

The Complete Gospel

A Blending *of the* Four Gospels
into One Continuous, Flowing Story

Red Letter Edition

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Blended by Gary Wentz
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Preface

This work started as a study into the details of the four Gospel accounts. As I studied the accounts of Peter's denials in Matthew, Mark, Luke and John, I became confused as to the timing and some of the details of the events. This was sometime around 1994. At the time, I had a Bible program and a word processor installed on my computer. So, in an attempt to reconcile some of the apparent contradictions between the four accounts, I opened the Bible program and my word processor; I copied the text from the Bible and pasted it into my word processor. I then began to mix the different accounts into a single narrative; carefully reading each detail and matching the details from one account to another until I had a complete, single narrative of Peter's denials.

To my delight and amazement, there really were no contradictions at all; simply different ways of describing the events that took place. I was so impressed with this process that I continued to mix the Gospels all the way to the end. At the end of that study, I immediately launched into working the entirety of all four Gospels into a single account from the beginning up to where I had started.

This project was very enlightening for me, as it showed just how well the Gospels work together. I felt a bit like a detective, reading the eyewitness accounts of four people. I wanted to leave nothing out and put nothing in. As it turned out, I was able to put all of the details in but found it necessary to add the occasional conjunction or other word for continuity or clarity; the actual amount added proved to be extremely small.

After I finished my work, I began to look around and see who else had done this type of thing before. I found three such books. The first book was called *The Diatessaron*. It was written in the second century. The second I found was *The Life of Christ in Stereo*, by Johnston Cheney, 1969 Western Baptist Seminary Press. The third such book is actually a revision of Cheney's work, entitled *The Greatest Story* by Cheney's editor, Stanley Ellison, 1994 Multnomah Books.

This work differs from the others in that it uses different typefaces or fonts to distinguish text taken from one Gospel from the others. There are, in fact, five different fonts or styles used in this book. They are as follows:

Matthew's text is presented in the Arial font; Mark's text is presented in the Century Gothic font; Luke's text is presented in the Times New Roman font; John's text is presented in the Courier font; *Words added for clarity or grammar are presented in italics.*

This use of different fonts gives the book a distinctive "feel" as one reads from it. At the same time, it allows the reader to know exactly which Gospel any given word is taken from. All fonts were chosen for readability, distinction and familiarity. They also had to mix well with each other without too much variation in size or shape. Hopefully, this has been achieved.

Please enjoy as you explore the amazing continuity, relevance and enlightenment that can be found in *The Complete Gospel*.

Gary Wentz

The Complete Gospel

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Chapter One: **Good News of Great Joy!**

1:1 Introduction

Mark 1:1, Luke 1:1-4, John 1:1-18

Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, even as those who from the beginning were eyewitnesses and servants of the word delivered them to us, it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus; that you might know the certainty concerning the things in which you were instructed.

The beginning of the Good News of Jesus Christ, the Son of God.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him. Without him was not anything made that has been made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness hasn't comprehended¹ it. There came a man, sent from God, whose name was John. The same came as a witness, that he might testify about the light, that all might believe through him. He was not the light, but was sent that he might testify about the light. The true light that enlightens everyone was coming into the world.

He was in the world, and the world was made through him, and the world didn't recognize him. He came to his own, and those who were his own didn't receive him. But as many as received him, to them he gave the right to become God's children, to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth. John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'" From his fullness we all received grace upon grace. For the law was given through Moses. Grace and truth came through Jesus Christ. No one has seen God at any time. The one and only Son,² who is in the bosom of the Father, he has declared him.

1:2 Gabriel Visits Zacharias

Luke 1:5-25

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. But they had no child, because Elizabeth was barren, and they both were well advanced in years. Now it happened, while he executed the priest's office before God in the order of his division, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. The whole multitude of the people were praying outside at the hour of incense.

¹1:5 The word translated "comprehended" (katelaben) can also be translated "overcome." It refers to getting a grip on an enemy to defeat him.

²1:18 NU reads "God"

Good News of Great Joy!

An angel of the Lord appeared to him, standing on the right side of the altar of incense. Zacharias was troubled when he saw him, and fear fell upon him. But the angel said to him, “Don’t be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John. You will have joy and gladness; and many will rejoice at his birth. For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother’s womb. He will turn many of the children of Israel to the Lord, their God. He will go before him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”

Zacharias said to the angel, “How can I be sure of this? For I am an old man, and my wife is well advanced in years.”

The angel answered him, “I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news. Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn’t believe my words, which will be fulfilled in their proper time.”

The people were waiting for Zacharias, and they marveled that he delayed in the temple. When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute. It happened, when the days of his service were fulfilled, he departed to his house. After these days Elizabeth, his wife, conceived, and she hid herself five months, saying, “Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men.”

1:3 Gabriel Visits Mary

Luke 1:26-38

Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. Having come in, the angel said to her, “Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!”

But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be. The angel said to her, “Don’t be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb, and bring forth a son, and will call his name ‘Jesus.’ He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, and he will reign over the house of Jacob forever. There will be no end to his Kingdom.”

Mary said to the angel, “How can this be, seeing I am a virgin?”

The angel answered her, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of God. Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren. For everything spoken by God is possible.”

Mary said, “Behold, the handmaid of the Lord; be it to me according to your word.”

1:4 Mary Visits Elizabeth

Luke 1:39-56

The angel departed from her. Mary arose in those days and went into the hill country with haste, into a city of Judah, and entered into the house of Zacharias and greeted Elizabeth. It happened, when Elizabeth heard Mary’s greeting, that the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. She called out with a loud voice, and said, “Blessed are you among women, and blessed is the fruit of your womb! Why am I so favored, that the mother of my Lord should come to me? For behold, when the voice of

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your greeting came into my ears, the baby leaped in my womb for joy! Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!”

Mary said,

“My soul magnifies the Lord.

My spirit has rejoiced in God my Savior,

for he has looked at the humble state of his handmaid.

For behold, from now on, all generations will call me blessed.

For he who is mighty has done great things for me.

Holy is his name.

His mercy is for generations of generations on those who fear him.

He has shown strength with his arm.

He has scattered the proud in the imagination of their hearts.

He has put down princes from their thrones.

And has exalted the lowly.

He has filled the hungry with good things.

He has sent the rich away empty.

He has given help to Israel, his servant, that he might remember mercy,

As he spoke to our fathers,

to Abraham and his seed forever.”

Mary stayed with her about three months, and then returned to her house.

1:5 The Birth of John the Baptist

Luke 1:57-80

Now the time that Elizabeth should give birth was fulfilled, and she brought forth a son. Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her. It happened on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father. His mother answered, “Not so; but he will be called John.”

They said to her, “There is no one among your relatives who is called by this name.” They made signs to his father, what he would have him called.

He asked for a writing tablet, and wrote, “His name is John.”

They all marveled. His mouth was opened immediately, and his tongue freed, and he spoke, blessing God. Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea. All who heard them laid them up in their heart, saying, “What then will this child be?” The hand of the Lord was with him. His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying,

“Blessed be the Lord, the God of Israel,

for he has visited and worked redemption for his people;

and has raised up a horn of salvation for us in the house of his servant David

(as he spoke by the mouth of his holy prophets who have been from of old),

salvation from our enemies, and from the hand of all who hate us;

to show mercy towards our fathers,

to remember his holy covenant,

the oath which he spoke to Abraham, our father,

to grant to us that we, being delivered out of the hand of our enemies,

should serve him without fear,

In holiness and righteousness before him all the days of our life.

Good News of Great Joy!

And you, child, will be called a prophet of the Most High,
for you will go before the face of the Lord to make ready his ways,
to give knowledge of salvation to his people by the remission of their sins,
because of the tender mercy of our God,
whereby the dawn from on high will visit us,
to shine on those who sit in darkness and the shadow of death;
to guide our feet into the way of peace.”

The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

1:6 Matthew's Genealogy of Jesus

Matthew 1:1-17

The book of the genealogy of Jesus Christ³, the son of David, the son of Abraham. Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram. Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse. Jesse became the father of David the king. David became the father of Solomon by her who had been the wife of Uriah. Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa. Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah. Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon. After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel. Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. Azor became the father of Sadoc. Sadoc became the father of Achim. Achim became the father of Eliud. Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus⁴, who is called Christ. So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

1:7 Joseph's Dream

Matthew 1:18-25

Now the birth of Jesus Christ was like this; for after his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit. Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly. But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, don't be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Holy Spirit. She shall bring forth a son. You shall call his name Jesus, for it is he who shall save his people from their sins.”

Now all this has happened, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

³1:1 Messiah (Hebrew) and Christ (Greek) both mean “Anointed One”

⁴1:16 “Jesus” means “Salvation.”

“Behold, the virgin shall be with child,
and shall bring forth a son.
They shall call his name Immanuel;”
which is, being interpreted, “God with us.”⁵

Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself; and didn’t know her sexually until she had brought forth her firstborn son. He named him Jesus.

1:8 The Birth of Jesus

Luke 2:1-20

Now it happened in those days, that a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment made when Quirinius was governor of Syria. All went to enroll themselves, everyone to his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.

It happened, while they were there, that the day had come that she should give birth. She brought forth her firstborn son, and she wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn. There were shepherds in the same country staying in the field, and keeping watch by night over their flock. Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified. The angel said to them, “Don’t be afraid, for behold, I bring you good news of great joy which will be to all the people. For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord. This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough.” Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying,

“Glory to God in the highest,
on earth peace, good will toward men.”

It happened, when the angels went away from them into the sky, that the shepherds said one to another, “Let’s go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us.” They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough. When they saw it, they publicized widely the saying which was spoken to them about this child. All who heard it wondered at the things which were spoken to them by the shepherds. But Mary kept all these sayings, pondering them in her heart. The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.

1:9 Simeon and Anna

Luke 2:21-40

When eight days were fulfilled for the circumcision of the child, his name was called Jesus, which was given by the angel before he was confined in the womb.

When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”),⁶ and to offer a sacrifice according to that which is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.”⁷

⁵1:23 Isaiah 7:14

⁶2:23 Exodus 13:2,12

⁷2:24 Leviticus 12:8

Good News of Great Joy!

Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him. It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ.⁸ He came in the Spirit into the temple. When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law, then he received him into his arms, and blessed God, and said,

“Now you are releasing your servant, Master,
according to your word, in peace;
for my eyes have seen your salvation,
which you have prepared before the face of all peoples;
a light for revelation to the nations,
and the glory of your people Israel.”

Joseph and his mother were marveling at the things which were spoken concerning him, and Simeon blessed them, and said to Mary, his mother, “Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed.”

There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow for about eighty-four years), who didn't depart from the temple, worshipping with fastings and petitions night and day. Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem.

When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

1:10 Visitors From the East

Matthew 2:1-12

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men⁹ from the east came to Jerusalem, saying, “Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him.” When Herod the king heard it, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born. They said to him, “In Bethlehem of Judea, for thus it is written through the prophet,

‘You Bethlehem, land of Judah,
are in no way least among the princes of Judah:
for out of you shall come forth a governor,
who shall shepherd my people, Israel.’”¹⁰

Then Herod secretly called the wise men, and learned from them exactly what time the star appeared. He sent them to Bethlehem, and said, “Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship him.”

They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them, until it came and stood over where the young child was. When they saw the star, they rejoiced with exceedingly great joy. They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered

⁸2:26 “Christ” (Greek) and “Messiah” (Hebrew) both mean “Anointed One”

⁹2:1 The word for “wise men” (magoi) can also mean teachers, scientists, physicians, astrologers, seers, interpreters of dreams, or sorcerers.

¹⁰2:6 Micah 5:2

to him gifts: gold, frankincense, and myrrh. Being warned in a dream that they shouldn't return to Herod, they went back to their own country another way.

1:11 Escape To Egypt & Return

Matthew 2:13-23

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him."

He arose and took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son."¹¹

Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men. Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

"A voice was heard in Ramah,
lamentation, weeping and great mourning,
Rachel weeping for her children;
she wouldn't be comforted,
because they are no more."¹²

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

He arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee, and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets: "He will be called a Nazarene."

¹¹2:15 Hosea 11:1

¹²2:18 Jeremiah 31:15

1:12 Young Jesus

Luke 2:41-52

His parents went every year to Jerusalem at the feast of the Passover.

When he was twelve years old, they went up to Jerusalem according to the custom of the feast, and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it, but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances. When they didn't find him, they returned to Jerusalem, looking for him. It happened after three days they found him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions. All who heard him were amazed at his understanding and his answers. When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?"

They didn't understand the saying which he spoke to them. And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and men.

Chapter Two: Starting Up the Ministry

2:1 John's Ministry

Matthew 3:1-12, Mark 1:2-8, Luke 3:1-20

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came to **John the Baptizer**, the son of Zacharias, in the wilderness of Judea. He came into all the region around the Jordan, preaching the baptism of repentance for remission of sins saying, "Repent, for the Kingdom of Heaven is at hand!" For this is he who was spoken of in the prophets,

"Behold, I send my messenger before your face,
who will prepare your way before you.¹³

By Isaiah the prophet, saying,

The voice of one crying in the wilderness,

'Make ready the way of the Lord.

Make his paths straight.

Every valley will be filled.

Every mountain and hill will be brought low.

The crooked will become straight,

and the rough ways smooth.

All flesh will see God's salvation.'"¹⁴

Now John himself wore clothing made of camel's hair, with a leather belt around his waist. His food he ate was locusts and wild honey. Then people from Jerusalem, all of *the* country of Judea, and all the region around the Jordan went out to him. They were baptized¹⁵ by him in the Jordan river, confessing their sins. But when he saw many of the Pharisees and Sadducees coming for his baptism,¹⁶ he said to the multitudes, "You offspring of vipers, who warned you to flee from the wrath to come? Therefore bring forth fruit worthy of repentance! Don't think to yourselves, and don't begin to say among yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children to Abraham from these stones.

"Even now the axe also lies at the root of the trees. Therefore, every tree that doesn't bring forth good fruit is cut down, and cast into the fire."

The multitudes asked him, "What then must we do?"

He answered them, "He who has two coats, let him give to him who has none. He who has food, let him do likewise."

Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"

He said to them, "Collect no more than that which is appointed to you."

Soldiers also asked him, saying, "What about us? What must we do?"

¹³1:2 Malachi 3:1

¹⁴3:6 Isaiah 40:3-5

¹⁵3:6 or, immersed

¹⁶3:7 or, immersion

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He said to them, “Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages.”

As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ, John answered them all, “I indeed baptize you with water for repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to carry, the latchet of whose sandals I am not worthy to stoop down and loosen. I baptized you in¹⁷ water, but he will baptize you in the Holy Spirit and fire. His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire.”

Then with many other exhortations he preached good news to the people, but Herod the tetrarch, being reproved by him for Herodias, his brother’s¹⁸ wife, and for all the evil things which Herod had done, added this also to them all, that he *later* shut up John in prison.

2:2 Baptism of Jesus

Matthew 3:13-17, Mark 1:9-11, Luke 3:21-22

Now it happened in those days, when all the people were baptized, that Jesus came from Nazareth of Galilee, to the Jordan to John, to be baptized by him.

But John would have hindered him, saying, “I need to be baptized by you, and you come to me?” But Jesus, answering, said to him, “**Allow it now, for this is the fitting way for us to fulfill all righteousness.**” Then he allowed him.

Jesus, when he was baptized by John in the Jordan, went up directly from the water and was praying and behold, immediately coming up from the water, he saw the heavens parting. The sky was opened, and the Holy Spirit of God descended in a bodily form as a dove on him; and a voice came out of the sky, saying “You are my beloved Son. In you I am well pleased.” Behold, a voice out of the heavens said, “This is my beloved Son, with whom I am well pleased.”

2:3 Luke’s Genealogy of Jesus

Luke 3:23-38

Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Aram,¹⁹ the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

¹⁷1:8 The Greek word (en) translated here as “in” could also be translated as “with” in some contexts.

¹⁸3:19 TR reads “brother Philip’s” instead of “brother’s”

¹⁹3:33 NU reads “Admin, the son of Arni” instead of “Aram”

2:4 The Temptation

Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13

Jesus, full of the Holy Spirit, immediately returned from the Jordan, and was led by the Spirit into the wilderness. He had fasted forty days and forty nights, being tempted by the devil. Afterward, when they were completed, he was hungry. The devil said to him, “If you are the Son of God, command this stone to become bread.”

Jesus answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.’”²⁰

Then the devil took him to Jerusalem, the holy city. He set him on the pinnacle of the temple, and said to him, “If you are the Son of God, cast yourself down from here, for it is written,

‘He will put his angels in charge of you, to guard you.’ and,
‘On their hands they will bear you up,
so that you don’t dash your foot against a stone.’”²¹

Jesus answering, said to him, “Again, it is written, ‘You shall not test the Lord, your God.’”²²

The devil, leading him up on an exceedingly high mountain, showed him all the kingdoms of the world and their glory in a moment of time. The devil said to him, “I will give you all of these things, all this authority and their glory, for it has been delivered to me; and I give it to whomever I want. If you therefore will fall down and worship before me, it will all be yours.”

Jesus answered him, “Get behind me Satan! For it is written, ‘You shall worship the Lord your God, and you shall serve him only.’”²³

When the devil had completed every temptation, he departed from him until another time.

Jesus was with the wild animals; and behold, angels came and served him.

2:5 John’s Testimony of Jesus

John 1:19-28

This is John’s testimony, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

He confessed, and didn’t deny, but he confessed, “I am not the Christ.”

They asked him, “What then? Are you Elijah?”

He said, “I am not.”

“Are you the prophet?”

He answered, “No.”

They said therefore to him, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?”

He said, “I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’”²⁴ as Isaiah the prophet said.”

²⁰4:4 Deuteronomy 8:3

²¹4:6 Psalm 91:11-12

²²4:7 Deuteronomy 6:16

²³4:8 Deuteronomy 6:13

²⁴1:23 Isaiah 40:3

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The ones who had been sent were from the Pharisees. They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"

John answered them, "I baptize in water, but among you stands one whom you don't know. He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen." These things were done in Bethany beyond the Jordan, where John was baptizing.

2:6 Jesus Returns to the Jordan

John 1:29-42

The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel." John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him. I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.' I have seen, and have testified that this is the Son of God."

Again, the next day, John was standing with two of his disciples, and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!" The two disciples heard him speak, and they followed Jesus. Jesus turned, and saw them following, and said to them, "What are you looking for?"

They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

He said to them, "Come, and see."

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.²⁵ One of the two who heard John, and followed him, was Andrew, Simon Peter's brother. He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ²⁶). He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).

2:7 First Disciples

John 1:43-51

On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me." Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."

Nathanael said to him, "Can any good thing come out of Nazareth?"

Philip said to him, "Come and see."

²⁵1:39 4:00 PM.

²⁶1:41 "Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One".

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Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

Nathanael said to him, "How do you know me?"

Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"

Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!" He said to him, "Most certainly, I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

2:8 First Miracle

John 2:1-12

The third day, there was a marriage in Cana of Galilee. Jesus' mother was there. Jesus also was invited, with his disciples, to the marriage. When the wine ran out, Jesus' mother said to him, "They have no wine."

Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

His mother said to the servants, "Whatever he says to you, do it." Now there were six water pots of stone set there after the Jews' manner of purifying, containing two or three metretes²⁷ apiece. Jesus said to them, "Fill the water pots with water." They filled them up to the brim. He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it. When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom, and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!" This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him. After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days.

2:9 First Passover

John 2:13-25

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables. To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will eat me up."²⁸

²⁷2:6 2 to 3 metretes is about 20 to 30 U. S. Gallons, or 75 to 115 liters.

²⁸2:17 Psalm 69:9

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The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

Jesus answered them, "Destroy this temple, and in three days I will raise it up."

The Jews therefore said, "Forty-six years was this temple in building, and will you raise it up in three days?" But he spoke of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did. But Jesus didn't trust himself to them, because he knew everyone, and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

2:10 Nicodemus

John 3:1-21

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

Jesus answered him, "Most certainly, I tell you, unless one is born anew,²⁹ he can't see the Kingdom of God."

Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

Jesus answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God! That which is born of the flesh is flesh. That which is born of the Spirit is spirit. Don't marvel that I said to you, 'You must be born anew.' The wind³⁰ blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."

Nicodemus answered him, "How can these things be?"

Jesus answered him, "Are you the teacher of Israel, and don't understand these things? Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness. If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things? No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish, but have eternal life. For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. For God didn't send his Son into the world to judge the world, but that the world should be saved through him. He who believes in him is not judged. He who doesn't believe has been judged

²⁹3:3 The word translated "anew" here and in John 3:7 (anothen) also means "again" and "from above".

³⁰3:8 The same Greek word (pneuma) means wind, breath, and spirit.

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already, because he has not believed in the name of the one and only Son of God. This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil. For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed. But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

2:11 The Disciples Baptize

John 3:22-36

After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized. John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized. For John was not yet thrown into prison. There arose therefore a questioning on the part of John's disciples with some Jews about purification. They came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and everyone is coming to him."

John answered, "A man can receive nothing, unless it has been given him from heaven. You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.' He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full. He must increase, but I must decrease. He who comes from above is above all. He who is from the Earth belongs to the Earth, and speaks of the Earth. He who comes from heaven is above all. What he has seen and heard, of that he testifies; and no one receives his witness. He who has received his witness has set his seal to this, that God is true. For he whom God has sent speaks the words of God; for God gives the Spirit without measure. The Father loves the Son, and has given all things into his hand. One who believes in the Son has eternal life, but one who disbelieves ³¹ the Son won't see life, but the wrath of God remains on him."

³¹3:36 The same word can be translated "disobeys" or "disbelieves" in this context.

Chapter Three: Jesus is Well Received (For the Most Part)

3:1 Jacob's Well

John 4:1-42

Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself didn't baptize, but his disciples), he left Judea, and departed into Galilee. He needed to pass through Samaria. So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph. Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour³². A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food.

The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

The woman said to him, "Sir, you have nothing to draw with, and the well is deep. From where then have you that living water? Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"

Jesus answered her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

Jesus said to her, "Go, call your husband, and come here."

The woman answered, "I have no husband."

Jesus said to her, "You said well, 'I have no husband,' for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father. You worship that which you don't know. We worship that which we know; for salvation is from the Jews. But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers. God is spirit, and those who worship him must worship in spirit and truth."

The woman said to him, "I know that Messiah comes," (he who is called Christ). "When he has come, he will declare to us all things."

³²4:6 noon

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Jesus said to her, "I am he, the one who speaks to you." At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?" So the woman left her water pot, and went away into the city, and said to the people, "Come, see a man who told me everything that I did. Can this be the Christ?"

They went out of the city, and were coming to him. In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

But he said to them, "I have food to eat that you don't know about."

The disciples therefore said one to another, "Has anyone brought him something to eat?"

Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already. He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together. For in this the saying is true, 'One sows, and another reaps.' I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did." So when the Samaritans came to him, they begged him to stay with them. He stayed there two days. Many more believed because of his word. They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

3:2 Royal Official's Son

John 4:43-54

After the two days he went out from there and went into Galilee. For Jesus himself testified that a prophet has no honor in his own country. So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast. Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death. Jesus therefore said to him, "Unless you see signs and wonders, you will in no way believe."

The nobleman said to him, "Sir, come down before my child dies." Jesus said to him, "Go your way. Your son lives." The man believed the word that Jesus spoke to him, and he went his way. As he was now going down, his servants met him and reported, saying "Your child lives!" So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour,³³ the fever left him." So the father knew that it was at that hour in which Jesus said to him,

³³4:52 1:00 P. M.

Jesus is Well Received (For the Most Part)

"Your son lives." He believed, as did his whole house. This is again the second sign that Jesus did, having come out of Judea into Galilee.

3:3 Jesus in Nazareth

Luke 4:14-30

Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. He taught in their synagogues, being glorified by all.

He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read. The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written,

"The Spirit of the Lord is on me,
because he has anointed me to preach good news to the poor.
He has sent me to heal the brokenhearted,³⁴
to proclaim release to the captives,
recovering of sight to the blind,
to deliver those who are crushed,
and to proclaim the acceptable year of the Lord."³⁵

He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. He began to tell them, "Today, this Scripture has been fulfilled in your hearing."

All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this Joseph's son?"

He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.'" He said, "Most certainly I tell you, no prophet is acceptable in his hometown. But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land. Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow. There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian."

They were all filled with wrath in the synagogue, as they heard these things. They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff. But he, passing through the midst of them, went his way.

3:4 Simon, Andrew, James and John

Matthew 4:12-22, Mark 1:14-20, Luke 4:31a

Now when Jesus heard that John was delivered up into custody, he withdrew into Galilee. Leaving Nazareth, he came and lived in Capernaum, a city of Galilee, which is by the sea, in the region of Zebulun and Naphtali, that it might be fulfilled which was spoken through Isaiah the prophet, saying,

"The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan,
Galilee of the Gentiles,
the people who sat in darkness saw a great light,
to those who sat in the region and shadow of death,

³⁴4:18 NU omits "to heal the brokenhearted"

³⁵4:19 Isaiah 61:1-2

to them light has dawned.”³⁶

From that time, Jesus began to preach the Good News of the Kingdom of God, saying, “The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News” and to say, “Repent! For the Kingdom of Heaven is at hand.”

Walking by the sea of Galilee, he³⁷ saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen. He said to them, “Come after me, and I will make you fishers for men.”

They immediately left their nets and followed him. Going on a little further from there, he saw two other brothers, James the son of Zebedee, and John his brother, who were also in the boat mending the nets with Zebedee their father. He called them. They immediately left the boat and their father with the hired servants, and followed him.

3:5 Jesus Heals Many

Matthew 4:23 8:14-18, Mark 1:21-34, Luke 4:31b-41

Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught. They were astonished at his teaching, for he taught them as having authority, and not as the scribes.

In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, saying, “Ah! What have we to do with you, Jesus, you Nazarene? Have you come to destroy us? I know you who you are: the Holy One of God!”

Jesus rebuked him, saying, “Be quiet, and come out of him!”

When the demon had thrown him down in their midst, convulsing him and crying with a loud voice, he came out of him, having done him no harm.

Amazement came on all, and they spoke together, one with another, saying, “What is this word? A new teaching? For with authority and power he commands even the unclean spirits, and they obey him and they come out!” The report of him went out immediately everywhere into all the region of Galilee and its surrounding area.

He rose up from the synagogue, and entered into the house of Simon and Andrew, with James and John. Simon’s mother-in-law lay sick, afflicted with a great fever, and they begged him for her. He came and stood over her, took her by the hand, rebuked the fever and raised her up. Immediately the fever left her, and she rose up and served them.

