doesn't condemn a man unless it first hears from him and learns what he is doing, does it?" ⁵² They replied, "You aren't from Galilee too, are you? Investigate carefully and you will see that no prophet comes from Galilee!"

^b⁵³ And each one departed to his own house. ^{8:1} But Jesus went to the Mount of Olives.

A Woman Caught in Adultery (Jn 8:2-11)

^{Jn 8:2} Early in the morning he came to the temple courts again. All the people came to him, and he sat down and began to teach them. ³ The experts in the law and the Pharisees brought a woman who had been caught committing adultery.

They made her stand in front of them ⁴ and said to Jesus, "Teacher, this woman was caught in the very act of adultery. ⁵ In the law Moses commanded us to stone to death^c such women. What then do you say?" ⁶ (Now they were asking this in an attempt to trap him, so that they could bring charges against him.)

Jesus bent down and wrote on the ground with his finger. ⁷ When they persisted in asking him, he stood up straight and replied, "Whoever among you is guiltless may be the first to throw a stone at her." ⁸ Then he bent over again and wrote on the ground.

⁹ Now when they heard this, they began to drift away one at a time, starting with the older ones, until Jesus was left alone with the woman standing before him.

¹⁰ Jesus stood up straight and said to her, "Woman, where are they? Did no one condemn you?"

¹¹ She replied, "No one, Lord."

And Jesus said, "I do not condemn you either. Go, and from now on do not sin any more."]

"I am the Light of the World" (Jn 8:12-29)

^{Jn 8:12} Then Jesus spoke out again, "I am the light of the world. The one who follows me will never walk in darkness, but will have the light of life."

¹³ So the Pharisees objected, "You testify about yourself; your testimony is not true!"

¹⁴ Jesus answered, "Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you people do not know where I came from or where I am going. ¹⁵ You people judge by outward appearances; I do not judge anyone. ¹⁶ But if I judge, my evaluation is accurate, because I am not alone when I judge, but I and the Father who sent me do so together. ¹⁷ It is written in your law that the testimony of two men is true.^d ¹⁸ I testify about myself and the Father who sent me testifies about me."

¹⁹ Then they began asking him, "Who is your father?"

Jesus answered, "You do not know either me or my Father. If you knew me you would know my Father too." ²⁰ (Jesus spoke these words near the offering box while he was teaching in the temple courts. No one seized him because his time had not yet come.)

^a Mic 5:2

^b Jn 7:53-8:11 is not in the earliest Greek manuscripts.

^c Lv 20:10; Dt 22:22-24

^d Dt 7:6

“I Am From Above” (Jn 8:21-29)

^{Jn 8:21} Then Jesus said to them again, “I am going away, and you will look for me but will die in your sin. Where I am going you cannot come.” ²² So the Jewish leaders began to say, “Perhaps he is going to kill himself, because he says, ‘Where I am going you cannot come.’ ”

²³ Jesus replied, “You people are from below; I am from above. You people are from this world; I am not from this world. ²⁴ Thus I told you that you will die in your sins. For unless you believe that I am he, you will die in your sins.”

²⁵ So they said to him, “Who are you?” Jesus replied, “What I have told you from the beginning. ²⁶ I have many things to say and to judge about you, but the Father who sent me is truthful, and the things I have heard from him I speak to the world.” ²⁷ (They did not understand that he was telling them about his Father.)

²⁸ Then Jesus said, “When you lift up the Son of Man, then you will know that I am he, and I do nothing on my own initiative, but I speak just what the Father taught me. ²⁹ And the one who sent me is with me. He has not left me alone, because I always do those things that please him.”

True Descendants of Abraham (Jn 8:30-47)

^{Jn 8:30} While he was saying these things, many people believed in him. ³¹ Then Jesus said to those Judeans who had believed him, “If you continue to follow my teaching, you are really my disciples ³² and you will know the truth, and the truth will set you free.”

³³ “We are descendants of Abraham,” they replied, “and have never been anyone’s slaves! How can you say, ‘You will become free?’ ”

³⁴ Jesus answered them, “I tell you the solemn truth, everyone who practices sin is a slave of sin. ³⁵ The slave does not remain in the family forever, but the son remains forever. ³⁶ So if the son sets you free, you will be really free. ³⁷ I know that you are Abraham’s descendants. But you want to kill me, because my teaching makes no progress among you. ³⁸ I am telling you the things I have seen while with the Father; as for you, practice the things you have heard from the Father!”

³⁹ They answered him, “Abraham is our father!”

Jesus replied, “If you are Abraham’s children, you would be doing the deeds of Abraham. ⁴⁰ But now you are trying to kill me, a man who has told you the truth I heard from God. Abraham did not do this! ⁴¹ You people are doing the deeds of your father.”

Then they said to Jesus, “We were not born as a result of immorality! We have only one Father, God himself.”

⁴² Jesus replied, “If God were your Father, you would love me, for I have come from God and am now here. I have not come on my own initiative, but he sent me. ⁴³ Why don’t you understand what I am saying? It is because you cannot accept my teaching. ⁴⁴ You people are from your father the devil, and you want to do what your father desires. He was a murderer from the beginning, and does not uphold the truth, because there is no truth in him. Whenever he lies, he speaks according to his own nature, because he is a liar and the father of lies. ⁴⁵ But because I am telling you the truth, you do not believe me. ⁴⁶ Who among you can prove me guilty of any sin? If I am telling you the truth, why don’t you believe me? ⁴⁷ The one who belongs to God listens and responds to God’s words. You don’t listen and respond, because you don’t belong to God.”

“I am” (Jn 8:48-59)

^{Jn 8:48} The Judeans replied, “Aren’t we correct in saying that you are a Samaritan and are possessed by a demon?”

⁴⁹ Jesus answered, “I am not possessed by a demon, but I honor my Father—and yet you dishonor me. ⁵⁰ I am not trying to get praise for myself. There is one who demands it, and he also judges. ⁵¹ I tell you the solemn truth, if anyone obeys my teaching, he will never see death.”

⁵² Then the Judeans responded, “Now we know you’re possessed by a demon! Both Abraham and the prophets died, and yet you say, ‘If anyone obeys my teaching, he will never experience death.’ ⁵³ You aren’t greater than our father Abraham who died, are you? And the prophets died too! Who do you claim to be?”

⁵⁴ Jesus replied, "If I glorify myself, my glory is worthless. The one who glorifies me is my Father, about whom you people say, 'He is our God.' ⁵⁵ Yet you do not know him, but I know him. If I were to say that I do not know him, I would be a liar like you. But I do know him, and I obey his teaching. ⁵⁶ Your father Abraham was overjoyed to see my day, and he saw it and was glad."

⁵⁷ Then the Judeans replied, "You are not yet fifty years old! Have you seen Abraham?"

⁵⁸ Jesus said to them, "I tell you the solemn truth, before Abraham came into existence, I am!"

⁵⁹ Then they picked up stones to throw at him, but Jesus hid himself and went out from the temple area.

Healing a Man Born Blind (Jn 9:1-12)

^{Jn 9:1} Now as Jesus was passing by, he saw a man who had been blind from birth. ² His disciples asked him, "Rabbi, who committed the sin that caused him to be born blind, this man or his parents?"

³ Jesus answered, "Neither this man nor his parents sinned, but he was born blind so that the acts of God may be revealed through what happens to him. ⁴ We must perform the deeds of the one who sent me as long as it is daytime. Night is coming when no one can work. ⁵ As long as I am in the world, I am the light of the world."

⁶ Having said this, he spat on the ground and made some mud with the saliva. He smeared the mud on the blind man's eyes ⁷ and said to him, "Go wash in the pool of Siloam" (which is translated "sent"). So the blind man went away and washed, and came back seeing.

⁸ Then the neighbors and the people who had seen him previously as a beggar began saying, "Is this not the man who used to sit and beg?" ⁹ Some people said, "This is the man!" while others said, "No, but he looks like him."

The man himself kept insisting, "I am the one!"

¹⁰ So they asked him, "How then were you made to see?"

¹¹ He replied, "The man called Jesus made mud, smeared it on my eyes and told me, 'Go to Siloam and wash.' So I went and washed, and was able to see."

¹² They said to him, "Where is that man?" He replied, "I don't know."

Pharisees' Reaction to the Healing (Jn 9:13-34)

^{Jn 9:13} They brought the man who used to be blind to the Pharisees. ¹⁴ (Now the day on which Jesus made the mud and caused him to see was a Sabbath.) ¹⁵ So the Pharisees asked him again how he had gained his sight. He replied, "He put mud on my eyes and I washed, and now I am able to see."

¹⁶ Then some of the Pharisees began to say, "This man is not from God, because he does not observe the Sabbath." But others said, "How can a man who is a sinner perform such miraculous signs?" Thus there was a division among them. ¹⁷ So again they asked the man who used to be blind, "What do you say about him, since he caused you to see?"

"He is a prophet," the man replied.

¹⁸ Now the Jewish religious leaders refused to believe that he had really been blind and had gained his sight until at last they summoned the parents of the man who had become able to see. ¹⁹ They asked the parents, "Is this your son, whom you say was born blind? Then how does he now see?"

²⁰ So his parents replied, "We know that this is our son and that he was born blind. ²¹ But we do not know how he is now able to see, nor do we know who caused him to see. Ask him, he is a mature adult. He will speak for himself." ²² (His parents said these things because they were afraid of the Jewish religious leaders. For the Jewish leaders had already agreed that anyone who confessed Jesus to be the Christ would be put out of the synagogue. ²³ For this reason his parents said, "He is a mature adult, ask him.")

²⁴ Then they summoned the man who used to be blind a second time and said to him, "Promise before God to tell the truth. We know that this man is a sinner."

²⁵ He replied, "I do not know whether he is a sinner. I do know one thing—that although I was blind, now I can see."

²⁶ Then they said to him, "What did he do to you? How did he cause you to see?"

²⁷ He answered, "I told you already and you didn't listen. Why do you want to hear it again? You people don't want to become his disciples too, do you?"

²⁸ They heaped insults on him, saying, “You are his disciple! We are disciples of Moses! ²⁹ We know that God has spoken to Moses! We do not know where this man comes from!”

³⁰ The man replied, “This is a remarkable thing, that you don’t know where he comes from, and yet he caused me to see! ³¹ We know that God doesn’t listen to sinners, but if anyone is devout and does his will, God listens to him. ³² Never before has anyone heard of someone causing a man born blind to see. ³³ If this man were not from God, he could do nothing.”

³⁴ They replied, “You were born completely in sinfulness, and yet you presume to teach us?” So they threw him out.

Former Blind Man Believes (Jn 9:35-41)

^{Jn 9:35} Jesus heard that they had thrown him out, so he found the man and said to him, “Do you believe in the Son of Man?”

³⁶ The man replied, “And who is he, sir, that I may believe in him?”

³⁷ Jesus told him, “You have seen him; he is the one speaking with you.”

[³⁸ He said, “Lord, I believe,” and he worshiped him.

⁹ Jesus said,] ^a “For judgment I have come into this world, so that those who do not see may gain their sight, and the ones who see may become blind.”

⁴⁰ Some of the Pharisees who were with him heard this and asked him, “We are not blind too, are we?”

⁴¹ Jesus replied, “If you were blind, you would not be guilty of sin, but now because you claim that you can see, your guilt remains.”

“I Am the Good Shepherd” (Jn 10:1-21)

^{Jn 10:1} “I tell you the solemn truth, the one who does not enter the sheepfold by the door, but climbs in some other way, is a thief and a robber. ² The one who enters by the door is the shepherd of the sheep. ³ The doorkeeper opens the door for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. ⁴ When he has brought all his own sheep out, he goes ahead of them, and the sheep follow him because they recognize his voice. ⁵ They will never follow a stranger, but will run away from him, because they do not recognize the stranger’s voice.” ⁶ Jesus told them this parable, but they did not understand what he was saying to them.

⁷ So Jesus said to them again, “I tell you the solemn truth, I am the door for the sheep. ⁸ All who came before me were thieves and robbers, but the sheep did not listen to them. ⁹ I am the door. If anyone enters through me, he will be saved, and will come in and go out, and find pasture. ¹⁰ The thief comes only to steal and kill and destroy; I have come so that they may have life, and may have it abundantly.

¹¹ “I am the good shepherd. The good shepherd lays down his life for the sheep. ¹² The hired hand, who is not a shepherd and does not own sheep, sees the wolf coming and abandons the sheep and runs away. So the wolf attacks the sheep and scatters them. ¹³ Because he is a hired hand and is not concerned about the sheep, he runs away.

¹⁴ “I am the good shepherd. I know my own and my own know me—¹⁵ just as the Father knows me and I know the Father—and I lay down my life for the sheep. ¹⁶ I have other sheep that do not come from this sheepfold. I must bring them too, and they will listen to my voice, so that there will be one flock and one shepherd. ¹⁷ This is why the Father loves me—because I lay down my life, so that I may take it back again. ¹⁸ No one takes it away from me, but I lay it down of my own free will. I have the authority to lay it down, and I have the authority to take it back again. This commandment I received from my Father.”

¹⁹ Another sharp division took place among the Jewish people because of these words. ²⁰ Many of them were saying, “He is possessed by a demon and has lost his mind! Why do you listen to him?” ²¹ Others said, “These are not the words of someone possessed by a demon. A demon cannot cause the blind to see, can it?”

^a Some important manuscripts omit these words.

“The Father & I Are One” – Nov/Dec (Jn 10:22-42)

^{Jn 10:22} Then came the feast of the Dedication in Jerusalem. ²³ It was winter, and Jesus was walking in the temple area in Solomon’s Portico. ²⁴ The Jewish leaders surrounded him and asked, “How long will you keep us in suspense? If you are the Christ, tell us plainly.”

²⁵ Jesus replied, “I told you and you do not believe. The deeds I do in my Father’s name testify about me. ²⁶ But you refuse to believe because you are not my sheep. My sheep listen to my voice, and I know them, and they follow me. I give them eternal life, and they will never perish; no one will snatch them from my hand. ²⁹ My Father, who has given them to me, is greater than all, and no one can snatch them from my Father’s hand. ³⁰ The Father and I are one.”

³¹ The Jewish leaders picked up rocks again to stone him to death. ³² Jesus said to them, “I have shown you many good deeds from the Father. For which one of them are you going to stone me?”

³³ The Jewish leaders replied, “We are not going to stone you for a good deed but for blasphemy, because you, a man, are claiming to be God.”

³⁴ Jesus answered, “Is it not written in your law, ‘*I said, you are gods*’?^a ³⁵ If those people to whom the word of God came were called ‘gods’ (and the scripture cannot be broken), ³⁶ do you say about the one whom the Father set apart and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? ³⁷ If I do not perform the deeds of my Father, do not believe me. ³⁸ But if I do them, even if you do not believe me, believe the deeds, so that you may come to know and understand that I am in the Father and the Father is in me.”

³⁹ Then they attempted again to seize him, but he escaped their clutches.

Leaving Judea – Ministry in Perea (Jn 10:40-42)

⁴⁰ Jesus went back across the Jordan River again to the place where John had been baptizing at an earlier time, and he stayed there.^b ⁴¹ Many came to him and began to say, “John performed no miraculous sign, but everything John said about this man was true!” ⁴² And many believed in Jesus there.

^a Ps 82:6

^b Once again, it is uncertain if this “Bethany across the Jordan” is just north of the Dead Sea or just south of the Sea of Galilee.

YEAR FOUR: FOCUSED ON THE CROSS [AD 32]

Peter's Confession – Caesarea Philippi, 20 aerial mi. N of Sea of Galilee (Mt 16:13-20; Mk 8:27-30; Lk 9:18-21)

^{Mk 8:27} Then Jesus and his disciples went to the villages of Caesarea Philippi. On the way, ^{Lk 9:18} when Jesus was praying by himself, and his disciples were nearby, he asked them, “Who do the crowds say that I, the Son of Man, am?” ¹⁹

They answered, “John the Baptist; others say Elijah; and still others that one of the prophets of long ago has risen.”

^{Mt 16:15} He said to them, “But who do you say that I am?”

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

¹⁷ And Jesus answered him, “You are blessed, Simon son of Jonah, because flesh and blood did not reveal this to you, but my Father in heaven! ¹⁸ And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overpower it. ¹⁹ I will give you the keys of the kingdom of heaven. Whatever you bind on earth will have been bound in heaven, and whatever you release on earth will have been released in heaven.”

²⁰ Then he instructed his disciples not to tell anyone that he was the Christ.

The Cross is Coming for Jesus & His Followers (Mt 16:21-28; Mk 8:31-9:1; Lk 9:22-27)

^{Mt 16:21} From that time on Jesus began to show his disciples that the Son of Man must go to Jerusalem and be rejected and suffer many things at the hands of the elders, chief priests, and experts in the law, and be killed, and on the third day be raised.

²² So Peter took him aside and began to rebuke him: “God forbid, Lord! This must not happen to you!”

²³ But Jesus turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me, because you are not setting your mind on God’s interests, but on man’s.”

^{Mk 8:34} Then Jesus called the crowd, along with his disciples, and said to them, “If anyone wants to become my follower, he must deny himself, take up his cross daily, and follow me. ³⁵ For whoever wants to save his life will lose it, but whoever loses his life for my sake and for the gospel will save it. ³⁶ For what benefit is it for a person to gain the whole world, yet forfeit his life? ³⁷ What can a person give in exchange for his life?

³⁸ “For if anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels. ^{Mt 16:27} And then he will reward each person according to what he has done.

^{Mt 16:28} “I tell you the truth, there are some standing here who will not experience death before they see the Son of Man coming with power in his kingdom.”

BACK IN GALILEE^a

The Transfiguration (Mt 17:1-13; Mk 9:2-13; Lk 9:28-36)

^{Mt 17:1} Six days later Jesus took with him Peter, James, and John the brother of James, and led them privately up a high mountain to pray. ^{Lk 9:29} As Jesus was praying, the appearance of his face was transformed, shining like the sun, and his clothes became very bright, brilliantly white as light, ^{Mk 9:3} more so than any launderer in the world could bleach them.

^{Lk 9:30} Then two men, Moses and Elijah, began talking with Jesus. ³¹ They appeared in glorious splendor and spoke about his departure that he was about to carry out at Jerusalem. ³² Now Peter and those with him were quite sleepy, but as they became fully awake, they saw his glory and the two men standing with him.

³³ Then as the men were starting to leave, Peter said to Jesus, “Master (Lord, Rabbi), it is good for us to be here. If you want, let us make three shelters, one for you and one for Moses and one for Elijah.” ^{Mk 9:6} (For they were afraid, and he did not know what to say.)

^a Location of the transfiguration is uncertain. But it is unlikely that it took place in a remote region near Caesarea-Philippi since when they came down from the mountain they were met by a large crowd.

^{Mt 17:5} While Peter was still speaking, a bright cloud overshadowed them, and a voice from the cloud said, “This is my one dear Son, in whom I take great delight. Listen to him!”

⁶ When the disciples heard this, they were overwhelmed with fear and threw themselves down with their faces to the ground. ^{Lk 9:36} After the voice had spoken, ^{Mk 9:8} they quickly looked around and saw no one with them anymore except Jesus. ^{Mt 17:7} He came and touched them. “Get up,” he said. “Do not be afraid.”

^{Mt 17:9} As they were coming down from the mountain, Jesus commanded them, “Do not tell anyone about the vision until after the Son of Man is raised from the dead.” ^{Lk 9:36} So they kept silent and told no one at that time anything of what they had seen.

^{Mk 9:10} Then the disciples discussed what this rising from the dead meant ¹¹ and they asked Jesus, “Why then do the experts in the law say that Elijah must come first?”

¹² He said to them, “Elijah does indeed come first, and restores all things. And why is it written that the Son of Man must suffer many things and be despised? ¹³ But I tell you that Elijah has certainly already come. ^{Mt 17:12} Yet they did not recognize him, but did to him whatever they wanted, ^{Mk 9:13} just as it is written about him. ^{Mt 17:12} In the same way, the Son of Man will suffer at their hands.”

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

Faith & Healing a Demon Possessed Boy (Mk 9:14-29; Mt 17:14-21; Lk 9:37-43)

^{Lk 9:37} Now on the next day, when they had come down from the mountain, ^{Mk 9:14} they came to the disciples and saw a large crowd around them and experts in the law arguing with them. ¹⁵ When the whole crowd saw Jesus, they were amazed and ran at once and greeted him. ¹⁶ He asked them, “What are you arguing about with them?”

^{Lk 9:38} Then a man from the crowd ^{Mt 7:14} came to him, knelt before him and cried out, ^{Mk 9:17} “Teacher, I brought you my son. ^{Lk 9:38} I beg you to look at him—he is my only child! ^{Mk 9:17} He is possessed by a spirit that makes him mute. ¹⁸ Whenever it seizes him, he suddenly screams, it throws him down into convulsions, and he foams at the mouth, grinds his teeth, and becomes rigid. ^{Lk 9:39} It hardly ever leaves him alone, torturing him severely. ^{Mt 17:16} I brought him to your disciples ^{Lk 9:40} and begged them to cast it out, but they could not do so.”

^{Mk 9:19} Jesus answered them, “You unbelieving and perverse generation! How much longer must I be with you? How much longer must I endure you? Bring your son here to me.”

²⁰ So they brought the boy to him. ^{Lk 9:42} But as the boy was approaching ^{Mk 9:20} and the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell on the ground and rolled around, foaming at the mouth.

²¹ Jesus asked his father, “How long has this been happening to him?”

And he said, “From childhood. ²² It has often thrown him into fire or water to destroy him. ^{Mt 17:15} Lord, have mercy on him, because suffers terribly. ^{Mk 9:22} If you are able to do anything, have compassion on us and help us.”

²³ Then Jesus said to him, “‘If you are able?’ All things are possible for the one who believes.”

²⁴ Immediately the father of the boy cried out and said, “I believe; help my unbelief!”

²⁵ Now when Jesus saw that a crowd was quickly gathering, he rebuked the unclean spirit, saying to it, “Mute and deaf spirit, I command you, come out of him and never enter him again.” ²⁶ It shrieked, threw him into terrible convulsions, and came out. The boy looked so much like a corpse that many said, “He is dead!” ²⁷ But Jesus gently took his hand and raised him to his feet, and he stood up. ^{Lk 9:42} Then Jesus gave him back to his father. ^{Mt 17:18} The boy was healed from that moment, and ^{Lk 9:43} they were all astonished at the mighty power of God.

^{Mk 9:28} Then after Jesus went into the house, his disciples asked him privately, “Why couldn’t we cast it out?”

^{Mt 17:20} Jesus told them, “It was because of your little faith. I tell you the truth, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move for here to here’ and it will move; nothing will be impossible for you. ^{Mk 9:29} But this kind can come out only by prayer.”

Jesus Again Predicts His Death & Resurrection (Mk 9:30-33a; Mt 17:22-23; Lk 9:43-45)

^{Lk 9:43} While the entire crowd was amazed at everything Jesus was doing, ^{Mk 9:30} he and his disciples went out from there and passed through Galilee. But Jesus did not want anyone to know, ³¹ for he was teaching his

disciples and telling them, ^{Lk 9:44} “Take these words to heart, for the Son of Man will be betrayed into the hands of men. ^{Mt 17:23} They will kill him, and on the third day he will be raised.”

^{Mt 17:32} The disciples became greatly distressed. ^{Lk 9:45} They did not understand this statement; its meaning had been concealed from them, so that they could not grasp it. Yet they were afraid to ask him about this statement.

Temple Tax Found in a Fish – Capernaum, Galilee (Mt 17:24-27; Mk 9:33a)

^{Mk 9:33} Then they came to Capernaum. ^{Mt 17:24} After they arrived in Capernaum, the collectors of the temple tax came to Peter and said, “Your teacher pays the double drachma tax, doesn’t he?”

²⁵ He said, “Yes.”

When Peter came into the house, Jesus spoke to him first, “What do you think, Simon? From whom do earthly kings collect tolls or taxes—from their sons or from foreigners?”

²⁶ Peter said, “From foreigners.”

Jesus said to him, “Then the sons are free. ²⁷ But so that we don’t offend them, go to the lake and throw out a hook. Take the first fish that comes up, and when you open its mouth, you will find a four drachma coin. Take that and give it to them for me and you.”

Who Is the Greatest? (Mk 9:33b-41; Mt 18:1-5; Lk 9:46-50)

^{Mt 18:1} At that time the disciples came to Jesus ^{Mk 9:33} inside the house ^{Mt 18:1} saying, “Who is the greatest in the kingdom of heaven?”

^{Lk 9:47} But when Jesus discerned their innermost thoughts, ^{Mk 9:33} he asked the disciples, “What were you discussing on the way?” ³⁴ But they were silent, for on the way they had argued with one another about who was the greatest.

^{Mk 9:35} After he sat down, he called the twelve and said to them, “If anyone wants to be first, he must be last of all and servant of all.”

³⁶ He took a little child and had him stand by his side among them, ^{Mt 18:3} and said, “I tell you the truth, unless you turn around and become like little children, you will never enter the kingdom of heaven! ⁴ Whoever then humbles himself like this little child is the greatest in the kingdom of heaven.”

^{Mk 9:36} Taking the child in his arms, he said to them, ^{Lk 9:48} “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me, for the one who is least among you all is the one who is great.”

^{Mk 9:38} John said to him, “Teacher (Master), we saw someone casting out demons in your name, and we tried to stop him because ^{Lk 9:49} he is not a disciple along with us.”

^{Mk 9:39} But Jesus said, “Do not stop him, because no one who does a miracle in my name will be able soon afterward to say anything bad about me. ⁴⁰ For whoever is not against us is for us. ⁴¹ For I tell you the truth, whoever gives you a cup of water because you bear Christ’s name will never lose his reward.”

Children & Stumbling Blocks (Mk 9:42-49; Mt 18:6-14; Lk 17:1-3a)

^{Lk 17:1} Jesus said to his disciples, ^{Mt 18:7} “Woe to the world because of stumbling blocks! ^{Lk 17:1} Stumbling blocks are sure to come, but woe to the one through whom they come! ^{Mk 9:42} If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a huge millstone tied around his neck and to be thrown into the sea. ^{Lk 17:3} Watch yourselves!

^{Mk 9:43} “If your hand causes you to sin, cut it off and throw it away! It is better for you to enter into life crippled than to have two hands and go into hell, to the unquenchable fire. ⁴⁵ If your foot causes you to sin, cut it off! It is better to enter life lame than to have two feet and be thrown into the eternal fire of hell. ⁴⁷ If your eye causes you to sin, tear it out and throw it away! It is better to enter into the kingdom of God with one eye than to have two eyes and be thrown into fiery hell, ⁴⁸ where their worm never dies and the fire is never quenched. ⁴⁹ Everyone will be salted with fire.

Mt 18:10 “See that you do not disdain one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven. [11 For the Son of Man came to seek the lost.]”

12 “What do you think? If someone owns a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the mountains and go look for the one that went astray? 13 And if he finds it, I tell you the truth, he will rejoice more over it than over the ninety-nine that did not go astray. 14 In the same way, your Father in heaven is not willing that one of these little ones be lost.”^b

Sin, Repentance & Forgiveness (Mt 18:15-35; Lk 17:3b-6)

Lk 17:3 “Watch yourselves! If your brother sins, rebuke him. Mt 18:15 Go and show him his fault when the two of you are alone. If he listens to you and repents, you have regained your brother. Lk 17:3 Forgive him. Mt 18:16 But if he does not listen, take one or two others with you, so that *at the testimony of two or three witnesses every matter may be established.*^c 17 If he refuses to listen to them, tell it to the church. If he refuses to listen to the church, treat him like a Gentile or a tax collector.

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

21 Then Peter came to him and said, “Lord, how many times must I forgive my brother who sins against me? As many as seven times?”

Lk 17:4 Jesus said to him, “Even if he sins against you seven times in a day, and seven times returns to you saying, ‘I repent,’ you must forgive him. Mt 18:22 Not seven times, I tell you, but seventy-seven times! Lk 17:5 The apostles said to the Lord, “Increase our faith.”

6 So the Lord replied, “I tell you the truth, if you had faith the size of a mustard seed, you could say to this black mulberry tree, ‘Be pulled out by the roots and planted in the sea,’ and it would obey you.”

Mt 18:23 “For this reason, the kingdom of heaven is like a king who wanted to settle accounts with his slaves. 24 As he began settling his accounts, a man who owed ten thousand talents was brought to him. 25 Because he was not able to repay it, the lord ordered him to be sold, along with his wife, children, and whatever he possessed, and repayment to be made.

26 “Then the slave threw himself to the ground before him, saying, ‘Be patient with me, and I will repay you everything.’ 27 The lord had compassion on that slave and released him, and forgave him the debt.

28 “After he went out, that same slave found one of his fellow slaves who owed him one hundred silver coins. So he grabbed him by the throat and started to choke him, saying, ‘Pay back what you owe me!’

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

30 But he refused. Instead, he went out and threw him in prison until he repaid the debt. 31 When his fellow slaves saw what had happened, they were very upset and went and told their lord everything that had taken place.

32 “Then his lord called the first slave and said to him, ‘Evil slave! I forgave you all that debt because you begged me! 33 Should you not have shown mercy to your fellow slave, just as I showed it to you?’ 34 And in anger his lord turned him over to the prison guards to torture him until he repaid all he owed.

35 “So also my heavenly Father will do to you, if each of you does not forgive your brother from your heart.”

^a The most important manuscripts do not contain this verse.

^b The parable of the lost sheep in Lk 15:3-7 is very similar to Mt 18:10-14, but the context appears to be different, as Mt 18 is directly related to little children.

^c Dt 19:15

HEADING TO JERUSALEM

Rejection in Samaria (Lk 9:51-56)

^{Lk 9:51} Now when the days drew near for him to be taken up, Jesus set out resolutely to go to Jerusalem.⁵² He sent messengers on ahead of him. As they went along, they entered a Samaritan village to make things ready in advance for him,⁵³ but the villagers refused to welcome him, because he was determined to go to Jerusalem.

⁵⁴ Now when his disciples James and John saw this, they said, "Lord, do you want us *to call fire to come down from heaven and consume them?*"^a

⁵⁵ But Jesus turned and rebuked them,⁵⁶ and they went on to another village.

Cost of Following Jesus (Lk 9:57-62; Mt 8:19-22)

^{Lk 9:57} As they were walking along the road,^{Mt 8:19} an expert in the law came to him and said, "Teacher, I will follow you wherever you go."

²⁰ Jesus said to him, "Foxes have dens and the birds in the sky have nests, but the Son of Man has no place to lay his head."

^{Lk 9:59} Jesus said to another, "Follow me."

But he replied, "Lord, first let me go and bury my father."

^{Mt 8:22} But Jesus said to him, "Follow me, and let the dead bury their own dead,^{Lk 9:60} but as for you, go and proclaim the kingdom of God."

⁶¹ Yet another said, "I will follow you, Lord, but first let me say goodbye to my family."

⁶² Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

JUDEA (When Jesus left Samaria and arrived in Judea is uncertain.)

