The Gospels

NEW TESTAMENT

The Gospels

Τὰ Εὐαγγέλια

Translated from the Greek with AI (Claude) and edited



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The Gospels · New Testament

Translated from the Greek with AI (Claude) and edited. Reading edition, Forage, October 2026. forage.com/bible/gospels

Greek text: B. F. Westcott (1825–1901) and F. J. A. Hort (1828–1892), *The New Testament in the Original Greek* (1881; American edition, New York: Harper & Brothers, 1881, with an introduction by Philip Schaff, 1819–1893), public domain, transcribed for Forage from the page scans at the Internet Archive (archive.org/details/newtestamentinoroohortiala) and proofread twice against the page images, using as a word-by-word check Maurice A. Robinson's public-domain electronic Westcott–Hort text (byztxt (github.com/byztxt/greektext-westcott-hort)). WH's spelling, accentuation, punctuation, paragraphs and brackets are kept: [ ] marks words they considered doubtful, [[ ]] passages they considered early additions (Mark 16:9–20 and the shorter ending of Mark; John 7:53–8:11, printed after John 21 as in WH; and shorter passages in Matthew and Luke). Verses not in WH's text are skipped in the numbering (Mt 12:47, 17:21, 18:11, 23:14; Mk 7:16, 9:44, 9:46, 11:26, 15:28; Lk 17:36, 23:17; Jn 5:4). English: translated from the Greek with AI (Claude), then edited for accuracy and consistency. Not reviewed by a human specialist. Free to reuse under CC BY-SA 4.0. The small numbers set in the text are chapter and verse.

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CONTENTS

Introduction xv

Matthew 1

Chapter 1 1
The birth of Jesus 2
Chapter 2 3
The flight to Egypt 4
Chapter 3 5
The baptism of Jesus 5
Chapter 4 6
Jesus begins in Galilee 7
The first disciples 7
Chapter 5 8
The Beatitudes 8
Jesus and the Law 9
"But I tell you" 9
Love your enemies 11
Chapter 6 11
The Lord's Prayer 12
Treasure in heaven 12
The birds and the lilies 13
Chapter 7 14
The narrow gate 14
The house on the rock 15
Chapter 8 15
The cost of following 17
The storm on the sea 17
Chapter 9 18
The call of Matthew 18
The question about fasting 19

A daughter raised, a woman healed 19
The harvest is great 20
Chapter 10 21
Persecution foretold 22
Whom to fear 22
Not peace but a sword 23
Chapter 11 24
John's question from prison 24
Woe to the towns 25
"Come to me" 25
Chapter 12 26
The withered hand 26
The chosen servant 27
Jesus and Beelzebul 27
The sign of Jonah 28
Jesus' true family 29
Chapter 13 29
The parable of the sower 30
Why parables 30
The sower explained 31
The weeds among the wheat 31
The mustard seed and the yeast 32
The weeds explained 32
Treasure, pearl and net 33
Rejected at Nazareth 34
Chapter 14 34
Feeding the five thousand 35
Walking on the sea 35
Chapter 15 36
What defiles a person 37
The Canaanite woman 37
Feeding the four thousand 38
Chapter 16 39
Peter's declaration 40
Jesus foretells his death 40

Chapter 17 41
The boy with seizures 42
The temple tax 42
Chapter 18 43
The lost sheep 44
Correcting a brother 44
The unforgiving slave 45
Chapter 19 46
Marriage and divorce 46
Jesus blesses the children 47
The rich young man 47
Chapter 20 48
Jesus foretells his death again 49
The request for places of honor 49
Two blind men at Jericho 50
Chapter 21 50
Jesus in the temple 51
The withered fig tree 52
Jesus' authority questioned 52
The wicked tenants 53
Chapter 22 54
Taxes to Caesar 54
The question about resurrection 55
The great commandment 56
Chapter 23 56
The woes 57
Lament over Jerusalem 59
Chapter 24 59
Signs of the end 59
The abomination of desolation 60
The coming of the Son of Man 61
No one knows the day 61
Chapter 25 62
The parable of the talents 63
The sheep and the goats 64

Chapter 26 65
The anointing at Bethany 65
The Last Supper 66
Peter's denial foretold 67
Gethsemane 67
The arrest 68
Before Caiaphas 69
Chapter 27 70
Barabbas 71
The soldiers mock Jesus 71
The crucifixion 72
The death of Jesus 73
The burial 73
The guard at the tomb 74
Chapter 28 74
The guards bribed 75
The great commission 75

Mark 77
Chapter 1 77
The first disciples 78
In the synagogue at Capernaum 78
A man with leprosy 79
Chapter 2 80
The call of Levi 81
Lord of the Sabbath 82
Chapter 3 82
Beelzebul 83
Chapter 4 84
Seeds of the kingdom 86
Calming the storm 86
Chapter 5 87
Jairus and the bleeding woman 88
Chapter 6 89
The death of John 90
Five thousand fed 91

Walking on the sea 92
Chapter 7 93
What defiles a person 94
The Syrophoenician woman 94
“Ephphatha” 95
Chapter 8 95
No sign for this generation 96
The blind man at Bethsaida 97
Peter’s declaration 97
Chapter 9 98
The transfiguration 98
The boy with a mute spirit 99
Who is the greatest 100
Chapter 10 101
Jesus and the children 102
The rich man 102
Going up to Jerusalem 103
Blind Bartimaeus 104
Chapter 11 104
The fig tree and the temple 105
By what authority? 106
Chapter 12 106
Taxes to Caesar 107
The question of the resurrection 108
The first commandment 108
The widow’s offering 109
Chapter 13 110
The coming of the Son of Man 111
Keep watch 111
Chapter 14 112
The anointing at Bethany 112
The Last Supper 113
Gethsemane 114
The arrest 115
Before the Council 115

Peter's denial 116
Chapter 15 117
Mocked and crucified 118
The death of Jesus 119
The burial 119
Chapter 16 120
The longer ending 120
The shorter ending 121

Luke 123
Chapter 1 123
The promise to Zechariah 123
The annunciation 125
Mary visits Elizabeth 126
The birth of John 126
Chapter 2 128
The shepherds 128
The presentation in the temple 129
The boy Jesus in the temple 130
Chapter 3 131
The baptism of Jesus 132
The genealogy 133
Chapter 4 133
Rejected at Nazareth 134
Healing in Capernaum 135
Chapter 5 136
Two healings 137
The call of Levi 138
Chapter 6 139
The Twelve 140
The Sermon on the Plain 140
Chapter 7 142
The widow's son at Nain 143
Jesus and John the Baptist 143
The woman who anointed his feet 144
Chapter 8 145

The storm and the demoniac 147
Jairus' daughter 148
Chapter 9 149
Feeding the five thousand 150
Peter's confession 150
The transfiguration 151
The journey to Jerusalem begins 153
Chapter 10 153
The Good Samaritan 155
Martha and Mary 156
Chapter 11 156
The Beelzebul dispute 157
Woes at a Pharisee's table 158
Chapter 12 160
The rich fool 161
Do not worry 161
Be ready 162
Chapter 13 164
A woman healed on the Sabbath 164
The narrow door 165
Chapter 14 166
The great banquet 167
The cost of discipleship 168
Chapter 15 168
The prodigal son 169
Chapter 16 170
The rich man and Lazarus 172
Chapter 17 173
Ten healed of leprosy 173
The coming of the kingdom 174
Chapter 18 175
The Pharisee and the tax collector 175
Children and a rich ruler 176
Approaching Jericho 177
Chapter 19 177

The parable of the minas 178
The entry into Jerusalem 179
Weeping over Jerusalem 180
Chapter 20 180
Tribute to Caesar 181
The question about the resurrection 182
Chapter 21 183
The end of the age 183
Chapter 22 185
The Last Supper 186
On the Mount of Olives 187
Peter's denial 188
Before the Council 189
Chapter 23 189
The way to the cross 190
The crucifixion 191
The death of Jesus 192
The burial 192
Chapter 24 193
The road to Emmaus 193
Jesus appears to the disciples 195
The parting at Bethany 196

John 197
Chapter 1 197
John's testimony 198
The first disciples 199
Chapter 2 200
The temple cleared 201
Chapter 3 202
John: "He must increase" 203
Chapter 4 204
The official's son 206
Chapter 5 207
The Son and the Father 208
Chapter 6 210

Walking on the sea 211
The bread of life 211
Many turn back 213
Chapter 7 214
Teaching in the temple 214
Rivers of living water 216
Chapter 8 217
The truth will set you free 218
Before Abraham 219
Chapter 9 220
The Pharisees question the man 220
Chapter 10 222
The good shepherd 222
At the festival of the Dedication 223
Chapter 11 224
The resurrection and the life 225
The Council's decision 227
Chapter 12 228
The entry into Jerusalem 228
The hour has come 229
Unbelief 230
Chapter 13 231
The betrayer 232
A new commandment 233
Chapter 14 233
The promise of the Advocate 234
Chapter 15 235
The world's hatred 236
Chapter 16 237
Grief turned to joy 238
Chapter 17 239
Chapter 18 240
Before Annas 241
Before Pilate 242
Chapter 19 243

The crucifixion 244
The death of Jesus 245
The burial 246
Chapter 20 246
Jesus and Mary Magdalene 247
Jesus and the disciples 248
Thomas 248
Chapter 21 249
“Do you love me?” 250
The woman caught in adultery 251

INTRODUCTION

The four Gospels tell the life, teaching, death and resurrection of Jesus of Nazareth, a Jewish teacher from Galilee who was crucified in Jerusalem under the Roman governor Pontius Pilate around AD 30. Mark, the shortest, is generally thought to be the earliest, written around AD 70. Matthew and Luke, written a decade or two later, draw on Mark and on a shared collection of sayings, and add the birth stories, the Sermon on the Mount, and parables such as the Good Samaritan and the Prodigal Son. John, probably the latest, around AD 90–100, tells the story differently, through a series of "signs" and long discourses. The names attached to them come from early tradition; the Gospels themselves are anonymous.

All four were written in Greek—not the literary Attic of Plato but Koine, the everyday Greek of the eastern Mediterranean, often colored by the Aramaic that Jesus spoke and by the Greek translation of the Hebrew Bible. Their sentences are short and their vocabulary plain; much of their force comes from compression and repetition.

The Greek here is the edition of B. F. Westcott and F. J. A. Hort (1881), the landmark critical text that first rested on the oldest manuscripts then known. It keeps their markings: words in [single brackets] are of doubtful authenticity, and passages in [[double brackets]] are, in their judgment, very early additions that were not part of the original text—above all the two endings of Mark after 16:8 (the longer, 16:9–20, and a shorter one) and the story of the woman caught in adultery (John 7:53–8:11), which Westcott and Hort print after the end of John, where it appears here as well. A few verses familiar from older Bibles are absent from their text altogether, so the verse numbers occasionally skip.

Matthew

The genealogy and birth of Jesus; John the Baptist; the Sermon on the Mount; parables of the kingdom of heaven; the journey to Jerusalem; the passion and the resurrection.

CHAPTER 1

The genealogy of Jesus from Abraham through David to Joseph, the husband of Mary.

Mt 1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.[1]

Mt 1:2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah the father of Perez and Zerah by Tamar, Perez the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Mt 1:5 Salmon the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse, and Jesse the father of David the king. David was the father of Solomon by the wife of Uriah, Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asaph, Mt 1:8 Asaph the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, Hezekiah the father of Manasseh, Manasseh the father of Amos, Amos the father of Josiah, Mt 1:11 and Josiah the father of Jechoniah and his brothers at the

1 "Christ" (Greek *Christos*) and "Messiah" (from Hebrew *mashiach*) both mean "anointed." This translation uses "Christ" where the word is part of a name and "the Messiah" where it is a title.

time of the deportation to Babylon. After the deportation to Babylon, Jechoniah was the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,[2] Mt 1:14 Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom was born Jesus, who is called the Messiah.

Mt 1:17 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.

THE BIRTH OF JESUS

Mary is found pregnant, and an angel tells Joseph in a dream to take her as his wife.

Mt 1:18 This is how the birth of [Jesus] Christ came about. His mother Mary was engaged to Joseph, but before they came together she was found to be pregnant by the Holy Spirit. Joseph her husband, being a just man and unwilling to expose her to public disgrace, decided to divorce her quietly.[3] Mt 1:20 But as he was considering this, suddenly an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for what has been conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins."[4] Mt 1:22 All this took place to fulfill what had been spoken by the Lord through the prophet: "Look, the virgin will conceive and bear a son, and they will call his name Emmanuel," which translated

2 The Babylonians deported much of the population of Judah to Babylon in the early sixth century BC.
3 In Jewish custom an engagement was legally binding: the man could already be called "husband," and ending it required a divorce.
4 "Jesus" is the Greek form of the Hebrew name Yeshua (Joshua), understood to mean "the Lord saves."

means “God with us.”[5] Mt 1:24 When Joseph woke from sleep, he did as the angel of the Lord had commanded him and took his wife home. He did not have sexual relations with her until she had given birth to a son, and he named him Jesus.

CHAPTER 2

Magi from the east follow a star to Bethlehem, and the family flees Herod.

Mt 2:1 After Jesus was born in Bethlehem of Judea in the days of King Herod, there came magi from the east to Jerusalem, asking, “Where is the one who has been born king of the Jews? For we saw his star at its rising and have come to worship him.”[6] Mt 2:3 When King Herod heard this he was troubled, and all Jerusalem with him. He gathered all the chief priests and scribes of the people and asked them where the Messiah was to be born. They told him, “In Bethlehem of Judea, for this is what has been written through the prophet:[7] Mt 2:6 ‘And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; for from you will come a ruler who will shepherd my people Israel.’” Then Herod secretly summoned the magi and found out from them exactly when the star had appeared.[8] Mt 2:8 He sent them to Bethlehem and said, “Go and search carefully for the child. When you have found him, bring me word, so that I too may come and worship him.” When they had heard the king, they set out; and there was the star they had seen at its rising, going ahead of them until it came and stopped over the place where the child was. Mt 2:10 When they saw the star, they were overjoyed beyond measure. They went into the house and saw the child with Mary his mother, and they fell down and worshiped him. Then they opened their treasure chests and offered him gifts: gold, frankincense, and myrrh. And having been

5 Isaiah 7:14.
6 Herod the Great ruled Judea as king under Rome and died in 4 BC. Magi were astrologers and learned men associated with Persia and Babylon.
7 Scribes were experts in the Jewish Law and its interpretation.
8 Micah 5:2, combined with words from 2 Samuel 5:2.

warned in a dream not to go back to Herod, they returned to their own country by another road.

THE FLIGHT TO EGYPT

Joseph takes the child to Egypt; Herod kills the boys of Bethlehem; the family settles in Nazareth.

Mt 2:13 After they had gone, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and stay there until I tell you; for Herod is about to search for the child to destroy him." Mt 2:14 He got up, took the child and his mother by night, and went away to Egypt, and he stayed 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."[9] Mt 2:16 Then Herod, seeing that he had been tricked by the magi, was furious. He sent men and killed all the boys in Bethlehem and in all its surrounding region who were two years old and under, according to the time he had ascertained from the magi. Mt 2:17 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 would not be comforted, because they are no more." After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt,[10] Mt 2:20 saying, "Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead." He got up, took the child and his mother, and went into the land of Israel. Mt 2:22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Warned in a dream, he withdrew to the region of Galilee, and he went and settled in a town called Nazareth, so that what had been spoken through the prophets would be fulfilled: "He will be called a Nazarene."[11]

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9 Hosea 11:1.

10 Jeremiah 31:15. Rachel, the wife of Jacob, was remembered as a mother of the tribes of Israel.

11 Archelaus, a son of Herod the Great, ruled Judea from 4 BC until Rome removed him in AD 6.

CHAPTER 3

John the Baptist preaches repentance in the wilderness of Judea.

Mt 3:1 In those days John the Baptist appeared, preaching in the wilderness of Judea and saying, "Repent, for the kingdom of heaven has come near." This is the one spoken of through Isaiah the prophet when he said, "The voice of one shouting in the wilderness: 'Prepare the way of the Lord, make his paths straight.'"[12] Mt 3:4 John himself wore clothing made of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region around the Jordan went out to him, Mt 3:6 and they were baptized by him in the Jordan River, confessing their sins. But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? So produce fruit worthy of repentance.[13] Mt 3:9 And don't presume to say to yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children for Abraham from these stones. The ax is already lying at the root of the trees; so every tree that does not produce good fruit is cut down and thrown into the fire. Mt 3:11 I baptize you with water for repentance, but the one who is coming after me is mightier than I am; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

THE BAPTISM OF JESUS

John baptizes Jesus, the Spirit descends like a dove, and a voice speaks from heaven.

Mt 3:13 Then Jesus came from Galilee to the Jordan, to John, to be baptized by him. But John tried to stop him, saying, "I need to be

12 Isaiah 40:3.

baptized by you, and you come to me?" Jesus answered him, "Let it be so for now, for this is the fitting way for us to fulfill all righteousness." Then John let him. Mt 3:16 As soon as Jesus was baptized, he came up out of the water. Suddenly the heavens were opened, and he saw the Spirit of God descending like a dove and coming upon him. And there was a voice from the heavens, saying, "This is my Son, the beloved, with whom I am well pleased."

CHAPTER 4

The devil tempts Jesus in the wilderness three times, and Jesus answers from Scripture.

Mt 4:1 Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil. He fasted forty days and forty nights, and afterward he was hungry. The tempter came and said to him, "If you are the Son of God, tell these stones to become loaves of bread." Mt 4:4 He answered, "It is written: 'A person will not live on bread alone, but on every word that comes from the mouth of God.'" Then the devil took him to the holy city and set him on the pinnacle of the temple,[14] Mt 4:6 and said to him, "If you are the Son of God, throw yourself down; for it is written: 'He will give his angels orders concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'" Jesus said to him, "It is also written: 'You shall not put the Lord your God to the test.'"[15] Mt 4:8 Again the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory, and he said to him, "All these I will give you, if you will fall down and worship me." Then Jesus said to him, "Go away, Satan! For it is written: 'You shall worship the

13 The Pharisees were a Jewish movement devoted to careful observance of the Law and its traditions; the Sadducees were a priestly party associated with the temple leadership.
14 Deuteronomy 8:3.
15 Psalm 91:11–12; Deuteronomy 6:16.

Lord your God, and serve him alone.'" Then the devil left him, and suddenly angels came and began to serve him.[16]

JESUS BEGINS IN GALILEE

After John's arrest Jesus settles in Capernaum and begins to preach.

Mt 4:12 When he heard that John had been handed over, he withdrew to Galilee. Leaving Nazareth, he went and settled in Capernaum by the sea, in the territory of Zebulun and Naphtali, to fulfill what had been spoken through Isaiah the prophet:[17] Mt 4:15 "Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles—the people sitting in darkness have seen a great light, and on those sitting in the region and shadow of death a light has dawned."[18]

Mt 4:17 From then on Jesus began to preach, saying, "Repent, for the kingdom of heaven has come near."

THE FIRST DISCIPLES

Jesus calls Simon Peter, Andrew, James and John from their nets.

Mt 4:18 As he was walking beside the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea, for they were fishermen. And he said to them, "Come, follow me, and I will make you fishers of people." Mt 4:20 At once they left their nets and followed him. Going on from there, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Mt 4:22 At once they left the boat and their father and followed him. He went all through Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and every sickness among the people. Mt 4:24 News of him spread through all

16 Deuteronomy 6:13.
17 Zebulun and Naphtali were the ancestral tribal territories of Israel in the region of Galilee.
18 Isaiah 9:1–2.

Syria, and people brought him all who were ill, those afflicted with various diseases and torments—people possessed by demons, epileptics, and paralytics—and he healed them. Great crowds followed him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan.[19]

CHAPTER 5

Jesus goes up the mountain and begins to teach his disciples: the Sermon on the Mount.

Mt 5:1 When he saw the crowds, he went up on the mountain; and after he sat down, his disciples came [to him]. Then he opened his mouth and began to teach them, saying:

THE BEATITUDES

Jesus pronounces blessed the poor in spirit, the mourners, the meek, the merciful and the persecuted.

Mt 5:3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Mt 5:8 Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for [they] will be called children of God. Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you and persecute you and falsely say every kind of evil against you because of me. Mt 5:12 Rejoice and be glad, for your reward is great in heaven, for that is how they persecuted the prophets who came before you. You are the salt of the earth. But if salt loses its taste, what will make it salty again? It is no longer good for anything except to be thrown out and trampled underfoot by people. Mt 5:14 You are the light of the

19 The Decapolis ("Ten Cities") was a group of Greek-speaking cities, most of them east of the Jordan.

world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket; they put it on the lampstand, and it gives light to everyone in the house. In the same way, let your light shine before people, so that they may see your good works and give glory to your Father in heaven.

JESUS AND THE LAW

Jesus came not to abolish the Law and the Prophets but to fulfill them.

Mt 5:17 Don't think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth pass away, not one iota, not one stroke of a letter, will pass away from the Law until everything has taken place.[20] Mt 5:19 So whoever breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. Mt 5:20 For I tell you that unless your righteousness far surpasses that of the scribes and Pharisees, you will never enter the kingdom of heaven. You have heard that it was said to the people of old, 'You shall not murder; and whoever murders will be liable to judgment.'[21]

"BUT I TELL YOU"

Jesus sets his own teaching beside the old commandments on anger, adultery, divorce and oaths.

Mt 5:22 But I tell you that everyone who is angry with his brother will be liable to judgment; whoever says to his brother, 'Raca,' will be liable to the Council; and whoever says, 'You fool,' will be liable to the fire of Gehenna.[22] Mt 5:23 So if you are offering your gift at the altar and there you remember that your brother has

20 The iota is the smallest letter of the Greek alphabet; the "stroke" is a tiny mark that distinguishes one letter from another.
21 Exodus 20:13.
22 *Raca* is an Aramaic term of contempt, roughly "empty-head." Gehenna, a valley south of Jerusalem, became a name for the place of final punishment.

something against you, leave your gift there in front of the altar. Go first and be reconciled to your brother, and then come and offer your gift. Mt 5:25 Come to terms quickly with your opponent while you are still on the way with him, or your opponent may hand you over to the judge, and the judge to the officer, and you will be thrown into prison. Truly I tell you, you will never get out of there until you have paid the last kodrantes. You have heard that it was said, 'You shall not commit adultery.'[23] Mt 5:28 But I tell you that everyone who looks at a woman so as to desire [her] has already committed adultery with her in his heart. If your right eye makes you stumble, tear it out and throw it away from you; it is better for you that one part of your body be lost than that your whole body be thrown into Gehenna. Mt 5:30 And if your right hand makes you stumble, cut it off and throw it away from you; it is better for you that one part of your body be lost than that your whole body go into Gehenna. It was also said, 'Whoever divorces his wife must give her a certificate of divorce.'[24] Mt 5:32 But I tell you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery[, and whoever marries a divorced woman commits adultery]. Again, you have heard that it was said to the people of old, 'You shall not swear falsely, but you shall fulfill your oaths to the Lord.'[25] Mt 5:34 But I tell you not to swear at all: not by heaven, for it is the throne of God; not by the earth, for it is the footstool for his feet; not by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make a single hair white or black. Mt 5:37 Let your word be 'Yes, yes' or 'No, no'; anything more than this comes from the evil one. You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you, do not resist an evil person. If anyone strikes you on [your] right cheek, turn the other to him as well.[26] Mt 5:40 And if anyone wants to take you to court and take

23 The kodrantes (Latin *quadrans*) was the smallest Roman coin, a quarter of an as. The commandment quoted is Exodus 20:14.
24 Deuteronomy 24:1.
25 Compare Leviticus 19:12 and Numbers 30:2.
26 Exodus 21:24.

your tunic, let him have your cloak as well. If anyone forces you to go one mile, go with him two. Give to the one who asks of you, and do not turn away from the one who wants to borrow from you. You have heard that it was said, 'You shall love your neighbor and hate your enemy.'[27]

LOVE YOUR ENEMIES

Love your enemies and pray for your persecutors, and be perfect as your Father is perfect.

Mt 5:44 But I tell you, love your enemies and pray for those who persecute you, so that you may become children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. Mt 5:46 For if you love those who love you, what reward do you have? Don't even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Don't even the Gentiles do the same? You, then, must be perfect, as your heavenly Father is perfect.[28]

CHAPTER 6

Give, pray and fast in secret, not to be seen by others.

Mt 6:1 [But] be careful not to practice your righteousness in front of people in order to be seen by them; otherwise you have no reward with your Father in heaven. Mt 6:2 So when you give to the poor, don't sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by people. Truly I tell 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, Mt 6:4 so that your giving may be in secret; and your Father who sees in secret will reward you. And when you pray, don't be like the hypocrites; for they love to

27 Roman soldiers and officials could compel civilians to carry their gear for a set distance. "You shall love your neighbor" is from Leviticus 19:18.
28 Tax collectors gathered tolls and taxes under contract for Rome or its client rulers and were widely resented.

stand and pray in the synagogues and on the street corners, so that people may see them. Truly I tell you, they have their reward in full. Mt 6:6 But when you pray, go into your inner room, shut your door, and pray to your Father who is in secret; and your Father who sees in secret will reward you. And when you pray, do not babble on like the Gentiles, for they think they will be heard because of their many words.

THE LORD'S PRAYER

Jesus teaches his disciples to pray: "Our Father in heaven."

Mt 6:8 So do not be like them, for [God] your Father knows what you need before you ask him. Pray, then, like this: 'Our Father in heaven, may your name be kept holy. May your kingdom come. May your will be done, as in heaven, so on earth. Mt 6:11 Give us today our daily bread. And forgive us our debts, as we too have forgiven our debtors. And do not lead us into temptation, but rescue us from the evil one.' For if you forgive people their trespasses, your heavenly Father will also forgive you;[29] Mt 6:15 but if you do not forgive people [their trespasses], neither will your Father forgive your trespasses. And when you fast, don't put on a gloomy look like the hypocrites, for they disfigure their faces so that people may see they are fasting. Truly I tell you, they have their reward in full. Mt 6:17 But when you fast, anoint your head and wash your face, so that your fasting may be seen not by people but by your Father who is in secret; and your Father who sees in secret will reward you.

TREASURE IN HEAVEN

Store up treasure in heaven, for no one can serve God and wealth.

Mt 6:19 Don't store up treasures for yourselves on earth, where moth and rust destroy and where thieves break in and steal. Store up treasures for yourselves in heaven instead, where

29 The rare Greek word translated "daily" (*epiousios*) may also mean "for the coming day."

neither moth nor rust destroys and where thieves don't break in or steal. For where your treasure is, there your heart will [also] be. Mt 6:22 The lamp of the body is the eye. So if your eye is sound, your whole body will be full of light; but if your eye is bad, your whole body will be full of darkness. So if the light in you is darkness, how great is that darkness! Mt 6:24 No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and wealth. That is why I tell you: don't worry about your life, what you will eat [or what you will drink], or about your body, what you will wear. Isn't life more than food, and the body more than clothing?[30]

THE BIRDS AND THE LILIES

Do not worry about food or clothing; seek first the kingdom.

Mt 6:26 Look at the birds of the sky: they don't sow or reap or gather into barns, and yet your heavenly Father feeds them. Aren't you worth much more than they are? And which of you by worrying can add a single cubit to his span of life? And why do you worry about clothing? Consider how the lilies of the field grow: they don't toil or spin.[31] Mt 6:29 Yet I tell you that not even Solomon in all his glory was clothed like one of these. If that is how God clothes the grass of the field, which is here today and thrown into the oven tomorrow, won't he much more clothe you —you of little faith? So don't worry, saying, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' Mt 6:32 The Gentiles chase after all these things, and your heavenly Father knows that you need them all. Seek first the kingdom and his righteousness, and all these things will be added to you. So don't worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

30 "Wealth" translates *mamōnas,* an Aramaic word for wealth or property.
31 A cubit, the length of a forearm, was about 18 inches (45 cm).

CHAPTER 7

Do not judge others; ask, seek and knock; do to others what you want done to you.

Mt 7:1 Don't judge, so that you won't be judged. For with the judgment you pass you will be judged, and with the measure you use it will be measured out to you. Why do you look at the speck in your brother's eye but fail to notice the beam in your own eye? Mt 7:4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when look, there's the beam in your own eye? You hypocrite, first take the beam out of your own eye, and then you'll see clearly to take the speck out of your brother's eye. Mt 7:6 Don't give what is holy to dogs, and don't throw your pearls before pigs, or they may trample them underfoot and turn and tear you to pieces. Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. Mt 7:8 For everyone who asks receives, and whoever seeks finds, and to whoever knocks it will be opened. Or which man among you, whose son asks him for bread—will he give him a stone? Or if he asks for a fish—will he give him a snake? Mt 7:11 So if you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! So whatever you want people to do to you, do the same to them; for this is the Law and the Prophets.

THE NARROW GATE

Enter by the narrow gate; false prophets are known by their fruit.

Mt 7:13 Go in through the narrow gate. For wide and spacious is the road that leads to destruction, and many go in by it; for narrow is the gate and hard the road that leads to life, and few find it. Mt 7:15 Watch out for false prophets, who come to you in sheep's clothing but inside are ravenous wolves. You will recognize them by their fruit. Do people gather grapes from thornbushes, or figs from thistles? In the same way every good tree produces good fruit, but the rotten tree produces bad fruit. Mt 7:18 A good

tree cannot bear bad fruit, nor can a rotten tree produce good fruit. Every tree that does not produce good fruit is cut down and thrown into the fire. So then, by their fruit you will recognize them. Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father in heaven. Mt 7:22 Many will say to me on that day, 'Lord, Lord, didn't we prophesy in your name, and in your name drive out demons, and in your name do many mighty works?' And then I will declare to them, 'I never knew you. Get away from me, you who practice lawlessness.'

THE HOUSE ON THE ROCK

Whoever hears these words and does them is like a man who built on rock.

Mt 7:24 So everyone who hears [these] words of mine and does them will be like a sensible man who built his house on the rock. The rain came down, the torrents came, the winds blew and beat against that house, and it did not fall, because it had been founded on the rock. Mt 7:26 And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. The rain came down, the torrents came, the winds blew and battered that house, and it fell—and great was its fall."

Mt 7:28 When Jesus had finished these words, the crowds were amazed at his teaching, for he was teaching them as one who had authority, and not as their scribes.

CHAPTER 8

Jesus heals a man with leprosy, a centurion's servant and Peter's mother-in-law.

Mt 8:1 When he came down from the mountain, large crowds followed him. Suddenly a man with leprosy came up and knelt before him, saying, "Lord, if you are willing, you can make me clean." He stretched out his hand and touched him, saying, "I am willing. Be made clean." And immediately his leprosy was

cleansed.[32] Mt 8:4 Then Jesus said to him, “See that you tell no one. But go, show yourself to the priest, and offer the gift that Moses commanded, as evidence to them.” When he had entered Capernaum, a centurion came up to him, pleading with him[33] Mt 8:6 and saying, “Lord, my servant is lying at home paralyzed, in terrible torment.” He said to him, “I will come and heal him.” The centurion answered, “Lord, I am not worthy to have you come under my roof. Just say the word, and my servant will be healed. Mt 8:9 For I too am a man [placed] under authority, with soldiers under me. I say to this one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.” When Jesus heard this, he was amazed and said to those following him, “Truly I tell you, with no one in Israel have I found such faith. Mt 8:11 I tell you, many will come from east and west and recline at table with Abraham and Isaac and Jacob in the kingdom of heaven, while the children of the kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth there.” Mt 8:13 Then Jesus said to the centurion, “Go; let it be done for you as you have believed.” And the servant was healed at that very hour. When Jesus came into Peter’s house, he saw his mother-in-law lying in bed with a fever. He touched her hand, and the fever left her; and she got up and began to wait on him. Mt 8:16 When evening came, they brought to him many who were possessed by demons, and he drove out the spirits with a word and healed all who were sick, so that what was spoken through the prophet Isaiah might be fulfilled: “He himself took our weaknesses and carried our diseases.”[34]

32 “Leprosy” in the Bible covers a range of skin diseases that made a person ritually unclean and cut off from ordinary community life.
33 A centurion was an officer in the Roman army, nominally in command of a hundred men.
34 Isaiah 53:4.

THE COST OF FOLLOWING

Jesus tells would-be followers that the Son of Man has nowhere to lay his head.

Mt 8:18 When Jesus saw a crowd around him, he gave orders to go across to the other side. A scribe came up and said to him, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have dens and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." Mt 8:21 Another of the disciples said to him, "Lord, let me first go and bury my father." But Jesus said to him, "Follow me, and let the dead bury their own dead." He got into a boat, and his disciples followed him.

THE STORM ON THE SEA

Jesus rebukes the wind and the sea, then drives demons out of two men into a herd of pigs.

Mt 8:24 Suddenly a great storm arose on the sea, so that the boat was being swamped by the waves; but he was asleep. They came and woke him, saying, "Lord, save us! We're perishing!" He said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea, and there was a great calm. Mt 8:27 The men were amazed and said, "What sort of man is this, that even the winds and the sea obey him?" When he came to the other side, to the country of the Gadarenes, two men possessed by demons met him, coming out of the tombs. They were so violent that no one could pass along that road.[35] Mt 8:29 Suddenly they cried out, "What do you want with us, Son of God? Have you come here to torment us before the time?" Some way off from them a large herd of pigs was feeding. The demons begged him, "If you drive us out, send us into the herd of pigs." Mt 8:32 He said to them, "Go." They came out and went into the pigs, and suddenly the whole herd rushed down the steep bank into the sea

35 The Gadarenes were the people of Gadara, a largely Gentile city of the Decapolis a few miles southeast of the Sea of Galilee.

and died in the water. The herdsmen fled, went off into the town, and reported everything, including what had happened to the demon-possessed men. Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their region.