At evening, when the sun had set, they brought to him all who were sick, and many possessed with demons. He laid his hands on every one of them, and healed them; that it might be fulfilled which was spoken through Isaiah the prophet, saying: “He took our infirmities, and bore our diseases.”³⁸ All the city was gathered together at the door. Demons also came out from many, crying out, and saying, “You are the Christ, the Son of God!” Rebuking them, he didn’t allow them to speak, because they knew that he was the Christ.

³⁶4:16 Isaiah 9:1-2

³⁷4:18 TR reads “Jesus” instead of “he”

³⁸8:17 Isaiah 53:4

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When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go away from them. Now when Jesus saw great multitudes around him, he gave the order to depart to the other side. He said to them, **"I must preach the good news of the Kingdom of God to the other cities also. For this reason I have been sent."** He was preaching in the synagogues of Galilee.

3:6 Leaving It All Behind

Luke 5:1-11

Now it happened, while the multitude pressed on him and heard the word of God, that he was standing by the lake of Gennesaret. He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets. He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat. When he had finished speaking, he said to Simon, **"Put out into the deep, and let down your nets for a catch."**

Simon answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net." When they had done this, they caught a great multitude of fish, and their net was breaking. They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." For he was amazed, and all who were with him, at the catch of fish which they had caught; and so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, **"Don't be afraid. From now on you will be catching people alive."**

When they had brought their boats to land, they left everything, and followed him.

3:7 A Time of Healing

Matthew 8:2-4, 9:2-8, Mark 1:40-2:12, Luke 5:12-26

It happened, while he was in one of the cities, behold, there was a man full of leprosy. When he saw Jesus, he fell on his face kneeling down, worshiped him and begged him, saying, "Lord, if you want to, you can make me clean."

Being moved with compassion, he stretched out his hand, and touched him, and said to him, **"I want to. Be made clean."** When he had said this, immediately the leprosy departed from him, and he was made clean. Jesus strictly commanded him to tell no one, **"See you say nothing to anybody, but go your way, and show yourself to the priest, and offer the gift that Moses commanded for your cleansing, as a testimony to them."** But he went out, and began to proclaim it much, and the report concerning him spread much more, so that Jesus could no more openly enter into a city. Great multitudes came together to hear, and to be healed by him of their infirmities. But he withdrew himself into the desert, and prayed.

When he entered again into Capernaum after some days, it was heard that he was in the house. Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them.

There were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal them. Behold, four men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus. Not finding a way to bring him in because of the multitude, they went up to the housetop, removed the roof where he was and let him down through the tiles with his cot into the midst before Jesus.

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When they had broken it up, they let down the mat that the paralytic was lying on. Jesus, seeing their faith, said to the paralytic, **“Son, cheer up! Your sins are forgiven you.”**

Behold, some of the scribes and the Pharisees sitting there began to reason to themselves, saying in their hearts, “Why does this man speak blasphemies like that? Who can forgive sins but God alone?”

Immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them, **“Why do you reason these evil things in your hearts? For which is easier, to tell the paralytic, ‘Your sins are forgiven;’ or to say, ‘Get up, and take up your bed, and walk?’ But that you may know that the Son of Man has authority on earth to forgive sins...”** (then he said to the paralyzed man), **“I tell you, get up, and take up your mat, and go up to your house.”**

Immediately he rose up before them all, and took up that which he was laying on, and departed to his house, glorifying God. But when the multitudes saw it, amazement took hold on all, and they marveled and glorified God, who had given such authority to men. They were filled with fear, saying, “We have seen strange things today.” and, “We never saw anything like this!”

3:8 Matthew Levi, the Tax Collector

Matthew 9:9-17, Mark 2:13-22, Luke 5:27-39

After these things Jesus went out again by the seaside. All the multitude came to him, and he taught them. As he passed by, he saw a tax collector named Levi, called Matthew, the son of Alphaeus, sitting at the tax office, and he said to him, **“Follow me.”** He left everything, and rose up and followed him. Levi made a great feast for him in his house.

It happened as he sat reclining at the table in his house, that behold, a great crowd of tax collectors and sinners and others came and sat down with Jesus and his disciples for there were many, and they followed him.

The scribes and the Pharisees, when they saw that he was eating with the sinners and tax collectors, murmured against his disciples, “Why is it that your teacher *and*³⁹ you eat and drink with the tax collectors and sinners?”

When Jesus heard it, he said to them, **“Those who are healthy have no need for a physician, but those who are sick do. I have not come to call the righteous, but sinners to repentance. But you go and learn what this means: ‘I desire mercy, and not sacrifice,’⁴⁰ for I came not to call the righteous, but sinners to repentance.⁴¹”**

John’s disciples and the Pharisees were fasting, and John’s disciples came to him, saying, “Why do we and the Pharisees fast often and pray, but your disciples don’t fast; yours eat and drink?”

Then Jesus said to them, **“Can you make the friends of the bridegroom fast, while the bridegroom is with them? Can the friends of the bridegroom mourn, as long as the bridegroom is with them? As long as they have the bridegroom with them, they can’t fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.”** He also told a parable to them. **“No one puts a piece of new unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made, and also the piece from the new will not match the old. Neither do people put new wine into old wineskins, or else the new wine will burst the skins,**

³⁹ It seems that the remarks were directed to the disciples about them and Jesus.

⁴⁰9:13 Hosea 6:6

⁴¹9:13 NU omits “to repentance”.

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and it will be spilled, and the skins will be destroyed. NO, new wine must be put into fresh wineskins, and both are preserved. No man having drunk old wine immediately desires new, for he says, 'The old is better.'”

Chapter Four: The Rise to Fame

4:1 Two Sabbaths

Matthew 4:24-25, 12:1-21, Mark 2:23-3:12, Luke 6:1-11

Now it happened on the second Sabbath after the first, that he was going through the grain fields. His disciples were hungry and began, as they went, to pluck the ears of grain and ate, rubbing them in their hands. But some of the Pharisees, when they saw it, said to him, “Behold, why do your disciples do what is not lawful to do on the Sabbath day?”

Jesus, answering them, said, “Did you never read what David did, when he had need, and was hungry—he, and those who were with him? How he entered into the house of God when Abiathar was high priest, and took and ate the show bread and gave also to those who were with him, which is not lawful to eat, neither for those who were with him, but only for the priests alone?⁴² Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless? But I tell you that one greater than the temple is here. But if you had known what this means, ‘I desire mercy, and not sacrifice,’⁴³ you would not have condemned the guiltless.” He said to them, “The Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is lord even of the Sabbath.”

It also happened on another Sabbath that he entered into the synagogue and taught. There was a man there, and his right hand was withered. The scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, that they might find an accusation against him. They asked him, “Is it lawful to heal on the Sabbath day?” that they might accuse him. But he knew their thoughts; and he said to the man who had the withered hand, “Rise up, and stand in the middle.” He arose and stood. Then Jesus said to them, “I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?” But they were silent. “What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won’t he grab on to it, and lift it out? Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day.”

When he had looked around at them with anger, being grieved at the hardening of their hearts, he said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored whole, as healthy as the other.

But the Pharisees went out filled with rage, and talked with one another, and immediately conspired with the Herodians against him, how they might destroy him. Jesus, perceiving that, withdrew from there.

The report about him went out into all Syria. Jesus withdrew to the sea with his disciples, and great multitudes followed him from Galilee, from Judea, from Jerusalem, from Idumaea, beyond the Jordan, and those from around Decapolis, Tyre and Sidon. A great multitude, hearing what great things he did, came to him. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. He spoke to his disciples that a little boat should stay near him because of the crowd, so that they wouldn't press on him. For he had healed them all, so that as many as had diseases pressed on him that they might touch him. The unclean spirits, whenever they saw him, fell down before him, and cried, “You are the Son

⁴²12:4 1 Samuel 21:3-6

⁴³12:7 Hosea 6:6

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of God!" He sternly commanded them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying,
"Behold, my servant whom I have chosen;
my beloved in whom my soul is well pleased:
I will put my Spirit on him.
He will proclaim justice to the nations.
He will not strive, nor shout;
neither will anyone hear his voice in the streets.
He won't break a bruised reed.
He won't quench a smoking flax,
until he leads justice to victory.
In his name, the nations will hope."⁴⁴

4:2 The Twelve Apostles Named

Matthew 10:1-4, Mark 3:13-19, Luke 6:12-19

It happened in these days, that *Jesus* went out to the mountain to pray, and he continued all night in prayer to God. When it was day, he went up into the mountain, and called to himself those disciples whom he wanted, and they went to him. From them he chose twelve, whom he also named apostles, that they might be with him, and that he might send them out to preach, and to have authority over unclean spirits, to cast them out, and to heal every disease and every sickness.

Now the names of the twelve apostles are these. The first, Simon, to whom he also gave the name Peter; Andrew, his brother; James the son of Zebedee; John, the brother of James, and he surnamed them Boanerges, which means, Sons of Thunder; Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Judas the son of James, whose surname was Thaddaeus; Simon the Canaanite, who was called the Zealot; and Judas Iscariot, who also became a traitor.

He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; as well as those who were troubled by unclean spirits, and they were being healed. All the multitude sought to touch him, for power came out from him and healed them all.

4:3 The Sermon on the Mount

Matthew 5:1-7:29, Luke 6:20-49

Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him. He lifted up his eyes to his disciples, opened his mouth and taught them, saying,

**"Blessed are you who are poor in spirit,
for yours is the Kingdom of God; of Heaven.⁴⁵
Blessed are you who mourn, who weep now,
for you will laugh and shall be comforted.⁴⁶
Blessed are the gentle,**

⁴⁴12:21 Isaiah 42:1-4

⁴⁵5:3 Isaiah 57:15; 66:2

⁴⁶5:4 Isaiah 61:2; 66:10,13

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for they shall inherit the earth.⁴⁷

Blessed are you who hunger now, and thirst after righteousness,
for you will be filled.

Blessed are the merciful,
for they shall obtain mercy.

Blessed are the pure in heart,
for they shall see God.

Blessed are the peacemakers,
for they shall be called children of God.

Blessed are those who have been persecuted for righteousness' sake,
for theirs is the Kingdom of Heaven.

Blessed are you when people shall hate you, reproach you, persecute you, and when they shall exclude and mock you, throw out your name as evil, and say all kinds of evil against you falsely, for the Son of Man's sake.

Rejoice in that day, leap for joy and be exceedingly glad, for behold, your reward is great in heaven, for their fathers did the same thing to the prophets who were before you.

“But woe to you who are rich!

For you have received your consolation.

Woe to you, you who are full now,
for you will be hungry.

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

Woe,⁴⁸ when⁴⁹ men speak well of you,
for their fathers did the same thing to the false prophets.

“You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. You are the light of the world. A city located on a hill can't be hidden. Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

“Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill. For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter⁵⁰ or one tiny pen stroke⁵¹ shall in any way pass away from the law, until all things are accomplished. Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

⁴⁷5:5 or, land. Psalm 37:11

⁴⁸6:26 TR adds “to you”

⁴⁹6:26 TR adds “all”

⁵⁰5:18 literally, iota

⁵¹5:18 or, serif

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“You have heard that it was said to the ancient ones, ‘You shall not murder;’⁵² and ‘Whoever shall murder shall be in danger of the judgment.’ But I tell you, that everyone who is angry with his brother without a cause⁵³ shall be in danger of the judgment; and whoever shall say to his brother, ‘Raca⁵⁴!’ shall be in danger of the council; and whoever shall say, ‘You fool!’ shall be in danger of the fire of Gehenna.⁵⁵

“If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are with him in the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.⁵⁶

“You have heard that it was said, ⁵⁷ ‘You shall not commit adultery;’⁵⁸ but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart. If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.⁵⁹ If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.⁶⁰

“It was also said, ‘Whoever shall put away his wife, let him give her a writing of divorce,’⁶¹ but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

“Again you have heard that it was said to them of old time, ‘You shall not make false vows, but shall perform to the Lord your vows,’ but I tell you, don’t swear at all: neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shall you swear by your head, for you can’t make one hair white or black. But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever is more than these is of the evil one.

“You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’⁶² But I tell you, don’t resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also. If anyone sues you to take away your coat, let him have your cloak also. Whoever compels you to go one mile, go with him two. Give to everyone who asks you, and don’t turn away him who desires to borrow from you and don’t ask him who takes away your goods to give them back again.

⁵²5:21 Exodus 20:13

⁵³5:22 NU omits “without a cause”.

⁵⁴5:22 “Raca” is an Aramaic insult, related to the word for “empty” and conveying the idea of empty-headedness.

⁵⁵5:22 or, Hell

⁵⁶5:26 literally, kodrantes. A kodrantes was a small copper coin worth about 2 lepta (widow’s mites)—not enough to buy very much of anything.

⁵⁷5:27 TR adds “to the ancients,”

⁵⁸5:27 Exodus 20:14

⁵⁹5:29 or, Hell

⁶⁰5:30 or, Hell

⁶¹5:31 Deuteronomy 24:1

⁶²5:38 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

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“You have heard that it was said, ‘You shall love your neighbor,⁶³ and hate your enemy.⁶⁴’ But I tell you who hear: love your enemies, do good to those who hate you, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

“As you would like people to do to you, do exactly so to them. For if you love those who love you, what credit is that to you? What reward do you have? For even sinners love those who love them. Don’t even the tax collectors do the same? If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you only greet your friends, what more do you do than others? Don’t even the tax collectors do the same? If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much. But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.

Therefore you shall be perfect, just as your Father in heaven is perfect.

Therefore be merciful,

even as your Father is also merciful.

Don’t judge,

and you won’t be judged.

Don’t condemn,

and you won’t be condemned.

Set free,

and you will be set free.

“Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you.⁶⁵ For with the same measure you measure it will be measured back to you.”

“Be careful that you don’t do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven. Therefore when you do merciful deeds, don’t sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward. But when you do merciful deeds, don’t let your left hand know what your right hand does, so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

“When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. But you, when you pray, enter into your inner chamber, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you openly. In praying, don’t use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking. Therefore don’t be like them, for your Father knows what things you need, before you ask him. Pray like this: ‘Our Father in heaven, may your name be kept holy. Let your Kingdom come. Let your will be done, as in heaven, so on earth. Give us today our daily bread. Forgive us our debts, as we also forgive our debtors. Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.’⁶⁶”

⁶³5:43 Leviticus 19:18

⁶⁴5:43 not in the Bible, but see Qumran Manual of Discipline ix, 21-26

⁶⁵6:38 literally, into your bosom.

⁶⁶6:13 NU omits “For yours is the Kingdom, the power, and the glory forever. Amen.”

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“For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you don’t forgive men their trespasses, neither will your Father forgive your trespasses.

“Moreover when you fast, don’t be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. But you, when you fast, anoint your head, and wash your face; so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.

“Don’t lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don’t break through and steal; for where your treasure is, there your heart will be also.

“The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

“No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can’t serve both God and Mammon. Therefore, I tell you, don’t be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn’t life more than food, and the body more than clothing? See the birds of the sky, that they don’t sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren’t you of much more value than they?

“Which of you, by being anxious, can add one moment⁶⁷ to his lifespan? Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don’t toil, neither do they spin, yet I tell you that even Solomon in all his glory was not dressed like one of these. But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won’t he much more clothe you, you of little faith?

“Therefore don’t be anxious, saying, ‘What will we eat?’, ‘What will we drink?’ or, ‘With what will we be clothed?’ For the Gentiles seek after all these things, for your heavenly Father knows that you need all these things. But seek first God’s Kingdom, and his righteousness; and all these things will be given to you as well. Therefore don’t be anxious for tomorrow, for tomorrow will be anxious for itself. Each day’s own evil is sufficient.

“Don’t judge, so that you won’t be judged. For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you.

“Don’t give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.”

He spoke a parable to them. “Can the blind guide the blind? Won’t they both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. Why do you see the speck of chaff that is in your brother’s eye, but don’t consider the beam that is in your own eye? Or how can you tell your brother, ‘Brother, let me remove the speck of chaff that is in your eye,’ when you yourself don’t see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother’s eye. For there is no good tree that brings forth rotten fruit; nor again a rotten tree that brings forth good fruit. For each tree is known by its own fruit. For people don’t gather figs from thorns, nor do they gather grapes from a bramble bush. The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.

“Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you. For everyone who asks receives. He who seeks finds. To him who knocks it will be opened. Or who is

⁶⁷6:27 literally, cubit

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there among you, who, if his son asks him for bread, will give him a stone? Or if he asks for a fish, who will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! Therefore whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets.

“Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it. How⁶⁸ narrow is the gate, and restricted is the way that leads to life! Few are those who find it.

“Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravening wolves. By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles? Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit. A good tree can’t produce evil fruit, neither can a corrupt tree produce good fruit. Every tree that doesn’t grow good fruit is cut down, and thrown into the fire. Therefore, by their fruits you will know them. Not everyone who says to me, ‘Lord, Lord,’ will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven. Many will tell me in that day, ‘Lord, Lord, didn’t we prophesy in your name, in your name cast out demons, and in your name do many mighty works?’ Then I will tell them, ‘I never knew you. Depart from me, you who work iniquity.’

“Why do you call me, ‘Lord, Lord,’ and don’t do the things which I say? Everyone therefore who comes to me, who hears these words of mine, and does them, I will show you who he is like. He is like a wise man building a house, who dug and went deep, and laid a foundation on the rock. The rain came down, the floods came, the stream broke against that house, and the winds blew, and beat on that house and could not shake it; and it didn’t fall, because it was founded on the rock. But everyone who hears these words of mine, and doesn’t do them will be like a foolish man, who built his house on the sand without a foundation. The rain came down, the floods came, and the winds blew, and beat on that house; and it immediately fell—and great was the ruin of that house.”

It happened, when Jesus had finished saying these things, that the multitudes were astonished at his teaching, for he taught them with authority, and not like the scribes.

4:4 Mother and Brothers

Matthew 8:1, 12:22-50, Mark 3:19b-35, Luke 8:19-21

When he came down from the mountain, great multitudes followed him. He came into a house. The multitude came together again, so that they could not so much as eat bread. When his family heard it, they went out to seize him: for they said, “He is insane.”

His mother and brothers came to him, and they could not come near him for the crowd. Standing outside, they sent to him, calling him. While he was yet speaking to the multitudes sitting around him, it was told him by some saying, “Behold, your mother, your brothers, and your sisters⁶⁹ are outside desiring to see you.”

But he answered them who spoke to him, “Who is my mother? Who are my brothers?” Looking around at those who sat around him, he stretched out his hand towards his disciples, and said, “Behold, my mother and my brothers! My mother and my brothers are these who hear the word of God, and do it. For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother.”

⁶⁸7:14 TR reads “Because” instead of “How”

⁶⁹3:32 TR omits “your sisters”

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Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw. All the multitudes were amazed, and said, "Can this be the son of David?"

But when the scribes who came down from Jerusalem *and* the Pharisees heard it, they said, "He has Beelzebub," and, "This man does not cast out demons, except by Beelzebub, the prince of the demons."

But Jesus, knowing their thoughts, summoned them, and said to them in parables, "How can Satan cast out Satan?"

If a kingdom is divided against itself, that kingdom is brought to desolation; *it* cannot stand. If a city or house is divided against itself, that house cannot stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? If I by Beelzebub cast out demons, for you say that I cast out demons by Beelzebub, by whom do your children cast them out? Therefore they will be your judges. But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you.

"When the strong man, fully armed, guards his own dwelling, his goods are safe. But when someone stronger attacks him, binds the strong man and overcomes him, he takes from him his whole armor in which he trusted, then he will plunder his house and divide his spoils.

"He that is not with me is against me. He who doesn't gather with me scatters. The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, 'I will turn back to my house from which I came out.' When he returns, he finds it swept and put in order. Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."

"Most certainly therefore I tell you, every sin and blasphemy will be forgiven of the descendants of man, including their blasphemies with which they may blaspheme; but the blasphemy against the Holy Spirit will never be forgiven men. Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come, but is guilty of an eternal sin"—because they said, "He has an unclean spirit."

"Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. The good man out of his good treasure brings out good things, and the evil man out of his evil treasure⁷⁰ brings out evil things. I tell you that every idle word that men speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned."

It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

But he said, "On the contrary, blessed are those who hear the word of God, and keep it."

Then certain of the scribes and Pharisees, testing him, sought from him a sign from heaven, "Teacher, we want to see a sign from you."

But he answered them, "This is an evil and adulterous generation. It seeks after a sign, but no sign will be given it but the sign of Jonah the prophet. For even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation. For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will stand up in the judgment with this generation, and will

⁷⁰12:35 TR adds "of the heart"

condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here. The queen of the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.”

“No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light. The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. Therefore see whether the light that is in you isn’t darkness. If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light.”

4:5 The Centurion’s Faith

Matthew 8:5-13, Luke 7:1-10

After he had finished speaking in the hearing of the people, he entered into Capernaum. A certain centurion’s servant, who was dear to him, was sick and at the point of death. When he heard about Jesus, he sent to him elders of the Jews, asking him to come and save his servant, saying, “Lord, my servant lies in the house paralyzed, grievously tormented.” When they came to Jesus, they begged him earnestly, saying, “He is worthy for you to do this for him, for he loves our nation, and he built our synagogue for us.”

Jesus replied, “I will come and heal him.”

Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, “Lord, don’t trouble yourself, for I am not worthy for you to come under my roof. Therefore I didn’t even think myself worthy to come to you; but say the word, and my servant will be healed. For I also am a man placed under authority, having under myself soldiers. I tell this one, ‘Go!’ and he goes; and to another, ‘Come!’ and he comes; and to my servant, ‘Do this,’ and he does it.”

When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, “Most certainly I tell you, I have not found such great faith, no, not even in Israel. I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven, but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth.” Jesus said to the centurion *through his messengers*⁷¹, “Go your way. Let it be done for you as you have believed.” Those who were sent, returning to the house, found that the servant who had been sick was healed in that hour.

4:6 Resurrection in Nain

Luke 7:11-17

It happened soon afterwards, that he went to a city called Nain. Many of his disciples, along with a great multitude, went with him. Now when he drew near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her. When the Lord saw her, he had compassion on her, and said to her, “Don’t cry.” He came near and touched the coffin, and the bearers stood still. He said, “Young man, I tell you, arise!” He who was dead sat up, and began to speak. And he gave him to his mother.

Fear took hold of all, and they glorified God, saying, “A great prophet has arisen among us!” and, “God has visited his people!” This report went out concerning him in the whole of Judea, and in all the surrounding region.

⁷¹ I added “*through his messengers*” to keep it clear that he was speaking to the centurion through those he sent as reported by Luke. Apparently, Matthew did not think it important to mention the messengers; however, he and Luke are clearly relating the same story.

4:7 John Has a Doubt

Matthew 11:2-19, Luke 7:18-35

The disciples of John told him about all the works of Christ. John, calling to himself two of his disciples, sent them to Jesus, saying, “Are you the one who is coming, or should we look for another?” When the men had come to him, they said, “John the Baptizer has sent us to you, saying, ‘Are you he who comes, or should we look for another?’” In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight.

Jesus answered them, “Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. Blessed is he who is not offended by me; who finds no occasion for stumbling in me”

When John’s messengers had departed, Jesus began to tell the multitudes about John, “What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings’ courts. But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. This is he of whom it is written,

‘Behold, I send my messenger before your face,
who will prepare your way before you.’⁷²

“For most certainly I tell you, among those who are born of women there is not a greater prophet than John the Baptizer, yet he who is least in the Kingdom of God is greater than he. From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force.⁷³ For all the prophets and the law prophesied until John. If you are willing to receive it, this is Elijah, who is to come. He who has ears to hear, let him hear.”

When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John’s baptism. But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves.⁷⁴

“To what then will I liken the people of this generation? What are they like? They are like children who sit in the marketplace, and call one to another, saying, ‘We piped to you, and you didn’t dance. We mourned, and you didn’t weep.’ For John the Baptizer came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!’ Wisdom is justified by all her children.”⁷⁵

4:8 A Woman Anoints His Feet

Luke 7:36-50

One of the Pharisees invited him to eat with him. He entered into the Pharisee’s house, and sat at the table. Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee’s house, she brought an alabaster jar of ointment. Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the

⁷²7:27 Malachi 3:1

⁷³11:12 or, plunder it.

⁷⁴7:31 TR adds “But the Lord said,”

⁷⁵11:19 NU reads “actions” instead of “children”

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ointment. Now when the Pharisee who had invited him saw it, he said to himself, “This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner.”

Jesus answered him, “Simon, I have something to tell you.”

He said, “Teacher, say on.”

“A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. When they couldn’t pay, he forgave them both. Which of them therefore will love him most?”

Simon answered, “He, I suppose, to whom he forgave the most.”

He said to him, “You have judged correctly.” Turning to the woman, he said to Simon, “Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head. You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. You didn’t anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.” He said to her, “Your sins are forgiven.”

Those who sat at the table with him began to say to themselves, “Who is this who even forgives sins?”

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

4:9 The Women are Named

Luke 8:1-3

It happened soon afterwards, that he went about through cities and villages, preaching and bringing the good news of the Kingdom of God. With him were the twelve, and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out; and Joanna, the wife of Chuzas, Herod’s steward; Susanna; and many others; who served them⁷⁶ from their possessions.

4:10 Jesus Teaches from a Boat

Matthew 13:1-53, Mark 4:1-34, Luke 8:4-18

On that day Jesus went out of the house, and sat by the seaside. Great multitudes from every city gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach by the seaside. He began to teach them many things in parables, saying,

“Listen! Behold, the farmer went out to sow his seed, and it happened, as he sowed, some seed fell by the roadside and it was trampled under foot, and the birds of the sky came and devoured it.

“Other seed fell on the rocky ground, where it had little soil, and immediately it sprang up, because it had no depth of soil. When the sun had risen, it was scorched as soon as it grew; it withered away, because it had no moisture and because it had no root.

“Other fell among the thorns, and the thorns grew up with it, and choked it, and it yielded no fruit.

“Other fell into the good ground, and grew, and brought forth fruit growing up and increasing. Some brought forth thirty times, some sixty times, and some one hundred times as much.” As he said these things, he called out, “Whoever has ears to hear, let him hear.”

⁷⁶8:3 TR reads “him” instead of “them”

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He said to them, “No one, when he has lit a lamp, covers it with a container. Is the lamp brought to be put under a basket⁷⁷ or under a bed? Isn't it put on a stand, that those who enter in may see the light? For there is nothing hidden, except that it should be made known; neither was anything made secret, but that it should come to light. Be careful therefore how you hear. If any man has ears to hear, let him hear.”

He set another parable before them, saying, “The Kingdom of Heaven is like a man who sowed good seed in his field, but while people slept, his enemy came and sowed darnel weeds⁷⁸ also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then the darnel weeds appeared also. The servants of the householder came and said to him, ‘Sir, didn't you sow good seed in your field? Where did this darnel come from?’

