

THE
STORY
OF
JESUS
ALL FOUR GOSPELS IN ONE

D. B. RYEN

SECOND
EDITION

THE
STORY
OF
JESUS

ALL FOUR GOSPELS IN ONE

JUST THE WORD

D. B. RYEN

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Second Edition, Version 2.8

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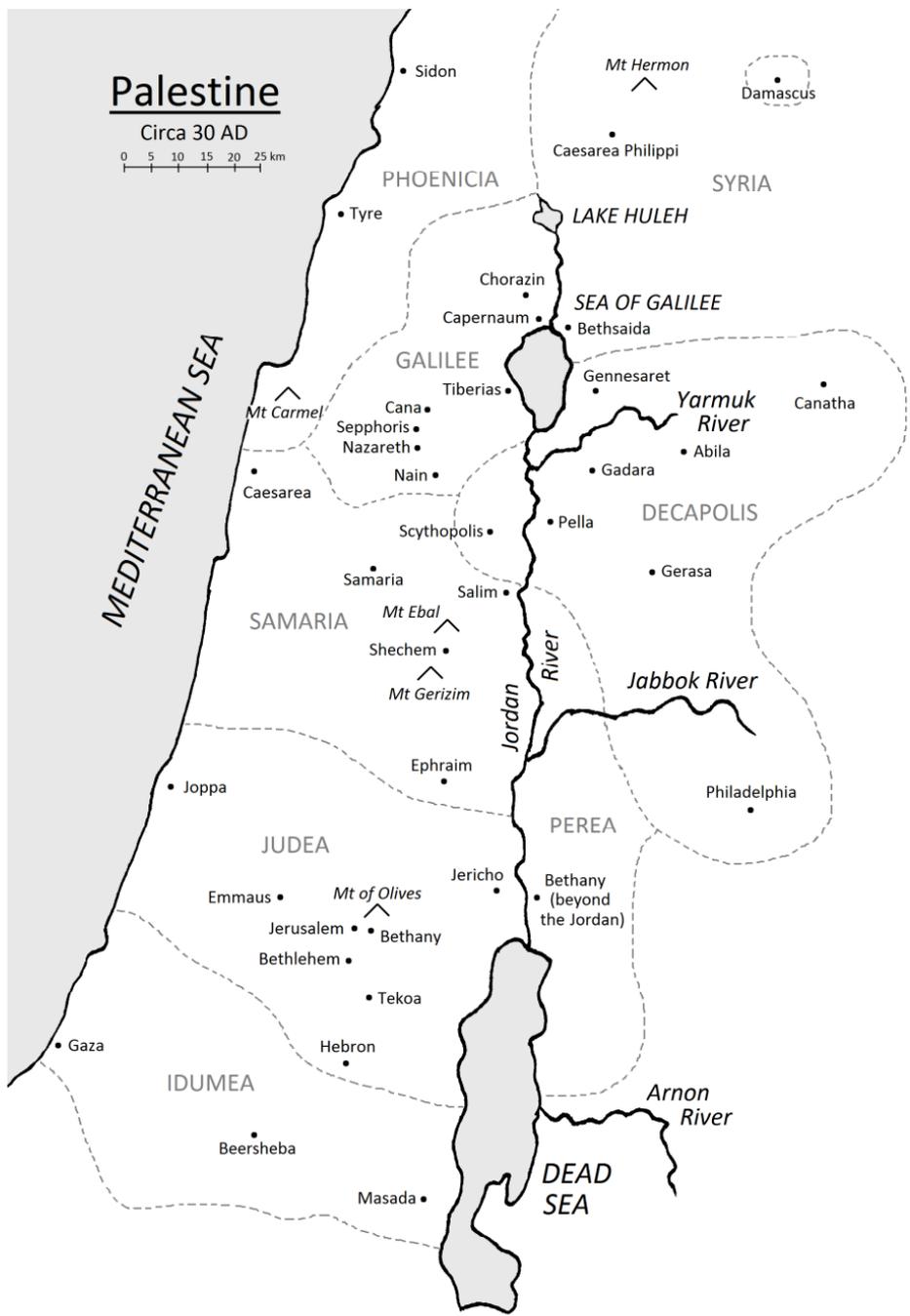
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Palestine

Circa 30 AD

0 5 10 15 20 25 km



• Sidon

Mt Hermon

Damascus

Caesarea Philippi

PHOENICIA

SYRIA

• Tyre

LAKE HULEH

Chorazin

SEA OF GALILEE

Capernaum

• Bethsaida

GALILEE

Gennesaret

Mt Carmel

Yarmuk River

• Cana

• Sepphoris

• Nazareth

• Nain

• Gadara

• Abila

• Canatha

• Caesarea

• Tiberias

• Pella

DECAPOLIS

• Scythopolis

• Gerasa

• Samaria

• Salim

Mt Ebal

• Shechem

Mt Gerizim

Jabbok River

• Ephraim

• Philadelphia

• Joppa

Jordan River

JUDEA

PEREA

• Emmaus

Mt of Olives

• Jericho

• Bethany (beyond the Jordan)

• Jerusalem

• Bethany

• Bethlehem

• Tekoa

• Gaza

• Hebron

IDUMEA

Arnon River

• Beersheba

DEAD SEA

• Masada

Who has believed our message? And who has been shown the arm of the LORD?

He grew up before him like a sapling and like a root from dry land. He didn't have a form or honor that we'd look at him, nor an appearance that we'd want him.

He was hated and betrayed by men, a man of sadness, familiar with sickness. He was hated enough to hide one's face from him. And we didn't think much of him.

But he certainly carried our sickness and bore our pain, while we figured he was struck, beaten, and oppressed by God.

He was stabbed for our rebellion and broken for our guilt. The discipline for our good fell on him and we're healed by his bruises.

Like sheep, we've all wandered and each has turned his own way, but the LORD made all our depravity meet him.

He was oppressed and mistreated, but he didn't open his mouth. Like a lamb led to slaughter and like a sheep silent before shearers, he still didn't open his mouth.

He was taken by restraint and judgment. And who would've thought that he was cut off from the living land for my people's rebellion, his own generation, whose disease it was?

His grave was set among the wicked, but he was wealthy in death because he had done nothing violent, nor was deception in his mouth.

But the LORD was happy to crush him, to make him diseased. If he could make himself their guilt, then he'd see his seed, he'd lengthen his days, and the LORD's pleasure would flourish in his hand.

Because of his soul's trouble, he'll see it and be satisfied. By his knowledge, the righteous one, my servant, will justify many by carrying their guilt.

So I'll give him a part with the great, and he'll divide the plunder with the strong because of this: he poured himself out to death and was counted with the lawless, but he carried the sin of many and interceded for the lawless.

– Isaiah 53

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Introduction

Disclaimer

Religious education isn't new. Scholars have been studying, interpreting, and teaching theology based on sacred writings for millennia. But the Scriptures are for everyone, not just the learned. In the same way, religion and faith are for everyone, regardless of education, scholarship, race, gender, or social status. The original Gospel writers weren't scholars themselves, at least not originally. They were a tax collector, a missionary's companion, a physician, and a fisherman; it's unknown whether they had any formal religious education. But it didn't matter – they penned the most popular biography in history.

Such is this account.

THE STORY OF JESUS attempts to put the events of Jesus' life into chronological order. It draws primarily from the four books of the Bible that record his life, that is, the Gospels of Matthew, Mark, Luke, and John. These sources have been combined into one complete seamless narrative as accurately as possible. When details vary between the four Gospels, round parentheses () denote differences in wording from one Gospel writer to the next. And when details are not stated at all, but rather implied, square brackets [] contain

the extra text.

Efforts have been made to thoroughly research historical facts and language translations, but always from the perspective of an interested follower, not a certified biblical scholar, historian, or linguist. As such, there may be details that are less than accurate despite the best of intentions. For example, the order of events in this account may not be in the precise order they occurred in history, as established by teams of scholars with far greater expertise.

Similarly, it's always difficult to translate the Bible literally while still being readable. The translation used in *THE STORY OF JESUS* is original text, based on various contemporary English translations and the original Greek, Aramaic, and Hebrew versions of the Bible. This applies both to the main text of Jesus' life story and the sidebars of the various scriptural references. *THE STORY OF JESUS* attempts to be as faithful as possible to the original languages it was written in, even at the expense of being readable. Hopefully any discrepancies in fact or translation will be graciously overlooked, because this book's purpose isn't to be a historical textbook but the retelling of a story, one that has changed many lives.

THE STORY OF JESUS is divided up into 38 chapters, which are further subdivided into sections. The start of each section includes a brief description of what it's about and a list of biblical references for where the text came from. Unlike the full *STUDY BIBLE* edition of *THE STORY OF JESUS* (which includes various sidebars to help explain the context, translation, and biblical references of Jesus' story), *JUST THE WORD* edition includes only the harmonized text of the Bible itself.

Everyone should study the Scriptures for themselves. That's how this account started. *THE STORY OF JESUS* is quite simply the full story of Jesus' time on earth.

Preface

First Century Judea

Israel's history all started with one man: Abram. The Bible records that God told him to leave his home, promising to give him his own land and make him into a great nation. This promised land was Canaan, a fertile green belt bordered by the Mediterranean Sea to the west and the Jordan River to the east. After arriving there, Abram was renamed Abraham and had a son by his previously-barren wife, Sarah. His son, Isaac, fathered twins. The younger twin, Jacob, deceptively received the blessing and inheritance of the firstborn. Jacob was renamed Israel and had twelve sons, who, with their descendants, would become the twelve tribes of Israel. Jacob was forced to relocate away from Canaan to Egypt due to a seven-year famine. In Egypt, Jacob's family of seventy grew into a nation, and over time Israel's population became so large that the Egyptian Pharaoh feared revolt and subsequently oppressed them as slaves. Then, four hundred years after arriving in Egypt, Moses led the entire nation back to the land promised to them by God.

Under Joshua, Moses' successor, the people of Israel drove out the residents of Canaan and were established as a kingdom of their own right. Successive judges ruled Israel after their settlement in

Canaan, frequently rescuing them from neighboring nations, until Saul was established as Israel's first king. However, a shepherd-turned-warrior named David was the one to truly lead Israel, becoming Israel's second king after Saul's death.

During the reign of David and his son Solomon, Israel reached the peak of its power, becoming the richest nation in the Middle East at the time, according to the Bible. But it didn't last long. Crumbling morality, heavy taxation, and labor conscription led to Israel's division. Around 950 BC, under David's grandson Rehoboam, the nation split into the southern kingdom of Judah, which maintained the Davidic dynasty, and the northern kingdom of Israel, which adopted a new king, Jeroboam. Various kings rose and fell in Israel and Judah as they warred with each other and with their neighbors for generations. Then around 720 BC, the Assyrians conquered Israel, taking much of its population into exile. Judah was also conquered, this time in two campaigns by the Babylonians in 597 and 587 BC, who captured Jerusalem and similarly exiled many of the survivors. The Persians later conquered Babylon, taking over their massive empire, but they allowed groups of Jewish exiles to return to their homeland. In 333 BC, Alexander the Great conquered Persia, gaining control of Israel and the rest of the Middle East and establishing Greek culture and language throughout. After his death, Alexander's generals divided his empire between themselves, but subsequent revolts re-established an independent Jewish nation in 164 BC under the Hasmonean dynasty. However, Jerusalem was again captured, with Judea becoming a province of the Roman Empire in 63 BC. Herod the Great ruled the Jews as a client-king under Rome and was the current ruler at the time of Jesus' birth in 4 BC.

Throughout Israel's tumultuous history, various prophets (messengers from God) encouraged the Jews and warned them to repent and return to God and follow the laws given to them during their exodus from Egypt to Canaan. The prophets frequently stressed that Israel's rebellion away from God had led to their downfall, and that turning back to him would lead to freedom and blessing. However, any religious reformation soon reverted back to immorality and subsequent oppression.

Despite the dire circumstances of Israel's national identity, Jews

lived in constant expectation of the Messiah, which means “anointed one” in Hebrew. The Greek equivalent, *christos*, is where the term “Christ” comes from. The Jews understood the Messiah to be a powerful king who would defeat their enemies and bring prosperity and peace. Although many messiahs temporarily delivered Israel throughout its history, none fulfilled all the requirements, as detailed by various prophets’ contributions to Scripture.

So this was the situation in Judea during the first century: Israel was living under Roman rule; revolts were common, but were swiftly and brutally subdued; religious reform had expanded Moses’ Law into thousands of rules and rituals about cleanliness; and the Jews were waiting for their Messiah, a mighty king who would sit on David’s throne and establish an empire.

It was into this world that Jesus was born.

Chapter 1

Foreword to the Gospel

1.1 Luke's purpose

Mark 1:1

Luke 1:1-4

The beginning of the good news of Jesus Christ, God's Son.

Greatest Theophilus, even though many have set their hand to put together an account of the things done among us, as they were given to us by those who were eyewitnesses from the beginning and servants of the word, I thought it would be good for me also to write it out chronologically, after carefully investigating everything from the beginning, so that you might know for sure about the word you've been taught.

1.2 John's prologue: the "word"

John 1:1-18

In the beginning was the word and the word was with God. The word was God. He was with God in the beginning. All things came to be through him, and apart from him nothing came to be that has

come to be. In him was life, and that life was the light of men. The light is shining in the darkness and the darkness can't grasp it.

There was a man named John who was sent from God. He came as a witness to testify about the light, for all to believe through him. He wasn't the light, but a witness to the light. The true light coming into the world illuminates every man. He was in the world and the world was made through him, but the world didn't know him. He came to his own, but his own didn't accept him. But whoever accepted him, he gave the right to become God's children, to those who believed in his name, who weren't born of blood or of the body's will or of man's will, but born of God.

The word became a body and lived with us. We saw his glory, glory like the only one born of the Father, full of grace and truth. John testifies about him. He cried out, "This is the one I spoke about: 'The one who comes after me is greater than I am, because he existed before I did.'"

Out of his abundance, we've all received grace for grace. The Law was given through Moses, but grace and truth came through Jesus Christ. No one has ever seen God, but the only God who was born, who's at the Father's chest, has made him known.

1.3 Jesus' genealogy

Matthew 1:1-17

Luke 3:23b-38

The record of the genealogy of Jesus the Christ, the son of David and the son of Abraham:

Abraham fathered Isaac, Isaac fathered Jacob, and Jacob fathered Judah and his brothers.

Judah fathered Perez and Zerah by Tamar, Perez fathered Hezron, and Hezron fathered Ram.

Ram fathered Amminadab, Amminadab fathered Nahshon, and Nahshon fathered Salmon.

Salmon fathered Boaz by Rahab, Boaz fathered Obed by Ruth, and Obed fathered Jesse.

Jesse fathered David the king.

David fathered Solomon by her of Uriah.

Solomon fathered Rehoboam, Rehoboam fathered Abijah, and Abijah fathered Asa.

Asa fathered Jehoshaphat, Jehoshaphat fathered Joram, and Joram fathered Uzziah.

Uzziah fathered Jotham, Jotham fathered Ahaz, and Ahaz fathered Hezekiah.

Hezekiah fathered Manasseh, Manasseh fathered Amon, and Amon fathered Josiah.

Josiah fathered Jeconiah and his brothers during the exile to Babylon.

After the exile to Babylon, Jeconiah fathered Shealtiel, and Shealtiel fathered Zerubbabel.

Zerubbabel fathered Abihud, Abihud fathered Eliakim, and Eliakim fathered Azor.

Azor fathered Zadok, Zadok fathered Achim, and Achim fathered Eliud.

Eliud fathered Eleazar, Eleazar fathered Matthan, and Matthan fathered Jacob.

Jacob fathered Joseph, the husband of Mary, by whom Jesus was born, who is called the Christ.

So all the generations from Abraham to David are 14 generations; from David to the exile in Babylon, 14 generations; and from the exile in Babylon to the Christ, 14 generations.

Jesus was considered to be from Joseph, from Eli, from Matthat, from Levi, from Melchi, from Jannai, from Joseph, from Mattathias, from Amos, from Nahum, from Hesli, from Naggi, from Maath, from Mattathias, from Semein, from Josech, from Joda, from Joanan, from Rhesa, from Zerubbabel, from Shealtiel, from Neri, from Melchi, from Addi, from Cosam, from Elmadam, from Er, from Joshua, from Eliezer, from Jorim, from Matthat, from Levi, from Simeon, from Judah, from Joseph, from Jonam, from Eliakim, from Melea, from Menna, from Mattatha, from Nathan, from David, from Jesse, from Obed, from Boaz, from Salmon, from Nahshon, from Amminadab, from Admin, from Ram, from Hezron, from Perez, from Judah, from Jacob, from Isaac, from Abraham, from Terah, from Nahor, from Serug, from Reu, from Peleg, from Heber, from Shelah, from Cainan, from Arphaxad, from Shem, from Noah, from Lamech, from Methuselah, from Enoch, from Jared, from

Mahalaleel, from Cainan, from Enosh, from Seth, from Adam, from God.

Chapter 2

The Birth of John

2.1 John's birth foretold to Zacharias

Luke 1:5-25

During the days of Herod, king of Judea, there was a priest named Zacharias, who belonged to the division of Abijah. He had a wife from Aaron's daughters, whose name was Elizabeth. They were both righteous in God's sight, walking blamelessly in all the Lord's commandments and regulations. However, they had no children, because Elizabeth was barren and they were both well along in days.

It happened that while he was acting as priest before God in the order of his division, he was chosen by lot, according to the priestly custom, to enter the Lord's Temple and burn incense. Meanwhile, the whole assembly of people prayed outside at the hour of incense. An angel from the Lord appeared to him, standing to the right of the incense altar. Zacharias was alarmed when he saw it and fear seized him. But the angel told him, "Don't be afraid, Zacharias. Your request has been heard. Your wife Elizabeth will give birth to a son and you'll name him John. You'll have joy and happiness, and many will celebrate his birth, because he'll be great in the Lord's sight. He won't drink wine or liquor, and he'll be filled with the Holy Spirit

from within his mother's womb. He'll turn many of Israel's sons back to the Lord their God. And it's he who will go before him in the spirit and the power of Elijah to turn the hearts of fathers back to their children and the disobedient to a righteous attitude, and to prepare a people equipped for the Lord."

"How will I know this?" Zacharias asked the angel. "I'm an old man and my wife is well along in days."

"I am Gabriel, who stands in God's presence," the angel answered. "I've been sent to speak to you and bring you this good news. Look, you'll be silent and unable to speak until the day this happens, because you didn't believe my words, which will be completed in their time."

The people were waiting for Zacharias, wondering about his delay in the Temple. But when he came out, he couldn't speak to them, so they realized that he'd seen a vision in the Temple. And although he kept signing to them, he stayed mute.

After the days of his service were done, he returned home. And after those days, his wife Elizabeth became pregnant, but she hid herself for five months, saying, "This is how the Lord has dealt with me in the days when he looked at me to remove my disgrace from among men."

2.2 Jesus' birth foretold to Mary

Luke 1:26-38

In the sixth month, Gabriel the angel was sent from God to a city in Galilee called Nazareth, to a virgin engaged to a man from David's house named Joseph. The virgin's name was Mary. Coming in, he said, "Rejoice, favored one! May the Lord be with you!"

She was troubled at these words and kept wondering what kind of a greeting this was. Then the angel told her, "Don't be afraid, Mary, because you've found God's favor! Look, you'll conceive in your womb and bear a son, and you'll name him Jesus. He'll be great and will be called the Son of the Highest. The Lord God will give him the throne of David his father. He'll reign over Jacob's house forever and his kingdom will have no end."

Mary asked the angel, “How can this happen, since I haven’t known a man?”

The angel answered, “The Holy Spirit will come upon you and the power of the Highest will overshadow you, which is why the Holy One born will be called God’s Son. Look, even your relative Elizabeth has conceived a son in her old age too, and the one who was called barren is now in her sixth month, because nothing will be impossible with God.”

Then Mary said, “Look, the Lord’s slave. May it happen to me just as you’ve said.”

Then the angel left her.

2.3 Mary visits Elizabeth

Luke 1:39-56

In those days, Mary got up and went to the hills in a hurry, to a city in Judah. Then she entered Zacharias’ house and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the baby leaped in her womb and Elizabeth was filled with the Holy Spirit. She cried out in a loud voice, “You’re blessed among women! And the fruit of your womb is blessed! And why me, that the mother of my Lord would come to me? Because look, when the sound of your greeting entered my ears, the baby in my womb leaped for joy! Blessed is she who believed, because what the Lord has told her will be fulfilled.”

Then Mary said,

“My soul amplifies the Lord and my spirit is overjoyed in God my savior!

Because he looked at the lowliness of his slave, and look, all generations will call me blessed from now on.

Because the Strong One has done something great for me, and his name is Holy.

His mercy is on generation after generation toward those who fear him.

He has done great things with his arm and he has scattered those proud in the thoughts of their hearts.

He took down rulers from their thrones and lifted up the humble.

He filled the hungry with good things, but sent the rich away empty.

Reminded of his mercy, he helped his servant Israel as he spoke to our fathers, Abraham and his descendants forever.”

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

2.4 *John's birth*

Luke 1:57-80

The time came for Elizabeth to deliver and she gave birth to a son. Her neighbors and relatives heard that the Lord had amplified his mercy toward her and they celebrated with her.

Then it happened that they came to circumcise the child on the eighth day. They were going to call him Zacharias, after his father, but his mother said, “No! He’ll be called John.”

But they told her, “None of your relatives are called by that name.”

So they signed to his father as to what he wanted to call him. He asked for a tablet and wrote, “His name is John.” They were all amazed. Then immediately his mouth and his tongue were opened and he began to speak, praising God. Fear came on all those living around them, and all this talk was discussed throughout all the hill country of Judea. All who heard it kept it in mind, saying, “What will this child be?” because the hand of the Lord was with him too.

His father Zacharias was filled with the Holy Spirit, and prophesied, saying,

“Blessed be the Lord God of Israel, because he has visited us and has made his people redeemed!

He has raised up a horn of salvation for us in the house of David his servant, as he spoke by the mouth of his holy prophets ages ago:

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

To show our fathers mercy and remember his holy covenant, the promise he swore to our father Abraham;

To let us serve him without fear, in holiness and righteousness
before him all our days, being rescued from our enemies'
hands.'

And you, child, will be called the prophet of the Highest, be-
cause you'll go on ahead of the Lord to prepare his ways,
To give his people knowledge of salvation through the for-
giveness of their sins,
Because of the tender mercy of our God, which the sunrise from
the heights will visit us with,
To shine on those who sit in darkness and the shadow of death,
To guide our feet into the way of peace."

So the child kept growing and getting strong in his spirit, and he
lived in the deserts until the day of his presentation to Israel.

Chapter 3

The Birth of Jesus

3.1 Joseph's dream

Matthew 1:18-25

The birth of Jesus the Christ was like this: when his mother Mary was engaged to Joseph, she was found to be pregnant by the Holy Spirit before they had come together. Her fiancé, Joseph, being a righteous man and not wanting to disgrace her, planned to send her away secretly. But when he thought about this, look, an angel from the Lord appeared to him in a dream, saying, “Joseph, son of David, don’t be afraid to take Mary as your wife, because this pregnancy is from the Holy Spirit. She’ll give birth to a son and you’ll call his name Jesus, because he’ll save his people from their sins.”

This all happened to fulfill what the Lord said through the prophet: “Look, the virgin will be pregnant and will give birth to a son, and they’ll call his name *Immanuel*,” which translates to “God with us.”

Joseph got up from his sleep and did what the angel of the Lord commanded and took her as his wife, but he didn’t know her until she gave birth to a son. He named him Jesus.

3.2 *Jesus' birth*

Luke 2:1-20

In those days an order went out from Caesar Augustus for a census to be taken of the whole world. This was the first census while Quirinius was governor of Syria. So everyone went to be registered, each to his own city. Joseph went up too, from the city of Nazareth in Galilee to The City of David in Judea, which is called Bethlehem, because he was from David's house and family. He went to register with Mary, who was engaged to him and was pregnant.

While they were there, the days were fulfilled for her to give birth, and she delivered her firstborn, a son. She wrapped him in cloths and laid him in a manger, because there wasn't any room for them at the lodge.

That night, in the same area, there were shepherds camping out and guarding their flocks. Suddenly, an angel from the Lord stood in front of them and the Lord's glory shone around them, and they were terribly afraid. But the angel told them, "Don't be afraid! Look, I bring you good news of great joy that will be for all people! A savior has been born today in the City of David. He is Christ the Lord. This is your sign: you'll find a baby wrapped in cloths and lying in a manger."

Suddenly a multitude of heaven's armies appeared with the angel, praising God, saying, "Glory to God in the highest! Peace on earth among men that please him!"

After the angels left them for heaven, the shepherds said to each other, "Let's go to Bethlehem and see what has happened, about these words that the Lord has let us know!"

So they came quickly and found Mary and Joseph, with the baby lying in a manger. When they saw him, they let them know about the speech they had been told regarding this child. All who heard it wondered about what the shepherds had told them. But Mary treasured all these words, thinking about them in her heart. Then the shepherds returned, glorifying and praising God for all they had seen and heard, just as it had been told to them.

3.3 *Jesus presented at the Temple*

Luke 2:21-39

When the eight days were fulfilled before his circumcision, he was named Jesus, the name the angel had given him before he was conceived in the womb. And when the days for [Mary's] purification were complete, according to Moses' Law, they brought him up to Jerusalem to present him to the Lord (as it's written in the Law of the Lord, "Every male that opens the womb will be called holy to the Lord"), and to offer a sacrifice according to the Law of the Lord, a pair of turtledoves or two young doves.

There was a man in Jerusalem named Simeon, who was righteous and devoted. He was looking for Israel to be comforted, and the Holy Spirit was on him. The Holy Spirit had told him that he wouldn't see death before he had seen the Lord's Christ. He came into the Temple in the Spirit and when Jesus' parents brought in the child to do the Law's custom, he took him into his arms and blessed God, saying,

"Master, now you're setting your slave free in peace, just as you've said.

My eyes have seen your salvation, which you've prepared in front of everyone,

A light of revelation to the Gentiles and the glory of your people Israel!"

His father and mother were amazed at what was being said about him. Simeon blessed them and told his mother Mary, "Look, even though a sword will pierce your soul, this one is laid down for the fall and rise of many in Israel, and as a sign to be opposed, so that the thoughts of many hearts will be revealed."

There was also a prophetess, Anna, Phaniel's daughter, from the tribe of Asher. She was well along in days and had lived with her husband seven years after her marriage, and then as a widow until the age of 84. She never left the Temple, serving night and day with fasting and prayer. At that hour, she came up and thanked God, and she spoke about him to all who were looking for Jerusalem's deliverance.

Then, when they had done everything according to the Law of the Lord, they returned to their city, Nazareth in Galilee.

3.4 *Magi visit*

Matthew 2:1-23

Luke 2:40

After Jesus was born in Bethlehem in Judea, during the days of King Herod, Magi from the East arrived in Jerusalem, saying, “Where’s the one born as the king of the Jews? We saw his star in the East and have come to worship him.”

When King Herod heard this, he was troubled, along with all of Jerusalem. So gathering together all the High Priests and the scribes from the people, he asked them where the Christ would be born. They told him, “Bethlehem in Judea, because the prophet wrote this:

‘And you, Bethlehem, land of Judah, aren’t at all least among the leaders of Judah.

A ruler will come out of you, who’ll shepherd Israel, my people.’”

So Herod called the Magi secretly and figured out the time the star had appeared to them. Then he sent them to Bethlehem, saying, “Go and ask about the child thoroughly, and report back to me when you find him, so I can come and worship him too.”

Then after hearing from the king, they left. The star they had seen in the East led them until it came and stood over where the child was. When they saw the star, they celebrated exceedingly with great happiness. Coming into the house, they saw the child with his mother Mary, and they fell down and worshipped him. They opened their treasuries and brought him gifts of gold, frankincense, and myrrh. Then, having been warned in a dream not to return to Herod, they left for their own country by another road.

Now after they left, look, an angel from the Lord appears to Joseph in a dream. “Get up!” he told him. “Take the child and his mother and escape to Egypt, and stay there until I tell you. Herod’s going to look for the child to destroy him.”

So he got up, took the child and his mother at night, and left for Egypt. He was there until the death of Herod, to fulfill what the Lord spoke through the prophet: “I called my son out of Egypt.”

When Herod saw that he had been tricked by the Magi, he got very angry and ordered all the boys in Bethlehem and its territory to

be killed, from two years old and under, according to the time he figured from the Magi. Then what was said through Jeremiah the prophet was fulfilled: “A voice was heard in Ramah, weeping and much mourning. Rachel is weeping for her children, but she won’t be comforted, because they are no more.”

But look, after Herod died, an angel from the Lord appears to Joseph in a dream in Egypt. “Get up,” he told him. “Take the child and his mother, and go into the land of Israel, because those who sought the child’s life are dead.”

So he got up, took the child and his mother, and came to the land of Israel. But when he heard that Archelaus was ruling Judea instead of his father Herod, he was afraid to go there. So after being warned in a dream, he left for the area of Galilee and came to live in a city called Nazareth. This fulfilled what the prophets spoke: “He’ll be called a Nazarene.”

The child grew up, becoming strong and full of wisdom. And the grace of God was on him.

3.5 Passover in Jerusalem

Luke 2:41-52

Now his parents went to Jerusalem every year for the Passover Feast. So when he was twelve years old, they went up, according to the feast’s custom. But when they returned, after completing the days, Jesus the boy stayed back in Jerusalem. His parents didn’t know of it and went a day’s journey, thinking he was in the caravan. But they didn’t find him when they looked among their relatives and friends, so they returned to Jerusalem to look for him there. After three days, they found him in the Temple, sitting among the teachers, listening to them and asking questions, and everyone who heard him was amazed at his understanding and his answers.

When they saw him, they were blown away. Then his mother said, “Son, why have you treated us like this?! Look, your father and I have been in agony searching for you!”

“Why were you looking for me?” he answered. “Didn’t you know I’d be at my Father’s?”

But they didn’t understand the words he said. Then he went

down with them and came to Nazareth, and he submitted to them. His mother kept all these words in her heart.

Jesus kept increasing in wisdom and age, and in favor with God and men.

Chapter 4

John's Ministry

4.1 *John's ministry*

Matthew 3:1-12

Mark 1:2-8

Luke 3:1-18

In the 15th year of Tiberius Caesar's reign – when Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, in the high priesthood of Annas and Caiaphas – the word of God came to John, Zacharias' son, in the wilderness.

In those days, John the Baptizer came from the wilderness of Judea into the entire area around the Jordan, preaching a baptism of repentance for the forgiveness of sins, saying, "Repent, because the kingdom of heaven is coming!"

This is the one Isaiah the prophet wrote about in his book, saying,

"Look, I'm sending my messenger ahead of you, who will make your way ready.

The voice of one shouting in the wilderness: 'Make the Lord's

way ready, make his paths straight!
Every valley will be filled, and every mountain and hill will be lowered.
The crooked will become straight and the rough roads smooth.
And everybody will see God's salvation.”

John had clothes of camel hair and a leather belt around his waist. His food was locusts and wild honey. All of Jerusalem, all of the regions of Judea, and the whole area around the Jordan went out to him, and they were baptized by him in the Jordan River as they confessed their sins. But when he saw many of the Pharisees and Sadducees coming for baptism, he told them, “You spawn of snakes! Who warned you to escape the anger that's coming? Produce fruit according to repentance, and don't tell yourselves, ‘We have Abraham as our father,’ because I tell you that God can raise up children of Abraham from these stones. In fact, the axe is already lying at the root of the trees, so every tree that doesn't produce good fruit is cut down and thrown into the fire.”

“Then what should we do?” the crowds asked him.

“Whoever has two shirts, share with the one who has none,” he answered. “And whoever has food, do the same.”

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

“Charge no more than what you were ordered,” he told them.

Soldiers asked him, “And about us, what should we do?”

“Don't extort or cheat anyone,” he said, “and be content with your pay.”

The people were all expecting, wondering, and debating in their hearts about John, whether he was the Christ. But John told them all, “As for me, I baptize you with water for repentance, but someone's coming after me who's more powerful than I am, and I'm not worthy to even bend down and untie the strap of his sandals. He'll baptize you with the Holy Spirit and fire. His pitchfork is in his hand to clear out his threshing floor and gather the wheat into his barn. But he'll burn the chaff with an unquenchable fire.”

In many other speeches he brought the good news to the people.

Chapter 5

The Beginning of Jesus' Ministry

5.1 Jesus' baptism

Matthew 3:13-17

Mark 1:9-11

Luke 3:21-23a

Jesus arrives at the Jordan from Nazareth in Galilee to be baptized by John, just like all the people were being baptized. But John objected, saying, "I need to be baptized by you, and you come to me?"

"Let it happen now," Jesus answered, "because this is the way for all righteousness to be fulfilled."

So he lets it happen. Then after being baptized, Jesus came straight up out of the water. And as he was praying, look, the sky opened up and he saw the Spirit of God descending in a form shaped like a dove, and it came to him. Then look, a voice out of the sky said, "You're my dear Son. I'm happy with you."

Jesus was about thirty years old when he began.

5.2 *Temptation in the wilderness*

Matthew 4:1-11

Mark 1:12-13

Luke 4:1-13

Then right away, the Spirit takes him out into the wilderness. So Jesus, full of the Holy Spirit, returned from the Jordan and was led around the wilderness by the Spirit for forty days and forty nights, being tempted by Satan, the Devil. He ate nothing (fasted) during those days, and when they were done, he was hungry. Then the tempter, the Devil, came to him, saying, “If you’re God’s Son, tell this stone to become bread.”

Jesus answered him, “It’s written, ‘Man won’t live on only bread, but on every word that goes out from God’s mouth.’”

Then the Devil takes him into the holy city, Jerusalem, to stand on the pinnacle of the Temple. He tells him, “If you’re God’s Son, throw yourself down from here, as it’s written, ‘He’ll command his angels around you to guard you,’ and, ‘They’ll lift you up in their hands so you won’t hit your foot on a stone.’”

“Again, it’s written,” Jesus answered him, “‘Don’t test the Lord your God.’”

Again, the Devil leads him up a very high mountain and shows him all the kingdoms of the world and their glory in a moment of time. Then the Devil told him, “I’ll give you all of this power, because it was given to me and I give it to whomever I want. If you bow down and worship me, it’ll be all yours.”

Jesus answers him, “Go away Satan! It’s written, ‘Worship the Lord your God and serve only him.’”

Then the Devil leaves him until the next time, having finished every temptation. [Jesus] was with the wild animals, but look, angels came and served him.

5.3 *John’s testimony*

John 1:19-34

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

He didn't deny them, but confessed, "I'm not the Christ."

"Then what?" they asked him. "Are you Elijah?"

"I'm not," he says.

"Are you the prophet?"

"No," he answered.

Then they asked, "Who are you, so we can give an answer to those who sent us? What do you say about yourself?"

He replied, "I'm the voice of someone shouting in the wilderness: 'Straighten the way of the Lord!' just like Isaiah the prophet said."

Then the Pharisees, who had sent them, asked, "Then why are you baptizing, if you're not the Christ, Elijah, or the prophet?"

"I baptize with water," John answered, "but someone stands among you who you don't know. He comes after me, and I'm not worthy to untie the strap of his sandal."

All this took place in Bethany across the Jordan, where John was baptizing.

The next day, he sees Jesus coming to him and says, "Look, God's lamb, who takes away the sin of the world! This is who I spoke about when I said, 'A man is coming after me who's actually before me, because he existed before I did.' I didn't recognize him, but I came baptizing in water so that Israel would know him."

John testified saying, "I saw the Spirit descending like a dove out of the sky, and he stayed on him. I didn't recognize him, but the one who sent me to baptize with water told me, 'The one you see the Spirit descending and staying on, this is the one who baptizes with the Holy Spirit.' I saw it myself, and I've testified that this is God's Son."

5.4 First disciples

John 1:35-51

The next day John was standing with two of his disciples, and again he saw Jesus walking. "Look," he says, "God's lamb!"

The two disciples heard him speak, and they followed Jesus. Jesus turned and saw them following him. "What are you looking

for?” he asks them.

“Rabbi,” they said (which translates to “Teacher”), “where are you staying?”

“Come and see,” he replies.

So they came and saw where he was staying and stayed with him that day, because it was about the tenth hour. One of the two who heard John and followed was Andrew, Simon Peter’s brother. He first finds his brother Simon and tells him, “We’ve found the Messiah!” which translates to “Christ.”

He brought him to Jesus, who looked at him and said, “You’re Simon, John’s son, but you’ll be called Cephas,” which translates to “Peter.”

The next day Jesus wanted to go to Galilee. He finds Philip and tells him, “Follow me.”

