

THE LIFE OF CHRIST IN LIVING COLOR

Mark 16:1-8

When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might come and anoint Him. Very early on the first day of the week, they came to the tomb when the sun had risen. They were saying to one another, "The stone will roll away the stone for us from the entrance of the tomb." Looking toward the tomb, they saw that the stone had been rolled away, although it was extremely early. When they entered the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed. And he said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him." Then He said to them, "Go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.'" They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

John 20:1

Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb.

Jesus' Tomb is Found Empty After the Stone is Rolled Away
Matthew 28:1-8 / Mark 16:1-8 / Luke 24:1-8 / John 20:1

Now when the Sabbath was over, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary, the mother of James, and Salome went early to look at the tomb, bringing the spices which they had prepared, so that they might come and anoint Him.

Very early at dawn, when the sun had risen, they came to the tomb. They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" And as they looked, behold, an angel of the Lord descended from heaven, and he rolled away the stone and sat upon it. And his appearance was like lightning, and his clothing white as snow. The guards shook for fear of him as they lay prone like dead men.

Looking up, they saw that the stone had already been rolled away from the tomb, but when they entered the tomb, they did not find the body. While they were perplexed about this, behold, two young men sitting in white robes suddenly stood near them, and they were frightened. And they said to them, "Why do you seek the living One among the dead? He is not here, but He has risen. Remember what He said to you while He was still in Galilee, saying that the Son of Man must be delivered up and crucified, and the third day rise again." And they reported these things to His disciples.

And as the women were terrified and bowed their faces to the ground, the angel said to the women, "Do not be afraid; why do you seek the living One among the dead? He is not here, but He has risen. Remember what He said to you while He was still in Galilee, saying that the Son of Man must be delivered up and crucified, and the third day rise again." And they reported these things to His disciples.

"But go quickly, tell His disciples and Peter that He has risen from the dead, and is going ahead of you into Galilee; there you will see Him, just as He told you."

They went out and fled from the tomb quickly, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid to report it to His disciples.

The Visible Voices of Matthew, Mark, Luke, John

Compiled and outlined by Nathan W. Martin

NASB

The **Life** of **Christ** in **Living** **Color**

*The Visible Voices of **Matthew**, **Mark**, **Luke** and **John***

The [Life](#) of [Christ](#) in [Living Color](#)

DEDICATION

This Bible study tool is dedicated to my Lord and Savior, Jesus Christ.
Thank You, Lord Jesus, for revealing Yourself to me in Your Holy Word,
and for granting me the assurance of Your mercy and grace!

Nathan W. Martin

*The **Life** of **Christ** in **Living** **Color***

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The Life of Christ in Living Color

HOW TO MOST BENEFIT FROM THIS HARMONY OF THE GOSPELS

Have you ever wished you had a Bible-study tool that would help you absorb the complete details of all four gospels as one train of thought, without the difficulty of suspending in your mind a cross-comparison of the parallel accounts? This Bible-study tool accomplishes that goal by compiling the entire text of all four gospel accounts as an integrated single narrative. It further displays each of the unique gospel writer's voices in its own visual color to readily identify the source's author as you read. This unique color-coded formatting is designed to help the reader effectively assimilate and collate all the events, interactions, and teachings of Jesus in a way that's easy to see and understand. No verses are ever left out. For a more detailed description of its composition, please refer to the appendices entitled "[The Formatting of this Harmony](#)" and the "[Endorsements](#)."

In the Digital Version of this Harmony, please make use of the active links that are underlined in the contents, headings, outlines, footnotes and appendices, which account for over 2,000 links and bookmarks to aid in navigation. The system of links will become intuitive after a little use.

When first reading this harmony, the color-coded text may appear initially distracting, but even upon a brief first usage, the color designations begin to become easily recognized. Any initial adjustment required by the color-coding quickly becomes assimilated in the mind into a useful tool for identifying each gospel author's voice. This eliminates the need for distracting notations within the text which might impede the flow of reading.

Each page has a legend of color designations at the top to remind the reader which color is assigned to which gospel source. Before many pages have been turned, the reader will effortlessly recognize the source author's voice by its own distinct color:

Text contributed exclusively from **Matthew's** Gospel appears in **Red**

Text contributed exclusively from **Mark's** Gospel appears in **Blue**

Text contributed exclusively from **Luke's** Gospel appears in **Green**

Text contributed exclusively from **John's** Gospel appears in **Purple**

Text derived simultaneously from **Multiple** Gospels appears in **Black**

Readers will find this format very simple to adapt to. It may shorten the adjustment period if you don't allow yourself to be distracted by the varied font colors. Focus on the narrative itself, rather than on the colors. After reading a multi-colored section, go back and note which gospel voice contributed which details to the account, also noticing the unique emphasis and intended audience of each gospel writer. Instant color identification will quickly become a natural part of the reading experience.

Reading this harmony should be a useful exercise, so long as you don't turn this study-tool into a substitute for reading the individual gospels. A Harmony of the Gospels should augment your regular reading and study of the Bible's gospel accounts, not replace it.

Most importantly, even when using a study-tool that rearranges the layout of the Bible, such as a Chronological Bible, a Topical Bible, or a Harmony of the Gospels, Bible study should always begin with prayer. Ask God to enable you to understand His special written revelation. He inspired the Bible's human authors, and He alone can illumine your mind to its true meaning and open your heart to truly believing what He has revealed about Himself. Pray for God's help!

May God Himself truly bless your Bible studies, and may your knowledge of and love for His Son, the Lord and Savior Jesus Christ, increase and abound until you meet Him in Heaven!

The Life of Christ in Living Color **OVERVIEW OUTLINE - 18 PARTS**

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*The **Life** of **Christ** in **Living Color***

PART 1

THE ETERNALITY, DEITY, INCARNATION, AND HUMANITY OF JESUS CHRIST

1 Gospel Prologues

[Mk. 1:1](#) / [Lk. 1:1-4](#) / [Jn. 1:1-18](#)

In as much as many have undertaken to compile an account of the things accomplished among us, just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the Word, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; so that you may know the exact truth about the things you have been taught.

The beginning of the gospel of Jesus Christ, the Son of God:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.

In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.

There came a man sent from God, whose name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light. There was the true Light which, coming into the world, enlightens every man. He was in the world, and the world was made through Him, and the world did not know Him.

He came to His own, and those who were His own did not receive Him.

But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"

For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

2 Jesus' Royal Lineage is Inherited from His Adoptive Father, Joseph

Mt. 1:1-17

The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers. Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram. Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse. Jesse was the father of David the king.

David was the father of Solomon by Bathsheba who had been the wife of Uriah. Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asa. Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram the father of Uzziah. Uzziah was the father of Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah. Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah. Josiah became the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

After the deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel. Zerubbabel was the father of Abihud, Abihud the father of Eliakim, and Eliakim the father of Azor. Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud. Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob. Jacob was the father of Joseph, the husband of Mary by whom Jesus was born, who is called the Messiah.

So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

3 Jesus' Physical Lineage Received from His Biological Mother, Mary

Lk. 3:23b-38

Being (as was supposed) the son of Joseph, the son¹ of Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.

¹The use of "son" in this instance is a reference to 'son-in-law' with respect to Joseph, and 'grandson' with respect to Jesus. The common practice in genealogical recording was for only men to be listed, so Mary's name is absent. Husbands were recorded as the representative heads of families, as in this case, since Eli was actually Mary's father and Joseph's father-in-law. Joseph was considered Eli's son in this genealogy through marriage, but Jesus was the actual grandson and physical descendent of Eli, His maternal grandfather.

PART 2

THE BIRTH AND EARLY YEARS OF JOHN THE BAPTIST AND JESUS THE CHRIST

4 John the Baptist's Birth is Foretold by an Angel to Zacharias

Lk. 1:5-25

In the days of Herod, king of Judea, there was a priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth. They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. But they had no child, because Elizabeth was barren, and they were both advanced in years.

Now it happened that while he was performing his priestly service before God in the appointed order of his division, according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense. And the whole multitude of the people were in prayer outside at the hour of the incense offering. And an angel of the Lord appeared to him, standing to the right of the altar of incense. Zacharias was troubled when he saw the angel, and fear gripped him.

But the angel said to him, "Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John. You will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb. And he will turn many of the sons of Israel back to the Lord their God. It is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN,² and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord."

Zacharias said to the angel, "How will I know this for certain? For I am an old man and my wife is advanced in years."

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

The people were waiting for Zacharias, and were wondering at his delay in the temple. But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept making signs to them, and remained mute. When the days of his priestly service were ended, he went back home.

After these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying, "This is the way the Lord has dealt with me in the days when He looked with favor upon me, to take away my disgrace among men."

5 Jesus' Miraculous Conception is Foretold by an Angel to Mary

Lk. 1:26-38

Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary.

And coming in, he said to her, "Greetings, favored one! The Lord is with you." But she was very perplexed at this statement, and kept pondering what kind of salutation this was. The angel said to her, "Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall

² Malachi 4:6 (Note that every Old Testament prophecy cited throughout the gospels was written at least four centuries before Christ was born. The 39 books of the Old Testament were written between 1500 - 400 B.C.)

name Him Jesus.³ He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end."

Mary said to the angel, "How can this be, since I am a virgin?"

The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.⁴ And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month. For nothing will be impossible with God."

And Mary said, "Behold, the bondservant of the Lord; may it be done to me according to your word." And the angel departed from her.

6 Mary Rejoices with Thankful Praise to God, and Stays with Elizabeth for Three Months

Lk. 1:39-56

Now at this time Mary arose and went in a hurry to the hill country, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. And she cried out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! And how has it happened to me, that the mother of my Lord would come to me? For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy. And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord."

And Mary said: "My soul exalts the Lord, and my spirit has rejoiced in God my Savior. For He has had regard for the humble state of His bondservant; for behold, from this time on all generations will count me blessed. For the Mighty One has done great things for me; and holy is His name.

"AND HIS MERCY IS UPON GENERATION AFTER GENERATION TOWARD THOSE WHO FEAR HIM.⁵ He has done mighty deeds with His arm; He has scattered those who were proud in the thoughts of their heart. He has brought down rulers from their thrones, and has exalted those who were humble. HE HAS FILLED THE HUNGRY WITH GOOD THINGS;⁶ and sent away the rich empty-handed. He has given help to Israel His servant, in remembrance of His mercy, as He spoke to our fathers, to Abraham and his descendants forever."

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

7 John the Baptist's Birth and Zacharias' Prophecy

Lk. 1:57-80

Now the time had come for Elizabeth to give birth, and she gave birth to a son. Her neighbors and her relatives heard that the Lord had displayed His great mercy toward her; and they were rejoicing with her. And it happened that on the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father. But his mother answered and said, "No indeed; but he shall be called John."

And they said to her, "There is no one among your relatives who is called by that name." And they made signs to his father, as to what he wanted him called. And he asked for a tablet and wrote as follows, "His name is John."

³ The name Jesus means "God saves."

⁴ Isaiah 7:14 "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel." (The name Immanuel means "God with us.")

⁵ Psalm 103:17

⁶ Psalm 107:9

And they were all astonished. And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God.

Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea. All who heard them kept them in mind, saying, "What then will this child turn out to be?" For the hand of the Lord was certainly with him.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: "Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people, and 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 from of old—Salvation FROM OUR ENEMIES, and FROM THE HAND OF ALL WHO HATE US;⁷ to show mercy toward our fathers, and to remember His holy covenant, the oath which He swore to Abraham our father, to grant us that we, being rescued from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all our days.

"And you, child, will be called the prophet of the Most High; for you will go on BEFORE THE LORD TO PREPARE HIS WAYS;⁸ to give to His people the knowledge of salvation by the forgiveness of their sins, because of the tender mercy of our God, with which the Sunrise from on high will visit us, TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH,⁹ to guide our feet into the way of peace."

And the child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel.

8 Jesus' Miraculous Conception is Explained by an Angel to Joseph

Mt. 1:18-25

Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly.

But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit. She will bear a Son; and you shall call His name Jesus,¹⁰ for He will save His people from their sins."

Now all this took place to fulfill what was spoken by the Lord through the prophet: BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL,¹¹ which translated means, GOD WITH US.

And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, but kept her a virgin until she gave birth to a Son; and he called His name Jesus.

9 Jesus Christ's Birth and its Angelic Announcement to the Shepherds

Lk. 2:1-21

Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth. This was the first census taken while Quirinius was governor of Syria. And everyone was on his way to register for the census, each to his own city. Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the

⁷ Psalm 106:10

⁸ Malachi 3:1

⁹ Isaiah 9:1-2

¹⁰ The name Jesus is the Greek form of the Hebrew name Joshua. Both names mean "God saves."

¹¹ Isaiah 7:14

city of David which is called Bethlehem,¹² because he was of the house and family of David, in order to register along with Mary, who was engaged to him, and was with child.

While they were there, the days were completed for her to give birth. And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night. And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.

But the angel said to them, "Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord.¹³ This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger."

And suddenly there appeared with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace among men with whom He is pleased."

When the angels had gone away from them into heaven, the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us." So they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger. When they had seen this, they made known the statement which had been told them about this Child. And all who heard it wondered at the things which were told them by the shepherds.

But Mary treasured all these things, pondering them in her heart.

The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.

And when eight days had passed, before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.

10 Jesus is Presented to the Lord in the Temple by His Parents; Simeon and Anna Prophecy

Lk. 2:21-40 (verse 21 is also included at the end of Section 9)

And when eight days had passed, before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.

And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord (as it is written in the Law of the Lord, EVERY firstborn MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD)¹⁴ and to offer a sacrifice according to what was said in the Law of the Lord, A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS.¹⁵

And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit

¹² Micah 5:2 "But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity."

¹³ Isaiah 9:6-7 "For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this."

¹⁴ Exodus 13:2, 12

¹⁵ Leviticus 5:11; 12:8

that he would not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, then he took Him into his arms, and blessed God, and said, "Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word; for my eyes have seen Your salvation, which You have prepared in the presence of all peoples, A LIGHT OF REVELATION TO THE GENTILES,¹⁶ and the glory of Your people Israel."

And His father and mother were amazed at the things which were being said about Him. And Simeon blessed them and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed—and a sword will pierce even your own soul¹⁷—to the end that thoughts from many hearts may be revealed."

And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage, and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers. At that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.

When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth. The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

11 Jesus is Worshipped by the Magi, Who are Warned Not to Return to Herod

Mt. 2:1-12

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying, "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him."

When Herod the king heard this, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They said to him, "In Bethlehem of Judea; for this is what has been written by the prophet: AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL."¹⁸

Then Herod secretly called the magi and determined from them the exact time the star appeared. And he sent them to Bethlehem and said, "Go and search carefully for the Child; and when you have found Him, report to me, so that I too may come and worship Him."

After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the Child was. When they saw the star, they rejoiced exceedingly with great joy. After coming into the house they saw the Child with Mary His mother; and they fell to the ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh.

And having been warned by God in a dream not to return to Herod, the magi left for their own country by another way.

¹⁶ Isaiah 42:6; 49:6

¹⁷ This will be fulfilled at the end of Section 207.

¹⁸ Micah 5:2

12 Joseph, Mary and Jesus Flee to Egypt, Escaping Herod's Slaughter

Mt. 2:13-18

Now when they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him."

So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: OUT OF EGYPT I CALLED MY SON.¹⁹

Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi. Then what had been spoken through Jeremiah the prophet was fulfilled: A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE.²⁰

13 Joseph, Mary and Jesus Return to Nazareth in Galilee

Mt. 2:19-23

But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, and said, "Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead."

So Joseph got up, took the Child and His mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being warned by God in a dream, he left for the regions of Galilee, and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: "He shall be called a Nazarene."

14 Jesus' Early Life and Development, Highlighted by His Visit to the Temple at Age Twelve

Lk. 2:39-52 (verses 39-40 are also included at the end of [Section 10](#))

When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth. The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

Now His parents went to Jerusalem every year at the Feast of the Passover. And when He became twelve, they went up there according to the custom of the Feast; and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem.

But His parents were unaware of it, but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. When they did not find Him, they returned to Jerusalem looking for Him.

Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were amazed at His understanding and His answers. When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You."

And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?"

¹⁹ Hosea 11:1

²⁰ Jeremiah 31:15

But they did not understand the statement which He had made to them. And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart.

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

PART 3

THE MINISTRY OF JOHN / THE BAPTISM AND TEMPTATION OF JESUS

15 John Preaches a Baptism of Repentance

Mt. 3:1-10 / Mk. 1:2-6 / Lk. 3:1-14

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

And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins in the wilderness of Judea, saying, "Repent, for the kingdom of heaven is at hand!" For this is the one referred to, as it is written in Isaiah the prophet when he said, "BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY,"²¹ THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT'. EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH; AND ALL FLESH WILL SEE THE SALVATION OF GOD."²²

Now John himself was clothed with a garment of camel's hair and wore a leather belt around his waist; and his food was locusts and wild honey. And all the country of Judea was going out to him, and all the people of Jerusalem, and all the district around the Jordan; and they were being baptized by him in the Jordan River, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming for baptism, he began saying to the crowds who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come? Therefore bear fruit in keeping with repentance; and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you that from these stones God is able to raise up children to Abraham. Indeed, the axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire."

And the crowds were questioning him, saying, "Then what shall we do?" And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise." And some tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than what you have been ordered to." Some soldiers were questioning him, saying, "And what about us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages."

16 John Preaches of One Who is Coming

Mt. 3:11-12 / Mk. 1:7-8 / Lk. 3:15-18

Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, John was preaching and said to them all, "As for me, I baptize you with water for

²¹ Malachi 3:1

²² Isaiah 40:3-5

repentance, but He who is coming after me is mightier than I, and I am not fit to stoop down and remove His sandals; He will baptize you with the Holy Spirit and fire. His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire." So with many other exhortations he preached the gospel to the people.

17 Jesus is Baptized by John

Mt. 3:13-17 / Mk. 1:9-11 / Lk. 3:21-23a

Now in those days, when all the people were baptized, Jesus arrived from Nazareth in Galilee to be baptized by John in the Jordan. But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him.

After being baptized, Jesus came up immediately out of the water; and while He was praying, behold, He saw the heavens opening, and the Holy Spirit of God descended upon Him in bodily form like a dove, lighting on Him, and behold, a voice came out of heaven, "You are My beloved Son; in You I am well-pleased."

When He began His ministry, Jesus Himself was about thirty years of age.

18 Jesus is Tempted by Satan

Mt. 4:1-11 / Mk. 1:12-13 / Lk. 4:1-13

Then immediately Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness for forty days, being tempted by the devil, and He was with the wild beasts. He ate nothing during those days.²³ And after He had fasted forty days and forty nights, He then became hungry.

And the devil / tempter came and said to Him, "If You are the Son of God, command this stone to become bread." But Jesus answered him and said, "It is written, MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD."²⁴

Then the devil took Him into the holy city, Jerusalem, and had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here; for it is written, HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU, and, ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE."²⁵ And Jesus answered and said to him, "On the other hand, it is written, YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST."²⁶

Again, the devil led Him up to a very high mountain and showed Him all the kingdoms of the world and their glory in a moment of time; and the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish. Therefore if You fall down and worship before me, it shall all be Yours." Jesus answered him, "Go, Satan! For it is written, YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY."²⁷

When the devil had finished every temptation, he left Him until an opportune time. And behold, angels came and began to minister to Him.

²³ Exodus 34:28 and 1st Kings 19:8 show that Moses and Elijah were also supernaturally sustained during their extended 40-day fasts, prefiguring the Christ who was to come.

²⁴ Deuteronomy 8:3

²⁵ Psalm 91:11-12

²⁶ Deuteronomy 6:16

²⁷ Deuteronomy 6:13

19 John Denies that He is the Christ

Jn. 1:19-28

This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" And he confessed and did not deny, but confessed, "I am not the Christ."

They asked him, "What then? Are you Elijah?" And he said, "I am not."²⁸ "Are you the Prophet?" And he answered, "No." Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" He said, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, MAKE STRAIGHT THE WAY OF THE LORD,"²⁹ as Isaiah the prophet said."

Now they had been sent from the Pharisees. They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" John answered them saying, "I baptize in water, but among you stands One whom you do not know. It is He who comes after me, the thong of whose sandal I am not worthy to untie."

These things took place in Bethany beyond the Jordan, where John was baptizing.

20 John Identifies Jesus as the Christ

Jn. 1:29-34

The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world! This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water."

John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' I myself have seen, and have testified that this is the Son of God."

PART 4**THE PUBLIC MINISTRY OF CHRIST BEGINS IN JUDEA AND SAMARIA****21 John Directs His Disciples to Follow Jesus; Jesus Begins Calling His own Disciples**

Jn. 1:35-51

Again the next day John was standing with two of his disciples, and he looked at Jesus as He walked, and said, "Behold, the Lamb of God!" The two disciples heard him speak, and they followed Jesus.

And Jesus turned and saw them following, and said to them, "What do you seek?" They said to Him, "Rabbi (which translated means Teacher), where are You staying?" He said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.

One of the two who heard John speak and followed Him was Andrew, Simon Peter's brother. He found first his own brother Simon and said to him, "We have found the Messiah" (which translated means Christ). He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).

²⁸ Jesus will elaborate on this point in [Section 92](#).

²⁹ Isaiah 40:3

The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, "Follow Me." Now Philip was from Bethsaida, of the city of Andrew and Peter.³⁰ Philip found Nathanael and said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote—Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."

Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these." And He said to him, "Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man."

22 Jesus Performs His First Semi-Public Miracle at a Wedding in Cana

Jn. 2:1-12

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; and both Jesus and His disciples were invited to the wedding. When the wine ran out, the mother of Jesus said to Him, "They have no wine." And Jesus said to her, "Woman, what does that have to do with us? My hour has not yet come." His mother said to the servants, "Whatever He says to you, do it."

Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each. Jesus said to them, "Fill the waterpots with water." So they filled them up to the brim. And He said to them, "Draw some out now and take it to the headwaiter." So they took it to him.

When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, and said to him, "Every man serves the good wine first, and when the people have drunk freely, then he serves the poorer wine; but you have kept the good wine until now."

This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him. After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they stayed there a few days.

23 Jesus Cleanses the Temple and Publicly Performs Miraculous Signs in Jerusalem³¹

Jn. 2:13-25

The Passover of the Jews was near, and Jesus went up to Jerusalem. And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables. And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; and to those who were selling the doves He said, "Take these things

³⁰ While Andrew and Peter's hometown was Bethsaida, they later moved to Capernaum (see [Sections 34 & 35](#)); in the same way, Jesus' hometown was Nazareth, but He also later moved to Capernaum (see [Section 32](#))

³¹ Because of the similarity between this event and Jesus' second cleansing of the temple (in [Section 162](#)) near the end of His ministry, some interpreters are inclined to think they are the same event. Carefully notice the different responses to Jesus in both accounts. These indicate that the audience is different between the two chronologically separate events. Also note that at this first Temple Cleansing, only the first 5 of His disciples are with Him: John, Andrew, Simon-Peter, Philip, and Nathanael. (In [Section 47](#) we see all 12 Disciples assembled and appointed as Apostles.) It is His overwhelming zeal for His Father's house that compels Him to cleanse the temple multiple times. These events are like bookends at the beginning and end of His public ministry.

away; stop making My Father's house a place of business." His disciples remembered that it was written, ZEAL FOR YOUR HOUSE WILL CONSUME ME.³²

The Jews then said to Him, "What sign do You show us as your authority for doing these things?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?"

But He was speaking of the temple of His body. So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing.³³ But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

24 Jesus is Questioned by a Ruler of the Jews Named Nicodemus

Jn. 3:1-21

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Jesus by night and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not be amazed that I said to you, 'You must be born again.' The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

Nicodemus said to Him, "How can these things be?" Jesus answered and said to him, "Are you the teacher of Israel and do not understand these things? Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended into heaven, but He who descended from heaven: the Son of Man. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life."

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear

³² Psalm 69:9 "for zeal for Your house has consumed me."

³³ Note that this is the first time Jesus begins performing miraculous signs openly, when He begins His public ministry in Jerusalem. The first of His signs, at the wedding in Cana, was a semi-public miracle witnessed by only a few. At that point, He said to His mother, "My hour has not yet come." (Section 22, Paragraph 1) Now, at the Passover Feast, His hour has come. Note the response to His miracles in the last sentence of Section 28.

that his deeds will be exposed. But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.³⁴

25 John Testifies that Christ's Ministry Must Supersede his Own

Jn. 3:22-36

After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing. John also was baptizing in Aenon near Salim, because there was much water there; and people were coming and were being baptized—for John had not yet been thrown into prison.

Therefore there arose a discussion on the part of John's disciples with a Jew about purification. And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him."

John answered and said, "A man can receive nothing unless it has been given him from heaven. You yourselves are my witnesses that I said, 'I am not the Christ,' but, 'I have been sent ahead of Him.' He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full. He must increase, but I must decrease."

He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. What He has seen and heard, of that He testifies; and no one receives His testimony. He who has received His testimony has set his seal to this, that God is true. For He whom God has sent speaks the words of God; for He gives the Spirit without measure. The Father loves the Son and has given all things into His hand. He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.³⁵

26 John is Imprisoned by Herod; Jesus Leaves for Galilee

Mt. 4:12 / Mk. 1:14a / Lk. 3:19-20 / Jn. 4:1-4

But when Herod the tetrarch was reprimanded by him³⁶ because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, Herod also added this to them all: he locked John up in prison. Now Jesus heard that John had been taken into custody. Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself was not baptizing, but His disciples were) He left Judea and returned again into Galilee. And He had to pass through Samaria.

27 Jesus Preaches the Gospel to a Samaritan Woman at Jacob's Well

Jn. 4:5-26

So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

³⁴ These last two paragraphs are usually included in quotation marks, denoting them as part of Christ's reply to Nicodemus, but they are more likely the apostle John's inspired commentary which he interjects throughout his gospel account. The phrasing here is very much like the phrasing found in the Apostle John's epistles: I, II, & III John.

³⁵ This paragraph is also usually included in quotation marks, denoting it as part of John the Baptist's reply to his disciples, but it is more likely the apostle John's inspired commentary, which he interjects throughout his gospel account, as he does in John 1:16-18 and John 3:16-21. The phrasing here is nearly identical to the phrasing found in the Apostle John's epistles: I, II, & III John.

³⁶ "him" = John the Baptist

Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?"

Jesus answered and said to her, "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life." The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw."

He said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband'; for you have had five husbands, and the one whom you now have is not your husband; this you have said truly."

The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth."

The woman said to Him, "I know that Messiah is coming, He who is called Christ; when that One comes, He will declare all things to us." Jesus said to her, "I who speak to you am He."

28 Jesus Preaches the Gospel in Samaria

Jn. 4:27-45

At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?" So the woman left her waterpot, and went into the city and said to the men, "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" They went out of the city, and were coming to Him.

Meanwhile the disciples were urging Him, saying, "Rabbi, eat." But He said to them, "I have food to eat that you do not know about." So the disciples were saying to one another, "No one brought Him anything to eat, did he?" Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work.

"Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. For in this case the saying is true, 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored and you have entered into their labor."

From that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I have done." So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. Many more believed because of His word; and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."³⁷

³⁷ Not all the Samaritans believed in Him, as is evident in [Section 102](#).

After the two days He went forth from there into Galilee. For Jesus Himself testified that a prophet has no honor in his own country. So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.³⁸

PART 5

THE MINISTRY OF CHRIST IN AND AROUND GALILEE

29 Jesus Begins Preaching and Teaching in Galilee

Mt. 4:17 / Mk. 1:14b-15 / Lk. 4:14-15

From that time, Jesus came into Galilee in the power of the Spirit, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God (heaven)³⁹ is at hand; repent and believe in the gospel." And news about Him spread through all the surrounding district. And He began teaching in their synagogues and was praised by all.

30 Jesus Heals the Son of a Royal Official by Speaking a Word

Jn. 4:43-54 (verses 43-45 are also included at the end of Section 28)

After the two days⁴⁰ He went forth from there into Galilee. For Jesus Himself testified that a prophet has no honor in his own country. So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring Him to come down and heal his son; for he was at the point of death. So Jesus said to him, "Unless you people see signs and wonders, you simply will not believe." The royal official said to Him, "Sir, come down before my child dies." Jesus said to him, "Go; your son lives."

The man believed the word that Jesus spoke to him and started off. As he was now going down, his slaves met him, saying that his son was living. So he inquired of them the hour when he began to get better. Then they said to him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at that hour in which Jesus said to him, "Your son lives"; and he himself believed and his whole household.

This is again a second sign that Jesus performed when He had come out of Judea into Galilee.

31 Jesus Preaches and is Rejected at His Hometown Synagogue in Nazareth⁴¹

Lk. 4:16-30

And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.⁴²

³⁸ As was seen in paragraph 4 of Section 23.

³⁹ While Mark, Luke and John use the phrase "Kingdom of God," Matthew instead uses the phrase "Kingdom of Heaven" for his primarily Jewish audience, since the Jews attempted to minimize their use of God's name out of an abundance of caution to maintain reverence toward His name.

⁴⁰ "After the two days" refers to Jesus' time preaching the gospel to the Samaritans (see Section 28).

⁴¹ At this point, not only has Jesus returned to his hometown, but the first five disciples have apparently returned to their hometowns as well. The disciples are absent in this Section, probably having returned to work after the Passover. They are called again by Jesus in Section 33.

⁴² Isaiah 61:1-2

And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?"