CHAPTER 9

Jesus forgives and heals a paralyzed man.

Mt 9:1 He got into a boat, crossed over, and came to his own town. Just then some people brought to him a paralyzed man lying on a bed. When Jesus saw their faith, he said to the paralyzed man, "Take heart, child; your sins are forgiven." Mt 9:3 At this some of the scribes said to themselves, "This man is blaspheming." Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? Mt 9:6 But so that you may know that the Son of Man has authority on earth to forgive sins—" then he said to the paralyzed man, "Get up, pick up your bed, and go home." And he got up and went home. When the crowds saw it, they were afraid, and they glorified God, who had given such authority to human beings.

THE CALL OF MATTHEW

Jesus calls a tax collector and eats with tax collectors and sinners.

Mt 9:9 As Jesus passed on from there, he saw a man named Matthew sitting at the tax booth, and he said to him, "Follow me." And he got up and followed him. Later, while he was reclining at table in the house, many tax collectors and sinners came and reclined with Jesus and his disciples. Mt 9:11 When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with the tax collectors and sinners?" He heard it and said, "It isn't the healthy who need a doctor, but the sick. Go and learn

what this means: 'I want mercy and not sacrifice.' For I did not come to call the righteous, but sinners."[36]

THE QUESTION ABOUT FASTING

Asked why his disciples do not fast, Jesus speaks of the bridegroom and new wine.

Mt 9:14 Then John's disciples came to him and said, "Why do we and the Pharisees fast, but your disciples do not fast?" Jesus said to them, "Can the wedding guests mourn as long as the bridegroom is with them? But days will come when the bridegroom is taken away from them, and then they will fast. Mt 9:16 No one sews a patch of unshrunk cloth on an old garment, for the patch pulls away from the garment, and a worse tear is made. Nor do people put new wine into old wineskins; otherwise the skins burst, the wine spills out, and the skins are ruined. Instead they put new wine into fresh wineskins, and both are preserved."

A DAUGHTER RAISED, A WOMAN HEALED

Jesus heals a woman who touches his cloak and raises an official's daughter.

Mt 9:18 While he was saying these things to them, suddenly a [certain] official came up, knelt before him, and said, "My daughter has just died. But come and lay your hand on her, and she will live." Jesus got up and followed him, and so did his disciples. Just then a woman who had suffered from bleeding for twelve years came up behind him and touched the fringe of his cloak.[37] Mt 9:21 For she said to herself, "If I only touch his cloak, I will be made well." Jesus turned, and when he saw her he said, "Take heart, daughter; your faith has made you well." And the woman was made well from that hour. When Jesus came into the official's house and saw the flute players and the crowd in an

36 Hosea 6:6.

37 The Law required Israelites to wear fringes or tassels on the corners of their garments (Numbers 15:38–39).

uproar,[38] Mt 9:24 he said, “Go away. The girl is not dead but asleep.” And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the news of this spread through that whole region. As Jesus went on from there, two blind men followed him, crying out, “Have mercy on us, Son of David!” Mt 9:28 When he had gone into the house, the blind men came to him, and Jesus said to them, “Do you believe that I can do this?” They said to him, “Yes, Lord.” Then he touched their eyes, saying, “Let it be done for you according to your faith.” And their eyes were opened. Jesus warned them sternly, “See that no one knows about this.” Mt 9:31 But they went out and spread the news about him through that whole region. As they were going out, people brought to him a man who was mute and possessed by a demon. When the demon had been driven out, the mute man spoke. The crowds were amazed and said, “Nothing like this has ever been seen in Israel.” [But the Pharisees said, “It is by the ruler of the demons that he drives out the demons.”]

Mt 9:35 Jesus went around all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and every illness.

THE HARVEST IS GREAT

Jesus has compassion on the crowds, who are like sheep without a shepherd.

Mt 9:36 When he saw the crowds, he felt compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is great, but the workers are few. So ask the Lord of the harvest to send out workers into his harvest.”

38 Flute players were customarily hired, along with professional mourners, to lament at a death.

CHAPTER 10

Jesus names the twelve apostles and sends them to the lost sheep of Israel.

Mt 10:1 He called his twelve disciples to him and gave them authority over unclean spirits, to drive them out, and to heal every disease and every illness. These are the names of the twelve apostles: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Mt 10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who also betrayed him. These twelve Jesus sent out, after giving them these instructions: "Don't go off on a road to the Gentiles, and don't enter any town of the Samaritans.[39] Mt 10:6 Go instead to the lost sheep of the house of Israel. As you go, proclaim, 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those with leprosy, drive out demons. You received without paying; give without being paid. Don't get gold or silver or copper to carry in your belts, Mt 10:10 no bag for the road, or two tunics, or sandals, or a staff; for the worker deserves his food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it; Mt 10:13 and if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone does not welcome you or listen to your words, shake the dust off your feet as you leave that house or that town.[40] Mt 10:15 Truly I tell you, it will be more bearable for the land of Sodom and Gomorrah on the day of judgment than

39 The Samaritans lived in Samaria, between Judea and Galilee; they worshiped the God of Israel but centered their worship on Mount Gerizim rather than Jerusalem, and relations between Samaritans and Jews were often strained.
40 Shaking the dust off one's feet was a gesture of breaking off all contact with a place.

for that town. Look, I am sending you out like sheep among wolves; so be shrewd as snakes and innocent as doves.[41]

PERSECUTION FORETOLD

Jesus warns the Twelve that they will be handed over and hated because of his name.

Mt 10:17 Be on your guard against people; for they will hand you over to councils and flog you in their synagogues, and you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. When they hand you over, don't worry about how to speak or what to say; for what you are to say will be given to you in that hour; Mt 10:20 for it is not you who speak, but the Spirit of your Father speaking in you. Brother will hand over brother to death, and a father his child; children will rise up against parents and have them put to death. You will be hated by everyone because of my name; but whoever endures to the end will be saved. Mt 10:23 When they persecute you in this town, flee to the next; for truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes. A disciple is not above his teacher, nor a slave above his master. Mt 10:25 It is enough for the disciple to become like his teacher, and the slave like his master. If they have called the master of the house Beelzebul, how much more the members of his household! So don't be afraid of them; for nothing is covered that will not be uncovered, and nothing hidden that will not be made known.[42]

WHOM TO FEAR

Fear God, not those who kill the body; even the sparrows are in the Father's care.

Mt 10:27 What I tell you in the dark, speak in the light; and what you hear whispered in your ear, proclaim from the housetops. Don't

41 Sodom and Gomorrah were the cities destroyed for their wickedness in Genesis 19.

be afraid of those who kill the body but cannot kill the soul; rather, fear the one who can destroy both soul and body in Gehenna. Mt 10:29 Aren't two sparrows sold for an assarion? Yet not one of them will fall to the ground apart from your Father. As for you, even the hairs of your head are all counted. So don't be afraid; you are worth more than many sparrows.[43] Mt 10:32 So everyone who acknowledges me before people, I too will acknowledge before my Father in heaven; but whoever denies me before people, I too will deny before my Father in heaven. Don't suppose that I came to bring peace on earth. I did not come to bring peace, but a sword.

NOT PEACE BUT A SWORD

Jesus brings division even within families; whoever loses his life for him will find it.

Mt 10:35 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 own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me;[44] Mt 10:38 and whoever does not take his cross and follow after me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Mt 10:41 Whoever welcomes a prophet because he is a prophet will receive a prophet's reward, and whoever welcomes a righteous man because he is righteous will receive a righteous man's reward. And whoever gives one of these little ones even just a cup of cold water to drink because he is a disciple—truly I tell you, he will by no means lose his reward."

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42 Beelzebul was a name for the ruler of the demons, apparently derived from the name of a Canaanite god.
43 The assarion was a small copper coin worth one-sixteenth of a denarius, a day's wage.
44 These lines echo Micah 7:6.

CHAPTER 11

Jesus finishes instructing the Twelve and goes on to teach in the towns.

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

JOHN'S QUESTION FROM PRISON

John asks whether Jesus is the one to come, and Jesus praises John to the crowds.

Mt 11:2 Now John, hearing in prison about the deeds of the Messiah, sent word through his disciples and said to him, "Are you the one who is to come, or should we look for someone else?" Jesus answered them, "Go and report to John what you hear and see: Mt 11:5 the blind see again and the lame walk, people with leprosy are made clean and the deaf hear, the dead are raised and the poor have good news brought to them. And blessed is anyone who does not stumble because of me." As they were going away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? Mt 11:8 Then what did you go out to see? A man dressed in soft clothing? Look, those who wear soft clothing are in kings' houses. Then what did you go out for? To see a prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written, 'Look, I am sending my messenger ahead of you, who will prepare your way before you.'[45] Mt 11:11 Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he is. From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent people are seizing it. Mt 11:13 For all the Prophets and the Law prophesied until John; and if you are willing to accept it, he is Elijah who is to come. Let anyone with ears listen. To what shall I compare this generation? It

45 The quotation is Malachi 3:1.

is like children sitting in the marketplaces who call out to the others[46] Mt 11:17 and say, 'We played the flute for you, and you didn't dance; we sang a lament, and you didn't beat your breasts.' For John came neither eating nor drinking, and they say, 'He has a demon.' The Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' And wisdom has been proved right by her deeds."

WOE TO THE TOWNS

Jesus reproaches Chorazin, Bethsaida and Capernaum for not repenting.

Mt 11:20 Then he began to reproach the towns in which most of his mighty works had been done, because they had not repented: "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.[47] Mt 11:22 But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, Capernaum—will you be lifted up to heaven? You will go down to Hades. For if the mighty works done in you had been done in Sodom, it would still be standing today. But I tell you that it will be more bearable for the land of Sodom on the day of judgment than for you."

"COME TO ME"

Jesus thanks the Father and invites the weary to take his yoke.

Mt 11:25 At that time Jesus answered, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and revealed them to little children. Yes, Father, for this is what pleased you. Mt 11:27 All things have been handed over to me by my Father. No one knows the Son

46 Malachi 4:5 foretold that the prophet Elijah would return before the day of the Lord.

47 Chorazin and Bethsaida were towns near Capernaum on the Sea of Galilee; Tyre and Sidon were Gentile cities on the Phoenician coast.

except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me, all you who are weary and weighed down, and I will give you rest. Mt 11:29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

CHAPTER 12

The disciples pick grain on the Sabbath, and Jesus calls himself Lord of the Sabbath.

Mt 12:1 At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pick heads of grain and eat them. When the Pharisees saw this, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath." He said to them, "Haven't you read what David did when he and those with him were hungry? Mt 12:4 How he went into the house of God and they ate the bread of the Presence, which it was not lawful for him to eat, nor for those with him, but only for the priests? Or haven't you read in the Law that on the Sabbath the priests in the temple profane the Sabbath and are not guilty?[48] Mt 12:6 But I tell you that something greater than the temple is here. If you had known what this means, 'I want mercy and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is Lord of the Sabbath." He went on from there and came into their synagogue.[49]

THE WITHERED HAND

Jesus heals on the Sabbath, and the Pharisees plot against him.

Mt 12:10 There was a man there with a withered hand. They asked him, "Is it lawful to heal on the Sabbath?"—so that they could bring a charge against him. He said to them, "Which man among

48 The bread of the Presence was set out in the sanctuary each Sabbath and afterward eaten by the priests; the story of David is in 1 Samuel 21:1–6.
49 The quotation is Hosea 6:6.

you [will there be] who has a single sheep and, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? Mt 12:12 How much more valuable, then, is a human being than a sheep! So it is lawful to do good on the Sabbath." Then he said to the man, "Stretch out your hand." He stretched it out, and it was restored, as healthy as the other. But the Pharisees went out and plotted against him, how they might destroy him. Jesus knew it and withdrew from there. Many followed him, and he healed them all,

THE CHOSEN SERVANT

Matthew quotes Isaiah's servant who will not break a bruised reed.

Mt 12:16 and he ordered them not to make him known, so that what was spoken through Isaiah the prophet might be fulfilled: "Here is my servant, whom I have chosen, my beloved, in whom my soul delights. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.[50] Mt 12:19 He will not quarrel or shout, nor will anyone hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not put out, until he brings justice through to victory. And in his name the Gentiles will hope."

JESUS AND BEELZEBUL

Accused of driving out demons by Beelzebul, Jesus answers that a divided kingdom cannot stand.

Mt 12:22 Then they brought him a demon-possessed man who was blind and mute, and he healed him, so that the mute man spoke and saw. All the crowds were amazed and said, "Could this be the Son of David?" But when the Pharisees heard it, they said, "This man drives out demons only by Beelzebul, the ruler of the demons." Mt 12:25 Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no town or household divided against itself will stand. And if Satan drives

50 The quotation is Isaiah 42:1–4.

out Satan, he is divided against himself; how then will his kingdom stand? Mt 12:27 And if I drive out demons by Beelzebul, by whom do your sons drive them out? So they will be your judges. But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you. Mt 12:29 Or how can anyone go into the strong man's house and carry off his goods unless he first ties up the strong man? Then he can plunder his house. Whoever is not with me is against me, and whoever does not gather with me scatters. Mt 12:31 That is why I tell you, every sin and blasphemy will be forgiven people, but blasphemy against the Spirit will not be forgiven. Whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. Mt 12:33 Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten; for the tree is known by its fruit. You brood of vipers, how can you speak good things when you are evil? For the mouth speaks out of what overflows the heart. Mt 12:35 The good person brings good things out of a good treasure, and the evil person brings evil things out of an evil treasure. I tell you, on the day of judgment people will give an account for every careless word they speak; for by your words you will be justified, and by your words you will be condemned."

THE SIGN OF JONAH

Asked for a sign, Jesus offers only the sign of Jonah.

Mt 12:38 Then some of the scribes and Pharisees answered him, "Teacher, we want to see a sign from you." He answered them, "An evil and adulterous generation looks for a sign, and no sign will be given to it except the sign of Jonah the prophet. Mt 12:40 For just as Jonah was in the belly of the sea monster three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights. The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at Jonah's preaching—and look, something greater

than Jonah is here.[51] Mt 12:42 The queen of the South will rise at the judgment with this generation and condemn it, because she came from the ends of the earth to hear Solomon's wisdom—and look, something greater than Solomon is here. When the unclean spirit goes out of a person, it wanders through waterless places looking for rest, and doesn't find it.[52] Mt 12:44 Then it says, 'I will go back to my house that I came out of.' And when it comes, it finds the house unoccupied, [and] swept, and put in order. Then it goes and brings along seven other spirits more evil than itself, and they go in and settle there; and that person ends up worse off than before. That is how it will be with this evil generation too."

JESUS' TRUE FAMILY

Whoever does the will of his Father is his brother, sister and mother.

Mt 12:46 While he was still speaking to the crowds, there were his mother and his brothers standing outside, wanting to speak to him. He answered the man who had told him, "Who is my mother, and who are my brothers?"[53] Mt 12:49 And stretching out [his] hand toward his disciples, he said, "Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother."

CHAPTER 13

By the sea, Jesus begins to teach the crowds in parables.

Mt 13:1 That same day Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the shore.

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51 In the book of Jonah the prophet spends three days and nights inside a great fish (1:17), and the city of Nineveh repents at his preaching (3:5).
52 The queen of the South is the queen of Sheba, who traveled to hear Solomon's wisdom (1 Kings 10:1–10).
53 Westcott and Hort omit verse 47 ("Someone told him, 'Your mother and your brothers are standing outside, wanting to speak to you'"), which is missing from some important early manuscripts, and print it only in their margin.

He told them many things in parables: “Look, a sower went out to sow.

THE PARABLE OF THE SOWER

Seed falls on the path, on rocky ground, among thorns and on good soil.

Mt 13:4 As he sowed, some seed fell along the path, and the birds came and ate it up. Other seed fell on rocky ground, where it did not have much soil, and it sprang up at once because the soil had no depth; but when the sun rose it was scorched, and because it had no root it withered away. Mt 13:7 Other seed fell among the thorns, and the thorns grew up and choked it. Other seed fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen.” The disciples came and said to him, “Why do you speak to them in parables?”

WHY PARABLES

Jesus tells the disciples the secrets of the kingdom are given to them, and quotes Isaiah.

Mt 13:11 He answered, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For whoever has will be given more, and will have plenty; but whoever does not have, even what he has will be taken away from him. That is why I speak to them in parables: because seeing they do not see, and hearing they do not hear or understand. Mt 13:14 In them the prophecy of Isaiah is being fulfilled, which says, ‘You will listen and listen but never understand, and you will look and look but never see. For this people’s heart has grown dull, and with their ears they hear only with difficulty, and they have shut their eyes; so that they may not see with their eyes and hear with their ears and understand with their heart and turn back, and I would heal them.’[54] Mt 13:16 But blessed

54 The quotation is Isaiah 6:9–10.

are your eyes because they see, and [your] ears because they hear. For truly I tell you, many prophets and just people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it. So you, then, listen to the parable of the sower.

THE SOWER EXPLAINED

The seed is the word of the kingdom, and the soils are those who hear it.

Mt 13:19 When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart; this is the one sown along the path. The one sown on rocky ground is the one who hears the word and at once receives it with joy; Mt 13:21 but he has no root in himself and lasts only for a while, and when trouble or persecution comes because of the word, at once he falls away. The one sown among the thorns is the one who hears the word, but the worries of this age and the lure of wealth choke the word, and it bears no fruit. Mt 13:23 But the one sown on good soil is the one who hears the word and understands it—he is the one who really does bear fruit and yields, one a hundredfold, another sixty, another thirty."

THE WEEDS AMONG THE WHEAT

An enemy sows weeds in a field, and the owner lets both grow until harvest.

Mt 13:24 He put another parable before them: "The kingdom of heaven may be compared to a man who sowed good seed in his field. But while everyone was asleep, his enemy came and sowed weeds among the wheat and went away. When the plants sprouted and formed grain, then the weeds appeared too.[55] Mt 13:27 The householder's slaves came to him and said, 'Master, didn't

55 The weeds are probably darnel, a grass that closely resembles wheat until it ripens.

you sow good seed in your field? Then where did the weeds come from?' He said to them, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and pull them up?' Mt 13:29 But he said, 'No; if you pull up the weeds, you may uproot the wheat along with them. Let both grow together until the harvest; and at harvest time I will tell the reapers, "Gather the weeds first and tie them [in] bundles to be burned, but bring the wheat into my barn."'"

THE MUSTARD SEED AND THE YEAST

The kingdom grows from the smallest of seeds and leavens the whole batch.

Mt 13:31 He put another parable before them: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is bigger than the garden plants and becomes a tree, so that the birds of the sky come and nest in its branches." Mt 13:33 [He told them] another parable: "The kingdom of heaven is like yeast that a woman took and hid in three sata of flour until all of it was leavened." Jesus said all these things to the crowds in parables, and without a parable he said nothing to them, so that what was spoken through the prophet might be fulfilled: "I will open my mouth in parables; I will pour out things hidden since the foundation."[56]

THE WEEDS EXPLAINED

The weeds will be gathered and burned at the end of the age.

Mt 13:36 Then he left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field." He answered, "The one who sows the good seed is the Son of Man; Mt 13:38 the field is the world; the good seed —these are the children of the kingdom; the weeds are the chil-

56 A saton was a dry measure of roughly 13 liters, so three made a very large batch. The quotation is Psalm 78:2.

dren of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Mt 13:40 So just as the weeds are gathered up and burned in the fire, so it will be at the end of the age. The Son of Man will send out his angels, and they will gather out of his kingdom everything that causes stumbling and all who practice lawlessness, and they will throw them into the blazing furnace; there will be weeping and gnashing of teeth.

TREASURE, PEARL AND NET

The kingdom is like hidden treasure, a pearl of great value, and a net sorted on the shore.

Mt 13:43 Then the just will shine like the sun in the kingdom of their Father. Let anyone with ears listen. The kingdom of heaven is like treasure hidden in the field, which a man found and hid again; then in his joy he goes and sells everything he has and buys that field. Mt 13:45 Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one pearl of great value, he went and sold everything he had and bought it. Again, the kingdom of heaven is like a dragnet that was thrown into the sea and caught every kind; Mt 13:48 when it was full, they hauled it up onto the shore, sat down, and gathered the good ones into baskets, but threw the bad ones away. That is how it will be at the end of the age: the angels will come out and separate the evil from among the just Mt 13:50 and throw them into the blazing furnace; there will be weeping and gnashing of teeth. Have you understood all these things?" They said to him, "Yes." And he said to them, "That is why every scribe who has been made a disciple of the kingdom of heaven is like the master of a house who brings out of his storeroom things new and old."

REJECTED AT NAZARETH

Jesus' hometown takes offense at him, and he does few mighty works there.

Mt 13:53 When Jesus had finished these parables, he moved on from there. He came to his hometown and taught the people in their synagogue, so that they were astounded and said, "Where did this man get this wisdom and these mighty works? Isn't this the carpenter's son? Isn't his mother called Mary, and his brothers James and Joseph and Simon and Judas? Mt 13:56 And aren't all his sisters here with us? Then where did this man get all this?" And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his own house." And he did not do many mighty works there because of their unbelief.

CHAPTER 14

Herod Antipas has John the Baptist beheaded at his birthday feast.

Mt 14:1 At that time Herod the tetrarch heard the reports about Jesus, and he said to his servants, "This is John the Baptist. He has been raised from the dead, and that is why these powers are at work in him." For Herod had arrested John, bound him, and put him away in prison on account of Herodias, the wife of his brother Philip,[57] Mt 14:4 because John had been telling him, "It isn't lawful for you to have her." Herod wanted to kill him, but he was afraid of the crowd, because they regarded John as a prophet. But when Herod's birthday came, the daughter of Herodias danced in front of everyone and pleased Herod so much that he promised with an oath to give her whatever she might ask. Mt 14:8 Prompted by her mother, she said, "Give me John the Baptist's head here on a platter." The king was distressed, but because of

57 Herod the tetrarch is Herod Antipas, a son of Herod the Great, who ruled Galilee and Perea under Rome from 4 BC to AD 39; a "tetrarch" ruled part of a divided kingdom.

his oaths and his dinner guests he ordered it to be given. He sent and had John beheaded in the prison. His head was brought on a platter and given to the girl, and she brought it to her mother. Mt 14:12 His disciples came and took the body and buried him, and they went and told Jesus. When Jesus heard this, he withdrew from there by boat to a deserted place by himself. But the crowds heard of it and followed him on foot from the towns.

FEEDING THE FIVE THOUSAND

Jesus feeds a great crowd with five loaves and two fish.

Mt 14:14 When he came ashore, he saw a great crowd, and he had compassion on them and healed their sick. When evening came, the disciples came to him and said, "This is a deserted place, and the hour is already late. Send the crowds away so that they can go into the villages and buy themselves food." Mt 14:16 But Jesus said to them, "They don't need to go away. You give them something to eat." They said to him, "We have nothing here but five loaves and two fish." He said, "Bring them here to me." Mt 14:19 He ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven and said the blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. They all ate and were satisfied, and they picked up what was left over of the broken pieces: twelve baskets full. Mt 14:21 Those who ate were about five thousand men, not counting women and children. [Immediately] he made the disciples get into the boat and go ahead of him to the other side while he sent the crowds away. After sending the crowds away, he went up the mountain by himself to pray. When evening came, he was there alone.

WALKING ON THE SEA

Jesus comes to the disciples across the water, and Peter tries to walk to him.

Mt 14:24 By now the boat was many stadia from land, battered by the waves, for the wind was against it. In the fourth watch of the

night he came toward them, walking on the sea. When the disciples saw him walking on the sea, they were terrified. "It's a ghost!" they said, and they cried out in fear.[58] Mt 14:27 But at once [Jesus] spoke to them: "Take heart, it is I. Don't be afraid." Peter answered him, "Lord, if it's you, tell me to come to you on the water." He said, "Come." So Peter got down out of the boat, walked on the water, and went toward Jesus. Mt 14:30 But when he saw the wind, he was afraid, and as he began to sink he cried out, "Lord, save me!" Immediately Jesus reached out his hand and caught hold of him, and he said to him, "You of little faith, why did you doubt?" When they had climbed into the boat, the wind dropped. And those in the boat worshiped him, saying, "Truly you are the Son of God." Mt 14:34 When they had crossed over, they came to land at Gennesaret. The men of that place recognized him and sent word into all the surrounding region. They brought him all who were sick and begged [him] that they might only touch the fringe of his cloak, and all who touched it were made well.[59]

CHAPTER 15

Pharisees and scribes from Jerusalem ask why his disciples break the tradition of the elders.

Mt 15:1 Then Pharisees and scribes from Jerusalem came to Jesus and said, "Why do your disciples break the tradition of the elders? They don't wash their hands when they eat bread." He answered them, "And why do you break the commandment of God for the sake of your tradition?[60] Mt 15:4 For God said, 'Honor your father and mother,' and, 'Whoever speaks evil of father or mother must be put to death.' But you say, 'If anyone tells his father or mother, "Whatever support you might have had from

58 A stadion was about 185 meters (600 feet); the fourth watch was the last quarter of the night, roughly 3 to 6 a.m.
59 Gennesaret was a fertile plain on the northwest shore of the Sea of Galilee.
60 The "tradition of the elders" was the body of rules handed down orally by earlier teachers, including ritual handwashing before meals.

me is an offering," he need not honor his father.'[61] Mt 15:6 So you have made the word of God void for the sake of your tradition. Hypocrites! Isaiah prophesied rightly about you when he said, 'This people honors me with their lips, but their heart is far away from me. In vain do they worship me, teaching as doctrines the commandments of human beings.'" Then he called the crowd to him and said to them, "Listen and understand:[62]

WHAT DEFILES A PERSON

What comes out of the mouth, not what goes in, defiles a person.

Mt 15:11 it is not what goes into the mouth that defiles a person, but what comes out of the mouth—that is what defiles a person." Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard what you said?" He answered, "Every plant that my heavenly Father did not plant will be uprooted. Mt 15:14 Leave them alone. They are blind guides. And if a blind person leads a blind person, both will fall into a pit." Peter answered him, "Explain the parable to us." He said, "Are you still without understanding, you too? Don't you see that whatever goes into the mouth passes into the stomach and is expelled into the latrine? Mt 15:18 But what comes out of the mouth comes from the heart, and that is what defiles a person. For out of the heart come evil thoughts, murders, adulteries, acts of sexual immorality, thefts, false testimony, slanders. These are what defile a person. But eating with unwashed hands does not defile a person."

THE CANAANITE WOMAN

A Gentile woman's persistence wins healing for her daughter.

Mt 15:21 Jesus left that place and withdrew to the region of Tyre and Sidon. Suddenly a Canaanite woman from those parts came out and kept crying, "Have mercy on me, Lord, Son of David! My

61 The quotations are from Exodus 20:12 and 21:17.
62 Isaiah 29:13.

daughter is cruelly tormented by a demon." But he did not answer her a word. His disciples came and urged him, "Send her away, because she keeps shouting after us."[63] Mt 15:24 He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It isn't right to take the children's bread and throw it to the dogs." Mt 15:27 She said, "Yes, Lord, [for] even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, your faith is great! Let it be done for you as you wish." And her daughter was healed from that hour.

FEEDING THE FOUR THOUSAND

Jesus heals many by the sea and feeds four thousand with seven loaves.

Mt 15:29 Jesus moved on from there and went along the Sea of Galilee, and he went up the mountain and sat down there. Great crowds came to him, bringing with them the lame, the maimed, the blind, the mute, and many others. They laid them at his feet, and he healed them, Mt 15:31 so that the crowd was amazed when they saw the mute speaking, the lame walking, and the blind seeing; and they glorified the God of Israel. Jesus called his disciples to him and said, "I have compassion for the crowd, because they have stayed with me [now] for three days and have nothing to eat. I don't want to send them away hungry, or they may faint on the way." Mt 15:33 The disciples said to him, "Where could we get enough bread in a deserted place to feed such a great crowd?" Jesus said to them, "How many loaves do you have?" They said, "Seven, and a few small fish." He told the crowd to sit down on the ground. Then he took the seven loaves and the fish, gave thanks, broke them, and began giving them to the disciples, and the disciples gave them to the crowds. Mt 15:37 They all ate and were satisfied, and they picked up what was left over of the broken pieces: seven large baskets full. Those who

63 Tyre and Sidon were Phoenician cities on the coast northwest of Galilee; "Canaanite" is the old biblical name for the non-Israelite peoples of the region.

ate were four thousand men, not counting women and children. After sending the crowds away, he got into the boat and went to the region of Magadan.

CHAPTER 16

Pharisees and Sadducees ask for a sign; Jesus warns of their yeast.

Mt 16:1 [The] Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. He answered them, "[[When evening comes, you say, 'Fair weather, because the sky is red.' And in the morning, 'Stormy today, because the sky is red and threatening.' You know how to read the face of the sky, but you cannot read the signs of the times.]][64] Mt 16:4 An evil and adulterous generation looks for a sign, but no sign will be given to it except the sign of Jonah." And he left them and went away. When the disciples reached the other side, they had forgotten to bring bread. Jesus said to them, "Watch out, and beware of the yeast of the Pharisees and Sadducees." Mt 16:7 They discussed it among themselves, saying, "We didn't bring any bread." Aware of this, Jesus said, "You of little faith, why are you discussing among yourselves that you have no bread? Do you still not understand? Don't you remember the five loaves for the five thousand, and how many baskets you gathered? Or the seven loaves for the four thousand, and how many large baskets you gathered? Mt 16:11 How can you not understand that I wasn't talking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he had not told them to beware of the yeast [of bread], but of the teaching of the Pharisees and Sadducees.

64 Westcott and Hort put these words in double brackets: they are absent from some of the oldest manuscripts, and WH print them as an early addition to the text.

PETER'S DECLARATION

At Caesarea Philippi Peter says Jesus is the Messiah, and Jesus calls him the rock.

Mt 16:13 When Jesus came into the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They said, "Some say John the Baptist, others Elijah, and others Jeremiah or one of the prophets." He said to them, "But you—who do you say I am?"[65] Mt 16:16 Simon Peter answered, "You are the Messiah, the Son of the living God." Jesus answered him, "Blessed are you, Simon Bar-Jonah, because flesh and blood did not reveal this to you, but my Father in [the] heavens. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overpower it.[66] Mt 16:19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples to tell no one that he was the Messiah.

JESUS FORETELLS HIS DEATH

Jesus says he must suffer and be raised, rebukes Peter, and calls disciples to take up the cross.

Mt 16:21 From that time on, Jesus Christ began to show his disciples that he must go to Jerusalem and suffer many things at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. Peter took him aside and began to rebuke him, saying, "God forbid, Lord! This will never happen to you." Mt 16:23 But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, because your mind is not on the things of God but on human things." Then Jesus said to his disciples, "If anyone wants to come after me, let him deny

65 Caesarea Philippi was a town near the sources of the Jordan, north of the Sea of Galilee, rebuilt by Herod's son Philip.
66 "Peter" (Greek *Petros*) plays on *petra*, "rock"; "Bar-Jonah" is Aramaic for "son of Jonah."

himself, take up his cross, and follow me. Mt 16:25 For whoever wants to save his life will lose it, but whoever loses his life for my sake will find it. What good will it do a person if he gains the whole world but forfeits his life? Or what will a person give in exchange for his life? Mt 16:27 For the Son of Man is going to come in the glory of his Father with his angels, and then he will repay each person according to what he has done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

CHAPTER 17

On a high mountain Jesus is transfigured before Peter, James and John.

Mt 17:1 Six days later Jesus took Peter and James and his brother John, and led them up a high mountain by themselves. He was transfigured before them: his face shone like the sun, and his clothes became white as the light. Mt 17:3 Suddenly Moses and Elijah appeared to them, talking with him. Peter responded by saying to Jesus, "Lord, it's good for us to be here. If you want, I'll make three tents here, one for you, one for Moses, and one for Elijah." Mt 17:5 While he was still speaking, suddenly a bright cloud overshadowed them, and there was a voice from the cloud saying, "This is my Son, the beloved, with whom I am well pleased. Listen to him." When the disciples heard this, they fell on their faces and were overcome with fear. But Jesus came and touched them and said, "Get up, and don't be afraid." Mt 17:8 When they looked up, they saw no one but Jesus himself, alone. As they were coming down from the mountain, Jesus commanded them, "Tell no one about the vision until the Son of Man is raised from the dead." The disciples asked him, "Why, then, do the scribes say that Elijah must come first?"[67] Mt 17:11 He answered, "Elijah does come, and he will restore all things. But I tell you that Elijah has already come, and they did not recognize him but did to him whatever they wanted. In the same way the Son of Man is

67 The expectation that Elijah would return before the day of the Lord comes from Malachi 4:5.

about to suffer at their hands." Then the disciples understood that he had been speaking to them about John the Baptist.

THE BOY WITH SEIZURES

Jesus heals a boy his disciples could not heal and speaks of faith like a mustard seed.