Philip was from Bethsaida, which was Andrew and Peter’s city. Then Philip finds Nathanael and tells him, “We’ve found the one that Moses wrote about in the Law, and also the prophets! Jesus from Nazareth, Joseph’s son!”

But Nathanael said, “Can anything good come out of Nazareth?”

“Come and see!” Philip tells him.

Jesus saw Nathanael coming to him. “Look,” he says, “a true Israelite, who has no deception in him.”

“How do you know me?” Nathanael says.

“When you were under the fig tree, before Philip called you, I saw you.” Jesus answered.

“Rabbi,” Nathanael said, “you’re God’s Son! You’re the king of Israel!”

“You believe because I told you that I saw you under the fig tree?” Jesus answered. “You’ll see better than that.”

Then he tells him, “Truly truly I tell you, you’ll see the skies open up and the angels of God rising and descending on the Son of Man.”

5.5 *First miracle: water to wine*

John 2:1-12

On the third day, there was a wedding in Cana, in Galilee. Jesus' mother was there, and both Jesus and his disciples were also invited to the wedding. When the wine ran out, Jesus' mother tells him, "They have no wine."

"Woman, what's that to us?" Jesus replies. "My time hasn't come yet."

Then his mother tells the servants, "Do whatever he tells you."

There were six stone water jars set there for Jewish purifications, each containing two or three measures. Jesus tells them, "Fill the jars with water."

So they filled them to the brim. Then he says, "Now draw some out and take it to the table master."

So they took it to him. When the table master tasted the water that had become wine, not knowing where it had come from (but the servants who had drawn the water knew), the table master called the groom. He tells him, "Every man serves the good wine first, and then the worst when they're drunk. But you've kept the good wine until now!"

Jesus did this first miracle in Cana, Galilee, revealing his glory, and his disciples believed in him. After this he went down to Capernaum – he, his mother and brothers, and his disciples – and they stayed there for many days.

5.6 *Jesus greater than John*

John 3:22-36

Afterwards, Jesus and his disciples came to the land of Judea. He was staying with them and baptizing. John was baptizing as well, in Aenon, near Salim, because there was lots of water there. They were coming to be baptized because John hadn't been thrown into prison yet.

A discussion about purification came up between John's disciples and a Jew. So they came to John and said, "Rabbi, the one who was with you across the Jordan, who you witnessed about, look, he's

baptizing and everyone's coming to him."

"A man can't receive anything unless it has been given to him from heaven," John answered. "You're my witnesses, that I said I'm not the Messiah, but that I've been sent ahead of him. The one with the bride is the groom. The groom's friend, who stands and hears him, happily celebrates at the groom's voice. So my joy is complete. He must increase, but I must decrease."

"The one coming from above is over everything, but the one on the ground is from the ground and talks about the ground. The one from heaven is above everything. He testifies about what he has seen and heard, but no one accepts his testimony. Whoever has received his testimony has sealed that God is true. The one God sent speaks God's words, because he gives the Spirit endlessly. The Father loves the Son and has given everything over into his hand. Whoever believes in the Son has eternal life, but whoever disobeys the Son won't see life – God's anger stays on him instead."

5.7 Samaritan woman

Matthew 4:12

Mark 1:14a

Luke 3:19-20

John 4:1-42

When John criticized Herod the tetrarch because of Herodias, his brother's wife, Herod added this to all the evil he had done: he locked John in prison. So when the Lord found out that John had been arrested, and that the Pharisees had heard that Jesus was making and baptizing more disciples than John (even though his disciples were baptizing, not Jesus himself) he left Judea and returned to Galilee. But he had to pass through Samaria.

So he comes to a city in Samaria called Sychar, near the land Jacob gave his son Joseph. Jacob's well was there, and Jesus, tired from his journey, was sitting by the well. Around the sixth hour, a Samaritan woman comes to draw water and Jesus tells her, "Give me a drink."

His disciples had left for the city to buy food, so the Samaritan woman asks him, "How do you, a Jew, ask me for a drink, since I'm

a Samaritan woman?” – because Jews don’t associate with Samaritans.

But Jesus answered her, “If you only knew God’s gift and who it is that says, ‘Give me a drink,’ you would’ve asked him instead, and he would’ve given you living water.”

“Lord,” she says, “you don’t have anything to draw with, and the well’s deep, so where would you get living water? Are you greater than Jacob our father, who gave us the well and drank from it himself, with his sons and his cattle?”

“Everyone who drinks this water will thirst again,” Jesus answered, “but whoever drinks the water I give him will never thirst. Instead, the water I give will become a well of water springing up to eternal life inside him.”

“Lord,” the woman says, “give me this water so I won’t thirst and have to come here to draw.”

But he tells her, “Go, call your husband and come back here.”

“I don’t have a husband,” the woman replied.

“Well said, that you don’t have a husband, because you’ve had five husbands,” Jesus says. “And the one you have now is not your husband. You’ve spoken truthfully.”

“Lord,” the woman says, “I can see that you’re a prophet. Our fathers worshipped on this mountain, but you say that Jerusalem is the place where men should worship.”

“Woman, believe me that a time is coming when you won’t worship the Father on this mountain or in Jerusalem,” Jesus replies. “You worship what you don’t know, but we worship what we know, because salvation is from the Jews. But a time’s coming – it’s now – when the true worshippers will worship the Father in spirit and truth, because the Father looks for them to be his worshippers. God is spirit, and those who worship him must worship in spirit and truth.”

Then the woman says, “I know that the Messiah is coming – called the Christ – and when he comes, he’ll tell us everything.”

Then Jesus says, “I, speaking to you, am.”

At this, his disciples arrived and were amazed that he had been talking to a woman, but no one said, “What are you looking for?” or,

“Why are you talking to her?”

So the women left her water jar and went into the city. She tells the men, “Come and see a man who has told me all I’ve done. Isn’t this the Christ?”

They went out of the city and came to him. Meanwhile, the disciples urged him, saying, “Rabbi, eat.”

But he told them, “I have food to eat that you don’t know about.”

So the disciples said to one another, “Did somebody bring him something to eat?”

“My food is doing the will of the one who sent me, and finishing his work,” Jesus tells them. “Don’t you say, ‘There are four months then the harvest comes’? But look, I tell you, lift up your eyes and see that the fields are white for harvest. The reaper is already getting paid and is gathering fruit for eternal life so the sower and the reaper can celebrate together. Because the saying that ‘one sows and another reaps’ is true here. I sent you to reap what you haven’t worked for. Others have worked and you’ve joined in their work.”

Many of the Samaritans from that city believed in him because of the woman’s words, who testified, “He told me all I’ve done.”

So when the Samaritans came to Jesus, they asked him to stay with them, and he stayed there two days. Many more believed because of his words, so they told the woman, “We don’t believe because of what you said any longer, because we’ve heard for ourselves and know that this one really is the world’s savior!”

Chapter 6

Opposition In Galilee

6.1 Return to Galilee

Matthew 4:17

Mark 1:14b-15

Luke 4:14-15

John 4:43-45

After two days, Jesus left there and returned to Galilee in the power of the Spirit and news about him spread throughout the whole region. He was teaching in their synagogues and was honored by all. From then on, Jesus began to preach God's good news, saying, "The time is fulfilled and God's kingdom is near. Repent and believe in the good news."

Jesus testified that a prophet has no honor in his own fatherland. But when he came to Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, since they had gone to the feast too.

6.2 Capernaum child healed from Cana

John 4:46-54

He came to Cana in Galilee again, where he had changed the water into wine, and there was an official whose son was sick at Capernaum. When he heard that Jesus had come from Judea to Galilee, he went to him and begged him to come and heal his son, because he was about to die. But Jesus told him, “Unless you see affirming signs and miracles, you won’t believe.”

“Lord,” the official says, “come before my boy dies!”

So Jesus tells him, “Go, your son lives.”

The man believed the words Jesus told him and left. As he was going, slaves met him saying that his boy was alive. So he asked them what time he had gotten better and they told him, “The fever left him yesterday at the seventh hour.”

The father knew that Jesus had told him, “Your son lives,” at that hour, so he and his whole household believed.

This was the second sign that Jesus did when he came from Judea into Galilee.

6.3 Rejection in Nazareth

Luke 4:16-30

He came to Nazareth, where he had been raised, and as usual for him he went into the synagogue on the Sabbath and stood up to read. The scroll of Isaiah the prophet was handed to him. He opened the scroll and found the place where it was written,

“The Spirit of the Lord is on me, because he has anointed me to bring good news to the poor. He has sent me to declare release to captives and restored vision to the blind, to set the oppressed free and declare the acceptable year of the Lord.”

Then he closed the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were staring at him, and he said, “This Scripture has been fulfilled in your ears today.”

Everyone was testifying about him, wondering about the words of grace that flowed from his mouth. They were saying, “Isn’t this Joseph’s son?”

He answered them, “You’ll certainly quote me this proverb: ‘Heal yourself, doctor! Whatever we heard you do in Capernaum,

do here in your fatherland as well.’ But I tell you that no prophet is welcome in his fatherland. I tell you truly, there were many widows in Israel in Elijah’s days, when the sky was closed for three years and six months, and a severe famine came upon the whole land. But Elijah was sent to none of them, only to a widowed woman in Zarephath of Sidon. And there were many lepers in Israel with Elisha the prophet, but none of them was cleansed except Naaman, a Syrian!”

Everyone in the synagogue was filled with rage when they heard this. So they got up, drove him out of the city, and led him to the ridge of the mountain that their city was built on to throw him off. But passing right through them, he left.

6.4 Travel to Capernaum

Matthew 4:13-16

Luke 4:31a

Leaving Nazareth, he came and settled in Capernaum, a city in Galilee by the sea, in the region of Zebulun and Naphtali, to fulfill what was said through Isaiah the prophet:

“The land of Zebulun and the land of Naphtali by the sea, beyond the Jordan, in Galilee of the Gentiles: people sitting in darkness saw a great light, and a light dawned on those sitting in the land and the shadow of death.”

Chapter 7

The Disciples Called

7.1 Four disciples called

Matthew 4:18-22

Mark 1:16-20

Luke 5:1-11

While the crowd pressed in on him and listened to God's word, this happened: he was walking by the Sea of Galilee (the Lake of Gennesaret) and saw two boats standing beside the lake, but the fishermen had come out of them and were washing their nets. Two of the fishermen he saw were brothers: Simon, who was called Peter, and Simon's brother Andrew, who was throwing a net into the sea. Going on from there, he saw another pair of brothers: James and his brother John, who were Zebedee's sons and Simon's partners, in the boat with their father Zebedee, repairing their nets. Then he got into one of the boats (Simon's) and asked him to go out a little from land. Then he sat down and taught the crowds from the boat. When he had finished speaking, he told Simon, "Go out into the depths and lower your nets for a catch."

"Master, we struggled all night and caught nothing," Simon answered. "But at your word, I'll lower the nets."

Doing so, they caught such a huge number of fish that their net began to tear. They signaled their partners to come and grab it in the other boat, and they came and filled both boats so much that they began to sink. When Simon Peter saw it, he fell at Jesus' knees, saying, "Go away from me, O Lord, because I'm a sinful man!"

Shock had seized him and all of those with him because of the fish they had caught. Then Jesus told Simon, "Don't be afraid. From now on you'll catch men."

After they brought their boats to land, Jesus tells Simon and Andrew, "Follow me, and I'll make you fishers for men."

Immediately they left their nets and everything else, and they followed him. Then he called James and John, Zebedee's sons, and immediately they left their father Zebedee in the boat with the workers to follow him.

7.2 Demonized man healed

Mark 1:21-28

Luke 4:31b-37

They go to Capernaum, a city in Galilee. Immediately he went into the synagogue on the Sabbath and began to teach. They were blown away at his teaching, because his words had such authority, unlike the scribes.

A man was there in their synagogue who was possessed by the spirit of an unclean demon. "Get away!" he shouted. "What is it with us and you, Jesus from Nazareth? Have you come to destroy us? I know who you are: the holy one from God!"

But Jesus rebuked it, saying, "Be quiet and come out of him!"

Then the demon (the unclean spirit) threw him down into convulsions in front of them and screamed with a loud voice. But then it came out without harming him. They were all amazed and argued among themselves, saying, "What are these words? New teaching with authority! He even commands the unclean spirits and they obey him."

News about him immediately spread everywhere, to all the regions around Galilee.

7.3 Peter's mother-in-law healed

Matthew 8:14-17

Mark 1:29-34

Luke 4:38-41

After they left the synagogue, they went straight to Simon Peter and Andrew's house, along with James and John. Simon's mother-in-law was laying there sick, suffering from a high fever, and immediately they told Jesus about her, asking him to help her. So he came to her. Standing over her, he rebuked the fever, then he took her hand and woke her up, and the fever left. Immediately she got up and served them.

When evening came, after sunset, they brought everyone who was sick or demonized to him and the whole city gathered at the door. Laying his hands on each of them, he healed all the sick from their various diseases and threw out spirits with a word. The many demons that were coming out of them shouted, "You're God's Son!" But he rebuked them and wouldn't let them speak, because they knew who he was – the Christ. This fulfilled what was said through Isaiah the prophet, "He himself took our weakness and carried away our disease."

7.4 Travel and healing through Galilee

Matthew 4:23-25

Mark 1:35-39

Luke 4:42-44

Early in the morning, while it was still dark, Jesus got up and went away somewhere remote to pray, but Simon and those with him looked for him and found him. "Everyone's looking for you!" they say.

"Let's go somewhere else," he answers, "to the towns and cities nearby, so I can announce God's kingdom there too, because that's why I came."

The crowds were looking for him too, and they came to keep him from leaving. But Jesus went on throughout all Galilee and Judea, teaching in their synagogues and announcing the good news of the kingdom. He was throwing out demons and healing every disease and every weakness the people had.

News about him spread throughout all Syria and they brought him everyone who was sick – those suffering with various diseases and pains, the demonized, the lunatics, and the paralytics. And he healed them. So huge crowds followed him from Galilee, Decapolis, Jerusalem, Judea, and from across the Jordan.

7.5 Leper healed

Matthew 8:2-4

Mark 1:40-45

Luke 5:12-16

Look, while he was in one of the cities, a man covered with leprosy saw him. He comes to Jesus, begging him on his knees and falling on his face, saying, “Lord, if you want to, you can cleanse me.”

Jesus was moved, so he reached out his hand and touched him. “I want to,” he says. “Be clean.”

Immediately the leprosy left him and he was clean. Then he warned him and sent him away. “See that you don’t tell anyone,” he tells him. “But go and show yourself to the priest and give the offering for your cleansing that Moses commanded, as a witness to them.”

But he left and announced it repeatedly and spread the news so much that Jesus couldn’t openly enter a city. Instead, he had to stay out in remote areas. They came to him from everywhere, and huge crowds gathered to hear him and be healed of their sickness. However, Jesus would escape to the wilderness to pray.

7.6 Paralytic healed

Matthew 9:1-8

Mark 2:1-12

Luke 5:17-26

Days later, he got into a boat and crossed back over to his hometown of Capernaum, and when he arrived, it was heard that he was home. One day, he was teaching and speaking the word to them, and there were so many gathered that there wasn’t any space, not even near the door. Pharisees and lawyers were sitting there too, having come from Jerusalem and every village of Galilee and Judea. And the Lord’s power was there for him to heal.

Four men come carrying a paralyzed man as he lay on a cot. They were trying to bring him in to put him down in front of him, but they couldn't get to him because of the crowd. So they went up to the roof and removed it above him. When they had dug through the roof, they lowered the cot that the paralytic was lying on down through the clay into the midst of them, right in front of Jesus. Seeing their faith, Jesus tells the paralytic, "Cheer up, son! Your sins are forgiven."

Some of the scribes sitting there thought to themselves in their hearts, saying, "Who is this man speaking blasphemies? Who can forgive sins except God alone?"

But right away Jesus knew in his spirit what they were thinking to themselves. "Why are you thinking such evil in your hearts?" he says. "What's easier to tell a paralytic, 'Your sins are forgiven,' or 'Get up, pick up your cot, and walk'? But now, so you'll know that the Son of Man has authority on earth to forgive sins —" then he tells the paralytic, "I tell you, get up, pick up your cot, and go home."

So he got up immediately, picked up the cot he had been lying on, and went home praising God in everyone's sight. They were all awe-struck and full of fear. They praised God, who had given such authority to men, saying, "We've never seen anything like this! Today we've seen the extraordinary!"

7.7 *Matthew called*

Matthew 9:9-13

Mark 2:13-17

Luke 5:27-32

Jesus went out by the seashore again, teaching all of the people as they came out to him. As he was passing by, he saw a man sitting in a toll booth, Levi, also called Matthew, Alphaeus' son. "Follow me!" he tells him.

So Levi got up, left everything, and followed him. He threw a big party for him at his house. And look, crowds of tax collectors and other sinners were reclining and eating with Jesus and his disciples, because there were many of them following him.

Then it happens that as he was reclining, the Pharisees and the

scribes saw that he was eating with sinners and tax collectors, so they grumbled to his disciples, saying, “Why do you and your teacher eat and drink with tax collectors and sinners?”

But overhearing them, Jesus answers, “The healthy don’t need a doctor, the sick do. Go and learn what this means: ‘I want compassion, not sacrifice,’ because I didn’t come to call the righteous, but rather sinners, to repentance.”

7.8 *Feasting vs. fasting*

Matthew 9:14-17

Mark 2:18-22

Luke 5:33-39

John’s disciples and the Pharisees were fasting. They come to him and ask, “Why do we, John’s disciples and the Pharisee’s disciples, fast and pray so often, but your disciples eat and drink and don’t ever fast?”

“Do the groomsmen mourn and fast while the groom is still with them?” Jesus asked. “No! As long as the groom is with them, they can’t fast. But the days will come when the groom is taken away from them, and then in that day they’ll fast.”

Then he told them a parable: “No one tears off a piece of unshrunk cloth from a new coat and sews it on an old coat, because he’ll tear the new one and the new patch won’t match the old one. The patch will lift off – the new from the old – and a worse tear will occur.

“And no one puts new wine into old wineskins, or else the wine will burst out of the skins and both the wine and the skins will be ruined. They put new wine into fresh wineskins and both are preserved. But after drinking the old, no one wants the new, because he says, ‘The old is better.’”

Chapter 8

Controversy on the Sabbath

8.1 Cripple healed on the Sabbath

John 5:1-3a, 5-47

Afterwards, Jesus went up to Jerusalem for a Jewish feast. There's a pool in Jerusalem by the Sheep Gate called *Bethesda* in Hebrew that has five porches where many of the sick, blind, lame, and withered lay. A man was there who had been frail for 38 years. Jesus saw him lying there and knew he had been there a long time. So he asks him, "Do you want to get healthy?"

"Sir," the sick man answered, "I don't have anyone to put me in the pool when the water is stirred up. While I'm going, someone else gets there before me."

Then Jesus tells him, "Get up, pick up your cot, and walk."

Immediately the man got better, and he picked up his cot and walked.

Now that day was the Sabbath and the Jews were telling the man who was healed, "It's the Sabbath, so you're not allowed to carry your cot."

"The one who made me healthy told me to pick up my cot and

walk,” he answered.

So they asked him, “Which man told you to pick it up and walk?”

But the healed man didn’t know who it was, because Jesus had slipped away while a crowd was there. Then afterwards, Jesus finds him in the Temple. “Look, you’ve gotten better,” he said. “Don’t sin anymore, so something worse doesn’t happen to you.”

The man left and told the Jews that it was Jesus who had made him better, so the Jews harassed Jesus because he did it on the Sabbath. But he answered them, “My Father’s working now, so I’m working too.”

That’s why the Jews were looking to kill him so much more: not only was he breaking the Sabbath but he was also calling God his own father, making himself equal with God.

Then Jesus told them, “Truly truly I tell you that the Son can’t do anything by himself, unless it’s something he sees the Father doing, because the Son does whatever the Father does, and in the same way too. The Father loves his Son and he shows him everything he’s doing. He’ll show him even greater actions than this, so that you’ll be amazed. Because just as the Father raises the dead and gives them life, the Son also gives life to whoever he wants to. The Father doesn’t judge anyone, but he has given all judgment to the Son, so that all will respect the Son just like they respect the Father. Whoever doesn’t respect the Son doesn’t respect the Father who sent him.

“Truly truly I tell you that whoever hears my word and believes in the one who sent me has eternal life. He won’t come under judgment but has gone from death to life.

“Truly truly I tell you that a time is coming – and is here now – when the dead will hear the voice of God’s Son, and whoever hears it will live. Just like the Father has life within himself, he gave the Son life to have life within himself too. And he gave him authority to make judgments, because he’s the Son of Man. Don’t be amazed at this, because a time’s coming when everyone in their graves will hear his voice and come out – those who did good to a resurrection of life, and those who practiced evil to a resurrection of judgment.

“I can’t do anything on my own. I judge as I hear, and my judgment is right, because I don’t seek my own desires but the

desires of him who sent me.

“If I testify about myself, my testimony isn’t true. But there’s someone else who testifies about me, and I know that the testimony he testifies about me is true. You sent to John and he testified about the truth. He was the burning, shining lamp, and you were okay with being overjoyed in his light for a while. But so you can be saved, I say this: the testimony I get isn’t from man. The testimony I have is better than John, because the actions the Father has given me to do – the actions I do – testify about me, that the Father has sent me. And the Father who sent me has also testified about me. You haven’t ever heard his voice or seen his appearance. You don’t have his word living in you because you don’t believe the one he sent. You search the Scriptures because you think that you have eternal life in them. But they testify about me, and yet you won’t come to me to have life.

“I don’t get glory from men. But I know you, that you don’t have God’s love in yourselves. I’ve come in my Father’s name, but you don’t accept me. But if someone else comes in his own name, you’ll accept him. So how can you believe when you accept glory from one another but don’t look for glory from the only God? Don’t think that I’ll accuse you before the Father – Moses, whom you hope for, is the one who accuses you. If you’d believed Moses, you would believe me, because he wrote about me. But if you don’t believe what he wrote, how will you believe my words?”

8.2 Picking grain on the Sabbath

Matthew 12:1-8

Mark 2:23-28

Luke 6:1-5

While Jesus passed through grain fields on the Sabbath, this happened: his disciples got hungry and were picking the grain, rubbing it in their hands, and eating it as they made their way along. When the Pharisees saw it, they asked him, “Look, why are your disciples doing something illegal on the Sabbath?”

But Jesus tells them, “Haven’t you read what David did when he was in need, when he and those with him got hungry? While Abiathar

was High Priest, he went into the house of God and ate the dedicated bread, which was illegal for anyone to eat except the priests alone. But he ate it and gave it to those who were with him.

“Or haven’t you read in the Law that on the Sabbath the priests in the Temple violate the Sabbath but are innocent? I tell you, something greater than the Temple is here. If you’d known what this means, ‘I want mercy, not a sacrifice,’ you wouldn’t have condemned the innocent.”

Then Jesus told them, “The Sabbath was made for man, not man for the Sabbath. And the Son of Man is the Lord, even over the Sabbath.”

8.3 Hand healed on the Sabbath

Matthew 12:9-21

Mark 3:1-12

Luke 6:6-11

Leaving there, he went into their synagogue again on another Sabbath and taught. A man was there who had a withered right hand and the scribes and the Pharisees were watching to see if he would heal on the Sabbath, so they could accuse him. They asked Jesus, “Is it legal to heal on the Sabbath?”

But he knew their thoughts. So he tells the man with the withered hand, “Get up into the middle.”

So he got up and stood forward. Then he tells them, “I ask you this: is it legal to do good or evil on the Sabbath, to save a life or destroy it? What man among you won’t take hold of his sheep and lift it out of a ditch if it falls in on the Sabbath? How much more is a man than a sheep! So yes, it’s legal to do good on the Sabbath.”

They were silent. Then, after looking at them angrily, upset at their hard hearts, he tells the man, “Stretch out your hand.”

When he stretched it out, his hand was restored back to normal, just like his other one. The Pharisees were full of rage and left immediately, and they conspired with the Herodians against him, about how they could destroy him.

Knowing this, Jesus left for the sea with his disciples. Many crowds followed him from Galilee, and also from Judea, Jerusalem,

Idumea, across the Jordan, and the region of Tyre and Sidon. Many people heard of everything he was doing and came to him. He healed them all, but he warned them not to reveal who he was, which fulfilled what was said through Isaiah the prophet:

“Look at my servant, whom I chose, my dear, who pleases my soul. I’ll put my Spirit on him and he’ll announce justice to the nations. He won’t argue or shout out, nor will anyone hear his voice in the streets. He won’t break a crushed reed and he won’t put out a smoldering candle until he brings justice to victory. And Gentiles will hope in his name.”

He told his disciples that a boat should be ready for him because of the crowds, so they wouldn’t crowd him. He had healed so many that whoever was suffering pressed around him just to touch him. And whenever unclean spirits saw him, they would fall before him and shout, “You’re God’s Son!” But he rebuked them repeatedly to not reveal him.

Chapter 9

Teaching on the Mountain

9.1 Twelve apostles chosen; blessings and woes

Matthew 5:1-12, 10:2-4

Mark 3:13-19

Luke 6:12-26

During this time, Jesus leaves for the mountain to pray and he calls the ones he wanted. He had spent the night praying to God and when the day came, his disciples came to him. He chose twelve of them and named them as his apostles, so that they would be with him and that he could send them out to preach and have authority to throw out demons. These are the names of the twelve he designated as apostles: the first was Simon (whom he also named Peter), and his brother Andrew; James of Zebedee and John, James' brother (he named them *Boanerges*, which means, "sons of thunder"); Philip and Bartholomew; Matthew the tax collector and Thomas; James of Alphaeus and Judas of James (Thaddaeus); Simon, who was called a Zealot; and Judas Iscariot, who became a traitor and betrayed him.

Then Jesus came down with them and stood in a flat area. A large crowd of his disciples was there, as well as a great multitude of people from all of Judea and Jerusalem, and from Tyre and Sidon on

the coast, who had come to listen to him and have their diseases healed. Even those who were harassed by unclean spirits were being cured. All of the people were trying to touch him, because power was coming from him and healing everyone.

But when Jesus saw the crowds, he went up the mountain, and his disciples joined him after he had sat down. Then, lifting his eyes toward his disciples, he opened his mouth and taught them.

“Blessed are the poor in spirit, because the kingdom of heaven is theirs. Blessed are those who are hungry now, because they’ll be satisfied. Blessed are those who weep now, because they’ll laugh. Blessed are those who mourn, because they’ll be comforted. Blessed are the meek, because they’ll inherit the earth. Blessed are those who hunger and thirst for righteousness, because they’ll be satisfied. Blessed are the merciful, because they’ll receive mercy. Blessed are the pure in heart, because they’ll see God. Blessed are the peacemakers, because they’ll be called sons of God. Blessed are those who’ve been mistreated for righteousness’ sake, because the kingdom of heaven is theirs. Blessed are you when men hate you, exclude you, insult you, mistreat you, scorn your name as evil, and falsely say all sorts of evil about you because of me, the Son of Man. On that day, leap and celebrate! Be happy, because look, your reward in heaven is huge. Their fathers mistreated the prophets before you the same way.

“But woe you who are rich, because you have your comfort. Woe you who are full now, because you’ll be hungry. Woe you who laugh now, because you’ll mourn and cry. And woe when all men speak well of you, because their fathers used to treat the false prophets likewise.”

9.2 Interpretations of the Law

Matthew 5:13-24, 27-48; 6:22-23

Luke 6:27-36; 11:33-36; 16:16-18

Mark 9:49-50; 14:34-35

“You’re the salt of the earth. Everyone will be salted with fire. Salt is good, but if salt becomes saltless and bland, how can you flavor it and make it salty again? It’s useless for the soil and the manure, not good for anything anymore, except to be thrown out and walked on

by men. So have salt in yourselves, and be at peace with one another. Whoever has ears to hear, listen up!

“You’re the light of the world. A city set on a hill can’t hide. And nobody lights a lamp and puts it in the cellar under a basket. Instead, it goes on a lampstand, so it shines on everyone in the house, and those who come in can see the light. Similarly, shine your light before men so they can see the good you do and praise the Father in heaven.

“The eye is the lamp of the body. When your eye is healthy and good, your whole body is full of light as well. But when it’s sick and bad, your body will be full of darkness. So watch out that the light inside you isn’t darkness. If the light inside you is dark, it’ll be dark indeed! But if your whole body is full of light, with no dark part, it’ll be completely lit up, like when a lamp illuminates you with its light.

“Don’t think that I came to dissolve the Law or the prophets. I didn’t come to destroy but to fulfill! The Law and the prophets went until John, and since that time the good news of God’s kingdom is being announced and everyone is forcing his way in. I tell you truly that until heaven and earth pass away, not one *iota* from the Law will pass away until everything’s done, because it’s easier for heaven and earth to pass away than for one stroke of the Law to fail. Whoever voids even one of the smallest of these commandments, and teaches this to men, will be called the smallest in the kingdom of heaven. But whoever does them and teaches them will be called great in the kingdom of heaven.

“I tell you that unless your righteousness exceeds that of the scribes and the Pharisees, you won’t enter the kingdom of heaven.

“You’ve heard that the ancients were told, ‘Don’t murder,’ and that whoever murders will be guilty before the court. But I tell you that anyone who’s angry with his brother will be guilty before the court as well; whoever tells his brother ‘*Raca*’ will be guilty before the Sanhedrin; and whoever says, ‘You fool!’ will be guilty enough for the fires of hell. So if you’re offering your gift at the altar and there you remember that your brother has something against you, leave your gift before the altar and go. First make up with your brother, and then come and offer your gift.

“You’ve heard it said, ‘Don’t have an affair.’ But I tell you that

everyone who looks at a woman and lusts for her has already had an affair with her in his heart. If your right eye trips you up, pull it out and throw it away. It's better for you to lose one part of yourself than for your whole body to be thrown into hell. And if your right [hand] trips you up, cut it off and throw it away. It's better for you to lose one part of yourself than for your whole body to go to hell.

“It was said: ‘Whoever sends his wife away will give her a divorce.’ But I tell you that whoever divorces his wife and marries another (except due to fornication) has an affair and makes her do the same. And whoever marries a woman divorced from a husband has an affair too.

“Again, you've heard that the ancients were told, ‘Don't break your promises or promise falsely, but you'll keep your oaths to the Lord.’ But I tell you, don't swear at all, either by heaven, because it's God's throne; by the earth, because it's the stool for his feet; or by Jerusalem, because it's the city of the great king. And don't swear by your head, because you can't make one hair white or black. Instead, let your words be ‘Yes, yes’ or ‘No, no.’ Anything beyond that is evil.

“You've heard it said, ‘An eye for an eye and a tooth for a tooth.’ But I tell you, don't resist someone who's evil. Whoever slaps your right cheek, turn your other one to him as well, and if anyone wants to sue you for your shirt, let him have your coat too. Whoever forces you to go one mile, go two with him. Give to anyone who asks something from you, don't turn away from the one who wants to borrow from you, and don't demand what's yours back from someone who takes it.

“You've heard it said, ‘Love your neighbor and hate your enemy.’ But I tell you, love your enemies, do good to those who hate you, bless those who curse you, lend without expecting anything back, and pray for those who mistreat you, so that you'll be sons of your Father – the Highest – who's in heaven. He makes his sun rise on the evil and the good, he sends rain on the righteous and the unrighteous, and he's kind to the ungrateful and the evil. So treat others how you want them to treat you. What reward will you have if you only love those who love you? Don't tax collectors and sinners love those who love them? What extra are you doing if you only

embrace your brothers? Don't the Gentiles do that? What grace is it to be good to those who are good to you? Even sinners do that. And what grace is it if you only lend to those who'll pay you back? Sinners lend to sinners to get the same amount back. So be perfect, just like your heavenly Father is perfect. And be merciful, just like your Father is merciful.

9.3 Religious hypocrisy

Matthew 6:1-8, 16-18

“Be aware of acting righteously in front of men so they'll notice you, because then you won't have any reward with your Father in heaven. When you give to charity, don't have a trumpet blown before you like the hypocrites do in the synagogues and in the streets so that men will honor them. I tell you truly that they have their reward. But when you give to charity, don't let your left know what your right is doing, so that your giving will be hidden. Then your Father, who sees what's hidden, will reward you.

“When you pray, don't be like the hypocrites, because they love to stand and pray in the synagogues and on the street corners for men to see. I tell you truly, they have their reward. But when you pray, go into your closet, close the door, and pray to your Father who's hidden. And your Father, who sees what's hidden, will reward you.

“And when you pray, don't use repetitions like the Gentiles, who think they'll be heard because of their many words. Don't be like them. Your Father knows what you need before you even ask him.

“When you fast, don't be gloomy like the hypocrites. They blemish their faces when they fast so they'll be noticed by men, and I tell you truly, they have their reward. But when you fast, anoint your head and wash your face so your fasting won't be noticed by men, only by your Father in private. And your Father, who sees things in private, will reward you.”

9.4 *True treasure; judgment*

Matthew 6:19-21, 7:1-6

Luke 6:37-42

“Don’t gather up treasures on earth, where moth and rust can destroy, and where thieves can dig in and steal. Instead, gather up treasures for yourselves in heaven, where moth and rust can’t destroy, and where thieves can’t dig in and steal. Because wherever your treasure is, that’s where your heart will be too.

“Don’t judge, and you won’t be judged. Don’t condemn, and you won’t be condemned. Release, and you’ll be released. Give, and it’ll be given to you – a beautiful amount will pour onto your chest, pressed down, shaken together, and running over. Therefore, you’ll be judged how you judge, and it’ll be measured back to you how you measure.”

He also told them a parable: “Can the blind guide the blind? Won’t they both fall into a ditch? A disciple isn’t above his teacher, but everyone will be like his teacher after he’s completed. Why do you look at the sliver in your brother’s eye but don’t notice the log in your own eye? Or how can you tell your brother, ‘Brother, let me take that sliver out of your eye,’ and look, you don’t see the log in your own eye? You hypocrite, first take the log out of your own eye and then you’ll see clearly to take the sliver out of your brother’s eye.

“Don’t give something holy to dogs. And don’t throw your pearls before pigs, because they’ll trample them underfoot, then turn and tear you apart.”

9.5 *Narrow road; false prophets; obedience*

Matthew 7:13-29, 8:1

Luke 6:43-44, 46-49

“Go in through the narrow gate. Destruction has a wide gate and a broad road that leads to it, and many go in through it. But life has a small gate and a narrow road that leads to it, and few ever find it.

“Be aware of false prophets. They come to you in sheep’s clothing, but on the inside they’re ravenous wolves. You’ll know them by their fruit. Are grapes gathered from thorns or figs harvested from

bushes? No, every good tree produces good fruit, and bad trees produce bad fruit. A good tree can't produce bad fruit and similarly a bad tree can't produce good fruit. Every tree that doesn't produce good fruit is cut down and thrown into the fire. So you'll know them by their fruit, just like each tree is known by its fruit.

"Why do you call me, 'Lord, Lord,' but don't do what I say? Not everyone who calls me that will get into the kingdom of heaven, but only the one who does the will of my Father in heaven. On that day, many will tell me, 'Lord, Lord, didn't we prophesy in your name, throw out demons in your name, and do many miracles in your name?' But I'll tell them, 'I never knew you. Leave me, you who act lawlessly.'

"Everyone who comes to me, hears my words, and does them, I'll show you what he's like: he's a wise man building a house, who dug deep and set its foundation on the rock. Then the rain fell and a flood occurred. But even when rivers came and the winds blew, and both slammed against the house, they couldn't shake it. It didn't fall because it had been well built, founded on the rock. But everyone who hears my words and doesn't do them is like a foolish man who built his house on the sand, without any foundation. The rain fell, the rivers came, the winds blew, and they slammed against it. Then immediately the house collapsed, and its ruin was massive."

When Jesus had finished saying this, the crowds were blown away at his teaching, because he was teaching them with authority, not like their scribes. And when he came down from the mountain, many crowds followed him.

Chapter 10

Authority and Repentance

10.1 Centurion's servant healed

Matthew 8:5-13

Luke 7:1-10

When Jesus had finished all his speaking for the people to hear, he went to Capernaum. Now a centurion's favorite slave was sick and about to die. So when he heard about Jesus' arrival, he sent some Jewish elders, asking him to come and save his slave's life, saying, "Lord, my servant is lying paralyzed at home, in terrible distress."

When they came to Jesus, they called him urgently, saying, "He deserves your help because he loves our nation. He was the one who built us our synagogue."

"I'll come and heal him," Jesus replies.

So Jesus travelled with them. When he wasn't far from the house, the centurion sent friends to tell him, "Lord, don't trouble yourself. I'm not worthy for you to come under my roof, which is why I wasn't even worthy to come to you myself. But just say the word and my servant will be healed. I'm a man placed under authority too, with soldiers under me. I tell one to go and he goes, and another to come and he comes. And to my slave, 'Do this,' and

he does it.”