And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself!' Whatever we heard was done at Capernaum, do here in your hometown as well." And He said, "Truly I say to you, no prophet is welcome in his hometown. But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

And all the people in the synagogue were filled with rage as they heard these things; and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. But passing through their midst, He went His way.

32 Jesus Leaves Nazareth and Settles in Capernaum

Mt. 4:13-16

And leaving Nazareth, He came and settled in Capernaum,⁴³ which is by the sea, in the region of Zebulun and Naphtali. This was to fulfill what was spoken through Isaiah the prophet: THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES—THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED.⁴⁴

33 Jesus Again Summons Four Disciples Away from their Work

Mt. 4:18-22⁴⁵ / Mk. 1:16-20

Now as Jesus was going along walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew the brother of Simon, casting a net into the sea; for they were fishermen. And Jesus said to them, "Follow Me, and I will make you become fishers of men." Immediately they left their nets and followed Him.

Going on a little farther from there, He saw two other brothers, James the son of Zebedee and John his brother,⁴⁶ in the boat with their father mending their nets; and He called them. Immediately they left their father Zebedee in the boat with the hired servants, went away and followed Him.

34 Jesus Teaches in a Synagogue in Capernaum and Heals a Possessed Man

Mk. 1:21-28 / Lk. 4:31-37

They went down to Capernaum; a city of Galilee, and immediately on the Sabbath He entered the synagogue and began to teach them. They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes.

Just then there was a man in their synagogue possessed by the spirit of an unclean demon, and he cried out with a loud voice, saying, "Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!"

⁴³ Capernaum will now serve as Jesus' home base (see [Section 39](#)).

⁴⁴ Isaiah 9:1-2

⁴⁵ Matthew 4:17 is included in [Section 29](#).

⁴⁶ James and John were fishing partners with Simon Peter and Andrew (see [Section 37, paragraph 3](#)).

But Jesus rebuked him, saying, "Be quiet and come out of him!" And when the unclean spirit, the demon, had thrown him down into convulsions in the midst of the people, the unclean spirit cried out with a loud voice and came out of him without doing him any harm.

And amazement came upon them all, so that they debated among themselves, talking with one another saying, "What is this message? A new teaching with authority! For with authority and power He commands even the unclean spirits and they obey Him and come out." Immediately the news report about Him was spreading into every locality in the surrounding district of Galilee.

35 Jesus Heals the Sick in Capernaum

Mt. 8:14-17 / Mk. 1:29-34 / Lk. 4:38-41

Then He got up and left the synagogue, and immediately they came into the house of Simon and Andrew, with James and John.

When Jesus came into Simon Peter's home, He saw his mother-in-law lying sick in bed suffering from a high fever. And immediately they spoke to Jesus about her and they asked Him to help her. And He came to her, and standing over her, He rebuked the fever. He touched her hand, and raised her up, and the fever left her. And she immediately got up and waited on them.

When evening came, while the sun was setting, all those who had any who were sick with various diseases began bringing to Him all who were ill and those who were demon-possessed. And the whole city had gathered at the door. And laying His hands on each one of them, He was healing them, and He cast out the spirits with a word. Demons were coming out of many, shouting, "You are the Son of God!" But rebuking them, He would not allow them to speak, because they knew Him to be the Christ. This was to fulfill what was spoken through Isaiah the prophet: HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES.⁴⁷

36 Jesus Prays and Continues His Mission Throughout Galilee

Mt. 4:23-25 / Mk. 1:35-39 / Lk. 4:42-44

In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there. Simon and his companions searched for Him; they found Him, and said to Him, "Everyone is looking for You." The crowds were searching for Him, and came to Him and tried to keep Him from going away from them, but He said to them, "I must preach the kingdom of God to the other cities also; for I was sent for this purpose." So He kept on preaching in the synagogues of Judea.⁴⁸

Jesus was going throughout all Galilee, teaching in their synagogues, preaching and casting out the demons, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. Large crowds followed Him from Galilee and the Decapolis⁴⁹ and Jerusalem and Judea and from beyond the Jordan.

37 Jesus Teaches and Summons the Fisherman Again with a Miraculous Catch of Fish

Lk. 5:1-11

Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; and He saw two boats lying at the edge of the lake; but the fishermen had

⁴⁷ Isaiah 53:4

⁴⁸ Luke mentions "Judea" as a general reference to Israel, the country of the Jews, which included Galilee. Apparently, Simon, Andrew, James and John again returned to work fishing at this point, while Jesus continued preaching throughout Galilee.

⁴⁹ Decapolis means "Ten Cities," and referred to the region of those cities.

gotten out of them and were washing their nets. And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and began teaching the people from the boat.

When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets. When they had done this, they enclosed a great quantity of fish, and their nets began to break; so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink.

But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man, O Lord!" For amazement had seized him and all his companions because of the catch of fish which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men." When they had brought their boats to land, they left everything and followed Him.

38 Jesus Cleanses a Leper and Has to Avoid Populated Areas

Mt. 8:2-4 / Mk. 1:40-45 / Lk. 5:12-16

While He was in one of the cities, behold, there was a man covered with leprosy; and when *the* leper saw Jesus, he came beseeching Him, bowed down before Him, fell on his knees and on his face and implored Him, saying, "Lord, if You are willing, You can make me clean." Moved with compassion, Jesus stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed.

And Jesus sternly warned him and immediately sent him away. He ordered him, "See that you tell no one; but go and show yourself to the priest and make an offering for your cleansing, just as Moses commanded, as a testimony to them."

But he went out and began to proclaim it freely and the news about Him was spreading even farther, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and large crowds were coming to Him from everywhere to hear Him and to be healed of their sicknesses.

But Jesus Himself would often slip away to the wilderness and pray.

39 Jesus Heals a Paralytic and Demonstrates His Authority to Forgive Sins

Mt. 9:1-8 / Mk. 2:1-12 / Lk. 5:17-26

Getting into a boat several days afterward, Jesus crossed over the sea. When He had come back to His own city, Capernaum, it was heard that He was at home. One day He was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing. And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them.

And four men were carrying on a bed a man who was paralyzed; and they were trying to bring him in and to set him down in front of Him. Being unable to get to Him, not finding any way to bring him in because of the crowd, they went up on the roof, removed the roof above Him, and let the paralytic down through the tiles with his stretcher into the middle of the crowd, in front of Jesus. Seeing their faith, Jesus said to the paralytic, "Take courage, son; friend, your sins are forgiven you."

But some of the scribes and the Pharisees were sitting there and reasoning in their hearts, saying to themselves, "Why does this man speak that way? Who is this man who speaks blasphemies? Who can forgive sins, but God alone?"

Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, knowing their thoughts, answered and said to them, "Why are you reasoning, thinking evil about these things in your hearts? Which is easier to say to the paralytic, 'Your sins are forgiven you'; or to say, 'Get up, and pick up your pallet and walk'? But, so that you may know that the Son of Man has authority on earth to forgive sins," —He said to the paralytic—"I say to you, get up, and pick up your stretcher and go home."

And immediately he got up before them, and picked up the pallet he had been lying on, and went home glorifying God in the sight of everyone. But when the crowds saw this, they were all amazed, and awestruck with astonishment, and began glorifying God who had given such authority to men. And they were filled with fear, saying, "We have seen remarkable things today. We have never seen anything like this!"

40 Jesus Summons a Tax-Gatherer and Dines with Him

Mt. 9:9-17 / Mk. 2:13-22 / Lk. 5:27-39

After that, as Jesus passed on from there, He went out again by the seashore, and all the people were coming to Him, and He was teaching them. As He passed by, He noticed a tax collector named Levi (a man called Matthew) the son of Alphaeus, sitting in the tax collector's booth, and He said to him, "Follow Me!" And he got up, left everything behind, and began to follow Him.

And Levi gave a big reception for Him in his house; then it happened that as Jesus was reclining at the table in his house, behold, a great crowd of many tax collectors and other sinners came and were dining with Jesus and His disciples; for there were many of them, and they were following Him.

When the Pharisees and their scribes saw this, they began grumbling at His disciples, saying, "Why do you and your Teacher eat and drink with the tax collectors and sinners?" But when Jesus heard this, He answered and said to them, "It is not those who are healthy who need a physician, but those who are sick. But go and learn what this means: I DESIRE COMPASSION, AND NOT SACRIFICE,⁵⁰ for I have not come to call the righteous but sinners to repentance."

John's disciples and the Pharisees were fasting. And they came and said to Him, "Why do John's disciples and the disciples of the Pharisees often fast and offer prayers, but Your disciples eat and drink and do not fast?" And Jesus said to them, "You cannot make the attendants of the bridegroom fast and mourn while the bridegroom is with them, can you? But the days will come when the bridegroom is taken away from them; then they will fast in those days."

And He was also telling them a parable: "No one tears a patch of unshrunk cloth from a new garment and sews it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old, for the patch pulls away from the garment and a worse tear results. And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the wine is lost, and the wineskins will be ruined; but they put new wine into fresh wineskins, and both are preserved. And no one, after drinking old wine wishes for new, for he says, 'The old is good enough.'"

41 Jesus is Persecuted for Healing a Sick Man on the Sabbath

Jn. 5:1-17

After these things there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porticoes. In these lay a multitude of those who were sick, blind, lame, and withered, waiting for the moving of the waters; for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.

⁵⁰ Hosea 6:6

A man was there who had been ill for thirty-eight years. When Jesus saw him lying there, and knew that he had already been a long time in that condition, He said to him, "Do you wish to get well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me." Jesus said to him, "Get up, pick up your pallet and walk." Immediately the man became well, and picked up his pallet and began to walk.

Now it was the Sabbath on that day. So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet." But he answered them, "He who made me well was the one who said to me, 'Pick up your pallet and walk'." They asked him, "Who is the man who said to you, 'Pick up your pallet and walk'?" But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in that place.

Afterward Jesus found him in the temple and said to him, "Behold, you have become well; do not sin anymore, so that nothing worse happens to you." The man went away, and told the Jews that it was Jesus who had made him well. For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. But He answered them, "My Father is working until now, and I Myself am working."

42 Jesus is Targeted by the Jews, Yet Continues to Declare His Equality with God

Jn. 5:18-30

For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel. For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.

"For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

"Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

"I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me."

43 Jesus is Testified of, Not Merely by Man, but by God and His Written Word

Jn. 5:31-47

"If I alone testify about Myself, My testimony is not true. There is another who testifies of Me, and I know that the testimony which He gives about Me is true. You have sent to John, and he has testified to the truth. But the testimony which I receive is not from man, but I say these things so that you may be saved. He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light. But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.

“And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. You do not have His word abiding in you, for you do not believe Him whom He sent. You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life.

“I do not receive glory from men; but I know you, that you do not have the love of God in yourselves. I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?

“Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words?”

44 Jesus' Disciples are Wrongly Accused by the Pharisees; Jesus is Lord of the Sabbath

Mt. 12:1-8 / Mk. 2:23-28 / Lk. 6:1-5

Now it happened **at that time** that Jesus was passing through some grainfields on a Sabbath. His disciples **became hungry**, and began **to make their way along while** picking the heads of grain, **rubbing them in their hands**, and eating the grain.

But when the Pharisees **saw this**, they were saying to Him, "Look, why are they doing what is not lawful on the Sabbath?" And Jesus, answering them said, "Have you not read what David did when he became hungry **and in need**, he and those who were with him, how he entered the house of God **in the time of Abiathar the high priest**, **and took** and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions? **Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?**

“But I say to you that something greater than the temple is here. But if you had known what this means, I DESIRE COMPASSION, AND NOT A SACRIFICE,⁵¹ you would not have condemned the innocent.” Jesus said to them, **"The Sabbath was made for man, and not man for the Sabbath.** So the Son of Man is Lord even of the Sabbath."

45 Jesus Heals a Man's Hand on the Sabbath, Prompting a Conspiracy Against Him

Mt. 12:9-14 / Mk. 3:1-6 / Lk. 6:6-11

Departing from there, on another Sabbath, again He entered into a synagogue **and was teaching**; and there was a man there whose **right hand** was withered. The **scribes and the Pharisees** were watching Him **closely** to see if He healed on the Sabbath, **and they questioned Jesus, asking, "Is it lawful to heal on the Sabbath?"**—so that they might **find reason to** accuse Him.

But He knew what they were thinking, and He said to the man with the withered hand, "Get up and come forward!" **And he got up and came forward.** And Jesus said to them, **"What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? How much more valuable, then, is a man than a sheep! So then, I ask you,** is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?" **But they kept silent.**

After looking around at them all **with anger, grieved at their hardness of heart**, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored **to normal, like the other.** But the Pharisees **themselves were filled with rage, and** went out and **immediately discussed together what they might do to Jesus**, conspiring **with the Herodians** against Him, as to how they might destroy Him.

⁵¹ Hosea 6:6

46 Jesus Withdraws to the Sea of Galilee, Followed by a Great Multitude

Mt. 12:15-21 / Mk. 3:7-12

But Jesus, **aware of this**, withdrew to the sea with His disciples; and a great multitude from Galilee followed, and also from Judea, and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon; a great number of people heard of all that He was doing and came to Him, **and He healed them all**.

And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him; for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him. Whenever the unclean spirits saw Him, they would fall down before Him and shout, "You are the Son of God!" And He earnestly warned them not to tell who He was.

This was to fulfill what was spoken through Isaiah the prophet: BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL IS WELL-PLEASED; I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL PROCLAIM JUSTICE TO THE GENTILES. HE WILL NOT QUARREL, NOR CRY OUT; NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS. A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY. AND IN HIS NAME THE GENTILES WILL HOPE.⁵²

47 Jesus Appoints Twelve Apostles

Mk. 3:13-19 / Lk. 6:12-16

It was at this time that He went up on the mountain to pray, and He spent the whole night in prayer to God. And when day came, He summoned those disciples whom He Himself wanted, and they came to Him so that they would be with Him and that He could send them out to preach, and to have authority to cast out the demons. He appointed twelve of them, whom He also named as apostles:

Simon (to whom He gave the name Peter) and Andrew his brother; and James, the son of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, "Sons of Thunder"); and Philip and Bartholomew; and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; Judas (Thaddaeus) the son of James, and Judas Iscariot, who became a traitor.⁵³

48 Jesus Sits and Preaches a Sermon on the MountMt. 4:24-8:1 (Mt. 4:24-25 is also included at the end of [Section 36](#))**A. The Setting of the Sermon** Mt. 4:24-5:2

The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. Large crowds followed Him from Galilee and the Decapolis⁵⁴ and Jerusalem and Judea and from beyond the Jordan.

When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. He opened His mouth and began to teach them, saying:

B. Blessings and Promises Mt. 5:3-12

"Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the gentle, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

⁵² Isaiah 42:1-4⁵³ Matthew 10:2-4 in [Section 70](#) and Acts 1:13 also list the twelve apostles. Matthew and Mark record "Thaddaeus" as another name for Judas the son of James (perhaps highlighting his more commonly used name to minimize confusion with Judas Iscariot, the betrayer).⁵⁴ Decapolis means "Ten Cities," and referred to the region of those cities.

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

C. Salt and Light Before the World Mt. 5:13-16

“You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men.

“You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

D. Jesus Fulfills the Old Testament Scriptures Mt. 5:17-20

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.”

E. Jesus Interprets the Old Testament Scriptures Mt. 5:21-48

“You have heard that the ancients were told, YOU SHALL NOT COMMIT MURDER⁵⁵ and ‘Whoever commits murder shall be liable to the court.’ But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty enough to go into the fiery hell.

“Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

“Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. Truly I say to you, you will not come out of there until you have paid up the last cent.

“You have heard that it was said, YOU SHALL NOT COMMIT ADULTERY;⁵⁶ but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.

“It was said, WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE;⁵⁷ but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

“Again, you have heard that the ancients were told, YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.⁵⁸ But I say to you, make no oath at all, either by heaven, for it is the throne of God,

⁵⁵ Exodus 20:13; Deuteronomy 5:17

⁵⁶ Exodus 20:14; Deuteronomy 5:18

⁵⁷ Deuteronomy 24:1, 3

⁵⁸ Leviticus 19:12; Numbers 30:2; Deuteronomy 23:21

or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING.⁵⁹ Nor shall you make an oath by your head, for you cannot make one hair white or black. But let your statement be, 'Yes, yes' or 'No, no'; anything beyond these is of evil.

"You have heard that it was said, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.⁶⁰ But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take your shirt, let him have your coat also. Whoever forces you to go one mile, go with him two. Give to him who asks of you, and do not turn away from him who wants to borrow from you.

"You have heard that it was said, YOU SHALL LOVE YOUR NEIGHBOR⁶¹ and hate your enemy. But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect."

F. Righteous Living and Giving without Hypocrisy Mt. 6:1-4

"Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.

"So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. But when you give to the poor, do not let your left hand know what your right hand is doing, so that your giving will be in secret; and your Father who sees what is done in secret will reward you."

G. Praying and Forgiving without Hypocrisy Mt. 6:5-15

"When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.

"And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. So do not be like them; for your Father knows what you need before you ask Him.

"Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.'

"For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions."

H. Fasting without Hypocrisy Mt. 6:16-18

"Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. But you,

⁵⁹ Psalm 48:2

⁶⁰ Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

⁶¹ Leviticus 19:18

when you fast, anoint your head and wash your face so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees what is done in secret will reward you.”

I. Worldly Wealth Contrasted with Treasures in Heaven Mt. 6:19-24

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also.

"The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.”

J. Trusting God to Provide Negates Useless Worrying Mt. 6:25-34

"For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? And who of you by being worried can add a single hour to his life?

“And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that not even Solomon in all his glory clothed himself like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith!

“Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you. So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”

K. Judging without Hypocrisy Mt. 7:1-5

"Do not judge so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.”

L. Carelessness with What is Holy Mt. 7:6

"Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.”

M. Ask, Seek, and Knock, Knowing the Father Will Give What is Good Mt. 7:7-11

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, when his son asks for a loaf, will give him a stone? Or if he asks for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!”

N. How to Treat Others is Summarized from the Old Testament Mt. 7:12

"In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets."

O. Enter the Narrow Gate Mt. 7:13-14

"Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it."

P. Beware of False Prophets Mt. 7:15-20

"Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits."

Q. Beware of False Assurance Mt. 7:21-23

"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS."⁶²

R. Hearing Requires Acting Mt. 7:24-27

"Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall."

S. Jesus Finishes and Descends from the Mount Mt. 7:28-8:1

When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes.

When Jesus came down from the mountain, large crowds followed Him.

49 Jesus Stands and Preaches a Sermon on a Level Place⁶³

Lk. 6:17-49

⁶² Psalm 6:8

⁶³This is the second of two sermons. It's not just an abbreviated account of the Sermon on the Mount. While many scholars lump these two together as the same sermon due to their chronological proximity and topical similarity, there are clear cues in the text itself that lead to the conclusion that they are two distinct sermons: 1. The direction Jesus is moving (He goes up before the first sermon / He comes down before the second); 2. The posture that Jesus assumes (He sits down before the first / He stands before the second); 3. The distinct settings (up on the mountain for the first / down to a level place for the second); 4. The differing description of the listeners (the disciples, with a large crowd for the first / a large crowd, together with a great throng for the second); 5. The presence or absence of direct Old Testament quotations (at least eight in the first / none in the second); 6. The vastly abbreviated content of the second sermon (one-third the length of the first); 7. The varied content of the second sermon.

Contrasting the varied settings, events, wording, subject matter, emphases, length, and even the varied sequence of repeated topics between these two sermons indicates that they are more likely two separate discourses than parallel accounts of the same discourse. When you consider the consistent pattern found between parallel accounts throughout the rest of the gospels, which contain only slight differences in the details included, the distinctions between these sermons become an even more significant factor in identifying them as separate sermons.

Furthermore, it would not have been at all uncommon for Jesus (or any itinerant preacher) to have preached the same sermon topics on the same day or on multiple occasions, particularly to different listeners, as Jesus often did.

A. The Setting of the Sermon Lk. 6:17-19

Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. And all the people were trying to touch Him, for power was coming from Him and healing them all.

B. Blessings and Promises Lk. 6:20-23

And turning His gaze toward His disciples, He began to say, "Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets."

C. Woes and Warnings Lk. 6:24-26

"But woe to you who are rich, for you are receiving your comfort in full. Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep. Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way."

D. Loving Your Enemies and Treating Others as You Wish to be Treated Lk. 6:27-36

"But I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either. Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back.

"Treat others the same way you want them to treat you. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount.

"But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. Be merciful, just as your Father is merciful."

E. Your Standard of Measure will be Measured by God Lk. 6:37-38

"Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned. Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return."

F. A Pupil is Not Above His Teacher Lk. 6:39-40

And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit? A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher."

G. Judging Without Hypocrisy Lk. 6:41-42

"Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye."

H. Good and Bad Fruit Lk. 6:43-45

"For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes

from a briar bush. The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart."

I. Hearing Requires Acting Lk. 6:46-49

"Why do you call Me, 'Lord, Lord,' and do not do what I say? Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built.

"But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

50 Jesus Heals a Centurion's Servant

Mt. 8:5-13 / Lk. 7:1-10

When He had completed all His discourse in the hearing of the people, Jesus entered Capernaum. And a centurion's slave, who was highly regarded by him, was sick and about to die. When he heard about Jesus, he sent some Jewish elders⁶⁴ asking Him to come and save the life of his slave, saying, "Lord, my servant is lying paralyzed at home, fearfully tormented." When they came to Jesus, they earnestly implored Him, saying, "He is worthy for You to grant this to him; for he loves our nation and it was he who built us our synagogue." Jesus said, "I will come and heal him."

Now Jesus started on His way with them; and when He was not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further to come under my roof; for this reason I did not even consider myself worthy to come to You, but just say the word, and my servant will be healed. For I also am a man placed under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."

Now when Jesus heard this, He marveled at him, and turned and said to the crowd that was following Him, "Truly I say to you, not even in Israel have I found anyone with such great faith. I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth."

And Jesus said to the centurion, "Go; it shall be done for you as you have believed." And the servant was healed that very moment. When those who had been sent returned to the house, they found the slave in good health.

51 Jesus Raises a Widow's Son From the Dead in Nain

Lk. 7:11-17

Soon afterwards He went to a city called Nain; and His disciples were going along with Him, accompanied by a large crowd. Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. When the Lord saw her, He felt compassion for her, and said to her, "Do not weep." And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!" The dead man sat up and began to speak. And Jesus gave him back to his mother.⁶⁵

⁶⁴ Matthew 8 includes a general reference of the centurion making a request of Jesus. The account is further detailed in Luke 7, which indicates that the centurion approached Jesus by sending reputed personal representatives to plead his case for him.

⁶⁵ This man was not resurrected as Jesus would be, to imperishable, immortal glorification; but was raised here only to renew his mortal life. He lived out the remainder of his extended life as a living testimony of the miraculous, victorious power of the Lord Jesus Christ over death as Lazarus did. (end of Section 157, paragraphs 4 and 5; see also the footnote after Section 221)

Fear gripped them all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!" This report concerning Him went out all over Judea and in all the surrounding district.

52 John the Baptist Inquires about Jesus from Prison

Mt. 11:2-6 / Lk. 7:18-23

Now when John, while imprisoned, heard of the works of Christ (the disciples of John reported to him about all these things), John, summoning two of his disciples, sent them to the Lord, saying, "Are You the Expected One, or do we look for someone else?" When the men came to Him, they said, "John the Baptist has sent us to You, to ask, 'Are You the Expected One, or do we look for someone else?'" At that very time He cured many people of diseases and afflictions and evil spirits; and He gave sight to many who were blind.

And Jesus answered and said to them, "Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM.⁶⁶ Blessed is he who does not take offense at Me."

53 Jesus Recognizes the Role and Legacy of John the Baptist

Mt. 11:7-19 / Lk. 7:24-35

When the messengers of John had left, Jesus began to speak to the crowds about John, "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothing? Those who are splendidly clothed, who wear soft clothing and live in luxury are found in royal palaces! But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. This is the one about whom it is written, 'BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.'⁶⁷ Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist; yet he who is least in the kingdom of God (heaven)⁶⁸ is greater than he.

"From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force. For all the prophets and the Law prophesied until John. And if you are willing to accept it, John himself is Elijah who was to come. He who has ears to hear, let him hear."

(When all the people and the tax collectors heard this, they acknowledged God's justice, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.)⁶⁹

"But to what then shall I compare the men of this generation, and what are they like? They are like children who sit in the market place and call to one another, and they say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.' For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon!' The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by all her children / deeds."

54 Jesus Pronounces Woes on Those Who Fail to Repent

Mt. 11:20-24

Then He began to denounce the cities in which most of His miracles were done, because they did not repent:

⁶⁶ Isaiah 35:5-6, 61:1

⁶⁷ Malachi 3:1

⁶⁸ While Mark, Luke and John use the phrase "Kingdom of God," Matthew instead uses the phrase "Kingdom of Heaven" for his Jewish audience, since the Jews attempted to minimize their use of God's name out of an abundance of caution to maintain reverence toward His name.

⁶⁹ For a summary of the death of John the Baptist, refer ahead to [Section 72](#).

“Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

“And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you.”

55 Jesus, like God the Father, Selectively Reveals Truth; Yet He Invites All to Come to Him

Mt. 11:25-30

At that time Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.

“All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

“Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS.⁷⁰ For My yoke is easy and My burden is light.”

56 Jesus’ Feet are Anointed by a Repentant Woman Who Receives His Forgiveness

Lk. 7:36-50

Now one of the Pharisees was requesting Him to dine with him, and He entered the Pharisee's house and reclined at the table. And there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume.

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

And Jesus answered him, "Simon, I have something to say to you." And he replied, "Say it, Teacher." "A moneylender had two debtors: one owed five hundred denarii, and the other fifty. When they were unable to repay, he graciously forgave them both. So which of them will love him more?" Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly.”

Turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair. You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet. You did not anoint My head with oil, but she anointed My feet with perfume. For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little.”

Then He said to her, "Your sins have been forgiven." Those who were reclining at the table with Him began to say to themselves, "Who is this man who even forgives sins?" And He said to the woman, "Your faith has saved you; go in peace.”

⁷⁰ Jeremiah 6:16

57 Jesus Travels with His Supporters, Preaching the Kingdom of God

Lk. 8:1-3

Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

58 Jesus Casts Out Demons and Condemns Blasphemy against the Holy Spirit

Mt. 12:22-37 / Mk. 3:20-30

And He came home, and the crowd gathered again, to such an extent that they could not even eat a meal. When His own people heard of this, they went out to take custody of Him; for they were saying, "He has lost His senses."

Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw. All the crowds were amazed, and were saying, "This man cannot be the Son of David, can he?" But when the Pharisees and the scribes who came down from Jerusalem heard this, they were saying, "He is possessed by Beelzebul," and "This man casts out demons only by Beelzebul the ruler of the demons."

And knowing their thoughts, Jesus called them to Himself and began speaking to them in parables, "How can Satan cast out Satan? Any kingdom divided against itself is laid waste; and any city or house divided against itself cannot stand. If Satan has risen up against himself and is divided, he cannot stand, but he is finished. How then will his kingdom stand?

"If I by Beelzebul cast out demons, by whom do your sons cast them out? For this reason they will be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house. He who is not with Me is against Me; and he who does not gather with Me scatters.

"Truly therefore, I say to you, any sin shall be forgiven the sons of men, and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"—because they were saying, "He has an unclean spirit."

"Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come."⁷¹

"Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil.

"But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. For by your words you will be justified, and by your words you will be condemned."

⁷¹ The Pharisees will again fail to heed Jesus' warning against the blasphemy of the Holy Spirit in [Section 67](#) and [Section 115](#).

59 Jesus Responds to Those Who Want to See a Sign

Mt. 12:38-45

Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You." But He answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER,⁷² so will the Son of Man be three days and three nights in the heart of the earth.

"The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

"Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order. Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

60 Jesus Distinguishes between Biological and Spiritual Family

Mt. 12:46-50 / Mk. 3:31-35 / Lk. 8:19-21

While He was still speaking to the crowds, behold, His mother and brothers came to Him, and they were unable to get to Him because of the crowd. And standing outside, they sent word to Him and called Him, seeking to speak to Him. A crowd was sitting around Him, and it was reported to Him, "Your mother and Your brothers are standing outside, wishing to speak to You."⁷³

But Jesus answered the one who was telling Him and said, "Who is My mother and who are My brothers?" Looking about at those who were sitting around Him, and stretching out His hand toward His disciples, He said, "Behold, My mother and My brothers are these who hear the word of God and do it! For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."⁷⁴

61 Jesus Sits in a Boat and Teaches Kingdom Parables by the Seashore

Mt. 13:1-9 / Mk. 4:1-9 / Lk. 8:4-8

A. The Setting of the Teachings Mt. 13:1-3a / Mk. 4:1-3a / Lk. 8:4

That day Jesus went out of the house and began to teach again, sitting by the sea. Those from the various cities were journeying to Him, and such a very large crowd gathered to Him that He got into a boat in the sea and sat down; and the whole crowd was standing on the beach. And He spoke, teaching them many things in parables, and was saying to them in His teaching:

B. The Parable of the Soils Mt. 13:3b-9 / Mk. 4:3b-9 / Lk. 8:5-8

"Listen to this! Behold, the sower went out to sow his seed; and as he sowed, some seed fell beside the road, and it was trampled underfoot and the birds of the air came and ate it up. Other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil. But after the sun had risen, it was scorched; and because it had no root, it withered away because it had no moisture. Other seed fell among the thorns; and the thorns grew up with it and choked it out, and it yielded no crop. Other seeds fell

⁷² Jonah 1:17⁷³ Refer again to the first two sentences of Section 58 paragraph 1 for the setting, and the motives for the arrival of Jesus' family.⁷⁴ Note also the end of Section 115 at paragraph 5.

into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundred times as great."