Sending Out the 72^b (Lk 10:1-11; Mt 10:16)

^{Lk 10:1} After this the Lord appointed seventy-two others and sent them on ahead of him two by two into every town and place where he himself was about to go.^c ² He said to them, "The harvest is plentiful, but the workers are few. Therefore ask the Lord of the harvest to send out workers into his harvest. ³ Go! I am sending you out like lambs surrounded by wolves,^{Mt 10:16} so be wise as serpents and innocent as doves.

^{Lk 10:4} "Do not carry a money bag, a traveler's bag, or sandals, and greet no one on the road. ⁵ Whenever you enter a house, first say, 'May peace be on this house!' ⁶ And if a peace-loving person is there, your peace will remain on him, but if not, it will return to you. ⁷ Stay in that same house, eating and drinking what they give you, for the worker deserves his pay. Do not move around from house to house.

⁸ "Whenever you enter a town and the people welcome you, eat what is set before you. ⁹ Heal the sick in that town and say to them, 'The kingdom of God has come upon you!' ¹⁰ But whenever you enter a town and the people do not welcome you, go into its streets and say, ¹¹ 'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this: The kingdom of God has come.'"

Jesus' Warning to the Unrepentant (Mt 11:20-24; Lk 10:12-16)

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

²¹ "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles done in you had been done in Tyre and Sidon, they would have repented long ago sitting 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 exalted to heaven?

^a An allusion to 2Kgs 1:10, 12, 14.

^b Although the details of Jesus' instructions are very similar, the sending out of the seventy-two is a separate event from the sending out of twelve, as Luke records both incidences separately.

^c It is estimated that they went to at least 35 places. This time Jesus does not instruct them *not* to go into any Gentile or Samaritan area, implying that they may have also gone to such locations.

No, you will be thrown down to Hades! For if the miracles done among you had been done in Sodom, it would have continued to this day.²⁴ But I tell you, it will be more bearable for the region of Sodom on the day of judgment than for you!

^{Lk 10:16} “The one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me rejects the one who sent me.”

Return of the 72 (Lk 10:17-22; Mt 11:25-27)

^{Lk 10:17} Then the seventy-two returned with joy, saying, “Lord, even the demons submit to us in your name!”

¹⁸ So he said to them, “I saw Satan fall like lightning from heaven. ¹⁹ Look, I have given you authority to tread on snakes and scorpions and on the full force of the enemy, and nothing will hurt you. ²⁰ Nevertheless, do not rejoice that the spirits submit to you, but rejoice that your names stand written in heaven.”

^{Mt 11:25} At that time Jesus ^{Lk 10:21} rejoiced in the Holy Spirit and said, ^{Mt 11:25} “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intelligent, and revealed them to little children. ²⁶ Yes, Father, for this was your gracious will. ²⁷ All things have been handed over to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and anyone to whom the Son decides to reveal him.”

Jesus’ Invitation to the Weary (Mt 11:28-30; Lk 10:23-24)

^{Mt 11:28} “Come to me, all you who are weary and burdened, and I will give you rest. ²⁹ Take my yoke on you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls. ³⁰ For my yoke is easy to bear, and my load is not hard to carry.”

^{Lk 10:23} Then Jesus turned to his disciples and said privately, “Blessed are the eyes that see what you see. ²⁴ For I tell you that many prophets, kings 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.”

Loving Your Neighbor: The Good Samaritan (Lk 10:25-37)

^{Lk 10:25} Now an expert in religious law stood up to test Jesus, saying, “Teacher, what must I do to inherit eternal life?”

²⁶ Jesus said to him, “What is written in the law? How do you understand it?”

²⁷ The expert answered, “*Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and love your neighbor as yourself.*”^a

²⁸ Jesus said to him, “You have answered correctly; do this, and you will live.”

²⁹ But the expert, wanting to justify himself, said to Jesus, “And who is my neighbor?”

³⁰ Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him up, and went off, leaving him half dead.

³¹ “Now by chance a priest was going down that road, but when he saw the injured man he passed by on the other side. ³² So too a Levite, when he came up to the place and saw him, passed by on the other side.

³³ “But a Samaritan who was traveling came to where the injured man was, and when he saw him, he felt compassion for him. ³⁴ He went up to him and bandaged his wounds, pouring oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. ³⁵ The next day he took out two silver coins and gave them to the innkeeper, saying, ‘Take care of him, and whatever else you spend, I will repay you when I come back this way.’

³⁶ “Which of these three do you think became a neighbor to the man who fell into the hands of the robbers?”

³⁷ The expert in religious law said, “The one who showed mercy to him.”

So Jesus said to him, “Go and do the same.”

^a Dt 6:5; Lv 19:18

Priority One/Mary & Martha – Bethany, near Jerusalem (Lk 10:38-42)

^{Lk 10:38} Now as they went on their way, Jesus entered a certain village where a woman named Martha welcomed him as a guest. ³⁹ She had a sister named Mary, who sat at the Lord's feet and listened to what he said.

⁴⁰ But Martha was distracted with all the preparations she had to make, so she came up to him and said, "Lord, don't you care that my sister has left me to do all the work alone? Tell her to help me."

⁴¹ But the Lord answered her, "Martha, Martha, you are worried and troubled about many things, ⁴² but one thing is needed. Mary has chosen the best part; it will not be taken away from her."

How to Pray – "The Lord's Prayer" (Lk 11:1-13; Mt 6:9-15, 7:7-11; Mk 11:25)

^{Lk 11:1} Now Jesus was praying in a certain place. When he stopped, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."

² So he said to them, "When you pray, say:

^{Mt 6:9} Our Father in heaven, may your name be honored,

¹⁰ may your kingdom come,
may your will be done on earth as it is in heaven.

¹¹ Give us today our daily bread,

^{Lk 11:4} and forgive us our sins, for we also forgive everyone who sins against us.

^{Mt 6:13} And do not lead us into temptation, but deliver us from the evil one.

^{Mk 11:25} "Whenever you stand praying, if you have anything against anyone, forgive him. ^{Mt 6:14} For if you forgive others their sins, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive others, your Father will not forgive you your sins."^a

^{Lk 11:5} Then he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread, ⁶ because a friend of mine has stopped here while on a journey, and I have nothing to set before him.' ⁷ Then he will reply from inside, 'Do not bother me. The door is already shut, and my children and I are in bed. I cannot get up and give you anything.' ⁸ I tell you, even though the man inside will not get up and give him anything because he is his friend, yet because of the first man's sheer persistence he will get up and give him whatever he needs.

⁹ "So I tell you: Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened for you. ¹⁰ For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened.

¹¹ "What father among you, if your son asks for a fish, will give him a snake instead of a fish? ¹² Or if he asks for an egg, will give him a scorpion? ^{Mt 7:9} Or if he asks for bread, will give him a stone?

^{Lk 11:13} "If you then, although you are evil, know how to give good gifts to your children, how much more will the heavenly Father give the good gift of the Holy Spirit to those who ask him!"

Satan's Divided Kingdom? – (Mk 3:22-27; Mt 12:22-29; Lk 11:14-22)^b

^{Mt 12:22} Then they brought to Jesus a demon-possessed man who was blind and mute. Jesus healed him so that he could speak and see. ²³ All the crowds were amazed and said, "Could this one be the Son of David?"

^{Mk 3:22} But the Pharisees, the experts in the law who came down from Jerusalem, said, "He is possessed by Beelzebul. ^{Mt 12:24} He does not cast out demons except by the power of Beelzebul, the ruler of demons!"

^{Mt 12:25} Now when Jesus realized what they were thinking, ^{Mk 3:23} he called them and spoke to them in parables: "How can Satan cast out Satan? ^{Mt 12:25} Every kingdom divided against itself is destroyed, and no town or house divided against itself will stand. ²⁶ So if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ^{Lk 11:18} I ask you this because you claim that I cast out demons by Beelzebul.

^a Some later manuscripts add Mt 6:15 to Mk 11:26

^b Mark's account of Satan's divided kingdom and blaspheming against the Holy Spirit come much earlier in his Gospel than in Matthew's and Luke's. But the wording is almost identical.

^{Mt 12:27} “Now if I cast out demons by Beelzebul, by whom do your sons cast them out? For this reason they will be your judges. ²⁸ But if I cast out demons by the Spirit of God, then the kingdom of God has already overtaken you.

^{Lk 11:21} “When a strong man, fully armed, guards his own palace, his possessions are safe ^{Mk 3:27} and no one is able to enter his house and steal his property. ^{Lk 11:22} But when a stronger man attacks, ties him up and conquers him, he takes away the first man’s armor on which the man relied. ^{Mk 3:7} Then he can thoroughly plunder his house ^{Lk 11:22} and divide up his plunder.”

Blaspheming the Holy Spirit (Mt 12:30-37, 43-45; Mk 3:28-30; Lk 11:23-28; 12:10)

^{Mt 12:30} “Whoever is not with me is against me, and whoever does not gather with me scatters. ³¹ For this reason I tell you, people will be forgiven for every sin and blasphemy, but the blasphemy against the Spirit will not be forgiven. ³² Whoever speaks a word against the Son of Man will be forgiven. But whoever blasphemes against the Holy Spirit will not be forgiven, either in this age or in the age to come, ^{Mk 3:30} (because they said, ‘He has an unclean spirit’).”

^{Mt 12:33} “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 known by its fruit. ³⁴ Offspring of vipers! How are you able to say anything good, since you are evil? For the mouth speaks from what fills the heart. ³⁵ The good person brings good things out of his good treasury, and the evil person brings evil things out of his evil treasury. ³⁶ I tell you that on the day of judgment, people will give an account for every worthless word they speak. ³⁷ For by your words you will be justified, and by your words you will be condemned.

^{Mt 12:43} “When an unclean spirit goes out of a person, it passes through waterless places looking for rest but does not find it. ⁴⁴ Then it says, ‘I will return to the home I left.’ When it returns, it finds the house empty, swept clean, and put in order. ⁴⁵ Then it goes and brings with it seven other spirits more evil than itself, and they go in and live there, so the last state of that person is worse than the first. It will be that way for this evil generation as well!”

^{Lk 11:27} As he said these things, a woman in the crowd spoke out to him, “Blessed is the womb that bore you and the breasts at which you nursed!” ²⁸ But he replied, “Blessed rather are those who hear the word of God and obey it!”

The Sign of Jonah (Mt 12:38-42; Lk 11:16, 29-32)

^{Mt 12:38} Then some of the experts in the law along with some Pharisees answered him, “Teacher, we want to see a sign from you.”

^{Lk 11:29} As the crowds were increasing, ^{Mt 12:39} Jesus answered them, “This evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. ⁴⁰ For just as Jonah was *in the belly of the huge fish for three days and three nights*,^a so the Son of Man will be in the heart of the earth for three days and three nights. ^{Lk 11:30} For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be a sign to this generation.

^{Mt 12:41} “The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented when Jonah preached to them—and now, something greater than Jonah is here! ⁴² The queen of the South will rise up at the judgment with the people of this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon—and now, something greater than Solomon is here!”

^a Jon 1:17

Internal Light (Lk 11:33-36; Mt 6:22-23)

^{Lk 11:33} “No one after lighting a lamp puts it in a hidden place or under a basket, but on a lampstand, so that those who come in can see the light.”^a ³⁴ Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is diseased, your body is full of darkness.

^{Mt 6:23} “If then the light in you is darkness, how great is the darkness!”^{Lk 11:35} Therefore see to it that the light in you is not darkness. ³⁶ If then your whole body is full of light, with no part in the dark, it will be as full of light as when the light of a lamp shines on you.”

Rebuking Hypocritical Religious Leaders (Lk 11:37-54; Mt 23:4, 13-36)^b

^{Lk 11:37} As he spoke, a Pharisee invited Jesus to have a meal with him, so he went in and took his place at the table. ³⁸ The Pharisee was astonished when he saw that Jesus did not first wash his hands before the meal.

³⁹ But the Lord said to him, “Now you Pharisees clean the outside of the cup and the plate, but inside you are full of greed, wickedness and self-indulgence. ⁴⁰ You fools! Didn’t the one who made the outside make the inside as well?” ^{Mt 23:26} Blind Pharisee! First clean the inside of the cup, so that the outside may become clean too! ^{Lk}

^{11:41} Give from your heart to those in need, and then everything will be clean for you.

⁴³ “Woe to you Pharisees! You love the best seats in the synagogues and elaborate greetings in the marketplaces! ⁴⁴ Woe to you! You are like unmarked graves, and people walk over them without realizing it!”

⁴⁵ One of the experts in religious law answered him, “Teacher, when you say these things you insult us too.”

⁴⁶ But Jesus replied, “Woe to you experts in religious law as well!” ^{Mt 23:4} You tie up heavy loads hard to carry, and put them on men’s shoulders, ^{Lk 11:46} yet you yourselves refuse to touch the burdens with even one of your fingers!

^{Mt 23:13} “Woe to you, experts in the law and you Pharisees, hypocrites! ^{Lk 11:52} You have taken away the key to knowledge ^{Mt 23:13} and you keep locking people out of the kingdom of heaven! For you neither enter yourselves nor permit those trying to enter to go in.”^c

¹⁵ “Woe to you, experts in the law and you Pharisees, hypocrites! You cross land and sea to make one convert, and when you get one, you make him twice as much a child of hell as yourselves!

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

²³ “Woe to you, experts in the law and you Pharisees, hypocrites! You give a tenth of your mint, dill, cumin, ^{Lk} ^{11:42} rue and every herb, ^{Mt 23:23} yet you neglect what is more important in the law—justice, mercy, faithfulness ^{Lk} ^{11:42} and love for God! ^{Mt 23:23} You should have done these things without neglecting the others. ²⁴ Blind guides! You strain out a gnat yet swallow a camel!

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

^a Luke recorded these same words in Lk 8:16. Lk 11:34-36, “eye is the lamp of the body” is identical to Mt 6:22-23

^b Luke records Jesus’ rebuke of religious leaders at this dinner setting in a Pharisee’s house (Lk 11:37-53), while Matthew records it much later, just after warning the crowds and his disciples to beware of the religious leaders (Mt 23:1-39). This harmony places Matthew “woes” in with those of Luke. Putting this earlier in Jesus’ ministry might help explain the intense hatred of him by the religious leaders. Plus, the woes against religious leaders seem more appropriate in a smaller setting with those leaders than in a crowd that includes his disciples.

^c The most important manuscripts omit Mt 23:14, which is included in Lk 20:47: “They devour widows’ property and will receive a more severe punishment.”

²⁹ “Woe to you, experts in the law and you Pharisees, hypocrites! You build tombs for the prophets and decorate the graves of the righteous ^{Lk 11:47} whom your ancestors killed. ^{Mt 23:30} And you say, ‘If we had lived in the days of our ancestors, we would not have participated with them in shedding the blood of the prophets.’ ³¹ By saying this you testify against yourselves that you are descendants of those who murdered the prophets. ^{Lk 11:48} You approve of the deeds of your ancestors, because they killed the prophets and you build their tombs! ^{Mt 23:32} Fill up then the measure of your ancestors! ³³ You snakes, you offspring of vipers! How will you escape being condemned to hell?

^{Lk 11:49} “For this reason also the wisdom of God said, ^{Mt 23:34} ‘I am sending you prophets, and apostles, and wise men and experts in the law, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town.’ ^{Lk 11:50} So, this generation will be held accountable for the blood of all the righteous prophets shed on earth since the beginning of the world, ⁵¹ from the blood of righteous Abel to the blood of Zechariah ^{Mt 23:35} son of Barachiah, whom you murdered between the temple and the altar. ³⁶ Yes, I tell you the truth, this generation will be held responsible for all these things!”

^{Lk 11:53} When Jesus went out from there, the experts in the law and the Pharisees began to oppose him bitterly, and to ask him hostile questions about many things, ⁵⁴ plotting against him, to catch him in something he might say.

Fear God, Not People (Lk 12:1-9, 11-12; Mt 10:17-20, 26-33^a)

^{Lk 12:1} Meanwhile, when many thousands of the crowd had gathered so that they were trampling on one another, Jesus began to speak first to his disciples, “Be on your guard against the yeast of the Pharisees, which is hypocrisy. ^{Mt 10:26} Do not be afraid of them, for nothing is hidden that will not be revealed, and nothing is secret that will not be made known. ^{Lk 12:3} So then whatever you have said in the dark will be heard in the light, and what you have whispered in your ear in private rooms will be proclaimed from the housetops.

⁴ “I tell you, my friends, do not be afraid of those who kill the body, and after that have nothing more they can do, ^{Mt 10:28} because they cannot kill the soul. ^{Lk 12:5} But I will warn you whom you should fear: ^{Mt 10:28} Fear the one who is able to destroy both soul and body, ^{Lk 12:5} who, after the killing, has authority to throw you into hell. Yes, I tell you, fear him!

⁶ “Aren’t five sparrows sold for two pennies? Yet not one of them is forgotten before God, ^{Mt 10:29} or falls to the ground apart from your Father’s will. ³⁰ In fact, even all the hairs on your head are numbered. So do not be afraid; you are more valuable than many sparrows.

^{Mt 10:32} “I tell you then, whoever acknowledges me before people, I, ^{Lk 12:8} the Son of Man, will also acknowledge before God’s angels ^{Mt 10:32} and my Father in heaven. ³³ But whoever denies me before people, I will deny him also before my Father in heaven ^{Lk 12:9} and before God’s angels.

^{Mt 10:17} “Beware of people, because they will hand you over to councils ^{Lk 12:11} and bring you before the synagogues, the rulers, and the authorities, ^{Mt 10:17} and flog you in their synagogues. ¹⁸ And you will be brought before governors and kings because of me, as a witness to them and the Gentiles.

^{Lk 12:11} “But when they bring you before the synagogues, the rulers and the authorities, ^{Mt 10:19} and hand you over for trial, ^{Lk 12:11} do not worry about how you should make your defense or what you should say, ¹² for the Holy Spirit will teach you at that moment what you must say. ^{Mt 10:20} For it is not you speaking, but the Spirit of your Father speaking through you.”

Parable of the Rich Fool (Lk 12:13-21)

^{Lk 12:13} Then someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”

¹⁴ But Jesus said to him, “Man, who made me a judge or arbitrator between you two?”

^a The context of Matthew 10 is Jesus’ instructions in sending out the twelve, while Luke has Jesus making these statements later, after the return of the seventy (Lk 10:17). Matthew does not include the sending out of the seventy.

¹⁵ Then he said to them, “Watch out and guard yourself from all types of greed, because one’s life does not consist in the abundance of his possessions.”

¹⁶ He then told them a parable: “The land of a certain rich man produced an abundant crop, ¹⁷ so he thought to himself, ‘What should I do, for I have nowhere to store my crops?’ ¹⁸ Then he said, ‘I will do this: I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. ¹⁹ And I will say to myself, ‘You have plenty of goods stored up for many years; relax, eat, drink, celebrate!’”

²⁰ But God said to him, ‘You fool! This very night your life will be demanded back from you, but who will get what you have prepared for yourself?’

²¹ So it is with the one who stores up riches for himself, but is not rich toward God.”

Don’t Worry (Lk 12:22-32; Mt 6:25-34)

^{Lk 12:22} Then Jesus said to his disciples, “Therefore I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear. ²³ For there is more to life than food and more to the body than clothing. ²⁴ Look at the birds in the sky, the ravens: They do not sow, or reap, or gather into storerooms or barns, yet God your heavenly Father feeds them. How much more valuable are you than the birds! ²⁵ And which of you by worrying can add even one hour to his life? ²⁶ So if you cannot do such a very little thing as this, why do you worry about the rest?

^{Mt 6:28} “Why do you worry about clothing? Think about how the flowers of the field grow; they do not work or spin. ²⁹ Yet I tell you that not even Solomon in all his glory was clothed like one of these! ³⁰ And if this is how God clothes the wild grass, which is here today and tomorrow is tossed into the fire to heat the oven, won’t he clothe you even more, you people of little faith?

³¹ “So then, don’t be overly concerned or worry saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ ^{Lk 12:30} For all the nations of the world, ^{Mt 6:32} the unconverted, pursue these things, and your heavenly Father knows that you need them. ³³ Instead, above all pursue his kingdom and righteousness, and all these things will be given to you as well.

³⁴ “So then, do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own. ^{Lk 12:32} Do not be afraid, little flock, for your Father is well pleased to give you the kingdom.”

Real Treasure (Lk 12:33-34; Mt 6:19-21, 24)

^{Mt 6:19} “Do not accumulate for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal. ^{Lk 12:33} Sell your possessions and give to the poor. Provide yourselves purses that do not wear out—a treasure in heaven that never decreases, where no thief approaches to break in and steal, and no moth or rust destroys. ³⁴ For where your treasure is, there your heart will be also.

^{Mt 6:24} “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.^a

Call to Repentance & Bearing Fruit (Lk 13:1-9)

^{Lk 13:1} Now there were some present on that occasion who told him about the Galileans whose blood Pilate had mixed with their sacrifices.

² He answered them, “Do you think these Galileans were worse sinners than all the other Galileans, because they suffered these things? ³ No, I tell you! But unless you repent, you will all perish as well! ⁴ Or those eighteen who were killed when the tower in Siloam fell on them, do you think they were worse offenders than all the others who live in Jerusalem? ⁵ No, I tell you! But unless you repent you will all perish as well!”

⁶ Then Jesus told this parable: “A man had a fig tree planted in his vineyard, and he came looking for fruit on it and found none. ⁷ So he said to the worker who tended the vineyard, ‘For three years now, I have come looking for fruit on this fig tree, and each time I inspect it I find none. Cut it down! Why should it continue to deplete the soil?’

^a Luke has these same words about two masters in Lk 16:13 but the context appears to be different.

⁸ But the worker answered him, 'Sir, leave it alone this year too, until I dig around it and put fertilizer on it. ⁹ Then if it bears fruit next year, very well, but if not, you can cut it down.'"

Healing on the Sabbath (Lk 13:10-17)

^{Lk 13:10} Now he was teaching in one of the synagogues on the Sabbath, ¹¹ and a woman was there who had been disabled by a spirit for eighteen years. She was bent over and could not straighten herself up completely. ¹² When Jesus saw her, he called her to him and said, "Woman, you are freed from your infirmity." ¹³ Then he placed his hands on her, and immediately she straightened up and praised God.

¹⁴ But the president of the synagogue, indignant because Jesus had healed on the Sabbath, said to the crowd, "There are six days on which work should be done! So come and be healed on those days, and not on the Sabbath day."

¹⁵ Then the Lord answered him, "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from its stall, and lead it to water? ¹⁶ Then shouldn't this woman, a daughter of Abraham whom Satan bound for eighteen long years, be released from this imprisonment on the Sabbath day?"

¹⁷ When he said this all his adversaries were humiliated, but the entire crowd was rejoicing at all the wonderful things he was doing.

The Narrow Door (Lk 13:22-30)

^{Lk 13:22} Then Jesus traveled throughout towns and villages, teaching and making his way toward Jerusalem. ²³ Someone asked him, "Lord, will only a few be saved?"

So he said to them, ²⁴ "Exert every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. ²⁵ Once the head of the house gets up and shuts the door, then you will stand outside and start to knock on the door and beg him, 'Lord, let us in!' But he will answer you, 'I don't know where you come from.' ²⁶ Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' ²⁷ But he will reply, 'I don't know where you come from! Go away from me, all you evildoers!'

²⁸ "There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God but you yourselves thrown out. ²⁹ Then people will come from east and west, and from north and south, and take their places at the banquet table in the kingdom of God. ³⁰ But indeed, some are last who will be first, and some are first who will be last."^a

Jerusalem = Place of Death for Prophets (Lk 13:31-35; Mt 23:37-39)

^{Lk 13:31} At that time, some Pharisees came up and said to Jesus, "Get away from here, because Herod wants to kill you."

³² But he said to them, "Go and tell that fox, 'Look, I am casting out demons and performing healings today and tomorrow, and on the third day I will complete my work. ³³ Nevertheless I must go on my way today and tomorrow and the next day, because it is impossible that a prophet should be killed outside Jerusalem.'

³⁴ "O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often I have longed to gather your children together as a hen gathers her chicks under her wings, but you would have none of it! ³⁵ Look, your house is forsaken ^{Mt 23:38} and left to you desolate! ³⁹ For I tell you, you will not see me from now until you say, '*Blessed is the one who comes in the name of the Lord!*'"^b

^a "The last will be first and the first last" is repeated later in Mark and twice in Matthew.

^b Ps 118:26

HEADING NORTH TOWARDS GALILEE^a

Dining With Pharisees (Lk 14:1-24)

Healing on the Sabbath

^{Lk 14:1} Now one Sabbath when Jesus went to dine at the house of a leader of the Pharisees, they were watching him closely. ² There right in front of him was a man suffering from dropsy. ³ So Jesus asked the experts in religious law and the Pharisees, “Is it lawful to heal on the Sabbath or not?”

⁴ But they remained silent. So Jesus took hold of the man, healed him, and sent him away. ⁵ Then he said to them, “Which of you, if you have a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?” ⁶ But they could not reply to this.

Parable of the Wedding Feast: Seats of Honor

^{Lk 14:7} Then when Jesus noticed how the guests chose the places of honor, he told them a parable. He said to them, ⁸ “When you are invited by someone to a wedding feast, do not take the place of honor, because a person more distinguished than you may have been invited by your host. ⁹ So the host who invited both of you will come and say to you, ‘Give this man your place.’ Then, ashamed, you will begin to move to the least important place.

¹⁰ “But when you are invited, go and take the least important place, so that when your host approaches he will say to you, ‘Friend, move up here to a better place.’ Then you will be honored in the presence of all who share the meal with you. ¹¹ For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

¹² He said also to the man who had invited him, “When you host a dinner or a banquet, don’t invite your friends or your brothers or your relatives or rich neighbors so you can be invited by them in return and get repaid. ¹³ But when you host an elaborate meal, invite the poor, the crippled, the lame, and the blind. ¹⁴ Then you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.”

Parable of the Great Banquet

^{Lk 14:15} When one of those at the meal with Jesus heard this, he said to him, “Blessed is everyone who will feast in the kingdom of God!”

¹⁶ But Jesus said to him, “A man once gave a great banquet and invited many guests. ¹⁷ At the time for the banquet he sent his slave to tell those who had been invited, ‘Come, because everything is now ready.’ ¹⁸ But one after another they all began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it. Please excuse me.’ ¹⁹ Another said, ‘I have bought five yoke of oxen, and I am going out to examine them. Please excuse me.’ ²⁰ Another said, ‘I just got married, and I cannot come.’

²¹ “So the slave came back and reported this to his master. Then the master of the household was furious and said to his slave, ‘Go out quickly to the streets and alleys of the city, and bring in the poor, the crippled, the blind, and the lame.’ ²² Then the slave said, ‘Sir, what you instructed has been done, and there is still room.’ ²³ So the master said to his slave, ‘Go out to the highways and country roads and urge people to come in, so that my house will be filled. ²⁴ For I tell you, not one of those individuals who were invited will taste my banquet!’”

Counting the Cost (Lk 14:25-33; Mt 10:37-39)

^{Lk 14:25} Now large crowds were accompanying Jesus, and turning to them he said, ²⁶ “If anyone comes to me and does not hate his own father and mother, and wife and children, and brothers and sisters, and even his own life, he cannot be my disciple. ^{Mt 10:37} For whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. ³⁸ And whoever does not take up his cross and follow me is not worthy of me ^{Lk 14:27} and cannot be my disciple. ^{Mt 10:39} Whoever finds his life will lose it, and whoever loses his life because of me will find it.

^a Pharisees’ warning (Lk 13:31) implies Jesus is in Judea, and his statement that he must go (Lk 13:33) implies he is heading out of Judea.

Lk 14:28 “For which of you, wanting to build a tower, doesn’t sit down first and compute the cost to see if he has enough money to complete it? ²⁹ Otherwise, when he has laid a foundation and is not able to finish the tower, all who see it will begin to make fun of him. ³⁰ They will say, ‘This man began to build and was not able to finish!’

³¹ “Or what king, going out to confront another king in battle, will not sit down first and determine whether he is able with ten thousand to oppose the one coming against him with twenty thousand? ³² If he cannot succeed, he will send a representative while the other is still a long way off and ask for terms of peace. ³³ In the same way therefore not one of you can be my disciple if he does not renounce all his own possessions.”

Parable of the Lost Sheep & Coin (Lk 15:1-10)

Lk 15:1 Now all the tax collectors and sinners were coming to hear him. ² But the Pharisees and the experts in the law were complaining, “This man welcomes sinners and eats with them.”

³ So Jesus told them this parable: ⁴ “Which one of you, if he has a hundred sheep and he loses one of them, would not leave the ninety-nine in the open pasture and go look for the one that is lost until he finds it? ⁵ Then when he has found it, he places it on his shoulders, rejoicing. ⁶ Returning home, he calls together his friends and neighbors, telling them, ‘Rejoice with me, because I have found my sheep that was lost.’ ⁷ I tell you, in the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need to repent.

⁸ “Or what woman, if she has ten silver coins and loses one of them, does not light a lamp, sweep the house, and search thoroughly until she finds it? ⁹ Then when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ ¹⁰ In the same way, I tell you, there is joy in the presence of God’s angels over one sinner who repents.”

Parable of the Lost Son & Compassionate Father (Lk 15:11-32)

Lk 15:11 Then Jesus said, “A man had two sons. ¹² The younger of them said to his father, ‘Father, give me the share of the estate that will belong to me.’ So he divided his assets between them.

¹³ “After a few days, the younger son gathered together all he had and left on a journey to a distant country, and there he squandered his wealth with a wild lifestyle. ¹⁴ Then after he had spent everything, a severe famine took place in that country, and he began to be in need. ¹⁵ So he went and worked for one of the citizens of that country, who sent him to his fields to feed pigs. ¹⁶ He was longing to eat the carob pods the pigs were eating, but no one gave him anything.

¹⁷ “But when he came to his senses he said, ‘How many of my father’s hired workers have food enough to spare, but here I am dying from hunger! ¹⁸ I will get up and go to my father and say to him, ‘Father, I have sinned against heaven and against you. ¹⁹ I am no longer worthy to be called your son; treat me like one of your hired workers.’” ²⁰ So he got up and went to his father.

“But while he was still a long way from home his father saw him, and his heart went out to him; he ran and hugged his son and kissed him. ²¹ Then his son said to him, ‘Father, I have sinned against heaven and against you; I am no longer worthy to be called your son.’

²² “But the father said to his slaves, ‘Hurry! Bring the best robe, and put it on him! Put a ring on his finger and sandals on his feet! ²³ Bring the fattened calf and kill it! Let us eat and celebrate, ²⁴ because this son of mine was dead, and is alive again—he was lost and is found!’ So they began to celebrate.

²⁵ “Now his older son was in the field. As he came and approached the house, he heard music and dancing. ²⁶ So he called one of the slaves and asked what was happening. ²⁷ The slave replied, ‘Your brother has returned, and your father has killed the fattened calf because he got his son back safe and sound.’