Mt 17:14 When they came to the crowd, a man came up to him, knelt before him, and said, "Lord, have mercy on my son. He has seizures and suffers terribly. He often falls into the fire, and often into the water. I brought him to your disciples, and they couldn't heal him."[68] Mt 17:17 Jesus answered, "You faithless and perverse generation, how long am I to be with you? How long must I put up with you? Bring him here to me." Jesus rebuked him, and the demon came out of him, and the boy was healed from that hour. Mt 17:19 Then the disciples came to Jesus privately and said, "Why couldn't we drive it out?" He said to them, "Because of your little faith. For truly I tell you, if you have faith like a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."

Mt 17:22 As they were gathering in Galilee, Jesus said to them, "The Son of Man is going to be handed over into the hands of men, and they will kill him, and on the third day he will be raised." And they were deeply grieved.

THE TEMPLE TAX

Peter finds a coin in a fish's mouth to pay the tax for them both.

Mt 17:24 When they came to Capernaum, the collectors of the two-drachma tax came to Peter and said, "Doesn't your teacher pay the two-drachma tax?" He said, "Yes." When he came into the house, Jesus spoke to him first: "What do you think, Simon? From whom do the kings of the earth collect tolls or taxes—from

68 The Greek word for "has seizures" means literally "is moonstruck," reflecting an ancient association of seizures with the moon.

their own sons, or from others?"[69] Mt 17:26 When Peter said, "From others," Jesus said to him, "Then the sons are free. But so that we don't give them offense, go to the sea and cast a hook, and take the first fish that comes up. When you open its mouth, you'll find a stater. Take that and give it to them for me and for you."[70]

CHAPTER 18

Whoever humbles himself like a child is greatest in the kingdom of heaven.

Mt 18:1 At that hour the disciples came to Jesus and said, "Who, then, is the greatest in the kingdom of heaven?" He called a child to him, had the child stand among them, and said, "Truly I tell you, unless you turn and become like children, you will never enter the kingdom of heaven. Mt 18:4 So whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever welcomes one such child in my name welcomes me. Mt 18:6 But whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a great millstone, the kind a donkey turns, hung around his neck and to be drowned in the depths of the sea. Woe to the world because of stumbling blocks! Stumbling blocks are bound to come, but woe to the person through whom the stumbling block comes. Mt 18:8 If your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter life maimed or lame than to have two hands or two feet and be thrown into the eternal fire. Mt 18:9 And if your eye causes you to stumble, tear it out and throw it away from you. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of Gehenna.

69 The two-drachma tax was the annual half-shekel contribution paid by Jewish men for the upkeep of the temple in Jerusalem.
70 A stater was a silver coin worth four drachmas, enough to pay the tax for two people.

THE LOST SHEEP

The shepherd leaves the ninety-nine to look for the one that has strayed.

Mt 18:10 See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven. What do you think? If a man has a hundred sheep and one of them goes astray, won't he leave the ninety-nine on the hills and go and look for the one that is straying? Mt 18:13 And if he happens to find it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. In the same way, it is not the will of my Father in heaven that one of these little ones should perish.

CORRECTING A BROTHER

How to deal with a brother who sins; where two or three gather, Jesus is among them.

Mt 18:15 If your brother sins, go and show him his fault, just between you and him. If he listens to you, you have won your brother back. But if he doesn't listen, take one or two others along with you, so that every matter may be established on the word of two or three witnesses.[71] Mt 18:17 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 tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Mt 18:19 Again, [truly] I tell you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there I am among them."

71 The principle of two or three witnesses comes from Deuteronomy 19:15.

THE UNFORGIVING SLAVE

A slave forgiven a vast debt refuses to forgive a small one.

Mt 18:21 Then Peter came up and said [to him], "Lord, how many times will my brother sin against me and I forgive him? As many as seven times?" Jesus said to him, "I tell you, not seven times, but seventy-seven times. That is why the kingdom of heaven can be compared to a king who wanted to settle accounts with his slaves. Mt 18:24 As he began the settlement, a man was brought to him who owed him ten thousand talents. Since he couldn't pay, the master ordered that he be sold, along with his wife and children and everything he had, and the debt repaid. So the slave fell down and knelt before him, saying, 'Be patient with me, and I will pay you everything.'[72] Mt 18:27 The master of [that] slave took pity on him. He released him and forgave him the loan. But as that slave went out, he found one of his fellow slaves who owed him a hundred denarii. He seized him and began to choke him, saying, 'Pay back whatever you owe!' So his fellow slave fell down and pleaded with him, saying, 'Be patient with me, and I will pay you back.'[73] Mt 18:30 But he refused. Instead he went and threw him into prison until he paid what was owed. When his fellow slaves saw what had happened, they were deeply distressed, and they went and told their master everything that had happened. Then his master summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Mt 18:33 Shouldn't you have had mercy on your fellow slave, just as I had mercy on you?' And in his anger his master handed him over to the torturers until he paid back all that was owed. That is how my heavenly Father will treat you too, unless each of you forgives his brother from your hearts."

72 A talent was a very large sum of money, equal to about six thousand denarii. Ten thousand talents is an impossibly vast debt.

73 A denarius was a Roman silver coin, roughly a laborer's wage for one day.

CHAPTER 19

Jesus leaves Galilee for Judea beyond the Jordan.

Mt 19:1 When Jesus had finished saying these things, he left Galilee and came to the region of Judea beyond the Jordan. Large crowds followed him, and he healed them there.

MARRIAGE AND DIVORCE

Asked about divorce, Jesus points to the Creator's making of male and female.

Mt 19:3 Some Pharisees came to him to test him. "Is it lawful," they asked, "for a man to divorce his wife for any reason at all?" He answered, "Haven't you read that from the beginning the Creator made them male and female,[74] Mt 19:5 and said, 'For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh'? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." They said to him, "Then why did Moses command giving her a certificate of divorce and sending her away?"[75] Mt 19:8 He said to them, "Moses allowed you to divorce your wives because of your hardness of heart, but from the beginning it was not so. And I tell you: whoever divorces his wife, except for sexual immorality, and marries another commits adultery." The disciples said to him, "If that is how things stand between a man and his wife, it's better not to marry." Mt 19:11 He said to them, "Not everyone can accept this saying, 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 others, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. Whoever can accept this, let him accept it."

74 Genesis 1:27.
75 Genesis 2:24. The certificate of divorce is prescribed in Deuteronomy 24:1.

JESUS BLESSES THE CHILDREN

The kingdom of heaven belongs to such as these.

Mt 19:13 Then little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked the people who brought them. Jesus said, "Let the children be, and don't stop them from coming to me, for the kingdom of heaven belongs to such as these." And he laid his hands on them and went on from there.

THE RICH YOUNG MAN

A young man asks how to gain eternal life and goes away grieving.

Mt 19:16 Just then a man came up to him and said, "Teacher, what good thing must I do to have eternal life?" He said to him, "Why do you ask me about what is good? There is only one who is good. If you want to enter into life, keep the commandments." "Which ones?" he asked. Jesus said, "These: 'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'[76] Mt 19:19 'Honor your father and mother,' and 'You shall love your neighbor as yourself.'" The young man said to him, "I have kept all these. What do I still lack?" Jesus said to him, "If you want to be perfect, go, sell your possessions and give the money to [the] poor, and you will have treasure in heaven. Then come, follow me." Mt 19:22 When the young man heard [this] saying, he went away grieving, for he had many possessions. Then Jesus said to his disciples, "Truly I tell you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell 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." Mt 19:25 When the disciples heard this, they were utterly astonished. "Then who can be saved?" they said. Jesus looked at them and said, "For human beings this is impossible, but for God all

76 The commandments are from Exodus 20:12–16 (Deuteronomy 5:16–20); the command to love one's neighbor is Leviticus 19:18.

things are possible." Then Peter answered him, "Look, we have left everything and followed you. So what will there be for us?" Mt 19:28 Jesus said to them, "Truly I tell you, in the renewal of all things, when the Son of Man sits on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. Mt 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for the sake of my name will receive many times as much and will inherit eternal life. But many who are first will be last, and the last will be first.

CHAPTER 20

The parable of the workers in the vineyard: the last hired are paid the same as the first.

Mt 20:1 For the kingdom of heaven is like a landowner who went out at daybreak to hire workers for his vineyard. After agreeing with the workers on a denarius for the day, he sent them into his vineyard. When he went out about the third hour, he saw others standing idle in the marketplace,[77] Mt 20:4 and he said to them, 'You go into the vineyard too, and I will pay you whatever is right.' So they went. [And] he went out again about the sixth hour and the ninth, and did the same. About the eleventh hour he went out and found others standing there, and he said to them, 'Why have you been standing here idle all day?' Mt 20:7 They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' When evening came, the owner of the vineyard said to his manager, 'Call the workers and pay them their wages, beginning with the last and ending with the first.' Those hired about the eleventh hour came, and each received a denarius. Mt 20:10 When the first came, they thought they would receive more; but they too received [their] denarius each. When they received it, they grumbled against the landowner. 'These last ones worked one hour,' they said, 'and you have made them

77 Hours were counted from sunrise: the third hour is about 9 a.m., the sixth about noon, the ninth about 3 p.m., the eleventh about 5 p.m.

equal to us, who have borne the burden of the day and the scorching heat.' He answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me on a denarius? Mt 20:14 Take what is yours and go. I want to give this last one the same as I gave you. Am I not allowed to do what I want with what is mine? Or is your eye evil because I am good?' So the last will be first, and the first will be last."[78]

JESUS FORETELLS HIS DEATH AGAIN

On the way to Jerusalem Jesus foretells his condemnation, crucifixion and resurrection.

Mt 20:17 As Jesus was about to go up to Jerusalem, he took the Twelve [disciples] aside privately, and on the way he said to them, "Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes. They will condemn him [to death] and hand him over to the Gentiles to be mocked and flogged and crucified, and on the third day he will be raised."

THE REQUEST FOR PLACES OF HONOR

James and John's mother asks for seats beside Jesus; the Son of Man came to serve.

Mt 20:20 Then the mother of the sons of Zebedee came to him with her sons, kneeling before him and asking something of him. He said to her, "What do you want?" She said to him, "Say that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom." Mt 20:22 Jesus answered, "You don't know what you are asking. Can you drink the cup that I am about to drink?" They said to him, "We can." He said to them, "My cup you will drink, but to sit at my right hand and at my left is not mine to give; it belongs to those for whom it has been prepared by my Father." Mt 20:24 When the ten heard this, they were indignant with the two brothers. But Jesus called them to him and

78 An "evil eye" is an idiom for envy or stinginess.

said, “You know that the rulers of the Gentiles lord it over them, and their great men wield authority over them. It is not so among you. Whoever wants to become great among you will be your servant, Mt 20:27 and whoever wants to be first among you will be your slave—just as the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.”

TWO BLIND MEN AT JERICHO

Two blind men call to the Son of David and receive their sight.

Mt 20:29 As they were leaving Jericho, a large crowd followed him. Two blind men were sitting by the road, and when they heard that Jesus was passing by, they cried out, “Lord, have mercy on us, Son of David!” The crowd rebuked them and told them to be quiet, but they cried out all the louder, “Lord, have mercy on us, Son of David!” Mt 20:32 Jesus stopped, called them, and said, “What do you want me to do for you?” They said to him, “Lord, let our eyes be opened.” Jesus was moved with pity and touched their eyes, and immediately they regained their sight and followed him.

CHAPTER 21

Jesus rides into Jerusalem on a donkey as the crowds shout “Hosanna.”

Mt 21:1 When they drew near to Jerusalem and came to Bethphage, at the Mount of Olives, Jesus sent two disciples, telling them, “Go into the village ahead of you, and at once you will find a donkey tied up, and a colt with her. Untie them and bring them to me.[79] Mt 21:3 If anyone says anything to you, say, ‘The Lord needs them,’ and he will send them at once.” This happened so that what was spoken through the prophet would be fulfilled: “Tell the daughter of Zion, ‘Look, your king is coming to you, gentle and mounted on a donkey, and on a colt, the foal of a beast of burden.’”[80]

79 Bethphage was a village on the Mount of Olives, just east of Jerusalem.
80 Zechariah 9:9, with the opening words from Isaiah 62:11.

Mt 21:6 The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put their cloaks on them, and he sat on them. Most of the crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. Mt 21:9 The crowds going ahead of him and those following kept shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" When he entered Jerusalem, the whole city was in an uproar. "Who is this?" people asked. And the crowds said, "This is the prophet Jesus, from Nazareth in Galilee."[81]

JESUS IN THE TEMPLE

Jesus drives out the sellers and overturns the money changers' tables.

Mt 21:12 Jesus entered the temple and drove out all who were selling and buying in the temple. He overturned the tables of the money changers and the seats of those who sold doves, and he said to them, "It is written, 'My house shall be called a house of prayer,' but you are making it a den of robbers."[82] Mt 21:14 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 he did, and the children shouting in the temple, "Hosanna to the Son of David," they were indignant Mt 21:16 and said to him, "Do you hear what these are saying?" Jesus said to them, "Yes. Have you never read, 'Out of the mouths of infants and nursing babies you have prepared praise'?" And he left them and went out of the city to Bethany, and spent the night there.[83]

81 "Hosanna" is a Hebrew cry meaning "save, please," used as an acclamation; the words come from Psalm 118:25–26.
82 Isaiah 56:7; "den of robbers" echoes Jeremiah 7:11.
83 Psalm 8:2 (8:3 in the Greek).

THE WITHERED FIG TREE

Jesus curses a barren fig tree and speaks of the power of faith.

Mt 21:18 In the morning, as he was going back into the city, he was hungry. Seeing a fig tree by the road, he went up to it and found nothing on it but leaves. He said to it, "May no fruit ever come from you again!" And at once the fig tree withered. When the disciples saw it, they were amazed. "How did the fig tree wither at once?" they asked. Mt 21:21 Jesus answered them, "Truly I tell you, if you have faith and do not doubt, not only will you do what was done to the fig tree, but even if you say to this mountain, 'Be lifted up and thrown into the sea,' it will happen. And whatever you ask for in prayer, believing, you will receive."

JESUS' AUTHORITY QUESTIONED

Jesus answers the chief priests with a question about John's baptism, then tells of two sons.

Mt 21:23 When he came into the temple, the chief priests and the elders of the people came up to him as he was teaching and said, "By what authority are you doing these things? And who gave you this authority?" [But] Jesus answered them, "I too will ask you one question. If you answer it for me, I too will tell you by what authority I do these things. Mt 21:25 The baptism of John—where did it come from? From heaven, or from human beings?" They argued it out among themselves: "If we say, 'From heaven,' he will say to us, 'Then why didn't you believe him?' But if we say, 'From human beings,' we are afraid of the crowd, because they all regard John as a prophet." Mt 21:27 So they answered Jesus, "We don't know." And he in turn said to them, "Neither will I tell you by what authority I do these things. What do you think? A man had two sons. He went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will, sir,' but he did not go. Mt 21:30 Then he went to the second and said the same thing. He answered, 'I won't,' but later he changed his mind and went. Which of the two did his father's will?" They said, "The

second." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going ahead of you into the kingdom of God. Mt 21:32 For John came to you in the way of righteousness, and you did not believe him; but the tax collectors and the prostitutes believed him. And even when you saw that, you did not change your minds afterward and believe him. Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a winepress in it, and built a tower. Then he leased it to tenant farmers and went abroad.

THE WICKED TENANTS

Tenants beat and kill the owner's slaves and finally his son.

Mt 21:34 When harvest time drew near, he sent his slaves to the tenants to collect his share of the fruit. But the tenants seized his slaves; one they beat, another they killed, another they stoned. Again he sent other slaves, more than the first, and they treated them the same way. Mt 21:37 Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir. Come on, let's kill him and get his inheritance.' Mt 21:39 So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will bring those wretches to a wretched end and lease the vineyard to other tenants, who will give him the fruit when it is due." Mt 21:42 Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a nation that produces its fruits.[84] Mt 21:44 [And whoever falls on this stone will be broken to pieces, and anyone it falls on, it will crush.]" When the chief priests and the Pharisees heard his parables, they realized he was speaking about them. They wanted to arrest him, but they were afraid of the crowds, because the crowds regarded him as a prophet.

84 Psalm 118:22–23.

CHAPTER 22

The parable of the wedding feast: the invited guests refuse to come.

Mt 22:1 In answer, Jesus spoke to them again in parables: "The kingdom of heaven can be compared to a king who gave a wedding feast for his son. He sent his slaves to call those who had been invited to the wedding feast, but they would not come. Mt 22:4 Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner. My bulls and fattened cattle have been slaughtered, and everything is ready. Come to the wedding feast.' But they paid no attention and went off, one to his farm, another to his business, Mt 22:6 while the rest seized his slaves, mistreated them, and killed them. The king was furious. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. Mt 22:9 So go to the places where the roads leave the city, and invite to the wedding feast as many as you find.' Those slaves went out into the roads and gathered everyone they found, bad and good alike, and the wedding hall was filled with guests. But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. Mt 22:12 He said to him, 'Friend, how did you get in here without wedding clothes?' The man was speechless. Then the king said to the attendants, 'Tie him hand and foot and throw him out into the outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

TAXES TO CAESAR

Jesus says to give to Caesar what is Caesar's and to God what is God's.

Mt 22:15 Then the Pharisees went and plotted how to trap him in what he said. They sent their disciples to him along with the Herodians, saying, "Teacher, we know that you are truthful and teach the way of God in truth. You defer to no one, for you don't

look at a person's standing.[85] Mt 22:17 So tell us what you think: is it lawful to pay the tax to Caesar, or not?" But Jesus, aware of their malice, said, "Why are you testing me, you hypocrites? Show me the coin used for the tax." And they brought him a denarius.[86] Mt 22:20 He said to them, "Whose image is this, and whose inscription?" They said, "Caesar's." Then he said to them, "So give back to Caesar what is Caesar's, and to God what is God's." When they heard this, they were amazed, and they left him and went away.

THE QUESTION ABOUT RESURRECTION

Sadducees pose a puzzle about a woman married to seven brothers.

Mt 22:23 That same day some Sadducees, who say there is no resurrection, came to him and asked him, "Teacher, Moses said, 'If anyone dies without children, his brother shall marry his wife and raise up offspring for his brother.'[87] Mt 22:25 Now there were seven brothers among us. The first married and died, and since he had no offspring, he left his wife to his brother. The same happened with the second and the third, all the way to the seventh. Last of all, the woman died. Mt 22:28 So in the resurrection, whose wife will she be, of the seven? They all had her." Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. In the resurrection they neither marry nor are given in marriage. They are like angels in heaven. Mt 22:31 And as for the resurrection of the dead, haven't you read what was spoken to you by God: 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is not [the] God of the dead but of the living." When the crowds heard this, they were astounded at his teaching.[88]

85 The Herodians were supporters of the ruling dynasty of Herod.
86 The tax (Greek *kēnsos*, from Latin *census*) was a Roman tax levied on each person; "Caesar" is the Roman emperor.
87 Moses' law: Deuteronomy 25:5–6, the custom by which a man married his brother's childless widow.
88 Exodus 3:6.

THE GREAT COMMANDMENT

Love God with all your heart, and your neighbor as yourself.

Mt 22:34 When the Pharisees heard that he had silenced the Sadducees, they gathered together. One of them, an expert in the Law, asked him a question to test him: "Teacher, which commandment in the Law is the great one?" He said to him, "'You shall love the Lord your God with all your heart and with all your soul and with all your mind.'[89] Mt 22:38 This is the great and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang the whole Law and the Prophets." While the Pharisees were gathered there, Jesus asked them, "What do you think about the Messiah? Whose son is he?" They said to him, "David's."[90] Mt 22:43 He said to them, "Then how is it that David, speaking in the Spirit, calls him Lord, when he says, 'The Lord said to my Lord, "Sit at my right hand until I put your enemies under your feet"'? If David calls him Lord, how is he his son?" No one could say a word in answer, and from that day on no one dared to ask him any more questions.[91]

CHAPTER 23

Jesus warns the crowds and disciples against the example of the scribes and Pharisees.

Mt 23:1 Then Jesus spoke to the crowds and to his disciples: "The scribes and the Pharisees have taken their seat on the seat of Moses. So do and keep whatever they tell you, but don't do what they do, for they talk but don't act.[92] Mt 23:4 They tie up heavy loads and lay them on people's shoulders, but they themselves aren't willing to lift a finger to move them. Everything they do, they do to be seen by people. They make their phylacteries

89 Deuteronomy 6:5.
90 Leviticus 19:18.
91 Psalm 110:1.
92 The seat of Moses: the position of authority to teach and interpret the Law.

broad and their tassels long; they love the place of honor at dinners and the best seats in the synagogues,[93] Mt 23:7 and being greeted in the marketplaces, and being called 'Rabbi' by people. But you are not to be called 'Rabbi,' for you have one teacher, and you are all brothers. And call no one on earth your father, for you have one Father, the one in heaven.[94] Mt 23:10 Nor are you to be called instructors, because you have one instructor, the Messiah. The greatest among you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven in people's faces. You don't go in yourselves, and you don't let those who are going in enter.[95]

THE WOES

Jesus pronounces a series of woes on the scribes and Pharisees as hypocrites.

Mt 23:15 Woe to you, scribes and Pharisees, hypocrites! You travel over sea and land to make a single convert, and when he has become one, you make him twice as much a son of Gehenna as yourselves. Woe to you, blind guides, who say, 'If anyone swears by the sanctuary, it means nothing; but if anyone swears by the gold of the sanctuary, he is bound by his oath.' Mt 23:17 You blind fools! Which is greater, the gold or the sanctuary that made the gold holy? And you say, 'If anyone swears by the altar, it means nothing; but if anyone swears by the gift that lies on it, he is bound by his oath.' How blind you are! Which is greater, the gift or the altar that makes the gift holy? Mt 23:20 So whoever swears by the altar swears by it and by everything on it. Whoever swears

93 Phylacteries were small leather boxes holding verses of Scripture, worn on the forehead and arm during prayer; tassels were fringes on the corners of a garment, as commanded in Numbers 15:38.

94 Rabbi: a Hebrew title meaning "my master," used as a respectful address for a teacher.

95 Many later manuscripts add a further verse here (23:14); WH, following the oldest manuscripts, omit it.

by the sanctuary swears by it and by the one who dwells in it.
And whoever swears by heaven swears by the throne of God and
by the one who sits on it. Mt 23:23 Woe to you, scribes and Pha-
risees, hypocrites! You give a tenth of your mint and dill and
cumin, and you have neglected the weightier matters of the
Law: justice and mercy and faith. These you ought to have done,
without neglecting the others. Blind guides! You strain out the
gnat and swallow the camel. Mt 23:25 Woe to you, scribes and Phar-
isees, hypocrites! You clean the outside of the cup and the dish,
but inside they are full of plunder and self-indulgence. You
blind Pharisee! First clean the inside of the cup [and the dish], so
that the outside of it may become clean too. Mt 23:27 Woe to you,
scribes and Pharisees, hypocrites! You are like whitewashed
tombs, which look beautiful on the outside but inside are full of
dead men's bones and every kind of uncleanness. In the same
way you too look just to people on the outside, but inside you
are full of hypocrisy and lawlessness. Mt 23:29 Woe to you, scribes
and Pharisees, hypocrites! You build the tombs of the prophets
and decorate the monuments of the just, and you say, 'If we had
lived in the days of our fathers, we would not have taken part
with them in shedding the blood of the prophets.' So you testify
against yourselves that you are the sons of those who murdered
the prophets. Mt 23:32 Go on, then, fill up the measure of your fath-
ers. You snakes, you brood of vipers! How will you escape being
sentenced to Gehenna? That is why, look, I am sending you
prophets and wise men and scribes. Some of them you will kill
and crucify, and some you will flog in your synagogues and hunt
from town to town, Mt 23:35 so that upon you may come all the just
blood shed on the earth, from the blood of Abel the just to the
blood of Zechariah son of Barachiah, whom you murdered
between the sanctuary and the altar. Truly I tell you, all these
things will come upon this generation.[96]

96 Abel is the first person murdered in the Bible (Genesis 4:8); a Zechariah is stoned in the temple court in 2 Chronicles 24:20–22, near the end of the Hebrew Scriptures.

LAMENT OVER JERUSALEM

Jesus grieves over Jerusalem, which kills the prophets.

Mt 23:37 Jerusalem, Jerusalem, you who kill the prophets and stone
those sent to you—how often I wanted to gather your children
together, the way a hen gathers [her] chicks under her wings,
and you were not willing? Look, your house is left to you. For I
tell you, you will not see me from now on until you say, 'Blessed
is the one who comes in the name of the Lord.'"[97]

CHAPTER 24

Jesus foretells that not one stone of the temple will be left on another.

Mt 24:1 Jesus left the temple and was going on his way when his
disciples came up to point out to him the buildings of the
temple. He answered them, "You see all these things, don't you?
Truly I tell you, not one stone will be left here on another that
will not be torn down."

SIGNS OF THE END

On the Mount of Olives Jesus speaks of wars, false messiahs and persecution.

Mt 24:3 As he was sitting on the Mount of Olives, the disciples came
to him privately and said, "Tell us, when will these things hap-
pen, and what will be the sign of your coming and of the end of
the age?" Jesus answered them, "Watch out that no one leads you
astray. Mt 24:5 Many will come in my name, saying, 'I am the Mes-
siah,' and they will lead many astray. You are going to hear of
wars and reports of wars. See that you are not alarmed. This has
to happen, but it is not yet the end. For nation will rise against
nation and kingdom against kingdom, and there will be famines
and earthquakes in various places. Mt 24:8 All these things are the
beginning of the birth pains. Then they will hand you over to

97 Psalm 118:26.

suffering and kill you, and you will be hated by all the nations because of my name. And then many will fall away, and they will hand one another over and hate one another. Many false prophets will arise and lead many astray. Mt 24:12 And because lawlessness will increase, the love of most will grow cold. But the one who endures to the end will be saved. And this good news of the kingdom will be proclaimed throughout the whole inhabited world as a testimony to all the nations, and then the end will come.

THE ABOMINATION OF DESOLATION

Jesus warns of great suffering and tells those in Judea to flee.

Mt 24:15 So when you see 'the abomination of desolation,' spoken of through Daniel the prophet, standing in a holy place (let the reader understand), then those in Judea must flee to the mountains. Whoever is on the housetop must not come down to take what is in his house, and whoever is in the field must not turn back to get his cloak.[98] Mt 24:19 Woe to those who are pregnant and to those who are nursing in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great suffering, such as has not happened from the beginning of the world until now and never will again. Mt 24:22 If those days had not been cut short, no flesh would be saved; but for the sake of the chosen, those days will be cut short. Then if anyone says to you, 'Look, here is the Messiah!' or 'Here!' don't believe it. For false messiahs and false prophets will arise and produce great signs and wonders, so as to lead astray, if possible, even the chosen. Mt 24:25 There—I have told you in advance. So if they say to you, 'Look, he is in the wilderness,' don't go out; or 'Look, he is in the inner rooms,' don't believe it. For just as the lightning comes from the east and flashes as far as the west, so will the coming of the Son of Man be. Mt 24:28 Wherever the carcass is, there the vultures will gather. Immediately after the suffering of those days, the sun will be darkened, and the moon will not give its light,

98 The phrase comes from Daniel 9:27, 11:31 and 12:11.

and the stars will fall from the sky, and the powers of the heavens will be shaken.[99]

THE COMING OF THE SON OF MAN

The Son of Man comes on the clouds and gathers his chosen.

Mt 24:30 And then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will beat their breasts, and they will see the Son of Man coming on the clouds of heaven with power and great glory.[100] Mt 24:31 He will send out his angels with a great trumpet, and they will gather his chosen from the four winds, from one end of the heavens to [the] other. Learn the parable from the fig tree: as soon as its branch grows tender and puts out its leaves, you know that summer is near. Mt 24:33 So you too, when you see all these things, know that he is near, right at the doors. Truly I tell you, this generation will not pass away until all these things happen. Heaven and earth will pass away, but my words will not pass away.

NO ONE KNOWS THE DAY

Only the Father knows the hour, so stay awake and be ready.

Mt 24:36 But about that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father. For as the days of Noah were, so will the coming of the Son of Man be. Mt 24:38 In [those] days before the flood, people were eating and drinking, marrying and giving in marriage, until the day Noah went into the ark, and they knew nothing until the flood came and swept them all away. So will the coming of the Son of Man be. Then two men will be in the field: one is taken and one is left. Mt 24:41 Two women will be grinding at the mill: one is taken and one is left. So stay awake, because you do not know on what day your Lord is coming. But understand this: if the master of the house had known in what watch of the night the thief was

99 The language echoes Isaiah 13:10 and 34:4.
100 The coming on the clouds echoes Daniel 7:13.

coming, he would have stayed awake and not let his house be broken into. Mt 24:44 That is why you too must be ready, because the Son of Man is coming at an hour you do not expect. Who, then, is the faithful and sensible slave whom his master has put in charge of his household, to give them their food at the proper time? Mt 24:46 Blessed is that slave whom his master finds doing so when he comes. Truly I tell you, he will put him in charge of all his possessions. But if that wicked slave says to himself, 'My master is taking his time,' Mt 24:49 and begins to beat his fellow slaves, and eats and drinks with the drunkards, 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 his place with the hypocrites. There will be weeping and gnashing of teeth.

CHAPTER 25

The parable of the ten virgins, five wise and five foolish.

Mt 25:1 Then the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were sensible. The foolish ones took [their] lamps but did not take any oil with them, Mt 25:4 but the sensible ones took oil in flasks along with their lamps. Since the bridegroom was delayed, they all grew drowsy and fell asleep. At midnight there was a shout: 'Look, the bridegroom! Come out to meet him.' Then all those virgins got up and trimmed their lamps. Mt 25:8 The foolish said to the sensible, 'Give us some of your oil, because our lamps are going out.' But the sensible ones answered, 'No—there may not be enough for both us and you. Go to the dealers instead and buy some for yourselves.' Mt 25:10 While they were off buying it, 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 came too and said, 'Lord, Lord, open up for us.' But he answered, 'Truly I tell you, I do not know you.'

THE PARABLE OF THE TALENTS

A master entrusts his money to three slaves and returns to settle accounts.

Mt 25:13 So stay awake, because you know neither the day nor the hour. For it is like a man going on a journey, who called his own slaves and handed his possessions over to them. To one he gave five talents, to another two, to another one, each according to his own ability, and then he left. At once Mt 25:16 the one who had received the five talents went and put them to work and gained five more. In the same way the one with the two gained two more. But the one who had received the one went off, dug a hole in the ground, and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Mt 25:20 The one who had received the five talents came forward and brought five more talents. 'Master,' he said, 'you handed five talents over to me; look, I have gained five more talents.' His master said to him, 'Well done, good and faithful slave! You were faithful over a little; I will put you in charge of much. Come in and share your master's joy.' Mt 25:22 The one with the two talents also came forward and said, 'Master, you handed two talents over to me; look, I have gained two more talents.' His master said to him, 'Well done, good and faithful slave! You were faithful over a little; I will put you in charge of much. Come in and share your master's joy.' Mt 25:24 Then the one who had received the one talent came forward too and said, 'Master, I knew you were a hard man, reaping where you did not sow and gathering where you did not scatter. So I was afraid, and I went off and hid your talent in the ground. Look, you have what is yours.' Mt 25:26 His master answered him, 'You wicked, lazy slave! You knew that I reap where I did not sow and gather where I did not scatter? Then you should have put my money with the bankers, and when I came back I would have received what is mine with interest. Mt 25:28 So take the talent away from him and give it to the one who has the ten talents. For to everyone who has, more will

be given, and he will have more than enough; but from the one who does not have, even what he has will be taken away. And throw the worthless slave into the outer darkness. There will be weeping and gnashing of teeth.'

THE SHEEP AND THE GOATS

The Son of Man judges the nations by how they treated the least of his brothers.

Mt 25:31 When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory, and all the nations will be gathered before him, and he will separate them from one another, as a shepherd separates the sheep from the goats, Mt 25:33 and he will put the sheep at his right hand and the goats at his left. Then the king will say to those at his right hand, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. Mt 25:35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you took me in, naked and you clothed me, I was sick and you looked after me, I was in prison and you came to me.' Then the just will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? Mt 25:38 When did we see you a stranger and take you in, or naked and clothe you? When did we see you sick or in prison and come to you?' And the king will answer them, 'Truly I tell you, whatever you did for one of the least of these brothers of mine, you did for me.' Mt 25:41 Then he will say to those at his left as well, 'Go away from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, [and] I was thirsty and you gave me nothing to drink, I was a stranger and you did not take me in, naked and you did not clothe me, sick and in prison and you did not look after me.' Mt 25:44 Then they too will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell

you, whatever you did not do for one of the least of these, you did not do for me either.' And these will go away into eternal punishment, but the just into eternal life."

CHAPTER 26

Jesus foretells his death, and the chief priests plot to kill him.

Mt 26:1 When Jesus had finished all these sayings, he said to his disciples, "You know that in two days the Passover is coming, and the Son of Man is to be handed over to be crucified."[101] Mt 26:3 Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was called Caiaphas, and they plotted to seize Jesus by deceit and kill him. But they said, "Not during the festival, or there may be a riot among the people."[102]

THE ANOINTING AT BETHANY

A woman pours costly perfume on Jesus' head, preparing him for burial.