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

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

“But he said, ‘No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them. Let both grow together until the harvest, and in the harvest time I will tell the reapers, “First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn.”’”

He said, “The Kingdom of God is as if a man should cast seed on the earth, and should sleep and rise night and day, and the seed should spring up and grow, he doesn't know how. For the earth bears fruit: first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, immediately he puts forth the sickle, because the harvest has come.”

He set another parable before them, saying, “How will we liken the Kingdom of God? Or with what parable will we illustrate it?

“The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and puts out great branches, and becomes a tree, so that the birds of the air come and lodge in its branches and under its shadow.”

He spoke another parable to them. “The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures⁷⁹ of meal, until it was all leavened.”

Jesus spoke all these things in parables to the multitudes; and without a parable, he didn't speak to them, that it might be fulfilled which was spoken through the prophet, saying, “I will open my mouth in parables;

I will utter things hidden from the foundation of the world.”⁸⁰

Then Jesus sent the multitudes away, and went into the house.

When he was alone, his disciples who were around him with the twelve asked him privately about the parables. *They* asked him, “What does this parable of *the sower* mean?”

He said to them, “Don't you understand this parable? How will you understand all of the parables?

“Hear, then, the parable of the farmer is this: The seed is the word of God. The farmer sows the word. When anyone hears the word of the Kingdom, and doesn't understand it, the evil one

⁷⁷4:21 literally, a modion, a dry measuring basket containing about a peck (about 9 litres)

⁷⁸13:25 darnel is a weed grass (probably bearded darnel or *lolium temulentum*) that looks very much like wheat until it is mature, when the difference becomes very apparent.

⁷⁹13:33 literally, three sata. 3 sata is about 39 litres or a bit more than a bushel

⁸⁰13:35 Psalm 78:2

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comes, and immediately Satan snatches away the word which has been sown in their heart, that they may not believe and be saved. This is what was sown by the roadside.

“Those on the rock are they who, in like manner when they hear, immediately receive the word with joy; but these have no root in themselves, *and* are short-lived. They believe for a while, then immediately they stumble *and* fall away in time of temptation, oppression or persecution because of the word.

“Others are those who are sown among the thorns. These are those who have heard the word, but the cares of this age, the deceitfulness of riches and pleasures of life, and the lusts of other things entering in choke the word, and it becomes unfruitful; bringing no fruit to maturity.

“Those which were sown on the good ground are those who hear the word, understand it and accept it. These are such as in an honest and good heart, having heard the word, hold it tightly, and most certainly bring forth fruit with patience. Some thirty times, some sixty times, and some one hundred times as much.”

They also said to him, “Why do you speak to them in parables?”

He explained everything to his own disciples. “To you it is given to know the mysteries of the Kingdom of God, but to the rest; to those who are outside, it is not given to them.

In them the prophecy of Isaiah is fulfilled, which says,
'By hearing you will hear,

and will in no way understand;

Seeing you will see,

and will in no way perceive:

for this people's heart has grown callous,

their ears are dull of hearing,

they have closed their eyes;

or else perhaps they might perceive with their eyes,

hear with their ears,

understand with their heart,

and should turn again;

and I would heal them.⁸¹

“But blessed are your eyes, for they see; and your ears, for they hear. For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

He said to them, “Take heed what you hear. With whatever measure you measure, it will be measured to you, and more will be given to you who hear. For whoever has, to him will more be given, and he will have abundance, but whoever doesn't have, from him will be taken away even that which he thinks he has. Therefore I speak to them all things in parables; that 'seeing they may see, and not perceive; and hearing they may hear, and not understand; lest perhaps they should turn again, and their sins should be forgiven them.'”⁸²

His disciples came to him, saying, “Explain to us the parable of the dandel weeds of the field.”

He answered them, “He who sows the good seed is the Son of Man, the field is the world; and the good seed, these are the children of the Kingdom; and the dandel weeds are the children of

⁸¹ 13:15 Isaiah 6:9-10

⁸² 4:12 Isaiah 6:9-10

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the evil one. The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. As therefore the dandel weeds are gathered up and burned with fire; so will it be at the end of this age. The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity, and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. Then the righteous will shine forth like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.

“Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.

“Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls, who having found one pearl of great price, he went and sold all that he had, and bought it.

“Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind, which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. So will it be in the end of the world. The angels will come forth, and separate the wicked from among the righteous, and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth.” Jesus said to them, “Have you understood all these things?”

They answered him, “Yes, Lord.”

He said to them, “Therefore, every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things.”

It happened that when Jesus had finished these parables, he departed from there.

4:11 Jesus Calms the Storm

Matthew 8:23-27, Mark 4:35-41, Luke 8:22-25

On that day, when evening had come, he got into a boat, his disciples followed him. He said to them, “Let’s go over to the other side of the lake.” Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him. So, they launched out. But as they sailed, he fell asleep. Behold, a big violent wind storm came up on the sea, and they were taking on dangerous amounts of water. The waves beat into the boat, so much that the boat was already covered with the waves. He himself was in the stern, asleep on the cushion. They came to him, and woke him up, saying, “Master, master, save us, Lord! We are dying!” and, “Teacher, don’t you care that we are dying?” He awoke, and said to them, “Why are you so afraid? O you of little faith? How is it that you have no faith?” Then he got up, rebuked the wind and the raging of the water, and said to the sea, “Peace! Be still!” The wind ceased, and there was a great calm. He said to them, “Where is your faith?” Being greatly afraid the men marveled, saying one to another, “What kind of man is this, then, that he commands even the winds and the water, and they obey him?”

4:12 Demons and Pigs

Matthew 8:28-34, Mark 5:1-20, Luke 8:26-39

They came to the other side of the sea, into the country of the Gadarenes, which is opposite Galilee. When Jesus had come out of the boat and stepped ashore, immediately two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way. Behold, they were driven by the demon into the desert. They wore no clothes, and didn’t live in a house, but in the tombs. Nobody could bind them any more, not even with chains, because they had been often kept under guard, bound with fetters and chains, and the chains had been torn apart by them, and the fetters broken in pieces. Nobody

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had the strength to tame *them*. Always, night and day, in the tombs and in the mountains, *they were* crying out, and cutting *themselves* with stones. When *they* saw Jesus from afar, *they* ran and bowed down to him, and crying out with a loud voice, said, "What have I to do with you, Jesus, you Son of the Most High God? Have you come here to torment us before the time? I adjure you by God, don't torment me." For he said to *them*, "Come out of the man, you unclean spirit!"

He asked him, "What is your name?"

He said to him, "My name is Legion, for we are many."

They begged him that he would not command them to go into the abyss; that he would not send them away out of the country.

Now on the mountainside there was a great herd of pigs feeding far away from them. All the demons begged him, saying, "If you cast us out, send us into the pigs, that we may enter into them." At once Jesus gave them permission. He said to them, "Go!"

The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank, down the cliff into the sea, and they were drowned in the sea. When those who fed them saw what had happened, they fled, and told everything in the city and in the country, including what happened to those who were possessed with demons.

Behold, all the city came out to meet Jesus *and* to see what it was that had happened. When they saw him, they came to Jesus. They found the *men* from whom the demons had gone out, even him who had the legion, sitting at Jesus' feet, clothed and in *their* right mind; and they were afraid.

Those who saw it declared to them how it happened to him who was possessed by demons was healed, and about the pigs. They began to beg him to depart from their region, for they were very much afraid. As he was entering into the boat, *one* who had been possessed by demons begged him that he might be with him. He didn't allow him, but said to him, "Go to your house, to your friends, and tell them what great things the Lord has done for you, and how he had mercy on you." He went his way, and began to proclaim in Decapolis how Jesus had done great things for him, and everyone marveled.

4:13 Healing Faith

Matthew 9:1, 18-34, Mark 5:21-43, Luke 8:40-56

When Jesus had crossed back over in the boat to the other side, and came into his own city, a great multitude welcomed him, for they were all waiting for him by the sea.

Behold, there came a man named Jairus, and he was a ruler of the synagogue. Seeing him, he fell down at Jesus' feet, and worshiped him. *He* begged him much to come into his house, for he had an only daughter, about twelve years of age, and she was dying, saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may be made healthy, and live."

Jesus got up and followed him, as did his disciples. A great multitude followed him, and they pressed upon him on all sides.

A certain woman, who had an issue a flow of blood for twelve years, and had suffered many things by many physicians, and had spent all that she had, and was no better, but rather grew worse, having heard the things concerning Jesus, came up behind him in the

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crowd, and touched fringe⁸³ of his cloak. For she said within herself, "If I just touch his clothes, I will be made well." Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

Immediately Jesus, perceiving in himself that the power had gone out from him, turned around in the crowd, and asked, "Who touched me? Who touched my clothes?"

When all denied it, Peter and those with him said, "Master, you see the multitudes press against you and jostle you, and you say, 'Who touched me?'"

But Jesus said, "Someone did touch me, for I perceived that power has gone out of me."

He looked around to see her who had done this thing.

When the woman saw that she was not hidden, she came fearing and trembling, knowing what had been done to her. Falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately.

He said to her, "Daughter, cheer up. Your faith has made you well. Go in peace, and be cured of your disease."

While he was still speaking, people came from the synagogue ruler's house saying, "Your daughter is dead. Why bother the Teacher any more?"

But Jesus, when he heard the message spoken, immediately said to the ruler of the synagogue, "Don't be afraid, only believe, and she will be healed." He allowed no one to follow him, except Peter, James, and John the brother of James. He came to the synagogue ruler's house, and he saw an uproar, weeping, and great wailing. When he had entered in, he said to them, "Why do you make an uproar and weep? Don't weep. Make room, because the girl isn't dead, but sleeping."

They ridiculed him. But he, having put them all out, took the father of the child, her mother, and those who were with him, and went in where the child was lying. Taking the child by the hand, he said to her, "Talitha cumi!" which means, being interpreted, "Girl, I tell you, get up!" Her spirit returned, and she rose up immediately and walked, for she was twelve years old.

They were amazed with great amazement. He strictly ordered them that no one should know this, and commanded that something should be given to her to eat. The report of this went out into all that land.

As Jesus passed by from there, two blind men followed him, calling out and saying, "Have mercy on us, son of David!"

When he had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I am able to do this?"

They told him, "Yes, Lord."

Then he touched their eyes, saying, "According to your faith be it done to you." Their eyes were opened. Jesus strictly commanded them, saying, "See that no one knows about this." But they went out and spread abroad his fame in all that land.

As they went out, behold, a mute man who was demon possessed was brought to him. When the demon was cast out, the mute man spoke. The multitudes marveled, saying, "Nothing like this has ever been seen in Israel!"

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

⁸³8:44 or, tassel

4:14 Bethesda

John 5:1-47

After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, "Bethesda," having five porches. In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was made whole of whatever disease he had. A certain man was there, who had been sick for thirty-eight years. When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"

The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."

Jesus said to him, "Arise, take up your mat, and walk." Immediately, the man was made well, and took up his mat and walked.

Now it was the Sabbath on that day. So the Jews said to him who was cured, "It is the Sabbath. It is not lawful for you to carry the mat."

He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.'"

Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk'?"

But he who was healed didn't know who it was, for Jesus had withdrawn, a crowd being in the place.

Afterward Jesus found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

The man went away, and told the Jews that it was Jesus who had made him well. For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath. But Jesus answered them, "My Father is still working, so I am working, too." For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God. Jesus therefore answered them, "Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise. For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires. For the Father judges no one, but he has given all judgment to the Son, that all may honor the Son, even as they honor the Father. He who doesn't honor the Son doesn't honor the Father who sent him.

"Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life. Most certainly, I tell you, the hour comes, and now is, when the dead will hear the Son of God's voice; and those who hear will live. For as the Father has life in himself, even so he gave to the Son also to have life in himself. He also gave him

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authority to execute judgment, because he is a son of man. Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice, and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me.

"If I testify about myself, my witness is not valid. It is another who testifies about me. I know that the testimony which he testifies about me is true. You have sent to John, and he has testified to the truth. But the testimony which I receive is not from man. However, I say these things that you may be saved. He was the burning and shining lamp, and you were willing to rejoice for a while in his light. But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me. The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form. You don't have his word living in you; because you don't believe him whom he sent.

"You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. Yet you will not come to me, that you may have life. I don't receive glory from men. But I know you, that you don't have God's love in yourselves. I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him. How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

"Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. For if you believed Moses, you would believe me; for he wrote about me. But if you don't believe his writings, how will you believe my words?"

4:15 The Twelve Sent Out

Matthew 9:35-38, 10:5-11:1, Mark 6:6b-13, Luke 9:1-6

Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. But when he saw the multitudes, he was moved with compassion for them, because they were harassed⁸⁴ and scattered, like sheep without a shepherd. Then he said to his disciples, "**The harvest indeed is plentiful, but the laborers are few. Pray therefore that the Lord of the harvest will send out laborers into his harvest.**"

He called the twelve⁸⁵ together to himself, and gave them power and authority over all demons, and to cure diseases. He began to send them out two by two to preach the Kingdom of God, and to heal the sick. Jesus commanded them, saying, "**Don't go among the Gentiles, and don't enter into any city of the Samaritans. Rather, go to the lost sheep of the house of Israel. As you go, preach,**

⁸⁴9:36 TR reads "weary" instead of "harassed"

⁸⁵9:1 TR reads "his twelve disciples" instead of "the twelve"

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saying, 'The Kingdom of Heaven is at hand!' Heal the sick, cleanse the lepers⁸⁶, and cast out demons. Freely you received, so freely give. Don't take any gold, nor silver, nor brass in your money belts. Take no bag for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. Into whatever city or village you enter, find out who in it is worthy; and stay there until you go on. As you enter into the household, greet it. If the household is worthy, let your peace come on it, but if it isn't worthy, let your peace return to you. Whoever doesn't receive you, nor hear your words, as you go out of that house or that city, shake off the dust from your feet. Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city.

"Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you. Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations. But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say. For it is not you who speak, but the Spirit of your Father who speaks in you.

"Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. You will be hated by all men for my name's sake, but he who endures to the end will be saved. But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come.

"A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be like his teacher, and the servant like his lord. If they have called the master of the house Beelzebul, how much more those of his household! Therefore don't be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known. What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna.⁸⁷

"Aren't two sparrows sold for an assarion coin⁸⁸? Not one of them falls on the ground apart from your Father's will, but the very hairs of your head are all numbered. Therefore don't be afraid. You are of more value than many sparrows. Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven. But whoever denies me before men, him I will also deny before my Father who is in heaven.

"Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword. For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's foes will be those of his own household.⁸⁹ He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me. He who doesn't take his cross and follow after me, isn't worthy of me. He who seeks his life will lose it; and he who loses his life for my sake will find it. He who receives you receives me, and he who receives me receives him who sent me. He who receives a prophet in the name of a prophet will receive a prophet's reward. He who receives a righteous man in the name of a righteous man will receive a righteous man's reward. Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."

⁸⁶10:8 TR adds " , raise the dead"

⁸⁷10:28 or, Hell.

⁸⁸10:29 An assarion is a small coin worth one tenth of a drachma or a sixteenth of a denarius. An assarion is approximately the wages of one half hour of agricultural labor.

⁸⁹10:36 Micah 7:6

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They went out and preached throughout the villages the Good News and that people should repent. They cast out many demons, and anointed many with oil who were sick, and healed them everywhere.

It happened that when Jesus had finished directing his twelve disciples, he departed from there to teach and preach in their cities.

4:16 Herod Kills John

Matthew 14:1-13a, Mark 6:14-29, 9:7-9

Now Herod the tetrarch heard of all that was done by him; and he was very perplexed, because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others that one of the old prophets had risen again. Herod said, "John I beheaded, but who is this, about whom I hear such things? This is John the Baptizer. He is risen from the dead. That is why these powers work in him." He sought to see him. For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her. For John said to Herod, "It is not lawful for you to have your brother's wife."

Herodias set herself against him, and desired to kill him, but she couldn't, for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he would have put him to death, he feared the multitude, because they counted him as a prophet. When he heard him, he did many things, and he heard him gladly.

Then a convenient day came, that Herod on his birthday made a supper for his nobles, the high officers, and the chief men of Galilee. When the daughter of Herodias herself came in and danced, she pleased Herod and those sitting with him. The king said to the young lady, "Ask me whatever you want, and I will give it to you." He swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom."

She went out, and said to her mother, "What shall I ask?"

She said, "The head of John the Baptizer."

She came in immediately with haste to the king, and being prompted by her mother, said, "I want you to give me right now the head of John the Baptizer on a platter."

The king was exceedingly sorry, but for the sake of his oaths, and of his dinner guests who sat at the table with him, he didn't wish to refuse her. Immediately the king sent out a soldier of his guard, and commanded to bring John's head, and he went and beheaded him in the prison, and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother.

When his disciples heard this, they came and took up his corpse, and laid it in a tomb; and they went and told Jesus. Now when Jesus heard this, he withdrew from there in a boat, to a deserted place apart.

4:17 Dinner for 5,000 Men (plus women and children)

Matthew 14:13b-23, Mark 6:30-46, Luke 9:10-17, John 6:1-15

The apostles, when they had returned, gathered themselves together to Jesus, and they told him all things, whatever they had done, and whatever they had taught. He said to them, "You come apart into a deserted place, and rest awhile." For there were many coming and going and they had no leisure so much as to eat. He took them, and they withdrew in the boat to the other side of the sea of Galilee, which is also called the Sea of Tiberias, to a deserted place of a city called Bethsaida by themselves.

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The multitudes saw them going, and many recognized him and ran there on foot from all the cities, because they saw his signs which he did on those who were sick. Jesus went up into the mountain, and he sat there with his disciples. Now the Passover, the feast of the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where are we to buy bread, that these may eat?" This he said to test him, for he himself knew what he would do.

Philip answered him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may receive a little."

Jesus came out and he had compassion on them because they were like sheep without a shepherd. He welcomed them, and spoke to them of the Kingdom of God, and he cured those who needed healing.

The day began to wear away. When it was late in the day, the twelve came to him, and said, "This place is deserted, and it is late in the day. Send them away, that they may go into the surrounding country and villages and farms, and lodge, and buy themselves bread, for they have nothing to eat."

But he answered them, "They don't need to go away. You give them something to eat."

They asked him, "Shall we go and buy two hundred denarii⁹⁰ worth of bread, and give them something to eat?"

He said to them, "How many loaves do you have? Go see."

When they knew, one of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who only has five barley loaves and two fish, but what are these among so many, unless we should go and buy food for all these people?"

Jesus said, "Bring them here to me. Have the people sit down."

Now there was much grass in that place. He commanded them that everyone should sit down in groups on the green grass.

They sat down in ranks, by hundreds and by fifties. He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all as much as they desired. They all ate, and were filled. When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, that nothing be lost." They took up twelve baskets full of broken pieces from the five barley loaves and also of the fish which remained left over by those who had eaten. Those who ate the loaves were about five thousand men, besides women and children.

When therefore the people saw the sign which Jesus did, they said, "This is truly the prophet who comes into the world." Immediately Jesus, perceiving that they were about to come and take him by force, to make him king, made the disciples get into the boat, and to go ahead of him to the other side, to Bethsaida, while he himself sent the multitudes away. After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone.

⁹⁰6:37 200 denarii was about 7 or 8 months wages for an agricultural laborer.

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4:18 A Stroll on the Lake

Matthew 14:24-36, Mark 6:47-56, John 6:16-21

When evening came, his disciples went down to the sea, and they entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them. The sea was tossed by a great wind blowing. The boat was in the middle of the sea; *Jesus* was alone on the land.

Seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch⁹¹ of the night he came to them, walking on the sea.⁹² When therefore they had rowed about twenty-five or thirty stadia,⁹³ they saw Jesus walking on the sea,⁹⁴ and drawing near to the boat; and he would have passed by them, but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out for fear; for they all saw him, and were afraid.

But immediately Jesus spoke to them, saying “**Cheer up! It is I!⁹⁵ Don't be afraid.**”

They were willing therefore to receive him into the boat.

Peter answered him and said, “Lord, if it is you, command me to come to you on the waters.”

He said, “**Come!**”

Peter stepped down from the boat, and walked on the waters to come to Jesus. But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, “Lord, save me!”

Immediately Jesus stretched out his hand, took hold of him, and said to him, “**You of little faith, why did you doubt?**” When they got up into the boat, the wind ceased. They were very amazed among themselves, and marveled; for they hadn't understood about the loaves, but their hearts were hardened. Those who were in the boat came and worshiped him, saying, “You are truly the Son of God!”

Immediately the boat was at the land where they were going.

When they had crossed over, they came to land at Gennesaret, and moored to the shore.

When they had come out of the boat, immediately the people recognized him, and ran around that whole region, and began to bring those who were sick, on their mats, to where they heard he was.

Wherever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and begged him that they might touch just the fringe⁹⁶ of his garment; and as many as touched him were made well.

4:19 The Bread of Life

John 6:22-40

On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his

⁹¹14:25 The night was equally divided into four watches, so the fourth watch is approximately 3:00 A. M. to sunrise.

⁹²6:48 see Job 9:8

⁹³6:19 25 to 30 stadia is about 5 to 6 kilometers or about 3 to 4 miles

⁹⁴6:19 see Job 9:8

⁹⁵14:27 or, I AM!

⁹⁶6:56 or, tassel

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disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone. However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks. When the multitude therefore saw that Jesus wasn't there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"

Jesus answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the Father has sealed him."

They said therefore to him, "What must we do, that we may work the works of God?"

Jesus answered them, "This is the work of God, that you believe in him whom he has sent."

They said therefore to him, "What then do you do for a sign, that we may see, and believe you? What work do you do? Our fathers ate the manna in the wilderness. As it is written, 'He gave them bread out of heaven⁹⁷ to eat.'⁹⁸

Jesus therefore said to them, "Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven, and gives life to the world."

They said therefore to him, "Lord, always give us this bread."

Jesus said to them, "I am the bread of life. He who comes to me will not be hungry, and he who believes in me will never be thirsty. But I told you that you have seen me, and yet you don't believe. All those who the Father gives me will come to me. Him who comes to me I will in no way throw out. For I have come down from heaven, not to do my own will, but the will of him who sent me. This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day."

4:20 Spiritual Food

John 6:41-59

The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven." They said, "Isn't this Jesus, the son of Joseph, whose father and mother we know? How then does he say, 'I have come down out of heaven?'"

Therefore Jesus answered them, "Don't murmur among yourselves. No one can come to me unless the Father who sent me draws him, and I will raise him up in the last day. It is written in the prophets, 'They will all be

⁹⁷6:31 Greek and Hebrew use the same word for "heaven", "the heavens", "the sky", and "the air".

⁹⁸6:31 Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25

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taught by God.'⁹⁹ Therefore everyone who hears from the Father, and has learned, comes to me. Not that anyone has seen the Father, except he who is from God. He has seen the Father. Most certainly, I tell you, he who believes in me has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, that anyone may eat of it and not die. I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh."

The Jews therefore contended with one another, saying, "How can this man give us his flesh to eat?"

Jesus therefore said to them, "Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don't have life in yourselves. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood lives in me, and I in him. As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. This is the bread which came down out of heaven—not as our fathers ate the manna, and died. He who eats this bread will live forever." He said these things in the synagogue, as he taught in Capernaum.

4:21 A Difficult Lesson

John 6:60-71

Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"

But Jesus knowing in himself that his disciples murmured at this, said to them, "Does this cause you to stumble? Then what if you would see the Son of Man ascending to where he was before? It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. But there are some of you who don't believe." For Jesus knew from the beginning who they were who didn't believe, and who it was who would betray him. He said, "For this cause have I said to you that no one can come to me, unless it is given to him by my Father."

At this, many of his disciples went back, and walked no more with him. Jesus said therefore to the twelve, "You don't also want to go away, do you?"

Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life. We have come to believe and know that you are the Christ, the Son of the living God."

Jesus answered them, "Didn't I choose you, the twelve, and one of you is a devil?" Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

⁹⁹6:45 Isaiah 54:13

4:22 Religious Traditions or Relationship

Matthew 15:1-20, Mark 7:1-23, John 7:1

Then the Pharisees, and some of the scribes gathered together to him, having come from Jerusalem. Now when they saw some of his disciples eating bread with defiled, that is, unwashed, hands, they found fault. (For the Pharisees, and all the Jews, don't eat unless they wash their hands and forearms, holding to the tradition of the elders. They don't eat when they come from the marketplace, unless they bathe themselves, and there are many other things, which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches.) The Pharisees and the scribes asked him, "Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."

He answered them, "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me.

But in vain do they worship me,

teaching as doctrines the commandments of men.'¹⁰⁰

"For you set aside the commandment of God, and hold tightly to the tradition of men—the washing of pitchers and cups, and you do many other such things." He said to them, "Full well do you reject the commandment of God, that you may keep your tradition. For Moses said, 'Honor your father and your mother;'¹⁰¹ and, 'He who speaks evil of father or mother, let him be put to death.'¹⁰² But you say, 'If a man tells his father or his mother, "Whatever profit you might have received from me is Corban¹⁰³, that is to say, given to God;"' then you no longer allow him to do anything for his father or his mother, making void the word of God by your tradition, which you have handed down. You do many things like this."

He called all the multitude to himself, and said to them, "Hear me, all of you, and understand. There is nothing from outside of the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. If anyone has ears to hear, let him hear!"

When he had entered into a house away from the multitude, his disciples said to him, "Do you know that the Pharisees were offended, when they heard this saying?"

But he answered, "Every plant which my heavenly Father didn't plant will be uprooted. Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."

Peter answered him, "Explain the parable to us."

So Jesus said, "Do you also still not understand? Don't you understand that whatever goes into the man from outside can't defile him, because it doesn't go into his heart, but into his stomach, then out of the body into the latrine, thus purifying all foods¹⁰⁴?"

He said, "But the things which proceed out of the mouth come out of the heart, and they defile the man. For from within, out of the hearts of men, proceed evil thoughts, adulteries, sexual

¹⁰⁰7:7 Isaiah 29:13

¹⁰¹7:10 Exodus 20:12; Deuteronomy 5:16

¹⁰²7:10 Exodus 21:17; Leviticus 20:9

¹⁰³7:11 Corban is a Hebrew word for an offering devoted to God.

¹⁰⁴7:19 or, making all foods clean

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sins, murders, thefts, covetings, wickedness, deceit, lustful desires, an evil eye, false testimony, blasphemy, pride, and foolishness. All these evil things come from within. These are the things which defile the man; but to eat with unwashed hands doesn't defile the man."

After these things, Jesus was walking in Galilee, for he wouldn't walk in Judea, because the Jews sought to kill him.