When Jesus heard this, he was amazed and told the crowd following him, “Truly I tell you, I haven’t found such great faith in anyone in Israel! I tell you that many will come from east and west to recline with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be thrown into the darkness outside, where there’ll be weeping and teeth grinding.”

Then Jesus told the centurion, “Go. It’ll be done for you just as you’ve believed.”

The servant was healed that very hour, and when the messengers returned to the house, they found him healthy.

10.2 Widow’s son resurrected

Luke 7:11-17

Next he went to a city called Nain. His disciples went with him, as well as a big crowd. As he approached the city gate, someone who had died was being carried out, the only son of his mother, who was also a widow. A considerable crowd from the city was with her too. When the Lord saw her, he was moved for her and told her, “Don’t cry.”

Then he came up and touched the coffin, and the pallbearers stood still. He said, “Young man, I tell you, get up!”

Then the dead man sat up and began to speak. Jesus gave him back to his mother. Fear gripped them all and they praised God, saying, “A great prophet has risen among us!” and, “God has visited his people!”

News about him spread through all Judea and all the surrounding area.

10.3 John’s questions

Matthew 11:2-19

Luke 7:18-35

John’s disciples reported all of this to him while he was in prison. When John heard of all Christ’s work, he called two of his disciples and sent them to the Lord, saying, “Are you the one coming or should

we look for another?"

When the men arrived, they said, "John the Baptizer sent us to ask you, 'Are you the one coming or should we look for another?'"

At that time, he had been healing many diseases, hardships, and evil spirits, and he gave sight to many of the blind. "Go and report to John what you see and hear," he answered them. "The blind get their sight, the lame walk, the lepers are cleaned, the deaf hear, the dead are raised, and the poor get good news. Whoever isn't tripped up because of me is blessed."

After John's messengers left, he spoke to the crowds about John, "What did you go out into the wilderness to see? A reed shaken by the wind? Well then, what did you go out to see? A man softly dressed? Those who wear fancy clothes and live in luxury are in royal palaces! But what did you go out to see? A prophet? Yes, I tell you, even more than a prophet! This is the one who was written about:

'Look, I send my messenger before you, who'll prepare your way ahead of you.'

Truly I tell you, no one is greater than John the Baptizer among all those born by women, but even the smallest in God's kingdom is greater than he is. From the days of John the Baptizer until now, the kingdom of heaven is forced upon and strong men seize it for themselves. All the prophets and the Law prophesied until John, and, if you want to accept it, John is the Elijah who was coming. Whoever has ears to hear, listen up!"

When all the people and the tax collectors heard, they justified God, having been baptized with John's baptism. But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by him.

"What will I compare the men of this generation to? What are they like? They're like children sitting in the market, calling to others, saying, 'We played the flute for you, but you didn't dance. We mourned, but you didn't cry.' John the Baptizer came not eating bread and not drinking wine and you say, 'He has a demon!' Then the Son of Man came eating and drinking and you say, 'Look, a glutton and a drunk! A friend of tax collectors and sinners!' However, wisdom is justified by her actions and all her children."

10.4 Woe to Chorazin and Bethsaida

Matthew 11:20-30

Luke 10:13-15

Then he began to criticize the cities where most of his miracles had been done, because they didn't repent. "Woe, Chorazin! Woe, Bethsaida! If the miracles that have happened in you had happened in Tyre and Sidon, they would've repented and sat in sackcloth and ashes long ago. So I tell you, it'll be better for Tyre and Sidon on the judgment day than for you. And Capernaum, will you be lifted up into heaven? No, you'll descend into hell! Because if the miracles that have happened in you had happened in Sodom, it would've remained until today. So I tell you that it'll be better for the land of Sodom on the judgment day than for you."

During that time Jesus said, "Father, I praise you, the Lord of heaven and earth! You've hidden this from the wise and the educated, but you've shown it to babies. Yes, Father, because this way looked good to you.

"My Father has given me everything, and no one knows the Son except the Father. Nor does anyone know the Father except the Son and anyone the Son wants to show.

"Come to me, anyone who's exhausted and weighed down! I'll rest you. Take my yoke on yourself and learn from me, because I'm meek and humble in my heart. You'll find rest for your souls. My yoke is easy and my burden is light."

10.5 Sinful woman anoints Jesus' feet

Luke 7:36-50

One of the Pharisees invited Jesus to eat with him, so he went into the Pharisee's house and reclined. There was a woman in the city who was a sinner, and when she found out he was reclining in the Pharisee's house, she brought perfume in alabaster. Standing behind him at his feet and weeping, she wet his feet with her tears and wiped them with the hair of her head. Then she kissed his feet and anointed them with perfume. When the Pharisee who had invited him saw this, he said to himself, "If this man was a prophet, he'd know who and what this woman is who's touching him, that

she's a sinner."

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

"Say it, Teacher," he says.

"A moneylender had two borrowers: one owed 500 denarii and the other owed 50. When neither one could pay him back, he forgave them both. Now which of them will love him more?"

"I suppose the one who had more forgiven," Simon answered.

"You've judged correctly," he replied. Then turning toward the woman, he told Simon, "Do you see this woman? I came into your house and you didn't give me any water for my feet, but she has wet my feet with her tears and wiped them with her hair. You didn't give me a kiss, but she hasn't stopped kissing my feet since I came in. You didn't anoint my head with oil, but she has anointed my feet with perfume. Because of this – that she loved much – I tell you that her sins, which are numerous, have been forgiven. But whoever is forgiven little, loves little."

Then he told her, "Your sins are forgiven."

Those reclining with him said to themselves, "Who is this that even forgives sins?"

"Your faith has saved you," he told the woman. "Go in peace."

Chapter 11

Disbelief

11.1 Women followers

Luke 8:1-3

After that, he went throughout the cities and villages, proclaiming and preaching God's kingdom. The Twelve were with him, as well as some women who had been healed of evil spirits and sickness: Mary, called Magdalene, who had seventy demons leave her; Joanna, the wife of Chuza, Herod's manager; Susanna; and many others who were supporting them however they could.

11.2 Accusations and blasphemy

Matthew 12:22-37, 43-45

Mark 3:20-30

Luke 6:45; 11:14-15, 17-28; 12:10

Then he comes home and such a crowd gathers again that they couldn't even eat a meal. When his relatives heard about it, they went out to get him, saying, "He's insane."

But a demonized man, who was also blind and deaf, was brought to Jesus. He healed him and threw out the demon, so that when the

demon left, the deaf man spoke and saw. All the crowds were amazed, saying, “Could this be the son of David?”

But when the scribes and the Pharisees who had come down from Jerusalem heard about it, they said, “This man throws out demons only by the ruler of demons. He’s possessed by Beelzebul.”

Knowing their thoughts, Jesus called them to himself and spoke in parables: “How can Satan throw out Satan? Every kingdom divided against itself is destroyed and every city or house divided against itself won’t stand. If Satan throws out Satan, if he rises up against himself and is divided, how will his kingdom stand? He can’t stand – he’ll be finished! And if I throw out demons by Beelzebul, the ruler of demons, like you say I do, who do your sons throw them out by? This is why they’ll be your judges. But if I throw out demons by the finger and the Spirit of God, then God’s kingdom has come to you.

“How can anyone enter the house of the strong and steal his possessions unless he ties the strong one up first? Only then will he rob his house. When someone strong and armed guards his own house, his possessions won’t move. But when someone stronger comes and conquers him, he strips away the armor he depended on and divides the plunder. Whoever isn’t with me is against me, and whoever doesn’t gather with me scatters.

“Truly I tell you, every sin of the sons of men will be forgiven, and also any blasphemies or words they speak against the Son of Man. But whoever blasphemes or speaks against the Holy Spirit will never be forgiven, not in this age or the next, because he’s guilty of an eternal sin.” – since they said he had an unclean spirit.

“Either make the tree good and its fruit good, or make the tree bad and its fruit bad, because the tree is known by its fruit. The good man brings good out of the good treasure of his heart, while the evil man brings evil out of evil. You pit of vipers! How can you, being evil, say good things? The mouth speaks from whatever fills the heart. I tell you that people will be accountable on the judgment day for every careless word they say, because you’ll be justified by your words and you’ll also be condemned by your words.

“Now when an unclean spirit leaves a man, it goes through dry places looking for rest, but it doesn’t find any. Then it says, ‘I’ll go back to the house I came from.’ When it arrives, it finds it empty,

swept, and tidied. Then it goes and takes seven other spirits more wicked than itself and they all go in and live there. In the end, the man is worse off than he was in the beginning. That's how it'll be with this evil generation."

While he was saying this, one of the women in the crowd raised her voice and said, "Blessed is the womb that bore you and the breasts that nursed you."

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

11.3 Sign requested

Matthew 12:38-42

Luke 11:16, 29-32

Some of the scribes and the Pharisees were demanding a miracle from heaven to test him, saying, "Teacher, we want to see a sign from you."

But as the crowds were increasing, he answered, "This is an evil and immoral generation. It wants a sign, but no sign will be given except the sign of Jonah the prophet. Just as Jonah became a sign to the Ninevites and was in the belly of the sea monster for three days and three nights, the Son of Man will be in the heart of the earth for three days and three nights for this generation. The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at Jonah's preaching, but look, something better than Jonah is here. The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, but look, something better than Solomon is here."

11.4 Spiritual family

Matthew 12:46-50

Mark 3:31-35

Luke 8:19-21

While he was talking to the crowds, look, his mother and brothers arrive, wanting to talk to him. But they couldn't get to him because of the crowd sitting around him, so they sent for him as they

stood outside.

“Look,” someone tells him, “your mother and brothers are standing outside looking for you, wanting to talk to you.”

But he answers the speaker, “Who’s my mother and who are my brothers?” Then looking at his disciples sitting around him and stretching out his hand towards them he says, “Look, my mother and brothers! Whoever hears the will of God (my Father in heaven) and does it, he is my brother and sister and mother.”

Chapter 12

Parables

12.1 Parable of soils

Matthew 13:1-23

Mark 4:1-25

Luke 8:4-18

That day, Jesus left the house, sat by the sea, and began to teach again. Travelling there from the cities, so many crowds gathered around him that he got into a boat on the sea and sat down while the all the crowds stood on the shore. He taught them much in parables, saying, “Listen! Look, a sower went out to sow his seed. As he sowed, some fell beside the road, where they were trampled and the birds of the sky came and ate them up. Others fell on the rock, where they didn’t have much soil. They sprang up immediately but didn’t have depth; after the sun rose, they were scorched and withered away because they didn’t have roots or moisture. Others fell among thorns, but the thorns grew up with them and choked them out, so they didn’t produce a crop. Yet others, which fell on good soil, increased as they grew up, producing a crop, some 100, some 60, and some 30.”

As he said these things, he would call out, “Whoever has ears,

listen up!”

Later, when he was alone, his twelve disciples and those with him asked what this parable meant. They also asked, “Why do you talk to them in parables?”

“You’ve been allowed to know the mysteries of the kingdom of heaven,” Jesus answered, “but they haven’t been allowed. Those outside get everything in parables, because more will be given to the one who has, so he’ll have plenty. But for the one who doesn’t have, even what he has will be taken away. So I talk to them in parables because while seeing, they don’t see, and while hearing, they don’t hear or understand. Isaiah’s prophecy is fulfilled in them, which says,

‘You’ll keep hearing, but you won’t understand. You’ll keep seeing, but you won’t know. Because the heart of this people has become dense; they barely hear with their ears and they’ve closed their eyes. Otherwise they’d see with their eyes, hear with their ears, and understand with their heart and return, and I’d heal them.’

“But your eyes are blessed because they see, and your ears because they hear. I tell you truly that many prophets and righteous men wanted to see what you see, but didn’t get to see, and to hear what you hear, but didn’t get to hear.

“Don’t you understand this parable?” he asks them. “How then will you understand any of the parables? Therefore hear the parable of the sower: the sower sows the seed of God’s word. The ones beside the road where the seed is sown are those who hear the word of the kingdom, but they don’t understand it. Satan comes immediately and takes away the word sown in their hearts so they won’t believe and be saved. Similarly, the ones in the rocky places where the seed was sown are those who hear the word and immediately receive it with joy. They believe for a while, but they’re temporary, without any root in themselves. When trouble or persecution or temptation comes because of the word, they immediately fall away too. The ones among the thorns where the seed was sown are those who’ve heard the word, but as they go on their way, the worries of the world, the deception of wealth, the desire for other things, and the pleasures of life enter in and choke the word, and it doesn’t bring fruit to maturity. But the ones in the

good soil where the seed was sown are those who hear the word in honest and good hearts. They accept it, understand it, and hold onto it. They will certainly bear fruit with perseverance, some 100, some 60, and some 30.”

And he told them, “Is a lamp brought out to be put under a basket or a jar, or under a bed? Instead, it’s put on a lampstand so that those who come in can see the light. Because there’s nothing hidden that won’t become known, nor is there a secret that won’t come to light. Therefore, see that you listen, because whoever has, more will be given to him. And whoever doesn’t have, even what he thinks he has will be removed from him. So if anyone has ears to hear, listen up!”

12.2 Parables of seeds and yeast

Matthew 13:24-35

Mark 4:26-34

Luke 13:18-21

Then he said, “God’s kingdom is like this: a man throws seed upon the ground; he goes to bed at night and gets up by day, and the seed sprouts and grows, but he doesn’t know how. The soil produces crops by itself – first the grass, then the grain, then the ripe kernel within the grain. But when the crop allows it, he immediately sends out the sickle, because the harvest has arrived.”

He presented another parable to them, saying, “The kingdom of heaven is like a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat, then left. When the wheat sprouted and produced grain, the weeds appeared too. Then the landlord’s slaves came and told him, ‘Sir, didn’t you sow good seed in your field? So where did the weeds come from?’ ‘An enemy has done this!’ he replied. Then the slaves ask, ‘Do you want us to go and gather them up?’ ‘No,’ he says, ‘because while you’re gathering up the weeds, you might uproot the wheat with them. Let them both grow up together until the harvest. At the harvest I’ll tell the reapers to gather up the weeds first and tie them in bundles to burn, and then gather the wheat into my barn.’”

He presented yet another parable, saying, “What is God’s kingdom like? What parable can we illustrate it with and what can I

compare it to? The kingdom of heaven is like a mustard seed that a man took and threw in his field. Even though it's smaller than all the seeds that are sown into the soil, it's bigger than any vegetable and becomes a tree with huge branches when it's fully grown. Then the birds of the air come and stay in its branches and in its shade."

And he told them another parable, "What can I compare God's kingdom to? It's like yeast that a woman took and hid in three measures of flour until it had all risen."

Jesus told all this to the crowds in parables, and he spoke the word in many parables just like these, according to their ability to hear. In fact, he didn't speak to them without a parable, fulfilling what was spoken through the prophet: "I'll open my mouth in parables. I'll say things hidden since the foundation of the world."

But he explained everything privately to his disciples.

12.3 Parable of seeds explained; more parables of the kingdom

Matthew 13:36-53

Then he left the crowds and went into the house. His disciples came and said, "Explain the parable about the weeds of the field to us."

So he told them, "The one who sows the good seed is the Son of Man and the field is the world. The good seeds are the sons of the kingdom, while the weeds are the sons of evil. The enemy who sowed them is the Devil, the harvest is the end of time, and the reapers are angels. Just like weeds that are gathered up and burned with fire, so it'll be at the end of time. The Son of Man will send out his angels and they'll gather every snare out of his kingdom, with those who practice anarchy, and will throw them into the fiery furnace, where there'll be weeping and teeth grinding. Then the righteous will shine like the sun in their Father's kingdom. Whoever has ears, listen up!

"The kingdom of heaven is like a treasure hidden in a field that a man found and hid again. And because of his happiness over it, he goes and sells all he has and buys the field.

“Again, the kingdom of heaven is like a merchant looking for fine pearls. Upon finding an exceptionally valuable pearl, he went and sold all he had and bought it.

“And again, the kingdom of heaven is like a net thrown into the sea, gathering up every kind of fish. When it was full, they pulled it up onto the beach and sat down to gather the good ones into containers, but the bad ones they threw away. So it’ll be at the end of time: angels will come and separate the wicked from among the righteous and they’ll throw them into the fiery furnace, where there’ll be weeping and teeth grinding. Have you understood this?”

“Yes,” they say.

“Therefore,” he told them, “every scribe who has become a disciple of the kingdom of heaven is like a home owner who brings new and old things out of his treasury.”

When Jesus had finished these parables, he went away from there.

Chapter 13

Across the Sea and Back Again

13.1 Storm calmed

Matthew 8:18, 23-27

Mark 4:35-41

Luke 8:22-25

One day, when evening came, Jesus saw the crowd around him. So he tells his disciples, “Let’s go over to the other side of the lake.”

He got into a boat and his disciples followed him. Launching out and leaving the crowd, they take him along as he was, and other boats were with him. He fell asleep as they sailed.

But look, a huge windstorm arises, shaking the sea. The wind and the waves crashed over top of the boat so much that it was filling up. But even though they were in danger, Jesus was in the stern, asleep on a cushion. So they come to him, wake him up, and tell him, “Master, Master, we’re dying! Teacher, don’t you care? Save us, Lord!”

So he got up and rebuked the wind. He told the surging sea, “Silent! Be still!”

Then the wind died down and a great calm occurred. “You

small-faiths!” he tells them. “Why are you so afraid? Where’s your faith? Do you still have none?”

Then they became terribly frightened and asked one another, “What kind of a man is this? He even commands the wind and the sea, and they obey him!”

13.2 Legion thrown out

Matthew 8:28-34

Mark 5:1-20

Luke 8:26-39

They sailed and came to the other side of the sea, into the Gerasenes’ country, which is opposite Galilee. When he got out of the boat onto land, immediately a demonized man from the city with an unclean spirit met him as he was coming out of the tombs. He hadn’t worn any clothing for a long time, and he didn’t live in a house but among the tombs. He was so violent that no one could pass by that way. No one was able to bind him anymore, even with a chain; he had often been bound with shackles and chains and kept under guard, but he tore the chains apart and broke the shackles in pieces. Then he had been driven by the demon into the desert, and no one was strong enough to restrain him. Day and night, he continually screamed among the tombs and in the mountains, and he cut himself with stones.

Seeing Jesus from a distance, he ran up and fell down before him, because he had commanded him, “Come out of the man, you unclean spirit!”

Crying out in a loud voice, he says, “What is it with you and me, Jesus, Son of the Highest God? I beg you by God, don’t torture me! Have you come here to torture me before the time?”

Then Jesus asked him, “What’s your name?”

“My name is Legion, because there are many of us,” he replies. And they begged him not to send them out of the country into the depths.

Now a large herd of pigs was feeding there on the mountain some distance away from them. The demons begged him, saying, “If you throw us out, send us into the pigs so we can enter them.”

So Jesus gave them permission, saying, “Go!”

Coming out of the man, the unclean spirits entered the pigs and the whole herd of about two thousand rushed down the cliffs into the sea and drowned.

When their herdsmen saw it, they ran away and reported everything in the city and in the country, including everything about him who had been demonized. Then look, the whole city and country came out to meet Jesus and see what had happened. They come to Jesus and see the man who had been demonized by a legion of demons sitting down, clothed and sane. They became very frightened. Those who had seen it described how the demonized man had been made better, and about the pigs. Then all the people of the Gerasenes’ country and the surrounding area begged him to leave their region.

As he was getting into the boat, the man who had been demonized begged to go with him, but he didn’t let him. Instead, he tells him, “Go home to your people and tell them what God has done for you, how he had mercy on you.”

So he went away and proclaimed in Decapolis everything that Jesus had done for him, and everyone was amazed. Then Jesus got into the boat and returned.

13.3 Jairus’ daughter and bleeding woman healed

Matthew 9:18-26

Mark 5:21-43

Luke 8:40-56

After Jesus crossed back over to the other side in the boat, many crowds gathered around and welcomed him, because they had all been waiting for him. So he stayed by the seashore. While he was talking to them, there was a man named Jairus, who was a synagogue leader with an only daughter about twelve years old that was dying. Upon seeing him, he comes up, falls at his feet, and begs him repeatedly, “My daughter is about to die! Come and lay your hands on her so she’ll be saved and live!”

So Jesus got up and followed him, along with his disciples. Many

crowds were following and pressing up against him too. A woman was there who had been bleeding for twelve years, but she couldn't be healed by anyone. She had suffered much under many doctors, having spent all she had, but nothing had helped. In fact, she had just gotten worse. So after hearing about Jesus, she came up behind him in the crowd and touched the edge of his coat, saying to herself, "If I can just touch his clothes, I'll be saved."

Immediately her flow of blood dried up and she felt that she had been healed from the suffering in her body. Jesus felt power going out from him, so he turned around in the crowd and asked, "Who touched my clothes?"

While they were all denying it, Peter said to him, "Master, how can you say, 'Who touched me?' when you see the crowds pressing in on you?"

But Jesus said, "Someone touched me, because I felt power go out from me."

He looked around to see the woman who had done this. And when the woman, aware of what had happened to her, saw that she couldn't hide, she was terrified and fell down trembling before him. She told him the whole truth and declared before all the people the reason why she had touched him and how she had been healed immediately. Then he told her, "Courage, daughter. Your faith has saved you. Go in peace and be healed of your suffering."

While he was still speaking, someone comes from the synagogue leader's house, saying, "Your daughter has died. Don't trouble the Teacher anymore."

But overhearing what was being said, Jesus tells him, "Don't be afraid. Just believe and she'll be saved."

Jesus comes to the house of the synagogue leader and he sees the flute-players and the crowd in a commotion, with people weeping and lamenting out loud. Going in, he tells them, "Why the fuss and the weeping? Stop it and get out. The child hasn't died – she's asleep."

They laughed at him, knowing that she had died. But sending them all out, he takes the child's father and mother, along with Peter, James, and John (James' brother), but he didn't let anyone else go in with him. Then he goes in to where the child was. Taking the child

by the hand, he tells her, “*Talitha kum!*” which translates to, “Little girl, I tell you, get up!”

Her spirit returned immediately, and the girl got up and walked, because she was twelve years old. They were completely amazed. Then he said that she should be given something to eat. He gave them strict instructions that no one should know about this, but the news spread throughout the entire land.

13.4 Blind and others healed

Matthew 9:27-34

As Jesus passed through there, two blind men followed him, crying out, “Have mercy on us, son of David!”

After he went into the house, the blind men came up to him. So Jesus asks them, “Do you believe I can do this?”

“Yes, Lord,” they reply.

So he touched their eyes, saying, “Then it’ll be done for you, according to your faith.”

Their eyes opened, but Jesus warned them, “See that no one knows!”

However, they left and spread it around the entire land. As they were going out, a deaf and demonized man was brought to him, and after the demon was thrown out, the deaf man spoke. The crowds were amazed, saying, “Nothing like this has ever appeared in Israel!”

But the Pharisees were saying, “He throws out demons by the ruler of demons.”

13.5 Hometown disbelief

Matthew 13:54-58

Mark 6:1-6a

Then Jesus left there. He comes to his fatherland, with his disciples following. When the Sabbath came, he taught in the synagogue and many who heard it were blown away, saying, “Where did this man get this? What’s this wisdom given to him and these miracles done by his hands? Isn’t he the craftsman’s son and a

craftsman himself? Isn't he Mary's son and the brother of James, Joses, Judas, and Simon? Aren't his sisters here with us?"

So they were offended by him. Then Jesus said, "A prophet doesn't lack honor, except in his fatherland, among his relatives, and in his own house."

Therefore he didn't do many miracles there, except for laying his hands on a few sick people and healing them. And he wondered at their disbelief.

Chapter 14

The Twelve Sent Out

14.1 Worker shortage

Matthew 9:35-38

Mark 6:6b

Jesus was going through all the cities and villages, teaching in their synagogues and declaring the good news of the kingdom. And he was healing all diseases and all weaknesses.

He was moved when he saw the crowds, because they were troubled and downcast, like sheep without a shepherd. “The harvest is abundant, but workers are scarce,” he tells his disciples, “so ask the Lord of the harvest to send workers out into his harvest.”

14.2 Twelve sent out

Matthew 10:1, 5-16, 23-42; 11:1

Mark 6:7-13

Luke 9:1-6; 12:2-9, 49-53; 14:25-33

Jesus calls his twelve disciples together. He gave them power and authority to throw out all evil spirits, and to heal all diseases and all weaknesses. Then Jesus sent them out in pairs to announce God’s

kingdom.

“Don’t go along Gentile roads and don’t go into any Samaritan city,” he told them. “Instead, go to the lost sheep of Israel’s house. Preach as you go, saying, ‘The kingdom of heaven is near.’ Heal the sick, raise the dead, cleanse lepers, and throw out demons. You’ve received freely, now give freely. Don’t collect gold, silver, or copper for your money belts. Wear sandals but take nothing else for your journey – not a staff, bag, bread, nor money. Don’t even have two coats each, because the worker deserves his food. In whatever city or village you enter, ask for whoever is deserving and stay there until you leave town. As you enter the house, give it your greeting. If the house deserves it, your peace will come upon it, but if it doesn’t deserve it, your peace will return to you. Whoever doesn’t receive you or listen to your words, shake the dust off the soles of your feet as a testimony against them as you leave that house or that city. Truly I tell you, it’ll be better for the land of Sodom and Gomorrah on the judgment day than for that city.

“Look, I send you out as sheep among wolves, so be wise like snakes and innocent like doves. Whenever they mistreat you in this city, escape to another. I tell you that you won’t finish the cities of Israel before the Son of Man comes.

“A disciple isn’t over his teacher, nor a slave over his master. It’s enough for the disciple that he becomes like his teacher, and the slave his master. If they’ve called the housemaster Beelzebub, how much more those in his house! Don’t be afraid of them, because there’s nothing hidden that won’t be shown, covered that won’t be uncovered, or secret that won’t be known. On the contrary, what I tell you in the dark, speak in the light, and what you hear softly in your ear in the closet, shout from the roof. My friends, I tell you, don’t be afraid of those who kill the body, but afterwards cannot do more nor kill the soul. But I’ll show you whom to fear: fear the one who can destroy both soul and body in hell, and who has the power to throw into hell after he has killed. Yes, I tell you, fear him! Aren’t two sparrows sold for a nickel? However, not one of them is forgotten by God or will fall to the ground apart from your Father. Even the hairs on your head are all numbered, so don’t be afraid – you’re worth more than many sparrows.

“Everyone who affirms me before men, I, the Son of Man, will also affirm him before my Father in heaven and before God’s angels. But whoever denies me before men, I’ll deny him before my Father in heaven and God’s angels too.

“I’ve come to throw fire upon the earth. How I wish it was already lit! But I have a baptism to be baptized with, and I’m so pent up until it’s done! Do you think that I came to give the land peace? No! I tell you, division and a sword instead! From now on five in one house will be divided, three against two and two against three. I came to divide a father against his son and a son against his father; a mother against her daughter and a daughter against her mother; a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law. A man’s enemies will be those in his own house.”

Many crowds were travelling with him. He turned and told them, “If anyone comes to me and doesn’t hate his own father, mother, wife, sons, daughters, brothers, and sisters – yes, even his own life – he doesn’t deserve me and can’t be my disciple. Whoever doesn’t carry his own cross and follow after me doesn’t deserve me and can’t be my disciple. Whoever finds his life will lose it, and whoever loses his life because of me will find it.

“Who of you, when he wants to build a tower, doesn’t sit down and tally the costs first to see if he has enough to finish it? Otherwise, when he has laid the foundation and isn’t able to finish, everyone who sees it will laugh at him, saying, ‘This man began to build but couldn’t finish!’ Or what king, when he goes out to meet another king in battle, won’t sit down first and consider whether he’s strong enough with 10,000 to meet the one coming against him with 20,000? Then, while the other’s still far away, he’ll send an ambassador and ask for terms of peace. So none of you can be my disciple if you don’t give up all your belongings.”

“Whoever receives you receives me, and whoever receives me receives the one who sent me. Whoever receives a prophet in the name of a prophet will receive a prophet’s reward, and whoever receives a righteous man in the name of a righteous man will receive a righteous man’s reward. And whoever gives even a cup of cold water in the name of a disciple to one of these little ones, truly I tell you that he won’t lose his reward.”

Leaving there, they went from village to village preaching the good news, proclaiming that men should repent, and healing everywhere. They threw out many demons and anointed with oil many who were sick and healed them.

When Jesus had finished instructing his twelve disciples, he left there to teach and preach in their cities.

14.3 John executed by Herod

Matthew 14:1-12

Mark 6:14-29

Luke 9:7-9

King Herod the tetrarch heard the news about Jesus, because his name had become famous and his servants were saying, “John the Baptizer has risen from death! That’s why this power is working in him!” But others were saying, “He’s Elijah,” and others still, “A prophet, like one of the ancient prophets risen.” Yet when Herod heard about it, he was dumbfounded. He kept telling his servants, “I had John the Baptizer beheaded, so who’s this man I hear so much about? Has he risen?!” So he kept trying to see him.

Now Herod had sent and had John arrested and chained in prison because he had married Herodias, the wife of his brother Philip. John had been telling Herod, “It’s not legal for you to have your brother’s wife.” Herodias held it against him and wanted to have him killed, but she couldn’t do so because Herod was afraid of John, knowing he was a righteous and holy man. He was also afraid of the crowd, because they held John as a prophet. So he kept him safe and enjoyed listening to him, but he got confused whenever he heard him.

An opportunity came when Herod threw a party on his birthday for his nobles, commanders, and the leaders of Galilee. When Herodias’ daughter came in and danced, she pleased Herod and his guests so much that the king told the girl, “Ask me for whatever you want and I’ll give it to you.” He even swore an oath to her: “I’ll give you whatever you ask for, up to half of my kingdom.”

So she went out and asked her mother, “What should I ask for?” “The head of John the Baptizer,” she said.

Having been prompted by her mother, she hurried back to the

king immediately, saying, "I want you to give me the head of John the Baptizer on a platter right away."

Although the king was upset, he didn't want to deny her because of his oath and his guests. So the king immediately sent a guard, commanding him to bring back his head. He went and beheaded him in prison, then brought his head back on a platter and gave it to the girl, and the girl gave it to her mother.

When his disciples heard about it, they came and took away his body and laid it in a tomb. Then they went and reported it to Jesus.

Chapter 15

The Bread of Jesus

15.1 Five thousand fed

Matthew 14:13-23

Mark 6:30-46

Luke 9:10-17

John 6:1-15

After returning, the apostles told Jesus about everything they had done and taught. So many were coming and going that they didn't even have a chance to eat. So they gather together and he tells them, "Come away now by yourselves to the wilderness and rest a while."

Then after he had heard [about John], Jesus took them away by themselves in a boat to the wilderness. They went to a city called Bethsaida across the Sea of Galilee (Sea of Tiberias). But when the crowds saw them going, many anticipated it and ran from all the cities, getting there ahead of them. The people followed on foot because they had seen the miracles he was doing for the sick.

When Jesus arrived, he went up the mountain and sat down with his disciples. Lifting his eyes, Jesus saw the many crowds coming to him. He was moved because they were like sheep without a

shepherd, because the Jewish Passover Feast was soon. So he welcomed them and taught them much about God's kingdom, healing those who needed therapy.

That evening, his twelve disciples came to him, saying, "This place is remote and the time is already late. Send the crowds away so they can go into the surrounding countryside and villages to unpack and buy themselves something to eat."

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

Then he asks Philip, "Where can we buy bread so they can eat?"

He asked this to test him, because he knew what he was going to do. But Philip answers, "Should we go and spend two hundred denarii on bread to give them food? That's not even enough for everyone to have a little!"

"How many loaves do you have?" he says. "Go and look."

When they found out, Andrew (one of his disciples and Simon Peter's brother) tells him, "There's a boy here who has no more than five barley loaves and two fish. But unless we go and buy food for them, what's that for so many people?"

"Bring them here to me," Jesus told his disciples, "and have the people sit in groups of about fifty or a hundred each."

So they did. They had them all sit down, since there was lots of green grass in the area. Then Jesus took the five loaves and two fish. Looking up toward heaven, he gave thanks and blessed it. Then he broke the loaves. He kept giving it to the disciples to put before the seated crowds, and he divided up the two fish among them all as well. And they all ate as much as they wanted.

When they were full, he tells his disciples, "Gather up the left-over pieces so nothing will be lost."

So they gathered them up and filled twelve baskets full of the broken pieces, and fish too, left over by those who had eaten. There were about five thousand men who ate that bread, besides women and children. When the people saw the miracle he had done, they said, "This is truly the prophet who is coming into the world."

Jesus immediately made his disciples get into the boat and go across to Bethsaida and Capernaum while he dispersed the crowds.

But seeing that they were about to seize him to make him king, Jesus withdrew from them and left for the mountain again to pray by himself. And when evening came, he was there alone.

15.2 Walking on water

Matthew 14:24-33

Mark 6:47-52

John 6:16-21

That evening, his disciples went down to the sea and crossed towards Capernaum. After dark, the boat was in the middle of the sea, many stadia from land, but Jesus was alone on land, because he hadn't come to them yet. Then the sea got woken up. A strong, violent wind blew, harassing the boat in the waves. During the fourth watch that night, after they had rowed about 25 to 30 stadia, Jesus saw them struggling at the oars because the wind was against them. So he came to them, walking on the sea and coming close to the boat. He intended to pass by them, but when the disciples saw him walking on the sea, they were all terrified and screamed in fear, crying out, "It's a ghost!"

But immediately Jesus speaks to them, saying, "Courage! It's me! Don't be afraid."

Then Peter said, "Lord, if it's really you, tell me to come to you on the water!"

"Come!" he replied.

Then Peter got out of the boat and walked on the water toward Jesus. But seeing the wind, he got scared and began to sink. "Lord!" he cried, "Save me!"

Jesus immediately stretched out his hand and grabbed him. "You small-faith!" he says. "Why did you doubt?"

They wanted to bring him into the boat, and when he got in, the wind stopped and immediately the boat arrived at the land they were going to. Those in the boat were extremely amazed, because they hadn't understood about the bread, since their hearts were calloused. And they worshipped him, saying, "You're definitely God's Son!"

15.3 *Bread of life*

Matthew 14:34-36

Mark 6:53-56

John 6:22-58

When they had crossed over, they came to land at Gennesaret and tied up. They got out of the boat and the men of the area recognized him. They sent runners throughout the whole region and brought him everyone who was sick, carrying them on cots to wherever they heard he was. Whenever he entered villages, cities, or the countryside, they laid the weak in the market and begged that they could just touch the edge of his coat. And whoever touched it was saved.

The next day, the crowd that stood across the sea saw that there was no other boat there and that Jesus hadn't gotten into the boat with his disciples – they had gone away by themselves. However, other boats came from Tiberias, near where they ate the bread after the Lord had given thanks. So when the crowd saw that Jesus and his disciples weren't there, they got into the boats and went to Capernaum looking for Jesus. When they found him across the sea, they asked him, "Rabbi, when did you get here?"

"I tell you truly truly that you don't look for me because you saw signs, but because you ate bread and were full," Jesus answered. "However, don't work for food that spoils but for food that lasts into eternal life, which the Son of Man will give to you, because God the Father has put his seal on him."

"What should we do so we can do God's work?" they asked him.

"This is the work of God," Jesus answered, "that you believe in the one he sent."

Then they said, "What will you do as a sign, so we can see and believe in you? What work do you do? Our fathers ate manna in the desert, as it's written, 'He gave them bread from heaven to eat'."

"I tell you truly truly that it's not Moses who gave you bread from heaven," Jesus told them. "It's my Father who gives you the true bread from heaven, because God's bread is what comes down from heaven and gives life to the world."

"Lord, give us this bread forever," they said.

"I am the bread of life," Jesus said. "Whoever comes to me won't

hunger and whoever believes in me will never thirst. I've told you that you've seen me, but you don't believe. Everything that the Father gives me will come to me, and the one who comes to me I certainly won't throw away. I've come down from heaven, not to do what I want but what the one who sent me wants. This is what the one who sent me wants: out of everything he has given me, I lose nothing, but raise it up on the last day. And this is what my Father wants, that everyone who sees the Son and believes in him will have eternal life, and that I'll raise him up on the last day."

The Jews were muttering about him, because he said, "I'm the bread that came down from heaven." They were saying, "Isn't this Jesus, Joseph's son, whose father and mother we know? So how can he say, 'I came down from heaven'?"

"Don't mutter among yourselves," Jesus answered. "No one can come to me unless the Father who sent me brings him, and I'll raise him up on the last day. It's written in the prophets, 'They'll be taught by God,' so everyone who has heard and learned from the Father comes to me. However, no one has seen the Father except the one from God – he has seen the Father. I tell you truly truly that whoever believes has eternal life. I'm the bread of life. Your fathers ate manna in the desert and they died, but this is the bread that comes down from heaven, so you can eat it and not die. I'm the living bread that came down from heaven. If anyone eats this bread, he'll live forever. The bread I'll give for the world's life is my body."