Mt 26:6 While Jesus was at Bethany in the house of Simon, a man with leprosy, a woman came to him with an alabaster jar of very costly perfume, and she poured it on his head as he reclined at the table. When the disciples saw it, they were indignant. "Why this waste?" they said. "This could have been sold for a large sum and given to the poor." Mt 26:10 Jesus knew it and said to them, "Why are you troubling the woman? She has done a beautiful thing for me. You always have the poor with you, but you won't always have me. By pouring this perfume on my body, she has prepared me for burial. Mt 26:13 Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will also be told in memory of her." Then one of the Twelve, the one called Judas Iscariot, went to the chief priests and said, "What

101 Passover was the spring festival commemorating Israel's deliverance from Egypt; pilgrims crowded into Jerusalem to celebrate it.
102 Caiaphas was high priest from about AD 18 to 36.

will you give me if I hand him over to you?" They counted out thirty pieces of silver for him. From then on he looked for a good opportunity to hand him over.[103]

THE LAST SUPPER

Jesus keeps the Passover with the Twelve, foretells his betrayal, and gives them bread and cup.

Mt 26:17 On the first day of Unleavened Bread the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain man and tell him, 'The Teacher says, "My time is near; I am keeping the Passover at your house with my disciples."'"[104] Mt 26:19 The disciples did as Jesus had directed them, and they prepared the Passover. When evening came, he reclined at the table with the Twelve [disciples]. While they were eating, he said, "Truly I tell you, one of you will betray me." Deeply distressed, they began to say to him one after another, "Surely it isn't I, Lord?" Mt 26:23 He answered, "The one who has dipped his hand into the bowl with me—he is the one who will betray me. The Son of Man goes as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would have been better for that man if he had not been born." Mt 26:25 Judas, who was betraying him, answered, "Surely it isn't I, Rabbi?" He said to him, "You have said it." While they were eating, Jesus took bread, and when he had blessed it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, [and] when he had given thanks he gave it to them, saying, "Drink from it, all of you, Mt 26:28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, from now on I will not drink of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father."

103 The coins were probably silver shekels.
104 The week-long festival of Unleavened Bread was joined to Passover, and the two names were often used for the same feast.

PETER'S DENIAL FORETOLD

Jesus says all will fall away and Peter will deny him three times.

Mt 26:30 After singing a hymn, they went out to the Mount of Olives.
Then Jesus said to them, "All of you will fall away because of me
this night, for it is written, 'I will strike the shepherd, and the
sheep of the flock will be scattered.' But after I am raised, I will
go ahead of you into Galilee."[105] Mt 26:33 Peter answered him, "Even
if they all fall away because of you, I will never fall away." Jesus
said to him, "Truly I tell you, this very night, before a rooster
crows, you will deny me three times." Peter said to him, "Even if
I have to die with you, I will never deny you." And all the dis-
ciples said the same.

GETHSEMANE

Jesus prays in anguish while the disciples sleep.

Mt 26:36 Then Jesus went with them to a place called Gethsemane,
and he said to the disciples, "Sit here while I go over there and
pray." He took with him Peter and the two sons of Zebedee, and
he began to be grieved and distressed. Then he said to them,
"My soul is overwhelmed with grief, to the point of death. Stay
here and keep watch with me."[106] Mt 26:39 Going on a little farther,
he fell on his face and prayed, "My Father, if it is possible, let
this cup pass from me. Yet not as I will, but as you will." Then he
came to the disciples and found them sleeping, and he said to
Peter, "So you couldn't keep watch with me for one hour? Mt 26:41
Keep watch and pray that you may not come into temptation.
The spirit is willing, but the flesh is weak." He went away again,
a second time, and prayed, [saying,] "My Father, if this cannot
pass unless I drink it, let your will be done." And again he came
and found them sleeping, for their eyes were heavy. Mt 26:44 So he

105 The quotation is from Zechariah 13:7.
106 Gethsemane was an olive grove or estate on the Mount of Olives; the name probably means "oil press."

left them, went away again, and prayed a third time, saying the same words once more. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour has come near, and the Son of Man is being handed over into the hands of sinners. Get up, let's go. Look, the one who is betraying me has come near."

THE ARREST

Judas betrays Jesus with a kiss, and the disciples flee.

Mt 26:47 While he was still speaking, Judas, one of the Twelve, suddenly arrived, and with him a large crowd with swords and clubs, sent from the chief priests and elders of the people. The betrayer had given them a sign: "The one I kiss is the man; seize him." At once he went up to Jesus and said, "Greetings, Rabbi!" and kissed him. Mt 26:50 Jesus said to him, "Friend, do what you are here for." Then they came forward, laid hands on Jesus, and seized him. Suddenly one of those with Jesus reached out his hand and drew his sword; he struck the high priest's slave and cut off his ear. Mt 26:52 Then Jesus said to him, "Put your sword back in its place, for all who take the sword will perish by the sword. Or do you think I cannot appeal to my Father, and he would at once put at my side more than twelve legions of angels? But then how would the Scriptures be fulfilled that say it must happen this way?"[107] Mt 26:55 At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as if I were a bandit? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place so that the Scriptures of the Prophets might be fulfilled." Then all the disciples deserted him and fled.

107 A Roman legion numbered several thousand soldiers.

BEFORE CAIAPHAS

The Council hears false witnesses and condemns Jesus; Peter denies him three times.

Mt 26:57 Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered. Peter followed him [from] a distance as far as the high priest's courtyard, and he went inside and sat with the guards to see how it would end. Mt 26:59 The chief priests and the whole Council were looking for false testimony against Jesus so that they could put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This man said, 'I am able to destroy the sanctuary of God and to build it within three days.'" Mt 26:62 The high priest stood up and said to him, "Have you no answer? What is it these men are testifying against you?" But Jesus kept silent. And the high priest said to him, "I put you under oath by the living God: tell us whether you are the Messiah, the Son of God." Mt 26:64 Jesus said to him, "You have said it. But I tell you, from now on you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has blasphemed! What further need do we have of witnesses? Look, you have now heard the blasphemy.[108] Mt 26:66 What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him with their fists, and others slapped him, saying, "Prophesy to us, you Messiah! Who was it that hit you?" Now Peter was sitting outside in the courtyard, and a servant girl came up to him and said, "You too were with Jesus the Galilean." Mt 26:70 But he denied it in front of them all: "I don't know what you're talking about." When he had gone out to the gateway, another girl saw him and said to the people there, "This man was with Jesus the Nazarene." And again he denied it with an oath: "I don't know the man." Mt 26:73 After a little while

108 Jesus' words echo Psalm 110:1 and Daniel 7:13; "the Power" is a reverent way of referring to God.

the bystanders came up and said to Peter, "You really are one of them too; your accent gives you away." Then he began to call down curses and to swear, "I don't know the man!" At once a rooster crowed. And Peter remembered the word Jesus had spoken: "Before a rooster crows, you will deny me three times." He went outside and wept bitterly.

CHAPTER 27

Jesus is handed over to Pilate, and Judas hangs himself.

Mt 27:1 When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate the governor. Then Judas, who had betrayed him, saw that Jesus had been condemned. Seized with remorse, he brought the thirty pieces of silver back to the chief priests and elders,[109] Mt 27:4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? That's your concern." He threw the silver into the sanctuary and left; then he went away and hanged himself. The chief priests took the silver and said, "It is not lawful to put it into the treasury, since it is the price of blood."[110] Mt 27:7 So they took counsel and used the money to buy the Potter's Field as a burial place for foreigners. That is why that field has been called the Field of Blood to this day. Then what was spoken through Jeremiah the prophet was fulfilled: "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the sons of Israel had set a price,[111] Mt 27:10 and they gave them for the potter's field, as the Lord directed me." Now Jesus stood before the governor, and the governor questioned him: "Are you the King of the Jews?" Jesus said, "You say so." Mt 27:12 But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Don't you

109 Pontius Pilate was the Roman governor of Judea from about AD 26 to 36.
110 The Greek word for the treasury, *korbanas,* is related to *korban,* "offering."
111 The quotation is closest to Zechariah 11:12–13, combined with themes from Jeremiah (chapters 18–19 and 32).

hear how many things they are testifying against you?" But he gave him no answer, not to a single charge, so that the governor was greatly amazed.

BARABBAS

Pilate offers to release a prisoner, and the crowd asks for Barabbas.

Mt 27:15 Now at the festival the governor used to release to the crowd one prisoner, whomever they wanted. At that time they had a notorious prisoner called Barabbas. So when they had gathered, Pilate said to them, "Whom do you want me to release to you: Barabbas, or Jesus who is called the Messiah?" For he knew it was out of envy that they had handed him over. Mt 27:19 While he was sitting on the judgment seat, his wife sent word to him: "Have nothing to do with that just man, for today I have suffered a great deal in a dream because of him." But the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus put to death. Mt 27:21 The governor answered them, "Which of the two do you want me to release to you?" They said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called the Messiah?" They all said, "Let him be crucified!" He said, "Why, what wrong has he done?" But they shouted all the louder, "Let him be crucified!" Mt 27:24 When Pilate saw that he was getting nowhere, and that a riot was starting instead, he took water and washed his hands in front of the crowd, saying, "I am innocent of this blood. See to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released Barabbas to them; and after having Jesus flogged, he handed him over to be crucified.

THE SOLDIERS MOCK JESUS

The soldiers crown Jesus with thorns and hail him as King of the Jews.

Mt 27:27 Then the governor's soldiers took Jesus into the praetorium and gathered the whole cohort around him. They stripped him and put a scarlet cloak on him, and they wove a crown out

of thorns and set it on his head, and put a reed in his right hand. Then they knelt before him and mocked him, saying, "Hail, King of the Jews!"[112] Mt 27:30 They spat on him, took the reed, and kept striking him on the head. When they had finished mocking him, they stripped him of the cloak, put his own clothes back on him, and led him away to crucify him. As they were going out, they came upon a man from Cyrene named Simon; they pressed him into service to carry his cross.[113]

THE CRUCIFIXION

Jesus is crucified at Golgotha between two bandits and mocked.

Mt 27:33 When they came to a place called Golgotha, which means Place of a Skull, they gave him wine mixed with gall to drink; but when he tasted it, he would not drink it. When they had crucified him, they divided his clothes among them by casting lots, and they sat down there and kept watch over him. Over his head they put the charge against him, written out: "This is Jesus, the King of the Jews." Mt 27:38 Then two bandits were crucified with him, one on the right and one on the left. Those who passed by hurled insults at him, shaking their heads and saying, "You who would destroy the sanctuary and build it in three days, save yourself! If you are the Son of God, come down from the cross." Mt 27:41 In the same way the chief priests [too], along with the scribes and elders, mocked him and said, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God rescue him now, if he wants him. For he said, 'I am the Son of God.'" Mt 27:44 The bandits who were crucified with him taunted him in the same way. From the sixth hour darkness came over the whole land until the ninth hour. About the ninth hour Jesus cried out with a loud voice, "Eloi, eloi, lema sabach-

112 The praetorium was the governor's headquarters; a cohort was a Roman unit of several hundred soldiers.

113 Cyrene was a city in North Africa, in present-day Libya, with a large Jewish community.

thanei?" that is, "My God, my God, why have you forsaken me?"[114] Mt 27:47 When some of those standing there heard it, they said, "This man is calling for Elijah." At once one of them ran, took a sponge, filled it with sour wine, put it on a reed, and offered it to him to drink. But the others said, "Wait, let's see whether Elijah comes to save him." [[And another took a spear and pierced his side, and water and blood came out.]][115]

THE DEATH OF JESUS

Jesus dies; the sanctuary curtain is torn, and the centurion speaks.

Mt 27:50 Then Jesus cried out again with a loud voice and gave up his spirit. At that moment the curtain of the sanctuary was torn in two, [from] top to bottom; the earth shook, and the rocks were split; the tombs were opened, and many bodies of the holy ones who had fallen asleep were raised,[116] Mt 27:53 and coming out of the tombs after his resurrection, they went into the holy city and appeared to many. When the centurion and those with him who were keeping watch over Jesus saw the earthquake and what was happening, they were terrified and said, "Truly this man was God's Son!" Mt 27:55 Many women were there, looking on from a distance; they had followed Jesus from Galilee and had served him. Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

THE BURIAL

Joseph of Arimathea lays the body in his own new tomb.

Mt 27:57 When evening came, a rich man from Arimathea named Joseph arrived, who had himself also become a disciple of Jesus. He went to Pilate and asked for the body of Jesus, and Pilate ordered it to be given to him. Joseph took the body and wrapped

114 The sixth to the ninth hour is roughly noon to 3 p.m. The cry quotes Psalm 22:1.
115 Double brackets mark words WH judged not part of the original text; this sentence, found in some early manuscripts, closely resembles John 19:34.
116 The curtain hung inside the sanctuary, screening off its innermost room.

it [in] a clean linen cloth, Mt 27:60 and laid it in his own new tomb, which he had cut in the rock. Then he rolled a large stone against the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

THE GUARD AT THE TOMB

The chief priests and Pharisees have the tomb sealed and guarded.

Mt 27:62 The next day, the day after the Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember that that impostor said while he was still alive, 'After three days I will be raised.'[117] Mt 27:64 So order the tomb to be made secure until the third day, or his disciples may come and steal him away and tell the people, 'He has been raised 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." So they went with the guard and made the tomb secure by sealing the stone.

CHAPTER 28

At dawn after the Sabbath the women find the tomb empty and meet the risen Jesus.

Mt 28:1 After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to look at the tomb. Suddenly there was a great earthquake, for an angel of the Lord came down from heaven, came and rolled back the stone, and sat on it. Mt 28:3 His appearance was like lightning, and his clothing white as snow. The guards shook with fear of him and became like dead men. The angel said to the women, "You don't need to be afraid, for I know you are looking for Jesus, who was crucified. Mt 28:6 He is not here, for he has been raised, just as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and now he is going ahead of you into Galilee; there you will see him.' There—I

117 The Preparation was the day before the Sabbath, that is, Friday.

have told you." Mt 28:8 So they left the tomb quickly, with fear and great joy, and ran to tell his disciples. Suddenly Jesus met them and said, "Greetings!" They came up, took hold of his feet, and worshiped him.

THE GUARDS BRIBED

The chief priests pay the soldiers to say the disciples stole the body.

Mt 28:10 Then Jesus said to them, "Don't be afraid. Go and tell my brothers to go to Galilee; there they will see me." While they were on their way, some of the guard went into the city and reported to the chief priests everything that had happened. The chief priests gathered with the elders, took counsel, and gave a large sum of money to the soldiers, Mt 28:13 telling them, "Say, 'His disciples came by night and stole him while we were asleep.' And if this comes to the governor's ears, we will persuade him and keep you out of trouble." So they took the money and did as they were told. And this story has been spread among the Jews to this [day].

THE GREAT COMMISSION

On a mountain in Galilee the risen Jesus sends the eleven to make disciples of all nations.

Mt 28:16 The eleven disciples went to Galilee, to the mountain where Jesus had directed them. When they saw him, they worshiped him, but some doubted. Jesus came up and spoke to them: "All authority in heaven and on [the] earth has been given to me. Mt 28:19 So go and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe everything I have commanded you. And look, I am with you always, to the end of the age."

Mark

The shortest Gospel: John the Baptist, Jesus' healings and teaching in Galilee, the road to Jerusalem, the passion and the empty tomb, with the two later endings in double brackets.

CHAPTER 1

John the Baptizer prepares the way; Jesus is baptized, tested, and begins proclaiming in Galilee.

Mk 1:1 The beginning of the good news of Jesus Christ.[1]

Mk 1:2 As it is written in Isaiah the prophet: "Look, I am sending
my messenger ahead of you, who will prepare your way; a voice
of one shouting in the wilderness: 'Prepare the way of the Lord,
make his paths straight'"—[2] Mk 1:4 John the Baptizer appeared in
the wilderness, proclaiming a baptism of repentance for the for-
giveness of sins. The whole Judean countryside and all the
people of Jerusalem went out to him, and they were baptized by
him in the Jordan River, confessing their sins. Mk 1:6 John was
dressed in camel's hair, with a leather belt around his waist, and
he ate locusts and wild honey. He proclaimed, "The one more
powerful than I is coming after [me]. I am not worthy to stoop
down and untie the strap of his sandals. I have baptized you
with water, but he will baptize you with the Holy Spirit."

Mk 1:9 In those days Jesus came from Nazareth in Galilee and
was baptized in the Jordan by John. Immediately, as he was com-
ing up out of the water, he saw the heavens torn open and the
Spirit coming down on him like a dove. Mk 1:11 And a voice [came]

1 "Christ" (from Greek) and "Messiah" (from Hebrew) both mean "anointed."
2 The opening lines echo Malachi 3:1 and Exodus 23:20. The rest is Isaiah 40:3.

from the heavens: "You are my Son, the beloved; with you I am well pleased." At once the Spirit drove him out into the wilderness. He was in the wilderness forty days, being tested by Satan. He was with the wild animals, and the angels served him.

Mk 1:14 After John had been handed over, Jesus came into Galilee proclaiming the good news of God [and saying], "The time is fulfilled, and the kingdom of God has come near. Repent, and believe in the good news."

THE FIRST DISCIPLES

Jesus calls Simon, Andrew, James and John from their nets.

Mk 1:16 As he went along beside the Sea of Galilee, he saw Simon and Simon's brother Andrew casting their nets in the sea, for they were fishermen. Jesus said to them, "Come, follow me, and I will make you into fishers of people." At once they left their nets and followed him. Mk 1:19 Going on a little farther, he saw James son of Zebedee and his brother John, who were also in their boat mending the nets, and at once he called them. They left their father Zebedee in the boat with the hired men and went off after him.

IN THE SYNAGOGUE AT CAPERNAUM

Jesus teaches with authority, drives out an unclean spirit, and heals many.

Mk 1:21 They went into Capernaum. At once, on the Sabbath, he went into the synagogue and began teaching. People were astounded at his teaching, for he taught them as one who had authority, and not as the scribes did. Immediately there was a man in their synagogue with an unclean spirit, and he cried out, Mk 1:24 "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God." Jesus rebuked him, [saying,] "Be silent, and come out of him!" The unclean spirit threw the man into convulsions, cried out with a loud voice, and came out of him. Mk 1:27 They were all so amazed that they kept asking one another, "What is this? A new

teaching! With authority he gives orders even to the unclean spirits, and they obey him." At once the news about him spread everywhere, throughout the whole region around Galilee. As soon as they left the synagogue, they went into the house of Simon and Andrew, with James and John. Mk 1:30 Simon's mother-in-law was lying in bed with a fever, and at once they told him about her. He went to her, took her by the hand, and raised her up. The fever left her, and she began to serve them. That evening, when the sun had set, they brought to him all who were sick and those possessed by demons. Mk 1:33 The whole town was gathered at the door. He healed many who were sick with various diseases and cast out many demons, and he would not let the demons speak, because they knew him [to be the Messiah]. Very early in the morning, while it was still dark, he got up and went out [and went off] to a deserted place, and there he prayed. Mk 1:36 Simon and those with him hunted for him. When they found him, they said to him, "Everyone is looking for you." He said to them, "Let's go somewhere else, into the nearby towns, so that I can proclaim there too. That is what I came out for." And he went throughout all Galilee, proclaiming in their synagogues and casting out the demons.

A MAN WITH LEPROSY

Jesus touches and cleanses a man with leprosy, who spreads the news everywhere.

Mk 1:40 A man with leprosy came to him, begging him [and kneeling], and said to him, "If you want to, you can make me clean." Moved with compassion, Jesus stretched out his hand, touched him, and said to him, "I do want to. Be clean." At once the leprosy left him, and he was made clean. Then, with a stern warning, he sent him away at once[3] Mk 1:44 and said to him, "See that you say nothing to anyone. Go and show yourself to the priest instead, and for your cleansing offer what Moses commanded,

3 "Leprosy" in the Bible covers a range of skin diseases that made a person ritually unclean.

as a testimony to them." But the man went out and began to proclaim it everywhere and to spread the story, so that Jesus could no longer go openly into a town. He [stayed] out in deserted places, and people kept coming to him from everywhere.[4]

CHAPTER 2

Jesus heals a paralyzed man, calls Levi, and is questioned about fasting and the Sabbath.

Mk 2:1 When he came back to Capernaum some days later, word got around that he was at home. So many people gathered that there was no longer any room, not even around the door, and he was speaking the word to them. Then some people came, bringing him a paralyzed man carried by four of them. Mk 2:4 Since they couldn't get him to Jesus because of the crowd, they took the roof off above where he was, and after digging through it they lowered the mat the paralyzed man was lying on. When Jesus saw their faith, he said to the paralyzed man, "Child, your sins are forgiven." Now some of the scribes were sitting there, reasoning in their hearts, Mk 2:7 "Why does this man talk like this? He's blaspheming! Who can forgive sins but God alone?" At once Jesus, perceiving in his spirit that they were reasoning [this way] among themselves, said [to them], "Why are you reasoning about these things in your hearts? Which is easier: to say to the paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, [and] pick up your mat and walk'? Mk 2:10 But so that you may know that the Son of Man has authority on earth to forgive sins—" he said to the paralyzed man, "I tell you, get up, pick up your mat, and go home." The man got up, at once picked up the mat, and went out in front of them all, so that they were all amazed and glorified God, [saying,] "We have never seen anything like this!"

4 The offerings for one cleansed of a skin disease are prescribed in Leviticus 14.

THE CALL OF LEVI

Jesus calls Levi from the tax booth and eats with tax collectors and sinners.

Mk 2:13 Once again he went out beside the sea. The whole crowd
kept coming to him, and he taught them. As he walked along, he
saw Levi son of Alphaeus sitting at the tax booth, and he said to
him, "Follow me." And he got up and followed him. Mk 2:15 Later
he was reclining at table in his house, and many tax collectors
and sinners were reclining with Jesus and his disciples, for there
were many of them, and they followed him. When the scribes of
the Pharisees saw that he was eating with the sinners and tax
collectors, they said to his disciples, "Why does he eat with the
tax collectors and sinners?"[5] Mk 2:17 When Jesus heard this, he said
to them, "It isn't the healthy who need a doctor, but the sick. I
did not come to call the righteous, but sinners." Now John's dis-
ciples and the Pharisees were fasting. People came and said to
him, "Why do John's disciples and the disciples of the Pharisees
fast, but your [disciples] don't fast?" Mk 2:19 Jesus said to them,
"Can the wedding guests fast while the bridegroom is with
them? As long as they have the bridegroom with them, they can-
not fast. But days will come when the bridegroom is taken away
from them, and then they will fast, on that day. Mk 2:21 No one
sews a patch of unshrunk cloth on an old garment. Otherwise
the patch pulls away from it, the new from the old, and the tear
gets worse. And no one puts new wine into old wineskins. Other-
wise the wine will burst the skins, and the wine is lost, and the
skins too. [Rather, new wine into fresh wineskins.]"

5 The Pharisees were a Jewish movement devoted to careful observance of the Law and its traditional interpretation.

LORD OF THE SABBATH

The disciples pluck grain on the Sabbath, and Jesus answers the Pharisees.

Mk 2:23 One Sabbath he was going through the grainfields, and as they made their way his disciples began plucking heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the Sabbath?" He said to them, "Have you never read what David did when he was in need and went hungry, he and those with him— Mk 2:26 [how] he went into the house of God when Abiathar was high priest and ate the bread of the Presence, which it is not lawful for anyone but the priests to eat, and gave some also to those who were with him?" And he said to them, "The Sabbath was made for humankind, and not humankind for the Sabbath. So the Son of Man is Lord even of the Sabbath."[6]

CHAPTER 3

Jesus heals on the Sabbath, appoints the Twelve, and answers the charge that he is possessed.

Mk 3:1 Again he went into a synagogue, and a man was there who had a withered hand. They were watching Jesus to see whether he would heal him on the Sabbath, so that they could accuse him. He said to the man with the withered hand, "Get up and come into the middle." Then he said to them, "Is it lawful on the Sabbath to do good or to do harm, to save a life or to kill?" But they were silent. Mk 3:5 He looked around at them with anger, grieved at the hardness of their hearts, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out and at once began plotting with the Herodians against him, how they might destroy him.[7]

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6 The bread of the Presence was loaves set out before God in the sanctuary and later eaten by the priests (Leviticus 24:5–9). The story is told in 1 Samuel 21:1–6.
7 The Herodians were supporters of the dynasty of Herod, whose son Herod Antipas ruled Galilee under Rome.

Mk 3:7 Jesus withdrew with his disciples to the sea, and a great multitude from Galilee followed. From Judea, from Jerusalem, from Idumea, from beyond the Jordan, and from around Tyre and Sidon, a great multitude, hearing all that he was doing, came to him. Mk 3:9 He told his disciples to keep a small boat ready for him because of the crowd, so that they would not crush him. For he had healed many, so that all who had diseases were pushing toward him to touch him. And whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God!" Mk 3:12 He strictly ordered them not to make him known. Then he went up the mountain and called to him those he wanted, and they came to him. He appointed twelve, whom he also named apostles, so that they might be with him and so that he might send them out to proclaim and to have authority to cast out the demons. Mk 3:16 So he appointed the Twelve: Simon (to whom he gave the name Peter), James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, which means Sons of Thunder), Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Cananaean,[8] Mk 3:19 and Judas Iscariot, who also handed him over. Then he went home, and [the] crowd gathered again, so that they could not even eat a meal. When his family heard this, they went out to restrain him, for they were saying, "He is out of his mind."

BEELZEBUL

Scribes say he drives out demons by their ruler; Jesus names his true family.

Mk 3:22 The scribes who had come down from Jerusalem were saying, "He has Beelzebul," and, "By the ruler of the demons he casts out the demons." He called them over and spoke to them in parables: "How can Satan cast out Satan? If a kingdom is divided

8 "Cananaean" probably comes from an Aramaic word meaning "zealous," not from the name Canaan.

against itself, that kingdom cannot stand.[9] Mk 3:25 And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand; he is finished. But no one can go into a strong man's house and plunder his goods without first tying up the strong man. Then he can plunder his house. Mk 3:28 Truly I tell you, people will be forgiven everything, their sins and whatever blasphemies they utter. But whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin." Mk 3:30 This was because they were saying, "He has an unclean spirit." Then his mother and his brothers came, and standing outside they sent word to him, calling for him. A crowd was sitting around him, and they said to him, "Look, your mother and your brothers are outside, asking for you." Mk 3:33 He answered them, "Who are my mother and my brothers?" And looking around at those who sat in a circle around him, he said, "Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother."

CHAPTER 4

Jesus teaches the crowds in parables beside the sea, beginning with the sower.

Mk 4:1 Again he began to teach beside the sea. A huge crowd gathered around him, so that he got into a boat and sat in it out on the sea, while the whole crowd was on the land by the sea. He taught them many things in parables, and in his teaching he said to them, Mk 4:3 "Listen! Look, a sower went out to sow. As he sowed, some seed fell along the path, and the birds came and ate it up. Other seed fell on the rocky ground [and] where it did not have much soil, and it sprang up at once because it had no depth of soil. Mk 4:6 When the sun rose, it was scorched, and since it had no root it withered away. Other seed fell among the thorns, and the thorns grew up and choked it, and it produced

9 Beelzebul was a name for the ruler of demons, probably derived from that of a Philistine god (Baal-zebub, 2 Kings 1:2).

no grain. And other seeds fell into the good soil and produced grain, growing up and increasing, and yielded thirtyfold, sixtyfold, and a hundredfold." Mk 4:9 And he said, "Whoever has ears to hear, let them hear." When he was alone, those around him, along with the Twelve, asked him about the parables. He said to them, "To you has been given the secret of the kingdom of God, but for those outside, everything comes in parables, Mk 4:12 so that 'looking they may look and not see, and hearing they may hear and not understand, so that they may not turn and be forgiven.'" And he said to them, "Don't you understand this parable? Then how will you understand any of the parables? The sower sows the word.[10] Mk 4:15 These are the ones along the path, where the word is sown: when they hear, Satan comes at once and takes away the word that was sown in them. And likewise these are the ones sown on the rocky ground: when they hear the word, they immediately receive it with joy, Mk 4:17 but they have no root in themselves and last only a short while. Then, when trouble or persecution comes because of the word, they immediately fall away. Others are the ones sown among the thorns: these are the ones who have heard the word, but the worries of this age, the deceitfulness of wealth, and desires for other things come in and choke the word, and it becomes unfruitful. Mk 4:20 And those are the ones sown on the good soil: they hear the word, accept it, and bear fruit, some thirtyfold, [some] sixtyfold, and [some] a hundredfold." And he said to them, "Is a lamp brought in to be put under a basket or under a bed, and not to be put on a lampstand? Mk 4:22 For nothing is hidden except to be disclosed, and nothing has been kept secret except to come into the open. If anyone has ears to hear, let them hear." And he said to them, "Pay attention to what you hear. The measure you measure with will be measured out to you, and more will be added to you. For to whoever has, it will be given; and from whoever does not have, even what he has will be taken away."

10 The words in single quotes draw on Isaiah 6:9–10.

SEEDS OF THE KINGDOM

Two parables of the kingdom of God: the seed that grows by itself, and the mustard seed.

Mk 4:26 And he said, "The kingdom of God is like this: a man scatters seed on the ground, and he sleeps and gets up, night and day, and the seed sprouts and grows, he doesn't know how. The earth produces crops by itself: first the stalk, then the head, then the full grain in the head. Mk 4:29 And when the grain is ripe, at once he puts in the sickle, because the harvest has come." And he said, "What shall we compare the kingdom of God to, or what parable shall we use for it? It is like a mustard seed, which, when it is sown on the ground, is the smallest of all the seeds on earth— Mk 4:32 yet when it is sown, it comes up and becomes the largest of all garden plants and puts out great branches, so that the birds of the sky can nest in its shade." With many such parables he spoke the word to them, as far as they were able to hear it. He did not speak to them without a parable, but in private he explained everything to his own disciples.

CALMING THE STORM

Jesus rebukes the wind and the sea, and the disciples ask who he is.

Mk 4:35 On that day, when evening had come, he said to them, "Let's go across to the other side." So they left the crowd behind and took him along, just as he was, in the boat, and other boats were with him. A great windstorm came up, and the waves were breaking into the boat, so that the boat was already filling up. Mk 4:38 He himself was in the stern, asleep on the cushion. They woke him and said to him, "Teacher, don't you care that we're perishing?" He woke up, rebuked the wind, and said to the sea, "Quiet! Be still!" The wind died down, and there was a great calm. Mk 4:40 He said to them, "Why are you so afraid? Do you still have no faith?" They were filled with great fear and said to one another, "Who then is this, that even the wind and the sea obey him?"

CHAPTER 5

Jesus frees a man possessed by Legion among the tombs of the Gerasenes.

Mk 5:1 They came to the other side of the sea, to the region of the Gerasenes. When he got out of the boat, [at once] a man with an unclean spirit came out of the tombs to meet him. He lived among the tombs, and no one could bind him anymore, not even with a chain,[11] Mk 5:4 for he had often been bound with shackles and chains, but he had torn the chains apart and smashed the shackles, and no one was strong enough to subdue him. Night and day, all the time, among the tombs and in the hills, he kept crying out and cutting himself with stones. Mk 5:6 When he saw Jesus from a distance, he ran and knelt before him, and crying out in a loud voice he said, "What do you want with me, Jesus, Son of the Most High God? I make you swear by God: don't torment me!" For Jesus had been saying to him, "Come out of the man, unclean spirit!" Mk 5:9 And he asked him, "What is your name?" He said to him, "My name is Legion, because we are many." And he begged him earnestly not to send them out of the region. Now a large herd of pigs was feeding there on the hillside, and they begged him, "Send us into the pigs, so that we may go into them."[12] Mk 5:13 He gave them permission. The unclean spirits came out and went into the pigs, and the herd, about two thousand of them, rushed down the steep bank into the sea and were drowned in the sea. Those who tended them fled and reported it in the town and in the countryside, and people came to see what it was that had happened. Mk 5:15 They came to Jesus and saw the demon-possessed man sitting there, clothed and in his right mind—the man who had had the legion—and they were afraid. Those who had seen it told them what had happened to the demon-possessed man, and

11 Gerasa lay southeast of the Sea of Galilee, in the largely Gentile territory on its eastern side.

12 A legion was a unit of the Roman army numbering several thousand soldiers.

about the pigs. And they began to beg him to leave their district. As he was getting into the boat, the man who had been possessed begged him to let him be with him. Mk 5:19 He did not let him, but said to him, "Go home to your own people and tell them everything the Lord has done for you, and how he has had mercy on you." He went away and began to proclaim in the Decapolis everything Jesus had done for him, and everyone was amazed.[13]

JAIRUS AND THE BLEEDING WOMAN

A woman is healed by touching Jesus' cloak, and Jesus raises Jairus's daughter.