And as He said these things, He would call out, "He who has ears to hear, let him hear!"

*C. Jesus Interprets the Parable of the Soils for His Disciples*⁷⁵ Mt. 13:10-23 / Mk. 4:10-20 / Lk. 8:9-15

As soon as He was alone, His followers, along with the twelve disciples, began questioning Him as to what this parable meant and said to Him, "Why do You speak to them in parables?"

Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of God, but to the rest it has not been granted. For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him.

"Therefore I speak everything to those who are outside in parables, so that 'while seeing they do not see, and while hearing they do not hear, nor do they understand.' In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART, AND RETURN AND BE FORGIVEN, AND I WOULD HEAL THEM.'⁷⁶

"But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."

And He said to them, "Do you not understand this parable? How will you understand all the parables? Hear then, the parable of the sower is this: the seed is the word of God. The sower sows the word. Those beside the road where the word is sown are those who have heard. When anyone hears the word of the kingdom and does not understand it, immediately satan (the evil one, the devil) comes and snatches away the word which has been sown from their heart, so that they will not believe and be saved. This is the one on whom seed was sown beside the road.

"In a similar way, those on whom seed was sown on the rocky soil are those who, when they hear, immediately receive the word with joy; and these have no firm root in themselves, but are only temporary. They believe for a while, then, when affliction or persecution arises because of the word, immediately in time of temptation they fall away.

"And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, but as they go on their way, the worries of the world, and the deceitfulness of riches, and pleasures of this life, and the desires for other things enter in and choke the word, and it brings no fruit to maturity.

"But the seed in the good soil, these are the ones who have heard the word, understood it, accepted it, and held it fast in an honest and good heart; who indeed bear fruit with perseverance, and bring forth, some a hundredfold, some sixty, and some thirty."

⁷⁵ Subsection 'C' probably occurred shortly afterward when He was alone with His disciples. It is topically sequential, but is a parenthetical insertion, chronologically speaking. Following this parenthetical insertion, Jesus is recorded as continuing His teachings in Subsection 'D' to the same "great multitude on the seashore" as is seen in the setting of Subsection 'A', and not to His disciples alone. This practice of topical insertions is common in the gospels, all four arranging their material both in logical sequence as well as general chronological sequence.

⁷⁶ Isaiah 6:9-10

D. Jesus Continues Teaching the Multitude in Parables Mk. 4:21-25 / Lk. 8:16-18

And He was saying to them, "Now no one after lighting a lamp covers it under a basket or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light. For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light. If anyone has ears to hear, let him hear."

And He was saying to them, "So take care how you listen: by your standard of measure, it will be measured to you; and more will be given you besides. For whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him."

E. The Parable of the Kingdom's Growth Mk. 4:26-29

And He was saying, "The kingdom of God is like a man who casts seed upon the soil; and he goes to bed at night and gets up by day, and the seed sprouts and grows—how, he himself does not know. The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. But when the crop permits, he immediately puts in the sickle, because the harvest has come."

F. The Parable of the Wheat and the Tares Mt. 13:24-30

Jesus presented another parable to them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field. But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away. But when the wheat sprouted and bore grain, then the tares became evident also.

"The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' And he said to them, 'An enemy has done this!' The slaves said to him, 'Do you want us, then, to go and gather them up?'

"But he said, 'No; for while you are gathering up the tares, you may uproot the wheat with them. Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn."'

G. The Parable of the Mustard Seed Mt. 13:31-32 / Mk. 4:30-32

He presented another parable to them, saying, "How shall we picture the kingdom of God, or by what parable shall we present it? The kingdom of heaven is like a mustard seed, which a man took and sowed upon the soil in his field; though it is smaller than all the seeds that are upon the soil, yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches, becoming a tree; so that THE BIRDS OF THE AIR can NEST UNDER ITS SHADE BRANCHES." ⁷⁷

H. The Parable of the Leaven Mt. 13:33

He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."

I. The Conclusion of the Parables Mt. 13:34-35 / Mk. 4:33-34

With many such parables Jesus was speaking the word to the crowds, so far as they were able to hear it; and He did not speak to them without a parable. This was to fulfill what was spoken through the prophet: "I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD." ⁷⁸ But He was explaining everything privately to His own disciples.

⁷⁷ Psalm 104:12; Ezekiel 17:23, 31:6; Daniel 4:12

⁷⁸ Psalm 78:2

62 Jesus Interprets and Teaches Additional Kingdom Parables to His Disciples

Mt. 13:36-53

A. Jesus Interprets the Parable of the Wheat and the Tares Mt. 13:36-43

Then He left the crowds and went into the house. And His disciples came to Him and said, "Explain to us the parable of the tares of the field."

And He said, "The one who sows the good seed is the Son of Man, and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.

"So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN⁷⁹ in the kingdom of their Father. He who has ears, let him hear."

B. The Parable of the Hidden Treasure Mt. 13:44

"The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field."

C. The Parable of the Pearl of Great Value Mt. 13:45-46

"Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had and bought it."

D. The Parable of the Dragnet Mt. 13:47-50

"Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away.

"So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth."

E. The Parable of the Head of a Household Mt. 13:51-53

"Have you understood all these things?" They said to Him, "Yes." And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old."

When Jesus had finished these parables, He departed from there.

63 Jesus Calms the Wind and the SeaMt. 8:18, 23-27⁸⁰ / Mk. 4:35-41 / Lk. 8:22-25

Now on that day, when evening came, when Jesus saw a crowd around Him, He gave His disciples orders to depart. When He got into the boat, His disciples followed Him. He said to them, "Let us go over to the other side of the sea." Leaving the crowd, they took Him along with them in the boat, just as He was, and other boats were with Him. So they launched out.

But as they were sailing along He fell asleep; and behold, there arose a great storm, and a fierce gale of wind descended on the sea, and the waves were breaking over the boat so much that they began to be swamped and

⁷⁹ Daniel 12:3⁸⁰ Matthew 8:19-22 is not omitted. It's presented as a chronological parallel with Luke 9:57-62 in [Section 103](#).

to be in danger. Jesus Himself was in the stern, asleep on the cushion. And they came to Him and woke Him, saying, "Master, Teacher, do You not care that we are perishing? Save us, Lord!"

And He woke, got up and rebuked the wind and the surging waves, and said to the sea, "Hush, be still!" And the wind died down and stopped, and it became perfectly calm. And He said to them, "Why are you afraid? How is it that you men have no faith?" They became very much afraid and amazed, saying to one another, "Who then is this? What kind of a man commands even the winds and the water, and they obey Him?" ⁸¹

64 Jesus Heals Demon-Possessed Men and is Implored to Leave

Mt. 8:28-34 / Mk. 5:1-20 / Lk. 8:26-39

Then they came to the other side of the sea, into the country of the Gerasenes, which is opposite Galilee. And when He got out of the boat and came out onto the land, immediately He was met by a man from the city coming out of the tombs who was possessed with demons (two demon-possessed men)⁸² who had not put on any clothing for a long time, and was not living in a house, but had his dwelling among the tombs. They were so extremely violent that no one could pass by that way.

Seeing Jesus from a distance, he ran up and bowed down before Him and cried out; shouting with a loud voice. He said, "What business do we have with each other, Jesus, Son of the Most High God? Have You come here to torment us before the time? I beg You by God, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard. And no one was able to bind him anymore, even with a chain; and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones, and was driven by the demon into the desert.

And Jesus asked him, "What is your name?" And he said to Him, "My name is Legion; for we are many." (For many demons had entered him.) They were imploring Him earnestly not to command them to go out of the country, away into the abyss. Now there was a large herd of swine feeding nearby on the mountain a distance from them. The demons began to entreat Him, imploring, "If You are going to cast us out, permit us to enter into the herd of swine." Jesus gave them permission, and He said to them, "Go!" And the demons came out of the man and entered into the swine; and the whole herd, about two thousand of them, rushed down the steep bank into the sea and they were drowned in the sea.

When the herdsmen saw what had happened, they ran away and reported everything in the city and out in the country, including what had happened to the demoniacs. The whole city went out to meet Jesus and to see what had happened. They came to Jesus, and observed the man who had been demon-possessed, the very man who had had the "legion," sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened. Those who had seen it described to them how the man who was demon-possessed had been made well, and all about the swine. And all the people of the country of the Gerasenes and the surrounding district, when they saw him, implored Him to leave their region, for they were gripped with great fear.

As He was getting into the boat, the man who had been demon-possessed was begging Him that he might accompany Him. And He did not let him, but He sent him away, saying to him, "Go home to your people and report to them what great things God has done for you, and how He had mercy on you." So he went away,

⁸¹ Jesus will again calm the storm in [Section 76](#).

⁸² Mark and Luke only mention the demon-possessed man who speaks, while Matthew records two demon-possessed men, the second man being incidental and remaining silent in the interactions. The number of demoniacs is clearly not the focal point of the accounts, which teach, among other things, Christ's authority over demons and the people's fearful reaction to His power.

proclaiming throughout the whole city and in Decapolis what great things Jesus had done for him; and everyone was amazed.

65 Jesus Heals a Woman Who Touches Him and Raises Jairus' Daughter from the Dead

Mt. 9:18-26 / Mk. 5:21-43 / Lk. 8:40-56

When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him, and so He stayed by the seashore. And as He returned, the people welcomed Him, for they had all been waiting for Him. While He was speaking to them, there came a man named Jairus, and he was an official of the synagogue. And on seeing Him, he fell at Jesus' feet and bowed down before Him, and began to implore Him earnestly to come to his house, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live." For he had an only daughter, about twelve years old, and she was dying. Jesus got up and began to follow him, and so did His disciples.

But as He went, a large crowd was following Him and pressing in on Him. And a woman who had been suffering from a hemorrhage for twelve years, and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse and could not be healed by anyone—after hearing about Jesus, she came up behind Him in the crowd and touched the fringe of His cloak.⁸³ For she was saying to herself, "If I only touch just His garments, I will get well." At once the woman was made well. Immediately her hemorrhage stopped, the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who is the one who touched My garments?" And while they were all denying it, Peter said, "Master, you see the people are crowding and pressing in on You, and You say, 'Who touched Me?'" But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me."

But Jesus, turning, looked around to see the woman who had done this. When the woman, aware of what had happened to her, saw that she had not escaped notice, she came fearing and trembling and fell down before Him and told him the whole truth, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. And He said to her, "Daughter, take courage, your faith has made you well; go in peace, and be healed of your affliction."

While He was still speaking, someone came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?" But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid any longer, only believe and she will be made well." When He came to the house, He did not allow anyone to enter with Him, except Peter and James and John (the brother of James), and the girl's father and mother.

Jesus came into the synagogue official's house, and saw the flute-players and the crowd in noisy disorder. They were all loudly weeping and wailing and lamenting for her. Entering in, He said to them, "Why make a commotion and weep? Stop weeping. Leave; for the child has not died, but is asleep." And they began laughing at Him, knowing that she had died.

But putting the crowd all out, He took along the child's father and mother and His own companions, and entered the room where the child was. Taking the child by the hand, He said to her, "Talitha kum!" (which translated means, "Little girl, I say to you, get up!" / "Child, arise!"). And her spirit returned, and she got up immediately and began to walk (for she was twelve years old), and He gave orders for something to be given her to eat.

⁸³ The touching of Jesus' cloak is also seen in [Section 77](#).

Immediately, her parents were completely astounded, but He gave them strict orders to tell no one what had happened.

This news spread throughout all that land.⁸⁴

66 Jesus Opens the Eyes of the Blind and They Refuse to Keep it Secret

Mt. 9:27-31

As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!" When He entered the house, the blind men came up to Him, and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "It shall be done to you according to your faith." And their eyes were opened. And Jesus sternly warned them: "See that no one knows about this!"

But they went out and spread the news about Him throughout all that land.

67 Jesus Casts Out a Demon and the Pharisees Continue to Blaspheme

Mt. 9:32-34

As they were going out, a mute, demon-possessed man was brought to Him. After the demon was cast out, the mute man spoke; and the crowds were amazed, and were saying, "Nothing like this has ever been seen in Israel."

But the Pharisees were saying, "He casts out the demons by the ruler of the demons."⁸⁵

68 Jesus Visits His Hometown and Wonders at Their Unbelief

Mt. 13:54-58 / Mk. 6:1-6a

Jesus went out from there and came into His hometown, and His disciples followed Him.

When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get all these things, and what is this wisdom given to Him, and such miracles as these performed by His hands? Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? And His sisters, are they not all here with us?" And they took offense at Him.

But Jesus said to them, "A prophet is not without honor except in his hometown, and among his own relatives, and in his own household." And He could not do many miracles there because of their unbelief, except that He laid His hands on a few sick people and healed them. And He wondered at their unbelief.

69 Jesus Ministers and Points Out the Great Need for Workers

Mt. 9:35-38 / Mk. 6:6b

Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd. Then He said to His disciples, "The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest."

70 Jesus Trains and Commissions the Twelve Disciples

Mt. 10:1-11:1 / Mk. 6:7-13 / Lk. 9:1-6

Jesus called His twelve disciples together and began to send them out in pairs, and gave them power and authority over all the demons and to heal every kind of disease and every kind of sickness. Now the names of the

⁸⁴ See the Footnote at the end of [Section 221](#) for more detail on Resurrection.

⁸⁵ The Pharisees had obviously not heeded Jesus' warning against the blasphemy of the Holy Spirit in [Section 58](#).

twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot, the one who betrayed Him.⁸⁶

These twelve Jesus sent out to proclaim the kingdom of God and to perform healing, after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel. And as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give."

And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money. Do not acquire gold, or silver, or copper for your money belts and do not even have two tunics or sandals apiece; for the worker is worthy of his support.

"And whatever city or village you enter, inquire who is worthy in it, and whatever house you enter, stay at his house until you leave that city. As you enter the house, give it your greeting. If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace. And as for those who do not receive you or listen to you, as you go out of that house or that city, shake the dust off the soles of your feet for a testimony against them. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

"Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves. But beware of men, for they will hand you over to the courts and scourge you in their synagogues; and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. For it is not you who speak, but it is the Spirit of your Father who speaks in you.

"Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.

"But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes. A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!

"Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known. What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops.

"Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. But the very hairs of your head are all numbered. So do not fear; you are more valuable than many sparrows.

"Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. But whoever denies Me before men, I will also deny him before My Father who is in heaven.

⁸⁶ Mark 3:13-19 + Luke 6:12-16 in [Section 47](#) and Acts 1:13 also list the twelve apostles. Matthew and Mark record "Thaddaeus" as another name for Judas the son of James (perhaps highlighting his more commonly used name to minimize confusion with Judas Iscariot, the betrayer).

“Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.⁸⁷ He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it.

“He who receives you receives Me, and he who receives Me receives Him who sent Me. He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward.”

When Jesus had finished giving instructions to His twelve disciples, He departed from there to teach and preach in their cities.

Departing, they⁸⁸ went out throughout the villages, preaching the gospel and preaching that men should repent. And they were casting out many demons and were anointing with oil many sick people and healing them everywhere.

71 Jesus is Mistaken for John the Baptist by Herod

Mt. 14:1-2 / Mk. 6:14-16 / Lk. 9:7-9

Now King Herod the tetrarch heard all the news that was happening, and he was greatly perplexed. For Jesus' name had become well known, because people were saying, "John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him." But others were saying, "He is Elijah." And others were saying, "He is a prophet," like one of the prophets of old had risen again.

But when Herod heard of it, he kept saying, "I myself had John beheaded; but who is this man about whom I hear such things? John has risen?" And he kept trying to see Him.

72 John the Baptist's Unjust Execution at the Hands of Herod⁸⁹

Mt. 14:3-12 / Mk. 6:17-29

For when Herod had John arrested, he bound him and put him in prison because of Herodias, the wife of his brother Philip, because he had married her. For John had been saying to Herod, "It is not lawful for you to have your brother's wife." Although Herod wanted to put him to death, he feared the crowd, because they regarded John as a prophet.

Herodias had a grudge against him and wanted to put him to death and could not do so; for Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.

A strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galilee; and when the daughter of Herodias herself came in and danced before them, she pleased Herod and his dinner guests so much that the king promised the girl with an oath, "Ask me for whatever you want and I will give it to you." And he swore to her, "Whatever you ask of me, I will give it to you, up to half of my kingdom."

⁸⁷ Micah 7:6

⁸⁸ "They" here refers to the disciples, who went out in pairs, as Jesus was engaged in His own separate itinerant ministry at this point.

⁸⁹ This account occurred about a year and a half earlier, being inserted topically as a relevant recounting of a past event, rather than as a chronologically sequential event. After this recounting, the normal chronological sequence resumes.

And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist." Having been prompted by her mother, immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of John the Baptist here on a platter."

Although he was very grieved, the king commanded it to be given. Because of his oaths, and because of his dinner guests, he was unwilling to refuse her. Immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison, and his head was brought on a platter and given to the girl; and she brought it to her mother.

When his disciples heard about this, they came and took away his body and buried it / laid it in a tomb;⁹⁰ and they went and reported to Jesus.⁹¹

73 Jesus' Commissioned Disciples Return to Minister with Him

Mt. 14:13-14 / Mk. 6:30-34 / Lk. 9:10-11 / Jn. 6:1-2

Now when Jesus heard about John, when the apostles returned, they gathered together with Jesus and they gave an account to Him of all that they had done and taught. And He said to them, "Come away by yourselves to a secluded place and rest a while." (For there were many people coming and going, and they did not even have time to eat.) After these things, Jesus withdrew from there, taking them with Him in a boat to a secluded place by themselves. They went away to the other side of the Sea of Galilee (or Tiberias) to a city called Bethsaida.

The crowds were aware of this and followed Him. The people saw them going, and many recognized them and ran there together on foot from all the cities, and got there ahead of them, because they saw the signs which He was performing on those who were sick.

When Jesus went ashore, He saw a large crowd and He felt compassion for them because they were like sheep without a shepherd. Welcoming them, He began to teach them many things about the kingdom of God and healed their sick who had need of healing.

74 Jesus Miraculously Feeds Five Thousand Men, plus Women and Children

Mt. 14:15-21 / Mk. 6:35-44 / Lk. 9:12-17 / Jn. 6:3-13

Then Jesus went up on the mountain, and there He sat down with His disciples. When it was already quite late, the day was ending, and the twelve disciples came to Him and said, "This place is desolate and the hour is already quite late; send the crowd away, that they may go into the surrounding villages and countryside and find lodging and buy themselves food to eat."

Now the Passover, the feast of the Jews, was near. Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, "Where are we to buy bread, so that these may eat? They do not need to go away; you give them something to eat!" This He was saying to test him, for He Himself knew what He was intending to do.

And they said to Him, "Shall we go and buy food for all these people and give them something to eat?" Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little." And He said to them, "How many loaves do you have? Go look!" And when they found out, one of His disciples, Andrew, Simon Peter's brother, said to Him, "There is a lad here who has only five barley loaves and two fish, but what are these for so many people?" And He said, "Bring them here to Me."

⁹⁰ Being laid in a tomb and being buried are also used synonymously in the case of Jesus' burial.

⁹¹ For more detail summarizing the Role and Legacy of John the Baptist, refer back to [Section 53](#).

Now there was much grass in the place, and Jesus commanded His disciples, "Have the people sit down by groups on the green grass." They did so, and had them all sit down in groups of hundreds and of fifties, in number about five thousand. Jesus then took the five loaves and the two fish, and looking up toward heaven, having given thanks, He blessed the food and broke the loaves, and He kept giving them to the disciples to distribute to those who were seated; likewise also He divided up the two fish among them all as much as they wanted. They all ate and were satisfied.

When they were filled, He said to His disciples, "Gather up the leftover fragments so that nothing will be lost." So they gathered them up, and filled twelve baskets with the broken pieces from the five barley loaves and also of the fish which were left over by those who had eaten. There were about five thousand men who ate the loaves, besides women and children.⁹²

75 Jesus Avoids Being Declared King by Departing to the Mountain to Pray

Mt. 14:22-23 / Mk. 6:45-46 / Jn. 6:14-17a

Therefore when the people saw the sign which He had performed, they said, "This is truly the Prophet who is to come into the world." So Jesus, perceiving that they were intending to come and take Him by force to make Him king, immediately made the disciples go down to the sea, get into the boat, and go ahead of Him to cross the sea to the other side, to Bethsaida / Capernaum,⁹³ while He Himself was sending the crowd away.

After bidding them farewell, He withdrew again up on the mountain by Himself to pray. And when it was evening, the boat was in the middle of the sea, and He was there alone on the land.

76 Jesus Walks on the Water, Calls Peter to Come, and Calms the Storm⁹⁴

Mt. 14:24-33 / Mk. 6:47-52 / Jn. 6:17b-21

It had already become dark, and Jesus had not yet come to them. The sea began to be stirred up because a strong wind was blowing, but the boat was already a long distance from the land, battered by the waves. When they had rowed about three or four miles, He saw them straining at the oars, for the wind was against them.

Then in the fourth watch of the night, they saw Jesus. He came to them walking on the sea; and drawing near to the boat, He intended to pass by them. But when they saw Him walking on the sea, they were terrified and said, "It is a ghost!" and they cried out in fear, for they all saw Him. But immediately Jesus spoke to them, saying, "Take courage, it is I; do not be afraid."

Peter said to Him, "Lord, if it is You, command me to come to You on the water." And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus. But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Immediately Jesus stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?"

So they were willing to receive Him into the boat. When they got into the boat with them, the wind stopped. And those who were in the boat worshiped Him, saying, "You are certainly God's Son!" And they were utterly astonished, for they had not gained any insight from the incident of the loaves, but their heart was hardened. And immediately the boat was at the land to which they were going.

⁹² Jesus will again miraculously feed thousands in [Section 84](#).

⁹³ There were two towns named Bethsaida: one near Capernaum on the western shore of the Sea of Galilee, mentioned here in Mark 6:45, and one near Julias on the northeast side of the Sea, mentioned in Luke 9:10 (see [Section 73](#)).

⁹⁴ This is the second event where Jesus calms the storm (see [Section 63](#)).

77 Jesus Heals the Sick in Gennesaret

Mt. 14:34-36 / Mk. 6:53-56

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

When they got out of the boat, immediately the people recognized Him. They sent word into all that surrounding district and ran about that whole country and brought to Him on their pallets all those who were sick, to the place they heard He was.

Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe of His cloak; and as many as touched it were being cured.⁹⁵

78 Jesus Teaches that He is the Bread of Life

Jn. 6:22-58

The next day the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone.

There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks. So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus. When they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?"

Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled. Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal."

Therefore they said to Him, "What shall we do, so that we may work the works of God?"

Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

So they said to Him, "What then do You do for a sign, so that we may see, and believe You? What work do You perform? Our fathers ate the manna in the wilderness; as it is written, HE GAVE THEM BREAD OUT OF HEAVEN TO EAT."⁹⁶

Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven, and gives life to the world."

Then they said to Him, "Lord, always give us this bread."

Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. But I said to you that you have seen Me, and yet do not believe. All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

⁹⁵ This touching of the cloak is also seen in [Section 65](#).

⁹⁶ Exodus 16:4, 15; Nehemiah 9:15; Psalms 78:24, 105:40

Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down out of heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of heaven'?"

Jesus answered and said to them, "Do not grumble among yourselves. No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. It is written in the prophets, AND THEY SHALL ALL BE TAUGHT OF GOD.⁹⁷ Everyone who has heard and learned from the Father, comes to Me. Not that anyone has seen the Father, except the One who is from God; He has seen the Father. Truly, truly, I say to you, he who believes has eternal life.

"I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."

Then the Jews began to argue with one another, saying, "How can this man give us His flesh to eat?"

So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever."

79 Jesus' Teaching Causes Many of His Disciples to Stop Following Him

Jn. 6:59-7:1

These things He said in the synagogue as He taught in Capernaum. Therefore many of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?"

But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble? What then if you see the Son of Man ascending to where He was before? It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. But there are some of you who do not believe."

For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father." As a result of this many of His disciples withdrew and were not walking with Him anymore.

So Jesus said to the twelve, "You do not want to go away also, do you?" Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. We have believed and have come to know that You are the Holy One of God."

Jesus answered them, "Did I Myself not choose you, the twelve? And yet one of you is a devil." Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

⁹⁷ Isaiah 54:13

80 Jesus Exposes the Hypocrisy of Trusting in Tradition

Mt. 15:1-11 / Mk. 7:1-16

Then some Pharisees and some of the scribes gathered around Jesus when they had come from Jerusalem, and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.) The Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders? For they do not wash, but eat their bread with impure hands."

Jesus answered and said to them, "Why do you yourselves transgress? You are experts at setting aside the commandment of God in order to keep your tradition! For God / Moses⁹⁸ said, 'HONOR YOUR FATHER AND MOTHER,' and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO BE PUT TO DEATH.'⁹⁹ But you say, 'If a man says to his father or his mother, "Whatever I have that would help you is Corban" (that is to say, given to God), he is not to honor his father or his mother.' You no longer permit him to do anything for his father or his mother! For the sake of your tradition which you have handed down, you invalidate the word of God! And you do many things such as that."

And He said to them, "You hypocrites! Rightly did Isaiah prophesy of you; as it is written: THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.¹⁰⁰ Neglecting the commandment of God, you hold to the tradition of men."

After Jesus called the crowd to Him again, He began saying to them, "Listen to Me, all of you, and understand: There is nothing outside the man, if it goes into the mouth, which can defile the man, but the things which proceed out of the man's mouth are what defile the man. If anyone has ears to hear, let him hear."

81 Jesus Further Explains His Teaching to His Disciples

Mt. 15:12-20 / Mk. 7:17-23

When he had left the crowd and entered the house, then His disciples came and questioned Him, "Do You know that the Pharisees were offended when they heard this statement?" But He answered and said, "Every plant which My heavenly Father did not plant shall be uprooted. Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."

Peter said to Him, "Explain the parable to us." Jesus said to them, "Are you still lacking in understanding also? Do you not understand that whatever goes into the man's mouth from outside cannot defile him, because it does not go into his heart, but passes into his stomach, and is eliminated?" (Thus He declared all foods clean.)

"But the things that proceed out of the man's mouth come from the heart, and that is what defiles the man. For from within, out of the heart of men, proceed: evil thoughts, fornications, thefts, false witness, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within, and are the things which defile the man. But to eat with unwashed hands does not defile the man."

⁹⁸ In other words, God spoke through Moses.

⁹⁹ Exodus 20:12; Deuteronomy 5:16

¹⁰⁰ Isaiah 29:13

82 Jesus Heals the Daughter of a Gentile Woman, Citing Her Great Faith

Mt. 15:21-28 / Mk. 7:24-30

Jesus got up and went away from there, and withdrew into the region of Tyre and Sidon. And when He had entered a house, He wanted no one to know of it; yet He could not escape notice. But after hearing of Him, a Canaanite woman from that region whose little daughter had an unclean spirit immediately came and fell at His feet and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed." But He did not answer her a word. And she kept asking Him to cast the demon out of her daughter. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us." Now the woman was a Gentile, of the Syrophoenician race.

But He answered and said, "I was sent only to the lost sheep of the house of Israel." But she came and began to bow down before Him, saying, "Lord, help me!" And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs." But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs which fall from their masters' table."

Then Jesus said to her, "O woman, your faith is great! It shall be done for you as you wish. Because of this answer, go; the demon has gone out of your daughter." And her daughter was healed at once. And going back to her home, she found the child lying on the bed, the demon having left.

83 Jesus Heals the Deaf, Mute, Crippled, Lame, and Blind in Decapolis

Mt. 15:29-31 / Mk. 7:31-37

Again departing from there, Jesus went out from the region of Tyre, came through Sidon, and went along by the Sea of Galilee within the region of Decapolis. And having gone up on the mountain, He was sitting there.

They brought to Him one who was deaf and spoke with difficulty, and they implored Him to lay His hand on him. Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; and looking up to heaven with a deep sigh, He said to him, "Ephphatha!" (that is, "Be opened!") And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly. And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it.

And large crowds came to Him, bringing with them those who were lame, crippled, blind, mute, and many others, and they laid them down at His feet; and He healed them. So the crowd marveled as they saw the mute speaking, the crippled restored, and the lame walking, and the blind seeing. They were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak." And they glorified the God of Israel.

84 Jesus Miraculously Feeds Four Thousand Men, plus Women and Children¹⁰¹

Mt. 15:32-38 / Mk. 8:1-9

In those days, when there was again a large crowd and they had nothing to eat, Jesus called His disciples to Him and said to them, "I feel compassion for the people because they have remained with Me now three days and have nothing to eat. I do not want to send them away hungry to their homes, for they will faint on the way; and

¹⁰¹ While some interpreters see this account as a repetition of the similar feeding of the five thousand in [Section 74](#), they are clearly two separate miraculous events. Jesus Himself refers to both incidents as separate miracles in the second paragraph of [Section 86](#) where He rebukes His disciples as men of "little faith."

some of them have come from a great distance." And His disciples answered Him, "Where will anyone be able to find enough bread here in this desolate place to satisfy such a large crowd?" ¹⁰²

And Jesus was asking them, "How many loaves do you have?" And they said, "Seven, and a few small fish." And He directed the people to sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to serve to them, and they served them to the people. They also had a few small fish; and after He had blessed them, He ordered these to be served as well. And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full. And those who ate were four thousand men, besides women and children; and He sent them away.