Chapter Five: Jesus Carries His Ministry Abroad

5:1 Crumbs

Matthew 15:21-28, Mark 7:24-30

Jesus went out from there, and withdrew into the region of Tyre and Sidon. He entered into a house, and didn't want anyone to know it, but he couldn't escape notice. For behold, a Canaanite woman whose little daughter had an unclean spirit came out from those borders, having heard of him, came

and cried, saying, "Have mercy on me, Lord, you son of David! My daughter is severely demonized!"

But he answered her not a word.

His disciples came and begged him, saying, "Send her away; for she cries after us."

Now the woman was a Greek, a Syrophenician by race. She begged him that he would cast the demon out of her daughter.

But he answered, "I wasn't sent to anyone but the lost sheep of the house of Israel."

But she came and fell down at his feet and worshiped him, saying, "Lord, help me."

But he answered, "Let the children be filled first, for it is not appropriate to take the children's bread and throw it to the dogs." But she said, "Yes, Lord, but even the dogs under the table eat the children's crumbs which fall from their masters' table."

Then Jesus answered her, "Woman, great is your faith! For this saying, go your way. Be it done to you even as you desire. The demon has gone out of your daughter." And her daughter was healed from that hour.

She went away to her house, and found the child having been laid on the bed, with the demon gone out.

5:2 Ears Opened

Matthew 15:29-31, Mark 7:31-37

Jesus departed from the borders of Tyre and Sidon, and came near to the sea of Galilee, through the midst of the region of Decapolis. He went up into the mountain, and sat there. They brought to him one who was deaf and had an impediment in his speech. They begged him to lay his hand on him. He took him aside from the multitude, privately, and put his fingers into his ears, and he spat, and touched his tongue. Looking up to heaven, he sighed, and said to him, "Ephphatha!" that is, "Be opened!" Immediately his ears were opened, and the impediment of his tongue was released, and he spoke clearly. He commanded them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it. They were astonished beyond measure, saying, "He has done all things well. He makes even the deaf hear, and the mute speak!"

Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them, so that the multitude wondered when they saw the mute speaking, injured whole, lame walking, and blind seeing—and they glorified the God of Israel.

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5:3 Many Mouths Fed

Matthew 15:32-39, Mark 8:1-10

In those days, when there was a very great multitude, and they had nothing to eat, Jesus called his disciples to himself, and said to them, “I have compassion on the multitude, because they have stayed with me now three days, and have nothing to eat. . I don’t want to send them away fasting to their home, they will faint on the way, for some of them have come a long way.”

The disciples said to him, “Where should we get so many loaves in a deserted place as to satisfy so great a multitude?”

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

They said, “Seven, and a few small fish.”

He commanded the multitude to sit down on the ground; and he took the seven loaves and the fish.

Having given thanks, he broke them, and gave them to his disciples to serve, and they served the multitude.

They all ate, and were filled.

They took up seven baskets full of the broken pieces that were left over.

Those who ate were four thousand men, besides women and children.

Then he sent away the multitudes.

Immediately he got into the boat with his disciples, and came into the region of Dalmanutha; into the borders of Magdala.

5:4 Yeast of the Pharisees

Matthew 16:1-12, Mark 8:11-26

The Pharisees and Sadducees came out, and testing him, began to question him *and* asked him to show them a sign from heaven.

He sighed deeply in his spirit, and he answered them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ In the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the appearance of the sky, but you can’t discern the signs of the times! Why does this generation¹⁰⁵ seek a sign? Most certainly I tell you, an evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah.”

He left them, and again entering into the boat, departed to the other side. The disciples came had forgotten to take bread; and they didn’t have more than one loaf in the boat with them.

Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees and the yeast of Herod.”

They reasoned with one another, saying, “It’s because we have no bread.”

Jesus, perceiving it, said to them, “Why do you reason that it’s because you have no bread? Don’t you perceive yet, neither understand? Is your heart still hardened? Having eyes, don’t you see? Having ears, don’t you hear? Don’t you remember? When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?”

They told him, “Twelve.”

¹⁰⁵8:12 The word translated “generation” here (genea) could also be translated “people,” “race,” or “family.”

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“When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?”

They told him, “Seven.”

He asked them, “Don't you understand, yet? How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees.”

Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

He came to Bethsaida. They brought a blind man to him, and begged him to touch him. He took hold of the blind man by the hand, and brought him out of the village. When he had spit on his eyes, and laid his hands on him, he asked him if he saw anything.

He looked up, and said, “I see men; for I see them like trees walking.”

Then again he laid his hands on his eyes. He looked intently, and was restored, and saw everyone clearly. He sent him away to his house, saying, “Don't enter into the village, nor tell anyone in the village.”

5:5 Taunting Brothers & Secret Departure

John 7:2-10

Now the feast of the Jews, the Feast of Booths, was at hand. His brothers therefore said to him, “Depart from here, and go into Judea, that your disciples also may see your works which you do. For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world.” For even his brothers didn't believe in him.

Jesus therefore said to them, “My time has not yet come, but your time is always ready. The world can't hate you, but it hates me, because I testify about it, that its works are evil. You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled.”

Having said these things to them, he stayed in Galilee. But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret.

5:6 Feast of Tabernacles (or Booths)

John 7:11-8:1

The Jews therefore sought him at the feast, and said, “Where is he?” There was much murmuring among the multitudes concerning him. Some said, “He is a good man.” Others said, “Not so, but he leads the multitude astray.” Yet no one spoke openly of him for fear of the Jews. But when it was now the midst of the feast, Jesus went up into the temple and taught. The Jews therefore marveled, saying, “How does this man know letters, having never been educated?”

Jesus therefore answered them, “My teaching is not mine, but his who sent me. If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself. He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him. Didn't Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?”

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The multitude answered, "You have a demon! Who seeks to kill you?"

Jesus answered them, "I did one work, and you all marvel because of it. Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath? Don't judge according to appearance, but judge righteous judgment."

Therefore some of them of Jerusalem said, "Isn't this he whom they seek to kill? Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Christ? However we know where this man comes from, but when the Christ comes, no one will know where he comes from."

Jesus therefore cried out in the temple, teaching and saying, "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don't know. I know him, because I am from him, and he sent me."

They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come. But of the multitude, many believed in him. They said, "When the Christ comes, he won't do more signs than those which this man has done, will he?" The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

Then Jesus said, "I will be with you a little while longer, then I go to him who sent me. You will seek me, and won't find me; and where I am, you can't come."

The Jews therefore said among themselves, "Where will this man go that we won't find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, 'You will seek me, and won't find me; and where I am, you can't come'?"

Now on the last and greatest day of the feast, Jesus stood and cried out, "If anyone is thirsty, let him come to me and drink! He who believes in me, as the Scripture has said, from within him will flow rivers of living water." But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn't yet glorified.

Many of the multitude therefore, when they heard these words, said, "This is truly the prophet." Others said, "This is the Christ." But some said, "What, does the Christ come out of Galilee? Hasn't the Scripture said that the Christ comes of the seed of David,¹⁰⁶ and from Bethlehem,¹⁰⁷ the village where David was?" So there arose a division in the multitude because of him. Some of them would have arrested him, but no one laid hands on him. The officers therefore came to the chief priests and Pharisees, and they said to them, "Why didn't you bring him?"

The officers answered, "No man ever spoke like this man!"

¹⁰⁶7:42 2 Samuel 7:12

¹⁰⁷7:42 Micah 5:2

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The Pharisees therefore answered them, "You aren't also led astray, are you? Have any of the rulers believed in him, or of the Pharisees? But this multitude that doesn't know the law is accursed."

Nicodemus (he who came to him by night, being one of them) said to them, "Does our law judge a man, unless it first hears from him personally and knows what he does?"

They answered him, "Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee.¹⁰⁸"

Everyone went to his own house, but Jesus went to the Mount of Olives.

5:7 Woman Caught in Adultery

John 8:2-11

Now very early in the morning, he came again into the temple, and all the people came to him. He sat down, and taught them. The scribes and the Pharisees brought a woman taken in adultery. Having set her in the midst, they told him, "Teacher, we found this woman in adultery, in the very act. Now in our law, Moses commanded us to stone such.¹⁰⁹ What then do you say about her?" They said this testing him, that they might have something to accuse him of.

But Jesus stooped down, and wrote on the ground with his finger. But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her." Again he stooped down, and with his finger wrote on the ground.

They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle. Jesus, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"

She said, "No one, Lord."

Jesus said, "Neither do I condemn you. Go your way. From now on, sin no more."

5:8 Jesus' Testimony

John 8:12-29

Again, therefore, Jesus spoke to them, saying, "I am the light of the world.¹¹⁰ He who follows me will not walk in the darkness, but will have the light of life."

The Pharisees therefore said to him, "You testify about yourself. Your testimony is not valid."

Jesus answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don't know where I came from, or where I am going. You judge according to the flesh. I judge no one. Even if I do judge, my judgment is true, for I am

¹⁰⁸7:52 See Isaiah 9:1 and Matthew 4:13-16.

¹⁰⁹8:5 Leviticus 20:10; Deuteronomy 22:22

¹¹⁰8:12 Isaiah 60:1

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not alone, but I am with the Father who sent me. It's also written in your law that the testimony of two people is valid.¹¹¹ I am one who testifies about myself, and the Father who sent me testifies about me."

They said therefore to him, "Where is your Father?"

Jesus answered, "You know neither me, nor my Father. If you knew me, you would know my Father also." Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. Jesus said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you can't come."

The Jews therefore said, "Will he kill himself, that he says, 'Where I am going, you can't come?'"

He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world. I said therefore to you that you will die in your sins; for unless you believe that I am¹¹² he, you will die in your sins."

They said therefore to him, "Who are you?"

Jesus said to them, "Just what I have been saying to you from the beginning. I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."

They didn't understand that he spoke to them about the Father. Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I am he, and I do nothing of myself, but as my Father taught me, I say these things. He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him."

5:9 Jesus the "I AM" ¹¹³

John 8:30-59

As he spoke these things, many believed in him. Jesus therefore said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples. You will know the truth, and the truth will make you free."¹¹⁴

They answered him, "We are Abraham's seed, and have never been in bondage to anyone. How do you say, 'You will be made free?'"

Jesus answered them, "Most certainly I tell you, everyone who commits sin is the bondservant of sin. A bondservant doesn't live in the house forever. A son remains forever. If therefore the Son makes you free, you will be free indeed. I know that you are Abraham's seed, yet you seek to kill me, because my word finds no place in you. I say the things which I have seen with my Father; and you also do the things which you have seen with your father."

¹¹¹8:17 Deuteronomy 17:6; 19:15

¹¹²8:24 or, I AM

¹¹³ See Exodus 3:13-14

¹¹⁴8:32 Psalm 119:45

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They answered him, "Our father is Abraham."

Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man who has told you the truth, which I heard from God. Abraham didn't do this. You do the works of your father."

They said to him, "We were not born of sexual immorality. We have one Father, God."

Therefore Jesus said to them, "If God were your father, you would love me, for I came out and have come from God. For I haven't come of myself, but he sent me. Why don't you understand my speech? Because you can't hear my word. You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and its father. But because I tell the truth, you don't believe me. Which of you convicts me of sin? If I tell the truth, why do you not believe me? He who is of God hears the words of God. For this cause you don't hear, because you are not of God."

Then the Jews answered him, "Don't we say well that you are a Samaritan, and have a demon?"

Jesus answered, "I don't have a demon, but I honor my Father, and you dishonor me. But I don't seek my own glory. There is one who seeks and judges. Most certainly, I tell you, if a person keeps my word, he will never see death."

Then the Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.' Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?"

Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God. You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and keep his word. Your father Abraham rejoiced to see my day. He saw it, and was glad."

The Jews therefore said to him, "You are not yet fifty years old, and have you seen Abraham?"

Jesus said to them, "Most certainly, I tell you, before Abraham came into existence, I AM."¹¹⁵

Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the midst of them, and so passed by.

5:10 Blindness

John 9:1-10:21

As he passed by, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

¹¹⁵8:58 or, I am

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Jesus answered, "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him. I must work the works of him who sent me, while it is day. The night is coming, when no one can work. While I am in the world, I am the light of the world." When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud, and said to him, "Go, wash in the pool of Siloam" (which means "Sent"). So he went away, washed, and came back seeing. The neighbors therefore, and those who saw that he was blind before, said, "Isn't this he who sat and begged?" Others were saying, "It is he." Still others were saying, "He looks like him."

He said, "I am he." They therefore were asking him, "How were your eyes opened?"

He answered, "A man called Jesus made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' So I went away and washed, and I received sight."

Then they asked him, "Where is he?"

He said, "I don't know."

They brought him who had been blind to the Pharisees. It was a Sabbath when Jesus made the mud and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. He said to them, "He put mud on my eyes, I washed, and I see."

Some therefore of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" There was division among them. Therefore they asked the blind man again, "What do you say about him, because he opened your eyes?"

He said, "He is a prophet."

The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?"

His parents answered them, "We know that this is our son, and that he was born blind; but how he now sees, we don't know; or who opened his eyes, we don't know. He is of age. Ask him. He will speak for himself." His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue. Therefore his parents said, "He is of age. Ask him."

So they called the man who was blind a second time, and said to him, "Give glory to God. We know that this man is a sinner."

He therefore answered, "I don't know if he is a sinner. One thing I do know: that though I was blind, now I see."

They said to him again, "What did he do to you? How did he open your eyes?"

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

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They insulted him and said, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses. But as for this man, we don't know where he comes from."

The man answered them, "How amazing! You don't know where he comes from, yet he opened my eyes. We know that God doesn't listen to sinners, but if anyone is a worshipper of God, and does his will, he listens to him.¹¹⁶ Since the world began it has never been heard of that anyone opened the eyes of someone born blind. If this man were not from God, he could do nothing."

They answered him, "You were altogether born in sins, and do you teach us?" They threw him out.

Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of God?"

He answered, "Who is he, Lord, that I may believe in him?"

Jesus said to him, "You have both seen him, and it is he who speaks with you."

He said, "Lord, I believe!" and he worshiped him.

Jesus said, "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."

Those of the Pharisees who were with him heard these things, and said to him, "Are we also blind?"

Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

"Most certainly, I tell you, one who doesn't enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber. But one who enters in by the door is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers." Jesus spoke this parable to them, but they didn't understand what he was telling them.

Jesus therefore said to them again, "Most certainly, I tell you, I am the sheep's door. All who came before me are thieves and robbers, but the sheep didn't listen to them. I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. I am the good shepherd.¹¹⁷ The good shepherd lays down his life for the sheep. He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. The hired hand flees because he is a hired hand, and doesn't care for the sheep. I am the good shepherd. I know my own, and I'm known by my own; even as the Father knows me, and I know the Father. I lay down

¹¹⁶9:31 Psalm 66:18, Proverbs 15:29; 28:9

¹¹⁷10:11 Isaiah 40:11; Ezekiel 34:11-12,15,22

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my life for the sheep. I have other sheep, which are not of this fold.¹¹⁸ I must bring them also, and they will hear my voice. They will become one flock with one shepherd. Therefore the Father loves me, because I lay down my life,¹¹⁹ that I may take it again. No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."

Therefore a division arose again among the Jews because of these words. Many of them said, "He has a demon, and is insane! Why do you listen to him?" Others said, "These are not the sayings of one possessed by a demon. It isn't possible for a demon to open the eyes of the blind, is it?"¹²⁰

5:11 Feast of Dedication

John 10:22-42

It was the Feast of the Dedication¹²¹ at Jerusalem. It was winter, and Jesus was walking in the temple, in Solomon's porch. The Jews therefore came around him and said to him, "How long will you hold us in suspense? If you are the Christ, tell us plainly."

Jesus answered them, "I told you, and you don't believe. The works that I do in my Father's name, these testify about me. But you don't believe, because you are not of my sheep, as I told you. My sheep hear my voice, and I know them, and they follow me. I give eternal life to them. They will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand. I and the Father are one."

Therefore Jews took up stones again to stone him. Jesus answered them, "I have shown you many good works from my Father. For which of those works do you stone me?"

The Jews answered him, "We don't stone you for a good work, but for blasphemy: because you, being a man, make yourself God."

Jesus answered them, "Isn't it written in your law, 'I said, you are gods?'¹²² If he called them gods, to whom the word of God came (and the Scripture can't be broken), do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' If I don't do the works of my Father, don't believe me. But if I do them, though you don't believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father."

They sought again to seize him, and he went out of their hand. He went away again beyond the Jordan into the place where John was

¹¹⁸10:16 Isaiah 56:8

¹¹⁹10:17 Isaiah 53:7-8

¹²⁰10:21 Exodus 4:11

¹²¹10:22 The "Feast of the Dedication" is the Greek name for "Hanukkah," a celebration of the rededication of the Temple.

¹²²10:34 Psalm 82:6

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baptizing at first, and there he stayed. Many came to him. They said, “John indeed did no sign, but everything that John said about this man is true.” Many believed in him there.

5: 12 “You Are the Christ”

Matthew 16:13-20, Mark 8:27-30, Luke 9:18-21

Jesus went out, with his disciples, into the villages of Caesarea Philippi.

On the way, as he was praying alone, that the disciples were with him, and he asked them, “Who do men say that I, the Son of Man, am?”

They said, “Some say John the Baptizer, some, Elijah, and others, that Jeremiah, or one of the prophets is risen again.”

He said to them, “But who do you say that I am?”

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

Jesus answered him, “Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. I also tell you that you are Peter,¹²³ and on this rock¹²⁴ I will build my assembly, and the gates of Hades¹²⁵ will not prevail against it. I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven.”

5:13 The Son of Man Must Suffer

Matthew 16:21-28, Mark 8:31-9:1, Luke 9:22-27

But he warned them, and commanded them to tell this to no one, saying,

“The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and the third day be raised up.”

From that time, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and the third day be raised up.

He spoke to them openly.

Peter took him aside, and began to rebuke him, saying, “Far be it from you, Lord! This will never be done to you.”

But he turned, and said to Peter, “Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men.”

Then Jesus called the multitude to himself with his disciples, and said to them, “If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it. For what does it profit a man if he gains the whole world, and loses or forfeits his own self? For what will a man give in exchange for his life? For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in his glory, and the glory of the Father, and of the holy angels, and then he will render to everyone according to his deeds.”

He said to them, “Most certainly I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see the Son of Man coming in his Kingdom of God.”

¹²³16:18 Peter's name, Petros in Greek, is the word for a specific rock or stone.

¹²⁴16:18 Greek, petra, a rock mass or bedrock.

¹²⁵16:18 or, Hell

5:14 The Transfiguration

Matthew 17:1-13, Mark 9:2-13, Luke 9:28-36

It happened about six *or* eight days¹²⁶ after these sayings, that Jesus took with him Peter, John, and James his brother, and went up onto a high mountain privately by themselves to pray.

As he was praying, he was transfigured (changed into another form) in front of them. The appearance of his face was altered; *it shone like the sun*. His clothing became glistening, exceedingly white, like snow, and dazzling as the light — such as no launderer on earth can whiten them.

Behold, two men were talking with him, who were Moses and Elijah, who appeared in glory, and spoke of his departure,¹²⁷ which he was about to accomplish at Jerusalem. Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him. It happened, as they were parting from him, that Peter said to Jesus, “Master, it is good for us to be here. If you want, let’s make three tents: one for you, and one for Moses, and one for Elijah.” For he didn’t know what to say, *or* what he said, for they were very afraid. While he was still speaking, behold, a bright cloud overshadowed them and they were afraid as they entered into the cloud.

A voice came out of the cloud, saying, “This is my beloved Son, in whom I am well pleased. Listen to him.” When the disciples heard it, they fell on their faces, and were very afraid. Jesus came and touched them and said, “Get up, and don’t be afraid.” Lifting up their eyes, they saw no one, except Jesus alone.

As they were coming down from the mountain, Jesus commanded them, saying, “Don’t tell anyone what you saw, until the Son of Man has risen from the dead.”

His disciples asked him, saying, “Then why do the scribes say that Elijah must come first?”

Jesus answered them, “Elijah indeed comes first, and will restore all things, but I tell you that Elijah has come already, and they didn’t recognize him, but did to him whatever they wanted to, even as it is written about him. How is it written about the Son of Man, that he should suffer many things and be despised? Even so the Son of Man will also suffer by them.” Then the disciples understood that he spoke to them of John the Baptizer.

They kept this saying to themselves in those days — questioning what “rising from the dead” meant — and told no one any of the things which they had seen.

5:15 A Lesson in Faith

Matthew 17:14-21, Mark 9:14-29, Luke 9:37-43a

It happened on the next day, when they had come down from the mountain, that a great multitude met him. Coming to the disciples, he saw scribes questioning them. Immediately all the multitude, when they saw him, were greatly amazed, and running to him greeted him. He asked the scribes, “What are you asking them?”

Behold, a man from the crowd called out, saying, “Teacher, I beg you to look at my son, for he is my only child.” The man came to him, kneeling down, saying, “Lord, have mercy on my son, for he is epileptic. A mute spirit takes him, and wherever it seizes him he suddenly cries out, and it convulses him, it throws him down, so that he foams at the mouth and grinds his teeth, and it hardly departs

¹²⁶ Matthew and Mark say “after six days” and Luke says “about eight days”. Since eight is after six and six is not far from eight, I don’t consider this a conflict.

¹²⁷9:31 literally, “exodus”

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from him, bruising him severely. So I brought him to your disciples. I begged your disciples to cast it out, and they couldn't cure him; they weren't able."

Jesus answered, "Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring your son here to me."

They brought *the boy* to Jesus¹²⁸, and while *the boy* was still coming, the demon saw Jesus. Immediately the spirit convulsed *the boy* violently, and he fell on the ground, wallowing and foaming at the mouth.

Jesus asked his father, "How long has it been since this has come to him?"

He said, "From childhood. *He* suffers grievously; for often it has cast him both into the fire and into the water to destroy him and *he* wastes away. But if you can do anything, have compassion on us, and help us."

Jesus said to him, "If you can believe, all things are possible to him who believes."

Immediately the father of the child cried out with tears, "I believe. Help my unbelief!"

When Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying to him, "You mute and deaf spirit, I command you, come out of him, and never enter him again!"

Having cried out and convulsed greatly, it came out of him. The boy became like one dead; so much that most of them said, "He is dead." But Jesus took him by the hand, and raised him up; and he arose. They were all astonished at the majesty of God.

When he had come into the house, his disciples came to Jesus privately, and said, "Why weren't we able to cast it out?"

He said to them, "Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. But this kind doesn't go out except by prayer and fasting."

5:16 Jesus Predicts His Death

Matthew 17:22-27, Mark 9:30-32a, Luke 9:43b-45

They went out from there, and passed through Galilee. While they were staying in Galilee, all were marveling at all the things which Jesus did. He didn't want anyone to know it. For he was teaching his disciples, and said to them, "Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men. They will kill him; and when he is killed, on the third day he will be raised up again." They were exceedingly sorry. But they didn't understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.

When they had come to Capernaum, those who collected the didrachma coins¹²⁹ came to Peter, and said, "Doesn't your teacher pay the didrachma?" He said, "Yes."

When he came into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children or from strangers?"

Peter said to him, "From strangers."

¹²⁸ Mark used "he" so many times referring to both Jesus and the boy in the same sentence, that I thought it would be best to be more specific.

¹²⁹ 17:24 A didrachma is a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days' wages. It was commonly used to pay the half-shekel temple tax, because 2 drachmas were worth one half shekel of silver.

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Jesus said to him, “Therefore the children are exempt. But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin.¹³⁰ Take that, and give it to them for me and you.”

5:17 Greatest in the Kingdom

Matthew 18:1-14, Mark 9:33b-50, Luke 9:46-50

There arose an argument among them about which of them was the greatest. Jesus, perceiving the reasoning of their hearts, took a little child, and set him by his side. In that hour the disciples came to Jesus, he asked them, “What were you arguing among yourselves on the way?”

But they were silent, for they had disputed one with another on the way about who was the greatest.

He sat down, and called the twelve; and he said to them, “If any man wants to be first, he shall be last of all, and servant of all.”

They asked, “Who then is greatest in the Kingdom of Heaven?”

He took *the* little child, and set him in the midst of them. Taking him in his arms, he said to them,

“Whoever receives this little child in my name receives me. Whoever receives me doesn't receive me, but receives him who sent me. For whoever is least among you all, this one will be great. Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven. Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven.”

John said to him, “Teacher, we saw someone who doesn't follow us casting out demons in your name; and we forbade him, because he doesn't follow us.”

But Jesus said, “Don't forbid him, for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me. For whoever is not against us is on our side. For whoever will give you a cup of water to drink in my name, because you are Christ's, most certainly I tell you, he will in no way lose his reward. But whoever causes one of these little ones who believe in me to stumble, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea.

“Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes! If your hand causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life maimed, rather than having two hands to be cast into Gehenna,¹³¹ the eternal, unquenchable fire ‘where their worm doesn't die, and the fire is not quenched.’ If your foot causes you to stumble, cut it off. It is better for you to enter into life lame or crippled, rather than having your two feet to be cast into Gehenna,¹³² into the fire that will never be quenched—‘where their worm doesn't die, and the fire is not quenched.’ If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life *in* the Kingdom of God with one eye, rather than having two eyes to be cast into the Gehenna¹³³ of fire, ‘where their worm doesn't die,

¹³⁰17:27 A stater is a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people.

¹³¹9:43 or, Hell

¹³²9:45 or, Hell

¹³³9:47 or, Hell

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and the fire is not quenched.’¹³⁴ For everyone will be salted with fire, and every sacrifice will be seasoned with salt. Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another.

“See that you don’t despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven. For the Son of Man came to save that which was lost.

“What do you think? If a man has one hundred sheep, and one of them goes astray, doesn’t he leave the ninety-nine, go to the mountains, and seek that which has gone astray? If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

5:18 Grace Toward Each Other

Matthew 18:15-19:2, Mark 10:1

“If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. But if he doesn’t listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established.¹³⁵ If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector. Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven. Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. For where two or three are gathered together in my name, there I am in the midst of them.”

Then Peter came and said to him, “Lord, how often shall my brother sin against me, and I forgive him? Until seven times?”

Jesus said to him, “I don’t tell you until seven times, but, until seventy times seven. Therefore the Kingdom of Heaven is like a certain king, who wanted to reconcile accounts with his servants. When he had begun to reconcile, one was brought to him who owed him ten thousand talents.¹³⁶ But because he couldn’t pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made. The servant therefore fell down and kneeled before him, saying, ‘Lord, have patience with me, and I will repay you all!’ The lord of that servant, being moved with compassion, released him, and forgave him the debt.