²⁸ “But the older son became angry and refused to go in. His father came out and appealed to him, ²⁹ but he answered his father, ‘Look! These many years I have worked like a slave for you, and I never disobeyed your commands. Yet you never gave me even a goat so that I could celebrate with my friends! ³⁰ But when this son of yours came back, who has devoured your assets with prostitutes, you killed the fattened calf for him!’

³¹ “Then the father said to him, ‘Son, you are always with me, and everything that belongs to me is yours.

³² It was appropriate to celebrate and be glad, for your brother was dead, and is alive; he was lost and is found.”

Parable of the Clever Steward: Handling Money (Lk 16:1-13)

¹Lk 16:1 Jesus also said to the disciples, “There was a rich man who was informed of accusations that his manager was wasting his assets. ²So he called the manager in and said to him, ‘What is this I hear about you? Turn in the account of your administration, because you can no longer be my manager.’

³“Then the manager said to himself, ‘What should I do, since my master is taking my position away from me? I’m not strong enough to dig, and I’m too ashamed to beg. ⁴I know what to do so that when I am put out of management, people will welcome me into their homes.’

⁵“So he contacted his master’s debtors one by one. He asked the first, ‘How much do you owe my master?’ ⁶The man replied, ‘A hundred measures of olive oil.’ The manager said to him, ‘Take your bill, sit down quickly, and write fifty.’ ⁷Then he said to another, ‘And how much do you owe?’ The second man replied, ‘A hundred measures of wheat.’ The manager said to him, ‘Take your bill, and write eighty.’

⁸“The master commended the dishonest manager because he acted shrewdly. For the people of this world are more shrewd in dealing with their contemporaries than the people of light. ⁹And I tell you, make friends for yourselves by how you use worldly wealth, so that when it runs out you will be welcomed into the eternal homes.

¹⁰“The one who is faithful in a very little is also faithful in much, and the one who is dishonest in a very little is also dishonest in much. ¹¹If then you haven’t been trustworthy in handling worldly wealth, who will entrust you with the true riches? ¹²And if you haven’t been trustworthy with someone else’s property, who will give you your own?

¹³“No servant 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.”

The Rich Man & Lazarus (Lk 16:14-15, 19-31)

¹⁴Lk 16:14 The Pharisees (who loved money) heard all this and ridiculed him. ¹⁵But Jesus said to them, “You are the ones who justify yourselves in men’s eyes, but God knows your hearts. For what is highly prized among men is utterly detestable in God’s sight.

¹⁹“There was a rich man who dressed in purple and fine linen and who feasted sumptuously every day. ²⁰But at his gate lay a poor man named Lazarus whose body was covered with sores, ²¹who longed to eat what fell from the rich man’s table. In addition, the dogs came and licked his sores. ²²Now the poor man died and was carried by the angels to Abraham’s side.

“The rich man also died and was buried. ²³And in hell, as he was in torment, he looked up and saw Abraham far off with Lazarus at his side. ²⁴So he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this fire.’

²⁵“But Abraham said, ‘Child, remember that in your lifetime you received your good things and Lazarus likewise bad things, but now he is comforted here and you are in anguish. ²⁶Besides all this, a great chasm has been fixed between us, so that those who want to cross over from here to you cannot do so, and no one can cross from there to us.’

²⁷“So the rich man said, ‘Then I beg you, father—send Lazarus to my father’s house ²⁸(for I have five brothers) to warn them so that they don’t come into this place of torment.’

²⁹“But Abraham said, ‘They have Moses and the prophets; they must respond to them.’

³⁰“Then the rich man said, ‘No, father Abraham, but if someone from the dead goes to them, they will repent.’

³¹“He replied to him, ‘If they do not respond to Moses and the prophets, they will not be convinced even if someone rises from the dead.’”

Doing One’s Duty (Lk 17:7-10)

⁷Lk 17:7 Jesus said, “Would any one of you say to your slave who comes in from the field after plowing or shepherding sheep, ‘Come at once and sit down for a meal?’ ⁸Won’t the master instead say to him, ‘Get my dinner ready, and make yourself ready to serve me while I eat and drink. Then you may eat and drink?’ ⁹He

won't thank the slave because he did what he was told, will he? ¹⁰ So you too, when you have done everything you were commanded to do, should say, 'We are slaves undeserving of special praise; we have only done what was our duty.'

NORTHERN SAMARIA/SOUTHERN GALILEE

Healing 10 Lepers/Kingdom in Your Midst (Lk 17:11-21)

^{Lk 17:11} Now on the way to Jerusalem, Jesus was passing along between Samaria and Galilee. ¹² As he was entering a village, ten men with leprosy met him. They stood at a distance, ¹³ raised their voices and said, "Jesus, Master, have mercy on us."

¹⁴ When he saw them he said, "Go and show yourselves to the priests." And as they went along, they were cleansed. ¹⁵ Then one of them, when he saw he was healed, turned back, praising God with a loud voice. ¹⁶ He fell with his face to the ground at Jesus' feet and thanked him. (Now he was a Samaritan.)

¹⁷ Then Jesus said, "Were not ten cleansed? Where are the other nine? ¹⁸ Was no one found to turn back and give praise to God except this foreigner?" ¹⁹ Then he said to the man, "Get up and go your way. Your faith has made you well."

²⁰ Now at one point the Pharisees asked Jesus when the kingdom of God was coming, so he answered, "The kingdom of God is not coming with signs to be observed, ²¹ nor will they say, 'Look, here it is!' or 'There!' For indeed, the kingdom of God is in your midst."

Parable of the Persistent Widow (Lk 18:1-8)

Lk 18:1 Then Jesus told them a parable to show them they should always pray and not lose heart. ² He said, "In a certain city there was a judge who neither feared God nor respected people. ³ There was also a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.' ⁴ For a while he refused, but later on he said to himself, 'Though I neither fear God nor have regard for people, ⁵ yet because this widow keeps on bothering me, I will give her justice, or in the end she will wear me out by her unending pleas.'"

⁶ And the Lord said, "Listen to what the unrighteous judge says! ⁷ Won't God give justice to his chosen ones, who cry out to him day and night? Will he delay long to help them? ⁸ I tell you, he will give them justice speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?"

Parable of the Pharisee & Tax Collector (Lk 18:9-14)

^{Lk 18:9} Jesus also told this parable to some who were confident that they were righteous and looked down on everyone else. ¹⁰ "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee stood and prayed about himself like this: 'God, I thank you that I am not like other people: extortionists, unrighteous people, adulterers—or even like this tax collector. ¹² I fast twice a week; I give a tenth of everything I get.'

¹³ "The tax collector, however, stood far off and would not even look up to heaven, but beat his breast and said, 'God, be merciful to me, sinner that I am!' ¹⁴ I tell you that this man went down to his home justified rather than the Pharisee. For everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

PEREA (E of Jordan River, N of Dead Sea)

Leaving Galilee – (Mt 19:1-2; Mk 10:1)

^{Mt 19:1} Now when Jesus finished these sayings, he left Galilee and went to the region of Judea beyond the Jordan River. ^{Mk 10:1} Again large crowds gathered to him, and again, as was his custom, he taught them, ^{Mt 19:2} and he healed them there.

Teaching on Divorce (Mt 19:3-12; Mk 10:2-12, Lk 16:18)

^{Mt 19:3} Then some Pharisees came to him in order to test him. They asked, "Is it lawful for a man to divorce his wife for any cause?"

^{Mk 10:3} He answered them, "What did Moses command you?"

⁴ They said, “Moses permitted a man *to write a certificate of dismissal and to divorce her.*”^a

⁵ But Jesus said to them, “He wrote this commandment ^{Mt 19:8} permitting you to divorce your wives because of your hard hearts, but from the beginning it was not this way. ^{Mt 19:4} Have you not read that from the beginning the Creator *made them male and female,* ⁵ and said, ‘*For this reason a man will leave his father and mother and will be united with 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.”

^{Mk 10:10} In the house once again, the disciples asked him about this. ¹¹ So he told them, “Whoever divorces his wife, except for immorality, and marries another commits adultery against her. ¹² If she divorces her husband and marries another, she commits adultery. ^{Lk 16:18} And the man who marries a woman divorced from her husband also commits adultery.”

^{Mt 19:10} The disciples said to him, “If this is the case of a husband with a wife, it is better not to marry!”

¹¹ He said to them, “Not everyone can accept this statement, except those to whom it has been given. ¹² For there are some eunuchs who were that way from birth, and some who were made eunuchs by others, and some who became eunuchs for the sake of the kingdom of heaven. The one who is able to accept this should accept it.”

Jesus & the Children (Mk 10:13-16; Mt 19:13-15; Lk 18:15-17)

^{Mk 10:13} Now people were even bringing their babies and little children to Jesus for him to touch, ^{Mt 19:13} to lay his hands on them and pray. ^{Lk 18:15} But when the disciples saw it, they began to scold those who brought them.

^{Mk 10:14} But when Jesus saw this, he was indignant and said to them, “Let the little children come to me and do not try to stop them, for the kingdom of God belongs to such as these. ¹⁵ I tell you the truth, whoever does not receive the kingdom of God like a child will never enter it.” ¹⁶ After he took the children in his arms, he placed his hands on them and blessed them, ^{Mt 19:15} and went on his way.

Lazarus Dies (Jn 11:1-16)

^{Jn 11:1} Now a certain man named Lazarus was sick. He was from Bethany, the village where Mary and her sister Martha lived. ² (Now it was Mary who anointed the Lord with perfumed oil and wiped his feet dry with her hair, whose brother Lazarus was sick.) ³ So the sisters sent a message to Jesus, “Lord, look, the one you love is sick.”

⁴ When Jesus heard this, he said, “This sickness will not lead to death, but to God’s glory, so that the Son of God may be glorified through it.” ⁵ (Now Jesus loved Martha and her sister and Lazarus.)

⁶ So when he heard that Lazarus was sick, he remained in the place where he was for two more days. ⁷ Then after this, he said to his disciples, “Let us go to Judea again.”

⁸ The disciples replied, “Rabbi, the Jewish leaders were just now trying to stone you to death! Are you going there again?”

⁹ Jesus replied, “Are there not twelve hours in a day? If anyone walks around in the daytime, he does not stumble, because he sees the light of this world. ¹⁰ But if anyone walks around at night, he stumbles, because the light is not in him.”

¹¹ After he said this, he added, “Our friend Lazarus has fallen asleep. But I am going there to awaken him.”

¹² Then the disciples replied, “Lord, if he has fallen asleep, he will recover.” ¹³ (Now Jesus had been talking about his death, but they thought he had been talking about real sleep.)

¹⁴ Then Jesus told them plainly, “Lazarus has died, ¹⁵ and I am glad for your sake that I was not there, so that you may believe. But let us go to him.”

¹⁶ So Thomas (called Didymus) said to his fellow disciples, “Let us go too, so that we may die with him.”

^a Dt 24:4. Matthew has the Pharisees asking this as a question, “Why did Moses command us to give a certificate of dismissal?”—after Jesus explained how God created marriage in the beginning.

^b Gen 2:24

BETHANY (Near Jerusalem)

Raising Lazarus from the Dead (Jn 11:17-44)

^{Jn 11:17} When Jesus arrived, he found that Lazarus had been in the tomb four days already. ¹⁸ (Now Bethany was less than two miles from Jerusalem, ¹⁹ so many of the Jewish people of the region had come to Martha and Mary to console them over the loss of their brother.)

²⁰ So when Martha heard that Jesus was coming, she went out to meet him, but Mary was sitting in the house. ²¹ Martha said to Jesus, "Lord, if you had been here, my brother would not have died. ²² But even now I know that whatever you ask from God, God will grant you."

²³ Jesus replied, "Your brother will come back to life again."

²⁴ Martha said, "I know that he will come back to life again in the resurrection at the last day."

²⁵ Jesus said to her, "I am the resurrection and the life. The one who believes in me will live even if he dies, ²⁶ and the one who lives and believes in me will never die. Do you believe this?"

²⁷ She replied, "Yes, Lord, I believe that you are the Christ, the Son of God who comes into the world."

²⁸ And when she had said this, Martha went and called her sister Mary, saying privately, "The Teacher is here and is asking for you."

²⁹ So when Mary heard this, she got up quickly and went to him. ³⁰ (Now Jesus had not yet entered the village, but was still in the place where Martha had come out to meet him.) ³¹ Then the people who were with Mary in the house consoling her saw her get up quickly and go out. They followed her, because they thought she was going to the tomb to weep there.

³² Now when Mary came to the place where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died."

³³ When Jesus saw her weeping, and the people who had come with her weeping, he was intensely moved in spirit and greatly distressed. ³⁴ He asked, "Where have you laid him?"

They replied, "Lord, come and see."

³⁵ Jesus wept. ³⁶ Thus the people who had come to mourn said, "Look how much he loved him!" ³⁷ But some of them said, "This is the man who caused the blind man to see! Couldn't he have done something to keep Lazarus from dying?"

³⁸ Jesus, intensely moved again, came to the tomb. (Now it was a cave, and a stone was placed across it.) ³⁹ Jesus said, "Take away the stone."

Martha, the sister of the deceased, replied, "Lord, by this time the body will have a bad smell, because he has been buried four days."

⁴⁰ Jesus responded, "Didn't I tell you that if you believe, you would see the glory of God?"

⁴¹ So they took away the stone. Jesus looked upward and said, "Father, I thank you that you have listened to me. ⁴² I knew that you always listen to me, but I said this for the sake of the crowd standing around here, that they may believe that you sent me."

⁴³ When he had said this, he shouted in a loud voice, "Lazarus, come out!"

⁴⁴ The one who had died came out, his feet and hands tied up with strips of cloth, and a cloth wrapped around his face. Jesus said to them, "Unwrap him and let him go."

Plot to Kill Jesus (Jn 11:45-54)

^{Jn 11:45} Then many of the people, who had come with Mary and had seen the things Jesus did, believed in him. ⁴⁶ But some of them went to the Pharisees and reported to them what Jesus had done. ⁴⁷ So the chief priests and the Pharisees called the council together and said, "What are we doing? For this man is performing many miraculous signs. ⁴⁸ If we allow him to go on in this way, everyone will believe in him, and the Romans will come and take away our sanctuary and our nation."

⁴⁹ Then one of them, Caiaphas, who was high priest that year, said, "You know nothing at all! ⁵⁰ You do not realize that it is more to your advantage to have one man die for the people than for the whole nation to perish." ⁵¹ (Now he did not say this on his own, but because he was high priest that year, he prophesied that Jesus was going to die for the Jewish nation, ⁵² and not for the Jewish nation only, but to gather together into one the children of God who are scattered.) ⁵³ So from that day they planned together to kill him.

⁵⁴ Thus Jesus no longer went around publicly among the Judeans, but went away from there to the region near the wilderness, to a town called Ephraim,^a and stayed there with his disciples.

JERICHO AREA

The Rich Young Ruler (Mt 19:16-26; Mk 10:17-27; Lk 18:18-27)

^{Mk 10:17} Now as Jesus was starting out on his way, a certain ruler ran up to him, fell on his knees, and said, “Good teacher, what must I do to inherit eternal life?”

¹⁸ Jesus said to him, “Why do you call me good? No one is good except God alone. ^{Mt 19:17} But if you want to enter into life, keep the commandments. ^{Mk 10:19} You know the commandments: ‘*Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother,*^b ^{Mt 19:19} and love your neighbor as yourself.’”^c

^{Mk 10:20} The young man said to him, “Teacher, I have wholeheartedly obeyed all these laws since my youth. ^{Mt 19:20} What do I still lack?”

^{Mk 10:21} As Jesus looked at him, he felt love for him and said, “You lack one thing. ^{Mt 19:21} If you wish to be perfect, go, sell all your possessions and give the money to the poor, and you will have treasure in heaven. Then come, follow me.”

^{Mk 10:22} But at this statement, the man looked sad and went away sorrowful, for he was very rich.

²³ When Jesus noticed this, he looked around and said to his disciples, ^{Mt 19:23} “I tell you the truth, it will be hard for a rich person to enter the kingdom of God!”

^{Mk 10:24} The disciples were astonished at these words. But again Jesus said to them, “Children, how hard it is to enter the kingdom of God! ²⁵ In fact, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”

^{Mt 19:25} The disciples were even more astonished when they heard this and said to one another, “Then who can be saved?”

²⁶ Jesus looked at them and replied, “This is impossible for mere humans, but not for God; all things are possible for God.”

Rewards for Jesus’ Followers (Mt 19:27-30; Mk 10:28-31; Lk 18:28-30)

^{Mt 19:27} Then Peter said to him, “Look, we have left everything to follow you! What then will there be for us?”

²⁸ Jesus said to them, “I tell you the truth: In the age when all things are renewed, 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. ^{Mk 10:29} There is no one who has left home or wife or brothers or sisters or mother or father or children or fields for my sake and for the sake of the gospel and God’s kingdom ³⁰ who will not receive in this age a hundred times as much—homes, brothers, sisters, mothers, children, fields, all with persecutions—and in the age to come, eternal life.

^{Mk 10:31} “But many who are first will be last, and the last first.”

Workers in the Vineyard (Mt 20:1-16)

^{Mt 20:16} “For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. ² And after agreeing with the workers for the standard wage, he sent them into his vineyard.

³ “When it was about nine o’clock in the morning, he went out again and saw others standing around in the marketplace without work. ⁴ He said to them, ‘You go into the vineyard too, and I will give you whatever is right.’

⁵ So they went. When he went out again about noon and three o’clock that afternoon, he did the same thing.

^a Unknown location. Perhaps 12-15 miles north of Jerusalem.

^b Ex 20:12, 15; Dt 5:16, 20

^c Lv 19:18

⁶ “About five o’clock that afternoon he went out and found others standing around, and said to them, ‘Why are you standing here all day without work?’

⁷ “They said to him, ‘Because no one hired us.’

“He said to them, ‘You go and work in the vineyard too.’

⁸ “When it was evening the owner of the vineyard said to his manager, ‘Call the workers and give the pay starting with the last hired until the first.’ ⁹ When those hired about five o’clock came, each received a full day’s pay. ¹⁰ And when those hired first came, they thought they would receive more. But each one also received the standard wage.

¹¹ “When they received it, they began to complain against the landowner, ¹² saying, ‘These last fellows worked one hour, and you have made them equal to us who bore the hardship and burning heat of the day.’

¹³ “The landowner replied to one of them, ‘Friend, I am not treating you unfairly. Didn’t you agree with me to work for the standard wage? ¹⁴ Take what is yours and go. I want to give to this last man the same as I gave to you. ¹⁵ Am I not permitted to do what I want with what belongs to me? Or are you envious because I am generous?’

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

Jesus Again Predicts His Death & Resurrection (Mk 10:32-34; Mt 20:17-19; Lk 18:31-34)

^{Mk 10:32} They were on the way, going up to Jerusalem. Jesus was going ahead of them, and they were amazed, but those who followed were afraid. He took the twelve aside privately again and began to tell them what was going to happen to him.

^{Lk 18:31} “Look, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. ^{Mt 20:18} He will be handed over to the chief priests and experts in the law. They will condemn him to death ¹⁹ and will turn him over to the Gentiles to be mocked, spit on and flogged severely, and crucified. Yet on the third day, he will be raised.”

^{Lk 18:34} But the twelve understood none of these things. This saying was hidden from them, and they did not grasp what Jesus meant.

James & John: Serving vs. Ruling (Mt 20:20-28; Mk 10:35-45)

^{Mt 20:20} Then the mother of the sons of Zebedee came to Jesus with her sons, and kneeling down she asked him for a favor, ^{Mk 10:35} saying, “Teacher, we want you to do for us whatever we ask.”

^{Mt 20:21} He said to her, “What do you want?”

She replied, “Permit these two sons of mine to sit, one at your right hand and one at your left, in the glory of your kingdom.”

^{Mk 10:38} But Jesus said to them, “You don’t know what you are asking! Are you able to drink the cup I drink or be baptized with the baptism I experience?”

³⁹ They said to him, “We are able.”

Then Jesus said to them, “You will drink the cup I drink, and you will be baptized with the baptism I experience, ⁴⁰ but to sit at my right or at my left is not mine to give. It is for those for whom it has been prepared by my Father.”

⁴¹ Now when the other ten heard this, they became angry with James and John. ⁴² Jesus called them and said to them, “You know that those who are recognized as rulers of the Gentiles lord it over them, and those in high positions use their authority over them. ⁴³ But it is not this way among you. Instead whoever wants to be great among you must be your servant, ⁴⁴ and whoever wants to be first among you must be the slave of all. ⁴⁵ For even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.”

Blind Man Healed – Approaching Jericho (Lk 18:35-43)^a

^{Lk 18:35} As Jesus drew near Jericho, a blind man was sitting by the road begging. ³⁶ Hearing a crowd passing by, he inquired what this meant. ³⁷ “Jesus the Nazarene is passing by,” they told him.

^a See Appendix VI. “Harmonizing the Healing of Blind Men at Jericho.”

³⁸ So he called out, “Jesus, Son of David, have mercy on me!” ³⁹ Then those in front told him to keep quiet, but he kept crying out all the more, “Son of David, have mercy on me!”

⁴⁰ Jesus stopped and commanded that he be brought to Him. When he drew near, He asked him, ⁴¹ “What do you want Me to do for you?”

“Lord,” he said, “I want to see!”

⁴² “Receive your sight!” Jesus told him. “Your faith has healed you.”

⁴³ Instantly he could see, and he began to follow Him, glorifying God. All the people, when they saw it, gave praise to God.

Jesus and Zacchaeus – Jericho (Lk 19:1-10; Mk 10:46a)

^{Lk 19:1} Jesus entered Jericho and was passing through it. ² Now a man named Zacchaeus was there; he was a chief tax collector and was rich. ³ He was trying to get a look at Jesus, but being a short man he could not see over the crowd. ⁴ So he ran on ahead and climbed up into a sycamore tree to see him, because Jesus was going to pass that way.

⁵ And when Jesus came to that place, he looked up and said to him, “Zacchaeus, come down quickly, because I must stay at your house today.” ⁶ So he came down quickly and welcomed Jesus joyfully. ⁷ And when the people saw it, they all complained, “He has gone in to be the guest of a man who is a sinner.”

⁸ But Zacchaeus stopped and said to the Lord, “Look, Lord, half of my possessions I now give to the poor, and if I have cheated anyone of anything, I am paying back four times as much!”

⁹ Then Jesus said to him, “Today salvation has come to this household, because he too is a son of Abraham!

¹⁰ For the Son of Man came to seek and to save the lost.”

Parable of the Ten Minas (Lk 19:11-28)

^{Lk 19:11} While the people were listening to these things, Jesus proceeded to tell a parable, because he was near to Jerusalem, and because they thought that the kingdom of God was going to appear immediately.

¹² Therefore he said, “A nobleman went to a distant country to receive for himself a kingdom and then return. ¹³ And he summoned ten of his slaves, gave them ten minas, and said to them, ‘Do business with these until I come back.’ ¹⁴ But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to be king over us!’

¹⁵ “When he returned after receiving the kingdom, he summoned these slaves to whom he had given the money. He wanted to know how much they had earned by trading. ¹⁶ So the first one came before him and said, ‘Sir, your mina has made ten minas more.’ ¹⁷ And the king said to him, ‘Well done, good slave! Because you have been faithful in a very small matter, you will have authority over ten cities.’

¹⁸ “Then the second one came and said, ‘Sir, your mina has made five minas.’ ¹⁹ So the king said to him, ‘And you are to be over five cities.’

²⁰ “Then another slave came and said, ‘Sir, here is your mina that I put away for safekeeping in a piece of cloth. ²¹ For I was afraid of you, because you are a severe man. You withdraw what you did not deposit and reap what you did not sow.’

²² “The king said to him, ‘I will judge you by your own words, you wicked slave! So you knew, did you, that I was a severe man, withdrawing what I didn’t deposit and reaping what I didn’t sow? ²³ Why then didn’t you put my money in the bank, so that when I returned I could have collected it with interest?’

²⁴ “And he said to his attendants, ‘Take the mina from him, and give it to the one who has ten.’

²⁵ “But they said to him, ‘Sir, he has ten minas already!’

²⁶ “I tell you that everyone who has will be given more, but from the one who does not have, even what he has will be taken away. ²⁷ But as for these enemies of mine who did not want me to be their king, bring them here and slaughter them in front of me!”

²⁸ After Jesus had said this, he continued on ahead, going up to Jerusalem.

Healing Bartimaeus & Another Blind Man (Mk 10:46b-52; Mt 20:29-34)

^{Mk 10:46} As Jesus and his disciples and a large crowd were leaving Jericho, ^{Mt 20:30} two blind men were sitting by the road, [including] ^{Mk 10:46} Bartimaeus the son of Timaeus, a blind beggar. ⁴⁷ When they heard it was Jesus the Nazarene passing by, they began to shout, “Jesus, Son of David, have mercy on us!”

^{Mt 20:31} The crowd scolded them to get them to be quiet. But they shouted even more loudly, “Lord, have mercy on us, Son of David!”

^{Mk 10:49} Jesus stopped and said, “Call them.”

So they called the blind men and said to them, “Have courage! Get up! He is calling you.” ⁵⁰ Bartimaeus threw off his cloak, they jumped up, and came to Jesus.

⁵¹ Then Jesus said to them, “What do you want me to do for you?”

They replied, “Rabbi (Lord), let us see again, ^{Mt 20:33} let our eyes be opened.”

³⁴ Moved with compassion, Jesus touched their eyes ^{Mk 10:52} and said to them, Go, your faith has healed you.” Immediately they regained their sight and followed him on the road.

LAST DAYS ON EARTH [AD 33]

SATURDAY^a – Approaching Jerusalem

Jesus Anointed by Mary – Bethany (Jn 11:55-12:11; Mt 26:6-13; Mk 14:3-9)

^{Jn 11:55} Now the Jewish feast of Passover was near, and many people went up to Jerusalem from the rural areas before the Passover to cleanse themselves ritually. ⁵⁶ Thus they were looking for Jesus, and saying to one another as they stood in the temple courts, “What do you think? That he won’t come to the feast?” ⁵⁷ (Now the chief priests and the Pharisees had given orders that anyone who knew where Jesus was should report it, so that they could arrest him.)

^{Jn 12:1} Then, six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom he had raised from the dead. ^{Mk 14:3} While Jesus was in Bethany at the house of Simon the leper, ^{Jn 12:2} they prepared a dinner for him there. Martha was serving, and Lazarus was among those present at the table with him.

^{Mk 14:3} Then Mary came with an alabaster jar of ^{Jn 12:3} three quarters of a pound of expensive aromatic oil from pure nard. ^{Mk 14:3} After breaking open the jar, ^{Mt 26:7} she poured it on his head ^{Jn 12:3} and anointed his feet, ^{Mt 26:6} as Jesus was at the table. ^{Jn 12:3} She then wiped his feet dry with her hair. (Now the house was filled with the fragrance of the perfumed oil.)

^{Mk 14:4} But some who were present indignantly said to one another, “Why this waste of expensive ointment? ^{Mt 26:9} It could have been sold at a high price and the money given to the poor!” ^{Mk 14:5} So they spoke angrily to her.

^{Jn 12:4} Judas Iscariot, one of his disciples (the one who was going to betray him) said, ⁵ “Why wasn’t this oil sold for three hundred silver coins and the money given to the poor?” ⁶ (Now Judas said this not because he was concerned about the poor, but because he was a thief. As keeper of the money box, he used to steal what was put into it.)

^{Mt 26:10} When Jesus learned of this, he said to them, ^{Mk 14:6} “Leave her alone. Why are you bothering her? She has done a good service for me. ⁷ For you will always have the poor with you, and you can do good for them whenever you want. But you will not always have me! She did what she could. ^{Mt 26:12} When she poured this oil on my body, she did it to ^{Mk 14:8} anoint my body beforehand ^{Mt 26:12} and prepare me for the day of my burial. ¹³ I tell you the truth, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

^{Jn 12:9} Now a large crowd of Judeans learned that Jesus was there, and so they came not only because of him but also to see Lazarus whom he had raised from the dead. ¹⁰ So the chief priests planned to kill Lazarus too, ¹¹ for on account of him many of the Jewish people from Jerusalem were going away and believing in Jesus.

SUNDAY – Entering Jerusalem

The Triumphal Procession – Bethany to Jerusalem & back (Mt 21:1-9; Mk 11:1-10; Lk 19:28-38; Jn 12:12-16)

^{Jn 12:12} The next day, ^{Mk 11:1} as they approached Jerusalem, near Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, ² and said to them, “Go to the village ahead of you. As soon as you enter it you will find a donkey tied there, ^{Mt 21:2} and a colt with her ^{Mk 11:2} that has never been ridden. Untie them and bring them here to me. ^{Mk 11:3} If anyone says to you, ‘Why are you doing this?’ say ‘The Lord needs them and he will send them back here soon,’ ^{Mt 21:3} and he will send them at once.”

^{Mt 21:6} So the disciples who were sent ahead went and did as Jesus had instructed them. ^{Mk 11:4} They found a colt tied at a door, outside in the street, ^{Lk 19:32} exactly as Jesus had told them.

³³ As they were untying the colt, its owners, who were standing there, asked them, “Why are you untying that colt?”

^a These are general time references, since the Jewish day began at sundown: Their Sunday began on our Saturday evening.

Mk 11:6 They replied as Jesus had told them, Lk 19:34 “The Lord needs it,” Mk 11:6 and the owners let them go. Mt 21:7 Then the disciples brought the donkey and the colt to Jesus, placed their cloaks on them and had Jesus get on.^a

Mt 21:4 This took place to fulfill what was spoken by the prophet:

⁵ “Tell the people of Zion,

Jn 12:15 ‘Do not be afraid.

Mt 21:5 Look, your king is coming to you,
unassuming and seated on a donkey,
and on a colt, the foal of a donkey.”^b

Jn 12:12 The large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So Lk 19:36 as he rode along, Mt 21:8 a very large crowd spread their cloaks on the road. Others cut branches from the trees Mk 11:8 they had cut in the fields and Mt 21:8 spread them on the road.

Lk 19:37 As Jesus approached the road leading down from the Mount of Olives, the whole crowd of his disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen. Mt 21:9 The crowds that went ahead of him and those following kept shouting, “Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord!” Jn 12:13 Blessed is the king of Israel! Mk 11:10 Blessed is the coming kingdom of our Father David! Hosanna in the highest! Lk 19:38 Peace in heaven and glory in the highest!”

Lk 19:39 But some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”⁴⁰ He answered, “I tell you, if they keep silent, the very stones will cry out!”

Jn 12:16 (Jesus’ disciples did not understand these things when they first happened, but when Jesus was glorified, then they remembered that these things were written about him and that these things had happened to him.)

Jesus Weeps for Jerusalem (Lk 19:39-44)

Lk 19:41 Now when Jesus approached and saw the city, he wept over it, ⁴² saying, “If you had only known on this day, even you, the things that make for peace! But now they are hidden from your eyes. ⁴³ For the days will come upon you when your enemies will build an embankment against you and surround you and close in on you from every side. ⁴⁴ They will demolish you—you and your children within your walls—and they will not leave within you one stone on top of another, because you did not recognize the time of your visitation from God.”