Then the Jews argued with one another, saying, "How can this man give us his body to eat?"

"I tell you truly truly," Jesus said, "unless you eat the Son of Man's body and drink his blood, you won't have life in yourselves. Whoever eats my body and drinks my blood has eternal life, and I'll raise him up on the last day. My body is true food and my blood is true drink. Whoever eats my body and drinks my blood lives in me and I in him. Just like the living Father sent me, and like I live because of the Father, whoever eats me will also live because of me. This is the bread that came down from heaven, but not like the fathers ate and died, because whoever eats this bread will live forever."

15.4 *Some disciples leave*

John 6:59-71

He said this while teaching in the synagogue in Capernaum. When many of his disciples heard it, they said, “That’s a harsh word. Who can listen to it?”

Jesus saw that his disciples were muttering about this, so he said, “Does this trip you up? Then what about seeing the Son of Man rising up to where he was before? It’s the Spirit that gives life – the body has no benefit. The words I’ve told you are spirit and life, but some of you don’t believe.”

Jesus knew who didn’t believe and who would betray him from the start, so he was saying, “This is why I’ve told you that no one can come to me unless the Father lets him.”

Because of this, many of his disciples went back and didn’t walk with him anymore. But to the Twelve, Jesus asked, “Don’t you want to go away too?”

Simon Peter answered, “Lord, who would we go to? You have the words of eternal life. We’ve believed and have known that you’re God’s holy one.”

“Didn’t I choose you – the Twelve – myself?” Jesus replied. “Yet one of you is a devil.”

He meant Judas of Simon Iscariot, because he – one of the Twelve – was going to betray him.

Chapter 16

The Yeast of the Pharisees

16.1 Outer vs. inner cleanliness

Matthew 15:1-20

Mark 7:1-15, 17-23

John 7:1

After this, Jesus walked in Galilee. He didn't want to walk in Judea because the Jews were trying to kill him. However, some Pharisees and scribes come to him from Jerusalem. When they saw some of his disciples eating bread with dirty (unwashed) hands, they gathered around him. Then the Pharisees and the scribes ask, "Why do your disciples eat bread with dirty hands and not walk according to the tradition of the elders?"

Pharisees and all Jews don't eat unless they wash their hands with fists, following the tradition of the elders. Similarly, coming from the market, they don't eat unless they bathe themselves. And they've been given many other [rules] to follow, such as the washing of cups, pitchers, and brass.

"Why do you break God's command to keep your own tradition?" he answered. "You're experts at it! God said through Moses, 'Honor your father and mother,' and, 'Whoever curses his father or

mother should be killed.’ But you say that if a man tells his father or mother, ‘Whatever I have that would help you is *korban*,’ – which means “given to God” – “you let him do nothing for his father or mother and not honor them, thereby nullifying God’s word by the tradition you’ve been given. You do much like that! Isaiah prophesied perfectly about you hypocrites, as it’s written:

‘These people honor me with their lips, but their heart is far away from me. They worship me uselessly, teaching the rules of men as law.’

Ignoring God’s command, you hold onto men’s tradition.”

Then after Jesus called the crowd to himself again, he said, “Everyone! Listen to me and understand that there’s nothing outside a man that can make him dirty if it goes into him. Rather, the things that come out of a man are what make him dirty.”

Later, after he had left the crowd and gone into the house, his disciples come and say, “Do you know that the Pharisees were offended when they heard those words?”

“Every plant that my heavenly Father hasn’t planted will be uprooted,” he answered. “Leave them alone. They’re blind guides to the blind. And if the blind guides the blind, they’ll both fall into a ditch.”

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

“You too?” he replies. “Are you still so senseless? Don’t you understand that whatever goes into a man from the outside can’t make him dirty because it doesn’t go into his heart but into his stomach and out into the toilet?”

So all foods were declared clean.

Then he continued, “Whatever leaves a man comes from the heart, and that makes him dirty. Because out of a man’s heart – from the inside – come evil thoughts, fornications, thefts, murders, lusts, envy, wickedness, deception, shamelessness, wicked eyes, blasphemy, arrogance, and foolishness. All of this wickedness comes from the inside and makes a man dirty, but eating without washing his hands doesn’t make him dirty.”

16.2 *Phoenician girl healed*

Matthew 15:21-28

Mark 7:24-30

Jesus got up and returned to the area of Tyre and Sidon. He didn't want anyone to know that he had gone into a house, but he couldn't keep it a secret. Then a Canaanite woman from the area, whose daughter had an unclean spirit, came and immediately fell at his feet. The woman was a Greek of Syrophenician ancestry. She asked him to throw the demon out of her daughter, crying out, "Have mercy on me, Lord, son of David! My daughter is miserably demonized."

But he didn't answer her a word. Finally, his disciples came and begged him, "Send her away. She keeps shouting at us."

So he answered her, "I was sent only to the lost sheep of Israel's house."

But she came and worshipped him, saying, "Lord, help me!"

"Let the children be fed first," he answered. "It isn't right to take the children's bread and throw it to the dogs."

"Yes, Lord," she replies, "but even the dogs eat the children's crumbs that fall from their master's table."

Then Jesus told her, "Woman, your faith is huge. Go! Because of your words, it'll be done just as you wanted. The demon has left your daughter."

Going back home, she found the child lying in bed, the demon having left her. Her daughter had been healed at that hour.

16.3 *Healing in Decapolis*

Matthew 15:29-31

Mark 7:31-37

Jesus again left the area of Tyre and came through Sidon to the Sea of Galilee, within the area of Decapolis. After going up the mountain, he sat down there. Large crowds came to him, bringing the crippled, injured, blind, mute, and many others. They laid them down at his feet and he healed them all.

Then they bring someone to him who was deaf and had trouble

speaking. They beg him to put his hand on him. So Jesus took him by himself away from the crowd, put his fingers into his ears, and after spitting touched his tongue. Then looking up to heaven with a big sigh, he tells him, “*Ephphatha!*” – that is, “Open up!”

Then his ears opened, his tongue’s restraint was released, and he spoke clearly. He commanded them not to tell anyone, but the more he commanded them, the more excessively they continued to declare it.

The crowd was completely blown away as they saw the mute speaking, the injured healthy, the crippled walking, and the blind seeing. They glorified the God of Israel. “He has done everything well!” they were saying. “He even makes the deaf hear and the mute speak!”

16.4 Four thousand fed

Matthew 15:32-39a

Mark 8:1-9

It was in those days that a large crowd was there again with nothing to eat, so Jesus called his disciples. “I feel for the crowd because they’ve stayed with me for three days now and don’t have anything to eat,” he says. “I don’t want to send them home hungry or they’ll collapse on the way, because some of them have come from far.”

But his disciples reply, “Where would we get enough bread here in the wilderness to feed such a crowd?”

“How many loaves do you have?” Jesus asks.

“Seven, and some little fish.” they replied.

So he tells the crowd to recline on the ground. Then after taking the seven loaves, he gave thanks and broke them, and he gave them to his disciples to put before them. Then he blessed the fish and ordered them to be put before them too. So they served the crowd. They ate and were full, and they picked up seven large baskets full of the broken pieces that were left over. About four thousand men were there, plus women and children. Then he sent them away.

16.5 *Warning against hypocrisy*

Matthew 15:39b-16:12

Mark 8:10-21

Luke 12:1b

Jesus got into the boat with his disciples and immediately went to the area of Dalmanutha and Magadan. The Pharisees and the Sadducees came up and argued with him, asking him to show them a sign from heaven to test him. But with a big sigh in his spirit he tells them, “When it’s evening, you say, ‘Good weather because the sky is red.’ And in the morning, ‘A storm today because the sky is red and low.’ You know how to interpret the appearance of the sky but not the signs of the times? Why does this generation look for a sign? An evil, adulterous generation looks for a sign. Truly I tell you that no sign will be given to this generation except the sign of Jonah.”

Leaving them, he got in and went away to the other side. However, the disciples had forgotten to take bread and didn’t have more than a loaf with them in the boat. So Jesus told them, “Look out! Watch for the yeast from the Pharisees and the Sadducees, and for the yeast from Herod.”

They discussed this among themselves, saying, “It’s because we didn’t bring bread.”

But Jesus knew of it. “You small-faiths,” he tells them. “Why are you discussing with yourselves that you don’t have bread? Don’t you see or understand yet? Do you have a hard heart? Having eyes, don’t you see? And having ears, don’t you hear? Don’t you remember how many baskets full of pieces you picked up when I broke the five loaves for the five thousand?”

“Twelve,” they reply.

“And how many big baskets full of pieces did you pick up after the seven loaves for the four thousand?”

“Seven,” they reply.

“Do you still not understand?” he asked. “How do you not understand that I wasn’t talking about bread? But watch for the yeast from the Pharisees and the Sadducees, which is hypocrisy.”

Then they understood that he didn’t say to watch for the yeast of bread, but for the Pharisees’ and the Sadducees’ teaching.

16.6 Blind man in Bethsaida healed

Mark 8:22-26

Then they come to Bethsaida. They bring a blind man to Jesus and beg him to touch him. Taking the blind man by the hand, he brought him out of the village. After spitting on his eyes and laying his hands on him, he asked him, "Do you see anything?"

He gained his sight and said, "I see men, but to me they look like trees walking around."

Then he laid his hands on his eyes, and he saw everything clearly and was healed. He sent him home, saying, "Don't go into the village."

Chapter 17

Jesus the Christ

17.1 Peter's first confession

Matthew 16:13-20

Mark 8:27-30

Luke 9:18-21

Jesus went out with his disciples to the villages in the region of Caesarea Philippi. On the way, he was praying alone and asked his disciples with him, "Who do people say I am? Who's the Son of Man?"

"Some say John the Baptizer, others Elijah," they answered. "Others still that Jeremiah or one of the ancient prophets has risen."

Then he asks them, "Who do you say I am?"

Simon Peter answers, "You're the Christ, the Son of the living God."

"You're blessed, Simon, Jonah's son," Jesus replied, "because flesh and blood didn't show you this. My Father in heaven did. I tell you that you are Peter, and on this rock I'll build my church and the gates of hell won't overpower it. I'll give you the keys to the kingdom of heaven. Whatever you bind on earth will be bound in heaven and whatever you release on earth will be released in heaven."

Then he commanded the disciples not to tell anyone that he was the Christ.

17.2 Jesus predicts his death, first time

Matthew 16:21-28

Mark 8:31-9:1

Luke 9:22-27

From then on, Jesus taught and showed his disciples that he, the Son of Man, had to go to Jerusalem; suffer much; be rejected by the elders, the High Priests, and the scribes; be killed; and be raised up on the third day. He said it openly. However, Peter took him aside and criticized him, saying, “Mercy, Lord! This will never happen to you!”

But turning around and seeing his disciples, he criticized Peter, saying, “Get behind me, Satan! You’re a snare, because you’re not thinking about the things of God, but of man.”

Then he called the crowd with his disciples and told them, “If anyone wants to follow me, he must reject himself, pick up his cross every day, and follow me. Whoever wants to save his life will lose it, and whoever loses his life for the sake of me and the good news, he’s the one who will save it. Because how does a man benefit if he gains the whole world but gives up his life? What can a man give in exchange for his life? Whoever is ashamed of me and my words in this adulterous, sinful generation, the Son of Man will be ashamed of him too. Because the Son of Man is going to come with his holy angels in his Father’s glory and pay every man back for his actions.

“I tell you truly,” Jesus told them, “that some are standing here who won’t taste death until they see the Son of Man coming into his kingdom – God’s kingdom!”

17.3 Meeting with Moses and Elijah

Matthew 17:1-13

Mark 9:2-13

Luke 9:28-36

Six days later, Jesus takes Peter, James, and John his brother and brings them up a high mountain by themselves to pray. While he was

praying, he was transformed in front of them: his face changed and shone like the sun, and his clothes became radiant, flashing like lightning, and as white as light, like no launderer can whiten. And look, two men – Moses and Elijah – appeared to them, talking with Jesus. They appeared in glory and talked about the departure he was about to fulfill in Jerusalem.

Peter and those with him had fallen asleep, but when they woke up, they saw his glory and the two men standing with him. As they were leaving, Peter tells Jesus, “Lord! Rabbi! It’s good for us to be here! If you want, I’ll make three tents – one for you, one for Moses, and one for Elijah.”

He didn’t know what to answer, nor did he even realize what he was saying, because they were terrified. But while he was still speaking, a bright cloud formed and covered them. And look, a voice from the cloud said, “This is my dear Son, my chosen, whom I’m happy with. Listen to him!”

When the disciples heard it, they fell on their faces and were terrified. But Jesus came and touched them, saying, “Stand up. Don’t be afraid.”

Then suddenly, they lifted their eyes and looked around, but they didn’t see anyone except Jesus alone. As they were coming down the mountain, Jesus commanded them, “Don’t tell anyone about what you’ve seen until the Son of Man has risen from death.”

They held onto his words, discussing with one another what rising from death was.

Then his disciples asked him, “Why do the scribes say that Elijah has to come first?”

“Elijah does come first and restore everything,” he answered. “But how is it written that the Son of Man will suffer much and be scorned? I tell you that Elijah has already come, but they didn’t recognize him. They did whatever they wanted with him, just as it’s written about him. And so the Son of Man will suffer by them too.”

Then the disciples understood that he had spoken to them about John the Baptizer. Afterwards, they kept silent in those days and didn’t tell anyone about anything they’d seen.

Chapter 18

About Greatness

18.1 Moonstruck boy healed

Matthew 17:14-20

Mark 9:14-29

Luke 9:37-43a

The next day, when they came down the mountain to the disciples, they saw crowds around them and scribes arguing with them. When the whole crowd saw him, they were shocked and immediately ran up to welcome him. “What are you discussing with them?” he asked.

A man from the crowd shouted and came up to Jesus. Kneeling down, he answered, “Teacher, I beg you to look at my son, because he’s my one and only. Lord, have mercy on him! I brought him to you because he’s moonstruck and very sick, possessed with a spirit that makes him speechless. Whenever it seizes him, he suddenly screams and it throws him into convulsions, then he foams and grinds his teeth and withers away. Only with exertion does it leave him, crushing him as it goes. I told your disciples to throw it out, but they couldn’t!”

“O faithless, contrary generation,” he answers. “How long will I

be with you? How long will I put up with you? Bring your son to me!”

But as they were bringing him, he saw [Jesus] and immediately the spirit threw him into convulsions. Falling to the ground, he rolled around and foamed.

“How long has this been happening to him?” he asked his father.

“Since childhood,” he said. “It has often thrown him into both fire and water to kill him. But if you can do anything, be moved and help!”

Jesus replied, “‘If you can?’ Everything is possible to him who believes.”

Immediately the boy’s father cried out, “I do believe! Help my unbelief!”

When Jesus saw that a crowd was running together, he rebuked the unclean spirit, saying, “You deaf and mute spirit, I command you to come out of him and don’t enter him again.”

After crying out and causing many convulsions, it came out and he became so much like a corpse that many said he was dead. But Jesus took his hand and raised him up. Jesus gave him back to his father and he was healed from then on. Then they were all blown away at God’s greatness.

When he came into the house, his disciples asked him privately, “Why couldn’t we throw it out?”

“Because of the smallness of your faith,” he answers. “I tell you truly that if you have faith like a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it’ll move. Nothing will be impossible for you. But this kind can’t come out by anything but prayer.”

18.2 Jesus predicts his death, second time

Matthew 17:22-23

Mark 9:30-32

Luke 9:43b-45

From there they left and went through Galilee. They gathered there, but Jesus didn’t want anyone to know. While everyone was

amazed at everything he was doing, he taught his disciples and told them, “Let these words be set in your ears: the Son of Man will be betrayed into men’s hands and they’ll kill him. Then when he has been killed, he’ll rise three days later.”

However, they didn’t understand these words because it was hidden from them. They were very upset but afraid to ask him about it.

18.3 Paying the two drachmas

Matthew 17:24-27

When they came to Capernaum, those who collected the two drachmas came to Peter and asked, “Doesn’t your teacher pay the two drachmas?”

“Yes,” he replies.

But when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? Who do the kings of the earth collect tolls and taxes from, their sons or strangers?”

“From strangers,” Peter replied.

“So the sons are free,” Jesus told him. “However, so we don’t cause them to trip, go to the sea and throw in a hook. Take the first fish that comes up and when you open its mouth, you’ll find a shekel. Take it and give it to them for you and for me.”

18.4 Greatness in the kingdom

Matthew 18:1-10

Mark 9:33-43, 45, 47-48

Luke 9:46-50; 17:1-3a

On the road, as they came to Capernaum, an argument started among them about who was the greatest. When they got to the house, Jesus, knowing the thoughts in their hearts, asked them, “What were you discussing on the way?”

But they were silent. Then the disciples approached Jesus and asked him, “Who’s the greatest in the kingdom of heaven?”

Sitting down, he called the Twelve. He tells them, “If anyone

wants to be the first, he must be the last of all and the servant of all.”

Taking a child, he stood him among them by his side and took him in his arms. “Truly I tell you,” he said, “unless you turn and become like children, you won’t enter the kingdom of heaven. So whoever humbles himself like this child is the greatest in the kingdom of heaven. Whoever receives one child like this in my name receives me. And whoever receives me doesn’t just receive me but also him who sent me. The smallest of you all is the greatest.”

Then John said, “Master, Teacher, we saw someone throwing demons out in your name and we tried to stop him because he wasn’t following us.”

But Jesus said, “Don’t stop him, because there isn’t anyone who will do a miracle in my name and be able to curse me soon afterward. Whoever isn’t against us is for us. And whoever gives you a cup of cold water to drink because of the Christ’s name, truly I tell you, he won’t lose his reward.”

He told his disciples, “It’s not impossible that snares come, but woe to the one they come through! Whoever causes one of these little ones who believes in me to trip, it’d be better for him to have a donkey’s millstone hung around his neck and be thrown and drowned in the depths of the sea. Be aware!

“Woe to the world because of snares! It’s unavoidable that snares come, but woe to the man they come through!

“If your hand causes you to trip, cut it off, because it’s better to enter life crippled than go to hell, the endless fire, with both your hands. If your foot causes you to trip, cut it off, because it’s better to enter life lame than be thrown into hell with both your feet. If your eye causes you to trip, pull it out, because it’s better for you to enter God’s kingdom with one eye than be thrown into hell, where their worm doesn’t die and their fire isn’t put out.

“Make sure you don’t scorn one of these little ones, because I tell you that their angels in heaven continually see my Father’s face in heaven.”

18.5 Forgiveness

Matthew 18:15-35

Luke 17:3b-4

“If your brother sins, go and correct him between you and him alone. If he listens to you and repents, forgive him – you’ve won your brother. But if he doesn’t listen, take one or two more with you, so that by the mouth of two or three witnesses every word will be confirmed. If he refuses to listen to them, tell the church. And if he refuses to even listen to the church, let him be like a Gentile and a tax collector to you. I tell you truly that whatever you bind on earth will be bound in heaven and whatever you release on earth will be released in heaven.

“Again I tell you, if two of you agree about anything you ask for on earth, it’ll be done for you by my Father in heaven, because where two or three have gathered together in my name, I’m there among them.”

Then Peter came and asked him, “Lord, how often should I forgive my brother when he sins against me? Up to seven times?”

“I don’t tell you up to seven times,” Jesus replies, “but up to seventy times seven. If he sins against you seven times per day but returns to you seven times, saying, ‘I repent,’ forgive him. Because of this, the kingdom of heaven is compared to a king who wanted to settle accounts with his slaves. When he started settling, one who owed him 10,000 talents was brought to him. But because he couldn’t repay it, his lord commanded him to be sold, along with his wife and children and everything he had, to pay the debt. The slave fell down and bowed before him, saying, ‘Have patience with me and I’ll pay everything back to you!’ The slave’s lord was moved and released him, forgiving the debt. But the slave went out and found another slave who owed him 100 denarii. He seized him and choked him, saying, ‘Pay back what you owe.’ So the other slave fell down and begged him, saying, ‘Have patience with me and I’ll pay you back!’ But he was resolved and went and threw him in prison until he had paid back what was owed. When other slaves saw what had happened, they were very upset and went to tell their lord everything. Summoning him, the lord tells him, ‘You wicked slave. I forgave your whole debt because you begged me. Shouldn’t you also have had mercy on the other slave like I had mercy on you?’ Enraged, his lord handed him over to the torturers until he could

repay all he owed. My heavenly Father will do the same to you too if each of you doesn't forgive your brother in your heart."

Chapter 19

To Jerusalem

19.1 Following Jesus

Matthew 8:19-22

Luke 9:57-62

As they were going along the road, a scribe told him, “Teacher, I’ll follow you wherever you go!”

Jesus replies, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay his head.”

Then he told another disciple, “Follow me.”

“Lord,” he replied, “let me go and bury my father first.”

“Let the dead bury their own dead,” Jesus replies. “As for you, go and announce God’s kingdom.”

Another also said, “I’ll follow you, Lord, but first let me take leave back home.”

But Jesus replied, “No one who puts his hand to the plow and looks back is fit for God’s kingdom.”

19.2 Discussion with Jesus' brothers

Luke 9:51-56

John 7:2-10

Now the Jewish Feast of Booths was soon, so his brothers told him, "Leave here and go into Judea so your disciples can see the work you're doing too, because no one does anything in secret when he wants to be public. If you're doing this, show yourself to the world."

Not even his brothers believed in him.

"My time hasn't come yet," Jesus tells them, "but your time is always here. The world can't hate you, but it hates me because I testify about it, that its work is evil. Go up to the feast yourselves. I won't go to this feast, because my time hasn't fully come yet."

He told them this and stayed in Galilee. But when the days were approaching for his ascension, he was determined to go to Jerusalem. So when his brothers had gone up to the feast, he went up too, but secretly not openly. He sent messengers ahead of himself and they entered every Samaritan village to prepare for him. However, they didn't receive him because he was continuing on to Jerusalem. When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and destroy them?"

But he turned and rebuked them, and they went on to another village.

Chapter 20

The Feast of Booths

20.1 Arrival in Jerusalem

John 7:11-36

The Jews were looking for him at the feast, saying, “Where is he?” There was a lot of complaining about him among the crowds. Some said, “He’s good,” while others said, “No, he misleads people.” However, no one was speaking openly about him, out of fear of the Jews.

Halfway through the feast, Jesus went up to the Temple and taught. The Jews were amazed, saying, “How does this man know the writings without an education?”

“My teaching isn’t mine, it’s his who sent me,” Jesus replied. “If anyone is willing to do his will, he’ll know about this teaching, whether it’s from God or from me. Whoever speaks from himself is looking for his own glory. But whoever is looking for the glory of the one who sent him, he’s true and there’s no injustice in him. Didn’t Moses give you the Law? Yet none of you obeys the Law. Why do you want to kill me?”

Then the crowd answered him, “You have a demon! Who wants

to kill you?”

“I did one deed and you’re all amazed,” Jesus answered. “Moses gave you circumcision (even though it’s not from Moses, but from the fathers) and on the Sabbath you circumcise a man. However, if a man gets circumcised on the Sabbath so Moses’ Law won’t be broken, why are you angry with me because I’ve healed a whole man on the Sabbath? Don’t judge by appearances. Judge the righteous judgment.”

So some of those in Jerusalem said, “Isn’t this the man they want to kill? Look, he’s speaking freely and they’re not saying anything to him. Don’t the leaders know whether this is actually the Christ? We know where this one’s from, but no one will know where the Christ is from when he comes.”

Then Jesus taught in the Temple, crying out, “You know me and also know my origin. I haven’t come of myself, but he who sent me is true, whom you don’t know. I know him because I’m from him and he sent me.”

So they wanted to arrest him, but no one laid a hand on him because his time hadn’t come yet. But many in the crowd believed in him and said, “When the Christ comes, will he do more miracles than these?”

The Pharisees heard the crowd murmuring this about him, so the High Priests and the Pharisees sent officers to arrest him. Therefore Jesus said, “I’m with you for a short time and then I go to him who sent me. You’ll look for me, but you won’t find me, because you can’t come where I am.”

Then the Jews said to one another, “Where does this man plan to go that we won’t find him? He isn’t planning to go along with the dispersion among the Greeks and teach the Greeks, is he? So what are these words he has said, ‘You’ll look for me but won’t find me, because you can’t come where I am’?”

20.2 Unable to arrest Jesus

John 7:37-52

On the last and greatest day of the feast, Jesus stood up and

shouted out, “If anyone’s thirsty, let whoever believes in me come and drink, as the Scripture has said! And rivers of living water will flow out of his belly!”

He said this about the Spirit, which his believers were going to receive. The Spirit hadn’t been given yet because Jesus hadn’t been glorified.

When they heard these words, the people said, “This is definitely the prophet,” while others said, “This is the Christ,” and still others said, “The Christ isn’t going to come from Galilee, is he? Hasn’t the Scripture said that the Christ comes from David’s family, and from Bethlehem, the village where David was from?”

So the crowd was divided because of him. Some of them wanted to arrest him, but no one laid a hand on him.

After the officers came back to the High Priests and the Pharisees, they asked them, “Why didn’t you bring him in?”

“No one has ever spoken the way this man speaks,” the officers answered.

“Have you been led astray too?” the Pharisees replied. “Have any of the leaders or the Pharisees believed in him? But this crowd that doesn’t know the Law is cursed!”

Then Nicodemus – the one who came to him before, being one of them – tells them, “Does our Law judge a man before it hears from him first and knows what he’s doing?”

“Are you from Galilee too?” they replied. “Look and see that no prophet comes from Galilee.”

20.3 Forgiveness of immoral woman

John 7:53-8:11

Everyone went home, but Jesus went to the Mount of Olives. At dawn, he came to the Temple again and all the people came to him, so he sat down and taught them.

Then the scribes and the Pharisees bring a woman who was caught having an affair. After putting her in the middle, they say, “Teacher, this woman was caught having an affair and Moses commanded us in the Law to stone such women. What do you say?”

They were saying this to test him, so they could accuse him. But Jesus crouched down and wrote on the ground with his finger. When they kept asking him, he straightened up and told them, “Whoever among you is without sin should throw the first stone at her.”

Again he crouched down and wrote on the ground. When they heard it, they went out one by one, beginning with the oldest, until he was left alone with the woman in the middle. Straightening up, Jesus asked her, “Woman, where are they? Didn’t anyone condemn you?”

“No one, Lord,” she replied.

“I don’t condemn you either,” Jesus said. “Go. From now on don’t sin anymore.”

20.4 Light of the world

John 8:12-30

Then Jesus spoke to them again, “I am the light of the world. Whoever follows me won’t walk in the dark but will have the light of life.”

“You’re witnessing about yourself,” the Pharisees said, “so your testimony isn’t true.”

“Even if I witness about myself, my testimony is true,” Jesus answered them, “because I know where I came from and where I’m going. But you don’t know where I came from or where I’m going. You judge according to the body, but I’m not judging anyone. But even if I do judge, my judgment is true, because I’m not alone. It’s me and the Father who sent me. Even in your Law it’s written that the testimony of two men is true. I am he who witnesses about myself, and the Father who sent me witnesses about me too.”

So they asked him, “Where’s your father?”

“You don’t know me or my Father,” Jesus answered. “If you knew me, you’d know my Father as well.”

He spoke these words in the treasury, while he taught in the Temple. But no one arrested him, because his time hadn’t come yet.

Again he told them, “I go away, but you’ll look for me and die in your sin, because you can’t come where I’m going.”

So the Jews said, “Certainly he won’t kill himself, will he, since he says, ‘You can’t come where I am going’?”

“You’re from below, but I’m from above,” he told them. “You’re of this world, but I’m not of this world. Therefore, I’ve told you that you’ll die in your sins, because unless you believe that I am, you’ll die in your sins.”

So they asked him, “Who are you?”

“What have I been telling you from the start?” Jesus answered. “I have so much to say and to judge about you, but the one who sent me is true. And what I’ve heard from him I tell the world.”

They didn’t realize that he was talking to them about the Father. So Jesus said, “When you lift up the Son of Man, then you’ll know who I am. But I do nothing on my own – I say this as the Father has taught me. And the one who sent me is with me. He hasn’t left me alone, because I always do what pleases him.”

As he said this, many believed in him.

20.5 Jesus and Abraham

John 8:31-59

Jesus was telling the Jews who had believed, “If you stay in my word, you’re truly my disciples. Then you’ll know the truth and the truth will set you free.”

“We’re Abraham’s seed, and we’ve never been slaves to anyone,” they answered. “So how can you say, ‘You’ll be free’?”

“Truly truly I tell you,” Jesus replied, “everyone who sins is a slave to sin. The slave doesn’t stay in the house forever, but the Son stays forever. So if the Son makes you free, you’ll certainly be free. I know you’re Abraham’s seed, but you want to kill me because my word has no place in you. I say what I’ve seen with my Father, and you do what you’ve heard from your father too.”

“Abraham is our father,” they said.

“If you’re Abraham’s children, do Abraham’s work,” Jesus tells them. “But as it is, you’re looking to kill me, a man who has told you the truth, which I’ve heard from God. Abraham didn’t do this. You’re doing your father’s work.”

“We aren’t bastard children!” they replied. “We have one Father – God!”

Then Jesus said, “If God were your Father, you’d love me, because I came from God and now I’m here. I haven’t come on my own – he sent me. Why don’t you understand my words? It’s because you can’t hear my words. You’re of your father the Devil and you want to do your father’s lusts. He was a murderer from the beginning and doesn’t stand in the truth, because there’s no truth in him. Whenever he tells a lie, he speaks from his own nature, because he’s a liar and the father of doing so. But because I speak the truth, you don’t believe me. Which one of you convicts me of sin? If I speak the truth, why don’t you believe me? Whoever is of God hears God’s words. This is why you don’t hear: because you’re not of God.”

“Don’t we correctly say that you’re a Samaritan and have a demon?” the Jews answered him.

“I don’t have a demon,” Jesus said, “but I honor my Father and you dishonor me. I don’t look for my own glory, because there’s someone else who looks and judges. I tell you truly truly if anyone keeps my word he’ll never see death.”

“Now we know you have a demon,” the Jews replied. “Abraham and the prophets died, but you say, ‘If anyone keeps my word he’ll never see death.’ You’re certainly not greater than our father Abraham who died, are you? The prophets died as well, so what do you make of yourself?”

“If I glorify myself, my glory is nothing,” Jesus answered. “But it’s my Father who glorifies me, about whom you say, ‘He’s our God.’ You don’t know him, but I know him. If I say I don’t know him, I’d be a liar like you, but I do know him and keep his word. Your father Abraham was overjoyed that he might see my day. He saw it and was glad.”

So the Jews said, “You’re not even fifty years old and you’ve seen Abraham?”

“Truly truly I tell you,” said Jesus, “before Abraham existed, I am.”

So they picked up rocks to throw at him, but Jesus was hidden and went out of the Temple.

20.6 *Blind man healed, then testifies*

John 9

Passing by, he saw a man blind since birth. His disciples asked him, “Rabbi, who sinned that he was born blind, he or his parents?”

“Neither he nor his parents sinned,” Jesus answered, “but so that God’s work could be shown in him. We must do the work of the one who sent me as long as it’s day. Night’s coming, when no one can work. While I’m in the world, I’m the world’s light.”

Saying this, he spat on the ground and made mud from the spit, then he put the mud on his eyes and told him, “Go and wash in the Siloam Pool” (which translates to “Sent”).

So he left and washed, and he returned seeing! Consequently, the neighbors and those who saw him before as a beggar asked, “Isn’t this the one who used to sit and beg?” Others said, “That’s him,” while others, “No, but he’s like him.”

But he kept saying, “I’m the one!”

So they asked him, “How were your eyes opened?”

“The man called Jesus made mud and anointed my eyes,” he answered. “Then he told me to go to Siloam and wash. So I went away and washed, and then I could see!”

“Where is he?” they asked him.

“I don’t know,” he replies.

Now the day when Jesus made the mud and opened his eyes was the Sabbath. So they bring him who was previously blind to the Pharisees. The Pharisees again asked him how he could see. So he told them, “He put mud on my eyes and I washed and then I could see.”

Consequently, some of the Pharisees said, “This man isn’t from God, because he doesn’t observe the Sabbath.” While others said, “How can a man who’s a sinner do such signs?” So there was a division among them.

Then they ask the blind man again, “What do you say about him, since he opened your eyes?”

“He’s a prophet,” he replied.

The Jews didn’t believe that he had been blind and then could

see until they called his parents and asked them, “Is this your son, who you say was born blind? How can he see now?”

“We know this is our son and that he was born blind,” his parents answered, “but we don’t know how he sees now. Ask him, he’s of age. He can speak for himself.”

His parents said this because they were afraid of the Jews, because the Jews had agreed that if anyone confessed that he was the Christ, he would be excommunicated. Therefore his parents said, “He’s of age, ask him.”

So a second time they called the man who had been blind, saying, “Give glory to God. We know this man is a sinner.”

“I don’t know whether he’s a sinner,” he answered, “but one thing I do know: I was blind, but now I see.”

So they asked him, “What did he do to you? How did he open your eyes?”

“I’ve already told you and you didn’t listen,” he answered. “Why do you want to hear it again? You don’t want to become his disciples too, do you?”

They scorned him and said, “You’re his disciple, but we’re Moses’ disciples. We know God spoke to Moses, but as for him, we don’t know where he’s from.”

“Well, this is amazing,” the man answered. “You don’t know where he’s from and he opened my eyes. We know that God doesn’t hear sinners, but if anyone fears God and does his will, he hears him. For eternity, it has never been heard that anyone has opened the eyes of someone born blind. If this man wasn’t from God, he could do nothing.”

“You were born completely in sin and yet you’re lecturing us?” they answered.

So they threw him out.

Jesus heard that they had thrown him out. Finding him, he asked, “Do you believe in the Son of Man?”

“Lord, who is he so I can believe in him?” he answered.

“You’ve certainly seen him – he’s the one talking with you,” Jesus said.

“Lord, I believe!” he said, and he worshipped him.

“I came into this world for judgment,” Jesus said, “so that those not seeing may see and that the seeing may become blind.”

The Pharisees were with him and heard this. So they asked, “We aren’t blind too, are we?”

“If you were blind, you’d have no sin,” Jesus answered. “But because you say, ‘We see,’ your sin remains.”

20.7 Good shepherd

John 10:1-21

“Truly truly I tell you that whoever doesn’t come into the sheep’s courtyard through the door, but climbs up another way, is a thief and a plunderer. But whoever comes in through the door is a shepherd to the sheep. The doorman opens to him and the sheep hear his voice. He calls his sheep by name and leads them out. When he sends his own out, he goes ahead of them, and the sheep follow him because they know his voice. They won’t follow a stranger but will run from him because they don’t know the stranger’s voice.”

Jesus told them this illustration, but they didn’t understand what he was telling them. So Jesus told them again, “Truly truly I tell you, I’m the door to the sheep. All who came before me were thieves and plunderers, but the sheep didn’t hear them. I’m the door. If anyone comes in through me, he’ll be saved. He’ll go in and out and find pasture. The thief just comes to steal, kill, and destroy, but I came that they might have life, and have an abundance!

“I’m the good shepherd. The good shepherd lays down his life for the sheep. The employee, who’s neither the shepherd nor the sheep’s owner, sees the wolf coming and leaves the sheep and runs away, and then the wolf takes and scatters. He runs away because he’s hired and doesn’t care about the sheep. I’m the good shepherd. I know my own and my own know me, just like the Father knows me and I know the Father. I lay my life down for the sheep. I have other sheep that aren’t from this flock. I have to bring them too, and they’ll hear my voice. They’ll become one flock with one shepherd. The Father loves me because of this: I lay down my life so I can take it up again. No one has taken it away from me, but I lay it down on

my own. I have the authority to lay it down and I have the authority to take it up again. I've received this command from my Father."

The Jews were split because of these words. Many of them were saying, "He has a demon and he's insane. Why do you listen to him?"

While others were saying, "These aren't the words of someone demonized. A demon can't open blind eyes, can he?"

Chapter 21

Love and Prayer

21.1 Seventy sent out

Luke 10:1-12, 16

After this, the Lord appointed seventy others and sent them in pairs ahead of him to every city and place he was going to come. He told them: “The harvest is many, but the workers are few, so ask the Lord of the harvest to send workers out into his harvest. Go! Look, I send you out like lambs among wolves. Don’t carry a money belt, bag, or shoes, and don’t greet anyone on the way. Whatever house you enter, first say, ‘Peace to this house.’ If a son of peace is there, your peace will rest on him, but if not, it’ll return to you. Stay in that house, eating and drinking whatever’s from them, because the worker is worth his wages. Don’t keep moving from house to house. Whatever city that receives you when you enter it, go out into its streets and say, ‘God’s kingdom is near to you.’ But whatever city you enter that doesn’t receive you, go out into its streets and say, ‘Even the dust of your city that’s sticking to our feet, we wipe it off against you. But know this: God’s kingdom is near to you.’ I tell you, it’ll be better for Sodom in that day than for that city. Whoever listens to you, listens to me; whoever rejects you, rejects me; and

whoever rejects me, rejects the one who sent me.”