“But that servant went out, and found one of his fellow servants, who owed him one hundred denarii,¹³⁷ and he grabbed him, and took him by the throat, saying, ‘Pay me what you owe!’

“So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will repay you!’ He would not, but went and cast him into prison, until he should pay back that which was due. So when his fellow servants saw what was done, they were exceedingly sorry, and came and told to their lord all that was done. Then his lord called him in, and said to him, ‘You wicked servant! I forgave you all that debt, because you begged me. Shouldn’t you also have had mercy on your fellow servant, even as I had mercy on you?’ His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. So my heavenly

¹³⁴9:48 Isaiah 66:24

¹³⁵18:16 Deuteronomy 19:15

¹³⁶18:24 Ten thousand talents represents an extremely large sum of money, equivalent to about 60,000,000 denarii, where one denarius was typical of one day’s wages for agricultural labor.

¹³⁷18:28 100 denarii was about one sixtieth of a talent.

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Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds."

It happened when Jesus had finished these words, he arose and departed from Galilee, and came into the borders of Judea beyond the Jordan. Great multitudes came together to him again. As he usually did, he healed them there *and* was again teaching them.

Chapter Six: Last Trip to Jerusalem

6:1 Jesus Sets Out For Jerusalem

Luke 9:51-62

It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem, and sent messengers before his face. They went, and entered into a village of the Samaritans, so as to prepare for him. They didn't receive him, because he was traveling with his face set towards Jerusalem. When his disciples, James and John, saw this, they said, "Lord, do you want us to command fire to come down from the sky, and destroy them, just as Elijah did?"

But he turned and rebuked them, "You don't know of what kind of spirit you are. For the Son of Man didn't come to destroy men's lives, but to save them."

They went to another village. As they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord."

Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."

He said to another, "Follow me!"

But he said, "Lord, allow me first to go and bury my father."

But Jesus said to him, "Leave the dead to bury their own dead, but you go and announce the Kingdom of God."

Another also said, "I want to follow you, Lord, but first allow me to bid farewell to those who are at my house."

But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

6:2 The Seventy-Two Sent Out

Matthew 11:20-30, Luke 10:1-24

Now after these things, the Lord also appointed seventy others, and sent them two by two ahead of him¹³⁸ into every city and place, where he was about to come. Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. Go your ways. Behold, I send you out as lambs among wolves. Carry no purse, nor wallet, nor sandals. Greet no one on the way. Into whatever house you enter, first say, 'Peace be to this house.' If a son of peace is there, your peace will rest on him; but if not, it will return to you. Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house. Into whatever city you enter, and they receive you, eat the things that are set before you. Heal the sick who are therein, and tell them, 'The Kingdom of God has come near to you.' But into whatever city you enter, and they don't receive you, go out into its streets and say, 'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that the Kingdom of God has come near to you.' I tell you, it will be more tolerable in that day for Sodom than for that city.

Then he began to denounce the cities in which most of his mighty works had been done, because they didn't repent.

¹³⁸10:1 literally, "before his face"

Last Trip to Jerusalem

“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon in the judgment than for you. You, Capernaum, who are exalted to heaven, will be brought down to Hades.¹³⁹ For if the mighty works had been done in Sodom which were done in you, it would have remained until this day. But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you.”

Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me.”

The seventy returned with joy, saying, “Lord, even the demons are subject to us in your name!”

He said to them, “I saw Satan having fallen like lightning from heaven. Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. Nevertheless, don’t rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”

In that same hour Jesus rejoiced in the Holy Spirit, and said, “I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight.”

Turning to the disciples, he said, “All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him.

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

Turning to the disciples, he said privately, “Blessed are the eyes which see the things that you see, for I tell you that many prophets and kings desired to see the things which you see, and didn’t see them, and to hear the things which you hear, and didn’t hear them.”

6:3 The Good Samaritan

Luke 10:25-37

Behold, a certain lawyer stood up and tested him, saying, “Teacher, what shall I do to inherit eternal life?”

He said to him, “What is written in the law? How do you read it?”

He answered, “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind;¹⁴⁰ and your neighbor as yourself.”¹⁴¹

He said to him, “You have answered correctly. Do this, and you will live.”

But he, desiring to justify himself, asked Jesus, “Who is my neighbor?”

Jesus answered, “A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. By chance a certain priest was going down that way. When he saw him, he passed by on the other side. In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion, came to him, and bound

¹³⁹10:15 Hades is the lower realm of the dead, or Hell.

¹⁴⁰10:27 Deuteronomy 6:5

¹⁴¹10:27 Leviticus 19:18

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up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, and gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.' Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

He said, "He who showed mercy on him."

Then Jesus said to him, "Go and do likewise."

6:4 Mary and Martha

Luke 10:38-42

It happened as they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house. She had a sister called Mary, who also sat at Jesus' feet, and heard his word. But Martha was distracted with much serving, and she came up to him, and said, "Lord, don't you care that my sister left me to serve alone? Ask her therefore to help me."

Jesus answered her, "Martha, Martha, you are anxious and troubled about many things, but one thing is needed. Mary has chosen the good part, which will not be taken away from her."

6:5 The Lord's Prayer

Luke 11:1-13

It happened, that when he finished praying in a certain place, one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples."

He said to them, "When you pray, say,

'Our Father in heaven,

may your name be kept holy.

May your Kingdom come.

May your will be done on Earth, as it is in heaven.

Give us day by day our daily bread.

Forgive us our sins,

for we ourselves also forgive everyone who is indebted to us.

Bring us not into temptation,

but deliver us from the evil one.'"

He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, for a friend of mine has come to me from a journey, and I have nothing to set before him,' and he from within will answer and say, 'Don't bother me. The door is now shut, and my children are with me in bed. I can't get up and give it to you'? I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

"I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

"Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? Or if he asks for an egg, he won't give him a scorpion, will he? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?"

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6:6 A House Divided

Matthew 12:22-37, 43-45, Luke 11:14-15, 17-28

Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw. All the multitudes were amazed, and said, "Can this be the son of David?" But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebub, the prince of the demons."

Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? For you say that I cast out demons by Beelzebub. But if I cast out demons by Beelzebub, by whom do your children cast them out? Therefore they will be your judges. But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you.

"When the strong man, fully armed, guards his own dwelling, his goods are safe. Or how can one enter into the house of the strong man, and plunder his goods, unless he first binds the strong man? But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, plunders his house and divides his spoils.

"He who is not with me is against me, and he who doesn't gather with me, scatters. Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

"Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. The good man out of his good treasure brings out good things, and the evil man out of his evil treasure¹⁴² brings out evil things. I tell you that every idle word that men speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned."

"But the unclean spirit, when he is gone out of the man, passes through dry, waterless places, seeking rest, and doesn't find it. Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order. Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

But he said, "On the contrary, blessed are those who hear the word of God, and keep it."

6:7 The Sign of Jonah

Matthew 12:38-42, Luke 11:16, 29-36

When the multitudes were gathering together to him, then certain of the scribes and Pharisees answered, testing him, "Teacher, we want to see a sign from you."

But he answered them, "This is an evil and adulterous generation. It seeks after a sign. But no sign will be given to it but the sign of Jonah, the prophet. For even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation. For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. The Queen of the South will rise up in the judgment with the men of this generation, and will condemn

¹⁴²12:35 TR adds "of the heart"

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them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here. The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

“No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light. The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. Therefore see whether the light that is in you isn’t darkness. If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light.”

6:8 Six Woes

Luke 11:37-54

Now as he spoke, a certain Pharisee asked him to dine with him. He went in, and sat at the table. When the Pharisee saw it, he marveled that he had not first washed himself before dinner. The Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. You foolish ones, didn’t he who made the outside make the inside also? But give for gifts to the needy those things which are within, and behold, all things will be clean to you. But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass justice and the love of God. You ought to have done these, and not to have left the other undone. Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces. Woe to you, scribes and Pharisees, hypocrites! For you are like hidden graves, and the men who walk over them don’t know it.”

One of the lawyers answered him, “Teacher, in saying this you insult us also.”

He said, “Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won’t even lift one finger to help carry those burdens. Woe to you! For you build the tombs of the prophets, and your fathers killed them. So you testify and consent to the works of your fathers. For they killed them, and you build their tombs. Therefore also the wisdom of God said, ‘I will send to them prophets and apostles; and some of them they will kill and persecute, that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary.’ Yes, I tell you, it will be required of this generation. Woe to you lawyers! For you took away the key of knowledge. You didn’t enter in yourselves, and those who were entering in, you hindered.”

As he said these things to them, the scribes and the Pharisees began to be terribly angry, and to draw many things out of him; lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

6:9 Hypocrisy and Greed

Luke 12:1-34

Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, “Beware of the yeast of the Pharisees, which is hypocrisy. But there is nothing covered up, that will not be revealed, nor hidden, that will not be known. Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner chambers will be proclaimed on the housetops.

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“I tell you, my friends, don’t be afraid of those who kill the body, and after that have no more that they can do. But I will warn you whom you should fear. Fear him, who after he has killed, has power to cast into Gehenna.¹⁴³ Yes, I tell you, fear him.

“Aren’t five sparrows sold for two assaria coins¹⁴⁴? Not one of them is forgotten by God. But the very hairs of your head are all numbered. Therefore don’t be afraid. You are of more value than many sparrows.

“I tell you, everyone who confesses me before men, him will the Son of Man also confess before the angels of God; but he who denies me in the presence of men will be denied in the presence of the angels of God. Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven. When they bring you before the synagogues, the rulers, and the authorities, don’t be anxious how or what you will answer, or what you will say; for the Holy Spirit will teach you in that same hour what you must say.”

One of the multitude said to him, “Teacher, tell my brother to divide the inheritance with me.”

But he said to him, “Man, who made me a judge or an arbitrator over you?” He said to them, “Beware! Keep yourselves from covetousness, for a man’s life doesn’t consist of the abundance of the things which he possesses.”

He spoke a parable to them, saying, “The ground of a certain rich man brought forth abundantly. He reasoned within himself, saying, ‘What will I do, because I don’t have room to store my crops?’ He said, ‘This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all my grain and my goods. I will tell my soul, “Soul, you have many goods laid up for many years. Take your ease, eat, drink, be merry.”’

“But God said to him, ‘You foolish one, tonight your soul is required of you. The things which you have prepared—whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.”

He said to his disciples, “Therefore I tell you, don’t be anxious for your life, what you will eat, nor yet for your body, what you will wear. Life is more than food, and the body is more than clothing. Consider the ravens: they don’t sow, they don’t reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds! Which of you by being anxious can add a cubit to his height? If then you aren’t able to do even the least things, why are you anxious about the rest? Consider the lilies, how they grow. They don’t toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith? Don’t seek what you will eat or what you will drink; neither be anxious. For the nations of the world seek after all of these things, but your Father knows that you need these things. But seek God’s Kingdom, and all these things will be added to you. Don’t be afraid, little flock, for it is your Father’s good pleasure to give you the Kingdom. Sell that which you have, and give gifts to the needy. Make for yourselves purses which don’t grow old, a treasure in the heavens that doesn’t fail, where no thief approaches, neither moth destroys. For where your treasure is, there will your heart be also.

¹⁴³12:5 or, Hell

¹⁴⁴12:6 An assarion was a small copper coin worth about an hour’s wages for an agricultural laborer.

6:10 Be Ready

Luke 12:35-59

“Let your waist be girded and your lamps burning. Be like men watching for their lord, when he returns from the marriage feast; that, when he comes and knocks, they may immediately open to him. Blessed are those servants, whom the lord will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them. They will be blessed if he comes in the second or third watch, and finds them so. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into. Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him.”

Peter said to him, “Lord, are you telling this parable to us, or to everybody?”

The Lord said, “Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times? Blessed is that servant whom his lord will find doing so when he comes. Truly I tell you, that he will set him over all that he has. But if that servant says in his heart, ‘My lord delays his coming,’ and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken, then the lord of that servant will come in a day when he isn't expecting him, and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful. That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes, but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whoever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

“I came to throw fire on the earth. I wish it were already kindled. But I have a baptism to be baptized with, and how distressed I am until it is accomplished! Do you think that I have come to give peace in the earth? I tell you, no, but rather division. For from now on, there will be five in one house divided, three against two, and two against three. They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.”¹⁴⁵

He said to the multitudes also, “When you see a cloud rising from the west, immediately you say, ‘A shower is coming,’ and so it happens. When a south wind blows, you say, ‘There will be a scorching heat,’ and it happens. You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time? Why don't you judge for yourselves what is right? For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. I tell you, you will by no means get out of there, until you have paid the very last penny.”¹⁴⁶

6:11 Repent or Perish

Luke 13:1-9

Now there were some present at the same time who told him about the Galileans, whose blood Pilate had mixed with their sacrifices. Jesus answered them, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? I tell you, no, but unless you repent, you will all perish in the same way. Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem? I tell you, no, but, unless you repent, you will all perish in the same way.”

¹⁴⁵12:53 Micah 7:6

¹⁴⁶12:59 literally, lepton. A lepton is a very small brass Jewish coin worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker's daily wages.

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He spoke this parable. “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. He said to the vine dresser, ‘Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?’ He answered, ‘Lord, leave it alone this year also, until I dig around it, and fertilize it. If it bears fruit, fine; but if not, after that, you can cut it down.’”

6:12 Woman Healed on the Sabbath

Luke 13:10-21

He was teaching in one of the synagogues on the Sabbath day. Behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over, and could in no way straighten herself up. When Jesus saw her, he called her, and said to her, “**Woman, you are freed from your infirmity.**” He laid his hands on her, and immediately she stood up straight, and glorified God.

The ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the multitude, “There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!”

Therefore the Lord answered him, “**You hypocrites! Doesn’t each one of you free his ox or his donkey from the stall on the Sabbath, and lead him away to water? Ought not this woman, being a daughter of Abraham, whom Satan had bound eighteen long years, be freed from this bondage on the Sabbath day?**”

As he said these things, all his adversaries were disappointed, and all the multitude rejoiced for all the glorious things that were done by him.

He said, “**What is the Kingdom of God like? To what shall I compare it? It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a large tree, and the birds of the sky lodged in its branches.**”

Again he said, “**To what shall I compare the Kingdom of God? It is like yeast, which a woman took and hid in three measures¹⁴⁷ of flour, until it was all leavened.**”

6:13 The Narrow Door Shut Tight

Luke 13:22-35

He went on his way through cities and villages, teaching, and traveling on to Jerusalem. One said to him, “Lord, are they few who are saved?”

He said to them, ²⁴“**Strive to enter in by the narrow door, for many, I tell you, will seek to enter in, and will not be able. When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, ‘Lord, Lord, open to us!’ then he will answer and tell you, ‘I don’t know you or where you come from.’ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ He will say, ‘I tell you, I don’t know where you come from. Depart from me, all you workers of iniquity.’ There will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in the Kingdom of God, and yourselves being thrown outside. They will come from the east, west, north, and south, and will sit down in the Kingdom of God. Behold, there are some who are last who will be first, and there are some who are first who will be last.**”

¹⁴⁷13:21 literally, three sata. 3 sata is about 39 litres or a bit more than a bushel

6:14 Jesus Laments over Jerusalem

Luke 13:31-35

On that same day, some Pharisees came, saying to him, “Get out of here, and go away, for Herod wants to kill you.”

He said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission. Nevertheless I must go on my way today and tomorrow and the next day, for it can’t be that a prophet perish outside of Jerusalem.’”

“Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused! Behold, your house is left to you desolate. I tell you, you will not see me, until you say, ‘Blessed is he who comes in the name of the Lord!’”¹⁴⁸

6:15 Dinner with a Pharisee

Luke 14:1-24

It happened, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him. Behold, a certain man who had dropsy was in front of him. Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?”

But they were silent.

He took him, and healed him, and let him go. He answered them, “Which of you, if your son¹⁴⁹ or an ox fell into a well, wouldn’t immediately pull him out on a Sabbath day?”

They couldn’t answer him regarding these things.

He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them, “When you are invited by anyone to a marriage feast, don’t sit in the best seat, since perhaps someone more honorable than you might be invited by him, and he who invited both of you would come and tell you, ‘Make room for this person.’ Then you would begin, with shame, to take the lowest place. But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at the table with you. For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

He also said to the one who had invited him, “When you make a dinner or a supper, don’t call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back. But when you make a feast, ask the poor, the maimed, the lame, or the blind; and you will be blessed, because they don’t have the resources to repay you. For you will be repaid in the resurrection of the righteous.”

When one of those who sat at the table with him heard these things, he said to him, “Blessed is he who will feast in the Kingdom of God!”

But he said to him, “A certain man made a great supper, and he invited many people. He sent out his servant at supper time to tell those who were invited, ‘Come, for everything is ready now.’ They all as one began to make excuses.

“The first said to him, ‘I have bought a field, and I must go and see it. Please have me excused.’

“Another said, ‘I have bought five yoke of oxen, and I must go try them out. Please have me excused.’

“Another said, ‘I have married a wife, and therefore I can’t come.’

¹⁴⁸13:35 Psalm 118:26

¹⁴⁹14:5 TR reads “donkey” instead of “son”

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“That servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.’

“The servant said, ‘Lord, it is done as you commanded, and there is still room.’

“The lord said to the servant, ‘Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I tell you that none of those men who were invited will taste of my supper.’”

6:16 The Cost

Luke 14:25-35

Now great multitudes were going with him. He turned and said to them, “If anyone comes to me, and doesn’t hate his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can’t be my disciple. Whoever doesn’t bear his own cross, and come after me, can’t be my disciple. For which of you, desiring to build a tower, doesn’t first sit down and count the cost, to see if he has enough to complete it? Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him, saying, ‘This man began to build, and wasn’t able to finish.’ Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace. So therefore whoever of you who doesn’t renounce all that he has, he can’t be my disciple. Salt is good, but if the salt becomes flat and tasteless, with what do you season it? It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him hear.”

6:17 The Lost

Luke 15:1-10

Now all the tax collectors and sinners were coming close to him to hear him. The Pharisees and the scribes murmured, saying, “This man welcomes sinners, and eats with them.”

He told them this parable. “Which of you men, if you had one hundred sheep, and lost one of them, wouldn’t leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it? When he has found it, he carries it on his shoulders, rejoicing. When he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance. Or what woman, if she had ten drachma¹⁵⁰ coins, if she lost one drachma coin, wouldn’t light a lamp, sweep the house, and seek diligently until she found it? When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the drachma which I had lost.’ Even so, I tell you, there is joy in the presence of the angels of God over one sinner repenting.”

He said, “A certain man had two sons. The younger of them said to his father, ‘Father, give me my share of your property.’ He divided his livelihood between them. Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living. When he had spent all of it, there arose a severe famine in that country, and he began to be in need. He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs. He wanted to fill his belly with the husks that the pigs ate, but no one gave him any. But when he came to himself he said, ‘How many hired servants of my father’s have bread enough to spare, and I’m dying with hunger! I will

¹⁵⁰15:8 A drachma coin was worth about 2 days wages for an agricultural laborer.

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get up and go to my father, and will tell him, “Father, I have sinned against heaven, and in your sight. I am no more worthy to be called your son. Make me as one of your hired servants.””

“He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. The son said to him, ‘Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.’

“But the father said to his servants, ‘Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet. Bring the fattened calf, kill it, and let us eat, and celebrate; for this, my son, was dead, and is alive again. He was lost, and is found.’ They began to celebrate.

“Now his elder son was in the field. As he came near to the house, he heard music and dancing. He called one of the servants to him, and asked what was going on. He said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.’ But he was angry, and would not go in. Therefore his father came out, and begged him. But he answered his father, ‘Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends. But when this, your son, came, who has devoured your living with prostitutes, you killed the fattened calf for him.’

“He said to him, ‘Son, you are always with me, and all that is mine is yours. But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.’”

6:18 Love God or Love Money

Luke 16:1-13

He also said to his disciples, “There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. He called him, and said to him, ‘What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.’

“The manager said within himself, ‘What will I do, seeing that my lord is taking away the management position from me? I don’t have strength to dig. I am ashamed to beg. I know what I will do, so that when I am removed from management, they may receive me into their houses.’ Calling each one of his lord’s debtors to him, he said to the first, ‘How much do you owe to my lord?’ He said, ‘A hundred batos¹⁵¹ of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ Then said he to another, ‘How much do you owe?’ He said, ‘A hundred cors¹⁵² of wheat.’ He said to him, ‘Take your bill, and write eighty.’

“His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light. I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents. He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much. If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If you have not been faithful in that which is another’s, who will give you that which is your own? No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren’t able to serve God and mammon¹⁵³.”

¹⁵¹16:6 100 batos is about 395 litres or 104 U. S. gallons.

¹⁵²16:7 100 cors = about 3,910 litres or 600 bushels.

¹⁵³16:13 “Mammon” refers to riches or a false god of wealth.

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6:19 Lazarus and the Rich Man

Luke 16:14-31

The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him. He said to them, “You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God. The law and the prophets were until John. From that time the Good News of the Kingdom of God is preached, and everyone is forcing his way into it. But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall. Everyone who divorces his wife, and marries another, commits adultery. He who marries one who is divorced from a husband commits adultery.

“Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day. A certain beggar, named Lazarus, was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man’s table. Yes, even the dogs came and licked his sores. It happened that the beggar died, and that he was carried away by the angels to Abraham’s bosom. The rich man also died, and was buried. In Hades¹⁵⁴, he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom. He cried and said, ‘Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.’

“But Abraham said, ‘Son, remember that you, in your lifetime, received your good things, and Lazarus, in like manner, bad things. But now here he is comforted and you are in anguish. Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that none may cross over from there to us.’

“He said, ‘I ask you therefore, father, that you would send him to my father’s house; for I have five brothers, that he may testify to them, so they won’t also come into this place of torment.’

“But Abraham said to him, ‘They have Moses and the prophets. Let them listen to them.’

“He said, ‘No, father Abraham, but if one goes to them from the dead, they will repent.’

“He said to him, ‘If they don’t listen to Moses and the prophets, neither will they be persuaded if one rises from the dead.’”

6:20 Forgiveness, Faith and Duty

Luke 17:1-10

He said to the disciples, “It is impossible that no occasions of stumbling should come, but woe to him through whom they come! It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Be careful. If your brother sins against you, rebuke him. If he repents, forgive him. If he sins against you seven times in the day, and seven times returns, saying, ‘I repent,’ you shall forgive him.”

The apostles said to the Lord, “Increase our faith.”

The Lord said, “If you had faith like a grain of mustard seed, you would tell this sycamore tree, ‘Be uprooted, and be planted in the sea,’ and it would obey you. But who is there among you, having a servant plowing or keeping sheep, that will say, when he comes in from the field, ‘Come immediately and sit down at the table,’ and will not rather tell him, ‘Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink’? Does he thank that servant because he did the things that were commanded? I think not. Even so you also, when you have done all the things that are commanded you, say, ‘We are unworthy servants. We have done our duty.’”

¹⁵⁴16:23 or, Hell

6:21 Ten Lepers

Luke 17:11-19

It happened as he was on his way to Jerusalem, that he was passing along the borders of Samaria and Galilee. As he entered into a certain village, ten men who were lepers met him, who stood at a distance. They lifted up their voices, saying, “Jesus, Master, have mercy on us!”

When he saw them, he said to them, **“Go and show yourselves to the priests.”** It happened that as they went, they were cleansed. One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. He fell on his face at Jesus’ feet, giving him thanks; and he was a Samaritan. Jesus answered, **“Weren’t the ten cleansed? But where are the nine? Were there none found who returned to give glory to God, except this stranger?”** Then he said to him, **“Get up, and go your way. Your faith has healed you.”**

6:22 The Son of Man’s Return

Luke 17:20-37

Being asked by the Pharisees when the Kingdom of God would come, he answered them, **“The Kingdom of God doesn’t come with observation; neither will they say, ‘Look, here!’ or, ‘Look, there!’ for behold, the Kingdom of God is within you.”**

He said to the disciples, **“The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it. They will tell you, ‘Look, here!’ or ‘Look, there!’ Don’t go away, nor follow after them, for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day. But first, he must suffer many things and be rejected by this generation. As it happened in the days of Noah, even so will it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ship, and the flood came, and destroyed them all. Likewise, even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky, and destroyed them all. It will be the same way in the day that the Son of Man is revealed. In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back. Remember Lot’s wife! Whoever seeks to save his life loses it, but whoever loses his life preserves it. I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left. There will be two grinding grain together. One will be taken, and the other will be left.”** Two will be in the field: the one taken, and the other left.”

They, answering, asked him, “Where, Lord?”

He said to them, **“Where the body is, there will the vultures also be gathered together.”**

6:23 Persistence, Faith and Humility

Luke 18:1-14

He also spoke a parable to them that they must always pray, and not give up, saying, **“There was a judge in a certain city who didn’t fear God, and didn’t respect man. A widow was in that city, and she often came to him, saying, ‘Defend me from my adversary!’ He wouldn’t for a while, but afterward he said to himself, ‘Though I neither fear God, nor respect man, yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.’”**

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The Lord said, “Listen to what the unrighteous judge says. Won’t God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them? I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?”

He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others. “Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. The Pharisee stood and prayed to himself like this: ‘God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector. I fast twice a week. I give tithes of all that I get.’ But the tax collector, standing far away, wouldn’t even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

6:24 Divorce

Matthew 19:3-12, Mark 10:2-12

Pharisees came to him testing him, and asked him, “Is it lawful for a man to divorce his wife for any reason?”

He answered, “What did Moses command you?”

They said, “Moses allowed a certificate of divorce to be written, and to divorce her.”

He answered, “Haven’t you read from the beginning of the creation, it has not been so; that God who made them from the beginning made them male and female,¹⁵⁵ and said, ‘For this cause a man shall leave his father and mother, and shall join to his wife; and the two shall become one flesh?’¹⁵⁶ So that they are no longer two, but one flesh. What therefore God has joined together, let no man tear apart.”

They asked him, “Why then did Moses command us to give her a bill of divorce, and divorce her?”

Jesus said to them, “Moses, because of the hardness of your hearts, allowed you to divorce your wives *when* he wrote you this commandment. But I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery against her; and he who marries her when she is divorced commits adultery. If a woman herself divorces her husband, and marries another, she commits adultery.”

In the house, his disciples asked him again about the same matter. *They* said to him, “If this is the case of the man with his wife, it is not expedient to marry.”

But he said to them, “Not all men can receive this saying, but those to whom it is given. For there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven’s sake. He who is able to receive it, let him receive it.”