85 Jesus Laments the Evil of Seeking Signs

Mt. 15:39-16:4 / Mk. 8:10-13

And sending away the crowds, immediately Jesus got into the boat with His disciples and came to the region of Magadan / Dalmanutha.

The Pharisees and Sadducees came up and began to argue with Jesus. They asked Him to show them a sign from heaven, to test Him. But He replied to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?"

Sighing deeply in His spirit, He said, "Why does this evil and adulterous generation seek after a sign? Truly I say to you, no sign will be given to this generation, except the sign of Jonah." Leaving them, He again embarked and went away to the other side.

86 Jesus Warns of False Teaching and Rebukes His Disciples' Little Faith

Mt. 16:5-12 / Mk. 8:14-21

And they had forgotten to take bread, and did not have more than one loaf in the boat with them. And the disciples came to the other side of the sea, and Jesus was giving orders to them, saying, "Watch out and beware of the leaven of the Pharisees and Sadducees, and the leaven of Herod." They began to discuss this with one another (among themselves), saying, "He said that because of the fact that we did not bring any bread."

But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart? HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR?" ¹⁰³ And do you not remember, when I broke the five loaves for the five thousand, ¹⁰⁴ how many baskets full of broken pieces you picked up?" They said to Him, "Twelve." "When I broke the seven loaves for the four thousand, ¹⁰⁵ how many large baskets full of broken pieces did you pick up?" And they said to Him, "Seven." And He was saying to them, "How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees."

Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

¹⁰² Even though this occurs soon after witnessing the miraculous feeding of five thousand men, it is notable that the disciples apparently did not desire to presume that the Lord would again perform such a miracle. Perhaps this is due in part to His rebuke of the previous crowd who were only following Him for signs and free food handouts (note [Section 78](#) paragraph 3).

¹⁰³ Ezekiel 12:2

¹⁰⁴ [Section 74](#)

¹⁰⁵ [Section 84](#)

87 Jesus Heals a Blind Man at Bethsaida

Mk. 8:22-26

And they came to Bethsaida. And they brought a blind man to Jesus and implored Him to touch him. Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, "Do you see anything?" And he looked up and said, "I see men, for I see them like trees, walking around."

Then again He laid His hands on his eyes; and he looked intently and was restored, and began to see everything clearly. And He sent him to his home, saying, "Do not even enter the village."

88 Jesus Declares Divinely-illuminated Faith in Him as Foundational to His Church

Mt. 16:13-20 / Mk. 8:27-30 / Lk. 9:18-21

Now Jesus went out along with His disciples, into the villages of the district of Caesarea Philippi. On the way it happened that while He was praying alone, the disciples were with Him, and He questioned them, saying, "Who do the people say that the Son of Man is?" They answered and told Him, saying, "Some say John the Baptist; and others say Elijah; but still others, Jeremiah, or that one of the prophets of old has risen again."

And He continued by questioning them, "But who do you say that I am?" Simon Peter answered, "You are the Christ, the Son of the living God."

And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven."¹⁰⁶

But then He warned and instructed the disciples that they should tell no one about Him, that He was the Christ.

89 Jesus Predicts His Suffering, Death, and Resurrection, and He Rebukes Peter

Mt. 16:21-23 / Mk. 8:31-33 / Lk. 9:22

From that time Jesus began to teach His disciples that he must go to Jerusalem, and that the Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day. And He was stating the matter plainly.

Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You." But turning around and seeing His disciples, He rebuked Peter and said, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."

90 Jesus Teaches the Necessity of Self-Denial; Warns of the Coming Judgment

Mt. 16:24-28 / Mk. 8:34-9:1 / Lk. 9:23-27

Then Jesus summoned the crowd with His disciples, and He was saying to them all, "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's, he is the one who will save it. For what will it profit a man if he gains the whole world and loses or forfeits his soul / himself? For what will a man give in exchange for his soul?"

¹⁰⁶ Jesus will repeat this phrasing again from Matthew 18:18 in [Section 99](#) in the context of church discipline and excommunication.

“For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in His glory and the glory of the Father with His holy angels; and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS.”¹⁰⁷

And Jesus was saying to them, “Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom, the kingdom of God, after it has come with power.”¹⁰⁸

91 Jesus is Transfigured, Previewing the Son of Man Coming in His Kingdom Glory¹⁰⁹

Mt. 17:1-9 / Mk. 9:2-10 / Lk. 9:28-36

Some six / eight¹¹⁰ days after these sayings, Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves to pray. And while He was praying, He was transfigured before them; and the appearance of His face became different and shone like the sun, and His clothing became radiant and exceedingly white, as no launderer on earth can whiten them, gleaming as light.

And behold, two men appeared to them, and they were talking with Jesus; Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.¹¹¹

Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. And as these were leaving Him, Peter said to Jesus, “Lord, Master, Rabbi, it is good for us to be here; if You wish, let us make three tabernacles: one for You, and one for Moses, and one for Elijah”—not realizing what he was saying. For he did not know what to answer, for they became terrified.

While he was still saying this, a bright cloud formed and began to overshadow them; and they were afraid as they entered the cloud. And behold, a voice came out of the cloud, saying, “This is My beloved Son, My Chosen One, with whom I am well-pleased; listen to Him!” When the disciples heard this, they fell face down to the ground and were terrified. And Jesus came to them and touched them and said, “Get up, and do not be afraid.” And all at once, when the voice had spoken, lifting up their eyes, they looked around and saw no one with them anymore, except Jesus alone.

As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen. Jesus commanded them, saying, “Tell the vision to no one until the Son of Man has risen from the dead.” And they seized upon that statement, discussing with one another what rising from the dead meant. And they kept silent, and reported to no one in those days any of the things which they had seen.¹¹²

¹⁰⁷ Psalm 62:12; Proverbs 24:12

¹⁰⁸ The foretaste of Heaven revealed next in Section 91 fulfills this statement (at least in part).

¹⁰⁹ Section 91 occurs chronologically after Section 92. Nevertheless, Section 91 is placed logically in the sequence here by the gospel writers to highlight the connection between the last sentence of Section 90 and the event it refers to in Section 91. Chronologically, it occurs 6 or 8 days later, as is indicated in the text. The Harmony leaves the original sequence intact.

¹¹⁰ Luke’s language “some eight days after” is the language of an intentional approximation. The Greek Interlinear, ESV, KJV, and NKJV translations (etc.) all render it: “about eight days later.” Matthew and Mark state that it was “six days later.”

¹¹¹ “Departure” here refers to His departure from this earthly realm. It is used here as a euphemism for His death, burial, resurrection, and ascension. “Accomplish” here refers to theological aspects of His sacrificial, atoning work on the cross, which would singularly satisfy the demands of God’s justice for the forgiveness of sinners.

¹¹² Peter will later record in 2nd Peter 1:16-18 “For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, ‘This is My beloved Son with whom I am well-pleased’ — and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain.” (written about 64 AD, shortly before Peter’s death)

92 Jesus Interprets Prophecies about Elijah and John the Baptist

Mt. 17:10-13 / Mk. 9:11-13

And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?" And He answered and said to them, "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt?"

"But I say to you that Elijah has indeed already come. They did not recognize him, but did to him whatever they wished, just as it is written of him. So also the Son of Man is going to suffer at their hands."

Then the disciples understood that He had spoken to them about John the Baptist. ¹¹³

93 Jesus Laments Unbelief and Heals a Demon-Possessed Boy

Mt. 17:14-21 / Mk. 9:14-29 / Lk. 9:37-43a

On the next day, when they came back down from the mountain¹¹⁴ to the disciples, they saw a large crowd around them, and some scribes arguing with them. Immediately, when the entire crowd saw Him, they were amazed and began running up to greet Him. And He asked them, "What are you discussing with them?"

And a man from the crowd came up to Jesus, falling on his knees before Him, and he shouted, saying, "Teacher, I brought You my son, possessed with a spirit which makes him mute. I beg You to look, for he is my only boy. Lord, have mercy on my son, for he is a lunatic and is very ill. Whenever a spirit seizes him, he suddenly screams, and it slams him to the ground and throws him into a convulsion. He foams at the mouth, and he grinds his teeth and stiffens out. Only with difficulty does it leave him, mauling him as it leaves. For he often falls into the fire and often into the water. I brought him to Your disciples, and begged your disciples to cast it out, and they could not cure him."

And Jesus answered them and said, "You unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring your son here to Me."

They brought the boy to Him. While he was still approaching, when the spirit saw Him, immediately the demon slammed him to the ground and threw him into a convulsion. And falling to the ground, he began rolling around and foaming at the mouth. And He asked his father, "How long has this been happening to him?" And he said, "From childhood. It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!"

And Jesus said to him, "If You can?" All things are possible to him who believes." Immediately the boy's father cried out and said, "I do believe; help my unbelief."

When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit (demon), saying to it, "You deaf and mute spirit, I command you, come out of him and do not enter him again." After crying out and throwing him into terrible convulsions, it came out of him; and the boy became so much like a corpse that most of them said, "He is dead!"

But Jesus took him by the hand and raised him; and he got up, and the boy was cured at once. Jesus gave him back to his father; and they were all amazed at the greatness of God.

But while everyone was marveling at all that He was doing, He came into the house. Then the disciples came to Jesus privately and began questioning Him, and said, "Why could we not drive it out?" And He said to them,

¹¹³ In Section 19, John the Baptist denies that he himself is literally Elijah. Elijah prefigured his role to such an extent that John is called "the Elijah who was to come."

¹¹⁴ The Mountain = "the Mount of Transfiguration" from Section 91.

"Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. And He said to them, "But this kind cannot come out by anything but prayer and fasting."

94 Jesus Again Foretells His Suffering, Death, and Resurrection

Mt. 17:22-23 / Mk. 9:30-32 / Lk. 9:43b-45

From there they went out and began to go through Galilee, and gathering together, He did not want anyone to know about it. For Jesus was teaching His disciples, telling them, "Let these words sink into your ears: the Son of Man is going to be delivered into the hands of men and they will kill Him; and when He has been killed, He will rise three days later."

And they were deeply grieved. But they did not understand this statement, and it was concealed from them so that they would not perceive it. And they were afraid to ask Him about this statement.

95 Jesus Pays the Temple Tax, though He is Exempt

Mt. 17:24-27

When they came to Capernaum, those who collected the two-drachma tax came to Peter and said, "Does your teacher not pay the two-drachma tax?" He said, "Yes."

And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?" When Peter said, "From strangers," Jesus said to him, "Then the sons are exempt."

"However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me."¹¹⁵

96 Jesus Teaches His Disciples True Greatness through Humility

Mt. 18:1-5 / Mk. 9:33-37 / Lk. 9:46-48

At that time the disciples came to Jesus. An argument started among them as to which of them might be the greatest in the kingdom of heaven.

They came to Capernaum; and when He was in the house, He began to question them, "What were you discussing on the way?" But they kept silent, for on the way they had discussed with one another which of them was the greatest. But Jesus knew what they were thinking in their heart.

Sitting down, He called the twelve and said to them, "If anyone wants to be first, he shall be last of all and servant of all." And He called a child to Himself and stood him by His side, set him before them, and taking him in His arms, He said to them, "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.

"Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but receives Him who sent Me; for the one who is least among all of you, this is the one who is great."

¹¹⁵ This is not a question of civil obligation. The question of paying taxes to the civil authorities arises later in Matthew 22:17-21 ([Section 168](#)). The Two-Drachma Tax in this section is a reference to the Jewish Temple tax prescribed in Exodus 30:11-16, and it is a question of religious obligation. Jesus teaches Peter that as the Son of God, He is exempt from the tax, but He also teaches him the importance of avoiding unnecessary offense. Jesus' response here is also reminiscent in some senses of His statement to John the Baptist in Matthew 3:15. When John objected to Christ's baptism on the basis that Jesus should be the one doing the baptizing, Jesus replied, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." (in [Section 17](#))

97 Jesus Warns of the Danger of Stumbling Blocks

Mt. 18:6-9 / Mk. 9:38-50 / Lk. 9:49-50

John answered and said to Him, "Master, Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he does not follow along with us." But Jesus said to him, "Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me. For he who is not against us is for us. For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he will not lose his reward.

"But whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea. Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!

"If your hand causes you to stumble, cut it off and throw it away; it is better for you to enter life crippled, than having your two hands, to go into hell, into the unquenchable fire, where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.¹¹⁶ If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than having your two feet, to be cast into hell, into the eternal fire, where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED. If your eye causes you to stumble, pluck it out and throw it from you; it is better for you to enter life in the kingdom of God with one eye, than having two eyes, to be cast into the fiery hell, where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.

"For everyone will be salted with fire. Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another."

98 Jesus Teaches to Not Despise the Little Ones, but to Seek Their Salvation

Mt. 18:10-14

"See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven. For the Son of Man has come to save that which was lost.

"What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. So it is not the will of your Father who is in heaven that one of these little ones perish."¹¹⁷

99 Jesus Teaches the Confrontation of Sin and the Excommunication of the Unrepentant

Mt. 18:15-20

"If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.¹¹⁸ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

"Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.¹¹⁹ Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered together in My name, I am there in their midst."

¹¹⁶ Isaiah 66:24

¹¹⁷ Note also [Section 148](#).

¹¹⁸ Deuteronomy 19:15

¹¹⁹ Jesus uses this phrasing also in [Section 88](#).

100 Jesus Teaches to Forgive as You Have Been Forgiven

Mt. 18:21-35

Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven.

"For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he had begun to settle them, one who owed him ten thousand talents was brought to him. But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. So the slave fell to the ground and prostrated himself before him, saying, 'Have patience with me and I will repay you everything.' And the lord of that slave felt compassion and released him and forgave him the debt.

"But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, 'Pay back what you owe.' So his fellow slave fell to the ground and began to plead with him, saying, 'Have patience with me and I will repay you.' But he was unwilling and went and threw him in prison until he should pay back what was owed.

"So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me. Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?' And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him.

"My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

101 Jesus Refuses to be Manipulated by His Unbelieving Brothers

Jn. 7:2-9

Now the feast of the Jews, the Feast of Booths, was near. Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world." For not even His brothers were believing in Him.

So Jesus said to them, "My time is not yet here, but your time is always opportune. The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil. Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come." Having said these things to them, He stayed in Galilee.

102 Jesus Journeys Through Samaria and Demonstrates His Mercy

Lk. 9:51-56 / Jn. 7:10

But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if in secret.

When the days were approaching for His ascension, He was determined to go to Jerusalem; and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him. But they did not receive Him, because He was traveling toward Jerusalem.¹²⁰

When His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?" But He turned and rebuked them, and said, "You do not know what kind of

¹²⁰ Despite Jesus' earlier kindness to the Samaritan people, seen in [Section 28](#), His acceptance by the Samaritans was by no means universal. The old prejudices and divisions between the Samaritans and the Jews remained.

spirit you are of; for the Son of Man did not come to destroy men's lives, but to save them." And they went on to another village.

103 Jesus Requires Complete Commitment of His Followers

Mt. 8:19-22 / Lk. 9:57-62

As they were going along the road, a scribe came and said to Him, "Teacher, I will follow You wherever You go." And Jesus said to him, "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head."

And He said to another of the disciples, "Follow Me." But he said, "Lord, permit me first to go and bury my father." But Jesus said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God."

Another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

PART 6

THE MINISTRY OF CHRIST IN JUDEA

104 Jesus Teaches During the Feast of Booths and Defends His Ministry

Jn. 7:11-36

So the Jews were seeking Him at the feast and were saying, "Where is He?" There was much grumbling among the crowds concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the people astray." Yet no one was speaking openly of Him for fear of the Jews.

But when it was now the midst of the feast, Jesus went up into the temple, and began to teach. The Jews then were astonished, saying, "How has this man become learned, having never been educated?"

So Jesus answered them and said, "My teaching is not Mine, but His who sent Me. If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him. Did not Moses give you the Law? And yet none of you carries out the Law. Why do you seek to kill Me?"

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

Jesus answered them, "I did one deed, and you all marvel. For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man. If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath? Do not judge according to appearance, but judge with righteous judgment."

So some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill? Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they? However, we know where this man is from; but whenever the Christ may come, no one knows where He is from."

Then Jesus cried out in the temple, teaching and saying, "You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. I know Him, because I am from Him, and He sent Me."

So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come. But many of the crowd believed in Him; and they were saying, "When the Christ comes, He will not perform more signs than those which this man has, will He?"

The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him. Therefore Jesus said, "For a little while longer I am with you, then I go to Him who sent Me. You will seek Me, and will not find Me; and where I am, you cannot come."

The Jews then said to one another, "Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He? What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come?'"

105 Jesus Invites All to Come to Him, Dividing the Crowd; the Officers Refuse to Arrest Him

Jn. 7:37-8:1

Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, from his innermost being will flow rivers of living water." But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

Some of the people therefore, when they heard these words, were saying, "This certainly is the Prophet." Others were saying, "This is the Christ." Still others were saying, "Surely the Christ is not going to come from Galilee, is He? Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?" So a division occurred in the crowd because of Him. Some of them wanted to seize Him, but no one laid hands on Him.

The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" The officers answered, "Never has a man spoken the way this man speaks." The Pharisees then answered them, "You have not also been led astray, have you? No one of the rulers or Pharisees has believed in Him, has he? But this crowd which does not know the Law is accursed."

Nicodemus (he who came to Him before, being one of them) said to them, "Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?" They answered him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."

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

106 Jesus is Tested by the Pharisees and Forgives a Woman Caught in Adultery

Jn. 8:2-11

Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them.

The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center of the court, they said to Him, "Teacher, this woman has been caught in adultery, in the very act. Now in the Law, Moses commanded us to stone such women; what then do You say?" They were saying this, testing Him, so that they might have grounds for accusing Him.

But Jesus stooped down and with His finger wrote on the ground. But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her."

Again He stooped down and wrote on the ground. When they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court.

Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" She said, "No one, Lord." And Jesus said, "I do not condemn you, either. Go. From now on sin no more."

107 Jesus Testifies that He is the Light of the World

Jn. 8:12-20

Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

So the Pharisees said to Him, "You are testifying about Yourself; Your testimony is not true."

Jesus answered and said to them, "Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going. You judge according to the flesh; I am not judging anyone. But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me. Even in your law it has been written that the testimony of two men is true. I am He who testifies about Myself, and the Father who sent Me testifies about Me."

So they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father; if you knew Me, you would know My Father also."

These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

108 Jesus Preaches to Those Who will Die in Their Sins and to Those Who Believe in Him

Jn. 8:21-30

Then He said again to them, "I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come." So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come'?"

And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. Therefore I said to you that 'you will die in your sins'; for unless you believe that I am He, you will die in your sins." So they were saying to Him, "Who are You?"

Jesus said to them, "What have I been saying to you from the beginning? I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world."

They did not realize that He had been speaking to them about the Father. So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me. And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."

As He spoke these things, many came to believe in Him.

109 Jesus' Preaching Refutes the Unbelieving Jews Who Want to Stone Him

Jn. 8:31-59

So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free."

They¹²¹ answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free?'"

Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. The slave does not remain in the house forever; the son does remain forever. So if the Son makes you free, you will be free indeed. I know that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you. I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."

They answered and said to Him, "Abraham is our father."

Jesus said to them, "If you are Abraham's children, do the deeds of Abraham. But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. You are doing the deeds of your father."

They said to Him, "We were not born of fornication; we have one Father: God."

Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me.

"Why do you not understand what I am saying? It is because you cannot hear My word. You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.

"But because I speak the truth, you do not believe Me. Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? He who is of God hears the words of God; for this reason you do not hear them, because you are not of God."

The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. But I do not seek My glory; there is One who seeks and judges. Truly, truly, I say to you, if anyone keeps My word he will never see death."

The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he will never taste of death.' Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?"

Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God'; and you have not come to know Him; but I know Him, and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word. Your father Abraham rejoiced to see My day, and he saw it and was glad."

So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."

Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

¹²¹ "They" = the unbelieving Jews, who were intermingled within the crowd (Note Section 108).

110 Jesus Appoints and Sends Seventy to Herald the Arrival of His Kingdom

Lk. 10:1-16

Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.

And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. Go; behold, I send you out as lambs in the midst of wolves. Carry no money belt, no bag, no shoes; and greet no one on the way.

"Whatever house you enter, first say, 'Peace be to this house.' If a man of peace is there, your peace will rest on him; but if not, it will return to you. Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.

"Whatever city you enter and they receive you, eat what is set before you; and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'

"But whatever city you enter and they do not receive you, go out into its streets and say, 'Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.' I say to you, it will be more tolerable in that day for Sodom than for that city.

"Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon in the judgment than for you. And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!

"The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."

111 Jesus Rejoices Greatly in the Holy Spirit at God's Selective Revelation

Lk. 10:17-24

The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." And He said to them, "I was watching Satan fall from heaven like lightning. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.

"All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him."

Turning to the disciples, He said privately, "Blessed are the eyes which see the things you see, for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."

112 Jesus Answers Questions about Eternal Life and Showing Mercy to Others

Lk. 10:25-37

And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" And He said to him, "What is written in the Law? How does it read to you?"

And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF."¹²² And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE."¹²³

But wishing to justify himself, he said to Jesus, "And who is my neighbor?"

Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead. And by chance a priest was going down on that road, and when he saw him, he passed by on the other side. Likewise a Levite also, when he came to the place and saw him, passed by on the other side. But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him. On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.'

"Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?" And he said, "The one who showed mercy toward him." Then Jesus said to him, "Go and do the same."

113 Jesus Teaches Mary and Martha to Prioritize Devotion over Distractions

Lk. 10:38-42

Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home. She had a sister called Mary, who was seated at the Lord's feet, listening to His word. But Martha was distracted with all her preparations; and she came up to Him and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me."

But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things; but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her."

114 Jesus Teaches His Disciples Concerning Prayer

Lk. 11:1-13

It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."

And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'"

Then He said to them, "Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves; for a friend of mine has come to me from a journey, and I have nothing to set before him'; and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs.

"So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? Or if he is

¹²² Leviticus 19:1; Deuteronomy 6:5

¹²³ Leviticus 18:5

asked for an egg, he will not give him a scorpion, will he? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?"

115 Jesus Confronts Blasphemy and Demonstrates His Power over Satan

Lk. 11:14-28

And He was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke; and the crowds were amazed. But some of them said, "He casts out demons by Beelzebul, the ruler of the demons." Others, to test Him, were demanding of Him a sign from heaven.

But He knew their thoughts and said to them, "Any kingdom divided against itself is laid waste; and a house divided against itself falls. If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges. But if I cast out demons by the finger of God, then the kingdom of God has come upon you."¹²⁴

"When a strong man, fully armed, guards his own house, his possessions are undisturbed. But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder. He who is not with Me is against Me; and he who does not gather with Me, scatters.

"When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' And when it comes, it finds it swept and put in order. Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first."

While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, "Blessed is the womb that bore You and the breasts at which You nursed." But He said, "On the contrary, blessed are those who hear the word of God and observe it."¹²⁵

116 Jesus Presents Himself as the Greatest Sign to be Sought

Lk. 11:29-36

As the crowds were increasing, He began to say, "This generation is a wicked generation; it seeks for a sign, and yet no sign will be given to it but the sign of Jonah. For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation.

"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; and behold, something greater than Solomon is here.

"The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

"No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light. The eye is the lamp of your body; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness. Then watch out that the light in you is not darkness. If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays."

¹²⁴ Note also [Section 58](#) and [Section 67](#).

¹²⁵ Note also [Section 60](#).

117 Jesus Pronounces Woes Upon the Pharisees and the Lawyers

Lk. 11:37-54

Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table. When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal. But the Lord said to him, "Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness. You foolish ones, did not He who made the outside make the inside also? But give that which is within as charity, and then all things are clean for you.

"But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others.

"Woe to you Pharisees! For you love the chief seats in the synagogues and the respectful greetings in the market places.

"Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it."

One of the lawyers said to Him in reply, "Teacher, when You say this, You insult us too."

But He said, "Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers.

"Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them. So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs. For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute, so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God'; yes, I tell you, it shall be charged against this generation.

"Woe to you lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering."

When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, plotting against Him to catch Him in something He might say.

118 Jesus Contrasts the Fear of Men with the Fear of God

Lk. 12:1-12

Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another, He began saying to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up that will not be revealed, and hidden that will not be known. Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops.

"I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!

"Are not five sparrows sold for two cents? Yet not one of them is forgotten before God. Indeed, the very hairs of your head are all numbered. Do not fear; you are more valuable than many sparrows.

"And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God; but he who denies Me before men will be denied before the angels of God.

"And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.

"When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say."

119 Jesus Warns about Greed, Trusting in Wealth, and Worry

Lk. 12:13-34

Someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me." But He said to him, "Man, who appointed Me a judge or arbitrator over you?"

Then He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions."

And He told them a parable, saying, "The land of a rich man was very productive. And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' Then he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, "Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry."'

"But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' So is the man who stores up treasure for himself, and is not rich toward God."

And He said to His disciples, "For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on. For life is more than food, and the body more than clothing.

"Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds!

"And which of you by worrying can add a single hour to his life's span? If then you cannot do even a very little thing, why do you worry about other matters?

"Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these. But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith!

"And do not seek what you will eat and what you will drink, and do not keep worrying. For all these things the nations of the world eagerly seek; but your Father knows that you need these things. But seek His kingdom, and these things will be added to you.

"Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. For where your treasure is, there your heart will be also."

120 Jesus Teaches the Necessity of Readiness in Light of Impending Judgment

Lk. 12:35-48

"Be dressed in readiness, and keep your lamps lit. Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks.

"Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves.

"But be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. You too, be ready; for the Son of Man is coming at an hour that you do not expect."

Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?"

And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you that he will put him in charge of all his possessions.

"But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; the master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers.

"And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, but the one who did not know it, and committed deeds worthy of a flogging, will receive but few.

"From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more."

121 Jesus Warns of Judgment, Divisions, and Discerning the Times

Lk. 12:49-59

"I have come to cast fire upon the earth; and how I wish it were already kindled! But I have a baptism to undergo, and how distressed I am until it is accomplished!

"Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; for from now on five members in one household will be divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

And He was also saying to the crowds, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it turns out. And when you see a south wind blowing, you say, 'It will be a hot day,' and it turns out that way. You hypocrites! You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time?

"And why do you not even on your own initiative judge what is right? For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison. I say to you, you will not get out of there until you have paid the very last cent."

122 Jesus Teaches that All Must Repent and Bear Fruit or They Will Perish

Lk. 13:1-9

Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices.

And Jesus said to them, "Do you suppose that these Galileans were greater sinners than all other Galileans because they suffered this fate? I tell you, no, but unless you repent, you will all likewise perish.

"Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? I tell you, no, but unless you repent, you will all likewise perish."

And He began telling this parable: "A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.'"

123 Jesus Heals a Woman on the Sabbath and Answers a Rebuke

Lk. 13:10-17

And He was teaching in one of the synagogues on the Sabbath. And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness." And He laid His hands on her; and immediately she was made erect again and began glorifying God.

But the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the crowd in response, "There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day."

But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?"

As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him.

124 Jesus Teaches Parables on the Nature of the Kingdom of God

Lk. 13:18-21

So He was saying, "What is the kingdom of God like, and to what shall I compare it? It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree, and THE BIRDS OF THE AIR NESTED IN ITS BRANCHES." ¹²⁶

And again He said, "To what shall I compare the kingdom of God? It is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."

125 Jesus Heals a Man Who was Blind from Birth, Prompting an Inquiry

Jn. 9:1-12

As He passed by, He saw a man blind from birth. And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?"

Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him. We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. While I am in the world, I am the Light of the world."

¹²⁶ Psalm 104:12; Ezekiel 17:23, 31:6; Daniel 4:12

When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went away and washed, and came back seeing.

Therefore the neighbors, and those who previously saw him as a beggar, were saying, "Is not this the one who used to sit and beg?" Others were saying, "This is he," still others were saying, "No, but he is like him." He kept saying, "I am the one."

So they were saying to him, "How then were your eyes opened?" He answered, "The man who is called Jesus made clay, and anointed my eyes, and said to me, 'Go to Siloam and wash'; so I went away and washed, and I received sight."

They said to him, "Where is He?" He said, "I do not know."

126 The Blind Man is Questioned and Excommunicated by the Pharisees

Jn. 9:13-34

They brought to the Pharisees the man who was formerly blind. Now it was a Sabbath on the day when Jesus made the clay and opened his eyes. Then the Pharisees also were asking him again how he received his sight. And he said to them, "He applied clay to my eyes, and I washed, and I see."

Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." But others were saying, "How can a man who is a sinner perform such signs?" And there was a division among them.

So they said to the blind man again, "What do you say about Him, since He opened your eyes?" And he said, "He is a prophet."

The Jews then did not believe it of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight, and questioned them, saying, "Is this your son, who you say was born blind? Then how does he now see?"

His parents answered them and said, "We know that this is our son, and that he was born blind; but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue. For this reason his parents said, "He is of age; ask him."

So a second time they called the man who had been blind, and said to him, "Give glory to God; we know that this man is a sinner." He then answered, "Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see."

So they said to him, "What did He do to you? How did He open your eyes?" He answered them, "I told you already and you did not listen; why do you want to hear it again? You do not want to become His disciples too, do you?"

They reviled him and said, "You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He is from."

The man answered and said to them, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. We know that God does not hear sinners; but if anyone is God-fearing and does His

will, He hears him. Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing."

They answered him, "You were born entirely in sins, and are you teaching us?" So they put him out.