21.2 *Seventy return*

Luke 10:17-24

The Seventy returned joyfully, saying, “Lord, even the demons submit to us in your name!”

“I watched Satan fall from heaven like lightning,” he replied. “Look, I’ve given you authority to walk on snakes and scorpions, and over all the power of the enemy. Nothing will injure you. But don’t celebrate that spirits obey you – celebrate that your names are written in heaven.”

At that moment, he was overjoyed in the Holy Spirit and said, “I praise you, Father, the Lord of heaven and earth! You’ve hidden this from the wise and educated, but you’ve shown it to babies. Yes, Father, this was a good idea in your sight.

“Everything has been given to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone the Son wants to show.”

But turning to the disciples, he told them by themselves, “Blessed are the eyes that see what you see, because I tell you that many prophets and kings wanted to see what you see, but didn’t see, and to hear what you hear, but didn’t hear.”

21.3 *Good Samaritan*

Luke 10:25-37

A lawyer stood up and tested him, saying, “Teacher, what should I do to inherit everlasting life?”

“What’s written in the Law?” he answered. “How do you read it?”

“Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,” he replied, “and your neighbor like yourself.”

“You’ve answered correctly,” he said. “Do this and you’ll live.”

But wanting to justify himself, he asked Jesus, “So who’s my neighbor?”

Jesus answered, “A man went down from Jerusalem to Jericho and fell among robbers. They stripped him, attacked him with blows, and left him half dead. Now coincidentally, a priest went down that road, but when he saw him, he passed by opposite him. Similarly, a Levite, when he came to the place and saw him, passed by opposite him. But a Samaritan came along while on a journey, and when he saw him, he was moved. He came to him and bound up his wounds, pouring on oil and wine, then he put him on his beast, brought him to an inn, and took care of him. The next day, when he left, he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him. Whatever else you spend, I’ll repay you when I return.’ Which of these three do you think proved to be a neighbor to the man who fell among the robbers?”

“The one who had mercy on him,” he said.

Then Jesus told him, “Go and do the same.”

21.4 Visit to Martha and Mary

Luke 10:38-42

On their journey, he came into a village and a woman named Martha welcomed him into her home. She had a sister called Mary, who sat at the Lord’s feet, listening to his words. But Martha was drawn away with all her service, so she came up and asked, “Lord, don’t you care that my sister has left me to do all the serving by myself? Tell her to help me!”

“Martha, Martha,” the Lord answered, “you’re worried and troubled by so much, but only one thing is needed. Mary has chosen what’s good, and it won’t be taken from her.”

21.5 Prayer

Matthew 6:9-13a, 14-15; 7:7-12

Mark 11:25

Luke 11:1-13

After he had finished praying in some place, one of his disciples said, “Lord, teach us to pray, just like John taught his disciples.”

So he told them, “When you pray, say, ‘Our Father in heaven, may your name be holy. May your kingdom come. May your desire be done on earth like it is in heaven. Give us enough bread every day. Forgive our debts, like we forgive everyone in our debt. And don’t lead us into temptation but rescue us from evil.’

“Whenever you stand praying, forgive, if you have something against someone, so your Father in heaven will forgive your failings too. If you forgive others for their failings, your heavenly Father will forgive you too. But if you don’t forgive others, your Father won’t forgive your failings.”

Then he said, “If one of you has a friend and goes to him at midnight and says, ‘Friend, lend me three loaves, because another of my friends has shown up on a journey and I don’t have anything to put before him.’ From the inside he answers, ‘Don’t bother me. The door is already shut and my children are in bed with me. I can’t get up and give you anything.’ But I tell you, even though he won’t get up and give it to him because he’s his friend, he’ll get up and give him as much as he needs because of his disrespect.

“So I tell you, ask and it’ll be given to you. Seek and you’ll find. Knock and it’ll be opened to you. Because everyone who asks receives, whoever seeks finds, and to whoever knocks, it’ll be opened.

“What father among you will give his son a stone when he asks for bread? Or, if he asks for a fish, will he give him a snake instead? If he asks for an egg, will he give him a scorpion? So if you, being evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit and what’s good to those who ask him?

“So in everything, do to people like you want them to do to you, because this is the Law and the prophets.”

Chapter 22

Further Teaching

22.1 Greed and wealth

Matthew 5:25-26; 6:25-34

Luke 12:1a, 13-34, 54-59

Therefore, such countless crowds gathered around that they were stepping on one another. Then someone out of the crowd said, “Teacher, tell my brother to divide the inheritance with me.”

“Man, who made me a judge or divider over you?” he replied. Then he told them, “Watch out and be on guard against every form of greed, because life doesn’t exist in possessions, even in an abundance of them.”

He told them a parable: “A rich man’s land was producing well and he thought to himself, ‘What will I do? I have nowhere to store my crops.’ Then he said, ‘This is what I’ll do: I’ll tear down my barns and build bigger ones, and I’ll store all my grain and my goods. Then I’ll tell my soul, “Soul, you have many goods stored up for many years. Relax! Eat, drink, and be happy!”’ But God said to him, ‘You fool! Tonight they’re demanding your soul from you, so who will own what you’ve prepared?’ Such is the man who stores up treasure for himself but isn’t rich towards God.”

Then he told his disciples, “This is why I tell you not to worry about life, what you’ll eat or what you’ll drink, nor your body and what you’ll put on. Life is more than food and the body is more than clothes. Look at the ravens in the air – they don’t sow, harvest, nor gather into barns or silos, but God, your heavenly Father, feeds them. How much more valuable are you than birds? And who of you can add a cubit to his height by worrying? So if you can’t even do something tiny, why do you worry about the rest? And why are you worried about clothing? Look how lilies grow in a field – they don’t work or spin, but I tell you that not even Solomon in all his glory clothed himself like one of them. So if God clothes grass in the field like this, which is here today and thrown into the furnace tomorrow, how much more for you? You small-faiths! Don’t worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ All the nations of the world look around for all this, but your Father knows everything you need. Instead, look for his kingdom and his righteousness first and all this will be added to you. Don’t be afraid, little flock, because your Father has happily chosen to give you the kingdom. So don’t worry about tomorrow, tomorrow will worry about itself. Each day has enough trouble.

“Sell what you have and give to charity. Make money belts that won’t wear out, an unfailing treasure in heaven, where no thief can come near nor moth can destroy. Because wherever your treasure is, your heart will be there too.”

He was also telling the crowds, “When you see a cloud rising in the west, you immediately say, ‘A storm is coming,’ and so it happens. And when a south wind is blowing, you say, ‘It’ll be hot,’ and it happens. You hypocrites! You examine the appearance of the earth and the sky, but why don’t you examine the present?

“And why don’t you judge what’s right by yourself? Make friends quickly with your opposition and work to release yourself from him while you’re on your way with him to the ruler, so that he doesn’t drag you to the judge, and the judge give you to the officer, and then the officer throw you into prison. Truly I tell you that you won’t come out of there until you’ve paid every last penny.”

22.2 Repent or die

Luke 13:1-9

At that time, someone there told him about the Galileans whose blood Pilate had mixed with their sacrifices. Jesus replied, “Do you think these Galileans were sinners more than all the other Galileans because they suffered this way? No, I tell you, but unless you repent, you’ll all be similarly destroyed. Or do you think the eighteen that the tower of Siloam fell on and killed were in debt more than all the other men living in Jerusalem? No, I tell you, but unless you repent, you’ll all be similarly destroyed.”

Then he told this parable: “A man had a fig tree planted in his vineyard. He came looking for fruit on it but didn’t find any. So he told the vine worker, ‘Look, I’ve been coming to look for fruit on this fig tree for three years, but I haven’t found any. Cut it down! Why does it even use up the ground?’ But he answered, ‘Sir, leave it for this year too, until I can dig around it and add some manure. If it bears fruit, then care for it; but if not, then cut it down.’”

22.3 Crippled woman healed

Luke 13:10-17

He was teaching in one of the synagogues on the Sabbath and a woman was there who had been frail from a spirit for eighteen years. She was hunched over and couldn’t straighten up completely. When Jesus saw her, he called her over and said, “Woman, you’re freed from your frailty.”

He laid his hands on her and immediately she straightened up and praised God. But the synagogue leader, upset that Jesus had healed on the Sabbath, responded to the crowd, “There are six days that work should be done, so come on them and get healed, not on the Sabbath day.”

“You hypocrites!” the Lord replied. “Doesn’t each of you release his ox or his donkey on the Sabbath and lead him out from the manger to water him? So this woman, Abraham’s daughter, who has been bound by Satan for eighteen years, look, shouldn’t she have been released from this bond on the Sabbath day?”

Saying this, all of his opponents were embarrassed and the whole

crowd celebrated over all the glorious things he was doing.

22.4 Unable to stone Jesus for blasphemy

John 10:22-39

It was winter and the Dedication Feast was happening in Jerusalem. Jesus was walking in the Temple along Solomon's porch when the Jews gathered around him and asked, "How long will you hold your breath? If you're the Christ, tell us openly."

"I've told you, but you don't believe me," Jesus answered. "The acts I do in my Father's name testify about me, but you don't believe because you're not my sheep. My sheep hear my voice – I know them and they follow me. I give them everlasting life and they'll never die. No one can take them out of my hand. My Father, who has given them to me, is greater than all, and no one can take them from the Father's hand. The Father and I are one."

The Jews picked up stones again to stone him, but Jesus answered, "I've shown you many good acts from the Father. Which of them are you stoning me for?"

"We aren't stoning you for a good act, but for blasphemy," the Jews answered, "and because, being a man, you make yourself God."

Then Jesus answered, "Hasn't it been written in your Law: 'I said you are gods'? So if he called them gods, who the word of God came to – and the Scripture can't be broken – how do you tell the one whom the Father made holy and sent into the world, 'You're blaspheming' because I've said, 'I'm the Son of Man'? If I don't do my Father's actions, don't believe me. But if I do them, even though you don't believe me, believe the actions, so you can know and continue to know that the Father is in me and I am in the Father."

Therefore they were looking to arrest him again, but he escaped from their hands.

Chapter 23

Discipleship

23.1 *Belief in Perea*

John 10:40-42

He went past the Jordan again to the place where John was first baptizing, and he stayed there. Many came to him, saying, “John certainly didn’t show us any signs, but everything John said about him is true!”

Many believed in him there.

23.2 *Entering the kingdom*

Luke 13:22-33

He passed through one city and village into another, teaching and going on his way to Jerusalem. Then someone asked him, “Lord, will only a few be saved?”

“Try to enter through the narrow door,” he answered, “because I tell you that many will search to enter but won’t be able to. Once the housemaster gets up and shuts the door – and you’re standing outside, knocking on the door, saying, ‘Lord, open up to us!’ – he’ll

answer you, 'I don't know where you're from.' Then you'll say, 'We ate and drank with you, and you taught in our streets.' But he'll say, 'I tell you, I don't know where you're from. Leave me, all you evildoers!' There'll be weeping and teeth grinding when you see Abraham, Isaac, Jacob, and all the prophets in God's kingdom, but you'll be thrown out. They'll come from east and west, and from north and south, and they'll recline in God's kingdom. And look, the last will be first and the first will be last."

Then some Pharisees came up to him, saying, "Go away and leave here, because Herod wants to kill you."

But he replied, "Go tell that fox, 'Look, I throw out demons and accomplish healings today and tomorrow, and on the third I'm finished. However, I have to travel today, tomorrow, and the next, because it can't be that a prophet would die outside Jerusalem.'"

23.3 Swollen man healed; three parables

Luke 14:1-24

When he went into the house of one of the Pharisee leaders on the Sabbath to eat bread, this happened: they were watching him closely, and look, in front of him was a man who appeared swollen. Jesus asked the lawyers and the Pharisees, "Is it legal to heal on the Sabbath, or not?"

But they were silent. So he took hold of him, healed him, and sent him away. Then he said, "Who of you, if your son or ox falls into a well on the Sabbath, won't pull him out immediately?"

They couldn't respond to this. Then when he saw how the invited guests chose the first seats, he told a parable: "When you're invited to a wedding party by someone, don't recline in the first seat, because someone more honored than you may have been invited too, and whoever invited both of you will come and say, 'Give your place to this man,' and then you'll go, humiliated, to sit in the last place. But when you're invited, go and recline in the last place, so that when the one who invited you comes, he can say, 'Friend, move up higher.' Then you'll be honored in front of everyone reclining with you. Because everyone who lifts himself will be lowered, and whoever lowers himself will be lifted."

He also said to the one who had invited him, “When you host a lunch or a dinner, don’t invite your friends, your brothers, your relatives, or your rich neighbors, or they might invite you back, which will be your repayment. But when you host a party, invite the poor, the crippled, the lame, and the blind. You’ll be blessed, because they can’t repay you and you’ll be paid back at the resurrection of the righteous.”

When one of those reclining with him heard this, he said, “Everyone who will eat bread in God’s kingdom is blessed!”

But he replied, “A man was hosting a big dinner and invited many. At dinnertime, he sent his slave to tell those invited, ‘Come now, everything’s ready!’ But everyone made excuses. The first one said, ‘I’ve bought a field and I need to go see it, so please excuse me.’ Another said, ‘I’ve bought five pairs of oxen and I’m going to test them, so please excuse me.’ Another said, ‘I’ve married a woman, so I can’t come.’ So the slave returned and reported this to his master. Then the housemaster got angry and told his slave, ‘Quick, go out into the streets and alleys of the city and bring the poor, the crippled, the blind, and the lame in here.’ Then the slave said, ‘Master, what you’ve commanded is done, but there’s still room.’ So the master told the slave, ‘Go out to the highways and the hedges and make them come, so my house will be filled. I tell you, none of those men who were invited will taste my dinner.’”

23.4 Lost and found

Matthew 18:12-14

Luke 15

All the tax collectors and sinners were coming near to listen to him, but the Pharisees and the scribes both grumbled, “This man accepts sinners and eats with them.”

So he told them this parable: “What do you think? What man among you, if he has a hundred sheep and has lost one that has strayed, doesn’t leave the ninety-nine in the wilderness and go after the lost and strayed one until he finds it? And if it happens that he finds it, I tell you truly, he puts it on his shoulders, overjoyed. Then, when comes home, he calls his friends and neighbors together, saying, ‘Celebrate with me, because I’ve found my lost sheep!’ So he

celebrates over it more than the ninety-nine that haven't strayed. I tell you, there'll be the same joy in heaven over one sinner who repents than over ninety-nine righteous who don't need repentance. So it's not the will of your Father in heaven that one of these little ones be lost.

"Or what woman, if she has ten coins and loses one, doesn't light a lamp, sweep the house, and look thoroughly until she finds it? And when she finds it, she calls her friends and neighbors together, saying, 'Celebrate with me, because I've found the coin I lost!' I tell you, there's the same joy in the presence of God's angels over one sinner who repents.

"A man had two sons," he said. "The younger told his father, 'Father, give me my part of the estate.' So he divided his life between them. Not many days later, the younger son gathered everything and traveled to a land far away, and there he threw away his estate by living recklessly. When he had spent everything, a terrible famine occurred in that country and he became poor. So he joined himself to a resident of that country, who sent him into his fields to feed pigs. He would have happily filled his stomach with the pods the pigs were eating, because no one gave him anything. But when he came to himself, he said, 'How many of my father's workers have plenty of bread, but here I am dying of hunger?! I'll get up and go to my father and tell him, 'Father, I've sinned against heaven and before you. I'm not worthy to be called your son anymore. Make me one of your workers.'" So he got up and came to his father.

"But while he was still far away, his father saw him and was moved. He ran and fell on his neck and kissed him. Then the son said, 'Father, I've sinned against heaven and in your sight. I'm not worthy to be called your son anymore.' But the father told his slaves, 'Quick, bring out the best robe and put it on him, and put a ring on his hand and shoes on his feet. Bring the fattened calf and kill it. Let's eat and celebrate! Because my son was dead and now he lives again! He was lost and now he's found!' So they celebrated.

"Now his older son was in the field. When he came up to the house, he heard music and dancing, so he called one of the servants and asked what this could be. 'Your brother has arrived,' he answered, 'so your father has killed the fattened calf because he has

received him back healthy.’ Then he got angry and wouldn’t go in, so his father came out and consoled him. But he answered his father, ‘Look, I’ve been serving you for many years and have never come against your command, but you’ve never even given me a kid to celebrate with my friends! Yet when your son came, who ate up your life with prostitutes, you killed the fattened calf for him!’ Then he replied, ‘Son, you’re always with me and all I have is yours. But we had to celebrate and be happy, because your brother was dead and now he lives. He was lost and found.’”

23.5 Sneaky manager; wealth

Matthew 6:24

Luke 16:1-15, 19-31

He also told the disciples, “A rich man had a manager who was accused of throwing away his estate. He called him and said, ‘What’s this I hear about you? Give an explanation for your management, because you won’t be manager anymore.’ So the manager said to himself, ‘What will I do, since my master is removing me from management? I’m not strong enough to dig and I’m ashamed to beg. I know what I’ll do so that when I leave the management I’ll be received into homes.’ He called each of his master’s borrowers and asked the first, ‘How much do you owe my master?’ ‘100 baths of oil,’ he replied. So he said, ‘Take your bill, sit down quickly, and write 50.’ Then he said to another, ‘How much do you owe?’ ‘100 homers of wheat,’ he replied. So he tells him, ‘Take your bill and write 80.’ His master applauded the unrighteous manager because he acted so wisely, because the sons of this age are cleverer with themselves than the sons of light. So I tell you, make friends with the wealth of unrighteousness, so that when it fails, they’ll welcome you into everlasting tents.

“Whoever’s faithful with the small is faithful with the big as well, and whoever’s unrighteous with the small is unrighteous with the big too. So if you haven’t been faithful with unrighteous treasure, who will trust you with the true? And if you haven’t been faithful with another’s, who will give you your own? No servant can serve two masters, because either he’ll hate one and love the other, or else be dedicated to one and scorn the other. You can’t serve God and

wealth.”

Now the Pharisees, who loved money, were listening to this and mocking him. So he told them, “You justify yourselves before men, but God knows your hearts, because the lofty among men is an abomination to God.

“There was a rich man that dressed in purple and sea silk, happily living every day in luxury. A poor, ulcerated man named Lazarus was at his gate, longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores. Now the poor man died and was carried away by the angels to Abraham’s chest, and the rich man died and was buried too. In hell, he was in torment, but lifting his eyes, he sees Abraham far away with Lazarus on his chest. So he cried out, ‘Father Abraham, have mercy on me! Send Lazarus to dip his fingertip in water to cool my tongue, because I’m tormented by this flame!’ But Abraham replied, ‘Son, remember that during your life you had it good, while Lazarus had it bad. Now he’s comforted here, while you’re in agony. But besides all this, there’s a huge divide established between us, so that those who want to cross over to you can’t, and no one can cross over to us.’ ‘Then I beg you, father,’ he said, ‘send him to my father’s house to warn them, because I have five brothers, so they won’t come to this torturous place too!’ But Abraham says, ‘They have Moses and the prophets. Let them hear them.’ ‘No, father Abraham!’ he replied. ‘But if someone travels from death, they’ll repent!’ But he told him, ‘If they don’t listen to Moses and the prophets, they won’t be convinced even if someone rises from death.’”

23.6 Faith; servanthood

Luke 17:5-10

Then the apostles told the Lord, “Increase our faith!”

“If you have faith like a mustard seed,” the Lord replied, “you can tell this sycamine tree, ‘Uproot yourself and be planted in the sea!’ and it’ll obey you.

“Who of you, who has a slave plowing or watching sheep, will tell him, ‘Come now and recline,’ when he comes in from the field? Won’t you tell him, ‘Make something for me to eat, then dress

yourself and serve me while I eat and drink – you can eat and drink afterwards’? And do you thank the slave because he did what he was commanded? In the same way, when you do everything you’re commanded, say, ‘We’re useless slaves. We’ve done what we ought to have done.’”

23.7 Lazarus resurrected

John 11:1-46

Now someone – Lazarus – was sick in Bethany, the village of Mary and her sister Martha. Lazarus was the brother of Mary, who had anointed the Lord with perfume and wiped his feet with her hair. So the sisters sent to him, saying, “Lord, look, the one you love is sick.”

But when Jesus heard about it, he replied, “This sickness won’t end in death. It’s for God’s glory, so God’s Son will be glorified.”

Jesus loved Martha, her sister, and Lazarus. So when he heard he was sick, he stayed two days in the place he was. Then afterwards he tells his disciples, “Let’s go to Judea again.”

“Rabbi,” the disciples reply, “the Jews wanted to stone you and now you’re going back?”

But Jesus answered, “Aren’t there twelve hours in a day? If anyone walks by day, he doesn’t trip because he sees the light of the world. But if anyone walks by night, he trips because the light isn’t in him.”

He said this. Then afterwards he says, “Our friend Lazarus has gone to sleep, but I’m going to wake him up.”

“Lord, if he has gone to sleep, he’ll be saved,” the disciples reply.

However, Jesus was talking about his death, whereas they thought he was talking about the resting sleep. So Jesus told them clearly, “Lazarus is dead, and I’m overjoyed that I wasn’t there, so you can believe. Now let’s go.”

Then Thomas, called Didymus, told the other disciples, “Let’s go too, so we can die with him.”

When Jesus came, he found he had already been in the tomb for four days. And since Bethany was close to Jerusalem – about 15 stadia

away – many of the Jews had come to Martha and Mary to comfort them regarding their brother. When Martha heard Jesus was coming, she went to meet him, while Mary sat in the house. Then Martha told Jesus, “Lord, if you had been here, my brother wouldn’t have died. But even now, whatever you ask God for, God will give you.”

“Your brother will be raised,” Jesus says.

“He’ll be raised in the resurrection on the last day,” Martha replies.

“I am the resurrection and the life,” Jesus told her. “Anyone who believes in me will live even if he dies, and everyone who lives and believes in me will never die. Do you believe this?”

“Yes, Lord,” she replies. “I’ve believed that you’re the Christ, God’s Son, the one coming to the world.”

After she said this, she went away and secretly called her sister Mary, saying, “The Teacher is here and he’s asking for you.”

Hearing this, she gets up. Then she came to him.

Jesus hadn’t come into the village yet; he was still where Martha had met him. When the Jews who were in the house consoling Mary saw her get up quickly and leave, they followed her, thinking she was going to cry at the tomb. But when Mary got to Jesus, she saw him and fell at his feet, saying, “Lord, if you had been here, my brother wouldn’t have died.”

When Jesus saw her weeping, and also the Jews weeping with her, his spirit was stirred up and troubled. He said, “Where have you laid him?”

Jesus wept.

Then the Jews said, “See how much he loved him!” But some said, “Couldn’t this man, who opened blind eyes, have kept this man from dying?”

Then Jesus, stirred up again, comes to the tomb, which was a cave with a stone on it.

Jesus says, “Lift the stone off.”

But Martha, the sister of the deceased, tells him, “Lord, he stinks by now! He has been in there for four days!”

“Didn’t I tell you that if you believe, you’ll see God’s glory?”

Jesus replies.

So they lifted the stone off. Then Jesus lifted his eyes and said, “Father, I thank you that you’ve heard me. I know you always hear me, but because of the crowd standing here I’ve said it, so they can believe you sent me.”

After he said this, he shouted with a great voice, “Lazarus, come out!”

Then the deceased came out, tied hand and foot with linen, with a handkerchief wrapped around his face.

“Untie him and let him go,” Jesus tells them.

Therefore, many of the Jews who had come to Mary and saw what he had done believed in him. But some went to the Pharisees and told them what Jesus had done.

23.8 Sanhedrin decides to kill Jesus

John 11:47-54

The High Priests and the Pharisees held an assembly, saying, “What are we going to do? This man is doing many miracles. If we leave him like this, everyone will believe in him and the Romans will come and take away our land and our nation.”

But one of them – Caiaphas, the High Priest that year – said, “You know nothing, nor do you consider that it’s worthwhile for one man to die for the people so the whole nation isn’t destroyed.”

He didn’t say this by himself, but being the High Priest that year, he prophesied that Jesus would die for the nation, and not only for the nation, but that he would gather God’s scattered children into one. So they resolved to kill him from that day on.

Therefore, Jesus didn’t walk publicly among the Jews anymore, but he went away to the land near the wilderness, to a city called Ephraim, and stayed there with his disciples.

Chapter 24

To Jerusalem for the Last Time

24.1 Ten lepers healed

Luke 17:11-19

While he was travelling to Jerusalem, he passed through Samaria and Galilee, and as he entered a village, ten men with leprosy stood far off and met him. They raised their voices, saying, “Jesus, Master! Have mercy on us!”

When he saw them, he said, “Go and show yourselves to the priests.”

As they were going, they were cleansed. One of them, when he saw that he was healed, returned praising God with a great voice, and he fell on his face at his feet, thanking him. He was a Samaritan.

“Weren’t ten cleansed?” Jesus asked. “Where are the other nine? Was nobody found who returned to give God praise except this foreigner?”

Then he told him, “Stand up and go. Your faith has saved you.”

24.2 *Parables on prayer*

Luke 18:1-14

He told them a parable that they should pray all the time and not get discouraged: “There was a judge in a certain city who didn’t fear God, nor did he respect man. And there was a widow in that city that kept coming to him, saying, ‘Vindicate me from my opposition.’ He wouldn’t for a while, but eventually he said to himself, ‘I don’t fear man nor do I respect God, but because this widow gives me so much trouble, I’ll vindicate her, or else her coming to me endlessly will beat me down.’”

Then the Lord said, “Hear what the unrighteous judge says! Now won’t God deliver his chosen, who cry out to him day and night? Will he be slow to help them? I tell you that he’ll give them justice quickly. But when the Son of Man comes, will he find faith on the earth?”

Then he told this parable to those who trusted in their own righteousness and despised others: “Two men went up to the Temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed to himself, ‘God, thank you that I’m not like others: cheaters, the unrighteous, adulterers, or like this tax collector. I fast twice a week and tithe on all I get.’ But the tax collector, standing at a distance, wouldn’t even lift up his eyes to heaven, but beat his chest, saying, ‘God, have mercy on me, a sinner!’ I tell you, this man went down to his house justified rather than the other. Because everyone who honors himself will be humbled, but whoever humbles himself will be honored.”

24.3 *Divorce*

Matthew 19:1-12

Mark 10:1-12

After Jesus finished saying this, he gets up and goes from Galilee to Judea’s border beyond the Jordan. Crowds gather around him again, because many had followed him. As usual, he healed and taught them there. Pharisees came to him too, testing him by asking, “Is it legal for a man to release his wife for any reason?”

“What did Moses command you?” he answered.

“Moses allowed a man to write a certificate of divorce and release her,” they reply.

“Moses wrote this command and let you release your wives because of your hard hearts,” he answers, “but it wasn’t this way from the beginning. Haven’t you read that the Creator made them male and female from the beginning, and said, ‘This is why a man will leave his father and mother and be joined to his wife, and the two will become one body’? So they aren’t two anymore, but one body. Therefore what God has joined, let no man separate.”

In the house, the disciples asked him about this again. So he tells them, “I tell you that whoever releases his wife, except for fornication, and marries another, has an affair. And if she releases her husband and marries another man, she’s having an affair.”

Then the disciples say, “If the man’s relationship with his wife is like that, it’s better not to marry.”

“Not all men accept these words, but only to whom it was given,” he answered. “There are eunuchs who were born like that from their mother’s womb; there are eunuchs who were castrated by men; and there are also eunuchs who castrated themselves for the kingdom of heaven. Whoever can accept this, accept it.”

24.4 Children in the kingdom

Matthew 19:13-15

Mark 10:13-16

Luke 18:15-17

They were bringing babies and children to him, that he might put his hands on them, touch them, and pray. But his disciples scolded them. However, when Jesus saw this, he was angry and told them, “Leave the children alone and let them come to me. Don’t stop them, because God’s kingdom belongs to those like them. Truly I tell you, whoever doesn’t receive God’s kingdom like a child won’t enter it.”

He took them in his arms, put his hands on them, and blessed them. Then he left that place.

24.5 *Wealth in the kingdom*

Matthew 19:16-30

Mark 10:17-31

Luke 18:18-30

As he was leaving on his way, a ruler ran up to him, knelt down, and asked, “Good Teacher, what good should I do to inherit everlasting life?”

“Why do you call me good and ask about what’s good?” Jesus answered. “No one is good except God alone. But if you want to enter into life, keep the commandments.”

“Which ones?” he asks.

“You know them,” Jesus replied. “Don’t murder, don’t have an affair, don’t steal, don’t testify lies, don’t cheat, honor your father and mother, and love your neighbor like yourself.”

“Teacher,” he answers, “I’ve kept all of this since childhood. What am I still missing?”

Hearing this, Jesus loved him and said, “One thing you need if you want to be complete: go and sell everything you have and give it to the poor, and then you’ll have treasure in heaven. Then come, follow me.”

But when the young man heard these words, he became sad and went away depressed, because he was very wealthy and owned much property. Looking around and seeing this, Jesus tells his disciples, “Truly I tell you, how hard it is for the wealthy to enter God’s kingdom!”

The disciples were amazed at his words. But Jesus tells them again, “Children, how hard it is to enter God’s kingdom! It’s easier for a camel to pass through the eye of a needle than for the wealthy to enter God’s kingdom.”

Hearing this, they were even more blown away and asked him, “Then who can be saved?”

Looking at them, Jesus said, “It’s impossible with man, but not with God. Everything’s possible with God.”

Then Peter said, “Look, we’ve left everything we own and followed you. What will there be for us?”

“Truly I tell you,” Jesus answered, “for you who’ve followed

me, you'll sit on twelve thrones to judge the twelve tribes of Israel in the regeneration when the Son of Man will sit on his glorious throne. Truly I tell you that there's no one who has left house or wife or brothers or sisters or mother or father or children or farms – because of my name, the good news, or God's kingdom – that won't receive a hundred times more houses and brothers and sisters and mothers and children and farms, as well as oppression, in this present time and everlasting life in the time to come. But many of the first will be last and the last first."

24.6 Parable of the landlord's wages

Matthew 20:1-16

"The kingdom of heaven is like a landlord who went out early in the morning to hire workers for his vineyard. He agreed with the workers on a denarius for the day and sent them out into his vineyard. Then he went out at the third hour and saw others standing idly in the market, so he told them, 'Go to the vineyard too and I'll give you what's right.' So they went. He went out around the sixth and ninth hours and did the same. Then he went out around the eleventh hour and found others standing there. 'Why have you been standing here idly all day?' he asks them. 'Because no one hired us,' they reply. So he tells them, 'Go to the vineyard too.'

"When evening came, the lord of the vineyard tells his manager, 'Call the workers and pay them their wages, starting with the last, up until the first.' So when those from the eleventh hour came, each one got a denarius. When the first came, they thought they'd get more, but each one got a denarius as well. When they got it, they complained to the landlord, saying, 'We bore the burden and the heat of the day, but you made the last, who only worked an hour, equal to us.' But he answered one of them, 'Friend, I'm not cheating you. Didn't we agree on a denarius? Take what's yours and go. I want to give the last the same as you. Isn't it legal to do what I want with what's mine? Or is your eye bad because I'm good?' So the last will be first and the first last."

24.7 Jesus predicts his death, third time

Matthew 20:17-19

Mark 10:32-34

Luke 18:31-34

They were going along the road up to Jerusalem with Jesus leading them. They were amazed, but those following were afraid. Again he took the Twelve by themselves and told them on the way what was going to happen:

“Look, we’re going to Jerusalem and everything the prophets wrote about the Son of Man will be completed. He’ll be given to the High Priests and the scribes, who’ll condemn him to death and give him to the Gentiles. They’ll mock him, slander him, and spit on him. And after they’ve whipped him, they’ll crucify and kill him. Then on the third day he’ll rise.”

But the disciples understood none of this – it was hidden from them – so they didn’t know what was said.

24.8 Greatest must be servants

Matthew 20:20-28

Mark 10:35-45

Then the mother of Zebedee’s two sons – James and John – comes to Jesus with her sons, bowing down with a request. They ask him, “Teacher, we want you to do whatever we ask you.”

“What do you want me to do for you?” he replied.

“Say that these two sons of mine will sit with you,” she says, “one on your right and one on your left, in your kingdom and your glory.”

“You don’t know what you’re asking for,” Jesus said. “Can you drink from the cup I drink from or be baptized with the baptism I’m baptized with?”

“We can,” they reply.

“You’ll drink from the cup I drink from, and you’ll be baptized with the baptism I am baptized with,” Jesus says. “But to sit on my right my and left isn’t mine to give – it’s for whom it has been prepared for by my Father.”

Upon hearing it, the ten were upset with the two brothers,

James and John. But calling them together, Jesus says, “You know that those known as rulers of the Gentiles lord over them, and their great men have power over them. But it’s not to be like this with you. Whoever wants to become great among you must be your servant, and whoever wants to be first among you must be everyone’s slave. Even the Son of Man didn’t come to be served, but to serve and give his life to ransom many.”

24.9 Zaccheus; using what’s given to you

Matthew 25:14-30

Mark 10:46a

Luke 19:1-28

They arrive at Jericho. He entered it and was passing through. A wealthy man was there named Zaccheus, a chief tax collector. Zaccheus was trying to see who Jesus was, but he couldn’t see over the crowd because he was short. So he ran ahead and climbed a sycamore tree to see him, because he was about to come that way. When Jesus arrived there, he looked up and said, “Zaccheus, come down quickly, because I need to stay at your house today.”

He hurried down and happily received him. But when they saw it, they grumbled, saying, “He has become the guest of a sinner.”

Zaccheus stopped and told the Lord, “Lord, look, I’ll give half of my estate to the poor, and if I’ve cheated anyone of anything, I’ll pay it back four times over.”

“Salvation has come to this house today, because he’s a son of Abraham too,” Jesus said. “The Son of Man came to look for and save the lost.”

While they were listening to this, Jesus continued with a parable because he was close to Jerusalem and they thought God’s kingdom was going to come immediately. He said, “A nobleman travelled to a country far away to take a kingdom and then return. So he called ten of his slaves and gave them ten minas, saying, ‘Work with this until I come.’ Then he left. However, his citizens hated him and sent messengers after him, saying, ‘We don’t want this one to rule us.’

“When he returned from taking the kingdom, he said to call those slaves whom he’d given money to so he could know the

business they had done. So he comes and talks with them. The first came, saying, 'Master, your mina produced ten minas.' So he told him, 'Well done, good slave. Because you were faithful with little, you'll have power over ten cities.' The second came, saying, 'Master, your mina made five minas.' So he told him too, 'You'll be over five cities.' Another came, saying, 'Master, here's your mina. I kept it laid away in a handkerchief because I was afraid of you. You're a harsh man – you pick up what you didn't lay down and reap what you didn't sow.' 'You evil slave!' he replies. 'I'll judge you by your own words. Did you know that I'm a harsh man, picking up what I didn't lay down and reaping what I didn't sow? Then why didn't you put my money on a table, so I could've used it with interest when I came?' Then he told those standing there, 'Take the mina from him and give it to the one with ten.' But they replied, 'Master, he already has ten minas.' 'I tell you, to everyone who has, more will be given. But from the one who doesn't have, even what he has will be taken away. Throw this useless slave out into the darkness outside where there's weeping and teeth grinding. And my enemies, who didn't want me as king, bring them here and kill them in front of me.'"

After saying this, he continued on ahead, going up to Jerusalem.

24.10 *Blind Bartimaeus healed*

Matthew 20:29-34

Mark 10:46b-52

Luke 18:35-43

A big crowd followed as he was leaving Jericho with his disciples. Two blind beggars – one was Bartimaeus, Timaeus' son – were sitting by the road. Hearing a crowd going by, they asked about it and were told that Jesus the Nazarene was passing by. When they heard it, they shouted, "Lord Jesus, son of David! Have mercy on me!"

Many of those leading the way scolded them to be quiet, but they shouted all the more, "Son of David! Have mercy on me!"

Jesus stopped and said, "Call them here."

So they call the blind men, saying, "Cheer up! He's calling for you. Get up!"

Throwing their coats aside, they jumped up and went to Jesus, who asked, "What do you want me to do for you?"

"Lord, Rabboni," the blind men reply, "to see again!"

Jesus was moved, so he touched their eyes and said, "Receive your sight! Go, your faith has saved you."