Jesus Enters Jerusalem (Mt 21:10-11; Jn 12:17-19; Mk 11:11)

Mt 21:10 As he entered Jerusalem the whole city was thrown into an uproar, saying, “Who is this?”¹¹ And the crowds were saying, “This is the prophet Jesus, from Nazareth in Galilee.”

Jn 12:17 So the crowd who had been with him when he called Lazarus out of the tomb and raised him from the dead were continuing to testify about it. ¹⁸ Because they had heard that Jesus had performed this miraculous sign, the crowd went out to meet him. ¹⁹ Thus the Pharisees said to one another, “You see that you can do nothing. Look, the world has run off after him!”

Mk 11:11 Then Jesus went to the temple. And after looking around at everything, he went out to Bethany with the twelve since it was already late.

^a Matthew mentions a donkey in addition to the colt, and reports that the disciples brought both of them to Jesus, placed their cloaks on them, and sat on them—which better fits the Zec 9:9 prophecy of the coming king seated on a donkey and on a colt, the foal of a donkey.

^b Zec 9:9

^c Ps 118:25-26

MONDAY

Cursing the Fig Tree (Mk 11:12-14; Mt 21:18-19a)

^{Mt 21:18} Now early in the morning ^{Mk 11:12} the next day, as they went out from Bethany ^{Mt 21:18} and returned to the city, he was hungry. ^{Mk 11:13} After noticing in the distance by the road a fig tree with leaves, he went to see if he could find any fruit on it. When he came to it he found nothing but leaves, for it was not the season for figs. ¹⁴ He said to it, "May no one ever eat fruit from you again. ^{Mt 21:19} Never again will there be fruit from you!" And his disciples heard it.^a

Cleansing the Temple (Mk 11:15-19; Mt 21:12-17; Lk 19:45-46; 21:37-38)

^{Mk 11:15} Then they came to Jerusalem. Jesus entered the temple area and began to drive out those who were selling and buying in the temple courts. He turned over the tables of the money changers and the chairs of those selling doves, ¹⁶ and he would not permit anyone to carry merchandise through the temple courts.

¹⁷ Then Jesus began to teach them and said, "Is it not written: '*My house will be called a house of prayer for all nations*'?^b But you have turned it into *a den of robbers!*"^c

^{Mt 21:14} The blind and lame came to him in the temple courts, and he healed them. ¹⁵ But when the chief priests and the experts in the law saw the wonderful things he did and heard the children crying out in the temple courts, "Hosanna to the Son of David," they became indignant ¹⁶ and said to him, "Do you hear what they are saying?"

Jesus said to them, "Yes. Have you never read, '*Out of the mouths of children and nursing infants you have prepared praise for yourself*'?"^d

^{Mk 11:18} The chief priests and the experts in the law heard it and they considered how they could assassinate him, for they feared him, because the whole crowd was amazed by his teaching.

¹⁹ When evening came, Jesus and his disciples went out of the city ^{Mt 21:17} to Bethany and spent the night there.

^{Lk 21:37} Every day Jesus was teaching in the temple courts, but at night he went and stayed on the Mount of Olives [Bethany]^e. ³⁸ And all the people came to him early in the morning to listen to him in the temple courts.

TUESDAY

The Withered Fig Tree (Mk 11:20-24; Mt 21:20-22)

^{Mk 11:20} In the morning as they passed by, they saw the fig tree withered from the roots. ²¹ Peter remembered and said to him, "Rabbi, look! The fig tree you cursed has withered." ^{Mt 21:20} When the disciples saw it they were amazed, saying, "How did it wither so quickly?"

^{Mk 11:22} Jesus said to them, "Have faith in God. ^{Mt 21:21} I tell you the truth, if you have faith and do not doubt, not only will you do what was done to the fig tree, but even if you say to this mountain, 'Be lifted up and thrown into the sea,' ^{Mk 11:23} and do not doubt in your heart but believe that what you say will happen, it will be done for you. ²⁴ For this reason I tell you, whatever you pray and ask for, believe that you have received it, and it will be yours."

^a Mt 21:19 adds, "And the fig tree withered at once," and jumps ahead to Mark's account (11:20-21) of how the disciples didn't notice the withered tree until the next morning.

^b Isa 56:7

^c Jer 7:11

^d Ps 8:2

^e Bethany is identified with the Mount of Olives (Mk 11:1).

Jesus' Authority Challenged (Mt 21:23-27; Mk 11:27-33; Lk 19:47-20:8)

Mk 11:27 They came again to Jerusalem Lk 19:47 and Jesus was teaching daily in the temple courts. The chief priests and the experts in the law and the prominent leaders among the people were seeking to assassinate him, ⁴⁸ but they could not find a way to do it, for all the people hung on his words.

Lk 20:1 As Jesus was teaching the people in the temple courts and proclaiming the gospel, the chief priests and the experts in the law with the elders of the people came up ² and said to him, "Tell us: By what authority are you doing these things? Or who is it who gave you this authority?"

Mt 21:24 Jesus answered them, "I will also ask you one question. If you answer me then I will also tell you by what authority I do these things: Mk 11:30 John's baptism—was it from heaven or from people? Answer me."

⁵ So they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?' Mt 21:26 But if we say, 'From people,' we fear the crowd—Lk 20:6 all the people will stone us—because they are convinced that John was a prophet." Mt 20:27 So they answered Jesus, "We don't know where it came from."

Then Jesus said to them, "Neither will I tell you by what authority I am doing these things."

Parable of the Two Sons (Mt 21:28-32; Mk 12:1a)

Mk 12:1 Then Jesus began to speak to them in parables. Mt 21:28 "What do you think? A man had two sons. He went to the first and said, 'Son, go and work in the vineyard today.' ²⁹ The boy answered, 'I will not.' But later he had a change of heart and went. ³⁰ The father went to the other son and said the same thing. This boy answered, 'I will, sir,' but did not go. ³¹ Which of the two did his father's will?"

They said, "The first."

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

Parable of the Wicked Tenants (Mt 21:33-46; Mk 12:1-12; Lk 20:9-19)

Lk 20:9 Then Jesus began to tell the people this parable: Mk 12:1 "A man planted a vineyard. He put a fence around it, dug a pit for its winepress, and built a watchtower. Then he leased it to tenant farmers and went on a journey. ² At harvest time he sent a slave to the tenants to collect from them his portion of the crop. ³ But those tenants seized his slave, beat him, and sent him away empty-handed.

⁴ "So he sent another slave to them again. Lk 20:11 They beat this one too and treated him outrageously. Mt 21:35 They stoned him, Mk 12:4 struck him on the head, Lk 20:11 and sent him away empty-handed. Lk 20:12 So he sent still a third. They even wounded this one, and threw him out. Mk 12:5 He sent another, and that one they killed. This happened to many others, some of whom were beaten, others killed.

Lk 20:13 "Then the owner of the vineyard said, 'What should I do?' Mk 12:6 He had one left, his one dear son. Finally he sent him to them, saying, Lk 20:13 'I will send my one dear son; perhaps they will respect him.'

Mt 21:38 "But when the tenants saw the son, they said to themselves, 'This is the heir. Come, let's kill him and get his inheritance!' ³⁹ So they seized him, threw him out of the vineyard, and killed him.

⁴⁰ "Now when the owner of the vineyard comes, what will he do to those tenants?"

⁴¹ They said to him, "He will utterly destroy those evil men! Then he will lease the vineyard to other tenants who will give him his portion at the harvest."

Lk 20:16 Jesus said, "Yes, he will come and destroy those tenants and give the vineyard to others. Mt 21:43 For this reason I tell you that the kingdom of God will be taken from you and given to a people who will produce its fruit."

When the people heard this, they said, "May this never happen!"

¹⁷ But Jesus looked straight at them and said, "Then what is the meaning of that which is written? Mt 21:42 Have you never read in the scriptures:

'The stone the builders rejected has become the cornerstone.'

This is from the Lord, and it is marvelous in our eyes’?^a

⁴⁴ “The one who falls on this stone will be broken to pieces, and the one on whom it falls will be crushed.”

⁴⁵ When the experts in the law, the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. ⁴⁶ They wanted to arrest him that very hour, but they were afraid of the crowds, because the crowds regarded him as a prophet. ^{Mk 12:12} So they left him and went away.

Parable of the Wedding Banquet (Mt 22:1-14)

^{Mt 22:1} Jesus spoke to them again in parables, saying: ² “The kingdom of heaven can be compared to a king who gave a wedding banquet for his son. ³ He sent his slaves to summon those who had been invited to the banquet, but they would not come.

⁴ “Again he sent other slaves, saying, ‘Tell those who have been invited, “Look! The feast I have prepared for you is ready. My oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.’” ⁵ But they were indifferent and went away, one to his farm, another to his business. ⁶ The rest seized his slaves, insolently mistreated them, and killed them.

⁷ “The king was furious! He sent his soldiers, and they put those murderers to death and set their city on fire. ⁸ Then he said to his slaves, ‘The wedding is ready, but the ones who had been invited were not worthy. ⁹ So go into the main streets and invite everyone you find to the wedding banquet.’ ¹⁰ And those slaves went out into the streets and gathered all they found, both bad and good, and the wedding hall was filled with guests.

¹¹ “But when the king came in to see the wedding guests, he saw a man there who was not wearing wedding clothes. ¹² And he said to him, ‘Friend, how did you get in here without wedding clothes?’ But he had nothing to say. ¹³ Then the king said to his attendants, ‘Tie him up hand and foot and throw him into the outer darkness, where there will be weeping and gnashing of teeth!’

¹⁴ “For many are called, but few are chosen.”

Paying Taxes to Caesar (Mt 22:15-22; Mk 12:13-17; Lk 20:20-26)

^{Mk 12:13} Then they sent some of the Pharisees and Herodians out and planned together to entrap Jesus with his own words. ^{Lk 20:20} They watched him carefully and sent spies who pretended to be sincere. They wanted to take advantage of what he might say so that they could deliver him up to the authority and jurisdiction of the governor.

^{Mk 12:14} When they came they said to him, ^{Lk 20:21} “Teacher, we know that you are truthful and speak and teach correctly. ^{Mk 12:14} You do not court anyone’s favor because you show no partiality but teach the way of God in accordance with the truth. Is it right for us to pay tribute taxes to Caesar or not?”

¹⁵ But Jesus saw through their hypocrisy and perceived their deceit and evil intentions and said to them, ^{Mt 22:18} “Hypocrites! Why are you testing me? ¹⁹ Show me the coin used for the tax. ^{Mk 12:15} Bring me a denarius and let me look at it. ¹⁶ So they brought him a denarius and he said to them, “Whose image and inscription are on it?”

They replied, “Caesar’s.”

¹⁷ Then Jesus said to them, “Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.”

^{Mt 22:22} Now when they heard this they ^{Mk 12:17} were utterly amazed at him, ^{Lk 20:26} and were unable in the presence of the people to trap him with his own words. Stunned by his answer, they fell silent, ^{Mt 22:22} and left him and went away.

Marriage and the Resurrection (Mt 22:23-33; Mk 12:18-27; Lk 20:27-40)

^{Mt 22:23} The same day Sadducees (who say there is no resurrection) came to him and asked him, ^{Mk 12:19} “Teacher, Moses said, ‘If a man’s brother dies and leaves a wife but no children, his brother must marry the

^a Ps 188:22-23

widow and father children for his brother.^a Mt 22:25 Now there were seven brothers among us. The first one married and died, and since he had no children he left his wife to his brother. Mk 12:21 The second married her and died without any children. Lk 20:31 Then the third married her, and in this same way all seven died, leaving no children. Mt 22:27 Last of all, the woman died. ²⁸ In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.”

Mk 12:24 Jesus said to them, “Aren’t you deceived for this reason, because you don’t know the scriptures or the power of God? Lk 20:34 The people of this age marry and are given in marriage. ³⁵ But those who are regarded as worthy to share in that age and in the resurrection from the dead neither marry nor are given in marriage. ³⁶ In fact, they can no longer die, because they are equal to angels and are sons of God, since they are sons of the resurrection.

Mt 22:31 “Now as for the resurrection of the dead, Lk 20:37 even Moses revealed that the dead are raised in the passage about the bush, Mk 12:26 where God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob.’^b Lk 20:38 Now he is not the God of the dead but of the living; for all live before him. Mk 12:27 You are badly mistaken!”

Mt 22:33 When the crowds heard this, they were amazed at his teaching. Lk 20:39 Some of the experts in the law answered, “Teacher, you have spoken well!” ⁴⁰ For they did not dare any longer to ask him anything.

The Greatest Commandment (Mk 12:28-34a; Mt 22:34-40)

Mk 12:28 Now one of the experts in religious law came and heard them debating. When he saw that Jesus answered them well, he asked him Mt 22:35 a question to test him, “Teacher, which commandment is the greatest, the most important of all?”

Mk 12:29 Jesus answered him, “The most important is: ‘Listen, Israel, the Lord our God, the Lord is one. ³⁰ Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ Mt 22:38 This is the first and greatest commandment. ³⁹ The second is like it: ‘Love your neighbor as yourself.’^c ⁴⁰ All the law and prophets depend on these two commandments. Mk 12:31 There is no other commandment greater than these.”

³² The expert in the law said to him, “That is true, Teacher; you are right to say that *he is one, and there is no one else besides him.*^d ³³ And to love him with all your heart, with all your mind, and with all your strength^e and to love your neighbor as yourself^f is more important than all burnt offerings and sacrifices.”

³⁴ When Jesus saw that he had answered thoughtfully, he said to him, “You are not far from the kingdom of God.”

Whose Son Is the Messiah? – Temple (Mt 22:41-46; Mk 12:34b-37; Lk 20:41-44)

Mk 12:35 While Jesus was teaching in the temple courts Mt 22:41 and the Pharisees were assembled, Jesus asked them a question: ⁴² “What do you think about the Christ? Whose son is he?”

They said, “The son of David.”

Mk 12:35 He said to them, “How is it that you experts in the law say that the Christ is David’s son? David himself, by the Holy Spirit Mt 22:43 calls him ‘Lord,’ Lk 20:42 and says in the book of Psalms,

^a Dt 25:5-6

^b Ex 3:6

^c Dt 6:4-5; Lv 19:18

^d Dt 4:35

^e Dt 6:5

^f Lv 19:18

⁴³ *'The Lord said to my lord,
"Sit at my right hand,
until I make your enemies a footstool for your feet.'"*^a

Mk 12:37 If David himself calls him 'Lord,' how can he be his son?"

Mt 22:46 No one was able to answer him a word, and from that day on no one dared to question him any longer.^b Mk 12:37 But the large crowd was listening to him with delight.

Beware of Hypocritical Religious Leaders – Temple (Mt 23:1-3, 5-12; Mk 12:38-40; Lk 20:45-47)^c

Lk 20:45 As all the people were listening to his teaching, Jesus said to his disciples, ⁴⁶ "Beware of the experts in the law ^{Mt 23:2} and the Pharisees who sit on Moses' seat. ³ Pay attention to what they tell you and do it. But do not do what they do, for they do not practice what they teach. ^{Lk 20:47} They devour widows' property and will receive a more severe punishment.

Mt 23:5 "They do all their deeds to be seen by people, ^{Lk 20:45} for they like walking around in long robes, ^{Mt 23:5} with their phylacteries wide and their tassels long, ^{Lk 20:47} and as a show make long prayers. ^{Mt 23:6} They love the place of honor at banquets and the best seats in the synagogues,⁷ and elaborate greetings in the marketplaces, and to have people call them 'Rabbi.'

⁸ "But you are not to be called 'Rabbi,' for you have one Teacher and you are all brothers. ⁹ And call no one your 'father' on earth, for you have one Father, who is in heaven. ¹⁰ Nor are you to be called 'teacher,' for you have one teacher, the Christ. ¹¹ The greatest among you will be your servant. ¹² And whoever exalts himself will be humbled, and whoever humbles himself will be exalted."

The Widow's Offering – Temple (Mk 12:41-44; Lk 21:1-4)

Mk 12:41 Then Jesus sat down opposite the offering box, and watched the crowd putting coins into it. Many rich people were throwing their gifts of large amounts into the offering box. ^{Lk 21:2} He also saw a poor widow come and put in two small copper coins, ^{Mk 12:42} worth less than a penny.

⁴³ He called his disciples and said to them, "I tell you the truth, this poor widow has put more into the offering box than all the others. ⁴⁴ For they all offered their gifts out of their wealth. But she, out of her poverty, put in what she had to live on, everything she had."

Jesus Will Be Glorified Through His Death (Jn 12:20-36)

Jn 12:20 Now some Greeks were among those who had gone up to worship at the feast. ²¹ So these approached Philip, who was from Bethsaida in Galilee, and requested, "Sir, we would like to see Jesus." ²² Philip went and told Andrew, and they both went and told Jesus.

²³ Jesus replied, "The time has come for the Son of Man to be glorified. ²⁴ I tell you the solemn truth, unless a kernel of wheat falls into the ground and dies, it remains by itself alone. But if it dies, it produces much grain. ²⁵ The one who loves his life destroys it, and the one who hates his life in this world guards it for eternal life. ²⁶ If anyone wants to serve me, he must follow me, and where I am, my servant will be too. If anyone serves me, the Father will honor him.

²⁷ "Now my soul is greatly distressed. And what should I say? 'Father, deliver me from this hour'? No, but for this very reason I have come to this hour. ²⁸ Father, glorify your name."

Then a voice came from heaven, "I have glorified it, and I will glorify it again."

²⁹ The crowd that stood there and heard the voice said that it had thundered. Others said that an angel had spoken to him.

^a Ps 110:1

^b Mark has the statement, "No one dared any longer to question him" coming after the most important command question, while Luke has it coming after the marriage and resurrection question.

^c As noted previously, some of Jesus' rebuke of the hypocritical religious leaders reported in Matthew 23 have been included in Luke's earlier rebuke (Lk 11).

³⁰ Jesus said, “This voice has not come for my benefit but for yours. ³¹ Now is the judgment of this world; now the ruler of this world will be driven out. ³² And I, when I am lifted up from the earth, will draw all people to myself.” ³³ (Now he said this to indicate clearly what kind of death he was going to die.)

³⁴ Then the crowd responded, “We have heard from the law that *the Christ will remain forever*.^a How can you say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” ³⁵ Jesus replied, “The light is with you for a little while longer. Walk while you have the light, so that the darkness may not overtake you. The one who walks in the darkness does not know where he is going. ³⁶ While you have the light, believe in the light, so that you may become sons of light.”

When Jesus had said these things, he went away and hid himself from them.

Response to Jesus: Rejection or Belief (Jn 12:37-50)

^{Jn 12:37} Although Jesus had performed so many miraculous signs before them, they still refused to believe in him, ³⁸ so that the word of Isaiah the prophet would be fulfilled. He said, “*Lord, who has believed our message, and to whom has the arm of the Lord been revealed?*”^b ³⁹ For this reason they could not believe, because again Isaiah said,

⁴⁰ “*He has blinded their eyes
and hardened their heart,
so that they would not see with their eyes
and understand with their heart,
and turn to me, and I would heal them.*”^c

⁴¹ Isaiah said these things because he saw Christ’s glory, and spoke about him.

⁴² Nevertheless, even among the rulers many believed in him, but because of the Pharisees they would not confess Jesus to be the Christ, so that they would not be put out of the synagogue. ⁴³ For they loved praise from men more than praise from God.

⁴⁴ But Jesus shouted out, “The one who believes in me does not believe in me, but in the one who sent me, ⁴⁵ and the one who sees me sees the one who sent me. ⁴⁶ I have come as a light into the world, so that everyone who believes in me should not remain in darkness. ⁴⁷ If anyone hears my words and does not obey them, I do not judge him. For I have not come to judge the world, but to save the world. ⁴⁸ The one who rejects me and does not accept my words has a judge; the word I have spoken will judge him at the last day.

⁴⁹ “For I have not spoken from my own authority, but the Father himself who sent me has commanded me what I should say and what I should speak. ⁵⁰ And I know that his commandment is eternal life. Thus the things I say, I say just as the Father has told me.”

Jesus Foretells the Future^d

Destruction of the Temple/End of the Age – Mt of Olives (Lk 21:5-11; Mk 13:1-8; Mt 24:1-8)

^{Mt 24:1} Now as Jesus was going out of the temple courts and walking away, his disciples came to show him the temple buildings, ^{Lk 21:5} how it was adorned with beautiful stones and offerings. ^{Mk 13:1} One of his disciples said to him, “Teacher, look at these tremendous stones and buildings!”

^{Mk 13:2} Jesus said to him, “Do you see all these things, these great buildings ^{Lk 21:6} that you are gazing at? ^{Mt 24:2} I tell you the truth, ^{Lk 21:6} the days will come when not one stone will be left on another. All will be torn down!”

^{Mk 13:3} So while he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew came to him privately and asked him, ⁴ “Teacher, tell us, when will these things happen? And what will be the

^a An allusion to Ps 89:35, 37

^b Isa 53:1

^c Isa 6:10

^d See Appendix VII. “Harmonizing Jesus’ Predictions of the Future.”

sign that all these things are about to take place? ^{Mt 24:3} And what will be the sign of your coming and of the end of the age?”

^{Lk 21:8} Jesus answered them, “Watch out that you are not misled. For many will come in my name, saying, ‘I am he,’ and ‘The time is near,’ ^{Mk 13:6} and they will mislead many. ^{Lk 21:8} Do not follow them!

^{Mk 13:7} “When you hear of wars, rebellions and rumors of wars, do not be alarmed. These things must happen first, but the end is still to come, ^{Lk 21:9} it will not come at once.”

^{Lk 21:10} Then he said to them, “Nation will rise up in arms against nation, and kingdom against kingdom. ¹¹ There will be earthquakes, and famines and plagues in various places, and there will be terrifying sights and great signs from heaven. ^{Mt 24:8} All these things are but the beginning of birth pains.”

Persecution and Reward (Mt 24:9-14; 10:21-23; Mk 13:9-13; Lk 21:12-19)

^{Lk 21:12} “But before all this, ^{Mk 13:9} you must watch out for yourselves. ^{Lk 21:12} They will seize you and persecute you, handing you over to the synagogues and prisons. You will be brought to stand before kings and governors because of my name. ¹³ This will be a time for you to serve as witnesses to them.

^{Mk 13:11} “When they arrest you and hand you over for trial, do not worry about what to speak. ^{Lk 21:14} Be resolved not to rehearse ahead of time how to make your defense, ^{Mk 13:11} but say whatever is given you at that time. ^{Lk 21:15} For I will give you the words along with the wisdom that none of your adversaries will be able to withstand or contradict. ^{Mk 13:11} For it is not you speaking, but the Holy Spirit.

^{Mt 24:9} “You will be hated by all the nations because of my name. ¹⁰ Then many will be led into sin, and they will betray one another and hate one another. ^{Lk 21:16} You will be betrayed even by parents, brothers, relatives, and friends. ^{Mt 10:21} Brother will hand over brother to death, and a father his child. Children will rise against parents and have them put to death.

^{Lk 21:17} “You will be hated by everyone because of my name. ¹⁸ Yet not a hair of your head will perish. ¹⁹ By your endurance to the end you will gain your lives and be saved. ^{Mt 10:23} Whenever they persecute you in one place, flee to another. I tell you the truth, you will not finish going through all the towns of Israel before the Son of Man comes.

^{Mt 24:11} “And many false prophets will appear and deceive many, ¹² and because lawlessness will increase so much, the love of many will grow cold. ¹³ But the person who endures to the end will be saved. ¹⁴ And this gospel of the kingdom must first be preached throughout the whole inhabited earth as a testimony to all the nations, and then the end will come.

“Abomination of Desolation” (Lk 21:20-24; 17:31-33; Mk 13:14-20; Mt 24:15-22)

^{Lk 21:20} “But when you see Jerusalem surrounded by armies, then know that its desolation has come near. ^{Mt 24:15} And when you see *the abomination of desolation*^a—spoken about by Daniel the prophet—standing in the holy place ^{Mk 13:14} where it should not be (let the reader understand), then those in Judea must flee to the mountains. ^{Lk 21:21} Those who are inside the city must depart. Those who are out in the country must not enter it ²² because these are days of vengeance, to fulfill all that is written.

^{Lk 17:31} “On that day, anyone who is on the roof, with his goods in the house, must not come down ^{Mk 13:15} or go inside to take anything out of his house. ¹⁶ And likewise the one in the field must not turn back to get his cloak. ^{Lk 17:32} “Remember Lot’s wife! ³³ Whoever tries to keep his life will lose it, but whoever loses his life will preserve it.

^{Lk 21:23} “Woe to those who are pregnant and to those who are nursing their babies in those days! For there will be great distress on the earth and wrath against this people. ²⁴ They will fall by the edge of the sword and be led away as captives among all nations. Jerusalem will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.

^{Mt 24:20} “Pray that your flight may not be in winter or on a Sabbath. ²¹ For in those days there will be great suffering unlike anything that has happened from the beginning of the world that God created until now, or ever

^a Dan 9:27

will happen. ^{Mk 13:20} And if the Lord had not cut short those days, no one would be saved. But for the sake of the elect whom he chose, he has cut them short.”

“Look, Here is the Christ!” (Mk 13:21–23; Mt 24:23-28; Lk 17:22-25, 37)

^{Lk 17:22} Then he said to the disciples, “The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it. ²³ Then people will say to you, ^{Mk 13:21} ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe him. ²² For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. ²³ Be careful and remember! I have told you everything ahead of time.

^{Mt 24:26} “So then, if someone says to you, ‘Look he is in the wilderness!’ ^{Lk 17:23} do not go out or chase after them, or ^{Mt 24:26} ‘Look, here he is in the inner rooms!’ do not believe him. ^{Lk 17:24} For just like the lightning flashes and lights up the sky from one side to the other, ^{Mt 24:27} coming from the east to the west, so the coming of the Son of Man will be in his day. ^{Lk 17:25} But first he must suffer many things and be rejected by this generation.”

^{Lk 17:37} Then the disciples said to him, “Where, Lord?”

He replied to them, “Where the dead body is, there the vultures will gather.”

Arrival of the Son of Man (Mt 24:29-31; Mk 13:24-27; Lk 21:25-28)

^{Mt 24:29} “Immediately after the suffering of those days, ^{Lk 21:25} there will be signs in the sun and moon and stars, and on the earth nations will be in distress, anxious over the roaring of the sea and the surging waves. ²⁶ People will be fainting from fear and from the expectation of what is coming on the world. ^{Mt 24:29} *The sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of heaven will be shaken.*^a

^{Mt 24:30} “Then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn. They will see *the Son of Man arriving on the clouds of heaven*^b with power and great glory. ^{Lk 21:28} But when these things begin to happen, stand up and raise your heads, because your redemption is drawing near. ^{Mt 24:31} The Son of Man will send his angels with a loud trumpet blast, and they will gather his elect from the four winds, from one end of heaven to the other.”

Parable of the Fig Tree (Mt 24:32-36; Mk 13:28-32; Lk 21:29-36)

^{Lk 21:29} Then he told them a parable: “Look at the fig tree and all the other trees. ^{Mt 24:32} Whenever their branches become tender ^{Lk 21:30} and they sprout leaves, you see for yourselves and know that summer is near. ³¹ So also you, when you see all these things, know that the kingdom of God is near, ^{Mt 24:33} that he is near, right at the door.

^{Mt 24:34} “I tell you the truth, this generation will not pass away until all these things take place. ³⁵ Heaven and earth will pass away, but my words will never pass away. ^{Mk 13:32} But as for that day or hour no one knows it—neither the angels in heaven, nor the Son—except the Father.

^{Lk 21:34} “Be on your guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day close down upon you suddenly like a trap. ³⁵ For it will overtake all who live on the face of the whole earth. ³⁶ But stay alert at all times, praying that you may have strength to escape all these things that must happen, and to stand before the Son of Man.

Like the Days of Noah & Lot (Mt 24:37-41; Lk 17:26-30; 34-35)

^{Lk 17:26} “For just as it was in the days of Noah were, so too it will be in the days ^{Mt 24:37} of the coming of the Son of Man. ³⁸ For in those days before the flood, people were eating and drinking, marrying and giving in marriage, ^{Lk 17:27} right up to the day Noah entered the ark. ^{Mt 24:39} And they knew nothing until the flood came and took them all away. It will be the same at the coming of the Son of Man.

^a Allusion to Isa 13:10; 34:4 LXX; Joel 2:10

^b Allusion to Dan 7:13

Lk 17:28 “Likewise, just as it was in the days of Lot, people were eating, drinking, buying, selling, planting, building; ²⁹ but on the day Lot went out from Sodom, fire and sulfur rained down from heaven and destroyed them all. ³⁰ It will be the same on the day the Son of Man is revealed.

Lk 17:34 “I tell you, in that night there will be two people in one bed; one will be taken and the other left. ³⁵ There will be two women grinding grain together with a mill; one will be taken and the other left. ^{Mt 24:40} There will be two men in the field; one will be taken and one left.”

“Watch Out, Stay Alert”

Mk 13:33 “Therefore watch out! Stay alert! For you do not know when the time will come.

³⁴ It is like a man going on a journey. He left his house and put his slaves in charge, assigning to each his work, and commanded the doorkeeper to stay alert. ³⁵ Stay alert, then, because you do not know when the owner of the house will return—whether during evening, at midnight, when the rooster crows, or at dawn— ³⁶ or else he might find you asleep when he returns suddenly.

Mk 13:37 “What I say to you I say to everyone: Stay alert, ^{Mt 24:42} because you do not know on what day your Lord will come.”

Be Ready, As a Faithful Steward (Lk 12:35-48; Mt 24:43-51)

Lk 12:35 “Get dressed for service and keep your lamps burning; ³⁶ be like people waiting for their master to come back from the wedding celebration, so that when he comes and knocks they can immediately open the door for him.

³⁷ “Blessed are those slaves whom their master finds alert when he returns! I tell you the truth, he will dress himself to serve, have them take their place at the table, and will come and wait on them! ³⁸ Even if he comes in the second or third watch of the night and finds them alert, blessed are those slaves!

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

Lk 12:41 Then Peter said, “Lord, are you telling this parable for us or for everyone?”

⁴² The Lord replied, “Who then is the faithful and wise manager, whom the master puts in charge of his household servants, to give them their allowance of food at the proper time? ⁴³ Blessed is that slave whom his master finds at work when he returns. ⁴⁴ I tell you the truth, the master will put him in charge of all his possessions.

⁴⁵ “But if that evil slave should say to himself, ‘My master is delayed in returning, ^{Mt 24:48} and is staying away a long time,’ ^{Lk 12:45} and he begins to beat his fellow slaves, both men and women, and to eat, drink, and get drunk, ⁴⁶ then the master of that slave will come on a day when he does not expect him and at an hour he does not foresee, and will cut him in two, and assign him a place with the unfaithful ^{Mt 24:51} hypocrites, where there will be weeping and gnashing of teeth.