Mk 5:21 When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed beside the sea. Then one of the synagogue leaders, named Jairus, came, and when he saw him he fell at his feet[14] Mk 5:23 and pleaded with him earnestly, saying, "My little daughter is at the point of death. Please come and lay your hands on her, so that she may be made well and live." He went off with him. A large crowd followed him and pressed in around him. There was a woman who had suffered from bleeding for twelve years Mk 5:26 and had endured much under many doctors. She had spent everything she had and was no better, but rather grew worse. Having heard about Jesus, she came up behind him in the crowd and touched his cloak, for she said, "If I touch even his clothes, I'll be made well." Mk 5:29 At once the flow of her blood dried up, and she felt in her body that she was healed of her affliction. At once Jesus, aware in himself that power had gone out from him, turned around in the crowd and said, "Who touched my clothes?" Mk 5:31 His disciples said to him, "You see the crowd pressing around you, and you say, 'Who touched me?'" But he kept looking

13 The Decapolis ("Ten Cities") was a group of largely Greek-speaking cities, most of them east of the Jordan.

14 A synagogue leader was a local official responsible for arranging the synagogue's services.

around to see the woman who had done it. The woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. Mk 5:34 He said to her, "Daughter, your faith has made you well. Go in peace, and be free of your affliction." While he was still speaking, people came from the synagogue leader's house and said, "Your daughter has died. Why trouble the teacher any further?" Mk 5:36 But Jesus, overhearing what was said, told the synagogue leader, "Don't be afraid; only believe." He let no one follow along with him except Peter, James, and John the brother of James. They came to the synagogue leader's house, and he saw a commotion, with people weeping and wailing loudly. Mk 5:39 He went in and said to them, "Why all this commotion and weeping? The child hasn't died; she's asleep." And they laughed at him. But he put them all out, took the child's father and mother and those who were with him, and went in where the child was. Mk 5:41 Taking the child by the hand, he said to her, "Talitha koum," which translated means, "Little girl, I tell you, get up." Immediately the girl got up and began to walk around—she was twelve years old. At once they were overcome with great amazement. He gave them strict orders that no one should know about this, and told them to give her something to eat.

CHAPTER 6

Jesus is rejected in his hometown and sends out the Twelve two by two.

Mk 6:1 He left there and came to his hometown, and his disciples followed him. When the Sabbath came, he began to teach in the synagogue, and many who heard him were astonished. "Where did this man get all this?" they said. "What is this wisdom that has been given to him, and these mighty works done by his hands? Mk 6:3 Isn't this the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? And aren't his sisters here with us?" And they took offense at him. Jesus said to them, "A prophet is not without honor except in his hometown, among his relatives, and in his own house." Mk 6:5 He could not do

any mighty work there, except that he laid his hands on a few sick people and healed them. And he was amazed at their unbelief. He went around the villages in the area, teaching. He called the Twelve to him and began to send them out two by two, and gave them authority over the unclean spirits. Mk 6:8 He instructed them to take nothing for the journey except a staff—no bread, no bag, no copper coins in their belts—but to wear sandals and not to put on two tunics. He said to them, "Wherever you enter a house, stay there until you leave that place. Mk 6:11 And if any place does not welcome you and they do not listen to you, as you leave there shake off the dust under your feet as a testimony to them." So they went out and proclaimed that people should repent. They drove out many demons, anointed many sick people with oil, and healed them.

THE DEATH OF JOHN

Herod hears of Jesus and recalls how he had John beheaded at his birthday banquet.

Mk 6:14 King Herod heard of it, for his name had become well known. People were saying, "John the Baptizer has been raised from the dead, and that is why these powers are at work in him." Others said, "He is Elijah." Still others said, "He is a prophet, like one of the prophets." But when Herod heard of it, he said, "John, whom I beheaded—he has been raised."[15] Mk 6:17 For Herod himself had sent men to arrest John and had him bound in prison on account of Herodias, the wife of his brother Philip, because he had married her. John had been telling Herod, "It is not lawful for you to have your brother's wife." So Herodias held a grudge against him and wanted to kill him, but she could not, Mk 6:20 for Herod feared John, knowing him to be a just and holy man, and he kept him safe. When he listened to him, he was greatly perplexed, and yet he liked to hear him. Then an opportune day came, when Herod on his birthday gave a banquet for his

15 This is Herod Antipas, son of Herod the Great, who ruled Galilee and Perea as tetrarch from 4 BC to AD 39.

courtiers, his military commanders, and the leading men of Galilee. Mk 6:22 When his daughter Herodias came in and danced, she pleased Herod and his dinner guests. The king said to the girl, "Ask me for whatever you want, and I'll give it to you." And he swore to her, "Whatever you ask me for, I'll give you, up to half my kingdom."[16] Mk 6:24 She went out and said to her mother, "What should I ask for?" Her mother said, "The head of John the Baptizer." At once she hurried back in to the king and made her request: "I want you to give me, right now, the head of John the Baptist on a platter." The king was deeply grieved, but because of his oaths and his dinner guests he did not want to refuse her. Mk 6:27 At once the king sent a soldier of his guard with orders to bring John's head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl, and the girl gave it to her mother. When John's disciples heard of it, they came and took his body and laid it in a tomb.

FIVE THOUSAND FED

Jesus feeds a great crowd with five loaves and two fish.

Mk 6:30 The apostles gathered around Jesus and reported to him everything they had done and taught. He said to them, "Come away by yourselves to a deserted place and rest a while." For many people were coming and going, and they had no chance even to eat. Mk 6:32 So they went away in the boat to a deserted place by themselves. But many saw them going and recognized them, and they ran there together on foot from all the towns and got there ahead of them. When he got out, he saw a large crowd, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things. Mk 6:35 When it was already late, his disciples came to him and said, "This is a deserted place, and it's already late. Send them away so they can go into the surrounding farms and villages and buy themselves something to eat." Mk 6:37 He answered them, "You

16 Westcott and Hort follow the manuscripts reading "his daughter Herodias"; most manuscripts read "the daughter of Herodias herself."

give them something to eat." They said to him, "Are we to go and buy two hundred denarii worth of bread and give it to them to eat?" He said to them, "How many loaves do you have? Go and see." When they had found out, they said, "Five, and two fish." Then he ordered them to have everyone sit down in groups on the green grass.[17] Mk 6:40 So they sat down in rows like garden beds, by hundreds and by fifties. Taking the five loaves and the two fish, he looked up to heaven, blessed them, and broke the loaves, and kept giving them to the disciples to set before the people; and he divided the two fish among them all. They all ate and were satisfied. Mk 6:43 They picked up twelve baskets full of broken pieces, and of the fish as well. Those who had eaten the loaves numbered five thousand men. At once he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he dismissed the crowd. After saying goodbye to them, he went up on the mountain to pray.

WALKING ON THE SEA

Jesus comes to the disciples across the water at night, then heals many at Gennesaret.

Mk 6:47 When evening came, the boat was out in the middle of the sea, and he was alone on the land. He saw them straining at the oars, for the wind was against them, and about the fourth watch of the night he came toward them, walking on the sea. He meant to pass by them.[18] Mk 6:49 When they saw him walking on the sea, they thought it was a ghost and cried out, for they all saw him and were terrified. But at once he spoke with them and said to them, "Take heart; it is I. Don't be afraid." He got into the boat with them, and the wind died down. And they were utterly astounded within themselves, Mk 6:52 for they had not understood about the loaves; their hearts were hardened. When they had crossed over to land, they came to Gennesaret and anchored

17 A denarius was a Roman silver coin, roughly a laborer's daily wage.
18 The Romans divided the night into four watches; the fourth ran from about 3 to 6 a.m.

there. As soon as they got out of the boat, people recognized him, ran about that whole region, and began to carry the sick on their mats to wherever they heard he was.[19] Mk 6:56 Wherever he went, into villages or towns or countryside, they laid the sick in the marketplaces and begged him that they might touch even the fringe of his cloak; and all who touched him were healed.

CHAPTER 7

Pharisees and scribes ask why his disciples eat with unwashed hands.

Mk 7:1 The Pharisees and some of the scribes who had come from Jerusalem gathered around him, and they saw that some of his disciples were eating their bread with defiled hands, that is, unwashed—for the Pharisees and all the Jews do not eat unless they wash their hands with the fist, holding to the tradition of the elders,[20] Mk 7:4 and when they come from the marketplace they do not eat unless they sprinkle themselves; and there are many other things they have received and hold to, such as the washing of cups and pitchers and bronze pots—and the Pharisees and the scribes asked him, "Why don't your disciples live according to the tradition of the elders, but eat their bread with defiled hands?" Mk 7:6 He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written: 'This people honors me with their lips, but their heart is far from me; in vain they worship me, teaching as doctrines the commandments of human beings.'[21] Mk 7:8 You abandon the commandment of God and hold to the tradition of human beings." And he said to them, "How well you set aside the commandment of God in order to keep your tradition! For Moses said, 'Honor your father and your mother,' and, 'Whoever speaks evil of father or mother must be put to death.'[22] Mk 7:11 But you say that if someone tells his father or mother, 'Korban'—that is, 'Gift'—'is whatever support you

19 Gennesaret was a fertile plain on the northwest shore of the Sea of Galilee.
20 "With the fist" translates the Greek literally; the exact gesture of this ritual washing is uncertain.
21 Isaiah 29:13, quoted in its Greek form.
22 Exodus 20:12 and 21:17.

might have had from me,' then you no longer let him do anything for his father or mother. So you make void the word of God through your tradition that you have handed down. And you do many things like this."[23]

WHAT DEFILES A PERSON

Jesus teaches that what comes out of a person defiles, not what goes in.

Mk 7:14 Then he called the crowd to him again and said to them, "Listen to me, all of you, and understand. There is nothing outside a person that can defile him by going into him; it is the things that come out of a person that defile the person." When he had left the crowd and gone into a house, his disciples asked him about the parable. Mk 7:18 He said to them, "Are you, too, so lacking in understanding? Don't you see that whatever goes into a person from outside cannot defile him, since it doesn't go into his heart but into his stomach, and passes out into the latrine?"—making all foods clean. Mk 7:20 And he said, "What comes out of a person is what defiles a person. For from within, out of the human heart, come evil thoughts, sexual immorality, thefts, murders, adulteries, greed, wickedness, deceit, debauchery, envy, slander, arrogance, folly. All these evil things come from within, and they defile a person."

THE SYROPHOENICIAN WOMAN

A Gentile woman answers Jesus and wins her daughter's freedom from a demon.

Mk 7:24 He got up and left that place and went away into the region of Tyre [and Sidon]. He went into a house and didn't want anyone to know, but he couldn't escape notice. At once a woman whose little daughter had an unclean spirit heard about him, and she came and fell at his feet.[24] Mk 7:26 The woman was a Greek,

23 Korban was a term for something dedicated to God as an offering, and so withdrawn from ordinary use.

24 Tyre and Sidon were Phoenician cities on the Mediterranean coast north of Galilee, in what is now Lebanon.

Syrophoenician by birth, and she kept asking him to drive the demon out of her daughter. He said to her, "Let the children be fed first, for it isn't right to take the children's bread and throw it to the dogs."[25] Mk 7:28 She answered him, "Yes, Lord, but even the dogs under the table eat the children's crumbs." He said to her, "Because you have said this, go: the demon has left your daughter." Mk 7:30 She went home and found the child lying on the bed and the demon gone. Then he left the region of Tyre again and went by way of Sidon to the Sea of Galilee, through the middle of the region of the Decapolis.

"EPHPHATHA"

Jesus heals a deaf man who can hardly speak.

Mk 7:32 They brought him a man who was deaf and could hardly speak, and begged him to lay his hand on him. He took him aside from the crowd, by himself, put his fingers into his ears, spat, and touched his tongue. Then he looked up to heaven, sighed, and said to him, "Ephphatha," which means, "Be opened." Mk 7:35 His ears were opened, the bond on his tongue was loosed, and he began to speak plainly. Jesus ordered them to tell no one, but the more he ordered them, the more they kept proclaiming it. They were utterly astounded and said, "He has done everything well. He even makes the deaf hear and the mute speak."

CHAPTER 8

Jesus feeds four thousand with seven loaves.

Mk 8:1 In those days, when there was again a large crowd and they had nothing to eat, he called his disciples to him and said to them, "I have compassion for the crowd, because they have stayed with me three days now and have nothing to eat. If I send them home hungry, they'll faint on the way—and some of them

25 "Syrophoenician" means a Phoenician from the Roman province of Syria; "Greek" here marks her as a Gentile.

have come from far away." Mk 8:4 His disciples answered him, "Where could anyone get enough bread to feed these people here in the wilderness?" He asked them, "How many loaves do you have?" They said, "Seven." He told the crowd to sit down on the ground. He took the seven loaves, gave thanks, broke them, and kept giving them to his disciples to serve, and they served them to the crowd. Mk 8:7 They also had a few small fish. He blessed them and told them to serve these too. They ate and were filled, and they picked up seven large baskets of leftover pieces. There were about four thousand people. Then he sent them away. At once he got into the boat with his disciples and went to the district of Dalmanutha.[26]

NO SIGN FOR THIS GENERATION

The Pharisees ask for a sign, and Jesus warns the disciples about their yeast.

Mk 8:11 The Pharisees came out and began to argue with him, asking him for a sign from heaven to test him. He sighed deeply in his spirit and said, "Why does this generation ask for a sign? Truly I tell you, no sign will be given to this generation." Then he left them, got into the boat again, and went off to the other side. Mk 8:14 They had forgotten to bring bread, and had only one loaf with them in the boat. He warned them, "Watch out—beware of the yeast of the Pharisees and the yeast of Herod." They began discussing with one another the fact that they had no bread. Aware of this, he said to them, "Why are you discussing having no bread? Do you still not see or understand? Are your hearts hardened? Mk 8:18 You have eyes—don't you see? You have ears—don't you hear? And don't you remember? When I broke the five loaves for the five thousand, how many baskets full of pieces did you pick up?" They said to him, "Twelve." "And when I broke the seven for the four thousand, how many large baskets full of pieces did you pick up?" They said to him, "Seven." He said to them, "Do you still not understand?"

26 The site of Dalmanutha is unknown; it is mentioned nowhere else.

THE BLIND MAN AT BETHSAIDA

Jesus heals a blind man in two stages.

Mk 8:22 They came to Bethsaida. Some people brought a blind man to him and begged him to touch him. He took the blind man by the hand and led him out of the village. He spat on his eyes, laid his hands on him, and asked him, "Do you see anything?" Mk 8:24 The man looked up and said, "I see people—they look like trees, walking around." Then Jesus laid his hands on his eyes again, and the man looked hard, and his sight was restored, and he saw everything clearly. He sent him home, saying, "Don't even go into the village."

PETER'S DECLARATION

Peter calls Jesus the Messiah; Jesus foretells his suffering and calls followers to take up their cross.

Mk 8:27 Jesus and his disciples went out to the villages of Caesarea Philippi. On the way he asked his disciples, "Who do people say I am?"[27] Mk 8:28 They told him, "John the Baptist; others say Elijah; and others, one of the prophets." He asked them, "But you—who do you say I am?" Peter answered him, "You are the Messiah." And he warned them not to tell anyone about him. Mk 8:31 Then he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. He said this openly. And Peter took him aside and began to rebuke him. Mk 8:33 But he turned around, looked at his disciples, and rebuked Peter: "Get behind me, Satan! Your mind is not on the things of God but on human things." Then he called the crowd to him along with his disciples and said to them, "If anyone wants to come after me, let him deny himself, take up his cross, and follow me. Mk 8:35 For whoever wants to save his life will lose it, but

27 Caesarea Philippi was a town near the sources of the Jordan, north of the Sea of Galilee, rebuilt by Herod's son Philip.

whoever loses his life for the sake of [me and] the good news will save it. What good does it do a person to gain the whole world and forfeit his life? What could a person give in exchange for his life? Mk 8:38 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 the glory of his Father with the holy angels."

CHAPTER 9

Jesus promises that some standing there will see the kingdom of God come in power.

Mk 9:1 He said to them, "Truly I tell you, there are some standing here who will not taste death before they see the kingdom of God come in power."

THE TRANSFIGURATION

On a high mountain Jesus is transfigured before Peter, James and John.

Mk 9:2 Six days later Jesus took Peter, James, and John with him and led them up a high mountain, alone by themselves. He was transfigured before them, and his clothes became dazzling, intensely white, whiter than any launderer on earth could bleach them. Mk 9:4 Elijah appeared to them with Moses, and they were talking with Jesus. Peter said to Jesus, "Rabbi, it's good for us to be here. Let's make three tents, one for you, one for Moses, and one for Elijah." Mk 9:6 He didn't know what to say, for they were terrified. Then a cloud came and overshadowed them, and a voice came out of the cloud: "This is my Son, the beloved. Listen to him." Suddenly, when they looked around, they no longer saw anyone with them, only Jesus. Mk 9:9 As they were coming down the mountain, he ordered them not to tell anyone what they had seen until the Son of Man had risen from the dead. They kept the matter to themselves, discussing what this rising from the dead meant. And they asked him, "Why do the scribes say that Elijah must come first?" Mk 9:12 He said to them, "Elijah does come first and restore all things. Then how is it

written of the Son of Man that he is to suffer many things and be treated with contempt? But I tell you that Elijah has in fact come, and they did to him whatever they pleased, as it is written of him."

THE BOY WITH A MUTE SPIRIT

Jesus heals a boy his disciples could not help, after the father's plea for faith.

Mk 9:14 When they came to the disciples, they saw a large crowd around them and scribes arguing with them. As soon as the whole crowd saw him, they were overcome with amazement and ran up to greet him. He asked them, "What are you arguing with them about?" A man in the crowd answered him, "Teacher, I brought you my son. He has a spirit that makes him mute. Mk 9:18 Wherever it seizes him, it throws him down, and he foams at the mouth, grinds his teeth, and goes rigid. I asked your disciples to drive it out, and they couldn't." He answered them, "You unbelieving generation! How long am I to be with you? How long must I put up with you? Bring him to me." Mk 9:20 They brought the boy to him. When the spirit saw Jesus, at once it threw the boy into convulsions, and he fell on the ground and rolled around, foaming at the mouth. Jesus asked his father, "How long has this been happening to him?" He said, "Since childhood. Mk 9:22 It has often thrown him into fire and into water to destroy him. But if you can do anything, take pity on us and help us." Jesus said to him, "'If you can'! Everything is possible for one who believes." At once the boy's father cried out, "I believe; help my unbelief!" Mk 9:25 When Jesus saw that a crowd was quickly gathering, he rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him and never enter him again." It shrieked, threw him into violent convulsions, and came out. The boy became like a corpse, so that most of them said, "He's dead." Mk 9:27 But Jesus took him by the hand and lifted him up, and he stood up. When Jesus had gone indoors, his dis-

ciples asked him privately, "Why couldn't we drive it out?" He said to them, "This kind can come out by nothing but prayer."

Mk 9:30 They went on from there and passed through Galilee. He didn't want anyone to know, because he was teaching his disciples. He was telling [them], "The Son of Man is being handed over into human hands, and they will kill him, and when he has been killed, after three days he will rise again." But they didn't understand what he meant, and they were afraid to ask him.

WHO IS THE GREATEST

The disciples argue about greatness; Jesus sets a child among them and warns against causing others to stumble.

Mk 9:33 They came to Capernaum. When he was in the house, he asked them, "What were you discussing on the road?" But they kept quiet, because on the road they had been arguing with one another about who was the greatest. He sat down, called the Twelve, and said to them, "If anyone wants to be first, he must be last of all and servant of all." Mk 9:36 He took a child and stood it in the middle of them, and taking it in his arms, he said to them, "Whoever welcomes [one of] such children in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me." Mk 9:38 John said to him, "Teacher, we saw someone driving out demons in your name, and we tried to stop him, because he wasn't following us." But Jesus said, "Don't stop him. No one who does a mighty work in my name will be able soon afterward to speak evil of me. Whoever isn't against us is for us. Mk 9:41 For whoever gives you a cup of water to drink because you belong to Christ, truly I tell you, will certainly not lose his reward. And whoever causes one of these little ones who believe to stumble, it would be better for him to have a great millstone, the kind a donkey turns, hung around his neck and be thrown into the sea. Mk 9:43 If your hand causes you to stumble, cut it off. It's better for you to enter into life maimed than to have two hands and go off into Gehenna, into the fire

that cannot be put out.[28] Mk 9:45 And if your foot causes you to stumble, cut it off. It's better for you to enter into life lame than to have two feet and be thrown into Gehenna. And if your eye causes you to stumble, tear it out. It's better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into Gehenna, Mk 9:48 where their worm does not die and the fire is not put out. For everyone will be salted with fire. Salt is good, but if salt loses its saltiness, what will you season it with? Have salt in yourselves, and be at peace with one another."[29]

CHAPTER 10

Pharisees question Jesus about divorce, and he answers from Genesis.

Mk 10:1 He got up and left that place and came into the region of Judea and beyond the Jordan. Crowds gathered around him again, and as was his custom, he taught them again. [Pharisees came up and] asked him whether it was lawful for a man to divorce his wife, to test him. He answered them, "What did Moses command you?" They said, "Moses permitted a man to write a certificate of divorce and send her away." Mk 10:5 Jesus said to them, "It was because of your hardness of heart that he wrote you this commandment. But from the beginning of creation, 'male and female he made [them].' 'For this reason a man will leave his father and mother, and the two will become one flesh.' So they are no longer two, but one flesh.[30] Mk 10:9 Therefore what God has joined together, let no one separate." In the house the disciples asked him about this again. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

28 Gehenna, the valley of Hinnom outside Jerusalem, was used in Jewish thought of the time as a name for the place of final punishment.
29 The words about the worm and the fire echo Isaiah 66:24.
30 Genesis 1:27 and 2:24.

JESUS AND THE CHILDREN

Jesus rebukes the disciples and takes the children in his arms.

Mk 10:13 People were bringing children to him for him to touch them, but the disciples rebuked them. When Jesus saw this, he was indignant and said to them, "Let the children come to me; don't stop them, for the kingdom of God belongs to such as these. Truly I tell you, whoever does not receive the kingdom of God like a child will never enter it." And he took them in his arms and blessed them, laying his hands on them.

THE RICH MAN

A man asks about eternal life, and Jesus speaks of the camel and the needle's eye.

Mk 10:17 As he was setting out on his way, a man ran up, knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good except God alone. You know the commandments: 'Do not murder; do not commit adultery; do not steal; do not give false testimony; do not defraud; honor your father and mother.'"[31] Mk 10:20 He said to him, "Teacher, I have kept all these since my youth." Jesus looked at him and loved him, and said to him, "You lack one thing. Go, sell everything you have and give to [the] poor, and you will have treasure in heaven. Then come, follow me." But at this word his face fell, and he went away grieving, for he had many possessions. Mk 10:23 Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" The disciples were amazed at his words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! Mk 10:25 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." They were even more

31 The commandments are drawn from Exodus 20:12–16 and Deuteronomy 5:16–20.

astounded and said to him, "Then who can be saved?" Jesus looked at them and said, "For human beings it is impossible, but not for God; for everything is possible for God." Mk 10:28 Peter began to say to him, "Look, we've left everything and followed you." Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields for my sake and [for the sake] of the good news Mk 10:30 who will not receive a hundred times as much now in this present time—houses and brothers and sisters and mothers and children and fields, with persecutions—and in the age to come eternal life. But many who are first will be last, and [the] last first."

GOING UP TO JERUSALEM

Jesus foretells his death again; James and John ask for places of honor.

Mk 10:32 They were on the road, going up to Jerusalem, and Jesus was walking ahead of them. They were amazed, and those who followed were afraid. He took the Twelve aside again and began to tell them what was going to happen to him: Mk 10:33 "Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes. They will condemn him to death and hand him over to the Gentiles, and they will mock him and spit on him and flog him and kill him, and after three days he will rise again."

Mk 10:35 James and John, the [two] sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you." He said to them, "What do you want me to do for you?" They said to him, "Grant that we may sit in your glory, one at your right hand and one at your left." Mk 10:38 Jesus said to them, "You don't know what you're asking. Can you drink the cup that I drink, or be baptized with the baptism I am baptized with?" They said to him, "We can." Jesus said to them, "The cup that I drink you will drink, and with the baptism I am baptized with you will be baptized; Mk 10:40 but to sit at my right hand or at my left is not mine to give. It is for those for whom it has been prepared." When the ten heard this, they began to be indignant at

James and John. Jesus called them over and said to them, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their great men wield authority over them. Mk 10:43 But it is not so among you. Whoever wants to become great among you will be your servant, and whoever wants to be first among you will be the slave of all. For the Son of Man too did not come to be served but to serve, and to give his life as a ransom for many."

BLIND BARTIMAEUS

At Jericho a blind beggar calls on the Son of David and receives his sight.

Mk 10:46 They came to Jericho. As he was leaving Jericho with his disciples and a sizable crowd, Bartimaeus son of Timaeus, a blind beggar, was sitting by the road. When he heard that it was Jesus of Nazareth, he began to shout, "Son of David, Jesus, have mercy on me!" Mk 10:48 Many rebuked him and told him to be quiet, but he shouted all the louder, "Son of David, have mercy on me!" Jesus stopped and said, "Call him." So they called the blind man and said to him, "Take heart. Get up, he's calling you." He threw off his cloak, sprang up, and came to Jesus. Mk 10:51 Jesus answered him, "What do you want me to do for you?" The blind man said to him, "Rabbouni, let me see again." Jesus said to him, "Go; your faith has made you well." At once he could see again, and he followed him on the road.[32]

CHAPTER 11

Jesus rides into Jerusalem on a colt as the crowds shout "Hosanna!"

Mk 11:1 When they were drawing near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples and said to them, "Go into the village ahead of you. Immediately, as you go in, you will find a colt tied up that no one has ever yet

32 Rabbouni is Aramaic for "my teacher" or "my master," a respectful form of "rabbi."

sat on. Untie it and bring it. Mk 11:3 And if anyone says to you, 'Why are you doing this?' say, 'The Lord needs it, and he will send it back here at once.'" They went off and found a colt tied at a door, outside in the street, and they untied it. Some of the people standing there said to them, "What are you doing, untying the colt?" Mk 11:6 They told them what Jesus had said, and the people let them go. They brought the colt to Jesus and threw their cloaks over it, and he sat on it. Many spread their cloaks on the road, and others spread leafy branches they had cut in the fields. Mk 11:9 Those who went ahead and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!" He entered Jerusalem and went into the temple. When he had looked around at everything, since it was already late, he went out to Bethany with the Twelve.[33]

THE FIG TREE AND THE TEMPLE

Jesus curses a barren fig tree and drives the sellers out of the temple.

Mk 11:12 The next day, as they were leaving Bethany, he was hungry. Seeing a fig tree in leaf some way off, he went to see whether he might find anything on it. When he came to it he found nothing but leaves, for it was not the season for figs. Mk 11:14 He said to it, "May no one ever eat fruit from you again!" And his disciples heard it. They came to Jerusalem. He went into the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves, Mk 11:16 and he would not let anyone carry anything through the temple. He was teaching them, saying, "Isn't it written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."[34] Mk 11:18 The chief priests and the scribes heard it, and they looked for a way to destroy him. They

33 The acclamation draws on Psalm 118:25–26; "Hosanna" is a Hebrew cry, originally "save, we pray," used as a shout of praise.
34 Isaiah 56:7; "den of robbers" echoes Jeremiah 7:11.

were afraid of him, because the whole crowd was amazed at his teaching. When evening came, they went out of the city. As they passed by in the morning, they saw the fig tree withered from the roots. Mk 11:21 Peter remembered and said to him, "Rabbi, look! The fig tree you cursed has withered." Jesus answered them, "Have faith in God. Truly I tell you, whoever says to this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart but believes that what he says is happening, it will be done for him. Mk 11:24 That is why I tell you: whatever you pray and ask for, believe that you have received it, and it will be yours. And whenever you stand praying, forgive, if you have anything against anyone, so that your Father in heaven may also forgive you your trespasses."

BY WHAT AUTHORITY?

The temple authorities challenge Jesus, and he answers with a question about John's baptism.

Mk 11:27 They came again to Jerusalem. As he was walking in the temple, the chief priests, the scribes and the elders came to him and said to him, "By what authority are you doing these things? Or who gave you this authority to do them?" Mk 11:29 Jesus said to them, "I will ask you one question. Answer me, and I will tell you by what authority I do these things. The baptism of John—was it from heaven, or from human beings? Answer me." They argued it over among themselves: "If we say, 'From heaven,' he will say, 'Why [then] didn't you believe him?' Mk 11:32 But are we to say, 'From human beings'?"—they were afraid of the crowd, for everyone held that John really was a prophet. So they answered Jesus, "We don't know." And Jesus said to them, "Neither will I tell you by what authority I do these things."

CHAPTER 12

Jesus tells the parable of the tenants who kill the vineyard owner's son.

Mk 12:1 Then he began to speak to them in parables: "A man planted a vineyard. He put a fence around it, dug a pit for the

winepress, and built a tower; then he leased it to tenant farmers and went abroad. When the season came he sent a slave to the tenants, to collect from them his share of the vineyard's fruit. Mk 12:3 They seized him, beat him, and sent him away empty-handed. Again he sent another slave to them; this one they struck on the head and treated shamefully. He sent another, and this one they killed; and so with many others—some they beat, and some they killed. He still had one left, a beloved son. He sent him to them last of all, saying, 'They will respect my son.' Mk 12:7 But those tenants said to one another, 'This is the heir. Come on, let's kill him, and the inheritance will be ours.' So they seized him and killed him, and threw him out of the vineyard. What will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others. Mk 12:10 Haven't you even read this scripture: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'?" They wanted to arrest him, but they were afraid of the crowd, for they knew he had told the parable against them. So they left him and went away.[35]

TAXES TO CAESAR

Pharisees and Herodians try to trap Jesus with a question about paying the tax.

Mk 12:13 They sent some of the Pharisees and the Herodians to him, to trap him in what he said. They came and said to him, "Teacher, we know that you are truthful and aren't swayed by anyone, for you pay no attention to who people are, but teach the way of God in truth. Is it lawful to pay the tax to Caesar, or not? Mk 12:15 Should we pay, or shouldn't we?" But he knew their hypocrisy and said to them, "Why are you testing me? Bring me a denarius so I can look at it." They brought one. He said to them, "Whose image is this, and whose inscription?" They said to him, "Caesar's." Jesus said, "Give back to Caesar what is

35 Psalm 118:22–23.

Caesar's, and to God what is God's." And they were utterly amazed at him.

THE QUESTION OF THE RESURRECTION

Sadducees pose a riddle about a woman married to seven brothers.

Mk 12:18 Then some Sadducees, who say there is no resurrection, came to him and questioned him: "Teacher, Moses wrote for us that if someone's brother dies and leaves a wife but no child, his brother should take the wife and raise up offspring for his brother.[36] Mk 12:20 There were seven brothers. The first took a wife, and when he died he left no offspring. The second took her and died without leaving offspring, and the third likewise. None of the seven left offspring. Last of all the woman died too. Mk 12:23 In the resurrection, whose wife will she be? For all seven had her as wife." Jesus said to them, "Isn't this why you are mistaken—that you know neither the scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. Mk 12:26 And as for the dead being raised, haven't you read in the book of Moses, in the passage about the bush, how God spoke to him and said, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead but of the living. You are badly mistaken."[37]

THE FIRST COMMANDMENT

A scribe asks which commandment is first; Jesus answers with love of God and neighbor.

Mk 12:28 One of the scribes came up. He had heard them debating, and seeing that Jesus had answered them well, he asked him, "Which commandment is the first of all?" Jesus answered, "The first is, 'Hear, Israel: the Lord our God, the Lord is one;[38] Mk 12:30

36 The rule is from Deuteronomy 25:5–6, the law of levirate marriage.
37 Exodus 3:6.
38 Deuteronomy 6:4–5.

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.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."[39] Mk 12:32 The scribe said to him, "Well said, Teacher! You are right to say that he is one and there is no other besides him; and to love him with all one's heart, and with all one's understanding, and with all one's strength, and to love one's neighbor as oneself, is worth far more than all the whole burnt offerings and sacrifices." Mk 12:34 When Jesus saw that he had answered wisely, he said to him, "[You are] not far from the kingdom of God." After that no one dared to question him any more. While he was teaching in the temple, Jesus took up the matter and said, "How can the scribes say that the Messiah is the son of David? Mk 12:36 David himself, speaking by the Holy Spirit, said, 'The Lord said to my Lord, "Sit at my right hand until I put your enemies under your feet."' David himself calls him Lord; so how can he be his son?" And the large crowd listened to him with delight.[40] Mk 12:38 In his teaching he said, "Beware of the scribes, who like to walk around in long robes and to be greeted in the marketplaces, and want the best seats in the synagogues and the places of honor at dinners. They devour widows' houses, and for show they make long prayers. They will receive the greater condemnation."

THE WIDOW'S OFFERING

A poor widow puts two small coins into the temple treasury.

Mk 12:41 He sat down opposite the treasury and watched how the crowd put money into the treasury. Many rich people were putting in large amounts. Then a poor widow came and put in two lepta, which make a quadrans.[41] Mk 12:43 He called his disciples to him and said to them, "Truly I tell you, this poor widow has put

39 Leviticus 19:18.
40 Psalm 110:1.
41 The lepton was the smallest copper coin in circulation; the quadrans, a Roman coin, was worth about one sixty-fourth of a denarius.

in more than all those who are putting money into the treasury. For they all put in out of their abundance, but she, out of her poverty, put in everything she had, her whole livelihood."

CHAPTER 13

Leaving the temple, Jesus foretells its destruction and speaks of wars, persecution and distress.