127 Jesus Reveals Himself to the Formerly Blind Man and Condemns the Pharisees' Blindness

Jn. 9:35-41

Jesus heard that they had put him out, and finding him, He said, "Do you believe in the Son of Man?" He answered, "Who is He, Lord, that I may believe in Him?" Jesus said to him, "You have both seen Him, and He is the one who is talking with you." And he said, "Lord, I believe." And he worshiped Him.

And Jesus said, "For judgment I came into this world, so that those who do not see may see, and that those who see may become blind."

Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?" Jesus said to them, "If you were blind, you would have no sin; but since you say, 'We see,' your sin remains."

128 Jesus is the Door of the Sheep and the Good Shepherd

Jn. 10:1-18

"Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. But he who enters by the door is a shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice. A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers."

This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

So Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep. All who came before Me are thieves and robbers, but the sheep did not hear them. I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.

"I am the good shepherd; the good shepherd lays down His life for the sheep. He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and is not concerned about the sheep. I am the good shepherd, and I know My own and My own know Me, even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

"I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.

"For this reason the Father loves Me, because I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

129 Jesus' Words Again Cause Division

Jn. 10:19-21

A division occurred again among the Jews because of these words. Many of them were saying, "He has a demon and is insane. Why do you listen to Him?" Others were saying, "These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?"

130 Jesus Declares Himself to be the Son of God, Yet Eludes Stoning and Arrest

Jn. 10:22-39

At that time the Feast of the Dedication took place at Jerusalem; it was winter, and Jesus was walking in the temple in the portico of Solomon. The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly."

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

The Jews picked up stones again to stone Him.

Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."

Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU ARE GODS'?¹²⁷ If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father."

Therefore they were seeking again to seize Him, and He eluded their grasp.

PART 7**THE MINISTRY OF CHRIST AROUND JUDEA, PEREA, AND BETHANY****131 Jesus Travels from Jerusalem to Perea; Many Believe in Him**

Jn. 10:40-42

And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there. Many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true." Many believed in Him there.

¹²⁷ Psalm 82:6

132 Jesus Answers a Difficult Question about How Many are Being Saved

Lk. 13:22-30

And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. And someone said to Him, "Lord, are there just a few who are being saved?"

And He said to them, "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.'"

"Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets'; and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.'"¹²⁸

"In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.

"And they will come from east and west and from north and south, and will recline at the table in the kingdom of God. And behold, some are last who will be first and some are first who will be last."

133 Jesus Responds to a Threat on His Life, Prophesying of His Death

Lk. 13:31-33

Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for Herod wants to kill You."

And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.'"

"Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem.

134 Jesus Heals on the Sabbath at a Pharisee's House and Teaches on the Kingdom

Lk. 14:1-24

It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching Him closely. And there in front of Him was a man suffering from dropsy. And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" But they kept silent. And He took hold of him and healed him, and sent him away. And He said to them, "Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?" And they could make no reply to this.

And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them, "When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, and he who invited you both will come and say to you, 'Give your place to this man,' and then in disgrace you proceed to occupy the last place. But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment. But when you give a reception, invite the poor, the crippled, the lame, the blind,

¹²⁸ Psalm 6:8

and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous."

When one of those who were reclining at the table with Him heard this, he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!"

But He said to him, "A man was giving a big dinner, and he invited many; and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.' But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.' Another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.' Another one said, 'I have married a wife, and for that reason I cannot come.' And the slave came back and reported this to his master.

"Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.' And the slave said, 'Master, what you commanded has been done, and still there is room.' And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled. 'For I tell you, none of those men who were invited shall taste of my dinner.'"

135 Jesus Preaches the Cost of Discipleship

Lk. 14:25-35

Now large crowds were going along with Him; and He turned and said to them, "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. Whoever does not carry his own cross and come after Me cannot be My disciple.

"For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, saying, 'This man began to build and was not able to finish.'

"Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? Or else, while the other is still far away, he sends a delegation and asks for terms of peace.

"So then, none of you can be My disciple who does not give up all his own possessions.

"Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? It is useless either for the soil or for the manure pile; it is thrown out.

"He who has ears to hear, let him hear."

136 Jesus Teaches the Priority of Seeking Those Who are Lost

Lk. 15:1-32

A. The Occasion of His Teachings Lk. 15:1-2

Now all the tax collectors and the sinners were coming near Him to listen to Him. Both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them."

B. The Parable of the Lost Sheep Lk. 15:3-7

So He told them this parable, saying, "What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? When he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' I tell you that in the

same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

C. The Parable of the Lost Coin Lk. 15:8-10

"Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!' In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

D. The Prodigal Son, the Entitled Son, and the Compassionate Father Lk. 15:11-32

And He said, "A man had two sons. The younger of them said to his father, 'Father, give me the share of the estate that falls to me.' So he divided his wealth between them. And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living. Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished.

"So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine. And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him. But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger! I will get up and go to my father, and will say to him, 'Father, I have sinned against heaven, and in your sight; I am no longer worthy to be called your son; make me as one of your hired men.

"So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; and bring the fattened calf, kill it, and let us eat and celebrate; for this son of mine was dead and has come to life again; he was lost and has been found.' And they began to celebrate.

"Now his older son was in the field, and when he came and approached the house, he heard music and dancing. And he summoned one of the servants and began inquiring what these things could be. And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.' But he became angry and was not willing to go in; and his father came out and began pleading with him.

"But he answered and said to his father, 'Look! For so many years I have been serving you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might celebrate with my friends; but when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him.'

"And he said to him, 'Son, you have always been with me, and all that is mine is yours. But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.'"

137 Jesus Teaches about Wealth by the Example of the Unrighteous Manager

Lk. 16:1-13

Now He was also saying to the disciples, "There was a rich man who had a manager, and this manager was reported to him as squandering his possessions. And he called him and said to him, 'What is this I hear about you? Give an accounting of your management, for you can no longer be manager.'

"The manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg. I know what I shall do, so that when I am removed from the

management people will welcome me into their homes.' And he summoned each one of his master's debtors, and he began saying to the first, 'How much do you owe my master?' And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'

"And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light. And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.

"He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you? And if you have not been faithful in the use of that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."

138 Jesus Rebukes the Wealthy Pharisees by the Example of the Rich Man and Lazarus

Lk. 16:14-31

Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him.

And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God. The Law and the Prophets were proclaimed until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it. But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail. Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from a husband commits adultery.

"Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. And a poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.

"Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.'

"But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.'

"And he said, 'Then I beg you, father, that you send him to my father's house—for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment.'

"But Abraham said, 'They have Moses and the Prophets; let them hear them.' But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!' But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'"

139 Jesus Teaches on Stumbling Blocks, Forgiveness, Faith, and the Expectation of Obedience

Lk. 17:1-10

He said to His disciples, "It is inevitable that stumbling blocks come, but woe to him through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.

"Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

The apostles said to the Lord, "Increase our faith!"

And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.

"Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me while I eat and drink; and afterward you may eat and drink'? He does not thank the slave because he did the things which were commanded, does he? So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done.'"

140 Jesus Hears that Lazarus is Sick

Jn. 11:1-16

Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick."

But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it."

Now Jesus loved Martha and her sister and Lazarus. So when He heard that he was sick, He then stayed two days longer in the place where He was. Then after this He said to the disciples, "Let us go to Judea again." The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?"

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him."

This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep." The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep.

So Jesus then said to them plainly, "Lazarus is dead, and I am glad for your sakes that I was not there, so that you may believe; but let us go to him."

Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him."

141 Jesus Raises Lazarus from the Dead

Jn. 11:17-46

So when Jesus came, He found that he had already been in the tomb four days.

Now Bethany was near Jerusalem, about two miles off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. Even now I know that whatever You ask of God, God will give You." Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the resurrection on the last day."

Jesus said to her, "I am the resurrection and the life; he 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?" She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."

When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and was coming to Him.

Now Jesus had not yet come into the village, but was still in the place where Martha met Him. Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, and said, "Where have you laid him?" They said to Him, "Lord, come and see." Jesus wept. So the Jews were saying, "See how He loved him!" But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?"

So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been dead four days." Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?" So they removed the stone.

Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me. I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me."

When He had said these things, He cried out with a loud voice, "Lazarus, come forth." The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go."¹²⁹

Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. But some of them went to the Pharisees and told them the things which Jesus had done.

¹²⁹ Lazarus was not raised as Jesus would be, to imperishable, immortal glorification; but he was raised here only to renew his mortal life. He lived out the remainder of his extended life as a living testimony of the miraculous, victorious power of the Lord Jesus Christ over death (note the end of [Section 157](#), paragraphs 4 and 5, and the Footnote at the end of [Section 221](#)).

142 Jesus Becomes the Target of an Assassination Plot

Jn. 11:47-54

Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."

But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish."

Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

So from that day on they planned together to kill Him. Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.

143 Jesus Cleanses Ten Lepers and Receives Thanks from One

Lk. 17:11-19

While He was on the way to Jerusalem, He was passing between Samaria and Galilee. As He entered a village, ten leprous men who stood at a distance met Him; and they raised their voices, saying, "Jesus, Master, have mercy on us!" When He saw them, He said to them, "Go and show yourselves to the priests." And as they were going, they were cleansed. Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice, and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.

Then Jesus answered and said, "Were there not ten cleansed? But the nine— where are they? Was no one found who returned to give glory to God, except this foreigner?" And He said to him, "Stand up and go; your faith has made you well."

144 Jesus Contrasts His First and Second Comings

Lk. 17:20-37

Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."

And He said to the disciples, "The days will come when you will long to see one of the days of the Son of Man, and you will not see it. They will say to you, 'Look there! Look here!' Do not go away, and do not run after them. For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.

"But first He must suffer many things and be rejected by this generation. And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

"It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.

"It will be just the same on the day that the Son of Man is revealed. On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back. Remember Lot's wife.

"Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it. I tell you, on that night there will be two in one bed; one will be taken and the other will be left. There will be two women grinding at the same place; one will be taken and the other will be left. Two men will be in the field; one will be taken and the other will be left."

And answering they said to Him, "Where, Lord?" And He said to them, "Where the body is, there also the vultures will be gathered."

145 Jesus Tells a Parable on Persevering in Prayer and Trusting in God for Justice

Lk. 18:1-8

Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, saying, "In a certain city there was a judge who did not fear God and did not respect man. There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.'"

And the Lord said, "Hear what the unrighteous judge said; now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them quickly.

"However, when the Son of Man comes, will He find faith on the earth?"

146 Jesus Tells a Parable Against Self-Righteousness and Self-Exaltation

Lk. 18:9-14

And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:

"Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. I fast twice a week; I pay tithes of all that I get.'

"But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'

"I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

147 Jesus Interprets Moses' Teaching on Marriage, Divorce and Singleness

Mt. 19:1-12 / Mk. 10:1-12

When Jesus had finished these words, getting up, He departed from Galilee and came into the region of Judea beyond the Jordan. And large crowds followed Him and gathered around Him again, and according to His custom, He once more began to teach them. And He healed them there.

Some Pharisees came up to Jesus, testing Him, and began to question Him, asking, "Is it lawful for a man to divorce his wife for any reason at all?" And He answered and said to them, "What did Moses command you?" They said, "Moses permitted a man TO WRITE A CERTIFICATE OF DIVORCE AND SEND HER AWAY."¹³⁰

And He answered and said, "Have you not read that God who created them from the beginning of creation MADE THEM MALE AND FEMALE,¹³¹ and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'?¹³² So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

They said to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?"¹³³

Jesus said to them, "Because of your hardness of heart Moses wrote you this commandment permitting you to divorce your wives; but from the beginning it has not been this way. And I say to you, whoever divorces his wife, except for immorality, and marries another woman, commits adultery against her; and if she herself divorces her husband and marries another man, she is committing adultery."

In the house the disciples began questioning Him about this again. The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry."

But He said to them, "Not all men can accept this statement, but only those to whom it has been given. For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it."

148 Jesus Blesses the Children

Mt. 19:13-15 / Mk. 10:13-16 / Lk. 18:15-17

And they were bringing children, even their babies to Him, so that He might lay His hands on them and pray; but when the disciples saw it, they began rebuking them.

But when Jesus saw this, He was indignant and called for them, saying, "Permit the children to come to Me, and do not hinder them, for the kingdom of God (heaven)¹³⁴ belongs to such as these. Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all." And He took them in His arms and began blessing them. After laying His hands on them, He departed from there.¹³⁵

149 Jesus Meets a Rich Young Ruler and Contrasts Temporal Wealth with Eternal Life

Mt. 19:16-30 / Mk. 10:17-31 / Lk. 18:18-30

As He was setting out on a journey, a ruler ran up to Him and knelt before Him, and questioned Him, "Good Teacher, what good thing shall I do to inherit eternal life?" And Jesus said to him, "Why do you call Me good? No one is good except God alone; but if you wish to enter into life, keep the commandments." Then he said to Him, "Which ones?"

¹³⁰ Deuteronomy 24:1-4

¹³¹ Genesis 1:27; 5:2

¹³² Genesis 2:24

¹³³ Deuteronomy 24:1-4

¹³⁴ While Mark, Luke and John use the phrase "Kingdom of God," Matthew instead uses the phrase "Kingdom of Heaven" for his Jewish audience, since the Jews attempted to minimize their use of God's name out of an abundance of caution to maintain reverence toward His name.

¹³⁵ Note also [Section 98](#).

And Jesus said, "You know the commandments, 'DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER'¹³⁶ and YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."¹³⁷ The young man said to Him, "Teacher, I have kept all these things from my youth up; what am I still lacking?"

When Jesus heard this, He looked at him, felt a love for him and said to him, "One thing you still lack; if you wish to be complete, go and sell all that you possess and distribute it to the poor, and you will have treasure in heaven; and come, follow Me." But when the young man heard these words, he became very sad, and he went away grieving, for he was one who owned much property and was extremely rich.

And Jesus looked at him, and looking around, said to His disciples, "Truly I say to you, how hard it will be for those who are wealthy to enter the kingdom of God (heaven)!"¹³⁸ The disciples were amazed at His words. But Jesus answered again and said to them, "Children, how hard it is to enter the kingdom of God! Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

When the disciples heard this, they were even more astonished and said to Him, "Then who can be saved?" And looking at them Jesus said to them, "With people this is impossible, but not with God; for all things are possible with God."

Then Peter began to say to Him, "Behold, we have left our own homes and left everything and followed You; what then will there be for us?" And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

"Truly I say to you, there is no one who has left house or wife or brothers or sisters or parents or children or farms, for My name's sake, for the sake of the kingdom of God, and for the gospel's sake, who will not receive a hundred times as much now in this present age, houses and brothers and sisters and mothers and children and farms, along with persecutions, and in the age to come will inherit eternal life. But many who are first will be last, and the last, first."

150 Jesus Teaches a Kingdom Parable: The Landowner's Sovereign Generosity

Mt. 20:1-16

"For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. When he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market place; and to those he said, 'You also go into the vineyard, and whatever is right I will give you.' And so they went. Again he went out about the sixth and the ninth hour, and did the same thing. And about the eleventh hour he went out and found others standing around; and he said to them, 'Why have you been standing here idle all day long?' They said to him, 'Because no one hired us.' He said to them, 'You go into the vineyard too.'

"When evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last group to the first.' When those hired about the eleventh hour came, each one received a denarius. When those hired first came, they thought that they would receive more; but each of them also received a denarius. When they received it, they grumbled at the landowner, saying, 'These last men have

¹³⁶ Exodus 20:12-16; Deuteronomy 5:16-20

¹³⁷ Leviticus 19:18

¹³⁸ While Mark, Luke and John use the phrase "Kingdom of God," Matthew instead uses the phrase "Kingdom of Heaven" for his Jewish audience, since the Jews attempted to minimize their use of God's name out of an abundance of caution to maintain reverence toward His name.

worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.'

But he answered and said to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what is yours and go, but I wish to give to this last man the same as to you. Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?'

"So the last shall be first, and the first last."

151 Jesus Again Foretells His Death and Resurrection

Mt. 20:17-19 / Mk. 10:32-34 / Lk. 18:31-34

As Jesus was on the road going up to Jerusalem, He was walking on ahead of them; and they were amazed, and those who followed were fearful. Again He took the twelve disciples aside by themselves, and on the way He began to tell them what was going to happen to Him, saying to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. The Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles. They will mock Him, mistreat and spit on Him, scourge Him, and crucify Him. They will kill Him; and on the third day He will rise again."

But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said.

152 Jesus Teaches His Disciples the Greatness of Servanthood

Mt. 20:20-28 / Mk. 10:35-45

Then the mother of James and John, the two sons of Zebedee, came up to Jesus with her sons, bowing down and making a request of Him,¹³⁹ saying, "Teacher, we want You to do for us whatever we ask of You." And He said to them, "What do you wish Me to do for you?"

They said to Him, "Grant that we may sit, one on Your right and one on Your left, in Your kingdom glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I am about to drink, or to be baptized with the baptism with which I am baptized?"

They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized. But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared by My Father."

And hearing this, the ten became indignant with the two brothers James and John. But Jesus called them to Himself and said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all.

"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

¹³⁹ Matthew, writing primarily to a Jewish audience, highlights how unusual it was for the mother of James and John to be making this request. Mark highlights for his broader audience the fact that the brothers were obviously involved in the request as well.

153 Jesus Heals Blind Beggar Bartimaeus and his Companion

Mt. 20:29-34 / Mk. 10:46-52 / Lk. 18:35-43

Then they came to Jericho. And as Jesus was leaving Jericho with His disciples, a large crowd followed Him. And two blind men¹⁴⁰ were sitting by the road, begging. Now hearing a crowd going by, a blind beggar named Bartimaeus, the son of Timaeus, began to inquire what this was. When he heard that it was Jesus the Nazarene passing by, he began to cry out and say, "Lord Jesus, Son of David, have mercy on us!" Many in the crowd who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!"

And Jesus stopped and commanded that he be brought to Him and said, "Call him here." So they called the blind man, saying to him, "Take courage, stand up! He is calling for you." Throwing aside his cloak, he jumped up and came to Jesus. And when he came near, Jesus questioned him and said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, Lord, we want our eyes to be opened; I want to regain my sight!"

Moved with compassion, Jesus touched their eyes and said, "Receive your sight; go, your faith has made you well." Immediately they regained their sight and began following Him on the road, glorifying God; and when all the people saw it, they gave praise to God.

154 Jesus Saves a Rich Tax Collector Named Zaccheus

Lk. 19:1-10

He entered Jericho and was passing through. And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich. Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. So he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way.

When Jesus came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house." And he hurried and came down and received Him gladly.

When they saw it, they all began to grumble, saying, "He has gone to be the guest of a man who is a sinner."

Zaccheus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much."

And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham. For the Son of Man has come to seek and to save that which was lost."

155 Jesus Tells a Parable on Responsibly Awaiting the Coming Kingdom

Lk. 19:11-28

While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.

So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then return. And he called ten of his slaves, and gave them ten minas and said to them, 'Do business with this until I come back.' But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'"

"When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done. The first appeared, saying, 'Master, your

¹⁴⁰ Again in this instance, as in the case of the two demoniacs in [Section 64](#), Matthew records two characters. Mark and Luke focus singularly on Bartimaeus who was interacting with Jesus.

mina has made ten minas more.' And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.' The second came, saying, 'Your mina, master, has made five minas.' And he said to him also, 'And you are to be over five cities.'

"Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief; for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.' He said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? Then why did you not put my money in the bank, and having come, I would have collected it with interest?'

"Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.' And they said to him, 'Master, he has ten minas already.' 'I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.'"

After He had said these things, He was going on ahead, going up to Jerusalem.

156 Jesus is Sought in Jerusalem by Many, but Journeys to Bethany Instead

Jn. 11:55-12:1

Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves. So they were seeking for Jesus, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?"

Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.

Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

157 Jesus is Anointed for Burial; Lazarus is Also Targeted by the Jews

Mt. 26:6-13 / Mk. 14:3-9 / Jn. 12:2-11

Now while Jesus was in Bethany at the home of Simon the leper, they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. Mary then came to Him with an alabaster vial, took a pound of very costly perfume of pure nard, and she broke the vial and poured it over His head, and anointed the feet of Jesus and wiped His feet with her hair. And the house was filled with the fragrance of the perfume.

But Judas Iscariot, one of His disciples, who was intending to betray Him, said, "Why was this perfume not sold for three hundred denarii (a high price) and the money given to the poor people?" Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. But some disciples were indignant when they saw this, and remarking to one another said, "Why has this perfume been wasted?" And they were scolding her.

Therefore Jesus, aware of this, said to them, "Let her alone, so that she may keep it for the day of My burial. Why do you bother the woman? For she has done a good deed to Me. She has done what she could; she anointed My body beforehand. For when she poured this perfume on My body, she did it to prepare Me for burial. For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me. Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead.¹⁴¹

But the chief priests planned to put Lazarus to death also; because on account of him many of the Jews were going away and were believing in Jesus.

PART 8

THE MINISTRY OF CHRIST IN JERUSALEM

158 Jesus' Triumphal Entry into Jerusalem

Mt. 21:1-9 / Mk. 11:1-10 / Lk. 19:29-40 / Jn. 12:12-19

On the next day, as they approached Jerusalem and had come to Bethphage and Bethany near the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you; immediately as you enter it, you will find a donkey tied there and a colt with her, on which no one yet has ever sat.¹⁴² Untie them and bring them here to Me. If anyone says to you, 'Why are you doing this?' you shall say, 'The Lord has need of them,' and immediately he will send them back here."

So those disciples who were sent went away and did just as Jesus had instructed them, and found a colt tied at the door outside in the street, just as He had told them; and they untied it. As they were untying the colt, its owners (bystanders) said to them, "What are you doing, why are you untying the colt?" They said, "The Lord has need of it." They spoke to them just as Jesus had told them, and they gave them permission.

They brought the donkey and the colt to Jesus, and laid their coats on them, and Jesus sat on the colt. This took place to fulfill what was spoken through the prophet, as it is written: "SAY TO THE DAUGHTER OF ZION,¹⁴³ 'FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'" ¹⁴⁴

As He was going, most of the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, were spreading their coats on the road, and others took the leafy branches of the palm trees which they had cut from the fields and were spreading them in the road.

As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples going ahead of Him and those who followed began to praise God joyfully with a loud voice for all the miracles which they had seen, and began to shout, "Hosanna to the Son of David! BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD,¹⁴⁵ even the King of Israel! Blessed is the coming kingdom of our father David! Peace in heaven and glory in the highest! Hosanna in the highest!"

Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." But Jesus answered, "I tell you, if these become silent, the stones will cry out!"

¹⁴¹ See also the Footnote at the end of [Section 221](#).

¹⁴² Matthew alone details the fact that the colt was led away along with its mother, a mature donkey. Mark and Luke focus only on the colt that Jesus was to ride on.

¹⁴³ Isaiah 62:11

¹⁴⁴ Zechariah 9:9

¹⁴⁵ Psalm 118:26

159 Jesus Laments over Jerusalem, Foretelling its Destruction¹⁴⁶

Lk. 19:41-44

When He approached Jerusalem, He saw the city and wept over it, saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another,"¹⁴⁷ because you did not recognize the time of your visitation."¹⁴⁸

160 Jesus Enters the Temple and Stirs the City

Mt. 21:10-11,14-17 / Mk. 11:11

When Jesus had entered Jerusalem and come into the temple, all the city was stirred, saying, "Who is this?" And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee." And the blind and the lame came to Him in the temple, and He healed them.

But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant and said to Him, "Do You hear what these children are saying?"

And Jesus said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF?'"¹⁴⁹

And after looking around at everything, He left them and went out of the city to Bethany with the twelve, since it was already late, and spent the night there.

161 Jesus Curses a Fruitless Fig Tree

Mt. 21:18-19 / Mk. 11:12-14

Now on the next day in the morning, when they had left Bethany returning to the city, He became hungry. Seeing at a distance a lone fig tree in leaf by the road, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing on it except leaves only, for it was not the season for figs. He said to it, "May no one ever eat fruit from you again." And His disciples were listening.

And at once the fig tree withered.

162 Jesus Cleanses the Temple a Second Time and the Leaders Seek to Destroy Him¹⁵⁰

Mt. 21:12-13 / Mk. 11:15-18 / Lk. 19:45-48

Then they came to Jerusalem. Jesus entered the temple and began to drive out all those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves; and He would not permit anyone to carry merchandise through the temple. And He began to teach and

¹⁴⁶ Jesus will again lament over Jerusalem in [Section 173](#).

¹⁴⁷ This prophecy was fulfilled in 70 AD, when the Roman army utterly destroyed the Temple and the city of Jerusalem.

¹⁴⁸ "The time of your visitation" refers to Christ's first Advent, His earthly life from the point of His miraculous conception and incarnation to the point of His resurrection and ascension into Heaven.

¹⁴⁹ Psalm 8:2

¹⁵⁰ Because of the similarity between this and Jesus' first cleansing of the temple (in [Section 23](#)) near the beginning of His ministry, some interpreters are inclined to think they are the same event. Carefully notice the different responses to Jesus in both accounts. These indicate that the audience is different between the two chronologically separate events. Also at this point, all of His disciples are present with Jesus, but only the first 5 of His disciples were with Him at the first Temple Cleansing. It is His overwhelming zeal for His Father's house that compels Him to cleanse the temple again this time, near the end of His ministry. These events are like bookends at the beginning and end of His public ministry. Psalm 69:9 prophetically described Jesus' zeal for God's glory: "for zeal for Your house has consumed me."

say to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'?¹⁵¹ But you have made it a ROBBERS' DEN."¹⁵² And He was teaching daily in the temple.

But the chief priests and the scribes and the leading men among the people heard this, and began seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching. And they could not find anything that they might do, for all the people were hanging on to every word He said.

163 Jesus' Hour Has Come to be Glorified

Jn. 12:20-50

Now there were some Greeks among those who were going up to worship at the feast; these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, "Sir, we wish to see Jesus." Philip came and told Andrew; Andrew and Philip came and told Jesus. And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified.

"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.

"Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Your name."

Then a voice came out of heaven: "I have both glorified it, and will glorify it again." So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, "An angel has spoken to Him."

Jesus answered and said, "This voice has not come for My sake, but for your sakes. Now judgment is upon this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all men to Myself." But He was saying this to indicate the kind of death by which He was to die.

The crowd then answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

So Jesus said to them, "For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes. While you have the Light, believe in the Light, so that you may become sons of Light." These things Jesus spoke, and He went away and hid Himself from them.

But though He had performed so many signs before them, yet they were not believing in Him. This was to fulfill the word of Isaiah the prophet which he spoke: "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?"¹⁵³ For this reason they could not believe, for Isaiah said again, "HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WOULD NOT SEE WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED AND I HEAL THEM."¹⁵⁴ These things Isaiah said because he saw His glory, and he spoke of Him.

¹⁵¹ Isaiah 56:7

¹⁵² Jeremiah 7:11

¹⁵³ Isaiah 53:1

¹⁵⁴ Isaiah 6:10

Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue; for they loved the approval of men rather than the approval of God.

And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me. I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

"For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

164 Jesus Uses the Example of the Fig Tree to Teach on Faith, Prayer, and Forgiveness

Mt. 21:20-22 / Mk. 11:19-26

When evening came, they would go out of the city. As they were passing by in the morning, they saw the fig tree withered from the roots up. Seeing this, the disciples were amazed and asked, "How did the fig tree wither all at once?" Being reminded, Peter said to Him, "Rabbi, look, the fig tree which You cursed has withered."

And Jesus answered and said to them, "Have faith in God. Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him; it will happen. Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you.

"Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions. But if you do not forgive, neither will your Father who is in heaven forgive your transgressions."

165 Jesus Responds to a Confrontation Over His Authority

Mt. 21:23-32 / Mk. 11:27-33 / Lk. 20:1-8

They came again to Jerusalem. On one of the days while He was teaching the people in the temple and preaching the gospel, as He was walking in the temple, the chief priests and the scribes and the elders of the people came to Him while he was teaching, confronting Him. And they spoke, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority to do these things?"

Jesus answered and said to them, "I will also ask you one question, which if you tell Me, then I will also tell you by what authority I do these things. The baptism of John was from what source, from heaven or from men? Answer Me."

And they began reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not believe him?' But if we say, 'From men,' all the people will stone us to death." They were afraid of the people, for everyone considered John to have been a real prophet. So they answered Jesus, "We do not know where it came from." And Jesus said to them, "Neither will I tell you by what authority I do these things.

"But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.' And he answered, 'I will not'; but afterward he regretted it and went. The man came to the second and said the same thing; and he answered, 'I will, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first."

Jesus said to them, "Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you. For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him."

166 Jesus Teaches the Parable of the Landowner and the Vine-Growers

Mt. 21:33-46 / Mk. 12:1-12 / Lk. 20:9-19

And He began to tell the people, "Listen to this parable: There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A VAT UNDER THE WINE PRESS IN IT, AND BUILT A TOWER,¹⁵⁵ and rented it out to vine-growers and went on a journey for a long time.

"When the harvest time approached, he sent his slave to the vine-growers, in order to receive some of the produce of the vineyard. But the vine-growers took him and beat him and sent him away empty-handed.

"Again he proceeded to send another slave; and they beat him also and wounded him in the head, and treated him shamefully, and sent him away empty-handed. And he proceeded to send a third; and this one also they wounded and cast out. Again he sent another, and that one they killed, and stoned a third. Again he sent another group of slaves larger than the first; and they did the same thing with many others, beating some and killing others.