6:25 Little Children

Matthew 19:13-15, Mark 10:13-16, Luke 18:15-17

They were also bringing their babies *and* little children to him, that he might lay his hands on them and pray. But when the disciples saw it, they rebuked those who were bringing them. But when Jesus saw it, he was moved with indignation. Jesus summoned them, saying,

¹⁵⁵19:4 Genesis 1:27

¹⁵⁶19:5 Genesis 2:24

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“Allow the little children to come to me, and don’t hinder them, for the Kingdom of God belongs to such as these. Most certainly, I tell you, whoever doesn’t receive the Kingdom of God like a little child, he will in no way enter into it.” He took them¹⁵⁷ in his arms, and blessed them, laying his hands on them and departed from there.

6:26 Lazarus, His Friend

John 11:1-44

Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha. It was that Mary who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus, was sick. The sisters therefore sent to him, saying, “Lord, behold, he for whom you have great affection is sick.” But when Jesus heard it, he said, “This sickness is not to death, but for the glory of God, that God’s Son may be glorified by it.” Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he stayed two days in the place where he was. Then after this he said to the disciples, “Let’s go into Judea again.”

The disciples told him, “Rabbi, the Jews were just trying to stone you, and are you going there again?”

Jesus answered, “Aren’t there twelve hours of daylight? If a man walks in the day, he doesn’t stumble, because he sees the light of this world. But if a man walks in the night, he stumbles, because the light isn’t in him.” He said these things, and after that, he said to them, “Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep.”

The disciples therefore said, “Lord, if he has fallen asleep, he will recover.”

Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. So Jesus said to them plainly then, “Lazarus is dead. I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let’s go to him.”

Thomas therefore, who is called Didymus,¹⁵⁸ said to his fellow disciples, “Let’s go also, that we may die with him.”

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was near Jerusalem, about fifteen stadia¹⁵⁹ away. Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother. Then when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house. Therefore Martha said to Jesus, “Lord, if you would have been here, my brother wouldn’t have died. Even now I know that, whatever you ask of God, God will give you.” Jesus said to her, “Your brother will rise again.”

Martha said to him, “I know that he will rise again in the resurrection at the last day.”

¹⁵⁷ The children; not the disciples.

¹⁵⁸11:16 “Didymus” means “Twin”

¹⁵⁹11:18 15 stadia is about 2.8 kilometers or 1.7 miles

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Jesus said to her, "I am the resurrection and the life. He who believes in me will still live, even if he dies. Whoever lives and believes in me will never die. Do you believe this?"

She said to him, "Yes, Lord. I have come to believe that you are the Christ, God's Son, he who comes into the world."

When she had said this, she went away, and called Mary, her sister, secretly, saying, "The Teacher is here, and is calling you."

When she heard this, she arose quickly, and went to him. Now Jesus had not yet come into the village, but was in the place where Martha met him. Then the Jews who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." Therefore when Mary came to where Jesus was, and saw him, she fell down at his feet, saying to him, "Lord, if you would have been here, my brother wouldn't have died."

When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled, and said, "Where have you laid him?"

They told him, "Lord, come and see."

Jesus wept.

The Jews therefore said, "See how much affection he had for him!" Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?"

Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. Jesus said, "Take away the stone."

Martha, the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been dead four days."

Jesus said to her, "Didn't I tell you that if you believed, you would see God's glory?"

So they took away the stone from the place where the dead man was lying.¹⁶⁰ Jesus lifted up his eyes, and said, "Father, I thank you that you listened to me. I know that you always listen to me, but because of the multitude that stands around I said this, that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!"

He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Jesus said to them, "Free him, and let him go."

6:27 The Sanhedrin Plot

John 11:45-54

Therefore many of the Jews, who came to Mary and saw what Jesus did, believed in him. But some of them went away to the Pharisees, and told them the things which Jesus had done. The chief priests therefore and the Pharisees gathered a council, and said, "What are we doing? For this man does many signs. If we leave him alone like this, everyone will

¹⁶⁰11:41 NU omits "from the place where the dead man was lying."

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believe in him, and the Romans will come and take away both our place and our nation.”

But a certain one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish.” Now he didn’t say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad. So from that day forward they took counsel that they might put him to death. Jesus therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

6:28 A Rich Young Ruler

Matthew 19:16-26, Mark 10:17-27, Luke 18:18-27

As he was going out into the way, behold, a certain ruler ran to him, knelt before him, and asked him, “Good teacher, what good thing shall I do, that I may inherit eternal life?”

Jesus asked him, “Why do you call me good? ¹⁶¹ No one is good, except one — that is, God. But if you want to enter into life, keep the commandments.”

He said to him, “Which ones?”

Jesus said, “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.’¹⁶² And, ‘You shall love your neighbor as yourself.’”¹⁶³

The young man said to him, “Teacher, I have observed all these things from my youth. What do I still lack?”

When he heard these things, Jesus looking at him loved him, and said to him, “If you want to be perfect, you still lack one thing. Go, sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come; follow me, taking up the cross.”

But when the young man heard these things, his face fell. He became very sad, for he was very rich and had great possessions. He went away sorrowful.

Jesus, seeing that he became very sad, looked around, and said to his disciples, “Most certainly I say to you, how difficult it is for those who have riches to enter into the Kingdom of God!”

The disciples were amazed at his words. But Jesus answered again, “Children, again I tell you, how hard is it for those who trust in riches to enter into the Kingdom of God! It is easier for a camel to enter in through a needle’s eye than for a rich man to enter into the Kingdom of God.”

When the disciples heard it, they were exceedingly astonished, saying, “Who then can be saved?”

Looking at them, Jesus said, “With men this is impossible, but not with God, for with God all things are possible.”

¹⁶¹19:17 So MT and TR. NU reads “Why do you ask me about what is good?”

¹⁶²10:19 Exodus 20:12-16; Deuteronomy 5:16-20

¹⁶³19:19 Leviticus 19:18

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6:29 Just Rewards

Matthew 19:27-20:16, Mark 10:28-31, Luke 18:31-34

Then Peter answered, “Look, we have left everything, and followed you. What then will we have?”

Jesus said to them, “Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake with persecutions — for the Kingdom of God’s sake and for the sake of the Good News — will receive one hundred times more in this time, and in the world to come, and will inherit eternal life. But many will be last who are first; and first who are last.

“For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. When he had agreed with the laborers for a denarius¹⁶⁴ a day, he sent them into his vineyard. He went out about the third hour,¹⁶⁵ and saw others standing idle in the marketplace. To them he said, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went their way. Again he went out about the sixth and the ninth hour,¹⁶⁶ and did likewise. About the eleventh hour¹⁶⁷ he went out, and found others standing idle. He said to them, ‘Why do you stand here all day idle?’

“They said to him, ‘Because no one has hired us.’

“He said to them, ‘You also go into the vineyard, and you will receive whatever is right.’ When evening had come, the lord of the vineyard said to his manager, ‘Call the laborers and pay them their wages, beginning from the last to the first.’

“When those who were hired at about the eleventh hour came, they each received a denarius. When the first came, they supposed that they would receive more; and they likewise each received a denarius. When they received it, they murmured against the master of the household, saying, ‘These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!’

“But he answered one of them, ‘Friend, I am doing you no wrong. Didn’t you agree with me for a denarius? Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. Isn’t it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?’ So the last will be first, and the first last. For many are called, but few are chosen.”

6:30 Prediction of Death Misunderstood

Matthew 20:17-28, Mark 10:32-45, Luke 18:31-34

They were on the way, going up to Jerusalem; and Jesus was going in front of them, and they were amazed; and those who followed were afraid. He again took the twelve aside, and began to tell them the things that were going to happen to him.

“Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed. For he will be delivered up to the chief priests, and the scribes. They will condemn him to death, and will deliver him to the Gentiles. They will treat *him* shamefully; mock him, spit on him, scourge him, and crucify him. On the third day, he will rise again.”

¹⁶⁴20:2 A denarius is a silver Roman coin worth 1/25th of a Roman aureus. This was a common wage for a day of farm labor.

¹⁶⁵20:3 Time was measured from sunrise to sunset, so the third hour would be about 9:00 AM.

¹⁶⁶20:5 noon and 3:00 P. M.

¹⁶⁷20:6 5:00 PM

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They understood none of these things. This saying was hidden from them, and they didn't understand the things that were said.

Then the mother of the sons of Zebedee came to him with her sons, James and John, kneeling and asking a certain thing of him. "Teacher, we want you to do for us whatever we will ask."

He said to her, "What do you want me to do for you?"

She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

But Jesus answered to them, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?"

They said to him, "We are able."

Jesus said to them, "You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with; but to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared by my Father."

When the ten heard it, they began to be indignant towards the two brothers, James and John.

But Jesus summoned them, and said to them, "You know that they who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them. But it shall not be so among you, but whoever wants to become great among you shall be¹⁶⁸ your servant. Whoever of you wants to become first among you, shall be bondservant of all. For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."

6:31 Jericho Sees Jesus

Matthew 20:29-34, Mark 10:46-52, Luke 18:35-19:28

¹⁶⁹It happened, as he came near Jericho, a certain blind man sat by the road, begging.

Hearing a multitude going by, he asked what this meant. They told him that Jesus of Nazareth was passing by. He cried out, "Jesus, you son of David, have mercy on me!" Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David, have mercy on me!"

Standing still, Jesus commanded him to be brought to him. When he had come near, he asked him, "What do you want me to do?"

He said, "Lord, that I may see again; that *my* eyes may be opened."

Jesus, being moved with compassion, touched *his* eyes.

Jesus said to him, "Receive your sight. Your faith has healed you."

Immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, praised God.

He entered and was passing through Jericho. There was a man named Zacchaeus. He was a chief tax collector, and he was rich. He was trying to see who Jesus was, and couldn't because of the crowd, because he was short. He ran on ahead, and climbed up into a sycamore tree to see him, for he was to pass that way. When Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come

¹⁶⁸20:26 TR reads "let him be" instead of "shall be"

¹⁶⁹ Luke mentions a blind beggar on the road into Jericho; Mark mentions a blind beggar on the way out of Jericho; Matthew mentions two blind beggars on the way out of Jericho.

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down, for today I must stay at your house.” He hurried, came down, and received him joyfully. When they saw it, they all murmured, saying, “He has gone in to lodge with a man who is a sinner.”

Zacchaeus stood and said to the Lord, “Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much.”

Jesus said to him, “Today, salvation has come to this house, because he also is a son of Abraham. For the Son of Man came to seek and to save that which was lost.”

As they heard these things, he went on and told a parable, because he was near Jerusalem, and they supposed that the Kingdom of God would be revealed immediately. He said therefore, “A certain nobleman went into a far country to receive for himself a kingdom, and to return. He called ten servants of his, and gave them ten mina coins,¹⁷⁰ and told them, ‘Conduct business until I come.’ But his citizens hated him, and sent an envoy after him, saying, ‘We don’t want this man to reign over us.’

“It happened when he had come back again, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business. The first came before him, saying, ‘Lord, your mina has made ten more minas.’

“He said to him, ‘Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.’

“The second came, saying, ‘Your mina, Lord, has made five minas.’

“So he said to him, ‘And you are to be over five cities.’ Another came, saying, ‘Lord, behold, your mina, which I kept laid away in a handkerchief, for I feared you, because you are an exacting man. You take up that which you didn’t lay down, and reap that which you didn’t sow.’

“He said to him, ‘Out of your own mouth will I judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn’t lay down, and reaping that which I didn’t sow. Then why didn’t you deposit my money in the bank, and at my coming, I might have earned interest on it?’ He said to those who stood by, ‘Take the mina away from him, and give it to him who has the ten minas.’

“They said to him, ‘Lord, he has ten minas!’ ‘For I tell you that to everyone who has, will more be given; but from him who doesn’t have, even that which he has will be taken away from him. But bring those enemies of mine who didn’t want me to reign over them here, and kill them before me.’” Having said these things, he went on ahead, going up to Jerusalem.

As he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road. When he heard that it was Jesus the Nazarene, he began to cry out, and say, “Jesus, you son of David, have mercy on me!”

Many rebuked him, that he should be quiet, but he cried out much more, “You son of David, have mercy on me!”

Jesus stood still, and said, “Call him.”

They called the blind man, saying to him, “Cheer up! Get up. He is calling you!”

He, casting away his cloak, sprang up, and came to Jesus.

Jesus asked him, “What do you want me to do for you?”

The blind man said to him, “Rabboni,¹⁷¹ that I may see again.”

Jesus said to him, “Go your way. Your faith has made you well.”

¹⁷⁰19:13 10 minas was more than 3 years’ wages for an agricultural laborer.

¹⁷¹10:51 Rabboni is a transliteration of the Hebrew word for “great teacher.”

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Jesus, being moved with compassion, touched *his* eyes; ¹⁷² and immediately *his* eyes received their sight, and *he* followed Jesus in the way.

¹⁷² Since Matthew applied this statement to both blind men, it has been repeated for both

Chapter Seven: Final Days in Jerusalem

7:1 Anointed in Bethany

Matthew 26:6-13, Mark 14:3-9, John 11:55-12:11

Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves. Then they sought for Jesus and spoke one with another, as they stood in the temple, “What do you think—that he isn’t coming to the feast at all?” Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. While he was at Bethany, they made him a supper there in the house of Simon the leper. Martha served, but Lazarus was one of those who sat at the table with him.

As Jesus sat at the table, Mary came to him, having an alabaster jar of pure nard—very expensive ointment. She broke the jar, took a pound¹⁷³ of ointment and poured it over his head, anointed *his* feet and wiped his feet with her hair. The house was filled with the fragrance of the ointment.

But when his disciples saw this, there were some who were indignant among themselves. They grumbled against her. Then Judas Iscariot, Simon’s son, one of his disciples, who would betray him, said, “Why has this ointment been wasted? Why wasn’t this ointment sold for more than three hundred denarii,¹⁷⁴ and given to the poor?”

Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it.

However, knowing this, Jesus said to them, “Leave her alone. Why do you trouble the woman? She has done a good work for me. For you always have the poor with you, and whenever you want to, you can do them good; but you will not always have me. She has done what she could. She has kept this for the day of my burial. For in pouring this ointment on my body, she did it to prepare me for burial.

Most certainly I tell you, wherever this Good News may be preached throughout the whole world, what this woman has done will also be spoken of as a memorial of her.”

A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests conspired to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

¹⁷³12:3 a Roman pound of 12 ounces, or about 340 grams

¹⁷⁴12:5 300 denarii was about a year’s wages for an agricultural laborer.

7:2 The Triumphal Entry

Matthew 21:1-11, Mark 11:1-11, Luke 19:29-44, John 12:12-36

It happened, on the next day a great multitude had come to the feast. When they drew near to Jerusalem, and came to Bethsphage,¹⁷⁵ to the Mount of Olives, then Jesus sent two disciples, saying to them, **“Go into the village that is opposite you. Immediately as you enter into it you will find a donkey tied, and a colt with her, on which no one has sat. Untie them, and bring them to me. If anyone asks you, ‘Why are you doing this?’ you shall say to him, ‘The Lord needs them,’ and immediately he will send them back here.”**

All this was done, that it might be fulfilled which was spoken through the prophet, saying, **“Tell the daughter of Zion,**

don't be afraid, daughter of Zion.

behold, your King comes to you,

humble, and riding on a donkey,

on a colt, the foal of a donkey.”¹⁷⁶

His disciples didn't understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.

The disciples who were sent went away found things just as he had told them.

As they were untying the colt, tied at the door outside in the open street, its owners who stood there asked them, “What are you doing; why are you untying the colt?”

They said to them, “The Lord needs it,” just as Jesus commanded them, and they let them go. They brought the donkey and the colt to Jesus. They threw their cloaks on the colt, and set Jesus on them.

When they heard that Jesus was coming to Jerusalem, a very great multitude went out to meet him. As he went, many spread their garments on the road, and others were cutting down branches from the palm trees, and spreading them on the road.

As he was now getting near, at the descent of the Mount of Olives, the whole multitude of the disciples who went before him, and who followed began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, “Hosanna¹⁷⁷! Blessed is he who comes in the name of the Lord,¹⁷⁸ the King of Israel!”

The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, was testifying about it. For this cause also the multitude went and met him, because they heard that he had done this sign.

The multitudes kept shouting, “Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming in the name of the Lord! Hosanna in the highest! Peace in heaven, and glory in the highest!”

The Pharisees therefore said among themselves, “See how you accomplish nothing. Behold, the world has gone after him.”

Some of the Pharisees from the multitude said to him, “Teacher, rebuke your disciples!”

¹⁷⁵21:1 TR & NU read “Bethphage” instead of “Bethsphage”

¹⁷⁶21:5 Zechariah 9:9

¹⁷⁷12:13 “Hosanna” means “save us” or “help us, we pray.”

¹⁷⁸12:13 Psalm 118:25-26

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He answered them, “I tell you that if these were silent, the stones would cry out.”

When he drew near, he saw the city and wept over it, saying, “If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes. For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn’t know the time of your visitation.”

When he had come into Jerusalem, all the city was stirred up, saying, “Who is this?” The multitudes said, “This is the prophet, Jesus, from Nazareth of Galilee.”

Now there were certain Greeks among those that went up to worship at the feast. These, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we want to see Jesus.” Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus. Jesus answered them, “The time has come for the Son of Man to be glorified. Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. If anyone serves me, let him follow me. Where I am, there will my servant also be. If anyone serves me, the Father will honor him.

“Now my soul is troubled. What shall I say? ‘Father, save me from this time?’ But for this cause I came to this time. Father, glorify your name!”

Then there came a voice out of the sky, saying, “I have both glorified it, and will glorify it again.”

The multitude therefore, who stood by and heard it, said that it had thundered. Others said, “An angel has spoken to him.”

Jesus answered, “This voice hasn’t come for my sake, but for your sakes. Now is the judgment of this world. Now the prince of this world will be cast out. And I, if I am lifted up from the earth, will draw all people to myself.” But he said this, signifying by what kind of death he should die. The multitude answered him, “We have heard out of the law that the Christ remains forever.¹⁷⁹ How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

Jesus therefore said to them, “Yet a little while the light is with you. Walk while you have the light, that darkness doesn’t overtake you. He who walks in the darkness doesn’t know where he is going. While you have the light, believe in the light, that you may become children of light.”

Jesus said these things *and* entered into the temple. When he had looked around at everything, it being now evening, he departed and hid himself from them. He went out of the city to Bethany, with the twelve, and lodged there.

7:3 The Fig Tree

Matthew 21:18-19a, Mark, 11:12-14

Now the next day, in the morning when they had come out from Bethany, he was hungry. Seeing a fig tree afar off by the road having leaves, he came to see if perhaps he

¹⁷⁹12:34 Isaiah 9:7; Daniel 2:44 (but see also Isaiah 53:8)

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might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. Jesus told it, **"May no one ever eat fruit from you again!"** and his disciples heard it.

7:4 Jesus Clears the Temple

Matthew 21:12-16, Mark 11:15-17, Luke 19:45-46, John 12:37-50

They came to Jerusalem, and Jesus entered into the temple of God, and began to throw out all of those who sold and those who bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold the doves. He would not allow anyone to carry a container through the temple. He taught, saying to them, **"Isn't it written, 'My house will be called a house of prayer for all the nations?'"¹⁸⁰ But you have made it a den of robbers!"¹⁸¹**

The blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, "Hosanna to the son of David!" they were indignant, and said to him, "Do you hear what these are saying?"

Jesus said to them, **"Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?'"¹⁸²**

But though he had done so many signs before them, yet they didn't believe in him, that the word of Isaiah the prophet might be fulfilled, which he spoke,

"Lord, who has believed our report?

To whom has the arm of the Lord been revealed?"¹⁸³

For this cause they couldn't believe, for Isaiah said again, "He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would turn, and I would heal them."¹⁸⁴

Isaiah said these things when he saw his glory, and spoke of him.¹⁸⁵ Nevertheless even of the rulers many believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue, for they loved men's praise more than God's praise.

Jesus cried out and said, **"Whoever believes in me, believes not in me, but in him who sent me. He who sees me sees him who sent me. I have come as a light into the world, that whoever believes in me may not remain in the darkness. If anyone listens to my sayings, and doesn't believe, I don't judge him. For I came not to judge the world, but to save the world. He who rejects me, and doesn't receive my sayings, has**

¹⁸⁰11:17 Isaiah 56:7

¹⁸¹11:17 Jeremiah 7:11

¹⁸²21:16 Psalm 8:2

¹⁸³12:38 Isaiah 53:1

¹⁸⁴12:40 Isaiah 6:10

¹⁸⁵12:41 Isaiah 6:1

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one who judges him. The word that I spoke, the same will judge him in the last day. For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak.”

7:5 Jesus Teaches in the Temple

Matthew 21:19b-44, 22:1-14, Mark 11:18-12:11, Luke 19:47-20:18, 21:37-38

Every day Jesus was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet. All the people came early in the morning to him in the temple to hear him. But the chief priests and the scribes and the leading men among the people heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching.

They couldn't find what they might do, for all the people hung on to every word that he said.

When evening came, he went out of the city.

As they passed by in the morning, they saw the fig tree withered away from the roots. Peter, remembering, said to him, “Rabbi, look! The fig tree which you cursed has withered away.” When the disciples saw it, they marveled, saying, “How did the fig tree immediately wither away?”

Jesus answered them, “Have faith in God. For most certainly I tell you, if you have faith, and don't doubt in *your* heart, you will not only do what was done to the fig tree, but even if you told this mountain, ‘Be taken up and cast into the sea,’ it would be done. Therefore I tell you, whatever things you ask for in prayer, believe that you have received them, and you shall have them. Whenever you stand praying, forgive, if you have anything against anyone; so that your Father, who is in heaven, may also forgive you your transgressions. But if you do not forgive, neither will your Father in heaven forgive your transgressions.”

They came again to Jerusalem, and as he was walking in the temple, teaching the people and preaching the Good News, the chief priests, and the scribes, and the elders came to him. They asked him, “Tell us: by what authority do you do these things? Or who is giving you this authority to do these things?”

Jesus answered them, “I also will ask you one question, which if you answer me, I likewise will tell you by what authority I do these things. Tell me: The baptism of John, where was it from? Was it from heaven, or from men?” They reasoned with themselves, saying, “If we should say, ‘From heaven;’ he will say, ‘Why then did you not believe him?’ If we should say, ‘From men’ all the people will stone us, for they are persuaded that John was a prophet.”

They answered Jesus, and said, “We don't know where it was from.”

He also said to them, “Neither will I tell you by what authority I do these things. But what do you think?” He began to tell the people this parable.

“A man had two sons, and he came to the first, and said, ‘Son, go work today in my vineyard.’ He answered, ‘I will not,’ but afterward he changed his mind, and went. He came to the second, and said the same thing. He answered, ‘I go, sir,’ but he didn't go. Which of the two did the will of his father?”

They said to him, “The first.”

Jesus said to them, “Most certainly I tell you that the tax collectors and the prostitutes are entering into the Kingdom of God before you. For John came to you in the way of righteousness,

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and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him."

Jesus spoke again in parables to them, saying, "The Kingdom of Heaven is like a certain king, who made a marriage feast for his son, and sent out his servants to call those who were invited to the marriage feast, but they would not come. Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have made ready my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the marriage feast!"' But they made light of it, and went their ways, one to his own farm, another to his merchandise, and the rest grabbed his servants, and treated them shamefully, and killed them. When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

"Then he said to his servants, 'The wedding is ready, but those who were invited weren't worthy. Go therefore to the intersections of the highways, and as many as you may find, invite to the marriage feast.' Those servants went out into the highways, and gathered together as many as they found, both bad and good. The wedding was filled with guests. But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing, and he said to him, 'Friend, how did you come in here not wearing wedding clothing?' He was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness; there is where the weeping and grinding of teeth will be.' For many are called, but few chosen."

"Hear another parable. There was a man who was a master of a household, who planted a vineyard, set a hedge about it, dug a winepress in it, built a tower, leased it out to farmers, and went into another country for a long time. When the season for the fruit drew near, he sent a servant to the farmer to get from the farmer his share of the fruit of the vineyard. They took him, beat him, and sent him away empty. Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated. Again he sent another; and they killed him; and many others, beating some, and killing some.

But afterward, the lord of the vineyard said, 'What shall I do? I will send my beloved son. It may be that seeing him, they will respect him.' Therefore, he sent him last to them.

"But when the farmers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let's kill him, and seize his inheritance that *it* may be ours.' They took him, killed him, and threw him out of the vineyard." When they heard it, they said, "May it never be!"

"When therefore the lord of the vineyard comes, what will he do to those farmers?"

They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers, who will give him the fruit in its season."

Jesus looked at them, and said, "He will come and destroy the farmers, and will give the vineyard to others. Did you never read in the Scriptures,

'The stone which the builders rejected,
the same was made the head of the corner.

This was from the Lord.

It is marvelous in our eyes?'¹⁸⁶

"Therefore I tell you, the Kingdom of God will be taken away from you, and will be given to a nation bringing forth its fruit. He who falls on this stone will be broken to pieces, but on whoever it will fall, it will crush him to dust."

¹⁸⁶21:42 Psalm 118:22-23

7:6 Pharisees Quarrel with Jesus

Matthew 21:45-46, 22:15-23:39, 26:3-5, Mark 12:12-40, 14:1-2, Luke 20:19-47

When the chief priests, the scribes and the Pharisees heard his parables, they perceived that he spoke against them. They sought to seize him that very hour, but they feared the people, because they considered him to be a prophet. Then the Pharisees went away and took counsel how they might entrap him in his talk.

It was now two days before the feast of the Passover and the unleavened bread, and the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas. They took counsel together *and* sought how they might seize Jesus by deception, and kill him. But they said, “Not during the feast, lest a riot occur among the people.”

They watched him, and sent out spies, who pretended to be righteous, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor.

They sent some of the Pharisees, their disciples, and some¹⁸⁷ of the Herodians to him, that they might trap him with words. When they had come, they asked him, “Teacher, we know that you are honest; that you say and teach what is right. *You teach the way of God in truth, no matter who you teach, for you aren’t partial to anyone and don’t defer to anyone. Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not? Shall we give, or shall we not give?*”

But Jesus perceived their wicked craftiness. Knowing their hypocrisy, he said to them, **“Why do you test me, you hypocrites? Show me the tax money. Bring me a denarius, that I may see it.”** They brought to him a denarius. **“Whose is this image and inscription on it?”** *he asked.*

They answered, “Caesar’s.”

He said to them, **“Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.”**

When they heard it, they marveled greatly at his answer, and were silent. They weren’t able to trap him in his words before the people, *so they left him, and went away.*

On that day, some of the Sadducees, those who deny that there is a resurrection, came to him.

They asked him, “Teacher, Moses wrote to us that if a man’s brother dies having a wife, and he is childless, his brother should take the wife, and raise up children for his brother.

“Now there were seven brothers. The first took a wife, and died childless. The second took her as wife, and he died childless. The third took her, and likewise the seven all left no children, and died. Afterward the woman also died. Therefore in the resurrection whose wife of them will she be? For the seven had her as a wife.”