Immediately they could see, and they followed him and glorified God on the road. When everyone saw it, they praised God.

Chapter 25

Entering the City

25.1 *Arrival at Bethany*

John 2:13a; 11:55-12:1, 9-11

The Jewish Passover was near and many went up from the country to Jerusalem to purify themselves before the Passover. They were looking for Jesus and asking each other as they stood in the Temple, “What do you think? Won’t he come to the feast?”

The High Priests and the Pharisees had given orders that if anyone knew where he was, he must report it so they could arrest him. Therefore, six days before the Passover, Jesus came to Bethany where Lazarus was, whom Jesus had raised from death. A large crowd of Jews learned he was there. They came not only because of Jesus but also to see Lazarus, whom he had raised from death. However, the High Priests planned to kill Lazarus too, because many Jews had left and believed in Jesus because of him.

25.2 *Entry into Jerusalem*

Matthew 21:1-11, 14-17

Mark 11:1-11

Luke 19:29-44

John 2:13b; 12:12-19

The next day, they approach Jerusalem, near the Mount of Olives at Bethphage and Bethany. Jesus sends two disciples, saying, “Go into the village across from you and immediately as you enter it you’ll find a donkey tied there with her colt, which no one has ever sat on. Untie them and bring them here to me. And if anyone asks you, ‘What are you doing?’ tell them, ‘The Lord needs them,’ and they’ll send them here immediately.”

So they went and did as Jesus had instructed them, finding it as he had told them. They found the colt tied at the door, outside in the street. They untie it. Its owners standing there asked them, “Why are you untying that colt?”

They responded, “The Lord needs it,” just as Jesus had told them to. So they let them go.

They bring the donkey and the colt to Jesus, and throwing their coats on it, he sat on top of the coats. This happened to fulfill what was said through the prophet:

“Tell Zion’s daughter, ‘Don’t fear! Look, your king is coming to you, meek and mounted on a donkey, even on a colt, the son of an ass.’”

His disciples didn’t understand this at first, but when Jesus was glorified, they remembered that this was written about him and that they had done this to him.

The crowd, which was with him when he had called Lazarus out of the tomb and raised him from death, had witnessed about him. Therefore, the many crowds of people that had come to the feast went out to meet Jesus when they heard he was coming to Jerusalem, because they had heard he did this sign. Many in the crowd spread their coats on the road as he was going, and others spread palm branches they had cut from palm trees in the fields.

As they came close, near the descent from the Mount of Olives, the crowds of the disciples in front and behind happily praised God for all the miracles they had seen. They shouted,

“Hosanna to the son of David! Blessed is the one who comes in the name of the Lord, the king of Israel! Blessed is the coming of

the kingdom of our father David! Peace in heaven! Glory and hosanna in the highest!”

Some of the Pharisees in the crowd told Jesus, “Teacher, reprimand your disciples.”

But he answered, “I tell you, if they keep quiet, the stones will shout out!”

So the Pharisees said to each other, “Look, the world has gone after him, and we can’t help it at all!”

Approaching Jerusalem, he saw the city and wept over it, saying, “If only you’d known about the peace for you today! But it has been hidden from your eyes. The days will come when your enemies will throw up a barricade against you and surround you on all sides. They’ll raze you, and your children with you, and they won’t leave one stone upon another, because you didn’t recognize the time of your visitation.”

When he entered Jerusalem, the whole city was stirred up, asking, “Who is this?”

“This is Jesus, the prophet from Nazareth in Galilee!” the crowds were saying.

Then Jesus entered the Temple. The blind and the crippled came to him in the Temple and he healed them. But when the High Priests and scribes saw the wonderful things he had done, and the children shouting “Hosanna to the son of David!” in the Temple, they were upset. “Do you hear what they’re saying?” they said.

“Of course!” Jesus replies. “Haven’t you ever read, ‘Out of the mouths of children and babies you’ve been praised?’”

Then after seeing everything, he left the city for Bethany with the Twelve. And since it was late, they spent the night there.

25.3 Fig tree cursed; Temple purified

Matthew 21:12-13, 18-19a

Mark 11:12-18

Luke 19:45-48

John 2:14-25

The next morning, after they had left Bethany to return to the

city, he got hungry. In the distance he saw a lone fig tree full of leaves by the road, so he went to look for something on it. But when he got there, he found nothing but leaves, because it wasn't fig season. With his disciples listening, he tells it, "No one will ever eat your fruit again! You won't bear it anymore."

Then they come to Jerusalem. He entered the Temple, and inside he found those selling oxen, sheep, and doves, and money changers seated. So he made a whip from ropes and threw out all those who were buying and selling in the Temple, with the sheep and the oxen. He overturned the money changers' tables and poured out their coins. He overturned the dove sellers' seats, saying, "Take these away! Stop making my Father's house a market!"

He wouldn't let anyone carry merchandise through the Temple. Then he taught them, saying, "Isn't it written, 'My house will be called a house of prayer for all nations'? But you've made it a cave of thieves!"

His disciples later remembered that it was written, "Jealousy for your house will consume me."

Then the Jews asked him, "What can you show us as a sign of your authority for doing this?"

"Destroy this Temple and in three days I'll raise it up!" Jesus answered.

"It took 46 years to build this Temple!" the Jews replied. "But you'll raise it up in three days?"

But he was speaking about his body as a temple. When he was raised from death, his disciples remembered that he had said this, and they believed the Scripture and the word Jesus had spoken.

He was teaching in the Temple daily, but when the High Priests, the scribes, and the peoples' leaders heard him, they looked for a way to destroy him, because they were afraid of him. However, they couldn't figure out what to do, since the whole crowd was blown away at his teaching and was hanging onto what they had heard.

So when he was at the Passover in Jerusalem, many believed in his name during the feast, seeing the signs he was doing. But Jesus didn't trust them, because he knew them all; he didn't need anyone to testify about man, because he knew what was in man.

25.4 *Fig tree withered*

Matthew 21:19b-22

Mark 11:19-24

Luke 21:37-38

He taught in the Temple during the day, but when evening came, they would leave the city and stay on the mountain called Olive. But all the people would rise early to listen to him in the Temple.

As they were passing by the next morning, they saw the fig tree withered to its roots. Reminded, the disciples were amazed. Then Peter says, “Rabbi, look, the fig tree you cursed has withered! How did it wither so soon?”

“Have faith in God,” Jesus answers. “Truly I tell you, if you have faith and don’t doubt in your heart, you won’t only do this to the fig tree, but if you tell this mountain, ‘Be lifted up and thrown into the sea,’ and believe what you say, it’ll happen. So I tell you, for everything you pray and ask for, believe that you’ve gotten it and it’ll be so.”

25.5 *Son of man must be “lifted up”*

John 12:20-50

Some Greeks were going up to worship at the feast too. They came to Philip, who was from Bethsaida in Galilee, saying, “Sir, we want to see Jesus.”

So Philip comes and tells Andrew. Then Andrew and Philip come and tell Jesus. Jesus answers, “The time has come for the Son of Man to be glorified. I tell you truly truly that unless a grain of wheat falls into the ground and dies, it stays alone. But if it dies, it produces much fruit. Whoever loves his life will lose it and whoever hates his life in this world will keep it as everlasting life. If anyone serves me, he must follow me, because wherever I am, my servant must be there too. And if anyone serves me, the Father will honor him. My soul is upset, but what can I say, ‘Father, save me from this time’? Rather, I came to this time for this reason. So Father, glorify your name.”

Then a voice came from heaven: “I’ve glorified it and I’ll glorify

it again.”

The crowd standing there heard it. Some said it was thunder, while others said, “An angel spoke to him!”

But Jesus answered, “This voice hasn’t come for me, but for you. Judgment is on this world, and now the ruler of this world will be thrown out. And if I’m lifted up above the earth, I’ll pull everyone to myself.”

He said this to show the kind of death he was going to die. Then the crowd answered him, “We’ve heard from the Law that the Christ will last forever, so how can you say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

“The light is with you for a little,” Jesus answered. “So walk while you have the light, that the darkness won’t catch you. Whoever walks in the dark doesn’t know where he’s going. While you have the light, believe in the light, so you can become sons of light.”

Jesus said this, and then he left and hid. But even though he had done so many signs before them, they didn’t believe, fulfilling the words spoken by Isaiah the prophet:

“Lord, who has believed our words? And who has been shown the arm of the Lord?”

This is why they couldn’t believe. And Isaiah again said,

“He has blinded their eyes and hardened their hearts, so they wouldn’t see with their eyes and understand with their hearts, then turn and be healed.”

Isaiah said this because he saw his glory and spoke of him. Nonetheless, many of the leaders believed in him, but they wouldn’t say so for fear that the Pharisees would excommunicate them, because they loved glory from men more than glory from God.

Then Jesus shouted out, “Whoever believes in me doesn’t just believe in me but in him who sent me. And whoever sees me sees the one who sent me. I’ve come as light in the world. Anyone who believes in me won’t stay in the dark. If anyone hears my words but doesn’t keep them, I don’t judge him, because I didn’t come to judge the world, but to save it. But whoever rejects me and doesn’t accept my words does have someone who judges him: the words I’ve spoken

will judge him on the last day. I haven't spoken on my own, but the Father who sent me commanded me with what to say and what to speak. I know his command is everlasting life, so what I speak, I speak just as the Father told me."

25.6 *Nicodemus' questions*

John 3:1-21

One night a man came to Jesus, a Pharisee named Nicodemus, a Jewish ruler. He said, "Rabbi, we know that you've come from God as a teacher, because no one can do these miracles that you do unless God is with him."

"Truly truly I tell you," Jesus answered, "unless someone is born again, he can't see God's kingdom."

"How can a man be born when he's old?" Nicodemus asks. "Can he go into his mother's womb again and be born?"

"Truly truly I tell you that unless someone is born in water and in the Spirit, he can't enter God's kingdom," Jesus answered. "Bodies birth bodies and spirit births spirit, so don't be surprised that I've told you, 'You must be born again.' The wind blows where it wants and you hear its sound, but you don't know where it comes from or where it's going. This is everyone born in the Spirit."

"How can this be?" Nicodemus asked him.

"You're Israel's teacher, but you don't understand this?" Jesus answered. "Truly truly I tell you that we talk about what we know and witness about what we've seen, but you don't accept our testimony. So if I've told you about earthly things and you don't believe, how will you believe if I tell you about heavenly things? No one has gone up to heaven except the one who came down from heaven – the Son of Man. Just like Moses lifted up the snake in the wilderness, the Son of Man must be lifted up too, so that whoever believes will have eternal life in him. Because God loved the world so much that he gave his only Son, so that whoever believes in him wouldn't die, but would have eternal life. God didn't send the Son into the world to judge it, but that it might be saved through him. Whoever believes in him isn't judged, but whoever doesn't believe has already been judged, because he hasn't believed in the name of

God's only Son. This is the judgment: the light came into the world, but men loved the darkness more than the light because their actions were evil.

Everyone who does evil hates the light and doesn't come to the light for fear that his actions will be exposed. But whoever does the truth comes to the light so his actions can be shown as having been worked out in God."

Chapter 26

Jesus' Authority Questioned

26.1 Authority questioned

Matthew 21:23-32

Mark 11:27-33

Luke 20:1-8

One day, they come to Jerusalem again to teach the people in the Temple and preach the good news. As he was walking into the Temple, the High Priests, the scribes, and the people's elders come up to him, saying, "What authority are you doing this by? Who gave you the authority to do all this?"

"I'll ask you a question too," Jesus replied. "If you answer me, I'll tell you about my authority. Answer me this: was John's baptism from heaven or from men?"

They discussed it among themselves, saying, "If we say it was from heaven, he'll say, 'Then why didn't you believe him?' But can we say it was from men?"

They were afraid of the people, that they would stone them to death, because everyone was convinced that John was a real prophet. So they answer Jesus, "We don't know."

"Neither will I tell you by what authority I act," Jesus replies.

Then he also told them, “What do you think? A man had two sons, and he came to the first, saying, ‘Boy, go work into the vineyard today.’ ‘No, I won’t,’ he answered, but later he regretted it and went. Then the man came to the second and said the same thing, and he answered, ‘Yes, sir,’ but he didn’t go. Now which of the two did what his father wanted?”

“The first,” they reply.

Then Jesus says, “Truly I tell you that the tax collectors and prostitutes are entering God’s kingdom before you! John came to you in righteousness and you didn’t believe him, but the tax collectors and prostitutes believed. And you, despite seeing, didn’t even care afterwards, that you might believe.”

26.2 Vineyard and evil gardeners

Matthew 21:33-46

Mark 12:1-12

Luke 20:9-19

Then he told the people, “Listen to another parable. A landlord planted a vineyard, fenced around it, dug a winepress, and built a tower. Then he rented it out to vine workers and traveled abroad for a long time. When the fruit season arrived, he sent a slave to the vine workers to collect the product of the vineyard from them. But they seized him, beat him, and sent him away empty. Again, he sent another slave, but they beat him over the head, shamed him, and sent him away empty as well. He sent a third, whom they injured and threw out. He sent many others, more than the first few, but they did the same to them. They beat one, killed another, and stoned a third. Finally, the landlord said, ‘What can I do?’ He had one more, a son he loved. He sent him last, saying, ‘Maybe they’ll respect my son.’ But when the vine workers saw the son, they said to each other, ‘This is the heir! Come on, let’s kill him and the inheritance will be ours!’ So they seized him, threw him out of the vineyard, and killed him. Now what will the lord of the vineyard do to the vine workers?”

“Let it never be!” they reply. “He’ll come and destroy those awful wretches and give the vineyard to other vine workers who’ll pay him its produce when it’s due.”

Then Jesus replies, “Haven’t you read this Scripture: ‘the stone

the builders rejected has become the head corner; this was from the Lord and it's wonderful in our eyes'? So I tell you that God's kingdom will be taken from you and given to a nation that will produce fruit. And whoever falls on this stone will be shattered, but whoever it falls on will be ground into dust."

When the High Priests and the Pharisees heard his parables, they saw that he was speaking against them. So they were looking to arrest him, even right then. However, they were afraid of the crowds, because they considered him a prophet. So they went away.

26.3 Wedding feast

Matthew 22:1-14

Again, Jesus spoke to them in parables, saying, "The kingdom of heaven is like a king who had a wedding reception for his son. He sent out slaves to call those he'd invited to the party, but they wouldn't come. Again he sent out more slaves saying, 'Tell those invited, "Look, the dinner's made, and the oxen and livestock are butchered. Everything's ready, so come to the feast!"' But they ignored him and went off, one to his farm, another to his business. The rest seized his slaves, then abused and killed them. The king was furious! He sent his armies to destroy those murderers and burn their city. Then he tells his slaves, 'The wedding's ready, but those invited aren't worthy. Go to the highways and invite everyone you find to the party.' The slaves went out into the streets and gathered everyone they found, both evil and good, and the hall was filled with diners. But when the king came in to see the guests, he saw a man not dressed in wedding clothes. He asked him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless. Then the king told his servants, 'Tie him up, hand and foot, and throw him outside into the dark, where there'll be weeping and teeth grinding.' Because many are invited, but few are selected."

26.4 Paying taxes to Caesar

Matthew 22:15-22

Mark 12:13-17

Luke 20:20-26

The Pharisees watched him and discussed how they could trap him in his words so they could hand him over to the authority and power of the governor. So they send their disciples to him as spies pretending to be righteous, along with Herodians. “Teacher,” they ask, “we know you’re true and teach the way of God in truth. You aren’t concerned about anyone, nor are you biased towards anyone. So tell us what you think: is it legal for us to pay the poll tax to Caesar or not? Should we pay or not pay?”

But Jesus saw their trap. “You hypocrites,” he answered. “Why are you testing me? Show me a denarius.”

So they brought him a denarius. Then he says, “Whose image and engraving are these?”

“Caesar’s,” they reply.

“Then give to Caesar what is Caesar’s,” he tells them, “and to God what is God’s.”

So they couldn’t catch him in his words before the people. Hearing his answer, they were speechless and completely amazed, so they left him.

26.5 Marriage after resurrection; greatest commandment

Matthew 22:23-33, 35-40

Mark 12:18-34a

Luke 20:27-39

That day, some Sadducees, who say there’s no resurrection, come to Jesus, asking him, “Teacher, Moses wrote to us that if a man’s brother dies and leaves a wife with no child, his brother should take the wife and raise children for his brother. Now, there were seven brothers with us. The first took a wife, but he died without children and left his wife to his brother. So the second one took her and died without children too. And the third as well, down to the seventh, each died without children. Finally, the woman died too. So, in the resurrection, whose wife will she be, since all seven had married her?”

“You don’t understand the Scriptures or the power of God,” Jesus answered. “This is why you’re mistaken. The sons of this age

marry and are given in marriage, but those worthy to reach that age and the resurrection from death don't marry, nor are they given in marriage. They can't die anymore, because they're like angels in heaven. They're God's sons, being sons of the resurrection.

“But about the dead rising again: haven't you read what God spoke to you in Moses' book, regarding the bush, when God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He's not the God of corpses but of the living, because all live to him. You're very mistaken.”

When the crowds heard this, they were blown away at his teaching, and the Sadducees didn't have the courage to question him about anything any longer. One of the scribes (a lawyer) came and heard them arguing, and, seeing that he had answered well, tested him by saying, “Well said, Teacher. Which commandment is the first and greatest of all the Law?”

Jesus answered, “The first is, 'Hear, Israel! The Lord our God is one Lord. Love the Lord your God with all your heart, with all your mind, with all your soul, and with all your strength.' This is the greatest and first commandment. And the second is like it: 'Love your neighbor like yourself.' There's no other commandment greater than these; the entire Law and the prophets depend on them.”

“Right, Teacher,” the scribe replied. “You've spoken the truth, that he's one and there's no one else besides him. And to love him with all the heart, with all understanding, and with all strength, and to love one's neighbor as oneself, is much more than all the offerings and sacrifices.”

When Jesus saw that he had spoken wisely, he told him, “You aren't far from God's kingdom.”

Chapter 27

Jesus Attacks His Critics

27.1 *Messiah: the son of David and Lord*

Matthew 22:34, 41-46

Mark 12:34b-40

Luke 20:40-47

The Pharisees met together when they heard that Jesus had silenced the Sadducees. While they were gathered, Jesus asked them a question as he taught in the Temple: “Why do the scribes say that the Messiah is the son of David? What do you think about the Messiah? Whose son is he?”

“David’s,” they answer.

So he asks, “Then how does David call him ‘Lord’ by the Holy Spirit in the book of the Psalms, saying, ‘The Lord said to my Lord, ‘Sit at my right hand, until I put your enemies under your feet’”? If David himself calls him ‘Lord,’ how is he his son?”

But nobody could answer him a word. After that, nobody would dare question him anymore about anything, but the crowd happily listened to him.

In his teaching, while all the people listened, he told his disciples, “Watch out for the scribes, who like to walk around in

robes. They love the first seats at banquets and the head seats in the synagogues, and greetings in the market. But they devour widows' houses and make long prayers for show. This will get judged abundantly."

27.2 *Woes to Pharisees*

Matthew 23:1-13, 15-39

Luke 11:37-54; 13:34-35

After he had spoken, a Pharisee asks him to have breakfast with him. So he went in and reclined, but when the Pharisee saw that he hadn't first washed before the meal, he was amazed. But the Lord told him, "Woe, you scribes and Pharisees! You're hypocrites! You clean the outside of the cup and the plate, but inside you're full of theft, impulsivity, and evil! You fools, didn't the one who made the outside also make the inside? You blind Pharisee, clean the inside of the cup and the bowl first, then the outside will be clean too. But give what's inside you as charity, and look, everything will be clean for you."

Then Jesus told the crowds and his disciples, "The scribes and the Pharisees have sat in Moses' seat, so do everything they tell you, and do it carefully. But don't do what they do, because they say and don't do. They act to be noticed by men, because they make their phylacteries wide and their tassels long.

"Woe, you scribes and Pharisees! You're hypocrites! You tithe the mint, rue, anise, cumin, and every herb, but you've ignored the heavier laws – justice, mercy, faith, and God's love. You should've done this without ignoring the others. You blind guides, who filter out a fly but swallow a camel!

"Woe, you Pharisees! You love the first seats at banquets and the first seats in the synagogues, and greetings in the markets and being called 'Rabbi' by men. But don't be called 'Rabbi,' because one is your teacher and you're all brothers. And don't call someone on earth 'Father,' because one is your Father in heaven. Don't be called leaders, because one is your leader – the Christ. Instead, the greatest of you should be the servant. Whoever lifts himself will be lowered and whoever lowers himself will be lifted.

“Woe, you scribes and Pharisees! You’re hypocrites! You travel by sea and land to make one convert, and when he becomes one, you make him twice the son of hell as you are.

“Woe, you blind guides, who say, ‘Swearing by the Temple is nothing, but swearing by the gold of the Temple is binding.’ You fools! You blind men! Which is greater, the gold or the Temple that purifies the gold? And, ‘Swearing by the altar is nothing, but swearing by the gift on the altar is binding.’ You blind men! Which is greater, the gift or the altar that purifies the gift? So whoever swears by the altar swears by it and everything on it, and whoever swears by the Temple swears by it and him who lives in it. And whoever swears by heaven swears by the throne of God and him who sits on it.

“Woe, you scribes and Pharisees! You’re hypocrites! You’re like white tombs that look beautiful on the outside, but on the inside are full of dead bones and everything filthy. You look righteous on the outside too, but on the inside you’re full of hypocrisy and anarchy. You’re like hidden tombs that people walk over unaware.

“Woe, you scribes and Pharisees! You’re hypocrites! You build up the prophets’ tombs and decorate the monuments of the righteous, saying, ‘If we had been there in our fathers’ days, we wouldn’t have joined them in the blood of the prophets.’ But your fathers killed them! So you’re witnesses against yourselves, that you’re sons of those who murdered the prophets. You approve your fathers’ actions, because they killed them and you build their tombs! So fill up the measure of your fathers. You snakes, you spawn of vipers! How will you escape the judgment of hell? This is why the wisdom of God also said, ‘Look, I’ll send them prophets and apostles.’ Some they’ll kill, some they’ll whip in their synagogues, and some they’ll drive out from city to city, so that all the righteous blood of the prophets poured out on the earth since the foundation of the world will be charged against this generation, from the blood of Abel to the blood of Zechariah, Berechiah’s son, who was murdered between the altar and the Temple. Yes, I tell you truly, all of this will come and be charged against this generation.

“O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! I’ve often wanted to gather your children like a hen gathers her chicks under her wings, but you’ve refused it! Look, your

house is abandoned! I tell you, from now on you won't see me until it comes when you say, 'Blessed is he who comes in the name of the Lord!'"

Then one of the lawyers replies, "Teacher, when you say this, you insult us too."

"Woe, you lawyers as well!" he said. "You tie up heavy burdens hard to bear and put them on men's shoulders, but you won't touch the burdens yourselves with even one of your fingers!"

"Woe, you lawyers! And woe, you scribes and Pharisees! You're hypocrites! You've taken away the key of knowledge and shut the kingdom of heaven away from men. You haven't entered it yourselves, and you don't let those who are entering it come in!"

When he left there, the scribes and the Pharisees were very resentful and they interrogated him on much, plotting to catch him on something from out of his mouth.

Chapter 28

What will Come

28.1 God's kingdom is here; widow's gift

Mark 12:41-44

Luke 17:20-21; 21:1-4

After being asked by the Pharisees when God's kingdom was coming, he answered, "God's kingdom isn't coming with sights, nor will they say, 'Look here!' or 'There!' because look, God's kingdom is right here."

Then he sat across from the treasury and watched people putting coins into it. He looked up and saw many of the rich putting their many gifts into the treasury, but a poor widow came and put in two *lepta*, worth a penny. He called his disciples and told them, "Truly I tell you, this poor widow put in more than all the others giving to the treasury. They all gave out of their excess, but she gave out of her poverty and put in all she owned, even her whole life."

28.2 Future prophecies

Matthew 10:17-22; 24:1-31

Mark 13:1-27

Luke 12:11-12; 17:22-35, 37; 21:5-28

Jesus left the Temple, but as he was going, his disciples pointed out the Temple buildings with their beautiful stones and gifts. While they were talking about it, one of his disciples says, “Teacher, look! What great stones and what great buildings!”

“See all these great buildings?” Jesus replied. “Truly I tell you that the days will come when one stone won’t be left upon another – they’ll all be torn down.”

As he was sitting on the Mount of Olives across from the Temple, his disciples Peter, James, John, and Andrew came on their own and asked him, “Tell us, when will this happen? And what will be the sign of your coming and the end of this age?”

“Make sure no one deceives you,” Jesus answered them. “Many will come in my name, saying, ‘I’m the Christ,’ and, ‘The time’s close,’ and they’ll deceive many. But don’t follow them. When you hear battles, commotion, and news of battles, don’t be afraid. They must happen, but it’s not the end. Nation will rise against nation and kingdom against kingdom. There will be huge earthquakes in places, and plagues and famines. There will be terrors and great signs from heaven. All this is the start of the birth pains.

“But before all this, watch out for men! They’ll oppress and kill you, and every nation will hate you because of my name. They’ll seize you and hand you over to courts and prisons, and you’ll be whipped in their temples and synagogues. But you’ll stand before synagogues, rulers, and kings because of me, as a witness to my name, to testify to them and to the nations. It’ll be the basis for your testimony, because the good news must be proclaimed to every nation and the whole world first, and then the end will come. When they take you and hand you over, don’t worry about what to say in your defense, but say whatever’s given to you then. It’s not you speaking, but the Holy Spirit of your Father, who speaks through you. He’ll teach you what to say at that time. So set your hearts beforehand not to defend yourselves, because I’ll give you a mouth and a wisdom that your opposition won’t be able to oppose or argue against.

“Many will trip, betray, and hate one another. Brother will betray brother to death, a father his child, and children will rise up

against their parents and kill them. You'll be betrayed by your parents, brothers, relatives, and friends, and they'll kill some of you. Many false prophets will rise up and mislead many, and most love will grow cold because of anarchy. You'll be hated by everyone because of my name, but not one hair of your head will die. The one who lasts until the end will be saved, and by your endurance you'll gain your souls.

"When you see Jerusalem surrounded by armies, know that the desolation is close. And when you see the abomination of desolation that the prophet Daniel spoke of standing in the holy place where he shouldn't be," – let the reader understand – "then those in Judea must escape to the mountains, those in the city must leave, and those in the country must not enter the city. On that day, the one on the roof, whose belongings are in the house, must not come down and go inside to get them. And the one in the field must not go back for his coat. These are the days of revenge, so everything written will be fulfilled. But woe to the pregnant and those nursing babies in those days! Pray that it doesn't happen in winter or on a Sabbath. There'll be great agony in the land and fury on this people. They'll fall by the edge of the sword and be taken captive to every nation. Jerusalem will be trampled underfoot by the Gentiles until the time of the Gentiles is finished. Those days will be a great oppression, beyond what has ever occurred since the beginning of God's creation until now, and it never will again. If the Lord hadn't shortened those days, nobody would've been saved. But because of his chosen, he shortened the days.

"The days will come," he told the disciples, "when you'll want to see one of the Son of Man's days, but you won't see it. And if anyone tells you, 'Look, here's the Christ!' or 'Look there!' don't believe it. False christs and false prophets will rise and show great signs and miracles to mislead the chosen, if possible. So watch out! Don't go away and don't follow. Look, I've told you beforehand. So if they tell you, 'Look, he's in the wilderness,' don't go. Or, 'Look, he's in the closet,' don't believe it. Just like lightning flashing in the east also shines in the west, so it'll be for the Son of Man in his day."

"Where, Lord?" they ask.

"Vultures will gather wherever the corpse is," he replied. "First

the Son of Man must suffer much and be rejected by this generation. Just like it happened in Noah's days, so it'll be in the Son of Man's days: they were eating and drinking, they were marrying and being given in marriage, until the day Noah entered the ark and the flood came and destroyed everyone. It'll be the same as Lot's days: they were eating and drinking, they were buying and selling, and they were planting and building. But on the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. It'll be the same way on the day the Son of Man is revealed. Remember Lot's wife: whoever wants to keep his life will lose it, and whoever loses it will save it. I tell you, on that night there'll be two in bed – one will be taken and the other left. There'll be two women grinding together – one will be taken and the other left.

“In those days, right after the oppression, the sun will go dark, the moon won't give its light, the stars will fall from heaven, and the powers in the heavens will be shaken. The nations will be distressed because of the mystery of the roaring sea and waves. Men will faint from fear and the expectation of things coming to the world. Then the sign of the Son of Man will appear in the sky. They'll see the Son of Man coming on the clouds of the sky with great power and glory, and every tribe will weep and mourn. But when this starts to happen, cheer up and lift up your heads, because your deliverance is near. He'll send out his angels with a great trumpet and they'll gather together his chosen from the four winds, from the ends of the earth to the ends of heaven.”

28.3 Signs of the end

Matthew 24:32-36, 42-51

Mark 13:28-37

Luke 12:35-48; 21:29-36

Then he told them a parable, “Look, learn from the fig tree and all the trees: when its branch gets soft and extends its leaves, you know that summer is close. So you too, when you see this happening, know that God's kingdom is close and that he's at the door. Truly I tell you, this generation won't pass away until all of this occurs. Heaven and earth will pass away, but my words will not. But no one except the Father knows the day or the time, not the angels nor the

Son.

“Watch out and be ready, because you don’t know when the time will come. Be dressed and keep your lamps lit like men waiting for their master to return from traveling to the wedding reception. He put his slaves in charge of his house upon leaving, giving each a job, and also telling the doorman to be ready. They’ll immediately open to him when he returns and knocks. Blessed are the slaves whom the master finds alert when he comes. I tell you truly that he’ll dress himself, have them recline, and come up and serve them. When he finds them so, they’re blessed. So be ready in case he comes suddenly and finds you asleep, because you don’t know when the lord of the house will come, whether in the evening, at midnight, when the rooster crows, or in the morning. What I tell you, I tell all: be ready!

“So watch out, because you don’t know which day your Lord is coming. Know this: if the housemaster had known what time of night the thief was coming, he would have watched and not let his house be broken into. Because of this, you should be ready too, because the Son of Man is coming at a time you don’t realize.”

“Lord,” Peter said, “are you telling this parable to us or to everyone as well?”

“Who is the trustworthy and wise slave that the master will put in charge of his house, to give out food rations at the right time?” the Lord answered. “Blessed is the slave whom the master finds doing so when he comes. Truly I tell you, he’ll put him in charge of all he has. But if that slave is bad and says in his heart, ‘My master will be a while,’ and beats the others, both man-servants and maid-servants, and eats and drinks with drunks, the slave’s master will return on a day he doesn’t realize and at a time he doesn’t know. He’ll cut him to pieces and put him in a place with the hypocrites, where there’ll be weeping and teeth grinding. The slave that knew his master’s will, but didn’t prepare and act according to his will, he’ll be beaten much. But the one who didn’t know and acted to deserve a beating will only get a little. Everyone who has been given much, much will be required of him, and if trusted with much, even more will be asked of him.

“Pay attention that your hearts don’t get burdened with partying, drunkenness, and the worries of life, so that day won’t come suddenly like a trap. Because it’ll come for everyone living on the face of the earth. Be ready all the time, praying that you’ll overpower and escape everything that’s about to happen, and to stand before the Son of Man.”

28.4 Ten virgins

Matthew 25:1-13

“The kingdom of heaven is like ten virgins who took lamps out to meet the groom. Five were fools and five were wise. When the fools took their lamps, they didn’t take oil, but the wise took pots of oil with their lamps. Now the groom was late and they all got tired and fell asleep. Then at midnight there was a shout, ‘Look, the groom! Come meet him!’ Then all the virgins got up and lit their lamps, but the fools said to the wise, ‘Give us some of your oil – our lamps are going out.’ But the wise said, ‘No, there won’t be enough for both of us. Go to the sellers and buy some for yourselves.’ But while they were away to buy more, the groom came and those prepared went in to the wedding reception with him, and the door was shut.

“The other virgins came later, saying, ‘Lord, Lord, open up for us!’ But he answered, ‘Truly I tell you, I don’t know you.’ So watch out, because you don’t know the day or the time.”

28.5 Coming judgment

Matthew 25:31-46

“When the Son of Man comes in his glory with all the angels, he’ll sit on his glorious throne. All nations will be gathered in front of him and he’ll sort them out, like a shepherd sorts sheep from goats. He’ll put the sheep on his right and the goats on his left.

“Then the king will say to those on his right, ‘You who are blessed by my Father, come inherit the kingdom made for you since the world’s foundation. Because I was hungry and you fed me; I was thirsty and you gave me a drink; I was a stranger and you took me in;

naked, and you clothed me; I was sick and you took care of me; I was in prison and you visited me.’ The righteous will answer, ‘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 visit you?’ The king will answer them, ‘Truly I tell you, whatever you did for one of my brothers, even the smallest of them, you did for me.’

“Then he’ll tell those on his left, ‘Get away from me, you who are cursed, into the everlasting fire made for the Devil and his angels! Because I was hungry and you didn’t feed me; I was thirsty and you gave me nothing to drink; I was a stranger and you didn’t take me in; naked, and you didn’t clothe me; in prison, and you didn’t visit me.’ They’ll answer, ‘Lord, when did we see you hungry, thirsty, a stranger, naked, sick, or in prison and not care for you?’ He’ll reply, ‘Truly I tell you, whatever you didn’t do for someone else, you didn’t do for me.’ They’ll go away to everlasting punishment, but the righteous to everlasting life.”

Chapter 29

Betrayal Arranged

29.1 Jesus predicts his death, fourth time; Sanhedrin plots

Matthew 26:1-5

Mark 14:1-2

Luke 22:1-2

The Passover and the Feast of the Unleavened were two days away. When Jesus had finished saying all this, he told his disciples, “You know that the Passover is coming in two days and that the Son of Man will be handed over to be crucified.”

Then the High Priests, the scribes, and the leaders of the people got together in the courtyard of the High Priest, whose name was Caiaphas, to figure out how to secretly arrest Jesus and kill him. But they were afraid of the people, saying, “Not during the feast or the people might start a riot.”

29.2 Mary anoints Jesus

Matthew 26:6-13

Mark 14:3-9

John 12:2-8

When Jesus was in Bethany at Simon the leper's house, they made him supper. Martha was serving and Lazarus was sitting with him. Then Mary came with a *litra* of very expensive perfume – pure nard – in an alabaster jar. As he was reclining, she broke the jar and poured it on Jesus' head, then she anointed his feet and wiped them with her hair. And the whole house was filled with the perfume's fragrance.

The disciples got angry when they saw it and scolded her, saying to one another, "What a waste!"

Then Judas Iscariot, one of his disciples, who was planning to betray him, says, "Why wasn't this perfume sold for over 300 denarii and given to the poor?"

He didn't say this because he was concerned about the poor, but because he was a thief. He had the purse and would take from it.

Jesus knew they were scolding her and told them, "Why are you bothering this woman? Leave her alone! She has done something beautiful. You will always have the poor with you, and you can do good to them whenever you want, but you won't always have me. She has done what she could. When she poured this perfume on my body, she prepared me in advance for the day of my burial. I tell you truly, wherever the good news is preached in all the world, what this woman has done will be told in memory of her."

29.3 Judas agrees to betray Jesus

Matthew 26:14-16

Mark 14:10-11

Luke 22:3-6

Then Satan entered Judas Iscariot of Simon, one of the Twelve, and put it in his heart to betray him. He went to the High Priests and commanders, saying, "What will you give me to hand him over to you?"

They were glad and promised to give him money. He agreed and they weighed out thirty silver coins for him. From then on, he looked for a chance to betray Jesus to them, away from the crowd.

Chapter 30

The Passover

30.1 Preparation for Passover

Matthew 26:17-19

Mark 14:12-16

Luke 22:7-13

On the first day of the [Feast of the] Unleavened, when the Passover was sacrificed, his disciples ask him, “Where do you want us to prepare the Passover for you to eat?”

So he sends two of his disciples, Peter and John, and tells them, “Go into the city and a man will meet you carrying a water jug. Follow him and go into the house he enters. Tell the housemaster, ‘The Teacher says, “My time is soon. Where’s my room, where I can eat the Passover with my disciples?”’ He’ll show you a large room upstairs, spread out and ready. Prepare it for us there.”

The disciples went to the city and found it just as he had said, so they did as Jesus had directed and prepared the Passover.

30.2 Disciples’ feet washed

Matthew 26:20

Mark 14:17

Luke 22:14-16

John 13:1-20

Before the Passover Feast, Jesus knew that his time had come to leave this world and go to the Father. The Devil had already put it into the heart of Judas Iscariot of Simon to betray him. He loved his own, who were in the world, and he loved them to the end. He knew that the Father had put everything in his hands and that he had come from God and was going back to God.