"The owner of the vineyard had one more to send, a beloved son; he sent him last of all to them, saying, 'What shall I do? I will send my beloved son; perhaps they will respect him.' But when the vine-growers saw the son, they reasoned with one another, saying, 'This is the heir; come, let us kill him so that the inheritance will be ours!' So they took him, and threw him out of the vineyard and killed him.

"What then, when the owner of the vineyard comes, will he do to those vine-growers?"

They said to Him, "He will bring those wretches to a wretched end; he will come and destroy these vine-growers, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons." When they heard it, they said, "May it never be!"

But Jesus looked at them and said, "What then is this that is written? Have you not even read this Scripture: 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES'?¹⁵⁶ Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. And everyone who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

When the scribes, the chief priests and the Pharisees heard His parables, they understood that He spoke this parable against them. They were seeking to lay hands on him and seize Him that very hour, and yet they feared the people, because they considered Him to be a prophet. So they left Him and went away.

167 Jesus Teaches the Parable of the Wedding Feast

Mt. 22:1-14

Jesus spoke to them again in parables, saying, "The kingdom of heaven may be compared to a king who gave a wedding feast for his son. And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.

¹⁵⁵ Isaiah 5:2

¹⁵⁶ Psalm 118:22-23

"Again he sent out other slaves saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.'" But they paid no attention and went their way, one to his own farm, another to his business, and the rest seized his slaves and mistreated them and killed them.

"But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire. Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. Go therefore to the main highways, and as many as you find there, invite to the wedding feast.' Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.

"But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless. Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.'

"For many are called, but few are chosen."

168 Jesus Perceives the Malicious Trickery of the Hypocritical Spies

Mt. 22:15-22 / Mk. 12:13-17 / Lk. 20:20-26

Then the Pharisees went and plotted together how they might trap Him in what He said. So they watched Him; and sent some of their disciples to Him, along with the Herodians, as spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule and the authority of the governor. They came and questioned Him, saying, "Teacher, we know that You are truthful and defer to no one; for You speak and teach correctly, and are not partial to any, but teach the way of God in truth. Tell us then, what do You think? Is it lawful for us to pay a poll-tax to Caesar, or not? Shall we pay or shall we not pay?"

But Jesus perceived their malice and their trickery and said to them, "Why are you testing Me, you hypocrites? Show Me the coin used for the poll-tax. Bring Me a denarius to look at." And they brought Him a denarius. And He said to them, "Whose likeness and inscription does it have?" They said to Him, "Caesar's." Jesus said to them, "Then render to Caesar the things that are Caesar's, and to God the things that are God's."

And hearing this, they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent. Leaving Him, they went away.

169 Jesus Corrects the Sadducees and Teaches the Resurrection

Mt. 22:23-33 / Mk. 12:18-27 / Lk. 20:27-40

Now on that day, there came to Jesus some of the Sadducees (who say that there is no resurrection) and they questioned Him, asking, "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES and leaves behind a wife, HAVING NO CHILDREN, HIS BROTHER, AS NEXT OF KIN, SHOULD MARRY HIS WIFE AND RAISE UP CHILDREN TO HIS BROTHER.¹⁵⁷

"Now there were seven brothers with us; the first took a wife and died, and having no children, left his wife to his brother; so also the second one married her, and died leaving behind no children; and the third likewise married her; and in the same way all seven died, leaving no children. Finally, last of all, the woman died also. In the resurrection therefore, when they rise again, of the seven, which one's wife will she be? For all seven had married her."

¹⁵⁷ Deuteronomy 25:5

But Jesus answered and said to them, "Is this not the reason you are mistaken; that you do not understand the Scriptures or the power of God? The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage. For they cannot even die anymore, because they are like angels in heaven, and are sons of God, being sons of the resurrection.

"But regarding the fact that the dead rise again, have you not read what was spoken to you by God in the book of Moses; even Moses showed in the passage about the burning bush how God spoke to him, saying, 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB'?¹⁵⁸ Now He is not the God of the dead but of the living; for all live to Him. You are greatly mistaken."¹⁵⁹

When the crowds heard this, they were astonished at His teaching. Some of the scribes answered and said, "Teacher, You have spoken well." For they did not have courage to question Him any longer about anything.

170 Jesus Teaches the Greatest Commandments

Mt. 22:34-40 / Mk. 12:28-34

But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. One of the scribes, a lawyer, came and heard them arguing, and recognizing that He had answered them well, asked Him a question, testing Him: "Teacher, which is the great commandment in the Law, the foremost of all?"

Jesus answered and said to him, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'¹⁶⁰ This is the great and foremost commandment.

"The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'¹⁶¹ There is no other commandment greater than these. On these two commandments depend the whole Law and the Prophets."

The scribe said to Him, "Right, Teacher; You have truly stated that HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM; AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF,¹⁶² is much more than all burnt offerings and sacrifices."

When Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God." After that, no one would venture to ask Him any more questions.

171 Jesus Christ is Both the Son of David and the Lord of David

Mt. 22:41-46 / Mk. 12:35-37 / Lk. 20:41-44

Now while the Pharisees were gathered together, Jesus asked them a question as He taught in the temple. Jesus began to say to them, "How is it that the scribes say that the Christ is the son of David? What do you think about the Christ, whose son is He?" They said to Him, "The son of David."

He said to them, "Then how does David himself in the Holy Spirit call Him 'Lord' in the book of Psalms, saying, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL BENEATH YOUR FEET'?"¹⁶³ Therefore if David himself calls Him 'Lord,' in what sense is He his son?"

¹⁵⁸ Exodus 3:6

¹⁵⁹ Note the miraculous resurrections that Jesus performed in [Section 51](#), [Section 65](#), [Section 141](#), and [Section 221](#).

¹⁶⁰ Deuteronomy 6:4-5

¹⁶¹ Leviticus 19:18

¹⁶² Deuteronomy 4:35, 6:5

¹⁶³ Psalm 110:1

No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question. And the large crowd enjoyed listening to Him.

172 Jesus Warns His Disciples and Pronounces Woes on the Scribes and Pharisees

Mt. 23:1-36 / Mk. 12:38-40 / Lk. 20:45-47

Then Jesus spoke to the crowds. And while all the people were listening, He was saying to His disciples in His teaching: "The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things and do not do them. They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger. But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments.

"Beware of the scribes who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues. They love the places of honor at banquets, and being called Rabbi by men.

"But do not be called Rabbi; for One is your Teacher, and you are all brothers. Do not call anyone on earth your father; for One is your Father, He who is in heaven. Do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

"But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.

"Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for appearance's sake you offer long prayers; therefore you will receive greater condemnation.

"Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

"Woe to you, blind guides, who say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple is obligated.' You fools and blind men! Which is more important, the gold or the temple that sanctified the gold? And, 'Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated.' You blind men, which is more important, the offering, or the altar that sanctifies the offering? Therefore, whoever swears by the altar, swears both by the altar and by everything on it. And whoever swears by the temple, swears both by the temple and by Him who dwells within it. And whoever swears by heaven, swears both by the throne of God and by Him who sits upon it.

"Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others. You blind guides, who strain out a gnat and swallow a camel!

"Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.

"Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

"Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had been living in the days of our fathers, we would not have been

partners with them in shedding the blood of the prophets.' So you testify against yourselves, that you are sons of those who murdered the prophets. Fill up, then, the measure of the guilt of your fathers. You serpents, you brood of vipers, how will you escape the sentence of hell?

"Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. Truly I say to you, all these things will come upon this generation."

173 Jesus Again Laments over Jerusalem

Mt. 23:37-39 / Lk. 13:34-35 ¹⁶⁴

"O Jerusalem, Jerusalem, **the city** who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling!

"Behold, your house is being left to you desolate; for I say to you, **from now on** you will not see Me until **the time comes when** you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"¹⁶⁵

174 Jesus Calls His Disciple's Attention to the Nature of True Giving

Mk. 12:41-44 / Lk. 21:1-4

And He sat down opposite the treasury. He **looked up and** began observing how **the people were putting money into the treasury**. Many rich people were putting **their gifts in large sums into the treasury**. And He saw a poor widow **come and** put in two small copper coins **which amount to a cent**.

Calling His disciples to Him, He said **to them**, "Truly I say to you, this poor widow put in more than all **the contributors to the treasury**; for they all out of their surplus put into **the offering**; but she out of her poverty put in **all she owned**, all that she had to live on."

PART 9

THE OLIVET DISCOURSE: PROPHECIES CONCERNING THE RETURN OF CHRIST

175 Jesus Prophecies of His Coming and the End of the Age

Mt. 24:1-14 / Mk. 13:1-13 / Lk. 21:5-19

And while Jesus came out from the temple **and was going away**, some were talking about the temple, that it was adorned with beautiful stones and votive gifts. His disciples came up to point out the temple buildings to Him. One of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!" And Jesus said to **them**, "Do you see these great buildings? **As for these things which you are looking at, truly I say to you, the days will come in which** there will not be left one stone upon another which will not be torn down."

As He was sitting on the Mount of Olives **opposite the temple**, Peter and James and John and Andrew **came to Him** privately. **They** questioned Him, saying, "Teacher, tell us, when therefore will these things happen? And what will be the sign **of Your coming and of the end of the age**, when **all** these things are about to be fulfilled?"

¹⁶⁴ This lament is placed much earlier in Luke's gospel, probably being arranged thematically there. Luke also records another of Jesus' laments over Jerusalem in Luke 19:41-42 where Jesus prophesies about its destruction ([Section 159](#)). Matthew's record of the lament is more likely the chronological placement in this case, though both placements suit their contexts thematically.

¹⁶⁵ Psalm 118:26

And Jesus answered and began to say to them, "See to it that no one misleads you. For many will come in My name, saying, 'I am he, the Christ!' and, 'The time is near!' and will mislead many. Do not go after them. When you hear of wars and rumors of wars and disturbances, do not be frightened or terrified, for those things must take place first, but the end does not yet follow immediately."

Then He continued by saying to them, "For nation will rise up against nation, and kingdom against kingdom; and in various places there will be great earthquakes, plagues and famines. And there will be terrors and great signs from heaven. But all these things are merely the beginning of birth pangs.

"But be on your guard; before all these things, they will deliver you to tribulation. They will lay their hands on you and will persecute you, delivering you to the courts, and you will be flogged in the synagogues and prisons. And you will be brought to stand before governors and kings for My name's sake. It will lead to an opportunity for your testimony to them. They will kill you, and you will be hated by all nations because of My name.

"When they arrest you and hand you over, do not worry. So make up your minds not to prepare beforehand what you are to say to defend yourselves; but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit. For I will give you utterance and wisdom which none of your opponents will be able to resist or refute.

"At that time many will fall away and will betray one another and hate one another. Brother will betray brother to death. You will be betrayed even by parents and relatives and friends, and children will rise up against parents, and they will have some of you put to death. You will be hated by all because of My name, yet not a hair of your head will perish. By your endurance you will gain your lives.

"Many false prophets will arise and will mislead many. Because lawlessness is increased, most people's love will grow cold. But the one who endures to the end, he will be saved. This gospel of the kingdom must first be preached in the whole world as a testimony to all the nations, and then the end will come."

176 Jesus Prophecies of the Abomination of Desolation and the Great Tribulation

Mt. 24:15-28 / Mk. 13:14-23 / Lk. 21:20-24

"But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. Therefore when you see the ABOMINATION OF DESOLATION,¹⁶⁶ which was spoken of through Daniel the prophet, standing in the holy place where it should not be (let the reader understand), then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city. Whoever is on the housetop must not go down or go in to get anything out of his house; whoever is in the field must not turn back to get his coat; because these are days of vengeance, so that all things which are written will be fulfilled.

"But woe to those who are pregnant and to those who are nursing babies in those days! But pray that your flight may not happen in the winter, or on a Sabbath. For those days will be a time of great tribulation, such as has not occurred since the beginning of the creation of the world which God created until now, nor ever will. Unless the Lord had cut short those days, no life would have been saved; but for the sake of the elect, whom He chose, those days will be cut short.

"For there will be great distress upon the land and wrath to this people; and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled.

¹⁶⁶ Daniel 9:27; 11:31; 12:11

“And then if anyone says to you, 'Behold, here is the Christ, or, 'Behold, there He is, do not believe him; for false Christs and false prophets will arise and will show **great** signs and wonders, in order to lead astray, if possible, **even** the elect.

“But take heed; behold, I have told you **everything** in advance. So if they say to you, 'Behold, He is in the wilderness,' do not go out, or, 'Behold, He is in the inner rooms,' do not believe them. For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. Wherever the corpse is, there the vultures will gather.”

177 Jesus Prophecies of His Coming Appearance and the Gathering of His Elect

Mt. 24:29-31 / Mk. 13:24-27 / Lk. 21:25-28

“But **immediately** after the tribulation of those days **there will be signs in sun and moon and stars**: THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL BE FALLING¹⁶⁷ from heaven, and the powers that are in the heavens will be shaken. **And on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world.**

“And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY¹⁶⁸ with great power and great glory.

“And **then** He will send forth His angels **with A GREAT TRUMPET** and **THEY WILL GATHER TOGETHER**¹⁶⁹ His elect from the four winds, **from one end of the sky to the other, from the farthest end of the earth to the farthest end of heaven.**

“But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.”

178 Jesus Compares Knowing the Season with Knowing the Day and the Hour of His Coming

Mt. 24:32-42 / Mk. 13:28-32 / Lk. 21:29-36

Then He told them a parable: "Now learn the parable from the fig tree. **Behold the fig tree and all the trees**; as soon as their branches become tender and put forth leaves, you **see it and know for yourselves** that summer is **now** near. Even so, you also, when you see these things happening, recognize that **the kingdom of God** is near, right at the door.

“Truly I say to you, this generation will not pass away until all things take place. Heaven and earth will pass away, but My words will not pass away.

“But of that day or hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. **For the coming of the Son of Man will be just like the days of Noah. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be. Then there will be two men in the field; one will be taken and one will be left. Two women will be grinding at the mill; one will be taken and one will be left.**

“Therefore be on the alert, for you do not know which day your Lord is coming. **Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come**

¹⁶⁷ Isaiah 13:10, 34:4; Ezekiel 32:7; Joel 2:10, 2:31, 3:15

¹⁶⁸ Daniel 7:13

¹⁶⁹ Isaiah 27:13

on you suddenly like a trap; for it will come upon all those who dwell on the face of all the earth. But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."

179 Jesus Teaches Parables Emphasizing the Importance of Readiness for His Return

Mt. 24:43-25:30 / Mk. 13:33-37

A. The Parable of the Alert Doorkeeper Mk. 13:33-37

"Take heed, keep on the alert; for you do not know when the appointed time will come. It is like a man away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his task, also commanded the doorkeeper to stay on the alert. Therefore, be on the alert—for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning—in case he should come suddenly and find you asleep. What I say to you I say to all: Be on the alert!"

B. The Parable of the Thief in the Night Mt. 24:43-44

"But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will."

C. The Parable of the Faithful and the Evil Slaves Mt. 24:45-51

"Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you that he will put him in charge of all his possessions.

"But if that evil slave says in his heart, 'My master is not coming for a long time,' and begins to beat his fellow slaves and eat and drink with drunkards; the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him in pieces and assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth."

D. The Parable of the Prudent and the Foolish Virgins Mt. 25:1-13

"Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. Five of them were foolish, and five were prudent. For when the foolish took their lamps, they took no oil with them, but the prudent took oil in flasks along with their lamps.

"Now while the bridegroom was delaying, they all got drowsy and began to sleep. But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.' Then all those virgins rose and trimmed their lamps. The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.' But the prudent answered, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.'

"And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. Later the other virgins also came, saying, 'Lord, lord, open up for us.' But he answered, 'Truly I say to you, I do not know you.' Be on the alert then, for you do not know the day nor the hour."

E. The Parable of the Slaves Entrusted with Their Master's Possessions Mt. 25:14-30

"For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. Immediately the one who had received the five talents went and traded with them, and gained five more talents. In the same manner the one who had received the two talents gained two more. But he who received the one talent went away, and dug a hole in the ground and hid his master's money.

“Now after a long time the master of those slaves came and settled accounts with them. The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.' His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

“Also the one who had received the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.' His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

“And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'

“But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. Therefore take away the talent from him, and give it to the one who has the ten talents.' For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.”

180 The Son of Man Will Separate Mankind into Two Groups at the Judgment

Mt. 25:31-46 / Lk. 21:37-38

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left.

"Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'

"Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? When did we see You sick, or in prison, and come to You?' The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'

“Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.'

“Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'

“These will go away into eternal punishment, but the righteous into eternal life.”

Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning to come to Him in the temple to listen to Him.

181 The Jewish Leaders Plot to Arrest and Kill Jesus; Judas Conspires with Them

Mt. 26:1-5,14-16 / Mk. 14:1-2,10-11 / Lk. 22:1-6

Now the Feast of Unleavened Bread, which is called the Passover, was approaching. When Jesus had finished all these words, He said to His disciples, "You know that after two days the Passover is coming, and the Son of Man is to be handed over for crucifixion."

Then the chief priests and the scribes and the elders of the people were gathered together in the court of the high priest, named Caiaphas, and they plotted together to seize Jesus by stealth and kill Him; seeking how they might put Him to death, for they were afraid of the people. But they were saying, "Not during the festival, otherwise there might be a riot among the people."

Then Satan entered into Judas who was called Iscariot, who was one belonging to the number of the twelve. And he went away and discussed with the chief priests and officers how he might betray Him to them, and said, "What are you willing to give me to betray Him to you?" They were glad when they heard this, and agreed to give him money. And they weighed out thirty pieces of silver to him. So he consented, and from then on he began looking for a good opportunity to betray Jesus to them, apart from the crowd.

PART 10**THE LAST SUPPER: INAUGURATION OF THE NEW COVENANT IN CHRIST****182 Jesus Instructs His Disciples to Prepare His Last Passover Meal**

Mt. 26:17-19 / Mk. 14:12-16 / Lk. 22:7-13

Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed. And Jesus sent two of His disciples, Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it." His disciples asked Him, "Where do You want us to go and prepare for You to eat the Passover?"

He said to them, "Go into the city. When you have entered, a certain man will meet you carrying a pitcher of water; follow him into the house that he enters. And wherever he enters, you shall say to the owner of the house, 'The Teacher says to you, My time is near; where is My guest room in which I am to keep the Passover at your house with My disciples?' And he himself will show you a large upper room furnished and ready; prepare for us there."

The disciples did as Jesus had directed them; they left and went out, and came to the city, and found everything just as He had told them; and they prepared the Passover.

183 Jesus Begins His Last Passover and Washes His Disciple's Feet

Mt. 26:20 / Mk. 14:17 / Lk. 22:14-18 / Jn. 13:1-17

Now before the Feast of the Passover, knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

When the evening hour had come, Jesus reclined at the table with the twelve disciples/apostles. And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." And when He had taken a cup¹⁷⁰ and given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."

¹⁷⁰ Noted by Luke alone, this first 'Cup of Thanksgiving' at the beginning of the Passover Meal would be the first of four. In Section 185, Matthew, Mark and Luke also refer to the third cup of the Passover Meal (the 'Cup of Blessing' mentioned in 1st Corinthians 10:16) which Jesus uses to represent the New Covenant in His blood while instituting the 'Lord's Supper' or 'Communion' Ordinance.

During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" Jesus answered and said to him, "What I do, you do not realize now, but you will understand hereafter." Peter said to Him, "Never shall You wash my feet!"

Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head." Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."

For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you.

"Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them."

184 Jesus Prophecies and Reveals the One Who Will Betray Him

Mt. 26:21-25 / Mk. 14:18-21 / Lk. 22:21-23 / Jn. 13:18-32

"I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'¹⁷¹ From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He.

"Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

When Jesus had said this, He became troubled in spirit. As they were reclining at the table and eating, He testified and said, "Truly, truly, I say to you, that one of you will betray Me—one who is eating with Me."¹⁷²

The disciples began looking at one another, at a loss to know of which one He was speaking. And they began to discuss among themselves which one of them it might be who was going to do this thing. Being deeply grieved, they began to say to Him one by one, "Surely not I, Lord?"

And He answered them, "It is one of the twelve, he who dips with Me in the bowl. But behold, the hand of the one betraying Me is with Mine on the table. For indeed, the Son of Man is to go just as it is written of Him, as it has been determined; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

There was reclining on Jesus' bosom one of His disciples, whom Jesus loved. So Simon Peter gestured to him, and said to him, "Tell us who it is of whom He is speaking." He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?" Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him." So when He

¹⁷¹ Psalm 41:9

¹⁷² Psalm 41:9 "Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me."

had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. And Judas, who was betraying Him, said, "Surely it is not I, Rabbi?" Jesus said to him, "You have said it yourself."

After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly." Now no one of those reclining at the table knew for what purpose He had said this to him. For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. So after receiving the morsel he went out immediately; and it was night.

Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately."

185 Jesus Ends His Last Passover Meal by Instituting the Lord's Supper

Mt. 26:26-29 / Mk. 14:22-25 / Lk. 22:19-20

While they were eating, Jesus took some bread and gave thanks, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body which is given for you. Do this in remembrance of Me."

And in the same way, after they had eaten, when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you." And they all drank from it. And He said to them, "This cup is the new covenant in My blood, which is poured out for you and for many for the forgiveness of sins."

"But truly I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in the kingdom of God My Father."¹⁷³

186 Jesus Teaches Servanthood in Leadership and Promises Rewards to His Disciples

Lk. 22:24-30

And there arose also a dispute among them as to which one of them was regarded to be greatest.

And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant. For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves."

"You are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel."

187 Jesus Commands Mutual Love and Foretells Peter's Denials

Lk. 22:31-38 / Jn. 13:33-38

"Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.' A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another."

¹⁷³ The Apostle Paul further details this ordinance in 1st Corinthians 11:23-26: "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'This is My body, which is for you; do this in remembrance of Me.' In the same way He took the cup also after supper, saying, 'This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes." (Note also 1st Corinthians 10:16)

Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later. But Peter said to Him, "Lord, why can I not follow You right now?"

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." But he said to Him, Lord, with You I am ready to go both to prison and to death. I will lay down my life for You!"

Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you Peter, the rooster will not crow today until you have denied three times that you know Me."¹⁷⁴

And He said to them, "When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "No, nothing." And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one. For I tell you that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS';¹⁷⁵ for that which refers to Me has its fulfillment." They said, "Lord, look, here are two swords." And He said to them, "It is enough."

PART 11

THE UPPER ROOM DISCOURSE: PREPARATIONS FOR THE DEPARTURE OF CHRIST

188 Jesus Comforts and Instructs His Disciples in the Upper Room

Jn. 14:1-31

"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. And you know the way where I am going."

Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."

Philip said to Him, "Lord, show us the Father, and it is enough for us."

Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

"Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it. If you love Me, you will keep My commandments.

¹⁷⁴ Jesus will again foretell Peter's denials in Section 195.

¹⁷⁵ Isaiah 53:12

"I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. I will not leave you as orphans; I will come to you.

"After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. In that day you will know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

"These things I have spoken to you while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

"You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. Now I have told you before it happens, so that when it happens, you may believe. I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here."

189 Jesus is the True Vine

Jn. 15:1-17

"I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.

"If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.

"If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

"This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends. You are My friends if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.

"You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. This I command you, that you love one another."

190 Jesus Warns of the World's Hatred

Jn. 15:18-16:4

"If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know the One who sent Me.

"If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. But they have done this to fulfill the word that is written in their Law, 'THEY HATED ME WITHOUT A CAUSE.'¹⁷⁶

"When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, and you will testify also, because you have been with Me from the beginning.

"These things I have spoken to you so that you may be kept from stumbling. They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. These things they will do because they have not known the Father or Me. But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you."

191 Jesus Will Send the Spirit of Truth

Jn. 16:5-15

"But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.

"And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged.

"I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you."

192 Jesus Foretells that the Disciples' Grief Will Be Turned into Joy

Jn. 16:16-22

"All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you. A little while, and you will no longer see Me; and again a little while, and you will see Me." Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little

¹⁷⁶ Psalm 35:19, 69:4

while, and you will see Me'; and, 'because I go to the Father'?" So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about."

Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'? Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.

"Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you."

193 Jesus Teaches that the Father Himself Loves His Disciples

Jn. 16:23-33

"In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full. These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father.

"In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. I came forth from the Father and have come into the world; I am leaving the world again and going to the Father."

His disciples said, "Lo, now You are speaking plainly and are not using a figure of speech. Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God."

Jesus answered them, "Do you now believe? Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

194 Jesus Prays for the Glory of God and for Those the Father Has Given Him

Jn. 17:1-26

Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You, even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

"I glorified You on the earth, having accomplished the work which You have given Me to do. Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

"I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. Now they have come to know that everything You have given Me is from You; for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me.

"I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

"I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.¹⁷⁷ But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.

"I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask You to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world. For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

"I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

"Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."

PART 12

THE DISTRESS, BETRAYAL, ARREST, AND TRIALS OF JESUS

195 Jesus Again Foretells Peter's Denials¹⁷⁸ and the Disciples' Falling Away

Mt. 26:30-35 / Mk. 14:26-31 / Lk. 22:39 / Jn. 18:1

When Jesus had spoken these words, after singing a hymn, He went forth with His disciples over the ravine of the Kidron. And He came out and proceeded, as was His custom, to the Mount of Olives, where there was a garden in which He entered, and His disciples also followed Him.

Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.'¹⁷⁹ But after I have been raised, I will go ahead of you to Galilee."

But Peter said to Him, "Even though all may fall away because of You, yet I will never fall away." And Jesus said to him, "Truly I say to you, that this very night, before a rooster crows twice,¹⁸⁰ you yourself will deny Me three times." But Peter kept saying to Him, insistently, "Even if I have to die with You, I will not deny You!" And all the disciples were saying the same thing also.

¹⁷⁷ Note also Acts 1:16-17, where Peter says, "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was counted among us and received his share in this ministry."

¹⁷⁸ Jesus first foretells Peter's denials in Section 187.

¹⁷⁹ Zechariah 13:7

¹⁸⁰ Being recorded by the companion of Peter, the gospel of Mark alone notes Jesus' prediction that Peter would deny Him three times before the rooster would crow twice. The fulfillment of this begins in Section 198, at the end of paragraph 3.

196 Jesus, in Great Distress, Prays in the Garden of Gethsemane

Mt. 26:36-46 / Mk. 14:32-42 / Lk. 22:40-46

Then Jesus came with them to a place called Gethsemane, and when He arrived at the place, He said to His disciples, "Sit here while I go over there and pray. Pray that you may not enter into temptation." And He took with Him Peter and James and John, the two sons of Zebedee, and began to be very distressed, grieved and troubled. Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."

And He went a little beyond them, and withdrew from them about a stone's throw, and fell to the ground and began to pray that if it were possible, the hour might pass Him by. He fell on His face and prayed, saying, "Abba, My Father, all things are possible for You; if You are willing, remove this cup from Me. Yet not My will, but Yours be done." Now an angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

When He rose from prayer, He came to the disciples and found them sleeping from sorrow, and said to them, "Why are you sleeping?" And He said to Peter, "Simon, are you asleep? So, you men could not keep watch with Me for one hour? Get up, keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."

Again, a second time He went away and prayed, saying the same words, "My Father, if this cannot pass away unless I drink it, Your will be done." And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.

And He left them again, and went away and prayed a third time, saying the same thing once more. Then He came to the disciples and said to them, "Are you still sleeping and resting? It is enough! Behold, the hour has come and the Son of Man is being betrayed into the hands of sinners! Get up, let us be going; behold, the one who betrays Me is at hand!"

197 Jesus is Betrayed, and His Disciples Flee

Mt. 26:47-56 / Mk. 14:43-52 / Lk. 22:47-53 / Jn. 18:2-11

Immediately, while He was still speaking, behold the one called Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and the scribes and the elders of the people. Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples. Judas then, having received the Roman cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.

So Jesus, knowing all the things that were coming upon Him, went forth and said to them, "Whom do you seek?" They answered Him, "Jesus the Nazarene." He said to them, "I am He." And Judas also, who was betraying Him, was standing with them. So when He said to them, "I am He," they drew back and fell to the ground.

Therefore He again asked them, "Whom do you seek?" And they said, "Jesus the Nazarene." Jesus answered, "I told you that I am He; so if you seek Me, let these go their way," to fulfill the word which He spoke, "Of those whom You have given Me I lost not one."¹⁸¹

Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; seize Him and lead Him away under guard." After coming, Judas immediately went to Jesus, approached to kiss Him, and said,

¹⁸¹ In John 17:12 (Section 194, end of paragraph 5) in what is known as Jesus' high-priestly prayer in the upper room, He prays to God, "I guarded them and not one of them perished but the son of perdition (Judas), so that the Scripture would be fulfilled."

"Hail, Rabbi!" and kissed Him. But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss? Friend, do what you have come for."

When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?" Then they came and laid hands on Jesus and seized Him. But behold, one of those who stood by with Jesus, Simon Peter, having a sword, reached and drew out his sword, and struck the high priest's slave and cut off his right ear; and the slave's name was Malchus.

But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him. Then Jesus said to Peter, "Put your sword back into its sheath; for all those who take up the sword shall perish by the sword. Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels? How then will the Scriptures be fulfilled, which say that it must happen this way? The cup which the Father has given Me, shall I not drink it?"

Then at that time, Jesus said to the crowds, to the chief priests and officers of the temple and elders who had come against Him, "Have you come out with swords and clubs to arrest Me as you would against a robber? While I was with you every day I used to sit in the temple teaching, and you did not lay hands on Me to seize Me. But this hour and the power of darkness are yours. But all this has taken place to fulfill the Scriptures of the prophets."