Lk 12:47 “That servant who knew his master’s will but did not get ready or do what his master asked will receive a severe beating. ⁴⁸ But the one who did not know his master’s will and did things worthy of punishment will receive a light beating. From everyone who has been given much, much will be required, and from the one who has been entrusted with much, even more will be asked.”

Not Peace But Division (Lk 12:49-56; Mt 10:34-36)

Lk 12:49 “I have come to bring fire on the earth—and how I wish it were already kindled! ⁵⁰ I have a baptism to undergo, and how distressed I am until it is finished! ⁵¹ Do you think I have come to bring peace on earth? No, I tell you, but rather division! ^{Mt 10:34} I have not come to bring peace but a sword.

Lk 12:52 “For from now on there will be five in one household divided, three against two and two against three. ⁵³ They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law. ^{Mt 10:36} A man’s enemies will be the members of his household.”

Lk 12:54 Jesus also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A rainstorm is coming,’ and it does. ⁵⁵ And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and there is. ⁵⁶ You hypocrites! You know how to interpret the appearance of the earth and the sky, but how can you not know how to interpret the present time?”

Parable of Ten Virgins (Mt 25:1-13)

Mt 25:1 “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. ² Five of the virgins were foolish, and five were wise. ³ When the foolish ones took their lamps, they did not take extra olive oil with them. ⁴ But the wise ones took flasks of olive oil with their lamps.

⁵ “When the bridegroom was delayed a long time, they all became drowsy and fell asleep. ⁶ But at midnight there was a shout, ‘Look, the bridegroom is here! 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, because our lamps are going out.’

⁹ “‘No,’ they replied. ‘There won’t be enough for you and for us. Go instead to those who sell oil and buy some for yourselves.’

¹⁰ “But while they had gone to buy it, the bridegroom arrived, and those who were ready went inside with him to the wedding banquet. Then the door was shut. ¹¹ Later, the other virgins came too, saying, ‘Lord, lord! Let us in!’

¹² “But he replied, ‘I tell you the truth, I do not know you!’

¹³ “Therefore stay alert, because you do not know the day or the hour.”

The Parable of the Talents (Mt 25:14-30)

Mt 25:14 “For it is like a man going on a journey, who summoned his slaves and entrusted his property to them. ¹⁵ To one he gave five talents, to another two, and to another one, each according to his ability. Then he went on his journey.

¹⁶ “The one who had received five talents went off right away and put his money to work and gained five more. ¹⁷ In the same way, the one who had two gained two more. ¹⁸ But the one who had received one talent went out and dug a hole in the ground and hid his master’s money in it.

¹⁹ “After a long time, the master of those slaves came and settled his accounts with them. ²⁰ The one who had received the five talents came and brought five more, saying, ‘Sir, you entrusted me with five talents. See, I have gained five more.’

²¹ “His master answered, ‘Well done, good and faithful slave! You have been faithful in a few things. I will put you in charge of many things. Enter into the joy of your master.’

²² “The one with the two talents also came and said, ‘Sir, you entrusted two talents to me. See, I have gained two more.’

²³ “His master answered, ‘Well done, good and faithful slave! You have been faithful with a few things. I will put you in charge of many things. Enter into the joy of your master.’

²⁴ “Then the one who had received the one talent came and said, ‘Sir, I knew that you were a hard man, harvesting where you did not sow, and gathering where you did not scatter seed, ²⁵ so I was afraid, and I went and hid your talent in the ground. See, you have what is yours.’

²⁶ “But his master answered, ‘Evil and lazy slave! So you knew that I harvest where I didn’t sow and gather where I didn’t scatter? ²⁷ Then you should have deposited my money with the bankers, and on my return I would have received my money back with interest! ²⁸ Therefore take the talent from him and give it to the one who has ten. ²⁹ For the one who has will be given more, and he will have more than enough. But the one who does not have, even what he has will be taken from him. ³⁰ And throw that worthless slave into the outer darkness, where there will be weeping and gnashing of teeth.’”

The Judgment (Mt 25:31-46)

Mt 25:31 “When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. ³² All the nations will be assembled before him, and he will separate people one from another like a shepherd separates the sheep from the goats. 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, inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, ³⁶ I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’

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 naked and clothe you? ³⁹ When did we see you sick or in prison and visit you?’

⁴⁰ “And the king will answer them, ‘I tell you the truth, just as you did it for one of the least of these brothers or sisters of mine, you did it for me.’

⁴¹ “Then he will say to those on his left, ‘Depart from me, you accursed, into the eternal fire that has been 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 receive me as a guest, naked and you did not clothe me, sick and in prison and you did not visit me.’

⁴⁴ “Then they too will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not give you whatever you needed?’

⁴⁵ “Then he will answer them, ‘I tell you the truth, just as you did not do it for one of the least of these, you did not do it for me.’ ⁴⁶ And these will depart into eternal punishment, but the righteous into eternal life.”

The Plot to Kill Jesus (Mt 26:1-5; 14-16; Mk 14:1-2, 10-11; Lk 22:1-6)

Mt 26:1 When Jesus had finished saying all these things, he told his disciples, ² “You know that after two days the Passover and Feast of Unleavened Bread are coming,^a and the Son of Man will be handed over to be crucified.”

³ Then the chief priests and the elders of the people met together in the palace of the high priest, who was named Caiaphas. ⁴ They planned to arrest Jesus by stealth and kill him. ⁵ But they said, “Not during the feast, so that there won’t be a riot among the people.” Lk 22:2 For they were afraid of the people.

Lk 22:3 Then Satan entered Judas, the one called Iscariot, who was one of the twelve. ⁴ He went away and discussed with the chief priests and officers of the temple guard how he might betray Jesus, handing him over to them. Mt 26:15 He said, “What will you give me to betray him into your hands?” They were delighted and gave him thirty silver coins. Lk 22:6 So Judas agreed and from that time on he began looking for an opportunity to betray Jesus when no crowd was present.

THURSDAY

Preparing for Feast of Unleavened Bread & Passover^b – Bethany into Jerusalem (Lk 22:7-13; Mk 14:12-16; Mt 26:17-19)

Lk 22:7 Then the first day for the feast of Unleavened Bread came, on which the Passover lamb had to be sacrificed. ⁸ Jesus sent Peter and John, saying, “Go and prepare the Passover for us to eat.”

⁹ They said to him, “Where do you want us to prepare it?”

¹⁰ He said to them, “Listen, go into the city, and when you have entered it, a certain man carrying a jar of water will meet you. Follow him into the house that he enters, ¹¹ and tell the owner of the house, ‘The Teacher says to you, Mt 26:18 “My time is near. Lk 22:11 Where is the guest room where I may eat the Passover with my disciples?’” ¹² Then he will show you a large furnished room upstairs. Make preparations for us there.” Mk 14:16 So they left, went into the city, and found things just as he had told them, and they prepared the Passover.

^a Evidently, Jesus did not return into Jerusalem on Wednesday, since the next events take place on Thursday.

^b See Appendix VII. “Harmonizing Upper Room to Gethsemane.”

The “Upper Room” – Thursday Evening

The Meal Begins (Lk 22:14-18; Mk 14:17, 25; Mt 26:20, 29; Jn 13:1-2)

^{Jn 13:1} Before the Passover feast, Jesus knew that his time had come to depart from this world to the Father. Having loved his own who were in the world, he now loved them to the very end. ^{Lk 22:14} Now when the hour came ^{Mk 14:17} and it was evening, Jesus came to the house ^{Lk 22:14} and took his place at the table and the twelve apostles joined him.

^{Lk 22:15} Jesus said to them, “I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it again until it is fulfilled in the kingdom of God.” ¹⁷ Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves. ¹⁸ For I tell you the truth that from now on I will not drink of the fruit of the vine ^{Mt 26:29} until that day when I drink it new with you in my Father’s kingdom.”

^{Jn 13:2} The evening meal was in progress, and the devil had already put into the heart of Judas Iscariot, Simon’s son, that he should betray Jesus.

Greatness = Serving & Loving (Lk 22:24-30; Jn 13:3-17, 34)

^{Lk 22:24} A dispute started among them over which of them was to be regarded as the greatest. ²⁵ So Jesus said to them, “The kings of the Gentiles lord it over them, and those in authority over them are called ‘benefactors.’ ²⁶ Not so with you; instead the one who is greatest among you must become like the youngest, and the leader like the one who serves. ²⁷ For who is greater, the one who is seated at the table, or the one who serves? Is it not the one who is seated at the table? But I am among you as one who serves.

²⁸ “You are the ones who have remained with me in my trials. ²⁹ Thus I grant to you a kingdom, just as my Father granted to me, ³⁰ that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.”

^{Jn 13:3} Because Jesus knew that the Father had handed all things over to him, and that he had come from God and was going back to God, ⁴ he got up from the meal, removed his outer clothes, took a towel and tied it around himself. ⁵ He poured water into the washbasin and began to wash the disciples’ feet and to dry them with the towel he had wrapped around himself.

⁶ Then he came to Simon Peter. Peter said to him, “Lord, are you going to wash my feet?”

⁷ Jesus replied, “You do not understand what I am doing now, but you will understand after these things.”

⁸ Peter said to him, “You will never wash my feet!”

Jesus replied, “If I do not wash you, you have no share with me.”

⁹ Simon Peter said to him, “Lord, wash not only my feet, but also my hands and my head!”

¹⁰ Jesus replied, “The one who has bathed needs only to wash his feet, but is completely clean. And you disciples are clean, but not every one of you.” ¹¹ (For Jesus knew the one who was going to betray him. For this reason he said, “Not every one of you is clean.”)

¹² So when Jesus had washed their feet and put his outer clothing back on, he took his place at the table again and said to them, “Do you understand what I have done for you? ¹³ You call me ‘Teacher’ and ‘Lord,’ and do so correctly, for that is what I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you too ought to wash one another’s feet. ¹⁵ For I have given you an example—you should do just as I have done for you. ¹⁶ I tell you the solemn truth, the slave is not greater than his master, nor is the one who is sent as a messenger greater than the one who sent him. ¹⁷ If you understand these things, you will be blessed if you do them.

^{Jn 13:34} “I give you a new commandment—to love one another. Just as I have loved you, you also are to love one another. ³⁵ Everyone will know by this that you are my disciples—if you have love for one another.”

Announcement of Jesus’ Betrayal (Jn 13:18-32; Lk 22:21-23; Mt 26:21-25; Mk 14:18-21)

^{Jn 13:18} “What I am saying does not refer to all of you. I know the ones I have chosen. But this is to fulfill the scripture, ‘*The one who eats my bread has turned against me.*’^a ¹⁹ I am telling you this now, before it happens, so

^a Ps 41:9

that when it happens you may believe that I am he. ²⁰ I tell you the solemn truth, whoever accepts the one I send accepts me, and whoever accepts me accepts the one who sent me.”

²¹ When he had said these things, ^{Mk 14:18} while they were at the table eating, ^{Jn 13:21} Jesus was greatly distressed in spirit, and testified, “I tell you the solemn truth, ^{Lk 22:21} the hand of the one who betrays me is with me on the table, eating with me.”

^{Mt 26:22} The disciples became greatly distressed ^{Jn 13:22} and began to look at one another, worried and perplexed to know which of them he was talking about. ^{Lk 22:23} So they began to question one another as to which of them it could possibly be who would do this. ^{Mt 26:22} Each one began to say to him, “Surely not I, Lord?”

^{Jn 13:23} One of his disciples, the one Jesus loved, was at the table to the right of Jesus in a place of honor. ²⁴ So Simon Peter gestured to this disciple to ask Jesus who it was he was referring to. ²⁵ Then the disciple whom Jesus loved leaned back against Jesus’ chest and asked him, “Lord, who is it?”

^{Mk 14:20} Jesus replied, “It is one of the twelve, one who dips his hand with me into the bowl. ^{Jn 13:26} The one to whom I will give this piece of bread after I have dipped it in the dish will betray me. ^{Mk 14:21} For the Son of Man will go as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for him if he had never been born.”

^{Mt 26:25} Then Judas, the one who would betray him, said, “Surely not I, Rabbi?”

Jesus replied, “You have said it yourself.” ^{Jn 13:26} Then he dipped the piece of bread in the dish and gave it to Judas Iscariot, Simon’s son. ²⁷ And after Judas took the piece of bread, Satan entered into him.

Jesus said to him, “What you are about to do, do quickly.” ²⁸ (Now none of those present at the table understood why Jesus said this to Judas. ²⁹ Some thought that, because Judas had the money box, Jesus was telling him to buy whatever they needed for the feast, or to give something to the poor.) ³⁰ Judas took the piece of bread and went out immediately. (Now it was night.)

³¹ When Judas had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify him in himself, and he will glorify him right away.”

“The Lord’s Supper” - The New Covenant (Mt 26:26-28; Mk 14:22-24; Lk 22:19-20)

^{Mt 26:26} While they were eating, Jesus took bread, and after giving thanks he broke it, gave it to his disciples, and said, “Take, eat, this is my body ^{Lk 22:19} which is given for you. Do this in remembrance of me.”

²⁰ And in the same way he took the cup after they had eaten, ^{Mt 26:27} and after giving thanks, he gave it to them, saying, “Drink from it, all of you, ²⁸ for this cup is my blood, the blood of the new covenant, that is poured out for many for the forgiveness of sins.”

^{Mk 14:23} And they all drank from it.

1st Prediction of Peter’s Denial (Jn 13:33,36-38; Lk 22:31-34)

^{Jn 13:33} [Jesus said,] “Children, I am still with you for a little while. You will look for me, and just as I said to the Jewish religious leaders, ‘Where I am going you cannot come,’ now I tell you the same.

^{Lk 22:31} Simon, Simon, pay attention! Satan has demanded to have you all, to sift you like wheat, ³² but I have prayed for you, Simon, that your faith may not fail. When you have turned back, strengthen your brothers.

^{Jn 13:36} Simon Peter said to him, “Lord, where are you going?”

Jesus replied, “Where I am going, you cannot follow me now, but you will follow later.”

³⁷ Peter said to him, “Lord, why can’t I follow you now? ^{Lk 22:33} I am ready to go with you both to prison and to death! ^{Jn 13:37} I will lay down my life for you!”

³⁸ Jesus answered, “Will you lay down your life for me? I tell you the solemn truth, ^{Lk 12:34} Peter, the rooster will not crow today until you have denied three times that you know me.”

Jesus Is the Way to the Father (Jn 3:1-14)

^{Jn 14:1} “Do not let your hearts be distressed. You believe in God; believe also in me. ² There are many dwelling places in my Father’s house. Otherwise, I would have told you, because I am going away to make ready a place for you. ³ And if I go and make ready a place for you, I will come again and take you to be with me, so that where I am you may be too. ⁴ And you know the way where I am going.”

⁵ Thomas said, “Lord, we don’t know where you are going. How can we know the way?”

⁶ Jesus replied, “I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷ If you have known me, you will know my Father too. And from now on you do know him and have seen him.”

⁸ Philip said, “Lord, show us the Father, and we will be content.”

⁹ Jesus replied, “Have I been with you for so long, and you have not known me, Philip? The person who has seen me has seen the Father! How can you say, ‘Show us the Father’? ¹⁰ Do you not believe that I am in the Father, and the Father is in me? The words that I say to you, I do not speak on my own initiative, but the Father residing in me performs his miraculous deeds. ¹¹ Believe me that I am in the Father, and the Father is in me, but if you do not believe me, believe because of the miraculous deeds themselves.

¹² “I tell you the solemn truth, the person who believes in me will perform the miraculous deeds that I am doing, and will perform greater deeds than these, because I am going to the Father. ¹³ And I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴ If you ask me anything in my name, I will do it.”

“If You Love Me” / Promise of the Holy Spirit (Jn 14:15-31; Mt 26:30; Mk 14:26)

^{Jn 14:15} “If you love me, you will obey my commandments. ¹⁶ Then I will ask the Father, and he will give you another Advocate to be with you forever— ¹⁷ the Spirit of truth, whom the world cannot accept, because it does not see him or know him. But you know him, because he resides with you and will be in you.

¹⁸ “I will not abandon you as orphans, I will come to you. ¹⁹ In a little while the world will not see me any longer, but you will see me; because I live, you will live too. ²⁰ You will know at that time that I am in my Father and you are in me and I am in you. ²¹ The person who has my commandments and obeys them is the one who loves me. The one who loves me will be loved by my Father, and I will love him and will reveal myself to him.”

²² “Lord,” Judas (not Judas Iscariot) said, “what has happened that you are going to reveal yourself to us and not to the world?”

²³ Jesus replied, “If anyone loves me, he will obey my word, and my Father will love him, and we will come to him and take up residence with him. ²⁴ The person who does not love me does not obey my words. And the word you hear is not mine, but the Father’s who sent me.

²⁵ “I have spoken these things while staying with you. ²⁶ But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and will cause you to remember everything I said to you.

²⁷ “Peace I leave with you; my peace I give to you; I do not give it to you as the world does. Do not let your hearts be distressed or lacking in courage. ²⁸ You heard me say to you, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, because the Father is greater than I am. ²⁹ I have told you now before it happens, so that when it happens you may believe.

³⁰ “I will not speak with you much longer, for the ruler of this world is coming. He has no power over me, ³¹ but I am doing just what the Father commanded me, so that the world may know that I love the Father.

“Get up, let us go from here.”

^{Mt 26:30} After singing a hymn, they went out to the Mount of Olives.

Mount of Olives – Thursday Night/Friday Morning

2nd Prediction of Falling Away & Denial (Mt 26:31-35; Mk 14:27-31)

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

*‘I will strike the shepherd,
and the sheep of the flock will be scattered.’^a*

³² But after I am raised, I will go ahead of you into Galilee.

³³ Peter said to him, “Even if they all fall away because of you, I will never fall away!”

^{Mk 14:30} Jesus said to him, “I tell you the solemn truth, today—this very night—before a rooster crows twice, you will deny that you know me three times.”

^a Zec 13:7

³¹ But Peter insisted emphatically, “Even if I must die with you, I will never deny you.” And all the disciples said the same thing.

The Vine and the Branches – “Remain in Me” (Jn 15:1-8)

Jn 15:1 [Jesus said,] “I am the true vine and my Father is the gardener. ² He takes away every branch that does not bear fruit in me. He prunes every branch that bears fruit so that it will bear more fruit. ³ You are clean already because of the word that I have spoken to you. ³

⁴ “Remain in me, and I will remain in you. Just as the branch cannot bear fruit by itself, unless it remains in the vine, so neither can you unless you remain in me. ⁵ I am the vine; you are the branches. The one who remains in me—and I in him—bears much fruit, because apart from me you can accomplish nothing.

⁶ “If anyone does not remain in me, he is thrown out like a branch, and dries up; and such branches are gathered up and thrown into the fire, and are burned up. ⁷ If you remain in me and my words remain in you, ask whatever you want, and it will be done for you. ⁸ My Father is honored by this, that you bear much fruit and show that you are my disciples.

“Remain in My Love & Love One Another” (Jn 15:9-17)

Jn 15:9 “Just as the Father has loved me, I have also loved you; remain in my love. ¹⁰ If you obey my commandments, you will remain in my love, just as I have obeyed my Father’s commandments and remain in his love.

¹¹ “I have told you these things so that my joy may be in you, and your joy may be complete.

¹² “My commandment is this—to love one another just as I have loved you. ¹³ No one has greater love than this—that one lays down his life for his friends.

¹⁴ “You are my friends if you do what I command you. ¹⁵ I no longer call you slaves, because the slave does not understand what his master is doing. But I have called you friends, because I have revealed to you everything I heard from my Father. ¹⁶ You did not choose me, but I chose you and appointed you to go and bear fruit, fruit that remains, so that whatever you ask the Father in my name he will give you.

¹⁷ “This I command you—to love one another.”

The World’s Hatred (Jn 15:18-25)

Jn 15:18 “If the world hates you, be aware that it hated me first. ¹⁹ If you belonged to the world, the world would love you as its own. However, because you do not belong to the world, but I chose you out of the world, for this reason the world hates you. ²⁰ Remember what I told you, ‘A slave is not greater than his master.’ If they persecuted me, they will also persecute you. If they obeyed my word, they will obey yours too. ²¹ But they will do all these things to you on account of my name, because they do not know the one who sent me.

²² “If I had not come and spoken to them, they would not be guilty of sin. But they no longer have any excuse for their sin. ²³ The one who hates me hates my Father too. ²⁴ If I had not performed among them the miraculous deeds that no one else did, they would not be guilty of sin. But now they have seen the deeds and have hated both me and my Father.

²⁵ “Now this happened to fulfill the word that is written in their law, “*They hated me without reason.*”^a

The Coming Advocate, The Spirit of Truth (Jn 15:26-16:15)

Jn 15:26 “When the Advocate comes, whom I will send you from the Father—the Spirit of truth who goes out from the Father—he will testify about me, ²⁷ and you also will testify, because you have been with me from the beginning.

^{16:1} “I have told you all these things so that you will not fall away. ² They will put you out of the synagogue, yet a time is coming when the one who kills you will think he is offering service to God. ³ They will do these

^a Ps 35:19; Ps 69:4

things because they have not known the Father or me. ⁴ But I have told you these things so that when their time comes, you will remember that I told you about them.

“I did not tell you these things from the beginning because I was with you. ⁵ But now I am going to the one who sent me, and not one of you is asking me, ‘Where are you going?’ ⁶ Instead your hearts are filled with sadness because I have said these things to you. ⁷ But I tell you the truth, it is to your advantage that I am going away. For if I do not go away, the Advocate will not come to you, but if I go, I will send him to you.

⁸ “When he comes, he will prove the world wrong^a concerning sin and righteousness and judgment—⁹ concerning sin, because they do not believe in me; ¹⁰ concerning righteousness, because I am going to the Father and you will see me no longer; ¹¹ and concerning judgment, because the ruler of this world has been condemned.

¹² “I have many more things to say to you, but you cannot bear them now. ¹³ But when he, the Spirit of truth, comes, he will guide you into all truth. For he will not speak on his own authority, but will speak whatever he hears, and will tell you what is to come. ¹⁴ He will glorify me, because he will receive from me what is mine and will tell it to you. ¹⁵ Everything that the Father has is mine; that is why I said the Spirit will receive from me what is mine and will tell it to you.”

Sorrow Turned to Joy (Jn 16:16-24)

Jn 16:16 “In a little while you will see me no longer; again after a little while, you will see me.”

¹⁷ Then some of his disciples said to one another, “What is the meaning of what he is saying, ‘In a little while you will not see me; again after a little while, you will see me,’ and, ‘because I am going to the Father?’” ¹⁸ So they kept on repeating, “What is the meaning of what he says, ‘In a little while’? We do not understand what he is talking about.”

¹⁹ Jesus could see that they wanted to ask him about these things, so he said to them, “Are you asking each other about this—that I said, ‘In a little while you will not see me; again after a little while, you will see me’? ²⁰ I tell you the solemn truth, you will weep and wail, but the world will rejoice; you will be sad, but your sadness will turn into joy. ²¹ When a woman gives birth, she has distress because her time has come, but when her child is born, she no longer remembers the suffering because of her joy that a human being has been born into the world. ²² So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy away from you.

²³ “At that time you will ask me nothing. I tell you the solemn truth, whatever you ask the Father in my name he will give you. ²⁴ Until now you have not asked for anything in my name. Ask and you will receive it, so that your joy may be complete.”

Returning to the Father (Jn 16:25-33)

Jn 16:25 “I have told you these things in obscure figures of speech; a time is coming when I will no longer speak to you in obscure figures, but will tell you plainly about the Father. ²⁶ At that time you will ask in my name, and I do not say that I will ask the Father on your behalf. ²⁷ For the Father himself loves you, because you have loved me and have believed that I came from God. ²⁸ I came from the Father and entered into the world, but in turn, I am leaving the world and going back to the Father.”

²⁹ His disciples said, “Look, now you are speaking plainly and not in obscure figures of speech! ³⁰ Now we know that you know everything and do not need anyone to ask you anything. Because of this we believe that you have come from God.”

³¹ Jesus replied, “Do you now believe? ³² Look, a time is coming—and has come—when you will be scattered, each one to his own home, and I will be left alone. Yet I am not alone, because my Father is with me. ³³ I have told you these things so that in me you may have peace. In the world you have trouble and suffering, but take courage—I have conquered the world.”

^a Or “will convict the world”; or “will expose the world”

Jesus Prays for His Followers (Jn 17:1-26)

¹ When Jesus had finished saying these things, he looked upward to heaven and said, “Father, the time has come. Glorify your Son, so that your Son may glorify you— ² just as you have given him authority over all humanity, so that he may give eternal life to everyone you have given him. ³ Now this is eternal life—that they know you, the only true God, and Jesus Christ, whom you sent. ⁴ I glorified you on earth by completing the work you gave me to do. ⁵ And now, Father, glorify me at your side with the glory I had with you before the world was created.

⁶ “I have revealed your name to the men you gave me out of the world. They belonged to you, and you gave them to me, and they have obeyed your word. ⁷ Now they understand that everything you have given me comes from you, ⁸ because I have given them the words you have given me. They accepted them and really understand that I came from you, and they believed that you sent me.

⁹ “I am praying on behalf of them. I am not praying on behalf of the world, but on behalf of those you have given me, because they belong to you. ¹⁰ Everything I have belongs to you, and everything you have belongs to me, and I have been glorified by them. ¹¹ I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them safe in your name that you have given me, so that they may be one just as we are one.

¹² “When I was with them I kept them safe and watched over them in your name that you have given me. Not one of them was lost except the one destined for destruction, so that the scripture could be fulfilled. ¹³ But now I am coming to you, and I am saying these things in the world, so they may experience my joy completed in themselves.

¹⁴ “I have given them your word, and the world has hated them, because they do not belong to the world, just as I do not belong to the world. ¹⁵ I am not asking you to take them out of the world, but that you keep them safe from the evil one. ¹⁶ They do not belong to the world just as I do not belong to the world. ¹⁷ Set them apart in the truth; your word is truth. ¹⁸ Just as you sent me into the world, so I sent them into the world. ¹⁹ And I set myself apart on their behalf, so that they too may be truly set apart.

²⁰ “I am not praying only on their behalf, but also on behalf of those who believe in me through their testimony, ²¹ that they will all be one, just as you, Father, are in me and I am in you. I pray that they will be in us, so that the world will believe that you sent me. ²² The glory you gave to me I have given to them, that they may be one just as we are one— ²³ I in them and you in me—that they may be completely one, so that the world will know that you sent me, and you have loved them just as you have loved me.

²⁴ “Father, I want those you have given me to be with me where I am, so that they can see my glory that you gave me because you loved me before the creation of the world. ²⁵ Righteous Father, even if the world does not know you, I know you, and these men know that you sent me. ²⁶ I made known your name to them, and I will continue to make it known, so that the love you have loved me with may be in them, and I may be in them.”

Preparations for the Disciples (Lk 22:35-38)

¹ Then Jesus said to them, “When I sent you out with no money bag, or traveler’s bag, or sandals, you didn’t lack anything, did you?”

They replied, “Nothing.”

² He said to them, “But now, the one who has a money bag must take it, and likewise a traveler’s bag too. And the one who has no sword must sell his cloak and buy one. ³ For I tell you that this scripture must be fulfilled in me, ‘*And he was counted with the transgressors.*’^a For what is written about me is being fulfilled.”

⁴ So they said, “Look, Lord, here are two swords.”

Then he told them, “It is enough.”

^a Isa 53:12

FRIDAY

Jesus Prays in Gethsemane – Before Dawn (Mk 14:32-42; Mt 26:36-46; Lk 22:39-46; Jn 18:1)

^{Lk 22:39} Then Jesus went out and made his way, as he customarily did, ^{Mt 26:36} to a place called Gethsemane, ^{Jn 18:1} across the Kidron Valley. There was an orchard there, and he and his disciples went into it. ^{Lk 22:40} When he came to the place, he said to them, “Sit here and pray that you will not fall into temptation ^{Mt 26:36} while I go over there and pray.”

³⁷ He took with him Peter, James, and John, the two sons of Zebedee, and became anguished and distressed. ³⁸ Then he said to them, “My soul is deeply grieved, even to the point of death. Remain here and stay awake with me.”

^{Mk 14:35} Going a little farther, about a stone’s throw, he threw himself down with his face to the ground and prayed that if it were possible the hour would pass from him. ³⁶ He said, “*Abba*, Father, all things are possible for you. ^{Lk 22:42} If you are willing, take this cup away from me. Yet not my will but yours be done.”

⁴³ [Then an angel from heaven appeared to him and strengthened him. ⁴⁴ And in his anguish he prayed more earnestly, and his sweat was like drops of blood falling to the ground.]^a

⁴⁵ When he got up from prayer, he came to the disciples and found them sleeping, exhausted from grief. ^{Mk 14:37} He said to Peter, “Simon, why are you sleeping? Couldn’t you stay awake with me for one hour? ³⁸ Get up, stay awake and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak.”

^{Mt 26:42} He went away a second time and prayed the same thing, “My Father, if this cup cannot be taken away unless I drink it, your will must be done.” ^{Mk 14:40} When he came again he found them sleeping; they could not keep their eyes open. And they did not know what to tell him.

^{Mt 26:44} So leaving them again, he went away and prayed for the third time, saying the same thing once more. ⁴⁵ Then he came to the disciples a third time and said to them, “Are you still sleeping and resting? Enough of that! Look, the hour is approaching and the Son of Man is betrayed into the hands of sinners. ⁴⁶ Get up, let us go. Look! My betrayer is approaching!”

Jesus Is Arrested (Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:2-11)

^{Lk 22:47} While Jesus was still speaking, suddenly a crowd appeared, and the man named Judas, one of the twelve, was leading them. ^{Jn 18:2} (Now Judas, the one who betrayed him, knew the place too, because Jesus had met there many times with his disciples.) ³ So Judas obtained a squad of soldiers and some officers ^{Mk 14:43} sent by the chief priests, Pharisees and experts in the law, along with elders of the people. ^{Jn 18:3} They came to the orchard with lanterns and torches, and ^{Mk 14:43} armed with swords and clubs.

^{Mk 14:44} (Now the betrayer had given them a sign, saying, “The one I kiss is the man. Arrest him and lead him away under guard.”) ⁴⁵ When Judas arrived, he went up to Jesus immediately and said, “Greetings, Rabbi!” and kissed him.

^{Lk 22:48} But Jesus said to him, “Judas, would you betray the Son of Man with a kiss?”

^{Jn 18:4} Then Jesus, because he knew everything that was going to happen to him, came and asked them, “Who are you looking for?”

⁵ They replied, “Jesus the Nazarene.”

He told them, “I am he [or I AM].” (Now Judas, the one who betrayed him, was standing there with them.)

⁶ So when Jesus said to them, “I am he [I AM],” they retreated and fell to the ground.

⁷ Then Jesus asked them again, “Who are you looking for?”

And they said, “Jesus the Nazarene.”

⁸ Jesus replied, “I told you that I am he. If you are looking for me, let these men go.” ⁹ He said this to fulfill the word he had spoken, “I have not lost a single one of those whom you gave me.”

^{Mt 26:50} Jesus said to Judas, “Friend, do what you are here to do.” Then they came and took hold of Jesus and arrested him.