That evening, he comes with the twelve apostles. When the time came, he reclined and told them, "I've really wanted to eat this Passover with you before I suffer, because I tell you that I won't eat it again until it's fulfilled in God's kingdom."

Then during supper he gets up from the meal and sets his coat aside. He took a towel and tied it around himself. He pours water into a washbowl. Then he began to wash the disciples' feet, wiping them with the towel that was tied around himself. He comes to Simon Peter, who says, "Lord, are you washing my feet?"

"You don't realize what I'm doing now," Jesus answered, "but later you'll understand."

"You'll never wash my feet!" Peter says.

"If I don't wash you, you won't share with me," Jesus replied.

"Then not only my feet, Lord," Peter says, "but my hands and head too."

Then Jesus says, "Whoever has washed only needs to wash his feet. He's completely clean otherwise. And you are clean, but not all of you."

He said "not all of you are clean" because he knew who was betraying him.

When he had washed their feet, gotten his clothes, and reclined again, he told them, "Do you know what I've done to you? You call me Teacher and Lord, and you're right, I am. But if I, the Lord and Teacher, have washed your feet, you should wash each other's feet too. I've given you an example to do just as I've done to you. I tell you truly truly that a slave isn't greater than his master, nor is the sent greater than the sender. If you know this, you're blessed if you act on it.

“I’m not talking about all of you, because I know the ones I’ve chosen. But so the Scripture would be fulfilled, ‘He who eats my bread has lifted his heel against me.’ From now on, I’m telling you before it happens, so when it does, you can believe that I am he. I tell you truly truly that whoever receives who I send receives me, and whoever receives me receives him who sent me.”

30.3 Greatness in the kingdom, again

Luke 22:24-30

Then an argument came up among them about which of them was considered the greatest. But he told them, “The kings of nations rule over them, and those with authority are called benefactors. But this isn’t your way. The one who’s the greatest among you must be like the youngest, and the leader like the servant. Who is greater: the one who reclines or the one who serves? Isn’t it the one who reclines? But among you, I’m the one who serves. You’ve stood by me in my testing. Just like my Father gave me a kingdom, I give to you so you can eat and drink at my table in my kingdom. You’ll sit on thrones to judge Israel’s twelve tribes.”

30.4 Betrayal predicted

Matthew 26:21-25

Mark 14:18-21

Luke 22:21-23

John 13:21-30

After Jesus finished saying this, as they reclined and ate, he became upset in his spirit and testified, saying, “Truly truly I tell you that one of you – someone eating with me – will betray me.”

The disciples looked at one another very sadly, not knowing who he was talking about. They asked each other which of them would do this, and one by one they each said, “Not me, Lord?”

Now the disciple Jesus loved was leaning against Jesus’ chest. Simon Peter points to him and says, “Tell us who he’s talking about.”

So leaning back on Jesus’ chest, he asks him, “Lord, who is it?”

“One of the Twelve,” Jesus replies. “Someone who dips his hand in the bowl with me will betray me. I’ll dip this piece and give it to

the one who it is. Look, the betrayer's hand is with mine on the table. The Son of Man will certainly go just as it's written about him, as it was determined. But woe to the man who betrays the Son of Man! It'd be better for that man to have never been born."

Then he dipped the piece. He takes it and gives it to Judas of Simon Iscariot. And Judas, who was betraying him, said, "Not me, Rabbi?"

"You've said it yourself," Jesus answers.

After the piece, Satan entered him and Jesus told him, "Whatever you do, do it quickly."

None of those reclining knew why he had told him this. Some guessed that Jesus was telling him, "Buy the things we need for the feast," because he had the purse, or that he should give something to the poor.

Then, immediately after getting the piece, he left.

It was night.

30.5 Bread and wine

Matthew 26:26-29

Mark 14:22-25

Luke 22:17-20

John 13:31a

1 Corinthians 11:23b-25

After he left, while they were still eating, Jesus took bread, blessed it, and gave thanks. Then he broke it and gave it to them, saying, "Take this and eat it. This is my body, given for you. Do this to remember me."

After they ate, he took a cup, gave thanks, and gave it to them, saying, "Drink this, all of you, and share it among yourselves. This cup is the new covenant in my blood, poured out for you and for the forgiveness of the sins of many. Do this to remember me as often as you drink. Truly I tell you that I won't drink the fruit of the vine again from now until the day I drink it fresh with you in God's kingdom – my Father's kingdom – when it comes."

They all drank from it.

30.6 *Peter's denial predicted*

Matthew 26:31-35

Mark 14:27-31

Luke 22:31-38

John 13:31b, 32b-38

“The Son of Man is glorified and God is glorified in him,” Jesus says. “God will also glorify him in himself, and he’ll glorify him right away. Little children, I’m with you a for little longer. You’ll look for me, but like I told the Jews, I tell you too: you can’t come where I’m going. I give you a new command: love each other. Love each other just like I’ve loved you. This is how all men will know you’re my disciples, if you have love for each other.”

Then Simon Peter asks, “Where are you going, Lord?”

“Where I’m going, you can’t follow me now, but you’ll follow me later,” Jesus answered. “You’ll all trip up tonight, because it’s written, ‘I’ll strike the shepherd and the flock of sheep will be scattered.’ But after I’ve been raised, I’ll go to Galilee ahead of you.”

“Why can’t I follow you now, Lord?” Peter asks. “Even if everyone trips, I never will. I’ll lay my life down for you!”

“Will you lay down your life for me?” Jesus replies. “Simon, Simon. Look, Satan has demanded to sift you like wheat. But I’ve prayed for you, that your faith won’t fail. So when you’ve returned, strengthen your brothers.”

“Lord, I’m ready to go to both prison and death with you!” he answered.

“I tell you truly truly Peter,” he said, “tonight, before the rooster crows twice, you’ll deny that you know me three times.”

But Peter insists, “Even if I have to die with you, I’ll never deny you!”

And they all said the same too. Then he told them, “When I sent you out without a purse, a bag, or sandals, did you lack anything?”

“Nothing,” they said.

“But now, whoever has a purse should take it, and a bag too,” he said. “And whoever doesn’t have a sword should sell his coat to buy one. I tell you, what’s written must be fulfilled in me: ‘He was counted with the lawless,’ because whatever refers to me is fulfilled.”

“Lord, look,” they said, “here are two swords.”

“That’s enough,” he replied.

Chapter 31

In the Room Upstairs

31.1 Where Jesus is going

John 14

“Don’t let your heart become upset. Believe in God and believe in me too. There are many rooms in my Father’s house. If there weren’t, I wouldn’t tell you so, because I go to make a room for you. And if I go and make a room for you, I’ll come back and bring you with me, so you can be where I am. You know the way to where I’m going.”

“Lord,” Thomas says, “we don’t know where you’re going, so how do we know the way?”

“I’m the way, the truth, and the life,” Jesus answers. “Nobody comes to the Father except through me. If you knew me, you’d know my Father too. So from now on, you know him and you’ve seen him.”

Then Philip says, “Lord, show us the Father. That’ll be enough for us.”

“Have I been with you this long and you still don’t know me, Philip?” Jesus replies. “Whoever has seen me has seen the Father, so

how can you say, ‘Show us the Father’? Don’t you believe that I’m in the Father and the Father is in me? The words I tell you I don’t say on my own, but the Father living in me is doing his work. Believe me, I’m in the Father and the Father is in me. Or believe because of the work itself. I tell you truly truly that whoever believes in me will do the things I do, and even greater things, because I go to the Father. I’ll do whatever you ask in my name, so the Father will be glorified through the Son. If you ask me for anything in my name, I’ll do it.

“If you love me, you’ll keep my commands. I’ll ask the Father and he’ll give you another Helper – the Spirit of truth – to be with you forever. The world can’t have him because it doesn’t see him or know him, but you know him because he lives with you and will be in you.

“I won’t leave you like orphans, because I’ll come back to you. Soon the world won’t see me anymore, but you’ll see me. And because I live, you’ll live too. On that day, you’ll know that I’m in my Father, you’re in me, and I’m in you. Whoever has my commands and keeps them is the one who loves me. My Father will love whoever loves me, and I’ll love him and show myself to him.”

Then Judas (not Iscariot) says, “Lord, what has happened that you’ll show yourself to us and not to the world?”

“If anyone loves me, he’ll do what I say,” Jesus answered. “My Father will love him, and we’ll come to him and make our home with him. Whoever doesn’t love me doesn’t do what I say. The words you hear aren’t mine, they’re the Father’s who sent me.

“I’ve told you this while living with you, but the Helper – the Holy Spirit, who the Father will send in my name – he’ll teach you everything and make you remember everything I’ve told you. Peace I leave with you. My peace I give you, but I don’t give like the world gives. Don’t let your heart become upset or let it be afraid. You’ve heard me tell you, ‘I go away, but I’ll come back to you.’ If you love me, you’ll be happy that I go to the Father, because the Father is greater than I am. I’ve told you before it happens so you’ll believe when it does happen. I won’t talk with you much longer, because the ruler of the world is coming and he has nothing in me. But I do what the Father tells me so the world will know that I love the Father.

“Now get up. Let’s get out of here.”

31.2 Vine and branches; love each other; opposition

John 15, 16:1-4

“I’m the true vine and my Father is the gardener. He removes every branch that doesn’t produce fruit, and he prunes everyone that does produce fruit so that he’ll produce more fruit. You’re already pruned because of the words I’ve told you. Stay in me and I in you. Just like a branch can’t produce fruit by itself unless it stays in the vine, neither can you unless you stay in me. I’m the vine and you’re the branches. Whoever stays in me – and I in him – will produce lots of fruit, but apart from me you can’t do anything. If anyone doesn’t stay in me, he’s thrown away and dries up like a branch. They’ll be gathered up and tossed into the fire to be burned. But if you stay in me, my words live in you, and whatever you want will be done for you. My Father is glorified by this: when you produce lots of fruit, proving you’re my disciples. Just like the Father has loved me, I’ve loved you too. Stay in my love. If you do what I command, you’ll live in my love, just as I’ve done what my Father commands and stayed in his love. I’ve told you this so my joy will be in you, that you’ll be full of joy.

“This is my command: love each other, just like I’ve loved you. No one has greater love than when someone lays down his life for his friends. And you’re my friends if you do what I command. I don’t call you slaves anymore, because a slave doesn’t know what his master is doing. I’ve called you friends, because I’ve let you know everything I’ve heard from my Father. You didn’t choose me, I chose you. I established you that you’d go and produce fruit that would last, so the Father will give you whatever you ask in my name. This is what I command you: love each other.

“If the world hates you, understand that it hated me first. If you were of the world, the world would love its own. But you aren’t of the world, because I chose you out of the world, which is why the world hates you. Remember what I told you: a slave isn’t greater than his master. If they’ve mistreated me, they’ll mistreat you too. And if they’ve kept my word, they’ll keep yours too. But they’ll do all this to you because of my name, because they don’t know who sent me. If I hadn’t come and told them, they wouldn’t have sin, but

now they have no excuse for their sin. Whoever hates me hates my Father too. If I hadn't done things with them that nobody else has done, they wouldn't have sin. But now they've seen and still hated me and my Father. This fulfills the words written in their Law, 'They hated me freely.'

"I'll send you a Helper from the Father. He's the Spirit of truth that goes out from the Father, and he'll witness for me when he comes. So you will witness too, because you've been with me from the start.

"I've told you this so you won't trip up. They'll excommunicate you. And a time is coming when everyone who kills you will think he's offering God a service. They'll do this because they don't know the Father or me. But I've told you this so that when the time comes, you'll remember I've told it to you. I didn't tell you this at the start, because I was with you."

31.3 Why Jesus is going

John 16:5-33

"Now I'm going back to the one who sent me, but none of you asks me, 'Where are you going?' Sadness has filled your hearts because I've told you this. But I tell you the truth, it's better that I leave, because if I don't go, the Helper won't come to you. But if I go, I'll send him to you. When he comes, he'll convict the world about sin, righteousness, and judgment: about sin, because they don't believe in me; about righteousness, because I go to the Father, and you won't see me anymore; and about judgment, because this ruler of the world has been judged.

"I have much more to tell you, but you can't handle it now. When the Spirit of truth comes, he'll guide you into every truth. He won't speak on his own, but he'll speak whatever he hears and he'll report on what will come. He'll glorify me because he'll take what's mine and announce it. Everything the Father has is mine – that's why I said that he'll take what's mine and announce it.

"In a little while you won't see me anymore, but a little while again and you'll see me."

Then his disciples asked each other, "What's this he's saying? 'In

a little while you won't see me anymore, but a little while again and you'll see me,' and 'because I go to the Father'? What's this 'little while' he says? What's he talking about?"

Jesus knew what they wanted to ask him, so he said, "Are you looking into this together, that I said, 'In a little while you won't see me anymore, but a little while again and you'll see me'? I tell you truly truly that you'll grieve and cry, but the world will celebrate. You'll grieve, but your sadness will turn into joy. Whenever a woman is in labor, she has pain because her time has come. But after she gives birth to her baby, she doesn't remember her agony anymore because of the joy that a person was born into the world. So you have sadness too, but I'll see you again. Your heart will celebrate and nobody will take your joy away. On that day you won't have to ask me about anything. Truly truly I tell you that if you ask the Father for anything in my name, he'll give it to you. Up until now you haven't asked for anything in my name, but ask and you'll get it, so your joy will be fulfilled.

"I've said all this in metaphors, but a time is coming when I won't speak figuratively – I'll tell you about the Father clearly. On that day, you'll ask in my name, but I'm not saying that I'll ask the Father for you. The Father loves you himself because you've loved me and have believed that I came from the Father. I came from the Father into the world. But I'm leaving the world again and going to the Father."

Then his disciples say, "Look, now you're talking clearly and not speaking figuratively. Now we know that you know everything and don't need anyone to question you. Because of this, we believe you came from God."

"Do you believe me now?" Jesus answered. "Look, a time is coming – which has already come – for you to scatter, everyone on his own, leaving me alone. However, I'm not alone, because of my Father. I've told you this so you can have peace in me. In the world you will have trouble, but cheer up, I've conquered the world!"

31.4 Prayer for believers

John 17

Jesus said this. Then lifting his eyes to heaven, he continued, “Father, the time has come. Glorify your Son so the Son can glorify you. You’ve given him power over everybody so he can give everlasting life to everyone you’ve given him. This is everlasting life: to know you, the one true God, and Jesus, the Christ you’ve sent. I’ve glorified you on earth, finishing the work you gave me to do. Now Father, glorify me together with yourself, with the glory I had with you before the world.

“I’ve shown your name to the men you gave me from the world. They were yours, you gave them to me, and they’ve kept your word. Now they understand that everything you’ve given me is from you. The words you gave me, I gave to them, and they’ve received them and understood that I came from you. They’ve believed you sent me, so I ask this for them. I don’t ask it for the world, but for those you gave me. They’re yours. Everything of mine is yours, and yours is mine. They’ve glorified me. I’m not in the world anymore – I come to you – but they’re in the world. Holy Father, keep them in your name, which you gave me, so they can be one just like us. I’ve kept them in the name you gave me – your name – while I was with them. I’ve watched them so that none of them would be destroyed, except the son of destruction, so the Scripture would be complete. But now I come to you. I say this in the world so my joy can be complete in them. I gave your word to them and the world hated them because they aren’t of the world, like I’m not of the world. I don’t ask that you’d take them from the world, but that you’d keep them from evil. They aren’t of the world, just like I’m not of the world. Purify them in the truth. Your word is truth. I sent them into the world like you sent me into the world. I purify myself for them, so they can be purified in the truth too.

“I don’t ask this only for them, but also for those who believe in me through their word, that they can all be one. Father, just like you’re in me and I’m in you, they can be in us as well, so the world can believe you sent me. I gave them the glory you gave me so they can be one, like we’re one. I in them and you in me, so they can be completely one, so the world can know that you’ve sent me and that you’ve loved them, just like you’ve loved me. Father, I want them – those you’ve given me – to be with me where I am too, so they can see my glory. You gave it to me because you loved me before the

foundation of the world.

“Righteous Father, even though the world didn’t know you, I knew you, and they knew you sent me. I’ve shown them your name. I show it so the love you’ve loved me with can be in them, and I in them.”

Chapter 32

Betrayal

32.1 Prayer in Gethsemane

Matthew 26:30, 36-46

Mark 14:26, 32-42

Luke 22:39-46

John 18:1

After Jesus said this, they sang a hymn and he left. He went across the Kidron Ravine to the Mount of Olives, into the garden there with his disciples following him, as was his routine. So Jesus comes to the place called Gethsemane and tells his disciples, “Sit here until I’ve gone and prayed.”

But he takes Peter and James and John, Zebedee’s two sons, with him. Then he became upset and distressed. “My soul is grieved enough to die,” he tells them. “Stay here and watch out with me. Pray that you won’t give in to temptation.”

He went on a little further, about a stone’s throw, and fell to the ground on his face and prayed, “Dad! My Father! If it’s possible, let this hour pass by me. You can do anything. Take this cup away! But not what I want, what you want.”

He comes back to the disciples and finds them sleeping. “Simon,

are you asleep?” he asks Peter. “Couldn’t you watch out with me for one hour? Watch and pray so you won’t give in to temptation. The spirit’s willing, but the body is weak.”

He went away again a second time and prayed the same words, saying, “My Father, if this can’t pass unless I drink it, do your will.”

Then he came back and found them sleeping again, because their eyes were heavy. And they didn’t know how to answer him.

He left them a third time and prayed, saying the same thing again. Then an angel from heaven appeared to him, strengthening him, because he was in such anguish and was praying so hard that his sweat became like drops of blood falling on the ground. Then he got up from praying.

He comes back to the disciples, who were sleeping from sadness, and says, “Are you still sleeping and resting? Enough, the time has come. Look, the Son of Man is being betrayed into the hands of sinners. Get up, let’s go. Look, the one betraying me is here!”

32.2 Arrest

Matthew 26:47-56

Mark 14:43-52

Luke 22:47-53

John 18:2-11

Look, while he was he was still speaking, Judas – one of the Twelve – immediately comes leading a crowd from the High Priests, the Pharisees, the scribes, and the people’s elders. Now Judas, the one betraying him, knew the place, because Jesus met there with his disciples often. So after getting the cohort and the officers from the High Priests, Judas comes with torches, lanterns, swords, and clubs. He had given them a sign, saying, “The one I kiss is him. Arrest him and take him away securely.”

Knowing everything that was coming, Jesus went forward. “Who are you looking for?” he asks.

“Jesus the Nazarene,” they answered.

“I am,” he says.

But when he said, “I am,” they pulled back and fell to the ground. Judas, who was betraying him, was standing with them too.

“Who are you looking for?” he asked them again.

“Jesus the Nazarene,” they answered.

“I told you, I am,” Jesus said. “So if you’re looking for me, let them leave.” This fulfilled the words he had spoken: “I didn’t lose one of those you gave me.” After arriving, Judas immediately went up to him, saying, “Hail, Rabbi!”

Then he kissed him.

“Judas, my friend,” Jesus told him, “you betray the Son of Man with a kiss? Do what you came for.”

Then they grabbed Jesus and arrested him. But look, when those around him saw it happening, they asked, “Lord, should we attack with the swords?”

Then Simon Peter, who was one of those standing there with Jesus, reached and pulled out the sword he had. He hit the High Priest’s slave, cutting off his right ear. The slave’s name was Malchus. But Jesus tells Peter, “Stop! None of this. Put your sword back in its place in the sheath. Everyone who picks up the sword will die by the sword. Don’t you realize that I can call my Father to immediately provide over twelve legions of angels? But then how will the Scriptures be fulfilled, which say it has to happen like this? Won’t I drink from the cup the Father has given me?”

So he touched his ear and healed him. Then Jesus told the crowds of High Priests, Temple guards, and elders who had come against him, “Have you come out with swords and clubs to arrest me, like you would against a thief? I was with you, sitting and teaching in the Temple every day, but you didn’t arrest me then. But this hour and the power of darkness are yours. This has all happened to fulfill the Scriptures of the prophets.”

Then all the disciples left him and fled. A young man was following him, wearing only a sheet. They grab him. But he left the sheet behind and escaped naked.

Chapter 33

Trials

33.1 First Jewish trial

John 18:12-14, 19-24

The cohort, the commander, and the Jewish officers arrested Jesus and tied him up. They took him to Annas first, who was the father-in-law of Caiaphas, the High Priest that year. Caiaphas had advised the Jews that it was beneficial for one man to die for the people.

The High Priest questioned Jesus about his disciples and his teaching, but Jesus answered, “I spoke to the world openly. I always taught in a synagogue and in the Temple, where all Jews gather. I said nothing secretly. So why do you question me? Ask those who heard what I told them. They know what I said.”

After he said this, an officer standing there gave Jesus a punch, saying, “Is this how you answer the High Priest?”

“If I said something wrong, say what’s wrong,” Jesus replied. “But if right, why did you hit me?”

So Annas sent him tied up to Caiaphas the High Priest.

33.2 *Peter's denials; second Jewish trial*

Matthew 26:57-75

Mark 14:53-72

Luke 22:54-65

John 18:15-18, 25-27

Having arrested Jesus, his captors led him to Caiaphas' house, the High Priest. Then all the High Priests, the elders, and the scribes gather together.

Simon Peter followed him at a distance with another disciple, until the courtyard of the High Priest. The High Priest knew that disciple, so he went into the High Priest's courtyard with Jesus, but Peter stood outside at the door. So the other disciple, whom the High Priest knew, went out and talked to the doorkeeper and brought Peter inside. The slaves and officers were sitting and warming themselves at the charcoal fire they had made in the middle of the courtyard, since it was cold. Peter sat with them to watch the outcome, warming himself at the fire.

As Peter was outside, one of the High Priest's maid-servants, who was the doorkeeper, saw him in the light as he sat warming himself. Gazing at Peter, she comes and says, "You were with Jesus the Nazarene too. Aren't you this man's disciple?"

But he denies it in front of them all, "I'm not. Woman, I don't know what you're talking about."

Then he went out into the gateway.

Meanwhile, the High Priests and the entire council kept looking for a witness against Jesus to have him killed, but they couldn't find any. Many were testifying lies about him, but their testimonies weren't the same. Later, two stood up and came forward. They testified lies about him, saying, "We heard him say, 'I'll destroy this handmade temple of God and build another one non-handmade in three days.'"

But even in this their testimonies weren't the same. Then the High Priest stood forward and asked Jesus, "Won't you answer? What are they testifying about you?"

But Jesus kept quiet and didn't answer. So the High Priest asks him again, "I command you by the living God to tell us: are you the Christ, the Son of the blessed God?"

“You’ve said it,” Jesus answers. “I am. And I tell you that after this, you’ll see the Son of Man sitting at the right hand of power, coming in the clouds of heaven.”

Tearing his robes, the High Priest says, “He has blasphemed! What more do we need witnesses for? Look, you’ve heard the blasphemy. What do you think?”

They all judged him guilty of death. Then some of the men holding Jesus spat in his face, and they covered his head and punched him, while others slapped him. They mocked him, saying, “Prophecy to us, Christ! Who hit you?” And they said much else, blaspheming against him. Then the officers took him for a beating.

Back down in the courtyard, another maid-servant saw Simon Peter and told those standing there, “This one was with Jesus of Nazareth. He’s one of them!”

But he denied it again. “Woman, I’m not!” he said with an oath. “I don’t know the man!”

A little later, one of the High Priest’s slaves was standing there. He was related to the one whose ear Peter had cut off. He insisted and again said to Peter, “You were certainly with them, because you’re a Galilean too. It’s clear by your accent! And didn’t I see you in the garden?”

But he cursed and swore, “Man, I don’t know this man you’re talking about!”

Immediately, while he was still speaking, a rooster crowed a second time. Then the Lord turned and looked at Peter, and Peter remembered the words Jesus had told him, “Before a rooster crows today twice, you’ll deny me three times.”

Then he left and wept bitterly.

33.3 Third Jewish trial; Judas’ regret

Matthew 27:1,3-10

Mark 15:1a

Luke 22:66-71

Acts 1:18-19

When morning came, all the elders – both the High Priests and the scribes – gathered in a council to have Jesus killed. They brought

him into their assembly, saying, “If you’re the Christ, tell us.”

“If I tell you, you won’t believe,” he replied. “And if I ask a question, you won’t answer. But from now on the Son of Man will sit at God’s right hand of power.”

Then they asked, “So are you God’s Son?”

“Yes,” he told them, “I am.”

“What do we need witnesses for?” they said. “We’ve heard it ourselves from his own mouth!”

When Judas, who had betrayed him, saw that he had been condemned, he regretted it and returned the thirty silver coins to the High Priests and the elders, saying, “I’ve sinned by betraying innocent blood!”

“What’s that to us?” they replied. “See to yourself.”

So he threw the silver coins into the Temple, then went away and hung himself.

The High Priests took the silver coins and said, “It isn’t legal to put them into the treasury, since it’s the price of blood.”

They counselled together and bought the potter’s field with it for strangers to be buried. So this man got a field for the price of his wickedness. And falling head first, he burst in the middle and all his organs poured out. Everyone living in Jerusalem found out about it, so the field was called *Hakeldama*, which is Blood Field in their own language, and so it’s called to this day. Then the prophet Jeremiah’s words were fulfilled: “They took the thirty silver coins, the price that I had been valued by Israel’s sons, and they gave them for the potter’s field, as the Lord instructed.”

33.4 First Roman trial

Matthew 27:2, 11-14

Mark 15:1b-5

Luke 23:1-12

John 18:28-38

Then the whole crowd of them got up and took Jesus away, tied up. They lead him from Caiaphas into the palace. They gave him to Pilate the governor while it was early, but they didn’t go into the

palace themselves so they wouldn't become unclean and could therefore still eat the Passover. Instead, Pilate went out to them.

"What are your charges against this man?" he asks.

"If he weren't wicked, we wouldn't have given him to you," they answered.

"Then take him and judge him yourselves with your own Law," Pilate said.

"We can't kill anyone," the Jews replied.

This fulfilled the word Jesus had spoken, as a sign for the type of death he would die. So Pilate returned to the palace and called Jesus. As Jesus stood before the governor, he asked him, "Are you the king of the Jews?"

"Are you saying this on your own or did others tell you about me?" Jesus replied.

"Am I a Jew?" Pilate asked. "Your own people and the High Priests gave you to me. What have you done?"

"My kingdom isn't of this world," Jesus answered. "If my kingdom were of this world, my servants would fight for me to not be given to the Jews. But my kingdom isn't of this place."

"Then you're a king?" Pilate asked.

"I am a king, just as you say," Jesus answers. "I was born for this and I came to the world for this: to witness to the truth. Everyone in the truth hears my voice."

"What is truth?" Pilate replies.

After saying this, he went back to the Jews. The High Priests and the elders accused him of much, saying, "We found him corrupting our nation and preventing taxes from being paid to Caesar. He said that he's the Christ and a king."

So Pilate asks him again, "Won't you answer? Don't you see and hear how many accusations they've testified against you?"

But Jesus didn't answer him regarding any of the charges, so Pilate the governor was quite amazed.

Then Pilate tells the High Priests and the crowds, "I find this man not guilty."

However, they became even stronger, saying, "He stirs up the

people! He has taught all over Judea, beginning in Galilee, and now here!”

When Pilate heard this, he asked if the man was a Galilean, and when he learned that he was under Herod’s jurisdiction, who was also in Jerusalem that day, he sent him to Herod.

Herod was very happy to see Jesus. He had heard about him and had wanted to see him for a long time, because he had hoped to see him do some miracle. He questioned him with much talking, but he answered nothing. Meanwhile, the High Priests and the scribes stood there accusing him fiercely. Then after Herod and his soldiers scorned and mocked him, they dressed him in a magnificent robe and returned him to Pilate. So Herod and Pilate became friends that day; they had been enemies before then.

33.5 Second Roman trial; Jesus beaten; Barabbas released

Matthew 27:15-30

Mark 15:6-19

Luke 23:13-16, 18-25

John 18:39-40, 19:1-16

Pilate called the High Priests, the leaders, and the people, telling them, “You brought me this man as if he turned people astray. But look, I’ve investigated this before you and found this man not guilty of the accusations you’ve made against him. No, neither did Herod, who returned him back to us. Look, he has done nothing to deserve death, so I’ll punish him and release him.”

Now at the Passover Feast, the Jews had a tradition that the governor would release one prisoner for them, whoever they asked for. A notorious prisoner named Barabbas had been arrested and thrown into prison with rebels who had murdered during a rebellion in the city. He was also a thief. So when the crowd gathered and approached, and asked him to do as he had done before, Pilate answered, “Which of these two do you want me to release for you: Barabbas or Jesus, called the Christ, the king of the Jews?”

He knew that the High Priests had handed him over out of envy. But the High Priests and the elders convinced the crowds and stirred them up to have Barabbas released for them instead, and to kill Jesus.

They all shouted together, "Take him away! Release Barabbas for us!"

Pilate asked them again, "Then what should I do with the one you call the king of the Jews?"

"Crucify him!" they shouted.

Pilate, wanting to release Jesus, took him and had him whipped. So the governor's soldiers took Jesus away into the courtyard of the palace. They gather the whole cohort. After stripping him, they dressed him in a purple robe. Then the soldiers braided a crown from thorns and put it on his head, and they put a stick in his right hand. They mocked him and saluted him, saying, "Hail, King of the Jews!" while they knelt and bowed before him. Then they slapped him in the face and spat on him, and they took the stick and hit him over the head with it.

Then Pilate came out again. He tells them, "Look, I'm bringing him out so you'll know that I find him not guilty."

Then Jesus came out wearing the crown of thorns and the purple robe. "Look, the man!" Pilate tells them.

Seeing him, the High Priests and the officers all shouted, "Crucify, crucify!"

"Take him and crucify him yourselves," Pilate tells them. "I find him not guilty."

But the Jews answered, "We have a law, and by that law he must die because he made himself to be God's Son."

When Pilate heard these words, he became even more afraid and returned to the palace. "Where are you from?" he asks Jesus.

But Jesus gave no reply. So Pilate says, "Won't you speak to me? Don't you know I have the power to release you and the power to crucify you?"

"You wouldn't have any power over me if it hadn't been given to you from above," Jesus answered. "This is why the one who gave me to you has the bigger sin."

Because of this, Pilate tried to release Jesus, but the Jews shouted out, "If you release him, you aren't a friend of Caesar! Everyone who makes himself a king speaks against Caesar!"

When Pilate heard these words, he brought Jesus out and sat on

the throne at a place called the Pavement, which is *Gabbatha* in Hebrew. It was about the sixth hour on the preparation day for the Passover. He tells the Jews, "Look, your king!"

But they shouted out, "Away, away! Crucify him!"

While he was sitting on his throne, his wife sent to him, saying, "Do nothing with that righteous one. Last night I suffered much in a dream because of him."

So Pilate asks them, "Should I crucify your king? Why? What evil has he done? I've found nothing in him deserving death. So I'll punish him and release him."

But the High Priests answered, "We have no king but Caesar! Crucify him!"

They persisted, shouting out with great voices for him to be crucified, and their voices were overpowering. When Pilate saw that he wasn't accomplishing anything, but that a riot was starting instead, he took water and washed his hands before the crowd, saying, "I'm innocent of this man's blood. See to yourselves."

Then everyone said, "His blood will be on us and our children!"

So wanting to make the crowd content, Pilate announced that their request would happen. He released Barabbas for them, the man they had asked for, who had been thrown into prison for rebellion and murder. And, after having Jesus whipped, he handed him over to them to be crucified, as they wanted.

Chapter 34

Crucifixion

34.1 To Golgotha

Matthew 27:31-34

Mark 15:20-23

Luke 23:26-33a

John 19:17

After they had mocked him, they took off the purple robe and put his clothes back on him. Then they lead him out carrying his own cross to crucify him. Two criminals were also led to be killed with him.

As they were coming out, they took someone passing by on his way in from the country (Simon from Cyrene, the father of Alexander and Rufus) and put the cross on him. Then they force him to carry it behind Jesus.

Many crowds of people were following him, with women wailing and lamenting for him. But Jesus turned to them and said, "Daughters of Jerusalem, don't cry for me. Instead, cry for yourselves and your children. Look, the days are coming when they'll say, 'Blessed are the barren, the wombs that never birthed, and the breasts that never nursed.' They'll tell the mountains, 'Fall on us,'

and the hills, ‘Cover us.’ Because if they do this when the tree is green, what’ll happen when it’s dry?”

So they bring him to a place called *Golgotha*, which means “Skull Place” in Hebrew. And they tried to give him wine mixed with myrrh, but after tasting it, he wouldn’t drink any.

34.2 Crucifixion

Matthew 27:35-44

Mark 15:24-27, 29-32

Luke 23:33b-43

John 19:18-25a

They crucify him at the third hour. But Jesus said, “Father, forgive them. They don’t know what they’re doing.”

Two thieves are also crucified with him, one on his right and one on his left, with Jesus in between.

After they had crucified Jesus, the soldiers took his coat and made four parts – one part for each soldier. However, the shirt was seamless, woven from one piece, so they said to each other, “Let’s not tear it, but cast lots for whose it’ll be.”

So casting lots for who should take what, they divide his clothes among them. The soldiers did this to fulfill the Scripture, “They divided my coat among them and cast lots for my clothes.”

Pilate had written the charge against him, which read, “This is Jesus the Nazarene, King of the Jews.” They put it above his head on the cross, then they sat down and guarded him as people stood there watching. Many Jews read the inscription, since the place Jesus was crucified was close to the city, and it was written in Hebrew, Latin, and Greek.

The High Priests had told Pilate, “Don’t write, ‘King of the Jews,’ but that he said, ‘I’m the king of the Jews.’”

But Pilate had answered, “I’ve written what I’ve written.”

Passers-by blasphemed him, shaking their heads and saying, “Destroy the Temple and rebuild it in three days? Ha! If you’re God’s Son, come down from the cross and save yourself!”

The rulers – the High Priests, the elders, and the scribes –

mocked him and scoffed at him among themselves the same way, saying, “He saved others, but he can’t save himself. Is he the Christ, chosen by God, the king of Israel? Let him come down now so we can see and believe! He trusts God – he even said, ‘I’m God’s Son’ – so now let God rescue him if he pleases.”

The soldiers mocked him too, coming up and offering him vinegar, saying, “Save yourself, if you’re the king of the Jews!”

Even the thieves crucified with him insulted him the same way. One of the criminals hanging there was blaspheming him, saying, “Aren’t you the Christ? Save yourself and us!”

But the other scolded him, saying, “Don’t you fear God, since you’re under the same judgment? It’s the right thing for us – we’re getting what we deserve for our actions. But this one has done nothing wrong.”

Then he said, “Jesus, remember me when you come into your kingdom!”

“Truly I tell you,” he replied, “you’ll be with me in paradise today.”

34.3 *Death*

Matthew 27:45-56

Mark 15:33-41

Luke 23:44-49

John 19:25b-30

At the sixth hour, the whole land became dark until the ninth hour, because the sun failed. Then around the ninth hour Jesus shouted with a loud voice, “*Eli, Eli, lama sabachthani?*” which translates to, “My God, my God, why have you abandoned me?”

When the bystanders heard it, some said, “Look, he’s calling Elijah.”

Standing by Jesus’ cross were his mother, his mother’s sister, Mary of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple he loved standing there, he tells his mother, “Woman, look, your son!” Then he tells the disciple, “Look, your mother!” From then on the disciple took her as his own.

After this, knowing everything had been done, Jesus says, “I’m

thirsty,” to fulfill the Scripture.

A jar full of vinegar was there, so someone immediately ran and filled a sponge with the vinegar. Putting it on a hyssop stick, they raised it to his mouth and gave him a drink. But the rest said, “Let’s see if Elijah will come and take him down and save him.”

After Jesus drank the vinegar, he gave up a loud cry again, saying, “Father, I set my spirit in your hands. It’s finished!”

After saying this, he bowed his head, exhaled, and gave up his spirit. Then look, the veil of the Temple tore in two, from top to bottom. The earth shook and rocks split apart. Tombs opened up and many bodies of the holy were raised from their sleep. They came out of their tombs after his resurrection, went into the holy city, and were seen by many.

Now the centurion standing in front of him, and those guarding Jesus with him, saw the earthquake and how he had exhaled. When they saw what was happening, they were frightened and praised God, saying, “This man was certainly innocent. He truly was God’s Son!”

All the crowds that had gathered for the event returned beating their chests when they saw what had happened. All his friends and the women, who had followed Jesus and ministered to him from when he was in Galilee, had also been watching this from far off. Among them were Mary Magdalene; Mary, the mother of Little James and Joseph; the mother of Zebedee’s sons; Salome; and many other women who came up to Jerusalem with him.