Mk 13:1 As he was going out of the temple, one of his disciples said to him, "Teacher, look—what stones, and what buildings!" Jesus said to him, "Do you see these great buildings? Not one stone will be left here on another that will not be torn down." Mk 13:3 As he was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately, "Tell us, when will these things happen? And what will be the sign when all these things are about to be accomplished?" Jesus began to say to them, "Watch out that no one leads you astray. Mk 13:6 Many will come in my name, saying, 'I am he,' and they will lead many astray. When you hear of wars and reports of wars, don't be alarmed. These things must happen, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. These things are the beginning of the birth pains. Mk 13:9 But watch out for yourselves. They will hand you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, as a testimony to them. And the good news must first be proclaimed to all the nations. Mk 13:11 When they lead you away and hand you over, don't worry beforehand about what you will say; say whatever is given you in that hour, for it is not you who speak but the Holy Spirit. Brother will hand over brother to death, and a father his child, and children will rise up against their parents and have them put to death; Mk 13:13 and you will be hated by everyone because of my name. But the one who endures to the end will be saved. When you see the abomination of desolation standing where he ought not to be—let the reader understand—then those in Judea

must flee to the mountains;[42] Mk 13:15 the one on the housetop must not come down or go inside to take anything out of his house, and the one in the field must not turn back to get his cloak. How dreadful it will be in those days for women who are pregnant and for those who are nursing! Pray that it may not happen in winter. Mk 13:19 For those days will be a time of distress such as has not happened from the beginning of the creation that God created until now, and never will again. And if the Lord had not cut short the days, no one at all would be saved; but for the sake of the elect, whom he chose, he has cut short the days.

THE COMING OF THE SON OF MAN

After false messiahs and cosmic signs, the Son of Man will come and gather the elect.

Mk 13:21 And then if anyone says to you, 'Look, here is the Messiah!' or 'Look, there he is!' don't believe it. For false messiahs and false prophets will arise and perform signs and wonders to lead astray, if possible, the elect. But you, watch out; I have told you everything beforehand. But in those days, after that distress, the sun will be darkened, and the moon will not give its light,[43] Mk 13:25 and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of Man coming in clouds with great power and glory. And then he will send out the angels and gather [his] elect from the four winds, from the end of the earth to the end of heaven.

KEEP WATCH

No one knows the day or hour, so Jesus tells his followers to stay awake.

Mk 13:28 Learn the parable from the fig tree: as soon as its branch becomes tender and puts out its leaves, you know that summer

42 The phrase "abomination of desolation" comes from Daniel (9:27; 11:31; 12:11); Mark's word for "standing" is masculine.
43 The cosmic imagery echoes Isaiah 13:10 and 34:4.

is near. So you too, when you see these things happening, know that he is near, right at the doors. Truly I tell you, this generation will not pass away until all these things have happened. Mk 13:31 Heaven and earth will pass away, but my words will not pass away. But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Watch out, stay awake, for you don't know when the time [is]. Mk 13:34 It is like a man going abroad: he left his house and gave his slaves authority, to each his own work, and ordered the doorkeeper to keep watch. So keep watch, for you don't know when the master of the house is coming—in the evening, or at midnight, or at cockcrow, or at dawn—in case he comes suddenly and finds you asleep. And what I say to you I say to all: keep watch."

CHAPTER 14

Two days before Passover, the chief priests and scribes plot to arrest Jesus.

Mk 14:1 The Passover and the Festival of Unleavened Bread were two days away. The chief priests and the scribes were looking for a way to arrest him by stealth and kill him. "Not during the festival," they said, "or there may be a riot among the people."[44]

THE ANOINTING AT BETHANY

A woman pours costly ointment on Jesus' head, and Judas goes to the chief priests.

Mk 14:3 While he was in Bethany, at the house of Simon the leper, and was reclining at table, a woman came with an alabaster jar of very costly ointment of pure nard. She broke the jar and poured the ointment over his head. Some of those present were indignant and said to one another, "Why has this ointment been wasted? This ointment could have been sold for more than three hundred denarii and the money given to the poor." And they

44 Passover was followed at once by the seven-day Festival of Unleavened Bread, and the two were often spoken of together.

scolded her harshly.[45] Mk 14:6 But Jesus said, "Leave her alone. Why are you bothering her? She has done a beautiful thing for me. You always have the poor with you, and whenever you want, you can [always] do good to them; but you will not always have me. She did what she could. She has anointed my body beforehand for its burial. Mk 14:9 Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will also be told in memory of her." Then Judas Iscariot, one of the Twelve, went off to the chief priests in order to hand him over to them. When they heard this they were delighted, and they promised to give him money. And he began looking for a good opportunity to hand him over.

THE LAST SUPPER

Jesus eats the Passover with the Twelve, foretells his betrayal, and gives them bread and cup.

Mk 14:12 On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him, "Where do you want us to go and make preparations for you to eat the Passover?" So he sent two of his disciples and told them, "Go into the city, and a man carrying a jar of water will meet you. Follow him, Mk 14:14 and wherever he goes in, say to the owner of the house, 'The Teacher says, "Where is my guest room, where I may eat the Passover with my disciples?"' He will show you a large upstairs room, furnished and ready. Make the preparations for us there." The disciples set out and went into the city, and they found everything just as he had told them; and they prepared the Passover. Mk 14:17 When evening came, he arrived with the Twelve. As they were reclining at table and eating, Jesus said, "Truly I tell you, one of you will betray me—one who is eating with me." They began to be distressed and to say to him one after another, "Surely it isn't I?" He said to them, "It is one of the Twelve, one who is dipping into the [same] bowl with me. Mk 14:21

45 Nard was a fragrant oil imported from India. Three hundred denarii was roughly a year's wages for a laborer.

For the Son of Man goes as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would have been better for that man if he had not been born." While they were eating, he took bread, and after saying the blessing he broke it, gave it to them, and said, "Take it; this is my body." Mk 14:23 Then he took a cup, and after giving thanks he gave it to them, and they all drank from it. And he said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God." Mk 14:26 After singing a hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all fall away, for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised, I will go ahead of you into Galilee." Peter said to him, "Even if everyone falls away, I won't."[46] Mk 14:30 Jesus said to him, "Truly I tell you, today—this very night—before the rooster crows twice, you will deny me three times." But Peter kept insisting all the more vehemently, "Even if I have to die with you, I will never deny you." [And] they all said the same thing too.

GETHSEMANE

Jesus prays in anguish while his disciples sleep.

Mk 14:32 They came to a place called Gethsemane, and he said to his disciples, "Sit here while I pray." He took Peter, James, and John with him, and he began to be deeply distressed and troubled. He said to them, "My soul is overwhelmed with grief, to the point of death. Stay here and keep watch."[47] Mk 14:35 Going on a little farther, he fell to the ground and prayed that, if it were possible, the hour might pass him by. He said, "Abba, Father, everything is possible for you. Take this cup away from me. Yet not what I want, but what you want." Mk 14:37 Then he came and

46 The quotation is from Zechariah 13:7.
47 Gethsemane, whose name probably means "oil press," lay on the slope of the Mount of Olives, just east of Jerusalem.

found them sleeping, and he said to Peter, "Simon, are you asleep? Couldn't you keep watch for one hour? Keep watch and pray, so that you won't come into temptation. The spirit is willing, but the flesh is weak." Once more he went away and prayed, [saying the same words]. Mk 14:40 Again he came and found them sleeping, for their eyes were very heavy, and they didn't know what to answer him. He came a third time and said to them, "Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is being betrayed into the hands of sinners. Get up, let's go. Look, my betrayer is near."

THE ARREST

Judas arrives with an armed crowd and identifies Jesus with a kiss.

Mk 14:43 At once, while he was still speaking, Judas, one of the Twelve, arrived, and with him a crowd armed with swords and clubs, sent by the chief priests, the scribes, and the elders. Now his betrayer had given them a signal: "The one I kiss is the man. Seize him and lead him away under guard." Mk 14:45 As soon as he arrived, he went straight up to Jesus and said, "Rabbi!" and kissed him. Then they laid hands on him and seized him. But one [man] among the bystanders drew his sword, struck the high priest's slave, and cut off his ear. Jesus answered them, "Have you come out with swords and clubs to capture me, as if I were a bandit? Mk 14:49 Day after day I was with you in the temple, teaching, and you didn't seize me. But this is so that the scriptures may be fulfilled." And they all deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth over his naked body, and they seized him; but he left the linen cloth behind and ran off naked.

BEFORE THE COUNCIL

False witnesses testify, and the high priest condemns Jesus for blasphemy.

Mk 14:53 They led Jesus away to the high priest, and all the chief priests, the elders, and the scribes assembled. Peter had fol-

lowed him at a distance, right into the courtyard of the high priest, and he was sitting with the guards, warming himself at the fire. Mk 14:55 The chief priests and the whole Council were looking for testimony against Jesus so that they could put him to death, but they found none. Many gave false testimony against him, but their testimonies didn't agree. Then some stood up and gave false testimony against him, saying, Mk 14:58 "We heard him say, 'I will destroy this sanctuary made with hands, and in three days I will build another not made with hands.'" But even so their testimony did not agree. Then the high priest stood up in their midst and questioned Jesus: "Have you no answer to make? What is it these men are testifying against you?" Mk 14:61 But he was silent and made no answer. Again the high priest questioned him: "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven."[48] Mk 14:63 The high priest tore his clothes and said, "What further need do we have of witnesses? Did you hear the blasphemy? What is your verdict?" And they all condemned him as deserving death. Some began to spit on him, to cover his face, to strike him with their fists, and to say to him, "Prophesy!" And the guards took him over with blows.

PETER'S DENIAL

Peter denies knowing Jesus three times before the rooster crows twice.

Mk 14:66 While Peter was below in the courtyard, one of the high priest's servant girls came by. Seeing Peter warming himself, she looked closely at him and said, "You were with the Nazarene too, with Jesus." But he denied it: "I don't know or understand what you're talking about." And he went out into the forecourt. Mk 14:69 The servant girl saw him and began again to tell the bystanders, "This man is one of them." But again he denied it. A little while later the bystanders again said to Peter, "You really

48 Jesus' words echo Psalm 110:1 and Daniel 7:13; "the Blessed One" and "the Power" are reverent ways of referring to God.

are one of them—you're a Galilean, after all." Mk 14:71 But he began to call down curses and to swear, "I don't know this man you're talking about." And immediately the rooster crowed a second time. Peter remembered what Jesus had said to him: "Before the rooster crows twice, you will deny me three times." And he broke down and wept.

CHAPTER 15

The Council hands Jesus over to Pilate, and the crowd chooses Barabbas.

Mk 15:1 As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole Council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." And the chief priests accused him of many things.[49] Mk 15:4 Pilate questioned him again, [saying,] "Have you no answer to make? See how many charges they bring against you." But Jesus made no further answer, so that Pilate was amazed. Now at the festival he used to release for them one prisoner, whomever they asked for. There was a man called Barabbas, held in prison with the rebels who had committed murder in the uprising. Mk 15:8 The crowd came up and began to ask him to do as he usually did for them. Pilate answered them, "Do you want me to release for you the King of the Jews?" For he knew it was out of envy that [the chief priests] had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Mk 15:12 Pilate spoke to them again: "Then what shall I do with [the one] you call the King of the Jews?" They shouted back, "Crucify him!" Pilate said to them, "Why? What wrong has he done?" But they shouted all the louder, "Crucify him!" So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after having Jesus flogged, he handed him over to be crucified.

49 Pontius Pilate was the Roman governor (prefect) of Judea from about AD 26 to 36.

MOCKED AND CRUCIFIED

Soldiers mock Jesus; Simon of Cyrene carries his cross; he is crucified at Golgotha.

Mk 15:16 The soldiers led him away inside the courtyard—that is, the praetorium—and called together the whole cohort. They dressed him in purple, wove a crown of thorns, and put it on him. And they began to salute him: "Hail, King of the Jews!" They kept striking his head with a reed and spitting on him, and kneeling down, they paid him homage.[50] Mk 15:20 When they had finished mocking him, they stripped him of the purple and put his own clothes back on him. Then they led him out to crucify him. They forced a passerby, Simon of Cyrene, the father of Alexander and Rufus, who was coming in from the country, to carry his cross. And they brought him to the place called Golgotha, which means "Place of a Skull."[51] Mk 15:23 They offered him wine mixed with myrrh, but he did not take it. And they crucified him and divided his clothes among them, casting lots for them to decide what each would take. It was the third hour when they crucified him. The inscription giving the charge against him read, "The King of the Jews."[52] Mk 15:27 With him they crucified two bandits, one on his right and one on his left. Those who passed by hurled insults at him, shaking their heads and saying, "Aha! You who would destroy the sanctuary and build it [in] three days—save yourself and come down from the cross!" Mk 15:31 In the same way the chief priests, along with the scribes, mocked him among themselves, saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him. When the

50 The praetorium was the Roman governor's headquarters; a cohort was a Roman military unit of several hundred soldiers.

51 Cyrene was a city in North Africa, in present-day Libya, with a large Jewish community.

52 Hours were counted from sunrise: the third hour is about 9 a.m., the sixth about noon, the ninth about 3 p.m.

sixth hour came, darkness fell over the whole land until the ninth hour.

THE DEATH OF JESUS

Jesus cries out to God and dies; the centurion calls him God's Son.

Mk 15:34 At the ninth hour Jesus cried out with a loud voice, "Eloi, eloi, lama sabachthanei?" which means, "My God, [my God,] why have you forsaken me?" Some of the bystanders who heard it said, "Listen, he's calling Elijah." Someone ran, filled a sponge with sour wine, put it on a reed, and gave it to him to drink, saying, "Wait, let's see whether Elijah comes to take him down."[53] Mk 15:37 But Jesus let out a loud cry and breathed his last. And the curtain of the sanctuary was torn in two, from top to bottom. When the centurion who stood facing him saw that he had breathed his last in this way, he said, "Truly this man was God's Son."[54] Mk 15:40 There were also women watching from a distance, among them Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome. These women had followed him and served him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

THE BURIAL

Joseph of Arimathea lays the body in a tomb cut out of the rock.

Mk 15:42 Evening had already come, and since it was the day of Preparation—that is, the day before the Sabbath—Joseph of Arimathea, a respected member of the council, who was himself also waiting for the kingdom of God, came and boldly went in to Pilate and asked for the body of Jesus. Pilate was surprised that he was already dead, and he summoned the centurion and asked him whether he had already died. Mk 15:45 When he learned from the centurion that it was so, he granted the corpse to

53 The cry, in Aramaic, is the opening of Psalm 22:1.
54 The sanctuary had curtains at its entrance and before its innermost room, the Holy of Holies; the Gospel does not say which is meant.

Joseph. Joseph bought a linen cloth, took him down, wrapped him in the linen cloth, and laid him in a tomb that had been cut out of the rock; and he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of Joses were watching to see where he was laid.

CHAPTER 16

The women find the tomb open; a young man says Jesus has been raised, and they flee in fear.

Mk 16:1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they could go 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, "Who will roll away the stone for us from the entrance of the tomb?" Mk 16:4 Then they looked up and saw that the stone had been rolled back—for it was very large. Going into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. But he said to them, "Don't be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has been raised; he is not here. Look, there is the place where they laid him. Mk 16:7 But go, tell his disciples and Peter, 'He 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, for trembling and astonishment had seized them; and they said nothing to anyone, for they were afraid.

THE LONGER ENDING

A later ending: the risen Jesus appears to Mary Magdalene, two disciples and the Eleven, and is taken up.

Mk 16:9 [[After he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who had been with him, as they were mourning and weeping. But when they heard that he was alive and had been seen by her, they did not believe it. After this he appeared in a different form to two of them as they

were walking along on their way into the country.[55] Mk 16:13 They went back and told the rest, but they did not believe them either. [And] later he appeared to the Eleven themselves as they were reclining at table, and he reproached them for their unbelief and hardness of heart, because they had not believed those who had seen him after he had been raised [from the dead]. And he said to them, "Go into all the world and proclaim the good news to the whole creation. Mk 16:16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in tongues; [and with their hands] they will pick up snakes, and if they drink anything deadly, it will not harm them; they will lay hands on the sick, and they will recover." Mk 16:19 So the Lord [Jesus], after speaking to them, was taken up into heaven and sat down at the right hand of God. And they went out and proclaimed the message everywhere, while the Lord worked with them and confirmed the word through the signs that accompanied it.]]

THE SHORTER ENDING

A brief later ending: the women report to Peter, and Jesus sends out the proclamation.

Mk 16, shorter ending [[And they briefly reported to Peter and those with him all that they had been told. After this, Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.]][56]

55 The double brackets mark verses 9–20, the "longer ending" of Mark, which is absent from the oldest manuscripts; Westcott and Hort print it as a very early addition to the text.

56 This "shorter ending" is found in only a few manuscripts, usually alongside the longer one; it is absent from the oldest manuscripts, and Westcott and Hort print it in double brackets as an early addition.

Luke

The births of John and Jesus; the ministry in Galilee; the long journey to Jerusalem with the parables of the Good Samaritan and the Prodigal Son; the passion and the road to Emmaus.

CHAPTER 1

Luke's preface; the births of John and Jesus are foretold; Mary visits Elizabeth; John is born.

Lk 1:1 Many have undertaken to compile an account of the events that have been fulfilled among us, just as they were handed down to us by those who from the beginning were eyewitnesses and became servants of the word. So it seemed good to me as well, since I have followed everything carefully from the start, to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.[1]

THE PROMISE TO ZECHARIAH

An angel tells the priest Zechariah in the temple that his wife Elizabeth will bear a son.

Lk 1:5 In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah. His wife was one of the daughters of Aaron, and her name was Elizabeth. Both of them were just in the sight of God, walking blamelessly in all the

1 Theophilus is otherwise unknown; "most excellent" was a courteous form of address for a person of rank.

commandments and ordinances of the Lord.[2] Lk 1:7 But they had
no child, because Elizabeth was barren, and both of them were
advanced in years. Once, when he was serving as priest before
God in his division's turn, it fell to him by lot, according to the
custom of the priesthood, to go into the sanctuary of the Lord
and burn incense. The whole crowd of the people was praying
outside at the hour of the incense.[3] Lk 1:11 An angel of the Lord
appeared to him, standing at the right side of the altar of
incense. When Zechariah saw him, he was shaken, and fear fell
on him. But the angel said to him, "Don't be afraid, Zechariah,
for your prayer has been heard. Your wife Elizabeth will bear
you a son, and you are to name him John. Lk 1:14 You will have joy
and gladness, and many will rejoice at his birth. For he will be
great in the sight of the Lord. He will never drink wine or strong
drink, and he will be filled with the Holy Spirit even from his
mother's womb. He will turn many of the children of Israel to
the Lord their God.[4] Lk 1:17 He will go before him in the spirit and
power of Elijah, to turn the hearts of fathers to their children
and the disobedient to the understanding of the just, to make
ready for the Lord a people prepared." Zechariah said to the
angel, "How will I know this? For I am an old man, and my wife
is advanced in years."[5] Lk 1:19 The angel answered him, "I am Gab-
riel, who stand in the presence of God, and I was sent to speak to
you and to bring you this good news. And now you will be silent
and unable to speak until the day these things happen, because
you did not believe my words, which will be fulfilled in their
own time."[6] Lk 1:21 Meanwhile the people were waiting for
Zechariah, and they wondered why he was taking so long in the
sanctuary. When he came out, he could not speak to them, and

2 The priests were divided into twenty-four divisions that served in the temple in turn; Abijah's was the eighth (1 Chronicles 24:10).
3 Incense was burned on the altar inside the sanctuary each morning and evening, and the priest who offered it was chosen by lot.
4 "Strong drink" translates *sikera*, a Semitic word for intoxicating drink other than wine.
5 The words echo Malachi 4:5–6, where Elijah is to be sent before the day of the Lord to turn the hearts of fathers to their children.
6 Gabriel is the angel named in Daniel 8:16 and 9:21.

they realized that he had seen a vision in the sanctuary. He kept making signs to them, and he remained mute. Lk 1:23 When the days of his service were over, he went back to his home. After those days his wife Elizabeth conceived, and for five months she kept herself in seclusion. "This is what the Lord has done for me," she said, "in the days when he looked on me, to take away my disgrace among people."

THE ANNUNCIATION

Gabriel tells Mary in Nazareth that she will bear a son, Jesus, the Son of the Most High.

Lk 1:26 In the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, to a virgin engaged to a man named Joseph, of the house of David. The virgin's name was Mary. He came in to her and said, "Greetings, favored one! The Lord is with you."[7] Lk 1:29 She was deeply troubled by his words and wondered what kind of greeting this could be. The angel said to her, "Don't be afraid, Mary, for you have found favor with God. Listen: you will conceive in your womb and bear a son, and you are to name him Jesus. Lk 1:32 He will be great and will be called Son of the Most High, and the Lord God will give him the throne of his father David. He will reign over the house of Jacob forever, and his kingdom will have no end." Mary said to the angel, "How will this be, since I have not been with a man?" Lk 1:35 The angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. That is why the child to be born will be called holy, Son of God. And look: your relative Elizabeth has also conceived a son in her old age, and this is the sixth month for her who was called barren. Lk 1:37 For no word from God will ever fail." Mary said, "Here I am, the Lord's servant. Let it happen to me according to your word." Then the angel left her. In those days Mary set out and went in haste into the hill country, to a town of Judah,

7 In Jewish custom, betrothal was a legally binding commitment made before the couple began to live together.

MARY VISITS ELIZABETH

Elizabeth's child leaps in her womb, and Mary sings her song of praise.

Lk 1:40 and she went into Zechariah's house and greeted Elizabeth.
When Elizabeth heard Mary's greeting, the baby leaped in her
womb, and Elizabeth was filled with the Holy Spirit. She cried
out with a loud cry and said, "Blessed are you among women,
and blessed is the fruit of your womb. Lk 1:43 Why am I granted
this, that the mother of my Lord should come to me? For as soon
as the sound of your greeting reached my ears, the baby in my
womb leaped for joy. And blessed is she who believed that what
was spoken to her from the Lord would be fulfilled." Lk 1:46 And
Mary said, "My soul magnifies the Lord, and my spirit has
rejoiced in God my Savior, for he has looked on the lowliness of
his servant. Yes, from now on all generations will call me
blessed,[8] Lk 1:49 for the Mighty One has done great things for me,
and holy is his name. His mercy is for those who fear him, from
generation to generation. He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts. He
has brought down rulers from their thrones and lifted up the
lowly; Lk 1:53 he has filled the hungry with good things and sent
the rich away empty. He has helped his servant Israel, remem-
bering his mercy, as he spoke to our ancestors, to Abraham and
to his descendants forever." Mary stayed with her about three
months and then returned to her home.

THE BIRTH OF JOHN

John is born and named; Zechariah regains his speech and prophesies.

Lk 1:57 The time came for Elizabeth to give birth, and she bore a
son. Her neighbors and relatives heard that the Lord had shown
her great mercy, and they rejoiced with her. On the eighth day
they came to circumcise the child, and they were going to name

8 Mary's song closely echoes the song of Hannah in 1 Samuel 2:1–10.

him Zechariah, after his father.[9] Lk 1:60 But his mother answered, "No; he is to be called John." They said to her, "There is no one among your relatives who has this name." So they made signs to his father to find out what he wanted him to be called. Lk 1:63 He asked for a writing tablet and wrote, "His name is John." And they were all amazed. Immediately his mouth was opened and his tongue set free, and he began to speak, blessing God. Fear came over all who lived around them, and all these things were talked about throughout the hill country of Judea, Lk 1:66 and all who heard them took them to heart, saying, "What then will this child be?" For the hand of the Lord was with him. Then his father Zechariah was filled with the Holy Spirit and prophesied: "Blessed be the Lord, the God of Israel, for he has visited his people and brought them redemption. Lk 1:69 He has raised up a horn of salvation for us in the house of his servant David, as he spoke through the mouth of his holy prophets of old: salvation from our enemies and from the hand of all who hate us, to show mercy to our ancestors and to remember his holy covenant,[10] Lk 1:73 the oath he swore to our father Abraham: to grant us that, rescued from the hand of our enemies, we might serve him without fear, in holiness and righteousness before him all our days. And you, child, will be called a prophet of the Most High, for you will go before the Lord to prepare his ways, Lk 1:77 to give his people knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the dawn from on high will visit us, to shine on those who sit in darkness and the shadow of death, to guide our feet into the way of peace."[11]

Lk 1:80 The child grew and became strong in spirit, and he lived in the wilderness until the day he appeared publicly to Israel.

9 Jewish boys were circumcised on the eighth day after birth (Genesis 17:12; Leviticus 12:3).
10 In biblical imagery a horn is a symbol of strength.
11 The word translated "dawn" means the rising of the sun or a star; in the Greek Old Testament it also renders the Hebrew word for a "branch" or "shoot".

CHAPTER 2

Jesus is born in Bethlehem, presented in the temple, and found among the teachers at twelve.

Lk 2:1 In those days a decree went out from Caesar Augustus that the whole world should be registered. (This was the first registration, made while Quirinius was governor of Syria.) Everyone went to be registered, each to his own town. Joseph too went up from Galilee, from the town of Nazareth, to Judea, to the city of David called Bethlehem, because he was of the house and family of David,[12] Lk 2:5 to be registered with Mary, who was engaged to him and was pregnant. While they were there, the time came for her to give birth, and she gave birth to her firstborn son. She wrapped him in strips of cloth and laid him in a manger, because there was no room for them in the lodging place.[13]

THE SHEPHERDS

Angels announce the birth to shepherds, who hurry to Bethlehem and find the child.

Lk 2:8 In that same region there were shepherds living out in the fields, keeping watch over their flock by night. An angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. The angel said to them, "Don't be afraid. Listen: I bring you good news of great joy that will be for all the people: Lk 2:11 today in the city of David a Savior has been born for you, who is the Messiah, the Lord. And this will be the sign for you: you will find a baby wrapped in strips of cloth and lying in a manger." Suddenly there was with the angel a multitude of the heavenly army, praising God and saying, "Glory to God in the highest, and on earth peace among people with

12 Augustus ruled as the first Roman emperor from 27 BC to AD 14; Quirinius was the Roman governor of the province of Syria.
13 The Greek word for "lodging place" can mean an inn or the guest room of a house.

whom he is pleased."[14] Lk 2:15 When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go over to Bethlehem, then, and see this thing that has happened, which the Lord has made known to us." So they hurried off and found Mary and Joseph, and the baby lying in the manger. Lk 2:17 When they saw this, they made known what had been told them about this child. All who heard were amazed at what the shepherds told them. But Mary kept all these things, pondering them in her heart. The shepherds went back, glorifying and praising God for all they had heard and seen, just as they had been told.

Lk 2:21 When the eight days were completed for his circumcision, he was named Jesus, the name given by the angel before he was conceived in the womb.

THE PRESENTATION IN THE TEMPLE

Simeon and Anna greet the infant Jesus in the temple in Jerusalem.

Lk 2:22 When the days of 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 male who opens the womb shall be called holy to the Lord"—and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtledoves or two young pigeons."[15] Lk 2:25 Now there was a man in Jerusalem whose name was Simeon. This man was just and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Lk 2:27 Moved by the Spirit, he came into the temple; and when the parents brought in the child Jesus to do for him what was customary under the Law, he took him in his arms and blessed God, saying, Lk 2:29 "Now, Master, you are letting your servant go in peace, according to your

14 Some manuscripts read "goodwill toward people"; Westcott and Hort follow those that read "people of his good pleasure".
15 The quotations are from Exodus 13:2, 12 and Leviticus 12:8; a mother's purification after the birth of a son came forty days after the birth.

word, for my eyes have seen your salvation, which you have prepared in the presence of all peoples: a light for revelation to the Gentiles and glory for your people Israel." His father and mother were amazed at what was being said about him. Lk 2:34 Simeon blessed them and said to Mary his mother, "Look: this child is destined for the falling and rising of many in Israel, and to be a sign that is opposed—and a sword will pierce your own soul too—so that the thoughts of many hearts may be revealed." Lk 2:36 There was also a prophet, Anna, the daughter of Phanuel, of the tribe of Asher. (She was very advanced in years, having lived with her husband seven years after her marriage, and then as a widow until she was eighty-four.) She never left the temple, worshiping night and day with fasting and prayer. Coming up at that very hour, she gave thanks to God and spoke about him to all who were waiting for the redemption of Jerusalem.

Lk 2:39 When they had done everything required by the Law of the Lord, they returned to Galilee, to their own town of Nazareth.

Lk 2:40 The child grew and became strong, filled with wisdom, and the grace of God was on him.

THE BOY JESUS IN THE TEMPLE

At twelve, Jesus stays behind in Jerusalem and is found among the teachers.

Lk 2:41 Every year his parents went to Jerusalem for the feast of Passover. When he was twelve years old, they went up as usual for the feast. When the days were over and they were returning, the boy Jesus stayed behind in Jerusalem, and his parents did not know it. Lk 2:44 Thinking he was in the traveling party, they went a day's journey and then began looking for him among their relatives and acquaintances. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; Lk 2:47 and all who heard him were astonished at his understanding and his answers.

When they saw him, they were stunned, and his mother said to him, "Child, why have you treated us like this? Your father and I have been searching for you in great distress." He said to them, "Why were you looking for me? Didn't you know that I had to be in my Father's house?" Lk 2:50 But they did not understand what he said to them. Then he went down with them and came to Nazareth, and he was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and people.

CHAPTER 3

John the Baptist preaches repentance; Jesus is baptized; his ancestry is traced back to Adam.

Lk 3:1 In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.[16] Lk 3:3 He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of Isaiah the prophet: "The voice of one shouting in the wilderness: 'Prepare the way of the Lord, make his paths straight.[17] Lk 3:5 Every ravine will be filled, and every mountain and hill brought low; the crooked will become straight, and the rough places smooth roads; and all flesh will see the salvation of God.'" So he said to the crowds who came out to be baptized by him, "You brood of vipers! Who warned you to flee from the coming wrath? Lk 3:8 So produce fruits worthy of repentance. And don't start saying to yourselves, 'We have Abraham as our father,' for I tell you that God can raise up children for Abraham from these stones. Even now the ax is lying at the root of the

16 Tiberius became emperor in AD 14, so his fifteenth year fell around AD 28–29. A tetrarch ruled part of a former kingdom under Roman authority.
17 The quotation is from Isaiah 40:3–5.

trees; so every tree that does not produce [good] fruit is cut down and thrown into the fire." Lk 3:10 The crowds asked him, "What should we do, then?" He answered them, "Whoever has two tunics should share with the one who has none, and whoever has food should do the same." Tax collectors also came to be baptized, and they said to him, "Teacher, what should we do?" He said to them, "Collect no more than you have been ordered to." Lk 3:14 Soldiers also asked him, "And what should we do?" He said to them, "Don't extort money from anyone by force or by false accusation, and be content with your wages." As the people were waiting expectantly, and all were wondering in their hearts about John, whether he might be the Messiah, Lk 3:16 John answered them all, "I baptize you with water; but one more powerful than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire."[18] Lk 3:18 So with many other exhortations he proclaimed the good news to the people. But Herod the tetrarch, who had been rebuked by him about Herodias, his brother's wife, and about all the evil things Herod had done, added this on top of them all: he locked John up in prison.

THE BAPTISM OF JESUS

The Holy Spirit descends on Jesus like a dove, and a voice speaks from heaven.

Lk 3:21 When all the people had been baptized, and Jesus too had been baptized and was praying, heaven was opened, and the Holy Spirit came down on him in bodily form like a dove, and a voice came from heaven: "You are my beloved Son; in you I am well pleased."

18 A winnowing fork was used to toss threshed grain into the wind, so that the light chaff blew away from the heavier grain.

THE GENEALOGY

Jesus' ancestry is traced through Joseph back to Adam.

Lk 3:23 Jesus himself was about thirty years old when he began,
being the son (as was supposed) of Joseph, son of Heli, son of
Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph,
son of Mattathias, son of Amos, son of Nahum, son of Esli, son of
Naggai, son of Maath, son of Mattathias, son of Semein, son of
Josech, son of Joda, Lk 3:27 son of Joanan, son of Rhesa, son of Zer-
ubbabel, son of Shealtiel, son of Neri, son of Melchi, son of Addi,
son of Cosam, son of Elmadam, son of Er, son of Joshua, son of
Eliezer, son of Jorim, son of Matthat, son of Levi, son of Simeon,
son of Judah, son of Joseph, son of Jonam, son of Eliakim,[19] Lk 3:31
son of Melea, son of Menna, son of Mattatha, son of Nathan, son
of David, son of Jesse, son of Obed, son of Boaz, son of Sala, son
of Nahshon, son of Admin, son of Arni, son of Hezron, son of
Perez, son of Judah, son of Jacob, son of Isaac, son of Abraham,
son of Terah, son of Nahor, Lk 3:35 son of Serug, son of Reu, son of
Peleg, son of Eber, son of Shelah, son of Cainan, son of
Arphaxad, son of Shem, son of Noah, son of Lamech, son of
Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son
of Cainan, son of Enos, son of Seth, son of Adam, son of God.

CHAPTER 4

The devil tempts Jesus; he is rejected at Nazareth and heals in Capernaum.