Then all the disciples left Him and fled. A young man was following Him, wearing nothing but a linen sheet over his naked body; and they seized him. But he pulled free of the linen sheet and escaped naked.

198 Jesus' Arrest and Trial Before the High Priest Annas; Peter's First Denial

Mt. 26:69-70 / Mk. 14:66-68 / Lk. 22:56-57 / Jn. 18:12-24

So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, and led Him to Annas¹⁸² first; for he was father-in-law of Caiaphas, who was high priest that year. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.¹⁸³

Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. Now Peter was sitting outside, below in the courtyard.

Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself. And one of the servant-girls of the high priest who kept the door came, and seeing Peter warming himself as he sat in the firelight, and looking intently at him, said to Peter, "You are not also one of this man's disciples, are you? You were also with Jesus the Nazarene / Galilean." But he denied it before them all, saying, "I am not. I neither know nor understand what you are talking about. Woman, I do not know Him."¹⁸⁴ And he went out onto the porch, and a rooster crowed.¹⁸⁵

¹⁸² Annas was 'high priest emeritus,' having formerly been the high priest. He was now the father-in-law of the current high priest, Caiaphas, and was still given the respect and title of 'high priest.' He is also called high priest along with Caiaphas in Luke 3:2 ([Section 15](#)) and in Acts 4:6.

¹⁸³ John 11:49-52 ([Section 142](#))

¹⁸⁴ While the synoptic gospels group Peter's three denials together thematically, John's chronology specifies the added detail that Peter's first denial occurred here, as Jesus was being questioned by Annas. Peter's second and third denials will occur as Jesus is being questioned by Caiaphas in [Section 200](#).

¹⁸⁵ Being recorded by the companion of Peter, the gospel of Mark alone, in [Section 195, paragraph 3](#), notes the specific point of Jesus' prediction that Peter would deny Him three times before the rooster would crow **twice**. This is the first of two roosters crowing.

The high priest then questioned Jesus about His disciples, and about His teaching. Jesus answered him, "I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret. Why do you question Me? Question those who have heard what I spoke to them; they know what I said."

When He had said this, one of the officers standing nearby struck Jesus, saying, "Is that the way You answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?" So Annas sent Him bound to Caiaphas the high priest.

199 Jesus is Put on Trial Before the High Priest Caiaphas and is Mocked and Beaten

Mt. 26:57-68 / Mk. 14:53-65 / Lk. 22:54-55, 63-65

Those who had seized Jesus led Him away and brought Him to the house of Caiaphas the high priest, where all the chief priests, the elders and the scribes were gathered together. But Peter was following Him at a distance as far as the courtyard of the high priest, and entered right in. After they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among the officers, warming himself at the fire, to see the outcome.

Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus so that they might put Him to death, and they were not finding any; for even though many false witnesses came forward giving false testimony against Him, their testimony was not consistent. But later on two came forward, stood up and began to give false testimony against Him, saying, "We heard Him say, 'I am able to and will destroy this temple of God made with hands, and in three days I will build another, made without hands.'" Not even in this respect was their testimony consistent.

The high priest stood up and came forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?" But Jesus kept silent and did not answer.¹⁸⁶

Again the high priest was questioning Him, and saying to Him, "I adjure You by the living God, that You tell us, are You the Christ, the Son of God, the Blessed One?"

And Jesus said to him, "I am. You have said it yourself; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN."¹⁸⁷

Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; what do you think? How does it seem to you?" They answered, "He deserves death!" and they all condemned Him.

Now the men who were holding Jesus in custody were mocking Him and beating Him. Some began to spit in His face, and to blindfold Him, and to beat Him with their fists, and others slapped Him, and were asking Him, saying, "Prophecy to us, You Christ; who is the one who hit You?" And they were saying many other things against Him, blaspheming. And the officers received Him with slaps in the face.

¹⁸⁶ Isaiah 53:7-8 "He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due?" (700 BC)

¹⁸⁷ Psalm 110:1; Daniel 7:13

200 Peter's Second and Third Denials¹⁸⁸

Mt. 26:71-75 / Mk. 14:69-72 / Lk. 22:58-62 / Jn. 18:25-27

Now Simon Peter was standing and warming himself. A little later, when he had gone out to the gateway, another servant-girl saw him and began once more to say to those bystanders who were there, "This man was with Jesus of Nazareth! You are one of them too!" So they said to him, "You are not also one of His disciples, are you?" But Peter again denied it with an oath, and said, "Man, I am not! I do not know the man!"

And after a little while (about an hour had passed) the bystanders came up and began to insist, again saying to Peter, "Certainly this man also was with Him. Surely you too are one of them, for you are a Galilean; for even the way you talk gives you away." One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?" But Peter then denied it again. He began to curse and swear, saying, "Man, I do not know this man you are talking about!" Immediately, while he was still speaking, a rooster crowed a second time.

The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how Jesus had made the remark to him, "Before a rooster crows twice today, you will deny Me three times." And he went out, and he began to weep bitterly.

201 Jesus is Put on Trial Before the Whole Jewish Council

Mt. 27:1-2 / Mk. 15:1 / Lk. 22:66-23:1

Now when it was day, early in the morning, the whole Council of elders of the people assembled, both chief priests and scribes, and immediately held a consultation, conferring together against Jesus to put Him to death.

And they led Him away to their council chamber, saying, "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe; and if I ask a question, you will not answer. But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD."¹⁸⁹ And they all said, "Are You the Son of God, then?" And He said to them, "Yes; I am." Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

Then the whole body of them got up, and binding Jesus, they led Him away and delivered Him to Pilate the governor.

202 Judas Iscariot Returns His Blood Money and Commits Suicide

Mt. 27:3-10

Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.

¹⁸⁸ Peter's first Denial occurs in Section 198, paragraph 3.

¹⁸⁹ Psalm 110:1

The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." And they conferred together and with the money bought the Potter's Field as a burial place for strangers. For this reason that field has been called the Field of Blood to this day.¹⁹⁰

Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME."¹⁹¹

203 Jesus is Put on Trial Before the Roman Governor, Pontius Pilate

Mt. 27:11-14 / Mk. 15:2-5 / Lk. 23:2-7 / Jn. 18:28-38

Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover. Therefore Pilate went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."

So Pilate said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death," to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die. And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."¹⁹²

Therefore Pilate entered again into the Praetorium, and summoned Jesus. Now Jesus stood before the governor, and Pilate questioned Him, saying, "Are You the King of the Jews?" And Jesus answered him, "It is as you say. Are you saying this on your own initiative, or did others tell you about Me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."

Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, to the chief priests and the crowds, and said to them, "I find no guilt in this man."

And while the chief priests and elders began to accuse Him harshly, He did not answer. Then Pilate questioned Him again, saying, "Do You not answer? Do You not hear how many things they testify against You? See how many charges they bring against You!" But Jesus made no further answer with regard to even a single charge, so Pilate the governor was quite amazed.¹⁹³

¹⁹⁰ This account is further detailed by Peter in Acts 1:16-25, "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was counted among us and received his share in this ministry. (Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out. And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.) For it is written in the book of Psalms, 'LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT'; and, 'LET ANOTHER MAN TAKE HIS OFFICE.' ...Judas turned aside to go to his own place." (Psalms 69:25; 109:8)

¹⁹¹ Jeremiah 18:2; 19:2,11; 32:6-9; Zechariah 11:12-13

¹⁹² It is notable that though Caiaphas and the Jewish Council falsely found Christ guilty of blasphemy in [Section 199](#) & [Section 201](#); but here in Section 203 they deceitfully resort to accusing Him of tax evasion and instigating insurrection when they become desperate to manipulate the secular governor toward execution. The charges were changed for their secular audience to suit their ultimate goal of killing Him at any cost, without regard to truth or justice.

¹⁹³ Isaiah 53:7 "He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth." (700 BC)

But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place." When Pilate heard it, he asked whether the man was a Galilean. And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.¹⁹⁴

204 Jesus is Put on Trial Before Herod and is Mocked and Returned to Pilate

Lk. 23:8-12

Now Herod¹⁹⁵ was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. And he questioned Him at some length; but He answered him nothing.¹⁹⁶ And the chief priests and the scribes were standing there, accusing Him vehemently. And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate.

Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.

205 Jesus is Again Put on Trial Before Pilate and is Scourged and Condemned to Die

Mt. 27:15-31 / Mk. 15:6-20 / Lk. 23:13-25 / Jn. 18:39-19:16

Now at the feast the governor was obliged to release for the people any one prisoner whom they requested. At that time they were holding a notorious prisoner, called Barabbas. Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection made in the city. The crowd went up and began asking him to do as he had been accustomed to do for them. So when the people gathered together, Pilate said to them, "You have a custom that I release someone for you at the Passover: Whom do you want me to release for you; Barabbas, or Jesus, who is called Christ, the King of the Jews?"¹⁹⁷ For he was aware that the chief priests had handed Him over because of envy.

While he was sitting on the judgment seat, his wife sent him a message, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him." Pilate summoned the chief priests and the rulers and the people, and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him. No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. Therefore I will punish Him and release Him."

But the chief priests and the elders persuaded and stirred up the crowd to ask him to release Barabbas for them instead, and to put Jesus to death. The governor said to them, "Which of the two do you want me to release for you?" So they cried out again, all together, saying, "Not this Man! Away with this man, and release for us Barabbas!" Now Barabbas was a robber.

Pilate, wanting to release Jesus, addressed them again, "Then what shall I do with Jesus who is called Christ, whom you call the King of the Jews?" But they all kept on calling out, saying, "Crucify, crucify Him!" But Pilate said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; therefore I will punish Him and release Him."

¹⁹⁴ Pilate was probably attempting to use the issue of jurisdiction as a convenient way to avoid condemning a man he knew to be innocent, while transferring the Jewish pressure to execute Jesus onto Herod.

¹⁹⁵ This is Herod Antipas, Tetrarch of Galilee, the very same Herod that had John the Baptist beheaded.

¹⁹⁶ Isaiah 53:7 "He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth." (700 BC)

¹⁹⁷ This appears to have been another attempt by Pilate to avoid executing a man he knew to be innocent, by forcing the Jews to choose between releasing a notorious robber, insurrectionist and murderer, or releasing a non-violent man.

Pilate then took Jesus and scourged Him. The soldiers of the governor took Jesus away into the palace (that is, the Praetorium), and they gathered together the whole Roman cohort around Him. They stripped Him and dressed Him up in a scarlet-purple robe.¹⁹⁸ And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they mocked Him. They began to come up to Him and acclaim Him, saying, "Hail, King of the Jews!" and to give Him slaps in the face. They kept beating His head with the reed and spitting on Him, and kneeling and bowing before Him.¹⁹⁹

Pilate came out again and said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him." Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold, the Man!"

So when the chief priests and the officers saw Him, they kept shouting back all the more, saying, "Crucify Him! Crucify, crucify!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

Therefore when Pilate heard this statement, he was even more afraid; and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer. So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."

As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar." Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"

So they cried out, "Away with Him, away with Him, crucify Him!" They were insistent, with loud voices asking that He be crucified. Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." And their voices began to prevail.

When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves." And all the people said, "His blood shall be on us and on our children!"

Wishing to satisfy the crowd, Pilate pronounced sentence that their demand be granted. And he released Barabbas for them, the man they were asking for who had been thrown into prison for insurrection and murder. But after having Jesus scourged, he delivered Jesus to their will. He handed Him over to be crucified.

After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they led Him out to crucify Him.

¹⁹⁸ The soldiers are most likely reusing the same "gorgeous robe" that Herod had placed on Jesus before returning Him to Pilate (from Section 204).

¹⁹⁹ Micah 5:1 "With a rod they will smite the judge of Israel on the cheek." (written 735–710 B.C.)

Isaiah 50:6 "I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting." (700 BC)

PART 13

THE CRUCIFIXION OF JESUS CHRIST

206 Jesus is Led to His Death at Golgotha

Mt. 27:32-34 / Mk. 15:21-23 / Lk. 23:26-32 / Jn. 19:17

They took Jesus, therefore, and He went out, bearing His own cross. When they led Him away, as they were coming out, they seized and pressed into service a passerby coming from the country, a man of Cyrene named Simon (the father of Alexander and Rufus), and placed on him the cross to carry behind Jesus, to bear His cross. And following Him was a large crowd of the people, and of women who were mourning and lamenting Him. But Jesus, turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin TO SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.'²⁰⁰ For if they do these things when the tree is green, what will happen when it is dry?"

Two others also, who were criminals, were being led away to be put to death with Him. Then they brought Him to the place which is called in Hebrew, Golgotha, which is translated, Place of a Skull. They tried to give Him wine mixed with myrrh (gall); but after tasting it, He was unwilling to drink.²⁰¹

207 Jesus is Crucified; the First Three Hours

Mt. 27:35-44 / Mk. 15:24-32 / Lk. 23:33-43 / Jn. 19:18-27

When they came to the place called The Skull, there they crucified Him,²⁰² and with Him the two criminals, one on the right and the other on the left, and Jesus in between. But Jesus was saying, "Father, forgive them; for they do not know what they are doing."

And when they had crucified Jesus, they divided up His garments among themselves. Then the soldiers took His outer garments and made four parts, a part to every soldier. And also the tunic; now the tunic was seamless, woven in one piece. So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it should be"; this was to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."²⁰³ Therefore the soldiers did these things. And sitting down, they began to keep watch over Him there.

It was the third hour when they crucified Him. And above His head on the cross they put up the inscription of the charge Pilate also wrote against Him, which read, "THIS IS JESUS THE NAZARENE, THE KING OF THE JEWS." Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek. So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'" Pilate answered, "What I have written I have written."

At that time they crucified two robbers with Him, one on His right and one on His left. And the Scripture was fulfilled which says, "AND HE WAS NUMBERED WITH TRANSGRESSORS."²⁰⁴

²⁰⁰ Hosea 10:8

²⁰¹ Psalm 69:21 "They also gave me gall for my food, and for my thirst they gave me vinegar to drink."

²⁰² Psalm 22:16 "...A band of evildoers has encompassed me; they pierced my hands and my feet" (written centuries before crucifixion ever became a Roman method of execution).

²⁰³ Psalm 22:18

²⁰⁴ Isaiah 53:12

And the people stood by, looking on. Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!"

In the same way also even the rulers were sneering at Him. The chief priests, along with the scribes and elders, were mocking Him among themselves and saying, "He saved others; He cannot save Himself. Let Him save Himself if this is the Christ of God, His Chosen One. Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe in Him! HE TRUSTS IN GOD; LET GOD RESCUE Him now, IF HE DELIGHTS IN HIM;²⁰⁵ for He said, 'I am the Son of God.'"

The soldiers also mocked Him, coming up to Him, offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself!" The robbers who had been crucified with Him were also insulting Him with the same words.²⁰⁶ One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!"

But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong." And he was saying, "Jesus, remember me when You come in Your kingdom!" And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

But standing by the cross of Jesus were His mother,²⁰⁷ and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!" Then He said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own household.

PART 14

THE DEATH OF JESUS CHRIST

208 Jesus is Crucified; the Last Three Hours

Mt. 27:45-50 / Mk. 15:33-37 / Lk. 23:44-45a, 46 / Jn. 19:28-30

When (about) the sixth hour came, darkness fell over the whole land until the ninth hour, because the sun was obscured. At (about) the ninth hour Jesus cried out with a loud voice, saying, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"²⁰⁸ When some of the bystanders heard it, they began saying, "Behold, this man is calling for Elijah."

After this, Jesus, knowing that all things had already been accomplished (to fulfill the Scripture) said, "I am thirsty." A jar full of sour wine was standing there; so immediately one of them ran, and taking a sponge, he filled it. They put the sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth and gave Him a drink. But the rest of them said, "Let us see whether Elijah will come to take Him down to save Him."

²⁰⁵ Psalm 22:8

²⁰⁶ While Matthew and Mark record this fact only in a general sense, Luke contributes the greater detail that follows, recording the specific dialogue that occurred between the crucified thieves and Jesus.

²⁰⁷ Luke 2:34-35 (When His parents presented Jesus as a baby in the Temple) "Simeon blessed them and said to Mary His mother, 'Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed--and a sword will pierce even your own soul...'" Section 10

²⁰⁸ Psalm 22:1

Therefore when Jesus had received the sour wine, crying out again with a loud voice, He said, "It is finished! Father, INTO YOUR HANDS I COMMIT MY SPIRIT."²⁰⁹ And having said this, He bowed His head, breathed His last, and yielded up His spirit.

209 Jesus' Crucifixion is Accompanied by Miraculous Signs and Witnessed by Many

Mt. 27:51, 54-56²¹⁰ / Mk. 15:38-41 / Lk. 23:45b, 47-49

And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.

Now when the centurion, who was standing right in front of Him, and those who were with him keeping guard over Jesus, when they saw the way He breathed His last, the earthquake and the things that were happening, became very frightened and said, "Truly this man was the Son of God!" The centurion began praising God, saying, "Certainly this man was innocent." And all the crowds who came together for this spectacle, when they observed what had happened, began to return, beating their breasts.

There were also many women looking on from a distance, who had accompanied Jesus from Galilee; among whom were Mary Magdalene, and Mary the mother of James the Less and Joses (Joseph), and the mother of the sons of Zebedee, and Salome. When He was in Galilee, they used to follow Him and minister to Him; and there were many other women who came up with Him to Jerusalem. And all His acquaintances were standing at a distance, seeing these things.

210 Jesus' Death on the Cross is Verified by Roman Soldiers

Jn. 19:31-37

Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.

So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE BROKEN."²¹¹ And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."²¹²

PART 15

THE BURIAL OF JESUS CHRIST

211 Jesus' Body is Taken Down from the Cross and Laid in a Tomb

Mt. 27:57-61 / Mk. 15:42-47 / Lk. 23:50-56 / Jn. 19:38-42

When evening had already come, because it was the preparation day, that is, the day before the Sabbath, there came a rich man named Joseph of Arimathea (a city of the Jews) who was a prominent member of the Council. He was a good and righteous man (he had not consented to their plan and action) who was waiting for the kingdom of God, who himself had also become a disciple of Jesus, but a secret one for fear of the Jews. This man gathered up courage and went in before Pilate, and asked that he might take away the body of Jesus. Pilate

²⁰⁹ Psalm 31:5

²¹⁰ Matthew 27:52-53 is placed chronologically in Section 220, since it followed Christ's resurrection.

²¹¹ Psalm 34:20

²¹² Zechariah 12:10

wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. And ascertaining this from the centurion, Pilate granted permission, then ordered the body to be granted to Joseph, so he came and took away His body.

Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight. So Joseph bought a linen cloth, and they took the body of Jesus down and wrapped Him in the clean linen cloth with the spices, as is the burial custom of the Jews.

Now in the place where He was crucified there was a garden, and in the garden his own new tomb²¹³ which he had cut into the rock, in which no one had yet been laid. Therefore because of the Jewish day of preparation, the Sabbath was about to begin, and since the tomb was nearby, they laid Jesus there. And he rolled a large stone against the entrance of the tomb and went away.

Now the women who had come with Him out of Galilee followed, and saw the tomb. And Mary Magdalene and the other Mary, the mother of Joses, were there sitting opposite the grave, looking on to see where and how His body was laid. Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.

212 Jesus' Tomb is Guarded by the Jews and by Roman Soldiers

Mt. 27:62-66

Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.' Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

Pilate said to them, "You have a guard; go, make it as secure as you know how." And they went and made the grave secure, and along with the guard they set a seal on the stone.

PART 16

THE RESURRECTION OF JESUS CHRIST FROM THE DEAD

213 Jesus' Tomb is Found Empty After the Stone is Rolled Away

Mt. 28:1-8 / Mk. 16:1-8 / Lk. 24:1-8 / Jn. 20:1

Now after the Sabbath was over, as it began to dawn on the first day of the week, while it was still dark, Mary Magdalene and the other Mary, the mother of James, and Salome came early to look at the tomb, bringing the spices which they had prepared, so that they might come and anoint Him.

Very early at dawn, when the sun had risen, they came to the tomb. They were saying to one another,²¹⁴ "Who will roll away the stone for us from the entrance of the tomb?"

And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning, and his clothing as white as snow. The guards shook for fear of him and became like dead men.

²¹³ Matthew makes it clear that "his own new tomb" refers to Joseph of Arimathea.

²¹⁴ ...on the way there, before they arrived at the tomb.

Looking up, they saw that the stone had already been rolled away from the tomb, although it was extremely large. But when they entered the tomb, they did not find the body of the Lord Jesus.

While they were perplexed about this, behold, they saw two young men²¹⁵ sitting at the right who suddenly stood near them wearing dazzling white clothing; and they were amazed.

And as the women were terrified and bowed their faces to the ground, the angel (men) said to the women, "Do not be afraid; why do you seek the living One among the dead? You are looking for Jesus the Nazarene, who has been crucified. He is not here, but He has risen just as He said.²¹⁶ Behold, come see the place where they laid Him. Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And they remembered His words.

"But go quickly, tell His disciples and Peter that He has risen from the dead; and behold, He is going ahead of you into Galilee; there you will see Him, just as He told you. Behold, I have told you."²¹⁷

They went out and fled from the tomb quickly, for trembling and astonishment and great joy had gripped them; and they said nothing to anyone, for they were afraid, and ran to report it to His disciples.

214 Jesus' Tomb is Confirmed as Empty by Peter and John

Lk. 24:9-12 / Jn. 20:1-10

So they ran and returned from the tomb and reported all these things to the eleven and to all the rest. They said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles. But these words appeared to them as nonsense, and they would not believe them.

So Simon Peter and the other disciple, whom Jesus loved, got up and went forth, and they were going to the tomb. The two were running together, and the other disciple ran ahead faster than Peter and came to the tomb first; and stooping and looking in, he saw only the linen wrappings lying there; but he did not go in.

And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there, and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. So the other disciple who had first come to the tomb then also entered, and he saw and believed.

For as yet they did not understand the Scripture, that He must rise again from the dead. So the disciples went away again to their own homes, marveling at what had happened.

²¹⁵ Matthew and Mark only mention one angel, perhaps referring only to the angel who spoke. Luke includes in his account that there were two angels. To the women these angels looked like "men," but not like ordinary men. Mark and Luke record the women's account identifying these as dazzling young "men," but Matthew makes it plain that the one who spoke to the women was not a man at all, but an angel. Luke 24:22-24 also makes it plain that the women themselves understood that these "men" were actually angels, for they recounted to the disciples that they had "seen a vision of angels" who said that Jesus was alive (see [Section 217, paragraph 4](#)).

²¹⁶ "just as He said" (in [Section 89](#) and [Section 94](#), and elsewhere) This was also prophesied in Psalm 16:10 "For You will not abandon my soul to Sheol; nor will You allow Your Holy One to undergo decay."

²¹⁷ Note the gathering in Galilee recorded in [Section 222](#).

PART 17**THE POST-RESURRECTION APPEARANCES OF JESUS CHRIST****215 Jesus Appears to Mary Magdalene and to the Other Women**

Mt. 28:9-10 / Mk. 16:9-11 / Jn. 20:11-18

Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher). And behold, Jesus met them²¹⁸ and greeted them. And they came up and took hold of His feet and worshiped Him.

Then Jesus said to them, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God. Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me.'"

Mary Magdalene came and reported to those who had been with Him, while they were mourning and weeping, announcing to the disciples, "I have seen the Lord," and that He had said these things to her. When they heard that He was alive and had been seen by her, they refused to believe it.

216 The Jewish Leaders Bribe the Roman Soldiers to Lie About Jesus' Resurrection

Mt. 28:11-15

Now while they were on their way,²¹⁹ some of the guard came into the city and reported to the chief priests all that had happened.

And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, and said, "You are to say, 'His disciples came by night and stole Him away while we were asleep.' And if this should come to the governor's ears, we will win him over and keep you out of trouble."

And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day.

217 Jesus Appears to Cleopas and his Companion on the Road to Emmaus

Mk. 16:12-13 / Lk. 24:13-35

After that, He appeared in a different form to two of them while they were walking along on their way to the country.

²¹⁸ "them" = "the other women" from the context of Matthew 28:5-8 (whom Mark 16:1 and Luke 24:10 also mention by name: "Mary the mother of James [the lesser], Joanna, Salome, and the other women"). "The other women" appear to have been continually together as a group that included Mary Magdalene after the crucifixion.

²¹⁹ While Mary and the other women were still on their way to report the words of the Lord to the Disciples.

And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. And they were talking with each other about all these things which had taken place. While they were talking and discussing, Jesus Himself approached and began traveling with them. But their eyes were prevented from recognizing Him.

And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel.

"Indeed, besides all this, it is the third day since these things happened. But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see."

And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?" Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

And they approached the village where they were going, and He acted as though He were going farther. But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." So He went in to stay with them.

When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. Then their eyes were opened and they recognized Him; and He vanished from their sight. They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"

They went away and reported it to the others, but they did not believe them, either.²²⁰

And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, saying, "The Lord has really risen and has appeared to Simon."²²¹ They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

218 Jesus Appears to the Assembled Disciples

Mk. 16:14 / Lk. 24:36-43 / Jn. 20:19-25

Afterward He appeared to the eleven themselves as they were reclining at the table.

So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were for fear of the Jews, while they were telling these things, Jesus Himself came and stood in their midst. But they were startled and frightened and thought that they were seeing a spirit.

And He said to them, "Peace be with you. Why are you troubled, and why do doubts arise in your hearts? See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." And when He had said this, He showed them His hands and His side and His feet. And He

²²⁰ Mark does not specify who "the others" refers to. It's likely they were recounting this profound experience with everyone they met as they travelled. Perhaps Mark is making reference to most people's inability to believe it.

²²¹ Paul refers to this in 1st Corinthians 15:5a, when he says that "He appeared to Cephas" (a.k.a. Simon Peter).

reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.

While they still could not believe it because of their joy and amazement, He said to them, "Have you anything here to eat?" They gave Him a piece of a broiled fish; and He took it and ate it before them. The disciples then rejoiced when they saw the Lord.

So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

219 Jesus Again Appears to the Disciples, along with Thomas

Jn. 20:26-31

After eight days His disciples were again inside, and Thomas with them.²²² Jesus came, the doors having been shut, and stood in their midst and said, "Peace be with you." Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing."

Thomas answered and said to Him, "My Lord and my God!" Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed."

Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book. But these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

220 Jesus Appears to Seven of the Disciples While They are Fishing

Jn. 21:1-25

After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way:

Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing.

But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. So Jesus said to them, "Children, you do not have any fish, do you?" They answered Him, "No." And He said to them, "Cast the net on the right-hand side of the boat and you will find a catch." So they cast, and then they were not able to haul it in because of the great number of fish. Therefore that disciple whom Jesus loved said to Peter, "It is the Lord."

So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. But the other disciples came in the little boat, for they were not far from the land,

²²² Paul also alludes to this incident in 1st Corinthians 15:5b when he says that Christ appeared "to the twelve."

but about one hundred yards away, dragging the net full of fish. So when they got out on the land, they saw a charcoal fire already laid and fish placed on it, and bread.

Jesus said to them, "Bring some of the fish which you have now caught." Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord. Jesus came and took the bread and gave it to them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead.

So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" and he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep."

"Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?" So Peter, seeing him, said to Jesus, "Lord, and what about this man?" Jesus said to him, "If I want him to remain until I come, what is that to you? You follow Me!"

Therefore this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, "If I want him to remain until I come, what is that to you?" This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true.

And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.

221 Jesus' Resurrection is Followed by the Resurrection of Many Saints ²²³

Mt. 27:52-53

²²³ Christ's resurrection is unlike any other resurrection. When the Old Testament prophets Elijah and Elisha raised the dead, they acted as prototypes of the Christ who was to come (see 1st Kings 17:17-24; 2nd Kings 4:32-37, and 2nd Kings 13:20-21). When Christ's apostles Peter and Paul raised the dead, they did so by the power of Christ working through them to authenticate His power over death (see Acts 9:36-42 and Acts 20:9-12). All of those who were raised, even those whom Jesus Himself raised from the dead in the gospels, experienced temporal resurrections (see [Section 51](#), [Section 65](#), [Section 141](#), and [Section 221](#)). Those people were raised to renew their mortal lives, living out the remainder of their extended lives as living testimonies of the miraculous, supernatural power of the Lord to overcome death. Afterward, they would all again die a mortal death.

That is not the case with the resurrection of Jesus Christ. His is the first resurrection to a permanently imperishable, immortal, glorified state. 1st Corinthians 15:20 says, "But now Christ has been raised from the dead, the first fruits of those who are asleep." His resurrection from the dead proves that His vicarious, substitutionary sacrifice on the cross was accepted by God as the singular satisfaction of God's justice that each of us deserves, and His resurrection paves the way for the final resurrection of all true believers (see [Section 169](#)). It is His power to save us from the punishment our sins deserve, and from the power of death, in which believers place their only hope. (Read the whole chapter of 1st Corinthians 15 for more detail on Christ's resurrection.)

The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many.²²⁴

222 Jesus Appears to His Disciples in Galilee, Giving them The Great Commission

Mt. 28:16-20 / Mk. 16:15-18

But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated.²²⁵ When they saw Him, they worshiped Him; but some were doubtful.

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go, therefore, into all the world and preach the gospel to all creation, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you.

"He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover.

"And lo, I am with you always, even to the end of the age."

223 Jesus Appears to His Disciples in Jerusalem, Prophesying about Pentecost

Lk. 24:44-49 / Acts 1:3-8 (Black text does not refer to 'blended voices' in this section, it only refers to Acts 1. From this point on in the Harmony, black-colored text will no longer depict 'multiple gospel voices,' but will simply be used to depict an essential text derived from the book of Acts, which also recounts one of Jesus' post-resurrection appearances on earth.)