^a Some important manuscripts lack 22:43-44.

Lk 22:49 When those who were around him saw what was about to happen, they said, “Lord, should we use our swords?” Jn 18:10 Then Simon Peter, who had a sword, pulled it out and struck the high priest’s slave, cutting off his right ear. (Now the slave’s name was Malchus.)

Lk 22:51 But Jesus said, “Enough of this!” And he touched the man’s ear and healed him.

Mt 26:52 Then Jesus said to Peter, “Put your sword back in its sheath! For all who take hold of the sword will die by the sword. ⁵³ Or do you think that I cannot call on my Father, and that he would send me more than twelve legions of angels right now? ⁵⁴ How then would the scriptures that say it must happen this way be fulfilled? Jn 18:11 Am I not to drink the cup that the Father has given me?”

Lk 22:52 Then, at that moment, Jesus said to the crowd, the chief priests, the officers of the temple guard, and the elders who had come out to get him, Mt 26:55 “Have you come out with swords and clubs to arrest me like you would an outlaw? Day after day I was with you, teaching in the temple courts, yet you did not arrest me. ^{26:56} But this has happened so that the scriptures of the prophets would be fulfilled. Lk 22:53 This is your hour, and that of the power of darkness!”

Jn 18:12 Then the squad of soldiers with their commanding officer and the officers of the Jewish leaders arrested Jesus and tied him up. Mk 14:50 Then all the disciples left him and fled. ⁵¹ A young man was following him, wearing only a linen cloth. They tried to arrest him, ⁵² but he ran off naked, leaving his linen cloth behind.

Trials: Before Dawn to 9am^a

Stage #1: Illegal Hearing before Annas – Before dawn^b (Jn 18:13-24)

Jn 18:13 They brought Jesus first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. ¹⁴ (Now it was Caiaphas who had advised the Jewish leaders that it was to their advantage that one man die for the people.) ¹⁵ Simon Peter and another disciple followed.^c

(Now the other disciple was acquainted with the high priest,^d and he went with Jesus into the high priest’s courtyard.) ¹⁶ But Simon Peter was left standing outside by the door. So the other disciple who was acquainted with the high priest came out and spoke to the slave girl who watched the door, and brought Peter inside.

Peter’s 1st Denial^e – to a slave girl doorkeeper at the courtyard door (Jn 18:17)

Jn 18:17 The girl who was the doorkeeper said to Peter, “You’re not one of this man’s disciples too, are you?” He replied, “I am not.”

Jn 18:18 (Now the slaves and the guards were standing around a charcoal fire they had made in the middle of the courtyard, warming themselves because it was cold.)

Jn 18:19 The high priest questioned Jesus about his disciples and about his teaching. ²⁰ Jesus replied, “I have spoken publicly to the world. I always taught in the synagogues and in the temple courts, where all the Jewish people assemble together. I have said nothing in secret. ²¹ Why do you ask me? Ask those who heard what I said. They know what I said.”

²² When Jesus had said this, one of the high priest’s officers who stood nearby struck him on the face and said, “Is that the way you answer the high priest?”

²³ Jesus replied, “If I have said something wrong, confirm what is wrong. But if I spoke correctly, why strike me?”

²⁴ Then Annas sent Jesus, still tied up, to Caiaphas the high priest.

^a See Appendix IX. “Six Trial Stages.”

^b According to Jewish law, it was illegal to conduct a trial before dawn.

^c After “followed” the NET Bible adds the words, “them as they brought Jesus to Annas,” for clarity.

^d As the former high priest, Annas continued to be referred to as high priest.

^e See Appendix X. “Harmonizing Trials & Denials.”

Stage #2: Illegal Trial before Caiaphas & Sanhedrin – Before dawn (Mt 26:57-68; Mk 14:53-65; Lk 22:54b-65)

^{Mt 26:57} Now the ones who had arrested Jesus led him to Caiaphas, the high priest, in whose house ^{Mk 14:53} all the chief priests and elders and experts in the law had come together. ^{Mt 26:58} And Peter had followed him from a distance, all the way to the high priest's courtyard. ⁵⁸ After going in, Peter sat down with the guards warming himself by the fire, waiting to see the outcome.

^{Mk 14:55} The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find anything. ⁵⁶ Many gave false testimony against him, but their testimony did not agree.

^{Mt 26:60} Finally two came forward, ^{Mk 14:57} stood up and gave this false testimony against Jesus: ⁵⁸ "We heard this man say, 'I will destroy this temple of God made with hands and in three days build another not made with hands.'" ⁵⁹ Yet even on this point their testimony did not agree.

⁶⁰ Then the high priest stood up before them and asked Jesus, "Have you no answer? What is this that they are testifying against you?"

⁶¹ But Jesus was silent and did not answer.

Peter's 2nd Denial – to slaves & guards in the courtyard by the fire (Jn 18:25)

^{Jn 18:25} Meanwhile Simon Peter was standing in the courtyard warming himself. They said to him, "You aren't one of his disciples too, are you?"

Peter denied it: "I am not!"

Peter's 3rd Denial – to another slave girl in the courtyard by the fire (Mt 26:69-71; Mk 14:66-68; Lk 22:56-57)

^{Mk 14:66} While Peter was below in the courtyard, one of the high priest's slave girls came by. ^{Lk 22:56} Seeing Peter as he sat in the firelight ^{Mk 14:67} warming himself, ^{Lk 22:56} she stared at him and said, "This man was with him too! ^{Mk 14:67} You also were with that Nazarene, Jesus of Galilee."

^{Mt 26:70} But Peter denied it in front of them all: "I don't know what you're talking about! ^{Lk 22:57} Woman, I don't know him!"

^{Mk 14:68} Then he went out to the gateway, and a rooster crowed.

Peter's 4th Denial – to a slave girl & bystanders at the gateway (Mt 26:71-72; Mk 14:69-70a; Lk 22:58)

^{Lk 22:58} Then a little later, ^{Mt 26:71} when Peter went out to the gateway, another slave girl saw him and said to the bystanders^a there, "This man was with Jesus the Nazarene. ^{Mk 14:69} He is one of them too."

^{Mt 26:72} But Peter denied it again with an oath, "I do not know the man!"

Peter's 5th Denial – to a relative of Malchus (Jn 18:26-27a)

^{Jn 18:26} One of the high priest's slaves, a relative of the man whose ear Peter had cut off, said, "Did I not see you in the orchard with him?"

²⁷ Then Peter denied it again.

Peter's 6th Denial – to bystanders standing around (Mt 26:73-75; Mk 14:70b-72; Lk 22:58-62)

^{Lk 22:59} After about an hour, ^{Mk 14:70} the bystanders again ^{Mt 26:73} came up to Peter and said, ^{Mk 14:70} "You must be one of them, because you are also a Galilean ^{Mt 26:73}—even your accent gives you away!"

^{Mk 14:71} Then he began to curse, and he swore with an oath, "I do not know this man you are talking about!" ^{Lk 22:60} At that moment, while Peter was still speaking, a rooster crowed a second time.

⁶¹ Then the Lord turned and looked straight at Peter, and Peter remembered the word of the Lord, how he had said to him, "Before a rooster crows twice today, you will deny me three times." ⁶² And he broke down, went outside and wept bitterly.

^{Mk 14:61} Again the high priest questioned Jesus ^{Mt 26:63} and said to him, "I charge you under oath by the living God, tell us if you are the Christ, the Son of God, ^{Mk 14:61} the Blessed One."

^a Luke uses the singular when referring to those to whom Peter gave his denials: Lk 22:58 – "someone" & "man"; 22:59-60 "another" & "man." Matthew, Mark & John use plurals in those cases: "people", "those standing", "bystanders", "they."

^{Mt 26:64} Jesus said to him, “You have said it yourself, ^{Mk 14:62} I am. ^{Mt 26:64} But I tell you, from now on you will see the Son of Man *sitting at the right hand^a* of the power of God and *coming on the clouds of heaven.^b*”

⁶⁵ Then the high priest tore his clothes and declared, “He has blasphemed! Why do we still need further witnesses? Now you have heard the blasphemy. ⁶⁶ What is your verdict?”

^{Mk 14:64} They all condemned him, ^{Mt 26:66} and answered, “He is guilty and deserves death.”

^{Lk 22:63} Now the men who were holding Jesus under guard began to mock him and beat him. ^{Mk 14:65} Some began to spit on him, and to blindfold him, and to strike him with their fists. ^{Mt 26:67} And some slapped him, ⁶⁸ saying repeatedly, “Prophecy for us, you Christ! Who hit you?” ^{Lk 22:65} They also said many other things against him, reviling him.

Stage #3: Confirmation Trial Before the Council – Dawn (Mt 27:1-2; Mk 15:1; Lk 22:66-71; 23:1)

^{Lk 22:66} When day came, the council of the elders of the people (^{Mk 15:1} the whole Sanhedrin) gathered together, both the chief priests and the experts in the law.

^{Lk 22:66} Then they led Jesus away to their council ⁶⁷ and said, “If you are the Christ, tell us.”

But he said to them, “If I tell you, you will not believe, ⁶⁸ and if I ask you, you will not answer. ⁶⁹ But from now on the Son of Man *will be seated at the right hand* of the power of God.”

^{Lk 22:70} So they all said, “Are you the Son of God, then?”

He answered them, “You say that I am.”

⁷¹ Then they said, “We have heard it ourselves from his own lips!”

^{Mt 27:1} Then all the chief priests and the elders of the people plotted against Jesus to execute him. ^{Mk 15:1} After forming a plan, ^{Lk 23:1} the whole group of them rose up, ^{Mk 15:1} tied Jesus up, led him away, and handed him over to Pilate the governor.

Judas’ Suicide (Mt 27:3-10; Act 1:18-19)

^{Mt 27:3} Now when Judas, who had betrayed him, saw that Jesus had been condemned, he regretted what he had done and returned the thirty silver coins to the chief priests and the elders, ⁴ saying, “I have sinned by betraying innocent blood!”

But they said, “What is that to us? You take care of it yourself!”

⁵ So Judas threw the silver coins into the temple and left. Then he went out and hanged himself. ^{Act 1:18} Falling headfirst he burst open in the middle and all his intestines gushed out.

^{Mt 27:6} The chief priests took the silver and said, “It is not lawful to put this into the temple treasury, since it is blood money.” ⁷ After consulting together they bought the Potter’s Field with it, as a burial place for foreigners. ^{Act 1:19} This became known to all who lived in Jerusalem, so that in their own language they called that field *Hakeldama*, that is, “Field of Blood.”

^{Mt 27:9} Then what was spoken by Jeremiah the prophet was fulfilled: “*They took the thirty silver coins, the price of the one whose price had been set by the people of Israel,* ¹⁰ *and they gave them for the potter’s field, as the Lord commanded me.*”^c

Stage #4: Hearing Before Pilate – Early Morning (Mt 27:11-14; Mk 15:2-5; Lk 23:2-7; Jn 18:28-38)

^{Jn 18:28} When they brought Jesus from Caiaphas to the Roman governor’s residence, it was very early morning. They did not go into the governor’s residence so they would not be ceremonially defiled, but could eat the Passover meal. ²⁹ So Pilate came outside to them, ^{Mt 27:11} where Jesus stood before the governor, ^{Jn 18:29} and said, “What accusation do you bring against this man?”

³⁰ They replied, “If this man were not a criminal, we would not have handed him over to you.”

³¹ Pilate told them, “Take him yourselves and pass judgment on him according to your own law!”

^a An illusion to Ps 110:1

^b An illusion to Dan 7:13

^c An illusion to Zec 11:12-13; Jer 32:6-9

The Jewish leaders replied, “We cannot legally put anyone to death.”³² (This happened to fulfill the word Jesus had spoken when he indicated what kind of death he was going to die.)

^{Mk 15:3} Then the chief priests and the elders began to accuse Jesus repeatedly, ^{Lk 23:2} saying, “We found this man subverting our nation, forbidding us to pay the tribute tax to Caesar and claiming that he himself is Christ, a king.”

^{Mt 27:12} But Jesus did not respond.

¹³ Then Pilate said to Jesus, “Don’t you hear how many charges they are bringing against you? ^{Mk 15:4} Have you nothing to say? ⁵ But Jesus made no further reply, ^{Mt 27:14} not answering even one accusation, so that Pilate the governor was quite amazed.

^{Jn 18:33} So Pilate went back into the governor’s residence, summoned Jesus, and asked him, “Are you the king of the Jews?”

^{Mt 27:2} Jesus replied, “You say so. ^{Jn 18:34} Are you saying this on your own initiative, or have others told you about me?”

³⁵ Pilate answered, “I am not a Jew, am I? Your own people and your chief priests handed you over to me. What have you done?”

³⁶ Jesus replied, “My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here.”

³⁷ Then Pilate said, “So you are a king!”

Jesus replied, “You say that I am a king. For this reason I was born, and for this reason I came into the world—to testify to the truth. Everyone who belongs to the truth listens to my voice.”

³⁸ Pilate asked, “What is truth?”

When he had said this he went back outside to the Jewish leaders, the chief priests and the crowds, and announced, “I find no basis for an accusation against this man.”

^{Lk 23:5} But they persisted in saying, “He incites the people by teaching throughout all Judea. It started in Galilee and ended up here!”

⁶ Now when Pilate heard this, he asked whether the man was a Galilean. ⁷ When he learned that he was from Herod’s jurisdiction, he sent him over to Herod, who also happened to be in Jerusalem at that time.

Stage #5: Hearing Before Herod (Lk 23:8-12)

^{Lk 23:8} When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him and was hoping to see him perform some miraculous sign. ⁹ So Herod questioned him at considerable length; Jesus gave him no answer. ¹⁰ The chief priests and the experts in the law were there, vehemently accusing him.

¹¹ Even Herod with his soldiers treated him with contempt and mocked him. Then, dressing him in elegant clothes, Herod sent him back to Pilate. ¹² That very day Herod and Pilate became friends with each other, for prior to this they had been enemies.

Stage #6 – Hearing & Sentencing Before Pilate (Mt 27:15-31; Mk 15:6-20; Lk 23:13-25; Jn 18:39-19:16)

^{Lk 23:13} Then Pilate called together the chief priests, the rulers, and the people, ^{Mk 15:8} who came up and began to ask Pilate to release a prisoner for them, as was his custom. (^{Mt 27:15} During the feast the governor was accustomed to release one prisoner to the crowd, whomever they requested. ¹⁶ At that time they had in custody a notorious prisoner named Jesus Barabbas, ^{Lk 23:19} who had been thrown into prison with other rebels for an insurrection started in the city, and for murder.)

^{Lk 23:14} Pilate said to them, “You brought me this man as one who was misleading the people. When I examined him before you, I did not find this man guilty of anything you accused him of doing. ¹⁵ Neither did Herod, for he sent him back to us. Look, he has done nothing deserving death. ^{Jn 18:39} It is your custom that I release one prisoner for you at the Passover. ^{Lk 23:16} I will therefore have him flogged and release him.”

“Release Barabbas, Crucify Jesus!”

^{Mt 27:20} But the chief priests and the elders stirred up the crowd and persuaded them to ask for Barabbas to be released instead and to have Jesus killed. ^{Lk 23:18} So they all shouted out together, “Take this man away! Release Barabbas for us!”

^{Lk 23:20} Pilate addressed them once again because he wanted to release Jesus, ^{Mt 17:19} for as he was sitting on the judgment seat, his wife sent a message to him: “Have nothing to do with that innocent man; I have suffered greatly as a result of a dream about him today.”

^{Mt 27:17} Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Christ, ^{Mk 15:9} the king of the Jews?” ¹⁰ (For he knew that the chief priests had handed him over because of envy.) ^{Mt 27:21} Which of the two do you want me to release for you?”

^{Jn 18:40} Then they shouted back, “Not this man, but Barabbas!”

^{Mk 15:12} So Pilate spoke to them again, “Then what do you want me to do with the one you call the Christ, king of the Jews?”

¹³ They all shouted back, “Crucify him!, ^{Lk 23:21} and kept on shouting, “Crucify, crucify him!”

Jesus is Flogged⁵

^{Lk 23:22} A third time Pilate said to them, “Why? What wrong has he done wrong? I have found him guilty of no crime deserving death. I will therefore flog him and release him.”

^{Mt 27:27} Then the governor’s soldiers took Jesus ^{Mk 15:16} into the palace (that is, the governor’s residence) and called together the whole cohort. ^{Mt 27:28} They stripped him ^{Jn 19:1} and flogged him severely. ^{Mk 15:17} Then they put a purple cloak on him, and after braiding a crown of thorns, they put it on his head. ^{Mt 27:29} They put a staff in his right hand, and kneeling down before him they mocked him, ^{Mk 15:19} paid homage to him, ^{Mk 15:18} and saluted him: “Hail, king of the Jews!” ^{Mt 27:30} They spat on him and took the staff and struck him repeatedly on the head and face.

Jesus is Condemned

^{Jn 19:4} Again Pilate went out and said to the Jewish leaders, “Look, I am bringing him out to you, so that you may know that I find no reason for an accusation against him.”

⁵ So Jesus came outside, wearing the crown of thorns and the purple robe. Pilate said to them, “Look, here is the man!”

⁶ But when the chief priests and their officers saw him, ^{Lk 23:23} they were insistent, demanding with loud shouts, “Crucify him! Crucify him!” And their shouts prevailed.

^{Mt 27:24} When Pilate saw that he could do nothing, but that instead a riot was starting, he took some water, washed his hands before the crowd and said, “I am innocent of this man’s blood. You take care of it yourselves! You take him and crucify him! Certainly I find no reason for an accusation against him!”

^{Jn 19:7} The Jewish leaders and all the people replied, “We have a law, and according to our law he ought to die, because he claimed to be the Son of God! ^{Mt 27:25} Let his blood be on us and on our children!”

^{Jn 19:8} When Pilate heard what they said, he was more afraid than ever, ⁹ and he went back into the governor’s residence and said to Jesus, “Where do you come from?”

But Jesus gave him no answer.

¹⁰ So Pilate said, “Do you refuse to speak to me? Don’t you know I have the authority to release you, and to crucify you?”

¹¹ Jesus replied, “You would have no authority over me at all, unless it was given to you from above. Therefore the one who handed me over to you is guilty of greater sin.”

¹² From this point on, Pilate tried to release him. But the Jewish leaders shouted out, “If you release this man, you are no friend of Caesar! Everyone who claims to be a king opposes Caesar!”

¹³ When Pilate heard these words he brought Jesus outside and sat down on the judgment seat in the place called “The Stone Pavement” (*Gabbatha* in Aramaic). ¹⁴ (Now it was the day of preparation for the Passover, about noon [or nine o’clock]^a) Pilate said to the Jewish leaders, “Look, here is your king!”

¹⁵ Then they shouted out, “Away with him! Away with him! Crucify him!”

Pilate asked, “Shall I crucify your king?”

The high priests replied, “We have no king except Caesar!”

^{Mk 15:15} Because he wanted to satisfy the crowd, ^{Lk 23:24} Pilate decided that their demand should be granted.

²⁵ He released, Barabbas, the man they asked for, who had been thrown in prison for insurrection and murder. ²⁵ But he handed Jesus over to their will, ^{Jn 19:16} to be crucified.

So they took Jesus, ^{Mk 15:20} stripped him of the purple cloak and put his own clothes back on him. Then they led him away to crucify him.

Crucifixion: 9am – 3pm

Way to the Cross (Lk 23:26-32; Mk 15:21; Mt 27:32; Jn 19:16b-17)

^{Jn 19:16b} So they took Jesus, ¹⁷ carrying his own cross. ^{Lk 23:26} As they led him away, ^{Mk 15:21} the soldiers forced a passerby to carry his cross, Simon of Cyrene, who was coming in from the country (he was the father of Alexander and Rufus). ^{Lk 23:26} They placed the cross on his back and made him carry it behind Jesus.

²⁷ A great number of the people followed him, among them women who were mourning and wailing for him. ²⁸ But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹ For this is certain: The days are coming when they will say, ‘Blessed are the barren, the wombs that never bore children, and the breasts that never nursed!’ ³⁰ Then they will begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’^b ³¹ For if such things are done when the wood is green, what will happen when it is dry?”

³² Two other criminals were also led away to be executed with him.

Nailed to the Cross – 9am (Mt 27:33-38; Mk 15:22-27; Lk 23:33-35a, 38; Jn 19:17-24)

^{Mt 27:33} They came to a place called Golgotha (which means “Place of the Skull”) ³⁴ and offered Jesus wine mixed with gall (myrrh) to drink. But after tasting it, he would not drink it.

^{Mk 15:25} At nine o’clock in the morning, ^{Lk 23:33} they crucified him there, along with the two other criminals, one on his right and one on his left, ^{Jn 19:17} with Jesus in the middle. ^{c Lk 23:34} [But Jesus said, “Father, forgive them, for they don’t know what they are doing.”]^d

^{Jn 19:19} Pilate also had a notice ^{Mk 15:26} of the charge against him ^{Jn 19:19} written and fastened to the cross above his head, which read: “Jesus the Nazarene, the king of the Jews.” ²⁰ Thus many of the Jewish residents of Jerusalem read this notice, because the place where Jesus was crucified was near the city, and the notice was written in Aramaic, Latin, and Greek.

²¹ Then the chief priests of the Jews said to Pilate, “Do not write, ‘The king of the Jews,’ but rather, ‘This man said, I am king of the Jews.’”

²² Pilate answered, “What I have written, I have written.”

²³ Now when the soldiers crucified Jesus, they took his clothes and made four shares, one for each soldier, and the tunic remained. (Now the tunic was seamless, woven from top to bottom as a single piece.) ²⁴ So the

^a John, writing in Asia Minor long after the destruction of Jerusalem, used a different method of reckoning time (such as Greek or Roman) than did the other Gospel writers. According to Mark, “It was nine o’clock in the morning when they crucified him” (Mk 15:25).

^b An allusion to Hos 10:8 (see Rev 6:16)

^c Most later manuscripts add Mk 15:28, “And the scripture was fulfilled that says, ‘He was counted with the lawless ones.’”

^d Many important manuscripts omit v. 34a.

soldiers said to one another, "Let's not tear it, but throw dice to see who will get it." This took place to fulfill the scripture that says, "*They divided my garments among them, and for my clothing they threw dice.*"^a

So the soldiers did these things ^{Mt 27:36} and then sat down and kept guard over him there. ^{Lk 23:35} The people also stood there watching.

On the Cross (Mt 27:39-44; Mk 15:29-32; Lk 23:35b-37, 39-43; Jn 19:25-27)

^{Mt 27:39} Those who passed by defamed Jesus, shaking their heads ⁴⁰ and saying, "Aha! You who can destroy the temple and rebuild it in three days, save yourself! If you are God's Son, come down from the cross!"

^{Mk 15:31} In the same way even the chief priests – together with the experts in the law and elders – were mocking him among themselves:

"He saved others, but he cannot save himself!"

^{Lk 23:35} "Let him save himself if he is the Christ of God, his chosen one!"

^{Mk 15:32} "Let the Christ, the king of Israel, come down from the cross now, that we may see and believe in him!"

^{Mt 27:43} "He trusts in God – let God, if he wants to, deliver him now because he said, 'I am God's Son!'"

^{Lk 23:36} The soldiers also mocked Jesus, coming up and offering him sour wine, ³⁷ and saying, "If you are the king of the Jews, save yourself!"

^{Mt 27:44} The robbers who were crucified with him also spoke abusively to him. ^{Lk 23:39} One of the criminals who was hanging there railed at him, saying, "Aren't you the Christ? Save yourself and us!"

⁴⁰ But the other rebuked him, saying, "Don't you fear God, since you are under the same sentence of condemnation? ⁴¹ And we rightly so, for we are getting what we deserve for what we did, but this man has done nothing wrong."

⁴² Then he said, "Jesus, remember me when you come in your kingdom."

⁴³ And Jesus said to him, "I tell you the truth, today you will be with me in paradise."

^{Jn 19:25} Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ So when Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, "Woman, look, here is your son!"

²⁷ He then said to his disciple, "Look, here is your mother!" From that very time the disciple took her into his own home.

Death of Jesus – 3pm (Mt 27:45-56; Mk 15:33-41; Lk 23:44-49; Jn 19:28-37)

^{Mk 15:33} Now when it was about noon, darkness came over the whole land until three in the afternoon, ^{Lk 23:45} because the sun's light failed. ^{Mk 15:34} Around three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"

³⁵ When some of the bystanders heard it they said, "Listen, he is calling for Elijah!"

^{Jn 19:28} After this Jesus, realizing that by this time everything was completed, said (in order to fulfill the scripture), ^b "I am thirsty!" ²⁹ A jar full of sour wine was there, so ^{Mt 15:36} someone immediately ran, soaked a sponge with sour wine, put it on a hyssop stick, and ^{Jn 19:28} lifted it to his mouth ^{Mt 27:48} to drink.

⁴⁹ But the rest said, "Leave him alone! Let's see if Elijah will come to take him down and save him."^c

^{Jn 19:30} When he had received the sour wine, ^{Mt 27:50} Jesus cried out again with a loud voice, "It is completed!"

^{Jn 19:30} Then Jesus bowed his head, ^{Lk 23:46} and calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And after he said this he breathed his last ^{Jn 19:30} and gave up his spirit.

^{Mk 15:39} Now when the centurion, who stood in front of him, saw how he died, ^{Lk 23:47} he praised God and said, "Certainly this man was innocent!"

^a Ps 22:18

^b Ps 69:21 or Ps 22:15

^c Mark appears to have the one who gave Jesus the sponge of sour wine saying, "Leave him alone," instead of the rest of the people saying it as reported by Matthew.

^{Mt 27:51} Just then the temple curtain was torn in two, from top to bottom. The earth shook and the rocks were split apart. ⁵² And tombs were opened, and the bodies of many saints who had died were raised. ⁵³ (They came out of the tombs after his resurrection and went into the holy city and appeared to many people.)

⁵⁴ Now when the centurion and those with him who were guarding Jesus saw the earthquake and what took place, they were extremely terrified and said, “Truly this one was God’s Son!” ^{Lk 23:48} And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.

⁴⁹ All those who knew Jesus stood watching from a distance. ^{Mk 15:40} Among them were Mary Magdalene, and Mary the mother of James the younger and of Joses (Joseph), and Salome ^{Mt 27:56} the mother of the sons of Zebedee. ^{Mk 15:41} When Jesus was in Galilee, they had followed him and given him support. Many other women who had come up with him to Jerusalem were there too.

^{Jn 19:31} Then, because it was the day of preparation, so that the bodies should not stay on the crosses on the Sabbath (for that Sabbath was an especially important one), the Jewish leaders asked Pilate to have the victims’ legs broken and the bodies taken down.

³² So the soldiers came and broke the legs of the two men who had been crucified with Jesus, first the one and then the other. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ But one of the soldiers pierced his side with a spear, and blood and water flowed out immediately.

³⁵ And the person who saw it has testified (and his testimony is true, and he knows that he is telling the truth), so that you also may believe. ³⁶ For these things happened so that the scripture would be fulfilled, “*Not a bone of his will be broken.*”^a ³⁷ And again another scripture says, “*They will look on the one whom they have pierced.*”^b

Burial of Jesus (Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42)

^{Mt 27:57} Now when it was evening,^c there came a rich man from the Judean town of Arimathea named Joseph, ^{Lk 23:50} a good and righteous man ^{Mt 27:57} who was also a disciple of Jesus ^{Jn 19:38} (but secretly, because he feared the Jewish leaders). ^{Mk 15:43} He was a highly regarded member of the council, who was himself looking forward to the kingdom of God. ^{Lk 23:51} (He had not consented to their plan and action.) ^{Mk 15:43} Joseph went boldly to Pilate and asked for the body of Jesus.

⁴⁴ Pilate was surprised that Jesus was already dead. He called the centurion and asked him if he had been dead for some time. ⁴⁵ When Pilate was informed by the centurion, he gave the body to Joseph.

⁴⁶ After Joseph bought a linen cloth, he took down the body. ^{Jn 19:39} Nicodemus, the man who had previously come to Jesus at night, accompanied Joseph, carrying a mixture of myrrh and aloes weighing about seventy-five pounds. ⁴⁰ Then they took Jesus’ body and wrapped it, with the aromatic spices, in strips of linen cloth according to Jewish burial customs.^d

⁴¹ Now at the place where Jesus was crucified there was a garden, and in the garden was ^{Mt 27:60} Joseph’s own new tomb that he had cut in the rock, ^{Jn 19:41} where no one had yet been buried. ⁴² And so, because it was the Jewish day of preparation ^{Mk 15:42} (that is, the day before the Sabbath),^e ^{Jn 19:42} and the tomb was nearby, they placed Jesus’ body there. ^{Mt 27:60} Then they rolled a great stone across the entrance of the tomb and went away.

^{Lk 23:55} The women who had accompanied Jesus from Galilee followed, ^{Mk 15:47} Mary Magdalene and the other Mary the mother of Joses. ^{Mt 27:61} Sitting there, opposite the tomb, ^{Mk 15:47} they saw where the body was placed. ^{Lk 23:56} Then they returned and prepared aromatic spices and perfumes. On the Sabbath they rested according to the commandment.

^a Ex 12:46; Nm 9:12; Ps 34:20

^b Zec 12:10

^c Late afternoon, before 6pm or sunset

^d See Appendix XI. “Harmonizing Anointing Jesus’ Body”

^e Sabbath began at 6pm, or sunset, on Friday.

SATURDAY

Tomb is Secured (Mt 27:62-66)

^{Mt 27:62} The next day (which is after the day of preparation) the chief priests and the Pharisees assembled before Pilate ⁶³ and said, "Sir, we remember that while that deceiver was still alive he said, 'After three days I will rise again.' ⁶⁴ So give orders to secure the tomb until the third day. Otherwise his disciples may come and steal his body and say to the people, 'He has been raised from the dead,' and the last deception will be worse than the first."

⁶⁵ Pilate said to them, "Take a guard of soldiers. Go and make it as secure as you can." ⁶⁶ So they went with the soldiers of the guard and made the tomb secure by sealing the stone.

Women Buy Spices (Mt 16:1)

^{Mk 16:1} When the Sabbath was over,^a Mary Magdalene, Mary the mother of James, and Salome, bought aromatic spices so that they might go and anoint Jesus.

SUNDAY

The Resurrection

Women, Peter & John Go to the Tomb^b - Morning (Mt 28:1-10; Mk 16:2-8; Lk 24:1-12; Jn 20:1-30)

^{Jn 20:1} While it was still dark, ^{Mk 16:2} very early on the first day of the week, at sunrise, ^{Mt 28:1} they [Mary Magdalene, Mary the mother of James, and Salome] went to look at the tomb, ^{Lk 24:1} taking the aromatic spices they had prepared. ^{Mk 16:3} They had been asking each other, "Who will roll away the stone for us from the entrance to the tomb?"

^{Mt 28:2} Suddenly there was a severe earthquake, for an angel of the Lord descending from heaven came and rolled away the stone and sat on it. ³ His appearance was like lightning, and his clothes were white as snow. ⁴ The guards were shaken and became like dead men because they were so afraid of him.