Lk 4:1 Jesus, full of the Holy Spirit, returned from the Jordan. For
forty days he was led by the Spirit in the wilderness, being
tempted by the devil. He ate nothing during those days, and
when they were over he was hungry. The devil said to him, "If
you are the Son of God, tell this stone to become bread." Lk 4:4
Jesus answered him, "It is written, 'A person shall not live by
bread alone.'" Then the devil led him up and showed him all the

19 "Joshua" renders the same Greek name as "Jesus".

kingdoms of the inhabited world in a moment of time. And the devil said to him, "I will give you all this authority and their glory, because it has been handed over to me, and I give it to whomever I want.[20] Lk 4:7 So if you worship before me, it will all be yours." Jesus answered him, "It is written, 'You shall worship the Lord your God, and him alone shall you serve.'" Then he took him to Jerusalem, set him on the pinnacle of the temple, and said [to him], "If you are the Son of God, throw yourself down from here,[21] Lk 4:10 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.'" Jesus answered him, "It has been said, 'You shall not put the Lord your God to the test.'" When the devil had finished every temptation, he left him until an opportune time.[22]

Lk 4:14 Jesus returned in the power of the Spirit to Galilee, and a report about him went out through the whole surrounding region. He taught in their synagogues and was praised by everyone.

REJECTED AT NAZARETH

Jesus reads from Isaiah in the synagogue, and his hometown tries to throw him off a cliff.

Lk 4:16 He came to Nazareth, where he had been brought up. As was his custom, he went into the synagogue on the Sabbath day, and he stood up to read. The scroll of the prophet Isaiah was handed to him, and unrolling the scroll he found [the] place where it was written: Lk 4:18 "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set the oppressed free, to proclaim the Lord's year of favor." Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the syn-

20 Deuteronomy 8:3.
21 Deuteronomy 6:13.
22 Psalm 91:11–12; Deuteronomy 6:16.

agogue were fixed on him.[23] Lk 4:21 He began by saying to them, "Today this scripture has been fulfilled in your hearing." They all spoke well of him and marveled at the gracious words that came from his mouth, and they said, "Isn't this Joseph's son?" Lk 4:23 He said to them, "No doubt you'll quote me this parable: 'Doctor, heal yourself. Everything we heard you did in Capernaum, do here in your hometown too.'" And he said, "Truly I tell you, no prophet finds favor in his hometown. Lk 4:25 But I tell you the truth: there were many widows in Israel in the days of Elijah, when the sky was shut for three years and six months and a great famine came over the whole land. Yet Elijah was sent to none of them, except to Zarephath in the region of Sidon, to a woman who was a widow.[24] Lk 4:27 And there were many people with leprosy in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian." When they heard this, everyone in the synagogue was filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, to throw him off the cliff. But he passed through the middle of them and went on his way.[25]

HEALING IN CAPERNAUM

Jesus casts out a demon, heals Simon's mother-in-law, and cures many at sunset.

Lk 4:31 He went down to Capernaum, a town in Galilee, and he was teaching them on the Sabbath. They were astonished at his teaching, because his word had authority. In the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, Lk 4:34 "Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God." Jesus rebuked him, saying, "Be silent, and come out of him!" And the demon threw the man

23 Isaiah 61:1–2, with a line from Isaiah 58:6.
24 1 Kings 17. Zarephath was a town on the Phoenician coast, outside Israel.
25 2 Kings 5.

down in their midst and came out of him without doing him any harm. Lk 4:36 Amazement came over them all, and they said to one another, "What is this word? With authority and power he gives orders to the unclean spirits, and they come out!" And news of him spread to every place in the surrounding region. Lk 4:38 He got up and left the synagogue and went into Simon's house. Simon's mother-in-law was suffering from a high fever, and they asked him about her. He stood over her and rebuked the fever, and it left her. Immediately she got up and began to serve them. Lk 4:40 As the sun was setting, all who had people sick with various diseases brought them to him, and he laid his hands on each one of them and healed them. Demons also came out of many, shouting, "You are the Son of God!" But he rebuked them and would not let them speak, because they knew he was the Messiah. Lk 4:42 When day came, he went out and made his way to a deserted place. The crowds were looking for him; they came to where he was and tried to keep him from leaving them. But he said to them, "I must bring the good news of the kingdom of God to the other towns too, because that is what I was sent for." And he went on preaching in the synagogues of Judea.[26]

CHAPTER 5

Jesus calls his first disciples and Levi, heals two men, and is questioned about fasting.

Lk 5:1 Once, as the crowd was pressing around him to hear the word of God, he was standing beside the lake of Gennesaret. He saw two boats lying by the lake; the fishermen had got out of them and were washing their nets.[27] Lk 5:3 He got into one of the boats, the one that belonged to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, "Put out into the deep water, and let down your nets

26 Luke sometimes uses "Judea" for the whole land of the Jews, including Galilee; some manuscripts read "Galilee."
27 The lake of Gennesaret is the Sea of Galilee.

for a catch." Lk 5:5 Simon answered, "Master, we worked hard all night and caught nothing. But at your word I'll let down the nets." When they had done this, they enclosed a huge number of fish, and their nets began to tear. So they signaled to their partners in the other boat to come and help them. They came and filled both boats, so full that they began to sink. Lk 5:8 When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me—I'm a sinner, Lord!" For amazement had seized him and all who were with him at the catch of fish they had taken, Lk 5:10 and James and John, the sons of Zebedee, who were Simon's partners, were amazed as well. Jesus said to Simon, "Don't be afraid; from now on you will be catching people." They brought the boats to land, left everything, and followed him.

TWO HEALINGS

Jesus cleanses a man with leprosy and forgives and heals a paralyzed man let down through a roof.

Lk 5:12 While he was in one of the towns, there was a man covered with leprosy. When he saw Jesus, he fell on his face and begged him, "Lord, if you want to, you can make me clean." Jesus stretched out his hand and touched him, saying, "I do want to. Be made clean." And immediately the leprosy left him. Lk 5:14 He ordered him to tell no one: "But go and show yourself to the priest, and make an offering for your cleansing as Moses commanded, as evidence to them." Yet the word about him spread all the more, and large crowds gathered to hear him and to be healed of their illnesses. But he would withdraw to deserted places and pray.

Lk 5:17 One day, as he was teaching, Pharisees and teachers of the Law were sitting there who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was with him to heal. Lk 5:18 Just then some men came carrying a paralyzed man on a bed, and they tried to bring him in and lay [him] before Jesus. Finding no way to bring him in because of the crowd, they went up on the roof and lowered him through

the tiles, pallet and all, into the middle, in front of Jesus. Lk 5:20 When he saw their faith, he said, "Man, your sins are forgiven you." The scribes and the Pharisees began to question this, saying, "Who is this man who speaks blasphemies? Who can forgive sins but God alone?" But Jesus, aware of their questioning, answered them, "Why are you questioning this in your hearts? Lk 5:23 Which is easier: to say, 'Your sins are forgiven you,' or to say, 'Get up and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins—" he said to the paralyzed man, "I tell you, get up, pick up your pallet, and go home." Lk 5:25 Immediately he stood up in front of them, picked up what he had been lying on, and went home, glorifying God. Amazement seized them all, and they glorified God. They were filled with fear and said, "We have seen extraordinary things today."

THE CALL OF LEVI

Jesus calls a tax collector, eats with sinners, and answers a question about fasting.

Lk 5:27 After this he went out and saw a tax collector named Levi sitting at the tax booth, and he said to him, "Follow me." Levi left everything, got up, and followed him. Then Levi gave a great banquet for him in his house, and there was a large crowd of tax collectors and others reclining at table with them. Lk 5:30 The Pharisees and their scribes complained to his disciples, "Why do you eat and drink with tax collectors and sinners?" Jesus answered them, "It isn't the healthy who need a doctor, but the sick. I have not come to call the righteous but sinners to repentance." Lk 5:33 They said to him, "John's disciples often fast and offer prayers, and so do those of the Pharisees, but yours eat and drink." Jesus said to them, "Can you make the wedding guests fast while the bridegroom is with them? Lk 5:35 But days will come —and when the bridegroom is taken away from them, then they will fast, in those days." He also told them a parable: "No one tears a patch from a new garment and puts it on an old one. Oth-

erwise he will tear the new one, and the patch from the new will not match the old. Lk 5:37 And no one puts new wine into old wineskins. Otherwise the new wine will burst the skins; the wine will spill, and the skins will be ruined. No, new wine must be put into fresh wineskins. [And no one who has drunk old wine wants new, for he says, 'The old is good.']"

CHAPTER 6

Disputes over the Sabbath; Jesus chooses the Twelve and teaches the Sermon on the Plain.

Lk 6:1 One Sabbath he was going through the grainfields, and his disciples were picking the heads of grain, rubbing them in their hands, and eating them. Some of the Pharisees said, "Why are you doing what is not lawful on the Sabbath?" Jesus answered them, "Haven't you read even this, what David did when he and those with him were hungry— Lk 6:4 [how] he went into the house of God, took the bread of the Presence and ate it, and gave some to those with him, though it is not lawful for anyone but the priests alone to eat it?" And he said to them, "The Son of Man is Lord of the Sabbath."[28] Lk 6:6 On another Sabbath he went into the synagogue and taught. A man was there whose right hand was withered. The scribes and the Pharisees were watching him closely to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. Lk 6:8 But he knew what they were thinking, and he said to the man with the withered hand, "Get up and stand in the middle." The man got up and stood there. Then Jesus said to them, "I ask you: is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?" Lk 6:10 He looked around at them all and said to the man, "Stretch out your hand." He did, and his hand was restored. But they were filled with fury and discussed with one another what they might do to Jesus.

28 The bread of the Presence was the loaves set out before God in the sanctuary and eaten by the priests (Leviticus 24:5–9); the story is in 1 Samuel 21.

THE TWELVE

After a night of prayer, Jesus chooses twelve disciples and names them apostles.

Lk 6:12 In those days he went out to the mountain to pray, and he spent the whole night in prayer to God. When day came, he called his disciples and chose twelve of them, whom he also named apostles: Lk 6:14 Simon, whom he also named Peter, and his brother Andrew, and James and John, and Philip and Bartholomew, and Matthew and Thomas, [and] James son of Alphaeus and Simon who was called the Zealot, and Judas son of James and Judas Iscariot, who became a traitor.[29]

THE SERMON ON THE PLAIN

Jesus pronounces blessings and woes and teaches love of enemies.

Lk 6:17 He came down with them and stood on a level place, with a large crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the coast of Tyre and Sidon, who had come to hear him and to be healed of their diseases; Lk 6:18 and those troubled by unclean spirits were healed. The whole crowd was trying to touch him, because power was going out from him and healing them all. Then he raised his eyes toward his disciples and said, "Blessed are you who are poor, for yours is the kingdom of God. Lk 6:21 Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh. Blessed are you when people hate you, and when they exclude you and insult you and reject your name as evil on account of the Son of Man. Lk 6:23 Rejoice on that day and leap for joy, for look, your reward is great in heaven; that is just what their ancestors did to the prophets. But woe to you who are rich, for you have already received your comfort. Lk 6:25 Woe to you who are full now, for you will be hungry. Woe, you who laugh now, for you will mourn and weep. Woe when all people speak

29 "Zealot" may refer to religious zeal or to a movement opposed to Roman rule.

well of you, for that is just what their ancestors did to the false prophets. But I say to you who are listening: love your enemies, do good to those who hate you, Lk 6:28 bless those who curse you, pray for those who mistreat you. If someone strikes you on the cheek, offer the other one too; and if someone takes your cloak, do not keep back your tunic either. Give to everyone who asks you, and if someone takes what is yours, do not demand it back. Lk 6:31 Just as you want people to treat you, treat them the same way. If you love those who love you, what credit is that to you? Even sinners love those who love them. And [in fact] if you do good to those who do good to you, what credit is that to you? Even sinners do the same. Lk 6:34 And if you lend to those from whom you hope to get something back, what credit [is that] to you? Even sinners lend to sinners to get back the same amount. No—love your enemies, do good, and lend, expecting nothing in return. Then your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the wicked. Lk 6:36 Be merciful, just as your Father is merciful. Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Pardon, and you will be pardoned. Give, and it will be given to you: a good measure, pressed down, shaken together, running over, will be poured into your lap. For the measure you use is the measure you will receive in return." Lk 6:39 He also told them a parable: "Can a blind person guide a blind person? Won't they both fall into a pit? A disciple is not above the teacher, but everyone who is fully trained will be like his teacher. Why do you look at the speck in your brother's eye, but fail to notice the log in your own eye? Lk 6:42 How can you say to your brother, 'Brother, let me take out the speck in your eye,' when you yourself don't see the log in your own eye? Hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck in your brother's eye. Lk 6:43 For no good tree bears rotten fruit, nor again does a rotten tree bear good fruit. Each tree is known by its own fruit: people don't gather figs from thornbushes, or pick grapes from a bramble. Lk 6:45 The good person brings out good from the good treasure of

the heart, and the evil person brings out evil from the evil; for the mouth speaks out of the overflow of the heart. Why do you call me 'Lord, Lord,' and not do what I say? Lk 6:47 Everyone who comes to me and hears my words and does them—I will show you what he is like. He is like a man building a house, who dug down deep and laid the foundation on the rock. When a flood came, the river burst against that house but could not shake it, because it had been well built. Lk 6:49 But the one who has heard and not done them is like a man who built a house on the ground without a foundation. The river burst against it, and it collapsed at once, and the ruin of that house was great."

CHAPTER 7

A centurion's slave is healed, a widow's son raised, and a sinful woman forgiven.

Lk 7:1 When he had finished saying all these things in the hearing of the people, he went into Capernaum.

Lk 7:2 A centurion there had a slave whom he valued highly, and the slave was sick and about to die. When the centurion heard about Jesus, he sent some elders of the Jews to him, asking him to come and save his slave's life. When they reached Jesus, they pleaded with him earnestly. "He deserves to have you do this for him," they said,[30] Lk 7:5 "for he loves our nation, and he built our synagogue for us himself." So Jesus went with them. He was not far from the house when the centurion sent friends to tell him, "Lord, don't trouble yourself, for I'm not worthy to have you come under my roof. Lk 7:7 That is why I didn't consider myself worthy to come to you either. Just say the word, and let my servant be healed. For I too am a man placed under authority, with soldiers under me. I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." Lk 7:9 When Jesus heard this, he was amazed at him. He turned to the crowd that was following him and said, "I tell you, not even in Israel have I found such faith." And when the men who had

30 A centurion was a Roman army officer in command of about a hundred men.

been sent returned to the house, they found the slave in good health.

THE WIDOW'S SON AT NAIN

Jesus raises a widow's only son as he is being carried out for burial.

Lk 7:11 Soon afterward he went to a town called Nain, and his disciples and a large crowd went along with him. As he came near the town gate, a dead man was just being carried out. He was his mother's only son, and she was a widow, and a sizable crowd from the town was with her. Lk 7:13 When the Lord saw her, he was moved with compassion for her and said to her, "Don't cry." Then he went up and touched the bier, and the bearers stood still. He said, "Young man, I tell you, get up." The dead man sat up and began to speak, and he gave him to his mother. Lk 7:16 Fear seized them all, and they glorified God, saying, "A great prophet has arisen among us," and, "God has visited his people." This report about him spread throughout Judea and all the surrounding region.

JESUS AND JOHN THE BAPTIST

John's disciples ask whether Jesus is the one to come, and Jesus speaks about John.

Lk 7:18 John's disciples told him about all these things. So John called two of his disciples and sent them to the Lord to ask, "Are you the one who is coming, or should 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 one who is coming, or should we look for another?'" Lk 7:21 At that very time he healed many people of diseases and afflictions and evil spirits, and to many who were blind he gave the gift of sight. And he answered them, "Go and report to John what you have seen and heard: the blind see again, the lame walk, people with leprosy are made clean and the deaf hear, the dead are raised, the poor have good news brought to them. And blessed is anyone who takes no offense at me." Lk 7:24 When John's messengers had left, he began

to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? Then what did you go out to see? A man dressed in soft clothes? Look, those who wear splendid clothes and live in luxury are in royal palaces. Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. Lk 7:27 This is the one of whom it is written, 'Look, I am sending my messenger ahead of you, who will prepare your way before you.' I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he is."—All the people who heard this, even the tax collectors, acknowledged that God was just, since they had been baptized with John's baptism;[31] Lk 7:30 but the Pharisees and the experts in the Law rejected God's purpose for themselves, since they had not been baptized by him.—"To what, then, shall I compare the people of this generation? What are they like? They are like children sitting in the marketplace and calling out to one another, 'We played the flute for you, and you didn't dance; we sang a dirge, and you didn't weep.' Lk 7:33 For John the Baptist has come neither eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is proved right by all her children."

THE WOMAN WHO ANOINTED HIS FEET

At a Pharisee's dinner a sinful woman weeps on Jesus' feet, and he forgives her.

Lk 7:36 One of the Pharisees invited him to eat with him, and he went into the Pharisee's house and reclined at table. There was a woman in the town who was a sinner. When she learned that he was reclining at table in the Pharisee's house, she brought an

31 The quotation follows Malachi 3:1 (compare Exodus 23:20).

alabaster jar of perfume,[32] Lk 7:38 and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head, and she kept kissing his feet and anointing them with the perfume. When the Pharisee who had invited him saw this, he said to himself, "If this man were [the] prophet, he would know who and what sort of woman this is who is touching him—that she is a sinner." Lk 7:40 Jesus answered him, "Simon, I have something to say to you." "Teacher," he said, "say it." "A moneylender had two debtors. One owed five hundred denarii, and the other fifty. When they couldn't pay, he canceled the debts of both. So which of them will love him more?"[33] Lk 7:43 Simon answered, "I suppose the one for whom he canceled the larger debt." He said to him, "You have judged correctly." Then, turning toward the woman, he said to Simon, "Do you see this woman? I came into 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. Lk 7:45 You gave me no kiss, but from the moment I came in she hasn't stopped kissing my feet. You didn't anoint my head with oil, but she has anointed my feet with perfume. Therefore, I tell you, her sins, which are many, have been forgiven, because she loved much; but the one who is forgiven little loves little." Lk 7:48 Then he said to her, "Your sins are forgiven." Those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" But he said to the woman, "Your faith has saved you; go in peace."

CHAPTER 8

The parable of the sower; a storm calmed; a demoniac freed; Jairus' daughter raised.

Lk 8:1 Soon afterward he traveled on through town and village, proclaiming and bringing the good news of the kingdom of God.

32 At formal meals guests reclined on couches, leaning on one elbow with their feet stretched out away from the table; so the woman could stand behind him at his feet.

33 A denarius was a Roman silver coin, roughly a day's wage for a laborer.

The Twelve were with him, and also some women who had been healed of evil spirits and illnesses: Mary, called Magdalene, from whom seven demons had gone out,[34] Lk 8:3 and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their own resources. When a large crowd was gathering and people from town after town were coming to him, he spoke in a parable: "A sower went out to sow his seed. As he sowed, some fell along the path and was trampled, and the birds of the sky ate it up.[35] Lk 8:6 Other seed fell on rock, and when it came up it withered, because it had no moisture. Other seed fell among thorns, and the thorns grew up with it and choked it. And other seed fell into good soil, and when it came up it produced a crop a hundred times over." As he said this, he called out, "Whoever has ears to hear, let them hear." Lk 8:9 His disciples asked him what this parable meant. He said, "To you it has been given to know the secrets of the kingdom of God, but to the rest it comes in parables, so that 'seeing they may not see, and hearing they may not understand.'[36] Lk 8:11 This is what the parable means. The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes the word away from their hearts, so that they may not believe and be saved. Lk 8:13 The ones on the rock are those who, when they hear, receive the word with joy; but these have no root. They believe for a while, and in a time of testing they fall away. As for what fell among the thorns, these are the ones who have heard, but as they go on their way they are choked by the worries and riches and pleasures of life, and they bring nothing to maturity. Lk 8:15 But as for what is in the good soil, these are the ones who hear the word with a fine and good heart, hold on to it, and bear fruit with endurance. No one lights a lamp and covers it with a jar or puts it under a bed; instead he puts it on a lampstand, so that those who come in may see the

34 "Magdalene" means "from Magdala," a town on the western shore of the Sea of Galilee.
35 This is Herod Antipas, a son of Herod the Great, who ruled Galilee and Perea as tetrarch (a subordinate ruler under Rome) from 4 BC to AD 39.
36 The closing words echo Isaiah 6:9.

light. Lk 8:17 For nothing is hidden that will not become plain, and nothing secret that will not be known and come out into the open. So take care how you listen. For to anyone who has, it will be given; and from anyone who does not have, even what he seems to have will be taken away."

Lk 8:19 His mother and his brothers came to him, but they couldn't get near him because of the crowd. He was told, "Your mother and your brothers are standing outside, wanting to see you." But he answered them, "My mother and my brothers are those who hear the word of God and do it."

THE STORM AND THE DEMONIAC

Jesus calms a windstorm, then frees a man possessed by a legion of demons.

Lk 8:22 One day he got into a boat with his disciples and said to them, "Let's cross over to the other side of the lake." So they set out. As they sailed, he fell asleep. A windstorm came down on the lake, and they were being swamped and were in danger. Lk 8:24 They went and woke him, saying, "Master, Master, we're going to die!" He woke up and rebuked the wind and the raging water; they stopped, and there was a calm. He said to them, "Where is your faith?" Frightened and amazed, they said to one another, "Who is this, then, that he gives orders even to the winds and the water, and they obey him?" Lk 8:26 They sailed down to the region of the Gerasenes, which is opposite Galilee. As he stepped out onto land, a man from the town who had demons came to meet him. For a long time he had worn no clothes, and he did not live in a house but among the tombs.[37] Lk 8:28 When he saw Jesus, he cried out, fell down before him, and said in a loud voice, "What do you want with me, Jesus, Son of [God] the Most High? I beg you, don't torment me." For Jesus had been ordering the unclean spirit to come out of the man. Many times it had seized him; he had been kept under guard, bound with chains

37 Gerasa was one of the cities of the Decapolis, a largely Gentile region east of the Sea of Galilee and the Jordan.

and shackles, but he would break the bonds and be driven by the demon into the desert places. Lk 8:30 Jesus asked him, "What is your name?" He said, "Legion," because many demons had entered him. And they begged him not to order them to go off into the abyss. Now a large herd of pigs was feeding there on the hillside, and they begged him to let them go into these. And he let them.[38] Lk 8:33 The demons came out of the man and went into the pigs, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled and reported it in the town and in the countryside. Lk 8:35 People went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out sitting at Jesus' feet, clothed and in his right mind, and they were afraid. Those who had seen it told them how the man who had been possessed by demons had been made well. Then the whole population of the surrounding region of the Gerasenes asked him to go away from them, because they were gripped by great fear. So he got into a boat and went back. Lk 8:38 The man from whom the demons had gone out begged to stay with him, but Jesus sent him away, saying, "Go back to your home and tell how much God has done for you." So he went off and proclaimed throughout the whole town how much Jesus had done for him.

JAIRUS' DAUGHTER

A woman is healed by touching his cloak, and Jesus raises a synagogue leader's daughter.

Lk 8:40 When Jesus returned, the crowd welcomed him, for they had all been waiting for him. Just then a man named Jairus came, who was a leader of the synagogue. He fell at Jesus' feet and begged him to come to his house, Lk 8:42 because he had an only daughter, about twelve years old, and she was dying. As he went, the crowds were pressing in on him. And a woman who had suffered from bleeding for twelve years, and whom no one had been able to cure, Lk 8:44 came up behind him and touched

38 A legion was the largest unit of the Roman army, several thousand soldiers.

the fringe of his cloak, and at once her bleeding stopped. Jesus said, "Who touched me?" When everyone denied it, Peter said, "Master, the crowds are hemming you in and pressing against you." Lk 8:46 But Jesus said, "Someone touched me, for I know that power has gone out from me." When the woman saw that she had not escaped notice, she came trembling and fell down before him, and in front of all the people she told why she had touched him and how she had been healed at once. Lk 8:48 He said to her, "Daughter, your faith has made you well; go in peace." While he was still speaking, someone came from the synagogue leader's house and said, "Your daughter has died; don't trouble the teacher any longer." But when Jesus heard this, he answered him, "Don't be afraid; only believe, and she will be made well." Lk 8:51 When he came to the house, he did not let anyone go in with him except Peter and John and James, and the child's father and mother. Everyone was weeping and mourning for her. But he said, "Don't weep; she hasn't died, she's sleeping." Lk 8:53 They laughed at him, knowing that she had died. But he took her by the hand and called out, "Child, get up." Her spirit returned, and she stood up at once, and he directed that she be given something to eat. Her parents were astounded, but he ordered them to tell no one what had happened.

CHAPTER 9

The Twelve are sent out; five thousand are fed; the transfiguration; Jesus turns toward Jerusalem.

Lk 9:1 He called the Twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal. He said to them, "Take nothing for the journey—no staff, no bag, no bread, no money—and don't have two tunics. Lk 9:4 Whatever house you enter, stay there, and leave from there. And wherever people don't welcome you, as you leave that town shake the dust off your feet as a testimony against them." So they set out and went from village to village, bringing the good news and healing

everywhere. Lk 9:7 Herod the tetrarch heard about everything that was happening, and he was perplexed, because some were saying that John had been raised from the dead, some that Elijah had appeared, and others that one of the ancient prophets had risen. Herod said, "John I beheaded. But who is this I hear such things about?" And he kept trying to see him.

FEEDING THE FIVE THOUSAND

Jesus feeds a crowd of about five thousand men with five loaves and two fish.

Lk 9:10 The apostles returned and told him everything they had done. He took them with him and withdrew privately to a town called Bethsaida. But the crowds found out and followed him. He welcomed them and spoke to them about the kingdom of God, and he cured those who needed healing. Lk 9:12 The day began to draw to a close, and the Twelve came to him and said, "Send the crowd away, so they can go into the surrounding villages and farms to find lodging and get provisions, because we're in a deserted place here." Lk 9:13 But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish—unless we're to go and buy food for all these people ourselves." For there were about five thousand men. He said to his disciples, "Have them sit down in groups of about fifty each." Lk 9:15 They did so and had them all sit down. Taking the five loaves and the two fish, he looked up to heaven, blessed them, broke them, and kept giving them to the disciples to set before the crowd. They all ate and were satisfied, and what they had left over was gathered up: twelve baskets of broken pieces.

PETER'S CONFESSION

Peter calls Jesus the Messiah of God, and Jesus foretells his suffering.

Lk 9:18 Once, when he was praying alone, the disciples were with him, and he asked them, "Who do the crowds say that I am?" They answered, "John the Baptist; others say Elijah; and others,

that one of the ancient prophets has risen." Lk 9:20 He said to them, "But you—who do you say that I am?" Peter answered, "The Messiah of God." But he sternly ordered them to tell this to no one, saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised." Lk 9:23 Then he said to them all, "If anyone wants to come after me, let him deny himself and take up his cross every day and follow me. For whoever wants to save his life will lose it, but whoever loses his life for my sake will save it. What good is it for a person to gain the whole world but lose or forfeit himself? Lk 9:26 For whoever is ashamed of me and of my words, of him the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. I tell you truly, there are some of those standing here who will not taste death until they see the kingdom of God."

THE TRANSFIGURATION

On a mountain Jesus is transfigured and speaks with Moses and Elijah.

Lk 9:28 About eight days after he said these things, he took Peter, John and James with him and went up the mountain to pray. While he was praying, the appearance of his face changed, and his clothes became white, flashing like lightning. Lk 9:30 Suddenly two men were talking with him. They were Moses and Elijah, who appeared in glory and were speaking of his departure, which he was about to fulfill in Jerusalem. Peter and those with him had been weighed down with sleep, but when they were fully awake they saw his glory and the two men standing with him.[39] Lk 9:33 As the men were parting from him, Peter said to Jesus, "Master, it's good for us to be here. Let's put up three tents, one for you, one for Moses and one for Elijah." He didn't know what he was saying. While he was saying this, a cloud came and overshadowed them, and they were afraid as they went into the

39 The Greek word for "departure" is *exodos*, the word used for Israel's exodus from Egypt.

cloud. Lk 9:35 A voice came out of the cloud: “This is my Son, the one I have chosen. Listen to him.” When the voice had spoken, Jesus was found alone. They kept silent, and in those days they told no one anything of what they had seen.

Lk 9:37 On the next day, when they had come down from the mountain, a large crowd met him. Suddenly a man from the crowd shouted, “Teacher, I beg you to look at my son. He’s my only child. A spirit seizes him, and all at once he cries out. It throws him into convulsions so that he foams at the mouth, and it will hardly leave him; it keeps battering him. Lk 9:40 I begged your disciples to cast it out, and they couldn’t.” Jesus answered, “You unbelieving and perverse generation, how long will I be with you and put up with you? Bring your son here.” Lk 9:42 Even while the boy was coming toward him, the demon threw him down and convulsed him violently. But Jesus rebuked the unclean spirit, healed the boy and gave him back to his father. And everyone was astounded at the majesty of God. While they were all marveling at everything he was doing, he said to his disciples, Lk 9:44 “Let these words sink into your ears: the Son of Man is going to be handed over into the hands of men.” But they did not understand this saying. It was hidden from them so that they would not grasp it, and they were afraid to ask him about this saying. An argument arose among them as to which of them might be the greatest. Lk 9:47 But Jesus, knowing the reasoning of their hearts, took a child and stood the child beside him, and said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among you all—that one is great.” Lk 9:49 John answered, “Master, we saw someone casting out demons in your name, and we tried to stop him, because he doesn’t follow along with us.” But Jesus said to him, “Don’t stop him. Whoever is not against you is for you.”

THE JOURNEY TO JERUSALEM BEGINS

Jesus sets out for Jerusalem; a Samaritan village refuses him; would-be followers are tested.

Lk 9:51 As the days were coming to fulfillment for him to be taken
up, he set his face to go to Jerusalem, and he sent messengers
ahead of him. They went and entered a village of Samaritans to
make preparations for him.[40] Lk 9:53 But the people did not wel-
come him, because his face was set toward Jerusalem. When the
disciples James and John saw this, they said, "Lord, do you want
us to call down fire from heaven to consume them?" But he
turned and rebuked them. And they went on to another village.
Lk 9:57 As they were going along the road, someone said to him,
"I will follow you wherever you go." Jesus said to him, "Foxes
have dens, and the birds of the sky have nests, but the Son of
Man has nowhere to lay his head." Lk 9:59 He said to another, "Fol-
low me." But the man said, "Let me first go and bury my father."
He said to him, "Let the dead bury their own dead. But you, go
and proclaim the kingdom of God." Lk 9:61 Yet another said, "I will
follow you, Lord, but first let me say goodbye to the people at
my home." Jesus said [to him], "No one who puts his hand to the
plow and looks back is fit for the kingdom of God."

CHAPTER 10

Seventy-two are sent out; the parable of the Good Samaritan; Martha and Mary.

Lk 10:1 After this the Lord appointed seventy[-two] others and sent
them on ahead of him two [by two] into every town and place
where he himself was about to go. He said to them, "The harvest
is plentiful, but the workers are few. So ask the Lord of the har-

40 Samaritans lived in the region between Galilee and Judea; there was long-standing tension between Samaritans and Jews, especially over the proper place of worship.

vest to send out workers into his harvest.[41] Lk 10:3 Go. Look, I am sending you out like lambs among wolves. Carry no purse, no bag, no sandals, and greet no one on the road. Whatever house you enter, first say, 'Peace to this house.' Lk 10:6 If a son of peace is there, your peace will rest on him; but if not, it will come back to you. Stay in that same house, eating and drinking what they provide, for the worker deserves his wages. Don't move from house to house. Lk 10:8 Whenever you enter a town and they welcome you, eat what is set before you, heal the sick who are there, and tell them, 'The kingdom of God has come near to you.' But whenever you enter a town and they don't welcome you, go out into its streets and say, Lk 10:11 'Even the dust of your town that clings to our feet we wipe off against you. But know this: the kingdom of God has come near.' I tell you, on that day it will be more bearable for Sodom than for that town. Lk 10:13 Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it will be more bearable for Tyre and Sidon at the judgment than for you. And you, Capernaum—will you be lifted up to heaven? You will go down to Hades. Lk 10:16 Whoever listens to you listens to me, and whoever rejects you rejects me; and whoever rejects me rejects the one who sent me." The seventy[-two] came back full of joy, saying, "Lord, even the demons submit to us in your name." He said to them, "I was watching Satan fall like lightning from heaven. Lk 10:19 Look, I have given you the authority to tread on snakes and scorpions, and over all the power of the enemy, and nothing at all will harm you. Still, don't rejoice in this, that the spirits submit to you; rejoice instead that your names are written in heaven." Lk 10:21 In that same hour he rejoiced in the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and revealed them to little children. Yes, Father, for this is what pleased you. Lk 10:22 All things have been handed over

41 Manuscripts differ between "seventy" and "seventy-two"; WH bracket "two" as doubtful.

to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him." Lk 10:23 Then he turned to the disciples and said to them privately, "Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see, and did not see it, and to hear what you hear, and did not hear it."

THE GOOD SAMARITAN

Asked "Who is my neighbor?", Jesus tells of a Samaritan who cares for a beaten traveler.