But Jesus answered them, **“You are mistaken, not knowing the Scriptures, nor the power of God. The children of this age marry, and are given in marriage. But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage. For they can’t die any more, for they are like God’s angels, and are children of God, being children of the resurrection. But concerning the resurrection of the dead, haven’t you read in the book of Moses that even Moses showed at the bush, that the dead are raised? God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’¹⁸⁸? He is not the God of the dead, but of the living, for all are alive to him. You are therefore badly mistaken.”**

¹⁸⁷ Repeated “some”, as implied in Mark, for good sentence structure.

¹⁸⁸ 12:26 Exodus 3:6

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When the multitudes heard it, they were astonished at his teaching. Some of the scribes answered, "Teacher, you speak well." They didn't dare to ask him any more questions.

But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together. One of them, a lawyer¹⁸⁹, heard them questioning together. Knowing that he had answered them well, asked him a question, testing him. "Teacher, which is the greatest commandment in the law?"

Jesus answered, "The greatest is, 'Hear, Israel, the Lord our God, the Lord is one: you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'¹⁹⁰ This is the first and great commandment. The second likewise is this, 'You shall love your neighbor as yourself.'¹⁹¹ There is no other commandment greater than these. The whole law and the prophets depend on these two commandments"

The scribe said to him, "Truly, teacher, you have said well that he is one, and there is none other but he, and to love him with all the heart, and with all the understanding, with all the soul, and with all the strength, and to love his neighbor as himself, is more important than all whole burnt offerings and sacrifices."

When Jesus saw that he answered wisely, he said to him, "You are not far from the Kingdom of God."

Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think of the Christ? Whose son is he?"

They said to him, "Of David."

He said to them, "How is it that the scribes say that the Christ is the son of David? For David himself, in the Holy Spirit, says in the book of Psalms, 'The Lord said to my Lord,

"Sit at my right hand,

until I make your enemies the footstool of your feet.'"¹⁹²

Therefore if David himself calls him Lord, how can he be his son?"

No one was able to answer him a word, neither did any man dare ask him any more questions from that day forth as he taught in the temple.

In the hearing of all the people, he said to his disciples, "Beware of the scribes, who like to walk in long robes, and love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts; who devour widows' houses, and for a pretense make long prayers: these will receive greater condemnation."

The common people heard him gladly. Then Jesus spoke to the multitudes, saying, "The scribes and the Pharisees sat on Moses' seat. All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do. For they bind heavy burdens that are grievous to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them. But all their works they do to be seen by men. They make their

¹⁸⁹ Also called a "Scribe".

¹⁹⁰12:30 Deuteronomy 6:4-5

¹⁹¹12:31 Leviticus 19:18

¹⁹²20:43 Psalm 110:1

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phylacteries¹⁹³ broad, enlarge the fringes¹⁹⁴ of their garments, and love the place of honor at feasts, the best seats in the synagogues, the salutations in the marketplaces, and to be called ‘Rabbi, Rabbi’ by men. But don’t you be called ‘Rabbi,’ for one is your teacher, the Christ, and all of you are brothers. Call no man on the earth your father, for one is your Father, he who is in heaven. Neither be called masters, for one is your master, the Christ. But he who is greatest among you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

“Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and as a pretense you make long prayers. Therefore you will receive greater condemnation.

“But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don’t enter in yourselves, neither do you allow those who are entering in to enter.¹⁹⁵ Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much of a son of Gehenna¹⁹⁶ as yourselves.

“Woe to you, you blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.’ You blind fools! For which is greater, the gold, or the temple that sanctifies the gold? ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated.’ You blind fools! For which is greater, the gift, or the altar that sanctifies the gift? He therefore who swears by the altar, swears by it, and by everything on it. He who swears by the temple, swears by it, and by him who was living in it. He who swears by heaven, swears by the throne of God, and by him who sits on it.

“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin,¹⁹⁷ and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone. You blind guides, who strain out a gnat, and swallow a camel!

“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness.¹⁹⁸ You blind Pharisee, first clean the inside of the cup and of the platter, that its outside may become clean also.

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness. Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

“Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, and decorate the tombs of the righteous, and say, ‘If we had lived in the days of our fathers, we wouldn’t have been partakers with them in the blood of the prophets.’ Therefore you testify to yourselves that you are children of those who killed the prophets. Fill up, then, the measure of your fathers. You serpents, you offspring of vipers, how will you escape the judgment of Gehenna¹⁹⁹? Therefore, behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute

¹⁹³23:5 phylacteries (tefillin in Hebrew) are small leather pouches that some Jewish men wear on their forehead and arm in prayer. They are used to carry a small scroll with some Scripture in it. See Deuteronomy 6:8.

¹⁹⁴23:5 or, tassels

¹⁹⁵23:14 Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13.

¹⁹⁶23:15 or, Hell

¹⁹⁷23:23 cumin is an aromatic seed from *Cuminum cyminum*, resembling caraway in flavor and appearance. It is used as a spice.

¹⁹⁸23:25 TR reads “self-indulgence” instead of “unrighteousness”

¹⁹⁹23:33 or, Hell

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from city to city; that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar. Most certainly I tell you, all these things will come upon this generation.

“Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not! Behold, your house is left to you desolate. For I tell you, you will not see me from now on, until you say, ‘Blessed is he who comes in the name of the Lord!’”²⁰⁰

7:7 Giving

Mark 12:41-44, Luke 21:1-4

Jesus sat down opposite the treasury. He looked up, and saw how the multitude cast money into the treasury. Many who were rich cast much into the treasury. A certain poor widow came, and she cast in two small brass coins,²⁰¹ which equal a quadrans coin.²⁰² He called his disciples to himself, and said to them, “Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury, for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on.”

7:8 Signs of the End of the Age

Matthew 24:1-25:46, 26:1-2, Mark 13:1-37, Luke 21:5-36

As Jesus went out from the temple, and was going on his way, some were talking about the temple and how it was decorated with beautiful stones and gifts. One of his disciples came to him to show him the buildings of the temple *and* said to him, “Teacher, see what kind of stones and what kind of buildings!”

Jesus said to him, “Do you see these great buildings? As for these things which you see, most certainly I tell you, the days will come, in which there will not be left here one stone on another that will not be thrown down.”

As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew came to him *and* asked him privately,

“Teacher, so tell us when will these things be? What is the sign that these things are about to happen? What is the sign of your coming, and of the end of the age?”

Jesus, answering, began to tell them, “Watch out; be careful that no one leads you astray. For many will come in my name, saying, ‘I am he!’²⁰³; ‘I am the Christ,’ and, ‘The time is at hand’ and will lead many astray. Therefore don’t follow them. When you hear of wars and disturbances, don’t be terrified, for these things must happen first, but the end won’t come immediately.”

Then he said to them, “Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, famines, plagues and troubles in various places. There will be terrors and great signs from heaven. But all these things are the beginning of birth pains.

Watch yourselves, for before all these things they will lay their hands on you and will deliver you up to councils – to oppression – to persecute you and kill you. You will be beaten in

²⁰⁰23:39 Psalm 118:26

²⁰¹12:42 literally, lepta (or widow’s mites). Lepta are very small brass coins worth half a quadrans each, which is a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker’s daily wages.

²⁰²12:42 A quadrans is a coin worth about 1/64 of a denarius. A denarius is about one day’s wages for an agricultural laborer.

²⁰³13:6 or, “I AM!”

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synagogues and prisons. You will stand before rulers, governors and kings for my name's sake, for a testimony to them. It will turn out as a testimony for you. And not a hair of your head will perish. You will be hated by all of the nations for my name's sake. When they lead you away and deliver you up, don't be anxious. Settle it therefore in your hearts not to meditate beforehand how to answer, or premeditate what you will say. For I will give you a mouth and wisdom which all your adversaries will not be able to withstand or to contradict. Say whatever will be given you in that hour. For it is not you who speak, but the Holy Spirit. By your endurance you will win your lives. You will be handed over even by relatives, and friends. Then many will stumble, and will deliver up one another, and will hate one another. Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. Many false prophets will arise, and will lead many astray. Because iniquity will be multiplied, the love of many will grow cold. But he who endures to the end, the same will be saved. This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.

“But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. When, therefore, you see the abomination of desolation,²⁰⁴ which was spoken of through Daniel the prophet, standing in the holy place where it ought not (let the reader understand), then let those who are in Judea flee to the mountains. Let those who are in the midst of her depart. Let those who are in the country not enter therein. Let him who is on the housetop not go down to take out things that are in his house. Let him who is in the field not return back to get his clothes. For these are days of vengeance, that all things which are written may be fulfilled.

“Woe to those who are pregnant and to those who nurse infants in those days! Pray that your flight will not be in the winter, nor on a Sabbath. For there will be great distress in the land, and wrath to this people. In those days there will be great oppression, such as has not been from the beginning of the world until now, no, nor ever will be. They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled. Unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days.

“Then if anyone tells you, ‘Look, here is the Christ!’ or, ‘Look, there!’ don't believe it. For there will arise false christs and false prophets, and will show great signs and wonders, that they may lead astray, if possible, even the chosen ones. But you watch. If therefore they tell you, ‘Behold, he is in the wilderness,’ don't go out; ‘Behold, he is in the inner chambers,’ don't believe it. For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man. For wherever the carcass is, there is where the vultures²⁰⁵ gather together.

“Behold, I have told you all things beforehand. But immediately after the oppression of those days, the sun will be darkened. The moon will not give its light. The stars will be falling from the sky. On the earth, anxiety of nations in perplexity for the roaring of the sea and the waves. Men fainting for fear, and for expectation of the things which are coming on the world. For the powers that are in the heavens will be shaken²⁰⁶ and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the

²⁰⁴24:15 Daniel 9:27; 11:31; 12:11

²⁰⁵24:28 or, eagles

²⁰⁶13:25 Isaiah 13:10; 34:4

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sky with power and great glory. But when these things begin to happen, look up, and lift up your heads, because your redemption is near. Then he will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from the ends of the earth *and* from one end of the sky to the other.”

He told them a parable. “Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near. Even so you also, when you see all these things happening, know that the Kingdom of God is near, even at the doors. Most certainly I say to you, this generation²⁰⁷ will not pass away until all these things happen. Heaven and earth will pass away, but my words will by no means pass away. But no one knows of that day and hour, not even the angels of heaven, nor the Son, but my Father only. Watch, keep alert, and pray; for you don’t know when the time is.

“So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly. For it will come like a snare on all those who dwell on the surface of all the earth. Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man.

“As the days of Noah were, so will be the coming of the Son of Man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, and they didn’t know until the flood came, and took them all away, so will be the coming of the Son of Man. Then two men will be in the field: one will be taken and one will be left; two women grinding at the mill, one will be taken and one will be left. Watch therefore, for you don’t know in what hour your Lord comes. But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. Therefore also be ready, for in an hour that you don’t expect, the Son of Man will come.

“It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also commanded the doorkeeper to keep watch. Watch therefore, for you don’t know when the lord of the house is coming, whether at evening, or at midnight, or when the rooster crows, or in the morning; lest coming suddenly he might find you sleeping. What I tell you, I tell all: Watch.

“Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? Blessed is that servant whom his lord finds doing so when he comes. Most certainly I tell you that he will set him over all that he has. But if that evil servant should say in his heart, ‘My lord is delaying his coming,’ and begins to beat his fellow servants, and eat and drink with the drunkards, the lord of that servant will come in a day when he doesn’t expect it, and in an hour when he doesn’t know it, and will cut him in pieces, and appoint his portion with the hypocrites. There is where the weeping and grinding of teeth will be.

“Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. Five of them were foolish, and five were wise. Those who were foolish, when they took their lamps, took no oil with them, but the wise took oil in their vessels with their lamps. Now while the bridegroom delayed, they all slumbered and slept. But at midnight there was a cry, ‘Behold! The bridegroom is coming! Come out to meet him!’ Then all those virgins arose, and trimmed their lamps.²⁰⁸ The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise answered, saying, ‘What if there isn’t enough for us and you? You go rather to those who sell, and buy for yourselves.’ While they went away to buy, the bridegroom

²⁰⁷13:30 The word translated “generation” (genea) could also be translated “race,” “family,” or “people.”

²⁰⁸25:7 The end of the wick of an oil lamp needs to be cut off periodically to avoid having it become clogged with carbon deposits. The wick height is also adjusted so that the flame burns evenly and gives good light without producing a lot of smoke.

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came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins also came, saying, 'Lord, Lord, open to us.' But he answered, 'Most certainly I tell you, I don't know you.' Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.

"For it is like a man, going into another country, who called his own servants, and entrusted his goods to them. To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. Immediately he who received the five talents went and traded with them, and made another five talents. In like manner he also who got the two gained another two. But he who received the one went away and dug in the earth, and hid his lord's money.

"Now after a long time the lord of those servants came, and reconciled accounts with them. He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents besides them.'

"His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

"He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents besides them.'

"His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

"He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'

"But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter. You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest. Take away therefore the talent from him, and give it to him who has the ten talents. For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

"But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats. He will set the sheep on his right hand, but the goats on the left. Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me food to eat. I was thirsty, and you gave me drink. I was a stranger, and you took me in. I was naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.'

"Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink? When did we see you as a stranger, and take you in; or naked, and clothe you? When did we see you sick, or in prison, and come to you?'

"The King will answer them, 'Most certainly I tell you, inasmuch as you did it to one of the least of these my brothers²⁰⁹, you did it to me.' Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels; for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink; I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

²⁰⁹25:40 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

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“Then they will also answer, saying, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn’t help you?’

“Then he will answer them, saying, ‘Most certainly I tell you, inasmuch as you didn’t do it to one of the least of these, you didn’t do it to me.’ These will go away into eternal punishment, but the righteous into eternal life.”

It happened, when Jesus had finished all these words, that he said to his disciples, “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”

7:9 The Betrayal

Matthew 26:14-16, Luke 22:1-6,

Now the feast of unleavened bread, which is called the Passover, drew near. The chief priests and the scribes sought how they might put *Jesus* to death, for they feared the people.

Satan entered into Judas, who was surnamed Iscariot, who was numbered with the twelve. He went away, and talked with the chief priests and captains about how he might deliver him to them. “What are you willing to give me that I should deliver him to you?” he said.

They were glad, and agreed to give him money; they weighed out for him thirty pieces of silver. He consented, and from that time he sought an opportunity to conveniently deliver him to them in the absence of the multitude.

Chapter Eight: Fellowship, Food, Songs and Prayer

8:1 The Last Supper

Matthew 26:17-29, 31-35, Mark 14:12-25, 27-31, Luke 22:7-38, John 13:1-14:31

On the first day of unleavened bread, when they sacrificed the Passover, his disciples asked him, "Where do you want us to go and make ready that you may eat the Passover?"

He sent two of his disciples, Peter and John, saying to them, "Go and prepare the Passover for us, that we may eat."

They said to him, "Where do you want us to prepare?"

He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. Tell the master of the house, 'The Teacher says to you, "My time is at hand. Where is the guest room, where I may eat the Passover with my disciples?"' He will himself show you a large, furnished upper room. Make preparations there."

They went into the city as Jesus commanded them, found things as he had told them, and they prepared the Passover. When the hour had come, *in the evening*, he sat down at the table with the twelve apostles.

Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end.

During supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God, arose from supper, and laid aside his outer garments. He took a towel, and wrapped it around his waist. Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel that was wrapped around him. Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?"

Jesus answered him, "You don't know what I am doing now, but you will understand later."

Peter said to him, "You will never wash my feet!"

Jesus answered him, "If I don't wash you, you have no part with me."

Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"

Jesus said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." For he knew him who would betray him, therefore he said, "You are not all clean." So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you? You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am. If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Most certainly I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him. If you know these things, blessed are you if you do them. I don't speak concerning all of you. I know whom I

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have chosen. But that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.'²¹⁰ From now on, I tell you before it happens, that when it happens, you may believe that I am he. Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."

As he was reclining with the twelve and they were eating, Jesus was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me—he who eats with me."

The disciples looked at one another, perplexed about whom he spoke. They began to be exceedingly sorrowful, and to ask him one by one, "It isn't me, is it, Rabbi? Surely not I?" And another said, Surely not I?"

He answered them, "It is one of the twelve, he who dipped his hand with me in the dish. The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

As they were eating, he said to them, "I have earnestly desired to eat this Passover with you before I suffer, for I tell you, I will no longer by any means eat of it until it is fulfilled in the Kingdom of God." He received a cup, and when he had given thanks, he said, "Take this, and share it among yourselves, for I tell you, I will not drink at all again from the fruit of the vine, until that day when I drink it anew with you in my Father's Kingdom."

As they were eating, Jesus took bread, gave thanks for²¹¹ it, blessed it and broke it. He gave to the disciples, and said, "Take, eat; this is my body which is given for you. Do this in memory of me."

Likewise, he took the cup after supper, gave thanks, saying, "This cup is my blood of the new covenant which is poured out for you; poured out for many for the remission of sins. All of you drink it."

They all drank of it.

"But behold," he continued, "the hand of him who betrays me is with me on the table."

They began to question among themselves, which of them it was who would do this thing. There arose also a contention among them, which of them was considered to be greatest.

One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast. Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

He, leaning back, as he was, on Jesus' breast, asked him, "Lord, who is it?"

Jesus therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. After the piece of bread, then Satan entered into him.

Judas, who betrayed him, answered, "It isn't me, is it, Lord?"

Then Jesus said to him, "You said it. What you do, do quickly."

Now no man at the table knew why he said this to him. For some thought, because Judas had the money box, that Jesus said to him, "Buy what things we need for the feast," or that he should give something to

²¹⁰13:18 Psalm 41:9

²¹¹26:26 TR reads "blessed" instead of "gave thanks for"

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the poor. Therefore, having received that morsel, he went out immediately. It was night.

When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately. Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, 'Where I am going, you can't come,' so now I tell you. A new commandment I give to you, that you love one another, just like I have loved you; that you also love one another. By this everyone will know that you are my disciples, if you have love for one another."

He said to them, "The kings of the nations lord it over them, and those who have authority over them are called 'benefactors.' But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves. For who is greater, one who sits at the table, or one who serves? Isn't it he who sits at the table? But I am in the midst of you as one who serves. But you are those who have continued with me in my trials. I confer on you a kingdom, even as my Father conferred on me, that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel."

Then Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'²¹² However, after I am raised up, I will go before you into Galilee."

But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble."

The Lord said, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat, but I prayed for you, that your faith wouldn't fail. You, when once you have turned again, establish your brothers²¹³."

He said to him, "Lord, I am ready to go with you both to prison and to death! Where are you going?"

Jesus answered, "Where I am going, you can't follow now, but you will follow afterwards."

Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you."

Jesus answered him, "Will you lay down your life for me? Most certainly I tell you Peter, that today, even this night, before the rooster crows twice, you will deny that you know me three times."

Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said the same thing.

He said to them, "When I sent you out without purse, and wallet, and shoes, did you lack anything?"

They said, "Nothing."

Then he said to them, "But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let him sell his cloak, and buy a sword. For I tell you that this which is written must still be fulfilled in me: 'He was counted with transgressors.'²¹⁴ For that which concerns me has an end."

²¹²26:31 Zechariah 13:7

²¹³22:32 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

²¹⁴22:37 Isaiah 53:12

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They said, "Lord, behold, here are two swords."

He said to them, "That is enough. Don't let your heart be troubled. Believe in God. Believe also in me. In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. Where I go, you know, and you know the way."

Thomas said to him, "Lord, we don't know where you are going. How can we know the way?"

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father, except through me. If you had known me, you would have known my Father also. From now on, you know him, and have seen him."

Philip said to him, "Lord, show us the Father, and that will be enough for us."

Jesus said to him, "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, 'Show us the Father?' Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father. Whatever you will ask in my name, that will I do, that the Father may be glorified in the Son. If you will ask anything in my name, I will do it. If you love me, keep my commandments. I will pray to the Father, and he will give you another Counselor,²¹⁵ that he may be with you forever,—the Spirit of truth, whom the world can't receive; for it doesn't see him, neither knows him. You know him, for he lives with you, and will be in you. I will not leave you orphans. I will come to you. Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. One who has my commandments, and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him."

Judas (not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"

Jesus answered him, "If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him. He who doesn't love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me. I have said these things to you, while still living with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will remind you of all that I said to you. Peace I leave with you. My peace I give to you; not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful. You heard how I told

²¹⁵14:16 Greek Parakleton: Counselor, Helper, Intercessor, Advocate, and Comforter.

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you, 'I go away, and I come to you.' If you loved me, you would have rejoiced, because I said 'I am going to my Father;' for the Father is greater than I. Now I have told you before it happens so that, when it happens, you may believe. I will no more speak much with you, for the prince of the world comes, and he has nothing in me. But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let us go from here.

8:2 Gethsemane

Matthew 26:30, 36-46, Mark 14:26, 32-42, Luke 22:39-47a, John 15:1-18:1

When they had sung a hymn, Jesus went out, as his custom was, to the Mount of Olives. His disciples also followed him.

*On the way, Jesus taught them, saying,*²¹⁶ "I am the true vine, and my Father is the farmer. Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. You are already pruned clean because of the word which I have spoken to you. Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me. I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing. If a man doesn't remain in me, he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned. If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.

"In this is my Father glorified, that you bear much fruit; and so you will be my disciples. Even as the Father has loved me, I also have loved you. Remain in my love. If you keep my commandments, you will remain in my love; even as I have kept my Father's commandments, and remain in his love. I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

"This is my commandment, that you love one another, even as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends, if you do whatever I command you. No longer do I call you servants, for the servant doesn't know what his lord does. But I have called you friends, for everything that I heard from my Father, I have made known to you. You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you.

"I command these things to you, that you may love one another. If the world hates you, you know that it has hated me before it hated you. If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. Remember the word that I said to you: 'A servant is not greater than his lord.'²¹⁷ If they persecuted me, they will also

²¹⁶ While John didn't specify exactly when Jesus spoke these things—whether in the upper room, on the Mount of Olives or in between—it seems clear that Jesus taught them while they were walking back.

²¹⁷15:20 John 13:16

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persecute you. If they kept my word, they will keep yours also. But all these things will they do to you for my name's sake, because they don't know him who sent me. If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. He who hates me, hates my Father also. If I hadn't done among them the works which no one else did, they wouldn't have had sin. But now have they seen and also hated both me and my Father. But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.'²¹⁸

"When the Counselor²¹⁹ has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. You will also testify, because you have been with me from the beginning.

"These things have I spoken to you, so that you wouldn't be caused to stumble. They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to God. They will do these things²²⁰ because they have not known the Father, nor me. But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, 'Where are you going?' But because I have told you these things, sorrow has filled your heart. Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you. When he has come, he will convict the world about sin, about righteousness, and about judgment; about sin, because they don't believe in me; about righteousness, because I am going to my Father, and you won't see me anymore; about judgment, because the prince of this world has been judged.

"I have yet many things to tell you, but you can't bear them now. However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. He will glorify me, for he will take from what is mine, and will declare it to you. All things whatever the Father has are mine; therefore I said that he takes²²¹ of mine, and will declare it to you. A little while, and you will not see me. Again a little while, and you will see me."

Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;' and, 'Because I go to the Father?'" They said therefore, "What is this that he says, 'A little while?' We don't know what he is saying."

²¹⁸15:25 Psalms 35:19; 69:4

²¹⁹15:26 Greek Parakletos: Counselor, Helper, Advocate, Intercessor, and Comfortor.

²²⁰16:3 TR adds "to you"

²²¹16:15 TR reads "will take" instead of "takes"

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Therefore Jesus perceived that they wanted to ask him, and he said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me?' Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. A woman, when she gives birth, has sorrow, because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world. Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

"In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you. Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full. I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father. In that day you will ask in my name; and I don't say to you, that I will pray to the Father for you, for the Father himself loves you, because you have loved me, and have believed that I came forth from God. I came out from the Father, and have come into the world. Again, I leave the world, and go to the Father."

His disciples said to him, "Behold, now you speak plainly, and speak no figures of speech. Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came forth from God."

Jesus answered them, "Do you now believe? Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. I have told you these things, that in me you may have peace. In the world you have oppression; but cheer up! I have overcome the world."

Jesus said these things, and lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son, that your Son may also glorify you; even as you gave him authority over all flesh, he will give eternal life to all whom you have given him. This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ. I glorified you on the earth. I have accomplished the work which you have given me to do. Now, Father, glorify me with your own self with the glory which I had with you before the world existed. I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word. Now they have known that all things whatever you have given me are from you, for the words which you have given me I have given to them, and they received them, and knew for sure that I came forth from you, and they have believed that you sent me. I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours. All things that are mine are yours, and yours are mine, and I am glorified in them. I am no more in the world, but these are in the world, and I am

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coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are. While I was with them in the world, I kept them in your name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, that the Scripture might be fulfilled. But now I come to you, and I say these things in the world, that they may have my joy made full in themselves. I have given them your word. The world hated them, because they are not of the world, even as I am not of the world. I pray not that you would take them from the world, but that you would keep them from the evil one. They are not of the world even as I am not of the world. Sanctify them in your truth. Your word is truth.²²² As you sent me into the world, even so I have sent them into the world. For their sakes I sanctify myself, that they themselves also may be sanctified in truth. Not for these only do I pray, but for those also who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. The glory which you have given me, I have given to them; that they may be one, even as we are one; I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and loved them, even as you loved me. Father, I desire that they also whom you have given me be with me where I am, that they may see my glory, which you have given me, for you loved me before the foundation of the world. Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me. I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them."

When Jesus had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, which was named Gethsemane, into which he and his disciples entered.

When he was at the place, he said to his disciples, "Sit here, while I go there and pray. Pray that you don't enter into temptation."

He took with him Peter and the two sons of Zebedee, James, and John, and began to be sorrowful, greatly troubled and distressed.

Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me."

He went forward a little, about a stone's throw, and he knelt down and fell *with* his face on the ground, and prayed that, if it were possible, the hour might pass away from him. He said, "Abba, Father, all things are possible to you. If it is possible; if you are willing, please remove this cup from me. Nevertheless, not my will, but yours, be done."

An angel from heaven appeared to him, strengthening him. Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground. When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief, and said to Peter, "Simon, are you sleeping? What, couldn't you watch with me for one hour? Why do you sleep? Rise, watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

Again, a second time he went away, and prayed the same words, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done." He came again and found

²²²17:17 Psalm 119:142

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them sleeping, for their eyes were heavy and they didn't know what to answer him. He left them again, went away, and prayed a third time, saying the same words. Then he came to his disciples, and said to them, "Sleep on now, and take your rest. It is enough. The hour has come. Behold, the Son of Man is betrayed into the hands of sinners. Arise, let us be going. Behold, he who betrays me is at hand."