^{Jn 20:1} The women came to the tomb, and looking up saw that the stone, ^{Mk 16:4} which was very large, had been rolled ^{Jn 20:1} away from the entrance to the tomb. ^{Lk 24:3} When they went in, they did not find the body of the Lord Jesus.

^{Jn 20:2} Mary Magdalene went running to Simon Peter and the other disciple whom Jesus loved and told them, "They have taken the Lord from the tomb, and we don't know where they have put him!"

^{Lk 24:4} [Meanwhile, the women remaining in the tomb] were perplexed about this, suddenly two men stood beside them in dazzling attire, ^{Mk 16:5} one a young man dressed in a white robe sitting on the right side. ^{Lk 24:5} The women were terribly frightened and bowed their faces to the ground.

^{Mt 28:5} But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus the Nazarene, who was crucified. ^{Lk 24:5} But why do you look for the living among the dead? ^{Mt 28:6} He is not here, for he has been raised, just as he said. Come and see the place where he was lying. ^{Lk 24:6} Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again." ⁸ Then the women remembered Jesus' words.

^{Mt 28:5} The angel said to the women, ⁷ "Go quickly and tell his disciples, even Peter, 'He has been raised from the dead. He is going ahead of you into Galilee. You will see him there ^{Mk 16:7} just as he told you.' ^{Mt 28:7} Listen, I have told you!"

⁸ So, they left the tomb quickly, with fear and great joy, ^{Mk 16:8} for terror and bewilderment had seized them. And they said nothing to anyone, because they were afraid.

^{Mt 28:9} But Jesus met them, saying, "Greetings!" They came to him, held on to his feet and worshiped him.

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

^a 6pm or sunset on Saturday

^b See Appendix XII. "Harmonizing Visits to Tomb."

Lk 24:9 When they returned from the tomb they told all these things to the eleven and to all the rest. ¹⁰ Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told these things to the apostles. ¹¹ But these words seemed like pure nonsense to them, and they did not believe them.

Jn 20:3 But Peter and the other disciple [John] set out to go to the tomb. ⁴ The two were running together, but the other disciple ran faster than Peter and reached the tomb first. ⁵ He bent down and saw the strips of linen cloth lying there, but he did not go in. ⁶ Then Simon Peter, who had been following him, arrived and went right into the tomb. He saw only the strips of linen cloth lying there, ⁷ and the face cloth, which had been around Jesus' head, not lying with the strips of linen cloth but rolled up in a place by itself.

⁸ Then the other disciple, who had reached the tomb first, came in, and he saw and believed. ⁹ (For they did not yet understand the scripture that Jesus must rise from the dead.) ¹⁰ So the disciples went back to their homes, ^{Lk 24:12} wondering what had happened.

Jn 20:11 Mary [went back and] stood outside the tomb weeping. As she wept, she bent down and looked into the tomb. ¹² And she saw two angels in white sitting where Jesus' body had been lying, one at the head and one at the feet. ¹³ They said to her, "Woman, why are you weeping?"

Mary replied, "They have taken my Lord away, and I do not know where they have put him!" ¹⁴ When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

¹⁵ Jesus said to her, "Woman, why are you weeping? Who are you looking for?"

Because she thought he was the gardener, she said to him, "Sir, if you have carried him away, tell me where you have put him, and I will take him."

¹⁶ Jesus said to her, "Mary."

She turned and said to him in Aramaic, "*Rabboni*" (which means Teacher).

¹⁷ Jesus replied, "Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

¹⁸ Mary Magdalene came and informed the disciples, "I have seen the Lord!" And she told them what Jesus had said to her.

Bribing the Guards (Mt 28:11-15)

Mt 28:11 While the women were going [from the tomb to the disciples], some of the guard went into the city and told the chief priests everything that had happened. ¹² After they had assembled with the elders and formed a plan, they gave a large sum of money to the soldiers, ¹³ telling them, "You are to say, 'His disciples came at night and stole his body while we were asleep.' ¹⁴ If this matter is heard before the governor, we will satisfy him and keep you out of trouble."

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

Jesus & the Two on the Emmaus Road – Afternoon (Lk 24:13-32)

Lk 24:13 Now that very day two of them were on their way to a village called Emmaus, about seven miles from Jerusalem. ¹⁴ They were talking to each other about all the things that had happened. ¹⁵ While they were talking and debating these things, Jesus himself approached and began to accompany them ¹⁶ (but their eyes were kept from recognizing him).

¹⁷ Then Jesus said to them, "What are these matters you are discussing so intently as you walk along?" And they stood still, looking sad.

¹⁸ Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who doesn't know the things that have happened there in these days?"

¹⁹ He said to them, "What things?"

"The things concerning Jesus the Nazarene," they replied, "a man who, with his powerful deeds and words, proved to be a prophet before God and all the people; ²⁰ and how our chief priests and rulers handed him over to be condemned to death, and crucified him. ²¹ But we had hoped that he was the one who was going to redeem Israel. Not only this, but it is now the third day since these things happened.

²² "Furthermore, some women of our group amazed us. They were at the tomb early this morning, ²³ and when they did not find his body, they came back and said they had seen a vision of angels, who said he was

alive.²⁴ Then some of those who were with us went to the tomb, and found it just as the women had said, but they did not see him.”

²⁵ So Jesus said to them, “You foolish people—how slow of heart to believe all that the prophets have spoken! ²⁶ Wasn’t it necessary for the Christ to suffer these things and enter into his glory?” ²⁷ Then beginning with Moses and all the prophets, he interpreted to them the things written about himself in all the scriptures.

²⁸ So they approached the village where they were going. He acted as though he wanted to go farther,²⁹ but they urged him, “Stay with us, because it is getting toward evening and the day is almost done.” So he went in to stay with them.

³⁰ When Jesus had taken his place at the table with them, he took the bread, blessed and broke it, and gave it to them. ³¹ At this point their eyes were opened and they recognized him. Then he vanished out of their sight.

³² They said to each other, “Didn’t our hearts burn within us while he was speaking with us on the road, while he was explaining the scriptures to us?”

Jesus Appears to the Disciples – Evening (Lk 24:33-43; Jn 20:19-23)

^{Lk 24:33} So they got up that very hour and returned to Jerusalem, ^{Jn 20:19} on the evening of that day, the first day of the week. ^{Lk 24:33} They found the eleven and those with them,^a ^{Jn 20:19} who had gathered together and locked the doors of the place because they were afraid of the Jewish leaders.

^{Lk 24:34} They said, “The Lord has really risen, and has appeared to Simon!”^b ³⁵ Then they told what had happened on the road, and how they recognized him when he broke the bread.

³⁶ While they were saying these things, Jesus himself stood among them and said to them, “Peace be with you.” ³⁷ But they were startled and terrified, thinking they saw a ghost.

³⁸ Then he said to them, “Why are you frightened, and why do doubts arise in your hearts? ³⁹ Look at my hands and my feet; it’s me! Touch me and see; a ghost does not have flesh and bones like you see I have.”

⁴⁰ When he had said this, he showed them his hands, his feet and his side:

^{Jn 20:20} Then the disciples rejoiced when they saw the Lord. ^{Lk 24:41} And while they still could not believe it (because of their joy) and were amazed, he said to them, “Do you have anything here to eat?” ⁴² So they gave him a piece of broiled fish,⁴³ and he took it and ate it in front of them.

^{Jn 20:21} So Jesus said to them again, “Peace be with you. Just as the Father has sent me, I also send you.”

²² And after he said this, he breathed on them and said, “Receive the Holy Spirit. ²³ If you forgive anyone’s sins, they are forgiven; if you retain anyone’s sins, they are retained.”

LAST 40 DAYS

^{Acts 1:3} To the same apostles also, after his suffering, Jesus presented himself alive with many convincing proofs. He was seen by them over a forty-day period and spoke about matters concerning the kingdom of God.

The Response of Thomas (Jn 20:24-29)

^{Jn 20:24} Now Thomas (called Didymus), one of the twelve, was not with them when Jesus came. ²⁵ The other disciples told him, “We have seen the Lord!”

But he replied, “Unless I see the wounds from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!”

²⁶ Eight days later the disciples were again together in the house, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you!”

Then he said to Thomas, “Put your finger here, and examine my hands. Extend your hand and put it into my side. Do not continue in your unbelief, but believe.”

²⁸ Thomas replied to him, “My Lord and my God!”

^a “The eleven” would indicate that Thomas was present, but he was clearly not present (Jn 20:24).

^b Jesus’ appearance to Simon Peter before he appeared to the rest of the eleven is also mentioned in 1 Cor 15:5, but it is uncertain when or where this occurred—since it wasn’t at the tomb or on the Emmaus Road.

²⁹ Jesus said to him, "Have you believed because you have seen me? Blessed are the people who have not seen and yet have believed."

Jesus & the Disciples - Sea of Galilee (Jn 21:1-14)

¹ After this Jesus revealed himself again to the disciples by the Sea of Tiberias. Now this is how he did so. ² Simon Peter, Thomas (called Didymus), Nathanael (who was from Cana in Galilee), the sons of Zebedee, and two other disciples of his were together. ³ Simon Peter told them, "I am going fishing."

"We will go with you," they replied. They went out and got into the boat, but that night they caught nothing.

⁴ When it was already very early morning, Jesus stood on the beach, but the disciples did not know that it was Jesus. ⁵ So Jesus said to them, "Children, you don't have any fish, do you?"

They replied, "No."

⁶ He told them, "Throw your net on the right side of the boat, and you will find some." So they threw the net, and were not able to pull it in because of the large number of fish.

⁷ Then the disciple whom Jesus loved said to Peter, "It is the Lord!" So Simon Peter, when he heard that it was the Lord, tucked in his outer garment (for he had nothing on underneath it), and plunged into the sea.

⁸ Meanwhile the other disciples came with the boat, dragging the net full of fish, for they were not far from land, only about a hundred yards.

⁹ When they got out on the beach, they saw a charcoal fire ready with a fish placed on it, and bread. ¹⁰ Jesus said, "Bring some of the fish you have just now caught."

¹¹ So Simon Peter went aboard and pulled the net to shore. It was full of large fish, one hundred fifty-three, but although there were so many, the net was not torn.

¹² "Come, have breakfast," Jesus said. But none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. ¹³ Jesus came and took the bread and gave it to them, and did the same with the fish.

¹⁴ This was now the third time Jesus was revealed to the disciples after he was raised from the dead.

Jesus & Peter - Sea of Galilee (Jn 21:15-23)

¹⁵ Then when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these do?"

He replied, "Yes, Lord, you know I love you."

Jesus told him, "Feed my lambs." ¹⁶ Jesus said a second time, "Simon, son of John, do you love me?"

He replied, "Yes, Lord, you know I love you."

Jesus told him, "Shepherd my sheep." ¹⁷ Jesus said a third time, "Simon, son of John, do you love me?"

Peter was distressed that Jesus asked him a third time, "Do you love me?" and said, "Lord, you know everything. You know that I love you."

Jesus replied, "Feed my sheep. ¹⁸ I tell you the solemn truth, when you were young, you tied your clothes around you and went wherever you wanted, but when you are old, you will stretch out your hands, and others will tie you up and bring you where you do not want to go." ¹⁹ (Now Jesus said this to indicate clearly by what kind of death Peter was going to glorify God.) After he said this, Jesus told Peter, "Follow me."

²⁰ Peter turned around and saw the disciple whom Jesus loved following them. (This was the disciple who had leaned back against Jesus' chest at the meal and asked, "Lord, who is the one who is going to betray you?")

²¹ So when Peter saw him, he asked Jesus, "Lord, what about him?"

²² Jesus replied, "If I want him to live until I come back, what concern is that of yours? You follow me!"

²³ So the saying circulated among the brothers and sisters that this disciple was not going to die. But Jesus did not say to him that he was not going to die, but rather, "If I want him to live until I come back, what concern is that of yours?"

Jesus' Final Words – Mountain in Galilee (Mt 28:16-20; Lk 24:44-49; Acts 1:4-5)

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

Lk 24:44 Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.”⁴⁵ Then he opened their minds so they could understand the scriptures,⁴⁶ and said to them, “Thus it stands written that the Christ would suffer and would rise from the dead on the third day,⁴⁷ and repentance for the forgiveness of sins would be proclaimed in his name to all nations, beginning from Jerusalem.⁴⁸ You are witnesses of these things.

Mt 28:18 Then Jesus came up and said to them, “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 the Son and the Holy Spirit,²⁰ teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.”

Acts 1:4 While he was with them, he declared, “Do not leave Jerusalem, but wait there for what my Father promised, which you heard about from me.⁵ For John baptized with water, but you will be baptized with the Holy Spirit not many days from now.⁶ Lk 24:49 Stay in the city until you have been clothed with power from on high.”

Jesus’ Ascension – Near Bethany (Lk 24:50-53; Acts 1:6-11)

Lk 24:50 Then Jesus led them out as far as Bethany.⁶ Acts 1:6 So when they had gathered together, they began to ask him, “Lord, is this the time when you are restoring the kingdom to Israel?”

⁷ He told them, “You are not permitted to know the times or periods that the Father has set by his own authority.⁸ But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest parts of the earth.”

⁹ After he had said this,¹⁰ he lifted up his hands and blessed them.¹¹ Now during the blessing,¹² Acts 1:9 while they were watching, he was lifted up and a cloud hid him from their sight,¹³ Lk 24:51 as he departed and was taken up into heaven.

Acts 1:10 As they were still staring into the sky while he was going, suddenly two men in white clothing stood near them¹¹ and said, “Men of Galilee, why do you stand here looking up into the sky? This same Jesus who has been taken up from you into heaven will come back in the same way you saw him go into heaven.”

Lk 24:52 So they worshiped him and returned to Jerusalem with great joy,⁵³ and were continually in the temple courts blessing God.

John’s Epilogue (Jn 20:30-31; 21:24-25)

Jn 20:30 Jesus performed many other miraculous signs in the presence of the disciples, which are not recorded in this book.³¹ But these are recorded so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Jn 21:24 This is the disciple who testifies about these things and has written these things, and we know that his testimony is true.²⁵ There are many other things that Jesus did. If every one of them were written down, I suppose the whole world would not have room for the books that would be written.

APPENDICIES

I. BIBLICAL ABBRVIATIONS USED

Old Testament

Gen
Ex
Lv
Nm
Dt
Jos
Jdg
Ru
1 Sam
1 Kgs
1 Chr
Ezr
Neh
Job
Ps
Pr
Ec
SoS
Isa
Jer
Lam
Ezk
Dan
Hos
Joe
Am
Ob
Jon
Mic
Nah
Hab
Zep
Hag
Zec
Mal

New Testament

Mt
Mk
Lk
Jn
Act
Rm
1 Cor
Gal
Ep
Php
Col
1 Th
1 Tim
Tit
Phm
Heb
Jam
1 Pe
1 Jn
Jud
Rev

II. ISSUES & STRATEGIES IN HARMONIZING THE GOSPELS

The following is taken from *A Harmony of the Gospels* by Steven Cox & Kendall Easley:^a

“Is Harmonization Honest?” By Dale Ellenburg

The text should never be divorced from the author’s intention. In this way, we can go a long way in suggesting that one of the most common areas of dispute, that is, the chronology of the Gospel accounts, is really not a problem at all. It is critical that we understand the nature, or genre, of the Gospels. They are not objective biographies written by disinterested or dispassionate men. They are theological biographies—accurate, reliable, but heavily laden with presuppositions—as are all biographies. The purpose of each Gospel writer was to present the facts about Jesus with the intention of showing Him to be the fulfillment of the Old Testament Messianic promises, the Son of Man, the Savior of the world, yes, even God Himself. So it should not seem inappropriate if their first concern was not chronology. Thomas Lea’s comment is right on track: “The Gospel writers did not intend to provide a complete historical harmony of Jesus’ life. Sometimes the writers arranged their material topically, and this makes it difficult to relate the chronology of events in one Gospel to that of another”^b (p. 2).

Radical harmonizing suppresses variant details in one text by replacing them with preferred wording drawn from another version. Radical harmonizing tends to produce a uniform official version of a saying or story in separate Gospels. A **synthetic** harmony expands a text by adding details from one account to another to produce a conflated version that is not identical with any one source. **Sequential** harmonizing preserves two or more versions of the same material as separate incidents in the same narrative. This produces repetitions of sayings and stories that literary critics call “doublets.” This volume is an example of a **parallel** harmony, which presents two or more versions of the same account side by side in a synopsis for easy comparison (p. 3).

What is at stake here is whether we have the *ipsissima verba* (the actual words of Jesus) or the *ipsissima vox* (the essential voice). There is no question that historians often record the voice of a character without due diligence to his very words at some points (p. 4).

“The Academic Use of Gospel Harmonies” by Steve W. Lemke

If God had chosen to reveal the Gospels in the same mechanical dictation process that He communicated the Ten Commandments to Moses, why would there be four Gospels? One perfect God-inspired Gospel would seem to be sufficient. . . This concursive process is precisely how the process of inspiration was described by Peter—“moved by the Holy Spirit, men spoke from God” (2 Pt 1:21). The plenary verbal view of inspiration holds that God worked through human beings under the superintendence of the Holy Spirit to communicate precisely the message that God intended. The mystery of inspiration is that the diversity of language and perspective of the human authors of Scripture was so superintended by the Holy Spirit such that every word perfectly communicated the message and purpose of the divine Author of Scripture^c (p. 18).

By setting each of the four accounts side by side, one can see how the Gospel writers communicated essentially the same message through their own unique language and perspective. The few harmonies that assumed a dictation theory of inspiration struggled to develop a coherent account because they refused to

^a Steven Cox & Kendall Easley, *A Harmony of the Gospels*, in *Holman Christian Standard Bible* (Nashville: Holman, 2007).

^b Ellenburg, D., “Is Harmonization Honest?” *Harmony of the Gospels*, 2.

^c Lemke, S. W., “The Academic Use of Gospel Harmonies,” *Harmony of the Gospels*, 18.

recognize the authenticity of complementary or divergent accounts describing the same event. For example, when Jesus is described as healing one blind man while leaving Jericho in Mark 10:46–52 and two blind men in the parallel account in Matthew 20:29–30, one with a dictation theory of inspiration must assume that these are two different events since they vary in detail [emphasis added].

However, since both events are parallel in every other way (they occurred while Jesus was leaving Jericho, it involved healing the blind, and the dialogue between Jesus and the blind person is the same), it appears more likely that these are two parallel accounts that merely differ in detail. Mark focuses on the one blind man Bartimaeus, while Matthew mentions another blind person who was present but does not mention Bartimaeus by name. These minor differences of detail are not errors or contradictions but are simply incidental differences that arise from the specific memory and purpose of each Gospel writer. Mark did not say that there were not two men healed at that time—perhaps Jesus healed many blind persons that day. Mark simply focused on the personal reaction of one of the two blind men, rather than referring to both men in his account. The Gospel writers did not attempt to describe each event in Jesus’ life exhaustively or in intricate detail, but they had larger spiritual purposes in mind (Jn 20:30–31). These parallel passages in the Gospel harmonies provide scholars with insights about how Gospel writers experienced the process of inspiration (p. 19).

Scholars have also used Gospel harmonies to address the synoptic question—why Matthew, Mark, and Luke are so similar at many points, and yet different at other points. A number of proposals have been offered to answer the synoptic question, especially within the discipline of source criticism. Most early interpreters assumed that Matthew was the first Gospel to be written, and that it provided the basic outline and wording for the other Gospel writers. Later, the majority of the scholarly community became convinced of Markan priority—that Mark provided the basic outline used by the other Gospels. However, there remained other pericopes in Matthew and Luke, sometimes called the *Logia* (“sayings”), which had similarly worded accounts about some of Jesus’ teachings. Some scholars proposed that the Gospel writers used other sources such as a hypothetical document Q (*Quelle*) as the source for these common accounts. Others proposed that the similarities and differences in the Synoptic Gospels arose from the access the Gospel writers had to brief accounts of the life of Jesus written on papyrus fragments and circulated in the early church before the first full Gospel was written (p. 19).

How are these divergent accounts to be harmonized? Actually, these minor divergences in detail offer stronger evidence for the truthfulness of these recollections than for their error. Minor differences in recollection or description are common among eyewitnesses, and we do not demand perfect accuracy and detail in normal speech (p. 20).

The following is taken from “12. Are There Contradictions in the Gospels?” by James M. Arlandson:^a

Chronological problems. As far back as Augustine (AD 354-430), students of the Gospels recognize that the four evangelists did not intend a detailed itinerary of Jesus’ life. Can we correctly fault them for what they did not intend? In fact, they achieved their intended goal quite well. From the birth to the death, resurrection, and ascension of Jesus, the evangelists follow the broad outline of Christ’s life perfectly. But these front-ranking, traditional scholars note:

A fully satisfactory historical harmony of Jesus’ life is impossible. It was simply not the evangelists’ intention to provide us with the kind of data we would need for such an enterprise . . . The evangelists

^a James M. Arlandson, “12. Are There Contradictions in the Gospels?” From the series: *Historical Reliability of the Gospels*, <https://bible.org/seriespage/12-are-there-contradictions-gospels>.

narrate historical facts, but they so select, arrange, and present these facts that little information of the kind needed to piece together a *detailed* life of Jesus is available. (D. A. Carson and Douglas Moo, *An Introduction to the New Testament*, p. 123, emphasis added)

Thus, what is at work in the authorship of the Gospels is that the evangelists were free within limits to shape their traditions – written or oral – but to keep to the same flow of the narratives. . . .

As inerrantist Wayne Grudem writes:

. . . Our understanding of Scripture is never perfect, and this means that there may be cases where we will be unable to find a solution to a difficult passage at the present time. This may be because the linguistic, historical, or contextual evidence we need to understand the passage correctly is presently unknown to us. (*Systematic Theology*, Zondervan, 1994, p. 99)

We must consider the breathtaking fact that the Church has been dealing with these issues for many centuries.

References and Further Reading

Before believers get discouraged about a passage, they need to research the literature. And before critics celebrate any “gotcha!” moment, they too need to work through the literature.

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III. HARMONIZING REJECTION AT NAZARETH

Some harmonies place Matthew and Mark's account of Jesus' rejection at Nazareth much later, as a second return by Jesus to his hometown. Several details, however, are identical in all three Gospels, and it would seem odd for Jesus to return a second time and have the people once again be amazed at him and reject him all over again. This harmony, therefore, merges the three accounts into one episode.

Matthew 13

53 finished parables, moved on
 54 come to hometown
 teach in synagogue

People astonished
 "Where get wisdom & power?"

55 "Carpenter's son, mother Mary
 brothers James, Joseph, Simon
 Judas?"
 56 "Sisters here with us?"

57 took offense
 Jesus, "Prophet not without honor
 except in hometown & own house"

58 not many miracles due to unbelief

Mark 6

1 came to hometown
 2 Sabbath, teach in synagogue

many astonished
 "Where get ideas, wisdom, power?"

3 "Carpenter's son, mother Mary
 brothers James, Joses, Simon,
 Judas?
 sisters here with us?"

took offense
 4 Jesus, "Prophet not without honor
 except in hometown, own house
 with relatives"

5 only few miracles, lay hands on few
 people to heal them
 6 amazed at their unbelief
 then went around villages & taught

Luke 4

16 came to Nazareth, brought up
 Sabbath to synagogue
 as was his custom
 stood up to read
 17 scroll given, unrolled to Isa 61
 18-19 Isa 61:1-2
 20 rolled up scroll, sat down
 21 "Today this scripture fulfilled as
 You heard it being read"
 22 All speaking well of him
 Amazed at gracious words
 "Isn't this Joseph's son?"

23 Jesus, "Physician, heal yourself,
 do miracles done in Capernaum"
 24 "No prophet acceptable in
 hometown
 25-26 Elijah & widow at Zarephath
 27 Elisha & Naaman the Syrian
 28 people in synagogue enraged

29 forced him out of town to hill
 to throw him down cliff
 30 Jesus passed through crowd
 went on his way

IV. HARMONIZING CALLING DISCIPLES AT SEA OF GALILEE

Some harmonies make the Luke account a separate event from those in Matthew and Mark, because:

- Matthew and Mark have Jesus seeing Simon Peter and Andrew out fishing, while Luke has him seeing two boats and the fishermen on shore.
- Matthew and Mark have Jesus on the shore calling Simon and Andrew while they are out on the lake, while Luke has Jesus in the boat with them when he calls them.
- Matthew and Mark have Jesus going on a little further along the lake to call James and John who are in their boat mending nets, while Luke has James and John in the other boat out with Simon and Andrew pulling in the great catch of fish.

But it seems inconsistent to have two separate events where the same disciples are called to leave their fishing livelihood and follow Jesus. Perhaps Luke simply adds details such as the miraculous catch of fish.

In this harmony:

- Jesus sees Simon and Andrew in their boat out fishing, where they have been all night. Their partners, James and John, are probably out in their boat fishing as well, but no one catches anything.
- Later, as Jesus is pressed by the crowds, he sees the boats back at shore with Simon and Andrew out of their boat washing their nets. He gets into Simon's boat to teach the crowd.
- Jesus has Simon go out again to put down their nets for a great catch. James and John come out to help. All are amazed and begin to really believe in Jesus. While in Simon's boat, Jesus says, "Follow me."
- After returning to shore, Simon and Andrew drop everything to follow Jesus. Then they all walk to where James and John are mending nets and Jesus calls James and John, who drop everything to follow him.

Matthew 4

18 walking by Sea Galilee
Peter & Andrew casting nets

19 "Follow me, fishers of people"
20 left nets immediately & followed

21 going on sees James & John in
boat with Zebedee mending nets
Jesus calls them
22 immediately left boat & father
and followed

Mark 1

16 went along Sea Galilee
Peter & Andrew casting nets

17 "Follow me, fishers of people"
18 left nets immediately & followed

19 going on sees James & John
In boat mending nets
20 immediately calls them
left father in boat & followed

Luke 5

1 standing by Lake Gennesaret
crowd pressing around
2 saw 2 boats by lake, fishermen out
of boats washing nets
3 got into Peter's boat, cast off
sat down & taught crowds
4 to Peter, "Put out deeper, cast nets"
5 Peter: "Caught nothing all night."
6 so many fish nets start to tear
7 called to partners to come help
filled both boats to almost sinking
8 Peter: "Go away, I'm sinful man."
9 Peter & everyone astonished
10 including partners James & John
Jesus to Peter: "Don't be afraid,
From now on catching people"
11 boats to shore, they left everything
and followed Jesus

V. HARMONIZING SERMON ON THE MOUNT

Matthew's "Sermon on the Mount" appears to be his collection of many teaching events. In this harmony, where the same teaching is in more chronological order in Luke or Mark, those teachings are moved from Matthew's Sermon on the Mount to their locations in Luke or Mark. Where similar teachings are repeated later in the same Gospel (such as Mt 5:30 & 18:8; Mt 5:32 & 19:9), those teachings are repeated.

In this harmony, Matthew 4-5 & 12, Mark 3 and Luke 6 are all harmonized into one time period:

- Mt 12, Mk 3 & Lk 6 all begin with Jesus healing a hand on the Sabbath, the Pharisees plotting to kill him and Jesus leaving (Mt 12:13-15; Mk 3:5-7; Lk 6:10-11).
- Great crowds from several named cities/areas follow Jesus (Mt 12:15; 4:25; Mk 3:8; Lk 6:18)
- Jesus heals diseases and casts out demons (Mt 12:15; 4:23-24; Mk 10-11; Lk 6:18-19)
- Jesus warns those healed not to reveal who he is, "Son of God" (Mt 12:16; Mk 3:12)
- Jesus goes up a mountain with many of his disciples where he appoints the 12 apostles (Mt 5:1; Mk 3:13-19; Lk 6:12-16)

Luke 6:20 begins the Beatitudes with Jesus looking at his disciples, placing the Sermon on the Mount on a level place just after Jesus came down from appointing his disciples on the mountain. Matthew 5:2 begins the Beatitudes, placing the Sermon on the Mount with Jesus on the mountain with his disciples. Therefore, either:

- Jesus teaches the multitudes gathered before him on a level place, or
- Jesus goes back up the mountain (after seeing the crowd) to teach his disciples, not the crowd
 - Mt 5:1-2 – "After he sat down his disciples came to him and he began to teach them. . ."
 - Lk 6:20 – "Then looking up at his disciples, He said . . ."

This harmony follows the second option: Jesus teaching his disciples, not the multitudes:

- The "large number of disciples" and "vast multitudes" are not the same group of people (Lk 6:17).
- Sitting down teaching disciples is very different from addressing a vast multitude.
- Statements such as "You are the salt of the earth" and "You are the light of the world" seem to apply to the disciples, not the multitude.

SERMON ON THE MOUNT - 2

Matthew

12:13 Jesus heals hand on Sabbath
12:14 Pharisees plot to kill Jesus
12:15 When Jesus learned of plot
went away from there
great crowds followed
4:25 crowds from Galilee, Decapolis,
Jerusalem, Judea, beyond Jordan

12:1 healed them all

12:16 warned not to make him known
12:17-21 Isa prophecy

10:2 names of 12 apostles

5:1 went up mountain
to teach disciples
5:2-12 Beatitudes

Mark 3

5 Jesus heals hand on Sabbath
6 Pharisees plot to kill Jesus

7 went away to the sea
8 great crowds followed from
Judea, Jerusalem, Idumea,
beyond Jordan, Tyre & Sidon
9 have boat ready
10 healed many
11 cast out demons,
"You are Son of God"
12 warned not to make him known

13 went up on mountain
14-19 appointed 12 apostles

Luke 6

10 Jesus heals hand on Sabbath
11 Pharisees debate what to do

17 many disciples & vast multitudes
Judea, Jerusalem, Tyre & Sidon

19 healing them all
18 cast out demons

12 went up to mountain to pray
13-16 chose 12 apostles
17 came down mountain
stood on level place

20 looking at disciples
20-26 Beatitudes

VI. HARMONIZING HEALING BLIND MEN AT JERICHO

The healing of the blind men at Jericho is very difficult to harmonize:

- Matthew and Mark report that Jesus is leaving Jericho while Luke reports that he is approaching. After the healing Luke goes on in 19:1, “Jesus entered Jericho and was passing through it.”
- Mark and Luke refer to one man (Bartimaeus, in Mark’s account) while Matthew refers to two.
- Matthew has Jesus touching their eyes while Mark & Luke have Jesus simply speaking words of healing.
- The wording in all three accounts—Jesus, the blind beggar(s), and the crowd saying many of the exact same words—is so similar that it sounds like one incident told with slightly different details.
- It is impossible to perfectly harmonize all the details regarding number of men healed and when they were healed without having at least three separate incidences of blind men being healed.

Due to the specific wording regarding timing – and in spite of the details being almost identical – this harmony keeps Luke’s account as a separate event while approaching Jericho and merges Matthew and Mark’s accounts into one incident involving two blind beggars while leaving Jericho. As a result, personal pronouns are in the plural as in Matthew’s account.