34.4 Death ensured

John 19:31-37

It was the preparation day for the Sabbath, a big preparation. The Jews asked Pilate that their legs be broken so they could take the bodies away, that they wouldn’t stay on the cross for the Sabbath. So the soldiers came and broke the first man’s legs, and those of the other who was crucified with him. But coming to Jesus, they didn’t break his legs when they saw that he was already dead. Then one of the soldiers stabbed his side with a spear, and blood and water immediately came out.

The one who has seen this has witnessed it, and his witness is true. He knows he's telling the truth, so you can believe too. This happened to fulfill the Scripture, that "not one of his bones will be broken." And another Scripture says again, "They'll look on the one they stabbed."

Chapter 35

Buried

35.1 Burial

Matthew 27:57-66

Mark 15:42-47

Luke 23:50-56

John 19:38-42

Joseph was a good and righteous man from the Jewish city of Arimathea who was waiting for God's kingdom. He had become Jesus' disciple too, but secretly, out of fear of the Jews. He was also a rich man and a prominent councilor, but he hadn't voted for their plan and action. So after this, when evening came, he bravely went to Pilate and asked for Jesus' body, because it was the preparation before the Sabbath. Pilate wondered if he was dead by then, so he called the centurion and asked him if he had died. Learning of it from the centurion, he ordered the body given to Joseph.

The place of the crucifixion had a garden and the garden had his own new tomb, which he had cut into the rock. No one had ever been laid in it. Nicodemus, who had first come to [Jesus] at night, came too, bringing about 100 *litra* mixture of myrrh and aloë. So Joseph bought clean cloth, and they took him down and wrapped him

in it with perfume, according to Jewish burial traditions. Then they took his body away. Because the tomb was so close and it was the Jewish preparation day and the Sabbath was dawning, they laid Jesus there and rolled a big stone over the opening of the tomb. Then they left.

The women who had come with him from Galilee – Mary Magdalene and the other Mary (of Joses) – followed them and saw the tomb where his body was laid, and they sat across from the grave. Then the women went back and got ointments and perfumes ready, but they rested on the Sabbath, according to the commandment.

The next day, after the preparation, the High Priests and the Pharisees gathered with Pilate, saying, “Sir, we remember that while he was still alive, that deceiver said, ‘After three days, I’ll rise.’ So order the grave secured until the third day or else his disciples might come, steal him, and tell the people he has risen from death. Then the last deception will be worse than the first!”

“You have guards,” Pilate replied. “Go and secure it however you can.”

So they went and secured the grave by sealing the stone and setting a guard.

Chapter 36

The Tomb is Empty

36.1 Women at empty tomb

Matthew 28:1-8

Mark 16:1-8

Luke 24:1-8, 10a

John 20:1

After the Sabbath, Mary Magdalene, Joanna, Mary of James, Salome, and the other women brought the spices they had prepared to anoint him with. So very early in the morning on the first day of the week, as the sun is dawning, they come to look at the tomb. But they asked each other, “Who will roll the stone away from the entrance of the tomb for us?”

But look, a huge earthquake had occurred and an angel from the Lord had come down from heaven, rolled away the stone, and sat down on it. He looked like lightning and his clothes were white like snow. The guards were so scared that they shook and became like the dead.

Looking up, [the women] see the stone rolled away, even though it was very large. Then going into the tomb, they were baffled to not find the Lord Jesus’ body. Look, instead they saw two young men

(angels) sitting to the right, wearing brilliant white clothing. The women were shocked and terrified, and they bowed with their faces on the ground. But they tell them, “Don’t be so surprised and don’t be scared! I know you’re looking for Jesus the Nazarene who was crucified. But why are you looking for the living among the dead? He’s not here. He has risen! Look, come see the place they laid him. Remember what he told you in Galilee, that the Son of Man had to be given into the power of wicked men and be crucified, but that he would rise on the third day. Now go quickly and tell Peter and his disciples that he has risen from death! Look, he’s going to Galilee ahead of you and you’ll see him there, just like he said. Look, I’ve told you!”

Then they remembered his words.

They quickly left the tomb and ran away, shaking from the joyful excitement and fear that had gripped them. They ran to tell his disciples, but they were so afraid that they said nothing.

36.2 Peter and John at empty tomb

Luke 24:9, 10b-12

John 20:2-10

They run back from the tomb and come to Simon Peter and the other disciple Jesus loved. She tells all this to the Eleven and all the rest, saying, “They’ve taken the Lord out of the tomb and we don’t know where they’ve put him!”

They were telling this to the apostles, but their words sounded like nonsense and they didn’t believe them. But Peter and the other disciple got up, went out, and ran to the tomb. The two were running together, but the other disciple ran faster, ahead of Peter, and got to the tomb first. Looking in, he sees only the cloth lying there, but he didn’t go inside. Then Simon Peter arrives after him, and, after entering the tomb, he sees the cloth lying there too. But the handkerchief that had been over his head was rolled up and lying alone in another place, not with the other cloth. Then the other disciple, who had arrived first, went in too and believed when he saw it. But they didn’t understand the Scripture yet, that he had to rise from death.

So the disciples went back to their homes wondering what had happened.

Chapter 37

Alive!

37.1 Mary and Martha see Jesus

Matthew 28:9-10

John 20:11-18

Mary was standing outside the tomb weeping. Then looking inside, she sees two angels in white sitting where Jesus' body had been laid, one at the head and one at the feet. They ask her, "Woman, why are you crying?"

"Because they took my lord away," she replies, "and I don't know where they've put him."

Then, look, Jesus met them! After she had said this, she turned around and saw Jesus standing there. But she didn't know it was him.

"Woman, why are you crying?" Jesus asks her. "Who are you looking for?"

Thinking he was a gardener, she says, "Sir, if you've taken him, tell me where you've put him, so I can take him away."

Then Jesus says, "Mary!"

Upon turning, she says, "Rabboni!" (which in Hebrew means "Teacher") and they came and held onto his feet as they worshipped

him.

“Don’t hold on to me, because I haven’t gone up to the Father yet,” Jesus tells them. “Don’t be afraid! Go, report to my brothers so they’ll leave for Galilee. They’ll see me there. Tell them, ‘I go up to my Father and your Father, my God and your God.’”

So Mary Magdalene comes, announcing to the disciples, “I saw the Lord!” and that he had told her this.

37.2 Soldiers told to lie

Matthew 28:11-15

While they were going, some of the guards went into the city and reported everything that had happened to the High Priests. When they gathered and consulted with the elders, they gave the soldiers enough money, telling them, “Say, ‘His disciples came at night and took him away while we were asleep.’ And to keep you from worrying, if this comes to the governor’s ears, we’ll persuade him otherwise.”

So they took the money and did as they were told, and this story spread among the Jews, even up to today.

37.3 Two disciples travel with Jesus

Luke 24:13-35

1 Corinthians 15:5a

Look, that same day two of them were going to Emmaus, a village about 60 stadia from Jerusalem, talking with each other about everything that had happened. As they were talking and debating, Jesus came up and travelled with them, but their eyes didn’t recognize him. He asked them, “What’s this talk you’re discussing with each other as you go?”

Then they stood still, looking sad. One of them, named Cleopas, answered him, “Are you the only one visiting Jerusalem who doesn’t know what has happened these last few days?”

“What?” he asked.

“Everything about Jesus the Nazarene,” they replied. “He was a powerful prophet in action and speech before God and all the people.

The High Priests and our leaders gave him over to be sentenced to death and crucified. We had hoped it was he who would free Israel. But apart from all this, it's the third day since this has happened. However, some of our women amazed us earlier when they didn't find his body at the tomb. They came and said they'd also seen a vision of angels, who said he was alive! Some of those with us went to the tomb and found it just like the women said, but they didn't see them."

"O you foolish men," he told them, "slow to believe in your heart everything that the prophets have said! Didn't the Messiah need to suffer this way and then go into his glory?"

So starting with Moses and all the prophets, he explained the things in the Scriptures regarding himself. Then, approaching the village they were going to, he seemed like he was going farther, but they begged him, saying, "Stay with us! It's almost evening and the day is ending."

So he went in to stay with them. After he had laid back with them, he took bread, blessed it, broke it, and gave it to them. Then their eyes opened and they recognized him. But he disappeared from them! They said to each other, "Weren't our hearts burning inside us while he spoke to us on the road, as he explained the Scriptures to us?"

Then they got up at that hour and went back to Jerusalem. They found the Eleven gathered, and those with them, who said, "The Lord really has risen! He appeared to Simon (Cephas)!"

Then they described what had happened on the road and how they had recognized him while breaking bread.

37.4 Disciples visited

Luke 24:36-43

John 20:19-23

It was the evening of that day, the first of the week, and the doors were shut for fear of the Jews. While they were saying this, Jesus came and stood there among the disciples. "Peace to you," he tells them.

But they were startled and became afraid, thinking they were

seeing a ghost. “Why are you upset?” he said. “Why are doubts coming up in your hearts? Look at my hands and feet. It’s me! Touch me and see. A ghost doesn’t have flesh and bones like you see that I have.”

So after he said this, he showed them his hands, his feet, and his side. But because of their joy and surprise, they still couldn’t believe. So he said, “Do you have anything here to eat?”

They gave him some cooked fish, and he took it and ate in front of them. Then the disciples celebrated when they saw the Lord. Jesus told them again, “Peace to you. Just like the Father sent me, I send you too.”

After he said this, he blew on them. “Receive the Holy Spirit,” he says. “If you forgive anyone’s sins, they’ve been forgiven. If you hold on to them, they’ve been held.”

37.5 Disciples visited, with Thomas

John 20:24-31

1 Corinthians 15:5b

One of the Twelve, Thomas, called Didymus, wasn’t with the other disciples when Jesus came. But when they told him, “We’ve seen the Lord!” he said, “I won’t believe unless I see and put my finger on the nail marks on his hands and put my hand on his side.”

Eight days later, his disciples were inside again and Thomas was with them. Then, with the doors shut, Jesus comes. He stood there among them and said, “Peace to you.”

Then he tells Thomas, “Reach your finger here and look at my hands. Reach your hand here and put it on my side. Don’t be faithless, but faithful.”

“My Lord and my God!” Thomas answered.

“Have you believed because you’ve seen me?” Jesus replies. “Blessed are those who’ve believed without seeing me.”

There are many other miracles that Jesus did before the disciples which aren’t written in this book. However, this has been written so you can believe that Jesus is the Christ, God’s Son, and that you can have life in his name by believing.

37.6 *Appearance while fishing; Peter's second confession*

John 21:1-24

After this, Jesus showed himself to the disciples again at the Tiberias Sea. This is how: Simon Peter; Thomas, called Didymus; Nathaniel, from Cana in Galilee; those of Zebedee; and another two of his disciples were together. Simon Peter tells them, "I'm going fishing."

"We'll go with you too," they reply.

So they went and got in the boat, but they caught nothing that night. As it was becoming morning, Jesus was standing on the beach, but the disciples didn't know it was him. So Jesus asks them, "Children, don't you have anything to eat?"

"No," they answered.

Then he said, "Throw your net on the right side of the boat and you'll find some."

So they threw it out, but then they couldn't pull it in because of the multitude of fish. Then the disciple Jesus loved tells Peter, "It's the Lord!"

When Simon Peter heard that it was the Lord, he put on his coat (he was bare) and threw himself into the sea. However, the other disciples came in the boat, dragging the net of fish, because they weren't far from land, about 200 cubits.

When they got to land, they see a charcoal fire laid out with fish and bread over them. Then Jesus tells them, "Bring some of the fish you've just caught."

Simon Peter went out and pulled the net to land, full of 153 big fish. But even with so many, the net didn't rip.

"Come, have breakfast," Jesus tells them.

None of the disciples dared to ask him, "Who are you?" knowing it was the Lord. Then Jesus comes, takes bread, and gives it to them, with fish likewise. This was already the third time that Jesus was shown to the disciples after being raised from death.

After they had breakfast, Jesus asks Simon Peter, "Simon of John, do you love me more than this?"

“Yes, Lord,” he replies, “you know I love you.”

So he says, “Feed my lambs.”

Then he asks him again, for the second time, “Simon of John, do you love me?”

“Yes, Lord,” he replies, “you know I love you.”

So he says, “Take care of my sheep.”

He asks him a third time, “Simon of John, do you love me?”

Peter became sad because he asked, “Do you love me?” a third time. “Lord,” he said, “you know everything. You know I love you.”

So Jesus says, “Feed my sheep. Truly truly I tell you that when you were younger, you dressed yourself and walked wherever you wanted. But when you get old, you’ll reach out your hands for someone else to dress you and bring you where you don’t want to go.”

He said this to show the kind of death he would glorify God with. Then after saying this, he told him, “Follow me!”

Turning around, Peter sees the disciple Jesus loved following, the one who had also leaned back on his chest at dinner and asked, “Lord, who’s your betrayer?” Seeing him, Peter says, “Lord, what about him?”

“If I want him to wait until I come, what’s it to you?” Jesus answers. “You, follow me!”

So this word went around throughout the brothers that this disciple wouldn’t die. But Jesus didn’t tell him he wouldn’t die, but that, “If I want him to wait until I come, what’s it to you?”

This is the disciple witnessing to this, who wrote this down, and we know his witness is true.

37.7 Appearance in Galilee

Matthew 28:16-20

1 Corinthians 15:6-7

The eleven disciples went to Galilee, to the mountain Jesus had set, and worshipped him when they saw him there. But some doubted. Then Jesus came and spoke to them, saying, “I’ve been

given all power in heaven and on earth. So go and make disciples from every nation, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them to keep everything I've commanded you. And look, I'm with you every day, even to the end of time."

After that, he appeared to over five hundred brothers at once, many of whom remain until now, but some are asleep. Then he appeared to James, and then all the apostles.

37.8 Ascension

Luke 24:44-53

Acts 1:3-12

After his suffering, he showed himself alive, appearing to them with much proof over forty days and speaking about God's kingdom. Then gathering them together, he said, "These words that I spoke while I was still with you are mine, that everything written about me in Moses' Law, the prophets, and the Psalms must be completed."

Then he opened their mind to understand the Scriptures and told them, "It's written that the Christ would suffer and rise from death on the third day, and that repenting for the forgiveness of sins would be announced in his name to every nation, starting in Jerusalem. You're witnesses of this. Look, I'm sending out my Father's promise on you. But stay in the city until you're dressed with power from on high."

So he commanded them not to leave Jerusalem. "Wait for the Father's promise, which you heard from me. John baptized in water, but you'll be baptized in the Holy Spirit before many days."

Then he led them out until Bethany. When they had come together, they asked him, "Lord, are you restoring Israel's kingdom at this time?"

"It's not for you to know the times or the seasons the Father has set by his own control," he replied. "But you'll receive power when the Holy Spirit comes upon you. You'll be my witnesses both in Jerusalem and all of Judea and Samaria, and even to the end of the earth."

After he said this, he raised his hands and blessed them. As he

was blessing them, he left for heaven, being lifted up as they watched, until a cloud took him out of sight. While they were staring at the sky as he was leaving, two men in white clothes stood there beside them, saying, “Men of Galilee, why are you standing here staring at the sky? This Jesus, taken from you to heaven, will come the same way that you saw him go to heaven.”

So after worshiping him, they returned from the mountain called Olive, which is near Jerusalem, a Sabbath’s journey away. They returned to Jerusalem with great joy, praising God in the Temple all the time.

Chapter 38

The Birth of the Church

38.1 Disciples gather; Judas replaced

John 21:25

Acts 1:1-2, 13-17, 20-26

Theophilus, the first account I wrote was about everything Jesus did and taught until the day he was taken up, after he had commanded his chosen apostles by the Holy Spirit. There's also much more that Jesus did, but if it's written as one, I think the whole world wouldn't be able to contain the books written.

When they returned, they went up to the room upstairs where they were living. They were: Peter, John, James, and Andrew; Philip and Thomas; Bartholomew and Mathew; James of Alphaeus, Simon the Zealot, and Judas of James. They all had the same passion, devoted to prayer, along with the women, Jesus' mother Mary, and his brothers.

In those days, Peter stood up among the brothers – a crowd of 120 people was there with them – saying, “Brothers, the Scriptures had to be fulfilled, which the Holy Spirit predicted by David's mouth about Judas, who became a guide to Jesus' captors. He was counted as one of us and had his part in this ministry. It's written in the book

of Psalms, ‘Let his home become deserted and let nobody live in it,’ and, ‘Let another take his position.’ So one of the men who has been with us for all the time the Lord Jesus went in and out among us – starting with John’s baptism until the day he was lifted up from us – one of them must become a witness of his resurrection with us.”

So they put two forward: Joseph (called Barsabbas and also called Justus) and Matthias. Then they prayed, “Lord, you know everyone’s heart. Show us which of these two you’ve chosen to take Judas’ place in this ministry and apostleship, which he passed up to go to his own place.”

They drew lots for them and the lot fell to Matthias, so he was voted to the eleven apostles.

38.2 Holy Spirit comes; Peter preaches

Acts 2:1-36

When the day of Pentecost came, they were all together by themselves. Suddenly, a sound came from heaven like a fierce wind blowing that filled the whole house where they were seated. Then fiery tongues appeared and divided to sit on every one of them. They were filled with the Holy Spirit and spoke with other tongues, as the Spirit gave them speech.

Other Jews were living in Jerusalem then, devoted men from every nation under heaven. When this sound occurred, a crowd gathered, confused, because everyone was hearing them speak in their own language. They were surprised and amazed, saying, “Look, aren’t they all Galileans who are speaking? How does each of us hear them in the language we were born into? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the regions of Libya around Cyrene; visitors from Rome, both Jews and converts; Cretans and Arabs. We hear them talking about God’s magnificence in our own tongues!”

They were all amazed and dumbfounded. They kept asking each other, “What does this mean?” But others were mocking them, saying, “They’re full of juice.”

But Peter stood with the Eleven and raised his voice, announcing

to them, “Men of Judea and all of you living in Jerusalem, give ear to my words and know this: these men aren’t drunk, like you assume. It’s the third hour of the day! But this was said through Joel the prophet:

‘It’ll be in the last days,’ God says, ‘that I’ll pour out my Spirit on everybody. Your sons and daughters will prophesy, your youths will see visions, and your elders will dream dreams. I’ll even pour out my Spirit on my slaves in those days – both slaves and maids – and they’ll prophesy. I’ll give wonders in the heavens above and signs on the earth below – blood, fire, and the haze of smoke. The sun will be changed into darkness, and the moon into blood, before the great and glorious day that the Lord comes. And it’ll happen that all who call on the name of the Lord will be saved.’

“Men of Israel, listen to these words: Jesus the Nazarene – a man God proved to you with miracles, wonders, and signs, which God did through him among you, as you know – he was given according to God’s purpose and knowledge beforehand. You nailed him by the hands of the lawless and killed him. But God raised him, ending the agony of death, because it wasn’t strong enough to hold him under it. David spoke about him:

‘I saw the Lord with me through it all, because he’s at my right hand, so I won’t be shaken. So my heart was happy and my tongue overjoyed. And even more, my body will live in hope as well, because you won’t abandon my soul to hell, nor let your holy one see decay. You’ve shown me the ways of life and you’ll fill me with happiness with your face.’

“Brothers, I can tell you freely about David the patriarch: he died and was buried, and his tomb is with us to this day. But because he was a prophet and knew that God had sworn a promise to him, to seat the fruit of his loins on his throne, he saw beforehand and spoke of the Christ’s resurrection, that he wasn’t abandoned to hell, nor did his body see decay. God has risen up this Jesus, which we’re all witnesses to. So being raised up to the right side of God, and receiving the promised Holy Spirit from the Father, he poured this out, which you see and hear. Because it wasn’t David who rose up to heaven, but he says,

“The Lord said to my Lord, “Sit at my right until I make your enemies a footrest for your feet.””

So, all of Israel’s house, know for sure that God made him both Lord and Christ, this Jesus, whom you crucified.”

38.3 Church expands

Acts 2:37-47

They were cut to the heart as they listened. They asked Peter and the rest of the apostles, “Brothers, what should we do?”

“Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of sins,” Peter replied. “Then you’ll receive the gift of the Holy Spirit. The promise is for you, your children, and all who are far away, however many the Lord our God will call.”

With many other words he testified and called to them, saying, “Be saved from this crooked generation!”

Then those who received his words were baptized and about three thousand souls were added that day. They were devoting themselves to the apostles’ teaching and the community, and to breaking bread and prayer.

Fear was in everyone, and many wonders and signs happened through the apostles. All who believed were together and held everything commonly; they sold their land and possessions to share among them all, as anyone might have need. They devoted themselves with the same passion daily in the Temple. And they had meals together, happily breaking bread throughout the houses with simple hearts, while praising God and finding favor with all people. And the Lord was daily adding to those who were saved.

[The Son] is the image of the invisible God and the firstborn of all creation. Everything was created by him, in heaven and on earth, visible and invisible. Whether thrones, lordships, leaders, or powers, everything was created through him and for him. He's before everything and everything is held together in him. He's also the head of the body, the church. And he's the beginning, the firstborn from death, so he'll come to have the first place in everything. Because it was his good idea for all fullness to live in him and to transfer everything back to himself, having made peace through the blood of his cross and through [God], whether this on earth or that in heaven.

– Colossians 1:15-20

Appendix A

Chronology of the Gospels

<u>CH</u>	<u>PG</u>	<u>PASSAGE</u>	<u>MATT</u>	<u>MARK</u>	<u>LUKE</u>	<u>JOHN</u>
1.1	15	Luke's purpose	-	1:1	1:1-4	-
1.2	15	John's prologue: the "word"	-	-	-	1:1-18
1.3	16	Jesus' genealogy	1:1-17	-	3:23b-38	-
2.1	19	John's birth foretold to Zacharias	-	-	1:5-25	-
2.2	20	Jesus' birth foretold to Mary	-	-	1:26-38	-
2.3	21	Mary visits Elizabeth	-	-	1:39-56	-
2.4	22	John's birth	-	-	1:57-80	-
3.1	25	Joseph's dream	1:18-25	-	-	-
3.2	26	Jesus' birth	-	-	2:1-20	-
3.3	27	Jesus presented at the Temple	-	-	2:21-39	-
3.4	28	Magi visit	2:1-23	-	2:40	-
3.5	29	Passover in Jerusalem	-	-	2:41-52	-
4.1	31	John's ministry	3:1-12	1:2-8	3:1-18	-
5.1	33	Jesus' baptism	3:13-17	1:9-11	3:21-23a	-
5.2	34	Temptation in the wilderness	4:1-11	1:12-13	4:1-13	-
5.3	34	John's testimony	-	-	-	1:19-34
5.4	35	First disciples	-	-	-	1:35-51
5.5	37	First miracle: water to wine	-	-	-	2:1-12
5.6	37	Jesus greater than John	-	-	-	3:22-36
5.7	38	Samaritan woman	4:12	1:14a	3:19-20	4:1-42
6.1	41	Return to Galilee	4:17	1:14b-15	4:14-15	4:43-45
6.2	42	Capernaum child healed from Cana	-	-	-	4:46-54
6.3	42	Rejection in Nazareth	-	-	4:16-30	-
6.4	43	Travel to Capernaum	4:13-16	-	4:31a	-
7.1	45	Four disciples called	4:18-22	1:16-20	5:1-11	-
7.2	46	Demonized man healed	-	1:21-28	4:31b-37	-

<u>CH</u>	<u>PG</u>	<u>PASSAGE</u>	<u>MATT</u>	<u>MARK</u>	<u>LUKE</u>	<u>JOHN</u>
7.3	47	Peter's mother-in-law healed	8:14-17	1:29-34	4:38-41	-
7.4	47	Travel and healing through Galilee	4:23-25	1:35-39	4:42-44	-
7.5	48	Leper healed	8:2-4	1:40-45	5:12-16	-
7.6	48	Paralytic healed	9:1-8	2:1-12	5:17-26	-
7.7	49	Matthew called	9:9-13	2:13-17	5:27-32	-
7.8	50	Feasting vs. fasting	9:14-17	2:18-22	5:33-39	-
8.1	51	Cripple healed on the Sabbath	-	-	-	5:1-3a, 5-47
8.2	53	Picking grain on the Sabbath	12:1-8	2:23-28	6:1-5	-
8.3	54	Hand healed on the Sabbath	12:9-21	3:1-12	6:6-11	-
9.1	57	Twelve apostles chosen; blessings and woes	5:1-12 10:2-4	3:13-19	6:12-26	-
9.2	58	Interpretations of the Law	5:13-24, 27-48 6:22-23	9:49-50 14:34-35	6:27-36 11:33-36 16:16-18	-
9.3	61	Religious hypocrisy	6:1-8, 16-18	-	-	-
9.4	62	True treasure; judgment	6:19-21 7:1-6	-	6:37-42	-
9.5	62	Narrow road; false prophets; obedience	7:13-29 8:1	-	6:43-44, 46-49	-
10.1	65	Centurion's servant healed	8:5-13	-	7:1-10	-
10.2	66	Widow's son resurrected		-	7:11-17	-
10.3	66	John's questions	11:2-19	-	7:18-35	-
10.4	68	Woe to Chorazin and Bethsaida	11:20-30	-	10:13-15	-
10.5	68	Sinful woman anoints Jesus' feet	-	-	7:36-50	-
11.1	71	Women followers	-	-	8:1-3	-
11.2	71	Accusations and blasphemy	12:22-37, 43-45	3:20-30	6:45 11:14-15, 17-28 12:10	-
11.3	73	Sign requested	12:38-42	-	11:16, 29-32	-
11.4	73	Spiritual family	12:46-50	3:31-35	8:19-21	-
12.1	75	Parable of soils	13:1-23	4:1-20	8:4-18	-
12.2	77	Parables of seeds and yeast	13:24-35	4:26-34	13:18-21	-
12.3	78	Parable of seeds explained; more parables of the kingdom	13:36-53	-	-	-
13.1	81	Storm calmed	8:18, 23-27	4:35-41	8:22-25	-
13.2	82	Legion thrown out	8:28-34	5:1-20	8:26-39	-
13.3	83	Jairus' daughter and bleeding woman healed	9:18-26	5:21-43	8:40-56	-
13.4	85	Blind and others healed	9:27-34	-	-	-
13.5	85	Hometown disbelief	13:54-58	6:1-6a	-	-
14.1	87	Worker shortage	9:35-38	6:6b	-	-
14.2	87	Twelve sent out	10:1, 5-16, 23-42; 11:1	6:7-13	9:1-6 12:2-9, 49-53 14:25-33	-
14.3	90	John executed by	14:1-12	6:14-29	9:7-9	-
15.1	93	Five thousand fed	14:13-23	6:30-46	9:10-17	6:1-15
15.2	95	Walking on water	14:24-33	6:47-52	-	6:16-21

<u>CH</u>	<u>PG</u>	<u>PASSAGE</u>	<u>MATT</u>	<u>MARK</u>	<u>LUKE</u>	<u>JOHN</u>
15.3	96	Bread of life	14:34-36	6:53-56	-	6:22-58
15.4	98	Some disciples leave	-	-	-	6:59-71
16.1	99	Outer vs. inner cleanliness	15:1-20	7:1-15, 17-23	-	7:1
16.2	101	Phoenician girl healed	15:21-28	7:24-3	-	-
16.3	101	Healing in Decapolis	15:29-31	7:31-37	-	-
16.4	102	Four thousand fed	15:32-39a	8:1-9	-	-
16.5	103	Warning against hypocrisy	15:39b- 16:12	8:10-21	12:1b	-
16.6	104	Blind man in Bethsaida healed	-	8:22-26	-	-
17.1	105	Peter's confession of Christ	16:13-20	8:27-30	9:18-21	-
17.2	106	Jesus predicts his death, first time	16:21-28	8:31-9:1	9:22-27	-
17.3	106	Meeting with Moses and Elijah	17:1-13	9:2-13	9:28-36	-
18.1	109	Moonstruck boy healed	17:14-20	9:14-29	9:37-43a	-
18.2	110	Jesus predicts his death, second time	17:22-23	9:30-32	9:43b-45	-
18.3	111	Paying the two drachmas	17:24-27	-	-	-
18.4	111	Greatness in the kingdom	18:1-10	9:33-43, 45, 47-48	9:46-50; 17:1-3a	-
18.5	113	Forgiveness	18:15-35	-	17:3b-4	-
19.1	115	Following Jesus	8:19-22	-	9:57-62	-
19.2	116	Discussion with Jesus' brothers	-	-	9:51-56	7:2-10
20.1	117	Arrival in Jerusalem	-	-	-	7:11-36
20.2	118	Unable to arrest Jesus	-	-	-	7:37-52
20.3	119	Forgiveness of immoral woman	-	-	-	7:53- 8:11
20.4	120	Light of the world	-	-	-	8:12-30
20.5	121	Jesus and Abraham	-	-	-	8:31-59
20.6	123	Blind man healed, then testifies	-	-	-	9
20.7	125	Good shepherd	-	-	-	10:1-21
21.1	127	Seventy sent out	-	-	10:1-12, 16	-
21.2	128	Seventy return	-	-	10:17-24	-
21.3	128	Good Samaritan	-	-	10:25-37	-
21.4	129	Visit to Martha and Mary	-	-	10:38-42	-
21.5	129	Prayer	6:9-13a, 14-15	11:25	11:1-13	-
22.1	131	Greed and wealth	5:25-26 6:25-34	-	12:1a, 13-34, 54-59	-
22.2	133	Repent or die	-	-	13:1-9	-
22.3	133	Crippled woman healed	-	-	13:10-17	-
22.4	134	Unable to stone Jesus for blasphemy	-	-	-	10:22-39
23.1	135	Belief in Perea	-	-	-	10:40-42
23.2	135	Entering the kingdom	-	-	13:22-33	-
23.3	136	Swollen man healed; three parables	-	-	14:1-24	-
23.4	137	Lost and found	18:12-14	-	15	-
23.5	139	Sneaky manager; wealth	6:24	-	16:1-15, 19-31	-
23.6	140	Faith; servanthood	-	-	17:5-10	-

<u>CH</u>	<u>PG</u>	<u>PASSAGE</u>	<u>MATT</u>	<u>MARK</u>	<u>LUKE</u>	<u>JOHN</u>
23.7	141	Lazarus resurrected	-	-	-	11:1-46
23.8	143	Sanhedrin decides to kill Jesus	-	-	-	11:47-54
24.1	145	Ten lepers healed	-	-	17:11-19	-
24.2	146	Parables on prayer	-	-	18:1-14	-
24.3	146	Divorce	19:1-12	10:1-12	-	-
24.4	147	Children in the kingdom	19:13-15	10:13-16	18:15-17	-
24.5	148	Wealth in the kingdom	19:16-30	10:17-31	18:18-30	-
24.6	149	Parable of the landlord's wages	20:1-16	-	-	-
24.7	150	Jesus predicts his death, third time	20:17-19	10:32-34	18:31-34	-
24.8	150	Greatest must be servants	20:20-28	10:35-45	-	-
24.9	151	Zaccheus; using what's given to you	25:14-30	10:46a	19:1-28	-
24.10	152	Blind Bartimaeus healed	20:29-34	10:46b-52	18:35-43	-
25.1	155	Arrival at Bethany	-	-	-	2:13a 11:55-12:1 12:9-11
25.2	156	Entry into Jerusalem	21:1-11, 14-17	11:1-11	19:29-44	2:13b 12:12-19
25.3	157	Fig tree cursed; Temple purified	21:12-13, 18-19a	11:12-18	19:45-48	2:14-25
25.4	159	Fig tree withered	21:19b-22	11:19-24	21:37-38	-
25.5	159	Son of man must be "lifted up"	-	-	-	12:20-50
25.6	161	Nicodemus' questions	-	-	-	3:1-21
26.1	163	Authority questioned	21:23-32	11:27-33	20:1-8	-
26.2	164	Vineyard and evil gardeners	21:33-46	12:1-12	20:9-19	-
26.3	165	Wedding feast	22:1-14	-	-	-
26.4	166	Paying taxes to Caesar	22:15-22	12:13-17	20:20-26	-
26.5	166	Marriage after resurrection; greatest commandment	22:23-33, 35-40	12:18-34a	20:27-39	-
27.1	169	Messiah: the son of David and Lord	22:34, 41-46	12:34b-40	20:40-47	-
27.2	170	Woes to Pharisees	23:1-13, 15-39	-	11:37-54 13:34-35	-
28.1	173	God's kingdom is here; widow's gift	-	12:41-44	17:20-21 21:1-4	-
28.2	174	Future prophecies	10:17-22 24:1-31	13:1-27	12:11-12 17:22-35, 37 21:5-28	-
28.3	176	Signs of the end	24:32-36, 42-51	13:28-37	12:35-48 21:29-36	-
28.4	178	Ten virgins	25:1-13	-	-	-
28.5	178	Coming judgment	25:31-46	-	-	-
29.1	181	Jesus predicts his death, fourth time; Sanhedrin plots	26:1-5	14:1-2	22:1-2	-
29.2	182	Mary anoints Jesus	26:6-13	14:3-9	-	12:2-8
29.3	182	Judas agrees to betray Jesus	26:14-16	14:10-11	22:3-6	-
30.1	183	Preparation for Passover	26:17-19	14:12-16	22:7-13	-
30.2	184	Disciples' feet washed	26:20	14:17	22:14-16	13:1-20
30.3	185	Greatness in the kingdom, again	-	-	22:24-30	-
30.4	185	Betrayal predicted	26:21-25	14:18-21	22:21-23	13:21-30
30.5	186	Bread and wine (1 Corinthians 11:23b-25)	26:26-29	14:22-25	22:17-20	13:31a

<u>CH</u>	<u>PG</u>	<u>PASSAGE</u>	<u>MATT</u>	<u>MARK</u>	<u>LUKE</u>	<u>JOHN</u>
30.6	187	Peter's denial predicted	26:31-35	14:27-31	22:31-38	13:31b, 32b-38
31.1	189	Where Jesus is going	-	-	-	14
31.2	191	Vine and branches; love each other; opposition	-	-	-	15 16:1-4
31.3	192	Why Jesus is going	-	-	-	16:5-33
31.4	194	Prayer for believers	-	-	-	17
32.1	197	Prayer in Gethsemane	26:30, 36- 46	14:26, 32-42	22:39-46	18:1
32.2	198	Arrest	26:47-56	14:43-52	22:47-53	18:2-11
33.1	201	First Jewish trial	-	-	-	18:12-14, 19-24
33.2	202	Peter's denials; second Jewish trial	26:57-75	14:53-72	22:54-65	18:15-18, 25-27
33.4	204	First Roman trial	27:2, 11-14	15:1b-5	23:1-12	18:28-38
33.5	206	Second Roman trial; Jesus beaten; Barabbas released	27:15-30	15:6-19	23:13-16, 18-25	18:39-40 19:1-16
34.1	209	To Golgotha	27:31-34	15:20-23	23:26-33a	19:17
34.2	210	Crucifixion	27:35-44	15:24-27, 29-32	23:33b- 43	19:18- 25a
34.3	211	Death	27:45-56	15:33-41	23:44-49	19:25b-30
34.4	212	Death ensured	-	-	-	19:31-37
35.1	215	Burial	27:57-66	15:42-47	23:50-56	19:38-42
36.1	217	Women at empty tomb	28:1-8	16:1-8	24:1-8, 10a	20:1
36.2	218	Peter and John at empty tomb	-	-	24:9, 10b-12	20:2-10
37.1	221	Mary and Martha see Jesus	28:9-10	-	-	20:11-18
37.2	222	Soldiers told to lie	28:11-15	-	-	-
37.3	222	Two disciples travel with Jesus (1 Corinthians 15:5a)	-	-	24:13-35	-
37.4	223	Disciples visited	-	-	24:36-43	20:19-23
37.5	224	Disciples visited, with Thomas (1 Corinthians 15:5b)	-	-	-	20:24-31
37.6	225	Appearance while fishing; Peter's confession, again	-	-	-	21:1-24
37.7	226	Appearance in Galilee (1 Corinthians 15:6-7)	28:16-20	-	-	-
37.8	227	Ascension (Acts 1:3-12)	-	-	24:44-53	-
38.1	229	Disciples gather; Judas replaced (Acts 1:1-2, 13-17, 20-26)	-	-	-	21:25
38.2	230	Holy Spirit comes; Peter preaches (Acts 2:1-36)	-	-	-	-
38.3	232	Church expands (Acts 2:37-47)	-	-	-	-

Notes

*I made the journey of a lifetime to carry
the cross for a criminal, not knowing
that it was he who was actually carrying
it for me.*

- Simon of Cyrene

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^{Levi}
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“Look, I’m coming [back] quickly. My payment is with me, to repay everyone as he has done. I’m the alpha and the omega, the first and the last, the beginning and the end... Yes, I’m coming quickly.”

Amen! Come, Lord Jesus!

– Revelation 22:12-13,20b