Chapter Nine: Arrested, Convicted and Executed

9:1 The Arrest of Jesus

Matthew 26:47-56, Mark 14:43-52, Luke 22:47-54a, John 18:2-14

Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.

While *Jesus* was still speaking, behold, a **great multitude**—a detachment of soldiers and officers from the chief priests, the scribes, and the elders of the people and the Pharisees—came there with lanterns, torches, and weapons (**swords and clubs**) and he who was called Judas, one of the twelve, was leading them.

Now he who betrayed him had given them a sign, saying, “Whoever I will kiss, he is the one. Seize him, and lead him away safely.” When he had come, immediately he came near to Jesus to kiss him. But Jesus said to him, “**Judas, do you betray the Son of Man with a kiss?**”

Immediately he came to Jesus, and said, “Hail, Rabbi!” and kissed him.

Jesus said to him, “**Friend, why are you here?**”

Jesus therefore, knowing all the things that were happening to him, went forth, and said to them, “**Who are you looking for?**”

They answered him, “Jesus of Nazareth.”

Jesus said to them, “**I am he.**”

Judas also, who betrayed him, was standing with them. When therefore he said to them, “**I am he,**” they went backward, and fell to the ground.

Again therefore he asked them, “**Who are you looking for?**”

They said, “Jesus of Nazareth.”

Jesus answered, “**I told you that I am he. If therefore you seek me, let these go their way,**” that the word might be fulfilled which he spoke, “**Of those whom you have given me, I have lost none.**”²²³

When those who were around him saw what was about to happen, they said to him, “Lord, shall we strike with the sword?” Simon Peter therefore, having a sword, drew it, and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. Jesus therefore said to Peter, “**Put the sword back into its sheath, for all those who take the sword will die by the sword. Or do you think that I couldn’t ask my Father, and he would even now send me more than twelve legions of angels? How then would the Scriptures be fulfilled that it must be so?**”

The cup which the Father has given me, shall I not surely drink it? Let me at least do this”—and he touched his ear, and healed him.

Jesus said to the chief priests, captains of the temple, and elders, who had come against him, “**Have you come out as against a robber with swords and clubs to seize me?**”

I sat daily in the temple teaching, and you didn’t arrest me; you didn’t stretch out your hands against me. But this is your hour, and the power of darkness. But all this has happened that the Scriptures of the prophets might be fulfilled.”

²²³18:9 John 6:39

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Then all the disciples left him, and fled. A certain young man followed him, having a linen cloth thrown around himself, over his naked body. The young men grabbed him, but he left the linen cloth, and fled from them naked.

So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him, and led him away to the house of Annas first, for he was father-in-law to Caiaphas, who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people.

9:2 The Trial of Jesus

Matthew 26:57, 59-68, 27:1-2, Mark 14:53, 55-65, 15:1, Luke 22:63-23:1, John 18:19-24, 28a

The high priest therefore asked Jesus about his disciples, and about his teaching. Jesus answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."

When he had said this, one of the officers standing by slapped Jesus with his hand, saying, "Do you answer the high priest like that?"

Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"

Annas sent Jesus away, with those who had taken him, bound to Caiaphas the high priest. All the chief priests, the elders, and the scribes came together with him.

Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death; and they found none. For many gave false testimony against him, and their testimony didn't agree with each other.

But at last two false witnesses came forward, stood up and gave false testimony against him, saying, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'" and, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'" Even so, their testimony did not agree.

The high priest stood up in the midst, and asked Jesus, "Have you no answer? What is it which these testify against you?" But he stayed quiet, and answered nothing. Again the high priest asked him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."

But he said to them, "If I tell you, you won't believe, and if I ask, you will in no way answer me or let me go. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."

They all said, "Are you then the Son of God?"

He said to them, "You have said it, because I am."

Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? For we ourselves have heard from his own mouth! What do you think?" They answered, "He is worthy of death!" They all condemned him to be worthy of death.

The men who held Jesus mocked him and beat him. Having blindfolded him, they spit in his face and beat him with their fists, and some slapped him with the palms of their hands. They asked him, "Prophecy to us, you Christ! Who is the one who struck you?" and spoke many other things against him, insulting him.

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As soon as it was day, the assembly of the elders of the people was gathered together, and the whole council, held a consultation. All of the people took counsel against Jesus to put him to death. The whole company of them rose up; they bound Jesus and led him therefore from Caiaphas to the Praetorium, before Pontius Pilate, the governor.

9:3 Peter's Denials

Matthew 26:58, 69-75, Mark 14:54, 66-72, Luke 22:54b-62, John 18:15-18, 25-27

Now, Simon Peter had followed Jesus from a distance, as did another disciple, until he came into the court of the high priest.

Now that disciple was known to the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter.

Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself. When they had sat down together, Peter was sitting with the officers, and warming himself in the light of the fire.

As Peter was in the courtyard below, one of the maids of the high priest came: the maid who kept the door.

Seeing Peter warming himself as he sat in the light, she looked intently at him and said to Peter, "You were also with the Nazarene, Jesus of Galilee!"

But he denied it before them all, saying, "I don't know what you are talking about."

"Are you also one of this man's disciples?"

"I am not."

He denied Jesus, saying, "Woman, I don't know him. I neither know, nor understand what you are saying."

The rooster crowed and he went out on the porch. The maid saw him, and began again to tell those who stood by, "This is one of them. *He* was with him."

When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with Jesus of Nazareth. You also are one of them!" Again he denied it with an oath, "Man, I am not! I don't know the man."

After about one hour passed, one of the servants of the high priest, being a relative of him whose ear Peter had cut off, confidently affirmed, saying, "You truly are one of them, for you are a Galilean, and your speech shows it. Didn't I see you in the garden with him?" But Peter began to curse and to swear, and said, "Man, I don't know what you are talking about! I don't know this man of whom you speak!"

Immediately, while he was still speaking, a rooster crowed the second time. The Lord turned, and looked at Peter. Then Peter remembered the Lord's word, how he said to him, "**Before the rooster crows twice, you will deny me three times.**"

When he thought about that, he went out, and wept bitterly.

9:4 Pilate

Matthew 27:11, Mark 15:2, Luke 23:2-7, John 18:28b-38

It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover. Pilate

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therefore went out to them, and said, "What accusation do you bring against this man?"

They answered him, "If this man weren't an evildoer, we wouldn't have delivered him up to you."

They began to accuse him, saying, "We found this man perverting the nation, forbidding paying taxes to Caesar, and saying that he himself is Christ, a king."

Pilate asked him, "Are you the King of the Jews?"

Pilate therefore said to them, "Take him yourselves, and judge him according to your law."

Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should die.

Pilate therefore entered again into the Praetorium, and called Jesus. **Jesus stood before the governor: and the governor asked him, saying, "Are you the King of the Jews?"**

Jesus answered him, **"So you say. Do you say this by yourself, or did others tell you about me?"**

Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?"

Jesus answered, **"My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here."**

Pilate therefore said to him, "Are you a king then?"

Jesus answered, **"You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."**

Pilate said to him, "What is truth?"

When he had said this, he went out again to the Jews, and said to the chief priests and the multitudes, "I find no basis for a charge against this man."

But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place." But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. When he found out that he was in Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

9:5 Herod

Luke 23:8-12

Now when Herod saw Jesus, he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him. He questioned him with many words, but he gave no answers. The chief priests and the scribes stood, vehemently accusing him. Herod with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate. Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.

9:6 Back to Pilate

Matthew 27:12-30, Mark 15:3-19, Luke 23:13-25, John 18:39-19:16a

Pilate called together the chief priests and the rulers and the people. The chief priests accused *Jesus* of many things. When he was accused by the chief priests and elders, he answered nothing. Then Pilate said to him, "Don't you hear how many things they testify against you?"

He gave him no answer, not even one word, so that the governor marveled greatly.

Pilate again asked him, "Have you no answer? See how many things they testify against you!"

But Jesus made no further answer, so that Pilate marveled and said to them, "You brought this man to me as one that perverts the people, and see, I have examined him before you, and found no basis for a charge against this man concerning those things of which you accuse him. Neither has Herod, for I sent you to him, and see, nothing worthy of death has been done by him. I will therefore chastise him and release him."

Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired. There was then a notable prisoner, one called Barabbas, bound with those who had made insurrection, men who in the insurrection had committed murder. The multitude, crying aloud, began to ask him to do as he always did for them.

Pilate answered them, saying, "You have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews?"

For he perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the multitude, that he should release Barabbas to them instead. Then they all shouted again, saying, "Not this man, but Barabbas!"

Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus, who is called Christ?"

"Release to us Barabbas!"

Pilate again asked them, "What then should I do to him whom you call the King of the Jews?"

They cried out again, "Away with this man! Crucify him!"

Pilate said to them, "Why, what evil has he done? I have found no capital crime in him."

But they cried out exceedingly, "Crucify him! Let him be crucified!"

Then the governor's soldiers took Jesus into the Praetorium, and gathered the whole garrison together against him. They stripped him, and put a purple robe on him. They braided a crown of thorns and put it on his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, "Hail, King of the Jews!" and they kept slapping him. They spat on him, and took the reed and struck him on the head and flogged him.

Then Pilate went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."

Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!"

Pilate said to them, "Take him yourselves, and crucify him, for I find no basis for a charge against him. I will therefore chastise him and release him."

The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God."

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When therefore Pilate heard this saying, he was more afraid. While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him."

He entered into the Praetorium again, and said to Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Aren't you speaking to me? Don't you know that I have power to release you, and have power to crucify you?"

Jesus answered, "You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin."

At this, Pilate was seeking to release him, but the Jews cried out, saying, "If you release this man, you aren't Caesar's friend! Everyone who makes himself a king speaks against Caesar!"

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called "The Pavement," but in Hebrew, "Gabbatha." Now it was the Preparation Day of the Passover, at about the sixth hour.²²⁴ He said to the Jews, "Behold, your King!"

They cried out, "Away with him! Away with him! Crucify him!"

Pilate said to them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Caesar!"

Their voices and the voices of the chief priests prevailed. So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person. You see to it."

All the people answered, "May his blood be on us, and on our children!"

Then Pilate, wishing to please the multitude, decreed that what they asked for should be done.

He released to them Barabbas, but Jesus he delivered to their will to be crucified.

9:7 Judas Dies

Matthew 27:3-10

Then Judas, who betrayed him, when he saw that Jesus was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I betrayed innocent blood."

But they said, "What is that to us? You see to it."

He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself. The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood." They took counsel, and bought the potter's field with them, to bury strangers in. Therefore that field was called "The Field of Blood" to this day. Then that which was spoken through Jeremiah²²⁵ the prophet was fulfilled, saying,

"They took the thirty pieces of silver,
the price of him upon whom a price had been set,
whom some of the children of Israel priced,
and they gave them for the potter's field,
as the Lord commanded me."²²⁶

²²⁴19:14 noon

²²⁵27:9 some manuscripts omit "Jeremiah"

²²⁶27:10 Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9

9:8 The Crucifixion

Matthew 27:31-56, Mark 15:20-41, Luke 23:26-49, John 19:16b-37

When they had mocked Jesus, they took the purple robe off of him, and put his own clothes on him, and led him away to crucify him.

As they led him out, they grabbed a man passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, and laid on him the cross, to carry it after Jesus. A great multitude of the people followed him, including women who also mourned and lamented him. But Jesus, turning to them, said, “Daughters of Jerusalem, don’t weep for me, but weep for yourselves and for your children. For behold, the days are coming in which they will say, ‘Blessed are the barren, the wombs that never bore, and the breasts that never nursed.’ Then they will begin to tell the mountains, ‘Fall on us!’ and tell the hills, ‘Cover us.’²²⁷ For if they do these things in the green tree, what will be done in the dry?”

There were also others, two criminals, led with him to be put to death.

They brought him to the place called “The Place of a Skull,” which is called in Hebrew, “Golgotha,” where they crucified him, and with him two criminals, one on either side, and Jesus in the middle.

They gave him sour wine to drink mixed with gall *and* myrrh. When he had tasted it, he would not drink.

It was the third hour,²²⁸ and they crucified him.

Jesus said, “Father, forgive them, for they don’t know what they are doing.”

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. Then they said to one another, “Let’s not tear it, but cast lots for it to decide whose it will be,” that the Scripture might be fulfilled, which says, “They parted my garments among them.

For my cloak they cast lots.”²²⁹

Therefore the soldiers parted his garments among them, casting lots on them, what each should take; and they sat and watched him there. The people stood watching.

Pilate wrote a title of his accusation also, and they put *the* inscription up on the cross over his head.

There was written, “THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS.” Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, “Don’t write, ‘The King of the Jews,’ but, ‘he said, I am King of the Jews.’”

Pilate answered, “What I have written, I have written.”

With him they crucified two robbers; one on his right hand, and one on his left. The Scripture was fulfilled, which says, “He was numbered with transgressors.”²³⁰

²²⁷23:30 Hosea 10:8

²²⁸15:25 9:00 A. M.

²²⁹19:24 Psalm 22:18

²³⁰15:28 NU omits verse 28.

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Those who passed by blasphemed him, wagging their heads, and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!"

Likewise the chief priests also mocking, with the scribes, the Pharisees,²³¹ and the elders, said, "He saved others, but he can't save himself. If he is the Christ of God, the King of Israel, his chosen one, let him come down from the cross now, and we will believe in him. He trusts in God. Let God deliver him now, if he wants him; for he said, 'I am the Son of God.'"

The soldiers also mocked him, coming to him and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!"

One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us!"

But the other answered, and rebuking him said, "Don't you even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong." He said to Jesus, "Lord, remember me when you come into your Kingdom."

Jesus said to him, "Assuredly I tell you, today you will be with me in Paradise."

But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Therefore when Jesus saw his mother, and the disciple whom he loved standing there, he said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

It was now about the sixth hour²³², and darkness came over the whole land until the ninth hour.²³³

At about the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why have you forsaken me?"²³⁴

Some of those who stood by, when they heard it, said, "Behold, this man is calling Elijah."

After this, Jesus, seeing²³⁵ that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty." Now a vessel full of vinegar was set there; so immediately one ran, and filling a sponge full of vinegar, put it on a reed, and held it at his mouth for him to drink.

Others said, "Let him be. Let's see whether Elijah comes to take him down."

When Jesus therefore had received the vinegar, cried out again with a loud voice, "Father, into your hands I commit my spirit! It is finished." Having said this, he bowed his head, breathed his last and yielded up his spirit.

Behold, the sun was darkened. The veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

²³¹27:41 TR omits "the Pharisees"

²³²23:44 Time was counted from sunrise, so the sixth hour was about noon.

²³³23:44 3:00 PM

²³⁴15:34 Psalm 22:1

²³⁵19:28 NU, TR read "knowing" instead of "seeing"

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When the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man." Those who were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."

All the multitudes that came together to see this, when they saw the things that were done, returned home beating their breasts. All his acquaintances, and the women who followed with him from Galilee, stood at a distance, watching these things. Among them were Mary Magdalene; Mary the mother of James the less and Joses; and the mother of the sons of Zebedee; and Salome who, when he was in Galilee, followed him, and served him; and many other women who came up with him to Jerusalem serving him.

Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away. Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him; but when they came to Jesus, and saw that he was already dead, they didn't break his legs. However one of the soldiers pierced his side with a spear, and immediately blood and water came out. He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. For these things happened, that the Scripture might be fulfilled, "A bone of him will not be broken."²³⁶ Again another Scripture says, "They will look on him whom they pierced."²³⁷

²³⁶19:36 Exodus 12:46; Numbers 9:12; Psalm 34:20

²³⁷19:37 Zechariah 12:10

Chapter Ten: He Has Risen!

10:1 The Burial

Matthew 27:57-66, Mark 15:42-47, Luke 23:50-56, John 19:38-42

After these things, when evening had come, a rich man named Joseph, who was: a prominent member of the council; a good and righteous man (he had not consented to their counsel and deed); from Arimathaea, a city of the Jews; also waiting for the Kingdom of God; *and Jesus' disciple*, but secretly for fear of the Jews, went boldly to Pilate, and asked that he might take away Jesus' body. It was the Preparation Day, that is, the day before the Sabbath.

Pilate marveled if he were already dead; and summoning the centurion, he asked him whether he had been dead long. When he found out from the centurion, he commanded the body to be given up to Joseph.

Joseph came therefore and took the body down. Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds.²³⁸ So they took Jesus' body, and wrapped it with the spices in a clean linen cloth that Joseph had bought, as the custom of the Jews is to bury.

Now in the place where he was crucified there was a garden. In the garden was a new tomb cut out of rock in which no man had ever yet been laid. Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid Jesus there.

He rolled a great stone to the door of the tomb, and departed.

Mary Magdalene and Mary, the mother of James, who had come with him out of Galilee, followed after. The women, sitting opposite the tomb, saw where *and* how his body was laid. They returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate, saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.' Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;'" and the last deception will be worse than the first."

Pilate said to them, "You have a guard. Go, make it as secure as you can." So they went with the guard and made the tomb secure, sealing the stone.

10:2 The Empty Tomb

Matthew 28:1-8, Mark 16:1-8, Luke 24:1-8, John 20:1

Very early on the first day of the week after the Sabbath, while it was still dark, Mary Magdalene, and Mary the mother of James, Salome, and some others went to the tomb bringing the spices which they had prepared, that they might anoint him.

They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?" for it was very big.

As it began to dawn, they came to the tomb. Looking up, they saw that the stone was rolled back.

²³⁸19:39 100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 kilograms.

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Behold, there was a great earthquake, for an angel of the Lord descended from the sky, and came and rolled away the stone from the door, and sat on it. His appearance was like lightning, and his clothing white as snow. For fear of him, the guards shook, and became like dead men. The angel answered the women, "Don't be afraid, for I know that you seek Jesus, who has been crucified. He is not here, for he has risen, just like he said. Come, see the place where the Lord was lying.

Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. He said to them, "Don't be amazed. You seek Jesus, the Nazarene, who has been crucified. He has risen. He is not here. Behold, the place where they laid him! They didn't find the Lord Jesus' body.

It happened, while they were greatly perplexed about this, behold, two men stood by them in dazzling clothing. Becoming terrified, they bowed their faces down to the earth.

They said to them, "Why do you seek the living among the dead? He isn't here, but is risen. Remember what he told you when he was still in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?" They remembered his words. "But go quickly and tell his disciples and Peter, 'He has risen from the dead, and behold, he goes before you into Galilee; There you will see him, as he said to you.' Behold, I have told you."

They departed quickly and fled from the tomb with fear and great joy, for trembling and astonishment had come on them. They said nothing to anyone; for they were afraid and ran to bring his disciples word.

10:3 The Lie

Matthew 28:11-15

Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened. When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers, saying, "Say that his disciples came by night, and stole him away while we slept. If this comes to the governor's ears, we will persuade him and make you free of worry." So they took the money and did as they were told. This saying was spread abroad among the Jews, and continues until this day.

10:4 Jesus Appears

Matthew 28:9-10, Mark 16:9-13, Luke 24:9-49, John 20:2-31

The Women returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, Joanna, and Mary the mother of James. The other women with them told these things to the apostles. These words seemed to them to be nonsense, and they didn't believe them.

Therefore Mary Magdalene ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid him!"

Therefore Peter and the other disciple **got up**, went out, and they **ran to** the tomb. They both ran together. The other disciple outran Peter, and came to the tomb first.

Stooping and looking in, he saw the **strips of linen cloths lying by themselves**, yet he didn't enter in. Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying, and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself. So then the other disciple who came first to

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the tomb also entered in, and he saw and believed. For as yet they didn't know the Scripture, that he must rise from the dead. So the disciples went away again to their own homes wondering what had happened.

But Mary was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb, and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. They told her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I don't know where they have laid him." When she had said this, she turned around and saw Jesus standing, and didn't know that it was Jesus.

Jesus said to her, "Woman, why are you weeping? Who are you looking for?"

Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

Jesus said to her, "Rejoice, Mary!"

She turned and said to him, "Rabboni²³⁹!" which is to say, "Teacher²⁴⁰!"

She²⁴¹ came and took hold of his feet, and worshiped him.

Jesus said to her, "Don't hold me, for I haven't yet ascended to my Father; but go to my brothers, and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

Then Jesus said, "Don't be afraid. Go tell my brothers²⁴² that they should go into Galilee, and there they will see me."

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

Behold that very day, two of them were going to a village named Emmaus, which was sixty stadia²⁴³ from Jerusalem. They talked with each other about all of these things which had happened. It happened, while they talked and questioned together, that Jesus himself came near, and went with them. But their eyes were kept from recognizing him. He said to them, "What are you talking about as you walk, and are sad?"

One of them, named Cleopas, answered him, "Are you the only stranger in Jerusalem who doesn't know the things which have happened there in these days?"

He said to them, "What things?"

They said to him, "The things concerning Jesus, the Nazarene, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we were hoping that it was he who would redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Also, certain women of our company amazed us, having arrived early at the tomb; and when they didn't find his body, they came saying

²³⁹20:16 Rabboni is a transliteration of the Hebrew word for "great teacher."

²⁴⁰20:16 or, Master

²⁴¹ Mary may have been by herself or she may have been with the other women. Matthew's Gospel mentions "women" but John's only mentions Mary.

²⁴²28:10 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

²⁴³24:13 60 stadia = about 11 kilometers or about 7 miles.

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that they had also seen a vision of angels, who said that he was alive. Some of us went to the tomb, and found it just like the women had said, but they didn't see him."

He said to them, "Foolish men, and slow of heart to believe in all that the prophets have spoken! Didn't the Christ have to suffer these things and to enter into his glory?" Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself. They drew near to the village, where they were going, and he acted like he would go further.

They urged him, saying, "Stay with us, for it is almost evening, and the day is almost over."

He went in to stay with them. It happened, that when he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave to them. Their eyes were opened, and they recognized him, and he vanished out of their sight. They said one to another, "Weren't our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?"

They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, saying, "The Lord is risen indeed, and has appeared to Simon!" They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.

So it was, when he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who had been with him, as they mourned and wept. When they heard that he was alive, and had been seen by her, they disbelieved. After these things he was revealed in another form to two of them, as they walked, on their way into the country. They went away and told it to the rest. They didn't believe them, either.

When therefore it was evening, on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be to you."

But they were terrified and filled with fear, and supposed that they had seen a spirit.

He said to them, "Why are you troubled? Why do doubts arise in your hearts? See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn't have flesh and bones, as you see that I have." When he had said this, he showed them his hands, his feet and his side. While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?"

They gave him a piece of a broiled fish and some honeycomb. He took them, and ate in front of them. The disciples therefore were glad when they saw the Lord.

He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled."

Then he opened their minds, that they might understand the Scriptures. He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem. You are witnesses of these things. Behold, I send forth the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high."

Jesus therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you." When he had said this, he breathed on them, and said to them, "Receive the Holy Spirit! Whoever's sins you forgive, they are forgiven them. Whoever's sins you retain, they have been retained."

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But Thomas, one of the twelve, called Didymus, wasn't with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord!"

But he said to them, "Unless I see in his hands the print of the nails, and put my hand into his side, I will not believe."

After eight days again his disciples were inside, and Thomas was with them. Jesus came, the doors being locked, and stood in the midst, and said, "Peace be to you." Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be unbelieving, but believing."

Thomas answered him, "My Lord and my God!"

Jesus said to him, "Because you have seen me,²⁴⁴ you have believed. Blessed are those who have not seen, and have believed."

Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book; but these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

10:5 The Ascension

Matthew 28:16-20, Mark 16:14-20, Luke 24:50-53, John 21:1-25

After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way. Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I'm going fishing."

They told him, "We are also coming with you." They immediately went out, and entered into the boat. That night, they caught nothing. But when day had already come, Jesus stood on the beach, yet the disciples didn't know that it was Jesus. Jesus therefore said to them, "Children, have you anything to eat?"

They answered him, "No."

He said to them, "Cast the net on the right side of the boat, and you will find some."

They cast it therefore, and now they weren't able to draw it in for the multitude of fish. That disciple therefore whom Jesus loved said to Peter, "It's the Lord!"

So when Simon Peter heard that it was the Lord, he wrapped his coat around him (for he was naked), and threw himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits²⁴⁵ away), dragging the net full of fish. So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread. Jesus said to them, "Bring some of the fish which you have just caught."

Simon Peter went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net wasn't torn.

²⁴⁴20:29 TR adds " Thomas,"

²⁴⁵21:8 200 cubits is about 100 yards or about 91 meters

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Jesus said to them, "Come and eat breakfast."

None of the disciples dared inquire of him, "Who are you?" knowing that it was the Lord.

Then Jesus came and took the bread, gave it to them, and the fish likewise. This is now the third time that Jesus was revealed to his disciples, after he had risen from the dead. So when they had eaten their breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love me more than these?"

He said to him, "Yes, Lord; you know that I have affection for you."

He said to him, "Feed my lambs." He said to him again a second time, "Simon, son of Jonah, do you love me?"

He said to him, "Yes, Lord; you know that I have affection for you."

He said to him, "Tend my sheep." He said to him the third time, "Simon, son of Jonah, do you have affection for me?"

Peter was grieved because he asked him the third time, "Do you have affection for me?" He said to him, "Lord, you know everything. You know that I have affection for you."

Jesus said to him, "Feed my sheep. Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go."

Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, "Follow me."

Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus sincerely loved, the one who had also leaned on Jesus' breast at the supper and asked, "Lord, who is going to betray You?" Peter seeing him, said to Jesus, "Lord, what about this man?"

Jesus said to him, "If I desire that he stay until I come, what is that to you? You follow me." This saying therefore went out among the brothers²⁴⁶, that this disciple wouldn't die. Yet Jesus didn't say to him that he wouldn't die, but, "If I desire that he stay until I come, what is that to you?" This is the disciple who testifies about these things, and wrote these things. We know that his witness is true.

The eleven disciples went into Galilee, to the mountain where Jesus had sent them.

Afterward he was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they didn't believe those who had seen him after he had risen.

When they saw him, they bowed down to him, but some doubted.

Jesus said to them, "All authority has been given to me in heaven and on earth. Therefore go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age.

"Go into all the world, and preach the Good News to the whole creation. He who believes and is baptized will be saved; but he who disbelieves will be condemned. These signs will accompany those who believe: in my name they will cast out demons; they will speak with new languages; they will take up serpents; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover."

²⁴⁶21:23 The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

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So then the Lord Jesus, after he had spoken to them, led them out as far as Bethany, and he lifted up his hands, and blessed them. It happened, while he blessed them, that he withdrew from them, and was carried up into heaven and sat down at the right hand of God.

They worshiped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. They went out, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.

There are also many other things which Jesus did, which if they would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.

Amen.