However, since chronology is normally not an issue with the Gospel writers, it may be one event as follows:

<u>Matthew 20</u>	<u>Mark 10</u>	<u>Luke 18</u>
	46 came to Jericho	35 Jesus approached Jericho
29 leaving Jericho, large crowd	Leaving Jericho	
30 2 blind men: sitting by road	Bartimaeus, blind beggar sitting by road	blind man sitting by road begging
	47 when heard it was Jesus: “Jesus, Son of David, have mercy on me”	36 asked what is going on? 37 “Jesus the Nazarene is passing by
“Have mercy on us Lord, Son of David”	48 many scolded to be quiet shouted all the more	38 called out, “Jesus, Son of David Have mercy on me”
31 crowd scolded: “Be quiet” But they shouted more loudly	49 Jesus: “Call him”	39 scolded to be quiet but he shouted even more
	Crowd: “have courage, get up he is calling you	40 Jesus ordered him to be brought to him
32 Jesus: “What do you want me to do for you”?	50 threw off cloak, jumped up came to Jesus	
33 “Let our eyes be opened”	51 Jesus: “What do you want me to do for you?” “Rabbi, let me see again”	41 Jesus: “What do you want me to do for you?” “Lord, let me see again”
34 touched their eyes	52 “Go, your faith has healed you”	42 “Receive your sight. Your faith has healed you.”
Immediately received their sight followed Jesus	immediately regain his sight followed Jesus	43 immediately regained his sight followed Jesus, praising God people also praised God

VII. HARMONIZING JESUS' PREDICTIONS OF THE FUTURE

Lk 21

7 when will this (temple) happen?
 8 watch out, "I am he"
 9-11 wars, earthquakes, famines

12 but before synagogues, kings
 13 be witnesses
 14-15 don't prepare defense

16 betrayed by brothers, death
 17 hated by everyone, my name
 18 not hair perish
 19 by endurance gain lives

20 Jer. surrounded = desolation
 21 Judea flee
 22 days of vengeance
 17:31 on roof not come down
 17:32-33 Lot's wife, keep = lose
 23 woe to pregnant nursing
 24 fall by sword
 Until time of Gentiles fulfilled

Lk 17

22 days of Son of Man
 23 look here he is

24 lightening
 37 where? vultures
 25 Messiah rejected first

Lk 21

25 sun, moon, nation distress
 26 Power of heavens shaken
 27 Son of Man in cloud
 28 stand up redemption near

29-33 fig tree
 34-36 be on guard, alert, pray

Mt 24

3 when will this happen, end age?
 4-5 false Christs
 6-8 wars, earthquakes

9 will be persecuted & killed
 Hated by nations – my name

10 betray & hate one another
 11 false prophets deceive many
 12 lawlessness, love cold
 13 endures to end saved
 14 Gospel preached, end comes

15 abomination of desolation
 16 then Judea flee

17 on roof not go inside
 18 in field not come back
 19 woe to pregnant
 20 pray not in winter
 21 greatest suffering ever
 22 days cut short for elect

23 look here is Christ
 24 false Christs, deceive elect
 25-26 I told you
 27 lightening
 28 corpse, vulture

29 sun, moon, stars
 Powers shaken
 30 Son of Man clouds
 31 angels, trumpet blast, elect

32-35 fig tree
 36 no one knows day/hour

Mk 13

4 – when will this (temple) happen?
 5-6 don't be misled "I am he"
 7-8 wars, earthquakes

9 synagogues, kings, witness

11 don't worry, HS speaking

12 brother against brother
 13 hated by everyone, My name

10 Gospel preached first

14 abomination of desolation

15 on roof not go inside
 16 in field not go back
 17 woe to pregnant
 18 pray not in winter
 19 greatest suffering ever
 20 days cut short

21 look here is Christ
 22 false Messiahs, deceive
 23 I told you

24-25 sun, moon, stars falling
 powers of heaven shaken
 26 Son of Man on clouds
 27 send angels gather elect

28-31 fig tree
 32 no one knows day/hour

JESUS' PREDICTIONS OF THE FUTURE - 2

Lk 17

26-27 Noah: eating - destruction
28-29 Lot: eating – destruction
30 So also day of Son of Man
34 one in bed taken
35 one grinding taken

Luke 12

35 get dressed lamps burning
36 waiting for master wedding
37-38 blessed if found alert
39 had known when thief coming
40 be ready, coming not expected
41 Peter: us or everyone?
42-48 faithful & evil slaves

Mt 24

37-39 Day of Noah

40 one in field taken
41 one grinding taken

42 stay alert

43 had known when thief coming
44 be ready, coming not expected

45-51 faithful & evil slaves

Mk 13

33 watch, stay alert, don't know
34-36 master returning any time
37 Stay alert!

VIII. HARMONIZING UPPER ROOM TO GETHSEMANE

Harmonizing the “Upper Room” events during the feasts of Unleavened Bread and Passover is difficult.

- Lev. 23:4-8 has Passover beginning at sundown on the 14th with the seven day Feast of Unleavened Bread beginning on the 15th. But after the Exile the two feasts were essentially merged into one and changed from the month of Abib to Nisan (March/April).
- Matthew, Mark and Luke report that the Passover lamb was sacrificed on the first day of the Feast of Unleavened Bread, the day before the Passover meal when the lamb was eaten—implying that in their time the Passover meal took place on the second day of the Feast of Unleavened Bread.
- John clarifies that the Passover meal was not eaten in the Upper Room on Thursday:
 - Jn 13:29 – Some disciples thought that Judas left the upper room “to buy whatever they needed for the [Passover] feast”
 - Jn 18:28 – During Jesus’ trials on Friday, “They did not go into the governor’s residence so they would not be ceremonially defiled, but could eat the Passover meal.”

The meal in the upper room, therefore, is not the Passover meal but a preparatory meal related to the Feast of Unleavened Bread.

Harmonizing events during the meal is difficult.

- Luke records two cups, one in 22:17 during the meal where he tells them to divide it among themselves, and one in 22:20 after cup of the New Covenant.
- In Luke, “I will not drink of the fruit of the vine,” comes after the first cup while Matthew and Mark place this statement after the cup of the New Covenant—but neither Matthew nor Mark mention the first cup.

Matthew & Mark place Jesus’ remarks about the betrayer (Judas) before the Lord’s Supper, while Luke places them afterwards. John doesn’t mention the Lord’s Supper (bread & cup), only an “evening meal.”

Chronology from the upper room to the Mount of Olives to Gethsemane is difficult to determine.

- Matthew & Mark mention both the Mount of Olives and Gethsemane.
 - Luke only records going to the “Mount of Olives” where they pray—which is, therefore, a reference to Gethsemane on the Mount of Olives.
 - John refers to Gethsemane as an orchard across the Kidron Valley (on the western slopes of the Mount of Olives).
 - Therefore, they went to two different locations on the Mount of Olives, the second of which was Gethsemane.
- Matthew (26:30) and Mark (14:26) record that after singing a hymn (following the Lord’s Supper) they went to the Mount of Olives—before Jesus predicts Peter’s denial (Mt 26:31; Mk 14:29).
- John records, “Get up, let us go from here” in 14:31, which probably refers to the Mount of Olives, since in 18:1 he records going on to Gethsemane.
- This would place going to the Mount of Olives after Jesus’ prediction of Peter’s denial (Jn 13:38).

UPPER ROOM TO GETHSEMANE - 2

Mt 26

20 evening, at the table

29 not drink until kingdom

21 one of you will betray me

22 disciples, not me?

23 one who has dipped hand in bowl

24 woe, better if never born

25 Judas, Me?

26 broke bread my body

27 cup

28 new covenant

30 after hymn – Mt Olives

31-32 all fall away

33 Peter: I won't

34 tonight before crows, deny 3x

35 Peter: never, even if I die

36 Gethsemane

Mk 14

17-18 evening, at table

25 not drink until kingdom

18 one will betray me

19 disciples, who?

20 one who dips

21 better not born

22 broke bread, my body

23 cup

24 blood new covenant

26 hymn – Mt Olives

27-28 will all fall away

29 Peter: I won't

30 tonight, before crows 2x, deny 3x

31 Peter: never, even if I die

32 Gethsemane

Lk 22

14 hour came, at table

16 not eat again until kingdom

17 cup, thanks, divide it

18 not drink again until kingdom

24-27 Who is greatest?

28-30 bestow my kingdom on you

21 hand of one betraying at table

23 disciples argued, Who?

22 woe to betrayer

19 broke bread, my body

20 cup after supper

New covenant

31-32 Satan will sift Peter

33 Peter: ready for death

34 not crow today, deny 3x

35-38 money bags, swords

39 Gethsemane ("Mt Olives")

Jn 13-18

13:1 knew time had come/loved them

13:2 meal in progress, devil-Judas

13:3-17 washing feet, servant greater

13:34-5 love one another

13:18 does not apply to all of you

13:19-20 telling you now, will believe

13:21 one of you will betray me

13:22 disciples confused, who?

13:23-25 Peter: "Who?"

13:26 one who dips bread

13:27-30 Judas leaves

13:31-2 now Son of Man is glorified

14 Jesus is way/Holy Spirit

14:31 Get up, let's go from here

13:33 can't go where I'm going

13:36-7 Peter, Where going? I'll follow

13:38 rooster not crow until deny 3x

Ch 15 vine & branches/persecution

Ch 16 Holy Spirit, sorrow, return

Ch 17 Prayer

18:1 orchard, Kidron Valley

IX. SIX TRIAL STAGES

There were six stages in Jesus' trials, three Jewish (religious) and three Roman (civil)

- Jewish
 - 1 – Annas house
 - Jn 18:12-24
 - 2 – Caiaphas house with Sanhedrin – informal hearing
 - Mt 26:57-68
 - Mk 14:53-65
 - Jn 18:25-27
 - 3 - Caiaphas & Sanhedrin, council chambers – formal trial
 - Mt 27:1-2
 - Mk 15:1
 - Lk 22:66-7
- Roman
 - 4 - Before Pilate
 - Mt 27:11-14
 - Mk 15:2-5
 - Lk 23:1-7
 - Jn 18:28-38
 - 5 - Before Herod
 - Lk 23:8-12)
 - 6 - Before Pilate – judgment & sentencing
 - Mt 27:15-26
 - Mk 15:6-15
 - Lk 23:13-25
 - Jn 18:39-19:16

John is the only one to mention the hearing before Annas.

Regarding Peter's denials in the three Jewish trial stages, A. T. Robertson writes:

Luke only mentions the last, Matthew and Mark give the second stage fully, and the third in brief mention. If Peter's denials ran through all three (and Luke says in ver. 59 that there was an hour between his second and third denials), then no one of the four Gospels could give each of the denials precisely at the time of its occurrence; and so each Gospel merely throws them together, as in another way we here bring them together in one section. There is no difficulty about the substantial fact of the denials; and we must be content with our inability to arrange all the circumstances into a complete programme.^a

^a A. T. Robertson, A. T., *A Harmony of the Gospels* (Bellingham, WA: Logos Bible Software, 2009) Jn 18:15–27.

X. HARMONIZING TRIALS & DENIALS

Harmonizing Peter's denials and the trial stages may be the most difficult part of the Gospels to harmonize:

- John places the first denial at the house of Annas (former high priest and father-in-law to Caiaphas the current high priest) and the second two after "Annas sent him bound to Caiaphas" (18:24).
 - Caiaphas, Sanhedrin/elders, etc. were evidently not present at the house of Annas.
 - John gives no details about the hearing before Caiaphas.
- Matthew places all three denials with Caiaphas, law experts, and elders.
- Mark places all three with the high priest, all the chief priests, elders and expert in the law.
- Luke places all three with the high priest.

Another question concerns Jesus' prediction that Peter would deny him three times:

- John places this prediction while they are still in the Upper Room, before leaving for the Mt. of Olives. Luke seems to have placed it at the same time.
- Matthew and Mark place the prediction after they are at the Mt. of Olives.
- Peter's denials in all four Gospel accounts could add up to six or seven times he denied Jesus.
 - Jesus predicted that Peter would deny him three times, not to three people. And on some occasions Peter denied Jesus to one person along with others such as "bystanders."
- Adding John's account of the first denial at the house of Annas (which is not mentioned in the other three Gospels), to the denials recorded in the other Gospels definitely records more than three denials.

Johnston Cheney has made a unique proposal that may solve the dilemma:

The solution . . . is suggested first of all by noting the differences in the two warnings of Jesus to Peter. The first, recorded by Luke and John, occurred in the Upper Room. . . . The second, recounted by Mark and Matthew, occurred much later. . . . In the first warning, Jesus said:

" . . . the cock will *not at all* crow this day till you have denied three times that you know me." (Italics indicate emphasis in Grk.) (John 13:38)

On the later occasion he said:

" . . . today, during the night, before the cock crows twice, you will deny me three times." (Mark 14:30)

. . . it is evident that Jesus predicted Peter would both deny Him three times before the cock crowed *at all*, as well as three times before the cock crowed *twice*: The grammar itself demands this, for "not at all crow" and "before the cock crows twice" can hardly be equated. The evidence is that Jesus predicted six denials.^a

This harmony adopts Cheney's proposal, as it keeps John's chronology intact, even though:

- No one Gospel records two times when Jesus tells Peter he would deny him.
- Jesus did not specifically say that Peter would deny him three *more* times after the rooster crowed the first time (Mt 26:34; Mk 14:30).
- After the rooster crowed the second time, Peter remembered Jesus saying:
 - "Before the rooster crows, you will deny me three times" (Mt 26:75).
 - "Before a rooster crows twice, you will deny me three times" (Mk 14:72).
 - "Before a rooster crows today, you will deny me three times (Lk 22:61).
 - There is no hint of denying Jesus six times or differentiating between "crows at all," "crows today" or "crows twice."

^a Johnston Cheney, *The Life of Christ in Stereo* (Portland: Multnomah, 1969) 218.

TRIALS & DENIALS - 2

Matthew 26

ANNAS' HOUSE

CAIAPHAS' HOUSE

57 Jesus to Caiaphas, law experts, elders
58 Peter followed at distance
courtyard with guard to see outcome
59-60 trying to find testimony-none
false witnesses
61-63a witnesses-destroy temple
How do you answer? Jesus silent

Denial #3 – another slave girl-courtyard

69 Peter sitting outside in courtyard
servant girl, You are w/ Jesus Galilean
70 denied it in front of them all
Don't know what you're talking about
71 When he went out to the gateway

Denial #4 – to slave girl-gateway

71 slave girl saw him said to people there
This man was with Jesus
72 He denied it again with an oath,
I do not know the man

Mark 14

53 Jesus to priests, law experts, elders
54 Peter followed at distance
54 Peter in courtyard w/ guards by fire
55-56 looking for evidence-none
false testimony, didn't agree
57-61a testimony-destroy temple
How do you answer? Jesus silent

66-67 in courtyard, one of high priest's
slave girls saw Peter warming himself
You also were with Nazarene, Jesus
68 But he denied it: Don't understand
what you're talking about!
Went out to gateway, rooster crowed.

69 slave girl saw him, said to bystanders,
This man is one of them
70 But he denied it again

Luke 22

54 They arrested Jesus

brought him to high priest's house
Peter following at a distance
55 Peter in courtyard w/guards by fire

56 slave girl, seeing him in firelight,
stared at him
This man was with him too
57 But Peter denied it
Woman, I don't know him

58 little later someone else saw him
You are one of them too
Peter said, Man, I am not

John 18

12-14 Jesus arrested brought 1st to Annas
15 Peter & another disciple followed
16 Other disciple spoke to slave girl door
keeper, brought Peter inside courtyard

Denial #1 – to slave girl doorkeeper

17 girl, doorkeeper You're not one of this
man's disciples too, are you?
He replied, I am not
18 slaves, guards, Peter, fire warming
19-23 Jesus questioned by Annas
24 Annas sent Jesus to Caiaphas

Denial #2 – to slaves & guards-courtyard

25 Peter standing in courtyard warming,
They said, You aren't one of his
disciples too, are you?
Peter denied it: I am not

Denial #5 – Relative of Malchus

26 relative of man with cutoff ear
Didn't I see you in orchard with him?
27 Peter denied again

TRIALS & DENIALS - 3

Matthew 26

Denial #6 - Bystanders

73 After little while, those standing
You really are one of them too—
your accent gives you away
74 Cursed, swore oath,
Do not know the man.
Rooster crowed
75 Peter remembers Jesus' words

63b-66 Are you Christ? Said it yourself
Son of Man sitting & coming,
blasphemy, guilty
67-68 they spit, hit, "Prophesy"

COUNCIL TRIAL

27:1 Early in morning, all priest/elders

Plotted to execute Jesus
27:2 tied him up, led to Pilate

Mark 14

70 Short time later bystanders again
You must be one of them,
because you are also a Galilean
71 Cursed swore oath, Do not know
the man you're talking about
72 Rooster crowed second time
Peter remembered Jesus' words

61b-64 Are you Christ? I am
Son of Man sitting & coming,
blasphemy, guilty
65 Guards spit, blindfold, hit, "Prophesy"

15:1 Early in morning, whole Sanhedrin

handed over to Pilate

Luke 22

59 after about an hour another insisted
Certainly this man was with him,
because he too is a Galilean
60 Man, Don't know what
you're talking about
Rooster crowed.
61 Jesus looked at Peter,
who remembered
62 Peter went outside & wept
63-65 Guards mock, blindfold, beat
"Prophesy"
66 day, council of elders, law experts
67-70 Are you Christ?
Won't believe if I answer
Son of Man seated
Are you Son of God? You say I am
71 no more testimony needed
23:1 brought Jesus before Pilate

John 18

27 rooster crowed

28 brought Jesus from Caiaphas
to governor

XI. HARMONIZING ANOINTING OF JESUS' BODY

The anointing of Jesus' body with spices is difficult to harmonize:

- Matthew, Mark & Luke report Joseph wrapping the body before burial (Mt 27:59; Mk 15:46; Lk 23:53).
- John reports Joseph & Nicodemus wrapping and anointing the body with 75 pounds of spices (19:39-40).
- Luke reports the women going back to prepare spices after witnessing the body being placed in the tomb and before Sabbath began at sundown on Friday (Lk 23:56).
- Mark reports the women buying spices after Sabbath was over at sundown on Saturday (Mk 16:1).
 - Evidently the spices prepared before Sabbath began Friday at sundown were inadequate.
- Mark & Luke report the women going to the tomb with the spices Sunday morning (Mk 16:2; Lk 24:1).
 - Either the women didn't realize the body had been anointed by Joseph and Nicodemus or they didn't believe the anointing was complete, as it had been rushed due to the coming Sabbath.
- Matthew and John report Mary Magdalene (Matthew adds the other Mary), going to the tomb Sunday morning without mentioning spices or anointing (Mt 28:1; Jn 20:1).

<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
27:59 Joseph wrapped body in linen cloth	15:46 Joseph wrapped body in linen cloth	23:53 Joseph wrapped body in a linen cloth	19:39 Nicodemus & Joseph 75# mixture myrrh/aloes
27:60 placed it in his new tomb cut out of rock	placed it in tomb cut out of the rock.	23:54 day of preparation & Sabbath was beginning 23:53 placed body in tomb	19:40 Wrapped body with spices, in strips of linen 19:41-42 Because Jewish day of preparation placed body in nearby new tomb.
		23:55 Women saw tomb & how body was laid 23:56 They returned home prepared spices rested on the Sabbath	
	16:1 When Sabbath over Mary, Mary, & Salome bought spices to anoint		
28:1 Dawn after Sabbath Mary & Mary went to look at tomb	16:2 Sunrise 1 st day of week they went to tomb	24:1 Dawn on 1 st day week women went to tomb taking the spices	20:1 st day of the week still dark, Mary Magdalene came to tomb

XII. HARMONIZING VISITS TO TOMB

Harmonizing the visits to the tomb by the women is difficult:

- Mark has Mary Magdalene, Mary the mother of James, and Salome going to the tomb to anoint the body, very early, at sunrise.
 - They see a young man (angel) and then leave in terror, saying nothing to anyone because they are afraid.
- Matthew has Mary Magdalene and the other Mary going to look at the tomb at dawn.
 - They see an angel and then Jesus, who tell them to report back to the disciples.
- Luke reports that “the women” went to the tomb at early dawn, taking the spices they had prepared.
 - They see two men (angels) and report back to the disciples.
 - The disciples don’t believe them, but Peter runs to the tomb, seeing empty grave cloths.
- John records Mary Magdalene going to the tomb very early, while it was still dark, without mentioning the other women.
 - Peter and John run to the tomb, seeing empty grave cloths.
 - Mary is standing outside the tomb weeping. Two angels and Jesus appear to Mary, who then reports to the disciples that she has seen the risen Lord.

In this harmony:

- All the women go to the tomb together, recognizing that not all accounts mention all the women.
 - “Very early, at sunrise,” “dawn,” “early dawn,” and “very early, while it was still dark,” are considered as referring to the same time.
- An earthquake occurs while the women are on the way to the tomb, an angel rolls the stone away, and the guards run away in fear.
- The women arrive at the tomb, see the stone rolled away, go inside and can not find Jesus’ body
- Mary Magdalene immediately runs to tell Peter and John that the body had been taken. They don’t believe her.
- Meanwhile, the other women back inside the tomb see angels who speak to them. They leave in fear, talking to no one.
 - But after meeting Jesus along the way, they go with joy to report to the disciples, sometime after Mary’s report to Peter and John.
- Although the disciples do not believe the women, after hearing Mary Magdalene and then the other women, Peter and John run to the tomb to see for themselves.
 - Peter and John see the empty grave clothes and believe.
- Meanwhile, after seeing Peter and John take off running to the tomb, Mary goes back to the tomb, arriving after Peter and John had already left.
 - Mary sees the angels and Jesus, then returns to the disciples to tell what she saw and heard.

VISITS TO TOMB - 2

Matthew 28

- 1 after Sabbath, dawn, 1st day of week
Mary & Mary went to look at tomb

- 2 Suddenly earthquake
angel rolled away stone & sat on it
- 3 appearance like lightning
clothes white as snow
- 4 guards became like dead men
Because they were so afraid of him

- 5 angel, "Do not be afraid
looking for Jesus, who was crucified
- 6 not here, been raised, just as he said
Come see where he was lying

- 7 Tell disciples he is raised from dead
He is going ahead to Galilee
You will see him there.
Listen, I have told you!"
- 8 left tomb quickly, fear & great joy
ran to tell his disciples.

- 9 But Jesus met them, "Greetings!"
held onto his feet & worshiped him
- 10 Jesus, "Do not be afraid.
Go and tell my brothers to go
to Galilee. Will see me there."

Mark 16

- 2 very early 1st day week, sunrise
they went to the tomb.

- 3 "Who will roll away the stone"

- 4 looked up, saw stone rolled back
5 went into tomb,

saw young man
in white robe sitting on right side
they were alarmed
- 6 he said, "Do not be alarmed
looking for Jesus who was crucified
He has been raised! He is not here.
Look where they laid him

- 7 tell disciples, even Peter
he is going into Galilee
You will see him there,
just as he told you."
- 8 ran from the tomb in terror
said nothing to anyone
because they were afraid

Luke 24

- 1 1st day of week, early dawn
women went to tomb,
taking spices they prepared

- 2 stone rolled away from tomb
3 went in, not find body of Jesus

- 4 While perplexed, suddenly two men
stood beside them in dazzling attire
- 5 women terribly frightened

"Why look for living among dead?"
- 6 not here, but has been raised
Remember he told you in Galilee
- 7 Son of Man must be delivered into
hands sinful men, be crucified,
and on the third day rise again."
- 8 women remembered his words

John 20

- 1 very early 1st day of week, still dark
Mary Magdalene came to tomb

Saw stone moved from entrance

- 2 ran to Peter & John:
"They have taken Lord from tomb,
don't know where they put him!"

VISITS TO TOMB - 3

Matthew 28

Mark 16

Luke 24

John 20

- 9 returned from tomb
told everything to 11 & rest
- 10 Mary Magdalene, Joanna, Mary
mother James & other women
told these things to apostles
- 11 words were nonsense to them
they did not believe them
- 12 Peter ran to tomb

bent down
saw only strips of linen cloth

went home wondering what
happened

- 3 Peter & John set out to the tomb
- 4 John ran faster reaching tomb first
- 5 bent down, saw strips of linen cloth
but did not go in
- 6 Peter arrived, went into tomb
saw strips of linen cloth
- 7 face cloth, not lying with linen cloth
- 8 John came in, saw and believed
- 9 (did not yet understand scripture
that Jesus must rise from dead)
- 10 disciples went back to their homes

- 11 Mary outside tomb weeping
bent down, looked into tomb
- 12 saw two angels in white sitting
where body had been lying
- 13 Angels, "Why are you weeping?"
Mary, "They took Lord, &
I don't know where they put him!"
- 14 she turned around & saw Jesus
but did not know it was Jesus
- 15 Jesus, "Why are you weeping?
Who are you looking for?"
Mary, "If you have carried him away"
- 16 Jesus, "Mary." Mary, "Rabboni"
- 17 Jesus, "Don't touch me not ascended
Go to my brothers & tell them,
'I am ascending to Father & God' "
- 18 Mary came & informed disciples
"I have seen the Lord!"
And told what Jesus had said

NOTES (under construction)

1. VISIT OF THE WISE MEN

Joseph and Mary returned to Nazareth after having Jesus circumcised at the temple when he was eight days old (Lk 2:39). Sometime later Joseph and Mary went back to Bethlehem where they were visited by the wise men, whose journey probably would have taken three to four months (Ezr 7:8-9; 8:31). Herod decided to kill the children two and under (meaning in their second year), “according to the time he had learned from the wise men” (Mt 2:16). Since it is uncertain how much of a time margin Herod gave to make sure he killed the Messiah, we don’t know how old Jesus was when the wise men came to him in Bethlehem.

In order to have the visit of the wise men in Bethlehem a few months after Jesus’ birth, some synoptic Gospels put Lk 2:39-40 (returning to Nazareth) after the time in Egypt, since v. 41 relates Jesus in the temple at age twelve. But that seems inconsistent with returning to Nazareth after Mary and Joseph “performed everything according to the law of the Lord,” which seems to describe what they had just done at the temple, not the angel’s instructions to go to Egypt and stay until told to return.

2. BAPTISM OF JESUS

John baptized at several locations:

- All the region around the Jordan (Lk 3:3)
- The Jordan River (Mk 1:5)
- Bethany beyond the Jordan [unknown location] (Jn 1:28)
- Aenon near Salim [unknown location] (Jn 3:23)

The traditional site of Jesus’ baptism (“Bethany beyond the Jordan”) is just north of the Dead Sea, near Jerusalem and 60+ miles south of the Sea of Galilee. Another possible site for Bethany beyond the Jordan is just south of the Sea of Galilee.

Jesus went:

- From Galilee to baptism at Bethany
- From baptism to the wilderness, which could be almost anywhere
- From the wilderness back to Bethany, where
 - Religious leaders from Jerusalem came to question John
 - The “next day” John acknowledges Jesus as the lamb of God
 - The “next day” Andrew and Simon Peter (from Bethsaida, north shore of Sea of Galilee) are with John
 - The “next day” Jesus decides/purposes to go to Galilee and finds Philip (from Bethsaida) who finds Nathanael
- To, “on the third day,” Cana (west of the Sea of Galilee)

It seems highly unlikely that Andrew and Peter would be 70-80 miles from home and their fishing practice to be with John. If “the next day” is literal, it would be impossible for those distances to be traveled in one day. Therefore, the Bethany beyond (east) of the Jordan is probably just south of the Sea of Galilee, one day’s walk from places in Galilee such as Cana or Nazareth.

3. Timing is uncertain, as Matthew and Luke seem to have Jesus going to Galilee right after his temptation in the wilderness, while John places the return much later. These verses may refer to two different times Jesus went from Judea to Galilee, although Mathew, Mark and Luke seem to skip over most of Jesus’ first year of ministry.

4. STAFF OR NO STAFF?

Mt 10:9 Do not take gold, silver, or copper in your belts, ¹⁰ no bag for the journey, or an extra tunic, or sandals or staff.

Mk 6:8 He instructed them to take nothing for the journey except a staff – no bread, no bag, no money in their belts – ⁹ and to put on sandals but not to wear two tunics.

Lk 9:3 He said to them, “Take nothing for your journey – no staff, no bag, no bread, no money, and do not take an extra tunic.”

The following is taken from “12. Are There Contradictions in the Gospels?” by James M. Arlandson:⁴

Walvoord and Zuck come up with an explanation:

The two concessions of a staff and sandals are unique to Mark. Both are forbidden in Matthew 10:9-10, and the staff is forbidden in Luke 9:3. Matthew used *ptaomai* (“to procure, acquire”), instead of *airō* (“to take”); so the disciples were not to acquire *additional* staffs or sandals – but to use the ones they already had. Mark and Luke both use *airō*, “to take or carry along.” But Luke says, “Take nothing for the journey – no staff (*rhabdon*),” presumably no additional staff; while Mark says, “Take nothing for the journey *except* (Mark 6:5) a staff (*rhabdon*),” presumably the one already in use. Each writer stressed a different aspect of Jesus’ instructions (p. 128, emphasis original).

The following comment on the three passages [Mt 10:9-10; Mk 6:5; Lk 9:3] is worth taking to heart:

Only if one has a very legal mind is there a significant difference . . . Jesus normally speaks in the hyperbole of a wisdom teacher, not the legal precision of a Pharisee . . . These passages are also another reminder to us that we do not have all of the answers . . . these passages call us not to lose the forest for the trees. Jesus called his missionaries to travel simply, without the normal provisions for a journey. They had to depend on God for their support.” (Kaiser, et al., pp. 423-24)

5. FLOGGING OF JESUS

Determining the sequence of the flogging and mocking of Jesus by the soldiers is difficult.

- Matthew and Mark place the flogging after the final sentence is given: “And after having Jesus flogged, he handed him over to be crucified” (Mt 27:26 & Mk 15:15). “When they had finished mocking him, they stripped him of the purple cloak and put his own clothes back on him. Then they led him away to crucify him” (Mk 15:20 & Mt 27:31).
- John places the flogging earlier, after which Pilate brings Jesus out to the people, “wearing the crown of thorns and the purple robe” (Jn 19:5). Only after more interaction with the Jewish leaders and crowd, bringing Jesus back into the governor’s residence for questioning, and more interaction with the leaders and crowd, does Pilate pass sentence and hand Jesus over to be crucified.

In order to “perfectly harmonize” these events, some have advocated two separate floggings—with the purple robe, crown of thorns, and “Hail king of the Jews” repeated all over again, except that the second time the purple robe is removed and Jesus’ own clothes put back on. One flogging would almost kill a man. Two almost certainly would.

I believe John and Luke make it clear that Pilate had Jesus flogged in order satisfy the crowd so he could be released, not in preparation for crucifixion. Normally, condemned prisoners were not flogged before crucifixion, as that would hasten their death upon the cross and a slow, lingering death was the goal. Therefore, I have gone with John’s placement of the flogging/mocking and placed the removal of the purple robe after the final sentence.