Now to these He also presented Himself alive after His suffering, by many convincing proofs,²²⁶ appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. Gathering them together, He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

²²⁴ This passage from Matthew is chronologically placed here, because it is described as happening "after His resurrection." "Fallen asleep" is a euphemism for saints who had died (as in [Section 140](#)). "Raised" here means raised from the dead. These resurrections occur in conjunction with many miraculous signs following Christ's Crucifixion and Resurrection, testifying to the ultimate significance and unique nature of Christ's death and resurrection.

Those believers who were raised from the dead would not have been famed Old Testament saints of the distant past, but rather recently deceased believers who would have been well-known by those who had witnessed their deaths. (In an age preceding photography, it would have been impossible for anyone to recognize ancient saints.) These were numerous, recognizable believers who were raised from the dead to live extended lives as living testimonies to the power of Christ's resurrection. To all who knew them, Christ's power over death would have been undeniable (such as in [Section 157](#), paragraphs 4-5).

²²⁵ It is likely that there were others here with the eleven disciples at this time. Paul records in 1st Corinthians 15:6 that Jesus "appeared to more than five hundred brethren at one time, most of whom remain until now." This may well have been the occasion for that appearance to the much larger group, since this significant meeting in Galilee was widely known of by many of Jesus' followers in advance.

²²⁶ There are at least ten unique appearances of the risen Christ between His resurrection and ascension recorded in the New Testament. After His resurrection, Jesus also "appeared to James" (His half-brother) and then again "to all the apostles," according to 1st Corinthians 15:7. He also appears to Paul, mentioned in 1st Corinthians 15:8 as one "untimely born," referring to Acts 9:1-31. Paul's vision of the resurrected Christ is further recounted in his legal defenses in Acts 22:4-21 and Acts 26:9-18. Paul again testifies in 1st Corinthians 9:1 "Am I not an apostle? Have I not seen Jesus our Lord?" (Also note Galatians 1:1, 11-12.) The resurrected Jesus is also seen by Stephen as he is being martyred in Acts 7:55-60. On a related note, Jesus Himself said, "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment." ([Section 42](#), paragraph 4)

Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things."

He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

PART 18

THE ASCENSION OF JESUS CHRIST INTO HEAVEN

224 Jesus Blesses His Disciples and Ascends to Heaven in Their Sight

[Mk. 16:19-20](#) / [Lk. 24:50-53](#) / [Acts 1:9-11](#) (Black text does not refer to 'blended voices' in this section, it only refers to Acts 1)

And after He had said these things, He led them out as far as Bethany, and He lifted up His hands and blessed them. While He was blessing them, He was lifted up while they were looking on, and a cloud received Him out of their sight. He parted from them and was carried up into heaven.

And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God.

And they, after worshiping Him, returned to Jerusalem with great joy, and were continually in the temple praising God. And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed. And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.

The Life of Christ in Living Color

A PROPHETIC PORTRAIT OF THE COMING MESSIAH

(Written seven centuries before Christ was born)

Isaiah 52:13 - 53:12

Behold, My servant will prosper, He will be high and lifted up and greatly exalted... So His appearance was marred more than any man and His form more than the sons of men. Thus He will sprinkle many nations, kings will shut their mouths on account of Him; for what had not been told them they will see, and what they had not heard they will understand.

Who has believed our message? And to whom has the arm of the Lord been revealed? For He grew up before Him like a tender shoot, and like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him.

He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him. Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted.

But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.

All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him.

He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due?

His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth.

But the Lord was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities.

Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors.

The Life of Christ in Living Color

A NEW TESTAMENT PERSPECTIVE ON THE WORK OF CHRIST

(Scriptural Snapshots)

The Apostle Peter said: "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross. God raised Him up on the third day and granted that He become visible, not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins." (Acts 10:38-43)

And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved. (Acts 4:12)

For there is one God, and one mediator also between God and men, the man Christ Jesus. (1st Timothy 2:5)

While being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. (1st Peter 2:23-24)

For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life. (Titus 3:3-7)

By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. (1st John 4:9-10)

It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners... (1st Timothy 1:15)

While we were still helpless, at the right time Christ died for the ungodly... But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. (Romans 5:6, 8-10)

If our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He?... May it never be! For otherwise, how will God judge the world? ...as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD. ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."... "THERE IS NO FEAR OF GOD BEFORE THEIR EYES." ...for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the

demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. (Romans 3:5-6, 10-12, 18, 23-26)

For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit. (1st Peter 3:18)

There is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do. Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. (Hebrews 4:13-16)

Let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. (Hebrews 12:1-2)

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high. (Hebrews 1:1-3)

...although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:6-11)

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil... Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (Hebrews 2:14, 17-18)

In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation... (Hebrews 5:7-9)

Jesus... because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. (Hebrews 7:24-25)

He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf... Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come... He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. (2nd Corinthians 5:15, 17, 21)

If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. (1st John 1:6-9)

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)

...God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. (Acts 17:30-31)

And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him. (Hebrews 9:27-28)

Therefore, wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come. (1st Thessalonians 1:10)

...if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."
(Romans 10:9-11)

The Life of Christ in Living Color

THROUGH THE NEW TESTAMENT IN THIRTY DAYS - CHRONOLOGICALLY

| Day # | GOSPELS – REVELATION, Chronologically | Chapters per Day |
|-------|----------------------------------------------------------------|---------------------|
| 1 | The Life of Christ in Living Color - <u>Sections 1-20</u> | |
| 2 | The Life of Christ in Living Color - <u>Sections 21- 47</u> | |
| 3 | The Life of Christ in Living Color - <u>Sections 48 - 60</u> | |
| 4 | The Life of Christ in Living Color - <u>Sections 61 - 77</u> | |
| 5 | The Life of Christ in Living Color - <u>Sections 78 - 103</u> | |
| 6 | The Life of Christ in Living Color - <u>Sections 104 - 124</u> | |
| 7 | The Life of Christ in Living Color - <u>Sections 125 - 146</u> | |
| 8 | The Life of Christ in Living Color - <u>Sections 147 - 167</u> | |
| 9 | The Life of Christ in Living Color - <u>Sections 168 - 181</u> | |
| 10 | The Life of Christ in Living Color - <u>Sections 182 – 205</u> | |
| 11 | The Life of Christ in Living Color - <u>Sections 206 – 224</u> | |
| 12 | Acts 1 - 9:31 | 9 |
| 13 | Acts 9:32 - 18:11 | 9 |
| 14 | Acts 18:12 - 28 | 10 |
| 15 | James (Before Acts 12), Galatians (After Acts 15) | 11 |
| 16 | 1st Thessalonians (Acts 18:11), 2nd Thessalonians (Acts 18:11) | 8 |
| 17 | 1st Corinthians 1 - 10 (Acts 19:22) | 10 |
| 18 | 1st Corinthians 11 - 16, 2nd Corinthians 1 – 3 (Acts 19:22) | 9 |
| 19 | 2nd Corinthians 4 - 13 | 10 |
| 20 | Romans 1 - 8 (Acts 20:2-3a) | 8 |
| 21 | Romans 9 -16 | 8 |
| 22 | Ephesians (Acts 28:30), Colossians (Acts 28:30) | 10 |
| 23 | Philemon (Acts 28:30), Philippians (Acts 28:30), Hebrews 1 - 4 | 9 |
| 24 | Hebrews 5 - 13 | 9 |
| 25 | 1st Peter, 2nd Peter, Jude | 9 |
| 26 | 1st Timothy, Titus | 9 |
| 27 | 2nd Timothy, 1st John | 9 |
| 28 | 2nd John, 3rd John, Revelation 1 - 6 | 8 |
| 29 | Revelation 7 - 14 | 8 |
| 30 | Revelation 15 - 22 | 8 |

(Developed with care to preserve context and continuity)

The Life of Christ in Living Color

THROUGH THE NEW TESTAMENT IN THIRTY DAYS

| Day # | GOSPELS | ACTS – REVELATION, Chronologically | | Chapters per Day |
|-------|---------------|------------------------------------|------------------|------------------|
| 1 | Matthew 1-4 | Acts 1 - 5 | | 9 |
| 2 | Matthew 5-7 | Acts 6 - 11 | | 9 |
| 3 | Matthew 8-9 | Acts 12 - 20:3 | | 10 |
| 4 | Matthew 10-12 | Acts 20 - 24 | | 8 |
| 5 | Matthew 13-15 | Acts 25 - 28 | | 7 |
| 6 | Matthew 16-19 | James | (Before Acts 12) | 9 |
| 7 | Matthew 20-23 | Galatians | (After Acts 15) | 10 |
| 8 | Matthew 24-25 | 1 Thessalonians & 2 Thessalonians | (Acts 18:11) | 10 |
| 9 | Matthew 26-28 | 1 Corinthians 1-6:11 | (Acts 19:22) | 8.5 |
| 10 | Mark 1-3 | 1 Corinthians 6:12 - 11 | | 8.5 |
| 11 | Mark 4-6 | 1 Corinthians 12 - 16 | | 8 |
| 12 | Mark 7-10 | 2 Corinthians 1 - 5 | (Acts 19:22) | 9 |
| 13 | Mark 11-12 | 2 Corinthians 5:18 - 13 | | 10 |
| 14 | Mark 13-16 | Romans 1 - 6 | (Acts 20:2-3a) | 10 |
| 15 | Luke 1-2 | Romans 7 -11 | | 7 |
| 16 | Luke 3-6 | Romans 12 - 16 | | 9 |
| 17 | Luke 7-8 | Ephesians 1 - 6 | (Acts 28:30) | 8 |
| 18 | Luke 9-10 | Philemon & Colossians | (Acts 28:30) | 7 |
| 19 | Luke 11-14 | Philippians | (Acts 28:30) | 8 |
| 20 | Luke 15-18 | Hebrews 1 - 6:12 | | 9.5 |
| 21 | Luke 19-20 | Hebrews 6:13 - 13 | | 9.5 |
| 22 | Luke 21-24 | 1 Peter | | 9 |
| 23 | John 1-3 | 2 Peter & Jude | | 7 |
| 24 | John 4-6 | 1 Timothy | | 9 |
| 25 | John 7-8 | Titus & 2 Timothy | | 9 |
| 26 | John 9-12 | 1 John | | 9 |
| 27 | John 13-14 | 2 John, 3 John & Revelation 1 - 3 | | 7 |
| 28 | John 15-17 | Revelation 4 - 9 | | 9 |
| 29 | John 18-20 | Revelation 10 -16 | | 10 |
| 30 | John 21 | Revelation 17 - 22 | | 7 |

(Developed with care to preserve context and continuity)

The Life of Christ in Living Color

THE USEFULNESS AND HISTORY OF HARMONIES AS STUDY TOOLS

A ‘Harmony of the Gospels’ is an effort to place the parallel texts of the Bible’s four gospels on the same page for the purposes of cross-comparison and completeness of detail. The gospel texts in harmonies are usually arranged in either a parallel-column format or a single-narrative format, each of which has distinct advantages and disadvantages. The events in the life of Christ are typically arranged in the most probable chronological sequence in most harmonies.

The right use of gospel harmonies should be strictly limited to that of study tools. They can aid in understanding the comprehensive details of the four gospels together, how each gospel contributes to the overall picture, and the chronology of the life of Christ. However, a gospel harmony should never be used as a replacement for the actual biblical texts. There is simply no substitute for the unique perspectives found in the authoritative accounts of Matthew, Mark, Luke, and John, the four inspired evangelists. A harmony should only augment gospel studies.

The history of gospel harmonies reaches into the antiquity of the church, with the first known harmony in widespread use being Tatian’s *Diatessaron* (150-170 AD). The word diatessaron means “according to four” or “made out of four.” Tatian combined the four gospels into a single narrative in which he omitted repeated texts found in parallel accounts. This 2nd century work is one early historical testimony providing evidence for widespread acceptance of the four gospels as inspired, authoritative Scripture in the early church.

Harmonies were produced intermittently between the time of the early church and the Protestant Reformation of the sixteenth century. After the Reformation, a steady proliferation of harmonies appeared. Since the mid-nineteenth century, more than fifty have been compiled in the English language alone. The task of compiling gospel harmonies is compelling, considering the desirability of producing a study tool to aid Christians in their noble quest of knowing their Lord and Savior, Jesus Christ. Users of harmonies report that they notice a correlation of details that they may have overlooked when reading the individual gospels, enhancing their understanding and personal growth in grace.

One of the primary values of using a harmony is that it assists students of the Bible in suspending the details of parallel accounts in their minds simultaneously, so that the fullest picture of an event can be contemplated. It is agreed that parallel-column formats generally accomplish this goal, while attempting to maintain the inspired context of each gospel in its own respective column. However, the parallel-column format can affect a reader’s perception of the gospel narrative’s flow by requiring a constant back-and-forth comparison. Single-narrative formats possess a greater benefit in maintaining a more linear train of thought, yet they suffer the disadvantage of partially obscuring the contextual flow of each individual gospel. The formatting of this single-narrative harmony attempts to eliminate much of that disadvantage. In any case, it is always advisable to have your Bible open alongside any Bible study tool as the anchor of calibration.

The Life of Christ in Living Color

THE FORMATTING OF THIS HARMONY

A comparison of parallel-column harmonies with single-narrative harmonies indicates that both formats can be helpful in their own way. Parallel formats possess superior benefits for detailed, verse-by-verse comparisons. Single-narrative formats possess superior benefits for readability and a more consistently linear flow of details for mental retention, enabling readers to take in all four gospels simultaneously.

This particular single-narrative harmony attempts to retain the benefits of its own format while gaining some of the benefits of the parallel-column format. Color-coding visually indicates the source materials throughout the narrative so that readers can effortlessly and instantaneously note which gospel writer is contributing unique material as they read. This eliminates the distractions of excessive notations and the need to constantly look back and forth between columns. Within this harmony's five-colored narrative:

Text contributed exclusively from **Matthew's** Gospel appears in **Red**

Text contributed exclusively from **Mark's** Gospel appears in **Blue**

Text contributed exclusively from **Luke's** Gospel appears in **Green**

Text contributed exclusively from **John's** Gospel appears in **Purple**

Text derived simultaneously from **Multiple** Gospels appears in **Black**

Colored Text: When a text is depicted in a color, it indicates that portion was contributed exclusively by one gospel writer. Those details are unique to that specific gospel and are not found in any of the others. Each page has a legend on the top left corner to remind new readers which color is assigned to which gospel source:

Matthew / Mark / Luke / John / Multiple.

Black Text: When a text is depicted in black, it indicates that portion is derived from two or more gospels simultaneously. When multiple gospel writers use the exact same words or synonymous phrases, that portion of the text is depicted in black, showing that it is not unique to only one writer. Black text highlights common content, not simply common word choices. Where synonymous phrases are employed by different gospel authors, black is used to indicate what is substantively equivalent, not simply what are single word-for-word equivalents. For example, if Mark says, "**They went out and preached**" and Luke says, "**Departing, they began preaching,**" only a part of each phrase is needed to convey the meaning, since the substance and definition of the phrases are synonymous. The harmony reads, "**Departing, they went out and began preaching,**" in order to include maximal detail while avoiding unnecessary duplication of content. The text is rendered in black because two or more gospel writers are essentially saying the same thing. Black text in no way indicates that this harmony is a paraphrase!

In most instances, black text depicts a word-for-word rendering of the text from the single gospel account that most fully represents the concurrent accounts. Black text is used to indicate the commonality of content when the meanings are the same, even if the wording from one specific gospel is followed. Any contribution of detail made exclusively by one gospel writer, however seemingly insignificant that contribution may appear to be, remains in its own colored text so that the reader can determine both its source and its significance.

Inclusion of Details: When the motivation to include every detail conflicted with the motivation to avoid unnecessary duplication of synonymous texts, the weight of priority fell upon the inclusion of details. Consequently, some repetition of nearly synonymous terms or phrases will appear, usually separated by commas, slashes, or parentheses. This way, all of the unique contributions from each gospel remain distinctly included, while still minimizing duplication. For instance, when Matthew uses "**the kingdom of heaven**" and Luke uses "**the kingdom of God,**" the Harmony renders it "**the kingdom of God (heaven).**" Another example would be, "When

anyone hears the word of the kingdom and does not understand it, immediately satan (the evil one, the devil) comes and snatches away the word..." A slightly different example would be when Matthew says, "Yet wisdom is vindicated by all her deeds" and Luke says, "Yet wisdom is vindicated by all her children." The Harmony renders the text: "Yet wisdom is vindicated by all her children / deeds" in order to avoid the omission of details or the opportunity for comparison.

It was considered better to favor this method of leaving everything in than to omit anything potentially substantive. The only words or phrases rendered in black are those that can be clearly identified as synonymous between two or more gospel accounts. In this harmony, only about 15% of the gospel texts were rendered as purely repeated texts and were therefore included concurrently in black font. Nothing was added or left out.

Chapter and Verse Numbers: The layout of a Bible affects a reader's perception and understanding of the text. In the traditional chapter and verse format, each verse appears to be a new beginning, and this can sometimes interrupt a reader's train of thought as he or she is attempting to absorb the contextual flow of Scriptural revelation. Chapter and verse numbers are not part of the original Bible manuscripts, but were added later for standardizing textual references. In this harmony, chapter and verse numbers are located at the beginning of each section rather than within the text. In a few instances, a verse is repeated to aid the reader's transitions between sections or to help keep the context in mind. There are notations to point out those intentional repetitions. No verses were ever omitted.

Paragraphs: Paragraphs are necessary in the narrative in order to accurately separate transitions in subject matter. In the absence of verse numbers, they also provide a way to reference various portions within each section by paragraph number. For instance, you could refer to Section 111, Paragraph 3 to communicate where you are in the text. Considerable editorial effort was expended to allow the textual content to determine where the natural paragraph breaks should occur.

It is important to note that paragraph formatting does not indicate that this harmony is in any way a paraphrase! It is a word-for-word compilation of Scripture using the NASB '95 translation. Grammar and syntax (word and phrase order) follow the NASB '95 in order to preserve the renowned accuracy of its translation and the familiarity of its phrasing.

Punctuation: Since the original Bible manuscripts did not include any punctuation, qualified translators labor diligently to use it in such a way as to most accurately reflect the meaning of the original texts. In this harmony, punctuation changes to the English translation are kept to a bare minimum, usually only being employed where the harmonized texts required extra commas to separate phrases from multiple gospels. Paragraph formatting also required adding quotation marks at the beginning of paragraphs when a quotation continues from one paragraph to the next.

Capitalization: Personal pronouns referring to Deity are capitalized in this harmony (i.e. He, His, Me, My...)

Outlines: Both the Overview Outline and the Detailed Outline are completely original to this harmony. Great effort was expended in the attempt to construct detailed outline titles that would accurately reflect the content of the texts and to enable readers to easily locate specific passages. While it is impossible to outline Scripture without interjecting some degree of subjectivity, the titles chosen are minimally subjective. The outline titles match the text as closely as possible to minimize any subconscious doctrinal influence. The reader will find the titles true to the text, but outline titles are not to be equated with inspired, authoritative Scripture.

Footnotes: The focus of the footnotes was generally limited to clarifying harmonization or chronology issues, cross-referencing within the Harmony, and to alleviating unnecessary points of confusion. Old Testament quotations (depicted in UPPERCASE) are referenced to encourage readers to look up and study the larger

contexts. There are few footnotes written as commentary; since there are many great commentaries on the gospels that could be used in conjunction with this study tool.

Italics: *Italics* indicate words or suffixes that were only inserted when necessary for grammatical clarity. None of these words change the meaning in any way. They are merely supplied for grammatical purposes. In a few rare instances, the tense in one gospel narrative had to be changed to match the tense of the other gospels for the sake of consistency. Altered suffixes appear in italics in such cases, and only that portion of the word is italicized. For example, "[Behold the fig tree and all the trees](#); as soon as *their branches* become tender and put forth leaves, you [see it and know for yourselves](#) that summer is [now](#) near." (formerly "the branch.") This changing of suffixes was used in only a few sections, in order to include every detail that each account contained. (*Italics* are commonly utilized by translators of the original languages to distinguish points at which they have inserted words for grammatical clarity.)

Chronology: This harmony is not an attempt to 'reinvent the wheel' of chronological studies regarding the timeline of the life of Christ. While generally chronological, the inspired gospels themselves arrange their material thematically at points. Precision-dating each of the events is clearly not the goal of the gospel writers, who concentrated on content and themes as well as the timeline. So with respect to chronology, this harmony's only claim is that it represents the most likely timeline of events based on the best scholarship available. Whenever a decision on the most likely timeline was made, chronological cues from the text itself were given the highest weight of consideration.

Links: In the electronic version, please make use of the underlines in the contents, headings, outlines, footnotes and appendices, which account for over 2,000 active links and bookmarks to aid in navigation. The system of links will become intuitive after a little use.

Summary: In general, every effort was made to 'do no harm' to the texts and to avoid any form of combining texts that would omit details or compromise the inspired meaning. The goal has been to produce a study tool faithful to Scripture that will aid the student of the Bible in assimilating and collating the details of all four gospels simultaneously, in order to enhance their understanding of the person and work of the Lord Jesus Christ. Always calibrate study tools such as this by comparing them to the actual text of the Bible.

Contact:

Please direct any suggestions, corrections, or communications to:

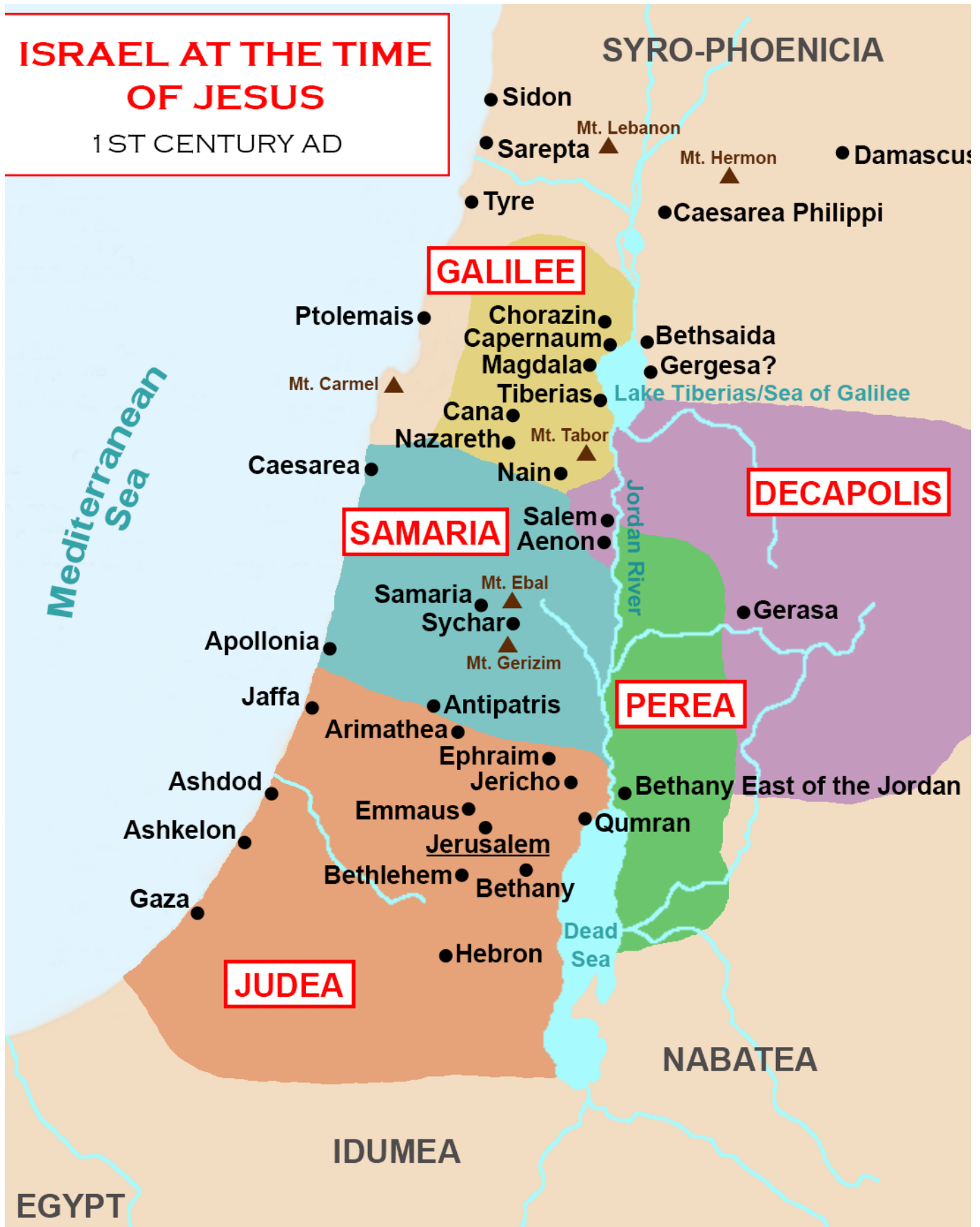
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*The **Life** of **Christ** in **Living Color***

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ENDORSEMENTS

“Nathan Martin has connected his deep respect for the Word of God with his understanding of the need for effective tools in the study. This book is innovative, while leaving the Word of God to speak for itself. It is the best harmony of the Gospels I have had the pleasure to use. Every believer will quickly see how this tool enhances casual reading and serious study. The Life of Christ In Living Color needs to be close at hand to all who love the Gospels.”

Bob Emrich, Pastor, Emmanuel Bible Church, Plymouth, Maine, & Director, Hope and Mercy Mission

The Life of Christ in Living Color

ENDORSEMENTS

"Many households can remember the time when families transitioned from black and white to color TV. It was a welcome transition. That's what Nathan Martin has done for us in The Life of Christ in Living Color. Gospel Harmonies have been a useful tool for the Lord's people for centuries; but this harmony is not only unique; it's uniquely helpful. Nathan has done us all a great service in providing the student of the Bible a tool that makes studying the gospel visually and organizationally helpful. Not only is the color coordination of the evangelists' four gospels an obvious help, but I found the Outline of Christ's life and teaching to be equally helpful. This is a welcome (and enjoyable) resource for any student of the Bible."

David Anderson, Pastor-Teacher, Littleton Bible Chapel, Littleton, Colorado

"The Life of Christ in Living Color is a wonderful way to help people combine the Gospels into one narrative, brilliant and innovative!"

Dr. Jerry Mick, Senior Pastor, Crosspoint Church, Bangor, Maine

"Nathan Martin provides a reader-friendly harmony of the Gospels, very useful for both study and devotional reading. The format of one continuous narrative with color coding for each Gospel removes the disadvantage of encumbering the reader with parallel text in columns. The outlines and indices are valuable, and the whole book is the work of an editor with great respect for God's inspired word. I'm recommending The Life of Christ in Living Color as a text for our weekly church community group."

Dr. Francis X. Gumerlock, Professor of Historical Theology, Providence Theological Seminary; Visiting Professor, Colorado College

"Nathan Martin's work The Life of Christ in Living Color brings tremendous help – and joy – to all who love the gospels. Now, the narratives of all four gospel writers come to life in one cohesive narrative, with each writer's contribution clearly marked. No longer is it necessary to compare columns of text as in other gospel harmonies. This truly is a labor of love and reverence for the Word of God. Scholars and students alike will find this resource as indispensable as it is innovative."

Steve Massey, Senior Pastor, Hayden Bible Church, Hayden, Idaho

"In 1922, the Greek scholar, A.T. Robertson, produced his Harmony of the Gospels for Students of the Life of Christ. What Robertson did for readers of the printed page in his day, Nathan Martin has done for readers of the digital text in this present day. Like Robertson before him, Martin has complied the Gospel texts to match the historical development of the life of Jesus Christ. Martin's digital text of the Gospels has one great advantage over Robertson's printed text, namely color-coding. The color-coding enhances the reading of the Gospels as a single text, thus eliminating the distraction that plagues readers of the printed page in flipping back and forth in their Bibles in comparing the sayings of Jesus. Another plus in Martin's harmony is the copious number of footnotes which cite the OT texts that Jesus either quotes or alludes to. It's with great joy that I highly recommend Nathan Martin's The Life of Christ in Living Color for both one's study and devotional reading of the greatest and most fascinating life that was ever lived—the life of Jesus Christ!"

Dr. Joe W. Kelley, Retired Seminary Professor, Providence Theological Seminary

*The **Life** of **Christ** in **Living** **Color***

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If ever there was a time when people desperately needed to know the person and work of Jesus Christ, it's now. Let's use *The **Life** of **Christ** in **Living** **Color*** to that end, by sending it out to as many people as we can.

It's our urgent desire to see this Bible study tool widely distributed, so that it will reach as many people as possible. If you know someone who might benefit from this Harmony, **please send it** to them, by attaching it in its unaltered Pdf format, **free of charge**. If you're sending it to a believer, consider copying and pasting this page into the body of the email.

Please pray with us that God will use it to build up Christians and to draw unbelievers to Himself through the study of our Lord Jesus Christ.

There will be no active requests for donations to promote this project, but if you believe the Lord would be pleased for you to participate in its distribution beyond prayerfully passing it on, you can donate through [Paypal](#) using this email address: TheLifeOfChristInLivingColor@gmail.com. Select "Sending as a Friend" when prompted.

May God bless and multiply our combined efforts to glorify His Son and to share the Gospel.