Lk 10:25 Just then an expert in the Law stood up to test him. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" Lk 10:27 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." Jesus said to him, "You have answered correctly. Do this, and you will live."[42] Lk 10:29 But he wanted to justify himself, so he said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers. They stripped him, beat him and went off, leaving him half dead. By chance a priest was going down that road, and when he saw him, he passed by on the other side. Lk 10:32 In the same way a Levite also came to the place, saw him, and passed by on the other side. But a Samaritan who was on a journey came upon him, and when he saw him, he was moved with compassion. He went to him and bandaged his wounds, pouring on oil and wine. Then he put him on his own animal, brought him to an inn and took care of him.[43] Lk 10:35 The next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.'

42 The lawyer combines Deuteronomy 6:5 and Leviticus 19:18.
43 Levites were members of the tribe of Levi who assisted the priests in the temple.

Which of these three do you think proved to be a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do the same yourself."

MARTHA AND MARY

Martha is busy serving while her sister Mary sits at Jesus' feet and listens.

Lk 10:38 As they went on their way, he entered a certain village, and a woman named Martha welcomed him into her home. She had a sister called Mary, who sat at the Lord's feet and listened to what he was saying. Lk 10:40 But Martha was distracted by all the serving. She came up and said, "Lord, don't you care that my sister has left me to do the serving alone? Tell her, then, to help me." The Lord answered her, "Martha, Martha, [you are worried and troubled about many things, but few things are needed—or only one.] Mary has chosen the good portion, and it will not be taken away from her."

CHAPTER 11

Jesus teaches the Lord's Prayer, answers the Beelzebul charge, and denounces Pharisees and lawyers.

Lk 11:1 Once he was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples." He said to them, "When you pray, say: 'Father, may your name be held holy. May your kingdom come. Lk 11:3 Give us each day our daily bread. And forgive us our sins, for we ourselves forgive everyone who owes us anything. And do not bring us into temptation.'" And 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 of bread, Lk 11:6 because a friend of mine has arrived at my house from a journey, and I have nothing to set before him.' And suppose he answers from inside, 'Don't bother me. The door is already shut, and my children are in bed with me. I can't get up and give you

anything.' Lk 11:8 I tell you, even if he won't get up and give him anything because he is his friend, yet because of his shameless persistence he will get up and give him whatever he needs. And I tell you: ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks the door will be opened. Lk 11:11 Which of you fathers, if your son asks for a fish, will give him a snake instead of a fish? Or if he asks for an egg, will give him a scorpion? If you, then, though you are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him!"

THE BEELZEBUL DISPUTE

Accused of casting out demons by Beelzebul, Jesus answers and warns about returning spirits.

Lk 11:14 He was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the crowds were amazed. But some of them said, "It's by Beelzebul, the ruler of the demons, that he casts out the demons." Others, to test him, kept demanding a sign from heaven from him. Lk 11:17 But he knew their thoughts and said to them, "Every kingdom divided against itself is laid waste, and house falls on house. And if Satan too is divided against himself, how will his kingdom stand? For you say that I cast out the demons by Beelzebul. Lk 11:19 If I cast out the demons by Beelzebul, by whom do your sons cast them out? So they will be your judges. But if it is by the finger of God that [I] cast out the demons, then the kingdom of God has come upon you. Lk 11:21 When a strong man, fully armed, guards his own courtyard, his possessions are left in peace. But when someone stronger than he attacks and overpowers him, he takes away the armor the man trusted in and divides up his plunder. Whoever is not with me is against me, and whoever does not gather with me scatters. Lk 11:24 When the unclean spirit goes out of a person, it passes through waterless places looking for rest,

and when it finds none, it [then] says, 'I will go back to my house that I came out of.' When it comes, it finds the house [unoccupied,] swept and put in order. Then it goes and brings along seven other spirits more evil than itself, and they go in and live there, and the last state of that person becomes worse than the first." Lk 11:27 While he was saying these things, a woman in the crowd raised her voice and said to him, "Blessed is the womb that carried you and the breasts you nursed at!" But he said, "Rather, blessed are those who hear the word of God and keep it."

Lk 11:29 As the crowds were growing larger, he began to say, "This generation is an evil generation. It looks for a sign, and no sign will be given to it except the sign of Jonah. For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation. Lk 11:31 The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon—and look, something greater than Solomon is here. The men of Nineveh will stand up at the judgment with this generation and condemn it, for they repented at Jonah's preaching—and look, something greater than Jonah is here. Lk 11:33 No one lights a lamp and puts it in a cellar or under the measuring basket; they put it on the lampstand, so that those who come in may see the light. Your eye is the lamp of the body. When your eye is sound, your whole body is full of light too; but when it is bad, your body is full of darkness. Lk 11:35 So see to it that the light in you is not darkness. If, then, your whole body is full of light, with no part of it dark, it will be wholly full of light, as when a lamp shines on you with its brightness."

WOES AT A PHARISEE'S TABLE

At dinner Jesus denounces the Pharisees and the experts in the Law.

Lk 11:37 When he had finished speaking, a Pharisee asked him to have a meal at his house, so he went in and took his place at the table. The Pharisee was surprised to see that he did not first

wash before the meal. But the Lord said to him, “Now then, you Pharisees clean the outside of the cup and the dish, but inside you are full of greed and wickedness.[44] Lk 11:40 Fools! Didn’t the one who made the outside make the inside too? But give as alms what is inside, and look, everything is clean for you. But woe to you Pharisees! You give a tenth of mint and rue and every garden herb, and you pass over justice and the love of God. These you should have done, without neglecting the others. Lk 11:43 Woe to you Pharisees! You love the best seats in the synagogues and greetings in the marketplaces. Woe to you! You are like unmarked graves, and the people who walk over them don’t know it.” One of the experts in the Law answered him, “Teacher, when you say these things, you insult us too.”[45] Lk 11:46 He said, “Woe to you experts in the Law as well! You load people with burdens hard to carry, and you yourselves won’t touch the burdens with one of your fingers. Woe to you! You build the tombs of the prophets, and it was your fathers who killed them. Lk 11:48 So you are witnesses, and you approve of what your fathers did; they killed them, and you do the building. That is why the Wisdom of God said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,’ Lk 11:50 so that the blood of all the prophets shed since the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the house. Yes, I tell you, it will be required of this generation.[46] Lk 11:52 Woe to you experts in the Law! You have taken away the key of knowledge. You yourselves did not go in, and you hindered those who were going in.” When he went out from there, the scribes and the Pharisees began to press him hard and

44 The verb for “wash” is literally “be baptized,” referring here to a ritual washing before eating.

45 Contact with a grave made a person ritually impure, so tombs were often marked to be avoided.

46 Abel is the murdered son of Adam in Genesis 4; Zechariah is probably the priest killed in the temple court in 2 Chronicles 24:20–22, the last book of the Hebrew Bible.

to ply him with questions about many things, lying in wait to catch him in something he might say.

CHAPTER 12

Warnings against hypocrisy and greed; the rich fool; do not worry; be ready for the master.

Lk 12:1 Meanwhile, when the crowd had gathered by the tens of thousands, so that they were trampling one another, he began to speak first to his disciples: "Watch out for the yeast of the Pharisees, which is hypocrisy. Nothing is covered up that will not be uncovered, and nothing is hidden that will not be made known. Lk 12:3 So whatever you have said in the dark will be heard in the light, and what you have whispered in someone's ear in the inner rooms will be proclaimed from the rooftops. I tell you, my friends, don't be afraid of those who kill the body and after that can do nothing more. Lk 12:5 I'll show you whom you should fear: fear the one who, after he has killed, has the power to throw you into Gehenna. Yes, I tell you, fear him. Aren't five sparrows sold for two assaria? Yet not one of them is forgotten before God. Even the hairs of your head are all counted. Don't be afraid; you are worth more than many sparrows.[47] Lk 12:8 I tell you, everyone who acknowledges me before other people, the Son of Man will also acknowledge before the angels of God. But whoever denies me before other people will be denied before the angels of God. Lk 12:10 And everyone who speaks a word against the Son of Man will be forgiven, but whoever blasphemes against the Holy Spirit will not be forgiven. When they bring you before the synagogues and the rulers and the authorities, don't worry about how [or what] you are to answer in your defense, or what you are to say, Lk 12:12 for the Holy Spirit will teach you in that very hour what you must say." Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." But

47 Gehenna, a valley south of Jerusalem, became a name for the place of final punishment. The assarion was a small Roman copper coin, worth a sixteenth of a denarius.

he said to him, "Man, who appointed me judge or arbitrator over you?"

THE RICH FOOL

A rich man plans bigger barns, but God demands his life that very night.

Lk 12:15 Then he said to them, "Watch out, and guard yourselves against every kind of greed, because even when someone has more than enough, his life does not come from his possessions." And he told them a parable: "The land of a certain rich man produced a good crop. And he thought to himself, 'What shall I do, since I have nowhere to store my crops?' Lk 12:18 Then he said, 'This is what I'll do: I'll tear down my barns and build bigger ones, and there I'll store all my grain and my goods. And I'll say to my soul, "Soul, you have plenty of goods [laid up for many years; take it easy, eat, drink], enjoy yourself."' But God said to him, 'You fool! This very night your soul is being demanded from you. And the things you have prepared—whose will they be?'

DO NOT WORRY

Consider the ravens and the lilies; seek God's kingdom instead.

Lk 12:21 [That is how it is with anyone who stores up treasure for himself and is not rich toward God.]" Then he said to [his] disciples, "That is why I tell you, don't worry about your life, what you will eat, or about [your] body, what you will wear. For life is more than food, and the body more than clothing. Lk 12:24 Consider the ravens: they neither sow nor reap, they have no storeroom or barn, and yet God feeds them. How much more are you worth than the birds! Which of you by worrying can add a cubit to his span of life? If, then, you can't do even something so small, why do you worry about the rest?[48] Lk 12:27 Consider the lilies, how they grow: they neither toil nor spin. Yet I tell you, not even

48 A cubit was a measure of length, about 18 inches (45 cm).

Solomon in all his glory was clothed like one of these. But if God so clothes the grass in the field, which is here today and tomorrow is thrown into the oven, how much more will he clothe you —you of little faith! Lk 12:29 And you—don't be seeking what you will eat and what you will drink, and don't be anxious. For it is all the nations of the world that seek after these things, and your Father knows that you need them. Instead, seek his kingdom, and these things will be added to you. Don't be afraid, little flock, for your Father has been pleased to give you the kingdom.

BE READY

Slaves waiting for their master must stay awake and faithful.

Lk 12:33 Sell your possessions and give to those in need. Make yourselves purses that don't wear out, a treasure in heaven that never fails, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. Keep your belts fastened and your lamps burning, Lk 12:36 and be like people waiting for their master to return from the wedding feast, so that when he comes and knocks they may open the door for him at once. Blessed are those slaves whom the master finds awake when he comes. Truly I tell you, he will fasten his belt, have them recline at table, and come and wait on them. Lk 12:38 Whether he comes in the second watch or in the third and finds them so, blessed are they. But know this: if the master of the house had known at what hour the thief was coming, he would have stayed awake and not let his house be broken into. You too must be ready, for the Son of Man is coming at an hour you do not expect." Lk 12:41 Peter said, "Lord, are you telling this parable to us, or to everyone as well?" And the Lord said, "Who, then, is the faithful and sensible steward whom the master will put in charge of his household, to give out [the] food ration at the proper time? Lk 12:43 Blessed is that slave whom his master finds doing so when he comes. I tell you truly, he will put him in charge of all his possessions. But if that slave says in his heart, 'My master is taking his time in coming,' and begins to beat the

servants, both men and women, and to eat and drink and get drunk, Lk 12:46 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 unfaithful. That slave who knew his master's will but did not get ready or act according to his will will be beaten with many blows; Lk 12:48 but the one who did not know, and did things that deserved blows, will be beaten with few. From everyone to whom much was given, much will be demanded; and from the one to whom much was entrusted, they will ask all the more. I came to bring fire on the earth, and how I wish it were already kindled! Lk 12:50 I have a baptism to be baptized with, and how distressed I am until it is accomplished! Do you think I came to give peace on earth? No, I tell you, but rather division. For from now on five in one household will be divided, three against two and two against three; Lk 12:53 they will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law." He also said to the crowds, "When you see a cloud rising in the west, you say at once, 'A rainstorm is coming,' and so it happens. Lk 12:55 And when you see the south wind blowing, you say, 'There will be scorching heat,' and it happens. Hypocrites! You know how to interpret the appearance of earth and sky, so how is it that you don't know how to interpret this present time? And why don't you judge for yourselves what is right? Lk 12:58 When you are going with your opponent before a magistrate, make an effort on the way to settle with him, or he may drag you before the judge, and the judge will hand you over to the officer, and the officer will throw you into prison. I tell you, you will never get out of there until you have paid the very last lepton."[49]

49 The lepton was the smallest coin in circulation, a tiny fraction of a day's wage.

CHAPTER 13

Calls to repent; the barren fig tree; a Sabbath healing; the narrow door; lament over Jerusalem.

Lk 13:1 At that very time some people were there who told him about the Galileans whose blood Pilate had mixed with their sacrifices. He answered them, "Do you think that because these Galileans suffered this, they were worse sinners than all the other Galileans?[50] Lk 13:3 No, I tell you; but unless you repent, you will all perish just as they did. Or those eighteen who were killed when the tower in Siloam fell on them—do you think they were worse offenders than all the other people living in Jerusalem? No, I tell you; but unless you repent, you will all perish in the same way."[51] Lk 13:6 Then he told this parable: "A man had a fig tree planted in his vineyard, and he came looking for fruit on it and found none. So he said to the vinedresser, 'Look, for three years now I have been coming to look for fruit on this fig tree, and I find none. Cut it down. Why should it go on using up the soil?' Lk 13:8 He answered him, 'Sir, leave it this year too, until I dig around it and put on manure. Maybe it will bear fruit from now on—but if not, you will cut it down.'"

A WOMAN HEALED ON THE SABBATH

Jesus heals a woman bent double for eighteen years and defends it to a synagogue leader.

Lk 13:10 He was teaching in one of the synagogues on the Sabbath. There was a woman there who for eighteen years had had a spirit that crippled her; 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 set free from your weakness." Lk 13:13 And he laid his hands on her, and at once she stood up straight

50 This incident, in which worshipers were apparently killed while offering sacrifice, is not recorded outside Luke.

51 Siloam was a district at the southern end of Jerusalem, known for its pool; the collapse of this tower is not otherwise known.

and began glorifying God. But the leader of the synagogue, indignant because Jesus had healed on the Sabbath, responded by saying to the crowd, "There are six days on which work ought to be done. So come and be healed on those days, and not on the Sabbath day." Lk 13:15 But the Lord answered him, "Hypocrites! Doesn't each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water? And this woman, a daughter of Abraham whom Satan has kept bound—think of it—for eighteen years, should she not have been set free from this bond on the Sabbath day?" Lk 13:17 As he said these things, all his opponents were put to shame, and the whole crowd rejoiced at all the wonderful things he was doing. So he said, "What is the kingdom of God like? And to what shall I compare it? Lk 13:19 It is like a mustard seed that a man took and sowed in his garden; it grew and became a tree, and the birds of the sky nested in its branches." And again he said, "To what shall I compare the kingdom of God? It is like yeast that a woman took and hid in three sata of flour until the whole batch was leavened."[52]

THE NARROW DOOR

Jesus urges people to strive to enter the narrow door, and laments over Jerusalem.

Lk 13:22 He went on through towns and villages, teaching and making his way toward Jerusalem. Someone said to him, "Lord, are only a few being saved?" He said to them, "Strive to enter through the narrow door, for many, I tell you, will try to enter and will not be able, Lk 13:25 once the master of the house has gotten up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, open to us.' He will answer you, 'I don't know where you come from.' Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' Lk 13:27 But he will say to you, 'I don't know where you come from. Get away from me, all you who do wrong!' There

52 A saton (Hebrew seah) was a dry measure; three of them made a very large quantity of dough.

will be weeping and gnashing of teeth there, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves being thrown out. Lk 13:29 And people will come from east and west, from north and south, and recline at table in the kingdom of God. And look, some who are last will be first, and some who are first will be last." At that very hour some Pharisees came and said to him, "Leave and get away from here, for Herod wants to kill you." Lk 13:32 He said to them, "Go and tell that fox, 'Look, I am casting out demons and performing healings today and tomorrow, and on the third day I reach my goal.' Yet I must go on my way today and tomorrow and the day after, because it is unthinkable for a prophet to perish outside Jerusalem. Lk 13:34 Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you—how often I wanted to gather your children together as a hen gathers her brood under her wings, and you were not willing! Look, your house is left to you. [And] I tell you, you will not see me until you say, 'Blessed is the one who comes in the name of the Lord.'"[53]

CHAPTER 14

A Sabbath healing at dinner; places at table; the great banquet; the cost of discipleship.

Lk 14:1 One Sabbath, when he went to eat a meal at the house of one of the leaders of [the] Pharisees, they were watching him closely. And right there in front of him was a man suffering from dropsy. Jesus responded by saying to the experts in the Law and the Pharisees, "Is it lawful to heal on the Sabbath, or not?"[54] Lk 14:4 But they kept silent. So he took hold of the man, healed him, and sent him away. Then he said to them, "Which of you, if a son or an ox falls into a well, will not immediately pull him out on the Sabbath day?" And they could not answer this. He told a parable to those who had been invited, when he noticed how they were choosing the places of honor, saying to them, Lk 14:8 "When you

53 The closing words quote Psalm 118:26.
54 Dropsy is a swelling of the body caused by the retention of fluid.

are invited by someone to a wedding feast, don't take the place of honor, in case someone more distinguished than you has been invited by him, and the one who invited both of you comes and says to you, 'Give this man your place,' and then, in shame, you begin to take the lowest place. Lk 14:10 Instead, when you are invited, go and recline in the lowest place, so that when your host comes he will say to you, 'Friend, move up higher.' Then you will have glory in the presence of all who are at table with you. For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted." Lk 14:12 He also said to the man who had invited him, "When you give a lunch or a dinner, don't invite your friends or your brothers or your relatives or rich neighbors, in case they invite you back and you are repaid. Instead, when you give a banquet, invite the poor, the maimed, the lame, the blind;

THE GREAT BANQUET

Invited guests make excuses, so the host fills his house with the poor.

Lk 14:14 and you will be blessed, because they cannot repay you; for you will be repaid at the resurrection of the just." When one of those at table with him heard this, he said to him, "Blessed is anyone who will eat bread in the kingdom of God!" He said to him, "A man was giving a great dinner, and he invited many. Lk 14:17 At the hour of the dinner he sent his slave to say to those who had been invited, 'Come, for everything is now ready.' But they all alike began to make excuses. The first said to him, 'I've bought a field, and I must go out and see it. Please, consider me excused.' Another said, 'I've bought five yoke of oxen, and I'm going to try them out. Please, consider me excused.' Lk 14:20 Another said, 'I've just married, and so I can't come.' The slave came back and reported these things to his master. Then the master of the house was angry and said to his slave, 'Go out quickly into the streets and lanes of the town, and bring in here the poor and the maimed and the blind and the lame.' Lk 14:22 And the slave said, 'Master, what you ordered has been done, and

there is still room.' Then the master said to the slave, 'Go out to the roads and hedgerows and make people come in, so that my house may be filled. For I tell you, none of those men who were invited will taste my dinner.'"

THE COST OF DISCIPLESHIP

Following Jesus means carrying the cross and counting the cost.

Lk 14:25 Large crowds were traveling 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. Lk 14:27 Whoever does not carry his own cross and come after me cannot be my disciple. For which of you, wanting to build a tower, does not first sit down and calculate the cost, to see whether he has enough to finish it? Otherwise, when he has laid a foundation and is unable to complete it, all who see it will begin to mock him, Lk 14:30 saying, 'This man began to build and wasn't able to finish.' Or what king, going out to meet another king in war, will not first sit down and consider whether he is able with ten thousand to face the one who is coming against him with twenty thousand? If not, while the other is still far away, he sends a delegation and asks for terms of peace. Lk 14:33 In the same way, then, none of you who does not give up all his possessions can be my disciple. Salt is good; but if even the salt loses its taste, how will it be made salty again? It is fit neither for the soil nor for the manure heap; people throw it out. Let anyone who has ears to hear, hear."

CHAPTER 15

Three parables of the lost: the lost sheep, the lost coin, and the lost son.

Lk 15:1 Now all the tax collectors and sinners were coming near to him to listen to him. And the Pharisees and the scribes grumbled, saying, "This man welcomes sinners and eats with them." So he told them this parable: Lk 15:4 "Which one of you, if

he has a hundred sheep and loses one of them, doesn't leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing, Lk 15:6 and when he comes home, he calls together his friends and his neighbors and says to them, 'Rejoice with me, because I've found my sheep that was lost.' I tell you, in the same way there will be more joy in heaven over one sinner who repents than over ninety-nine just people who have no need of repentance. Lk 15:8 Or what woman who has ten drachmas, if she loses one drachma, doesn't light a lamp and sweep the house and search carefully until she finds it? And when she has found it, she calls together her friends and neighbors and says, 'Rejoice with me, because I've found the drachma I lost.'[55]

THE PRODIGAL SON

A younger son squanders his inheritance, comes home, and is welcomed by his father.

Lk 15:10 In the same way, I tell you, there is joy in the presence of God's angels over one sinner who repents." Then he said, "A man had two sons. The younger of them said to his father, 'Father, give me the share of the property that falls to me.' So he divided his means between them. Lk 15:13 Not many days later the younger son gathered everything together and went off to a distant country, and there he squandered his property in reckless living. When he had spent everything, a severe famine came over that country, and he began to be in need. So he went and attached himself to one of the citizens of that country, who sent him into his fields to feed pigs. Lk 15:16 He longed to fill his stomach with the carob pods the pigs were eating, and no one gave him anything. But when he came to himself, he said, 'How many of my father's hired workers have more than enough bread, while here I am dying of hunger! I'll get up and go to my father and say to him, "Father, I have sinned against heaven and before you. Lk 15:19

55 The drachma was a Greek silver coin worth roughly a day's wage, about the same as a Roman denarius.

I'm no longer worthy to be called your son. Make me like one of your hired workers.'" So he got up and went to his father. But while he was still a long way off, his father saw him and was moved with compassion; he ran and threw his arms around his neck and kissed him. Lk 15:21 The son said to him, 'Father, I have sinned against heaven and before you. I'm no longer worthy to be called your son[; make me like one of your hired workers].' But the father said to his slaves, 'Quick, bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet, Lk 15:23 and bring the fattened calf and kill it, and let's eat and celebrate, because this son of mine was dead and has come back to life; he was lost and has been found.' And they began to celebrate. Now his elder son was out in the field. As he came and drew near the house, he heard music and dancing, Lk 15:26 and he called one of the servants and asked what all this might be. He told him, 'Your brother has come, and your father has killed the fattened calf, because he has got him back safe and sound.' But he was angry and refused to go in. His father came out and pleaded with him. Lk 15:29 But he answered his father, 'Look, all these years I've been slaving for you, and I've never disobeyed a command of yours, and you've never given me a young goat so I could celebrate with my friends. But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!' Lk 15:31 He said to him, 'Child, you are always with me, and everything I have is yours. But it was right to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

CHAPTER 16

The dishonest manager; sayings on wealth and the Law; the rich man and Lazarus.

Lk 16:1 He also said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his possessions. So he called him and said to him, 'What is this I hear about you? Give an account of your

management, because you can't be manager any longer.' Lk 16:3
The manager said to himself, 'What am I going to do, now that
my master is taking the management away from me? I'm not
strong enough to dig, and I'm ashamed to beg. I know what I'll
do, so that when I'm removed from the management, people
will welcome me into their homes.' And he summoned each one
of his master's debtors and said to the first, 'How much do you
owe my master?' Lk 16:6 He said, 'A hundred baths of olive oil.' He
told him, 'Take your bill, sit down quickly, and write fifty.' Then
he said to another, 'And you, how much do you owe?' He said, 'A
hundred kors of wheat.' He told him, 'Take your bill and write
eighty.'[56] Lk 16:8 And the master praised the unjust manager
because he had acted shrewdly; for the children of this age are
shrewder in dealing with their own generation than the children
of light. And I tell you, make friends for yourselves by means of
unjust wealth, so that when it gives out they will welcome you
into the eternal dwellings.[57] Lk 16:10 Whoever is trustworthy in a
very little is trustworthy in much too, and whoever is unjust in a
very little is unjust in much too. So if you haven't been trust-
worthy with unjust wealth, who will entrust you with what is
true? And if you haven't been trustworthy with what belongs to
another, who will give you what is ours? Lk 16:13 No household ser-
vant can serve two masters; 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." The Pharisees, who loved money,
were listening to all this, and they sneered at him. Lk 16:15 And he
said to them, "You are the ones who justify yourselves in the
sight of people, but God knows your hearts; for what is exalted
among people is detestable in the sight of God. The Law and the
Prophets lasted until John; since then the kingdom of God is pro-
claimed as good news, and everyone is forcing their way into it.

56 A bath was a liquid measure of roughly 40 liters; a kor was a dry measure about ten times as large.
57 "Wealth" here and below renders *mamōnas*, an Aramaic word for wealth or property.

THE RICH MAN AND LAZARUS

After death a rich man in torment begs Abraham to send Lazarus to warn his brothers.

Lk 16:17 But it is easier for heaven and earth to pass away than for
one stroke of a letter of the Law to fall. Everyone who divorces
his wife and marries another commits adultery, and whoever
marries a woman divorced from her husband commits adultery.
There was a rich man who dressed in purple and fine linen and
lived in splendid enjoyment every day. Lk 16:20 And a poor man
named Lazarus had been laid at his gate, covered with sores and
longing to fill his stomach with what fell from the rich man's
table; even the dogs came and licked his sores. It happened that
the poor man died and was carried away by the angels to Abra-
ham's side. The rich man also died and was buried.[58] Lk 16:23 And
in Hades, where he was in torment, he lifted up his eyes and saw
Abraham far off, and Lazarus at his side. He called out, 'Father
Abraham, have mercy on me and send Lazarus to dip the tip of
his finger in water and cool my tongue, because I am in agony in
this flame.' Lk 16:25 But Abraham said, 'Child, remember that in
your lifetime you received your good things, and Lazarus in the
same way bad things; but now he is comforted here, and you are
in agony. And besides all this, a great chasm has been fixed
between us and you, so that those who want to cross from here
to you cannot, and no one can cross from there to us.' Lk 16:27 He
said, 'Then I beg you, father, send him to my father's house, for I
have five brothers. Let him warn them, so that they don't come
to this place of torment too.' Lk 16:29 Abraham said, 'They have
Moses and the Prophets; let them listen to them.' He said, 'No,
father Abraham; but if someone goes to them from the dead,
they will repent.' He said to him, 'If they don't listen to Moses
and the Prophets, they won't be persuaded even if someone rises
from the dead.'"

58 Literally "Abraham's bosom": the place of closest honor, as when reclining beside someone at a banquet.

CHAPTER 17

Sayings on forgiveness and faith; ten men healed of leprosy; the day of the Son of Man.

Lk 17:1 He said to his disciples, "It is impossible that stumbling blocks should not come, but woe to the one 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 should cause one of these little ones to stumble. Lk 17:3 Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him. And if he sins against you seven times a day and turns back to you seven times, saying, 'I repent,' you must forgive him." The apostles said to the Lord, "Give us more faith." Lk 17:6 The Lord said, "If you had faith the size of a mustard seed, you would say to [this] mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you. Which of you who has a slave plowing or tending sheep will say to him when he comes in from the field, 'Come here at once and take your place at the table'? Lk 17:8 Won't he rather say to him, 'Get my supper ready, tuck up your robe and wait on me while I eat and drink, and after that you can eat and drink'? Does he thank the slave because he did what he was ordered? So you too, when you have done everything you were ordered, say, 'We are unworthy slaves; we have done what we ought to have done.'"

TEN HEALED OF LEPROSY

Of ten men healed of leprosy, only a Samaritan comes back to give thanks.

Lk 17:11 On the way to Jerusalem, he was passing through the region between Samaria and Galilee. As he was going into a certain village, ten men with leprosy met him. They stood at a distance and raised their voices, saying, "Jesus, Master, have mercy on us!" Lk 17:14 When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. One of them, when he saw that he was healed, turned

back, glorifying God in a loud voice, and he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.[59] Lk 17:17 Jesus answered, "Weren't ten made clean? [But] where are the nine? Was no one found to come back and give glory to God except this foreigner?" And he said to him, "Get up and go; your faith has made you well."

THE COMING OF THE KINGDOM

Jesus says the kingdom is not something to watch for, and describes the day of the Son of Man.

Lk 17:20 Asked by the Pharisees when the kingdom of God was coming, he answered them, "The kingdom of God is not coming in a way that can be watched for, nor will they say, 'Look, here it is!' or 'There!' For look, the kingdom of God is within you."[60] Lk 17:22 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!' or 'Look, here!' Don't [go off, and don't] go chasing after it. For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be. Lk 17:25 But first he must suffer many things and be rejected by this generation. And just as it was in the days of Noah, so it will be in the days of the Son of Man too: they were eating, drinking, marrying, being given in marriage, until the day Noah went into the ark, and the flood came and destroyed them all. Lk 17:28 It was the same in the days of Lot: they were eating, drinking, buying, selling, planting, building; but on the day Lot left Sodom, it rained fire and sulfur from heaven and destroyed them all. It will be just like that on the day the Son of Man is revealed. Lk 17:31 On that day, whoever is on the roof with his belongings in the house must not come down to take them away, and likewise whoever is in the field must not turn back. Remember Lot's wife. Whoever seeks to preserve his life will lose it, but

59 The Law of Moses required someone healed of a skin disease to be examined by a priest and declared clean (Leviticus 13–14).
60 The Greek can also mean "among you" or "in your midst."

whoever loses it will keep it alive. Lk 17:34 I tell you, on that night there will be two in [one] bed; one will be taken and the other left. There will be two women grinding grain together; one will be taken and the other left." They answered him, "Where, Lord?" He said to them, "Where the body is, there the vultures too will gather."

CHAPTER 18

The persistent widow; the Pharisee and the tax collector; the rich ruler; a blind man healed.

Lk 18:1 He told them a parable about their need to pray always and not lose heart. He said, "In a certain city there was a judge who did not fear God and had no respect for people. There was a widow in that city, and she kept coming to him and saying, 'Grant me justice against my opponent.' Lk 18:4 For a while he refused, but afterward he said to himself, 'Even though I don't fear God or respect people, still, because this widow keeps bothering me, I will grant her justice, so that she won't wear me out by coming again and again.'" And the Lord said, "Listen to what the unjust judge says. Lk 18:7 And will God not grant justice to his chosen ones who cry out to him day and night? Is he slow to act for them? I tell you, he will grant them justice quickly. But when the Son of Man comes, will he really find faith on the earth?"

THE PHARISEE AND THE TAX COLLECTOR

Two men pray in the temple, and the humble tax collector goes home justified.

Lk 18:9 He also told this parable to some who trusted in themselves that they were just and looked down on everyone else: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. Lk 18:11 The Pharisee stood and prayed these things to himself: 'God, I thank you that I am not like the rest of people —swindlers, unjust, adulterers—or even like this tax collector. I fast twice a week; I give a tenth of everything I get.' Lk 18:13 But the tax collector, standing far off, would not even lift his eyes to

heaven, but kept beating his breast, saying, 'God, be merciful to me, the sinner!' I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but whoever humbles himself will be exalted."

CHILDREN AND A RICH RULER

Jesus welcomes children and tells a rich ruler to sell everything and follow him.

Lk 18:15 People were bringing even their infants to him so that he would touch them; but when the disciples saw it, they rebuked them. But Jesus called [them] to him, saying, "Let the little children come to me, and don't stop them; for the kingdom of God belongs to such as these. Truly I tell you, whoever does not receive the kingdom of God like a little child will never enter it."

Lk 18:18 A certain ruler asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good except one: God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not give false testimony,' 'Honor your father and mother.'"[61] Lk 18:21 He said, "I have kept all these since my youth." When Jesus heard this, he said to him, "You still lack one thing. Sell everything you have and distribute it to the poor, and you will have treasure in heaven; and come, follow me." But when he heard this, he became very sad, for he was extremely rich. Lk 18:24 Jesus looked at him and said, "How hard it is for those who have wealth to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." Those who heard it said, "Then who can be saved?" He said, "What is impossible for humans is possible for God." Lk 18:28 Peter said, "Look, we have left what was ours and followed you." He said to them, "Truly I tell you, there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God who will not receive many times more in this present time, and in the age to come eternal life."

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61 The commandments are from Exodus 20:12–16 and Deuteronomy 5:16–20.

APPROACHING JERICHO

Jesus again foretells his death and heals a blind beggar near Jericho.

Lk 18:31 He took the Twelve aside and said to them, "Look, we are going up to Jerusalem, and everything written through the prophets about the Son of Man will be accomplished. For he will be handed over to the Gentiles, and he will be mocked and insulted and spat on; and after they have flogged him, they will kill him, and on the third day he will rise." But they understood none of these things; this saying was hidden from them, and they did not grasp what was being said.

Lk 18:35 As he was approaching Jericho, a blind man was sitting by the road, begging. When he heard a crowd going by, he asked what this was. They told him, "Jesus the Nazarene is passing by." And he shouted, "Jesus, Son of David, have mercy on me!" Those who were walking in front rebuked him and told him to be quiet; but he cried out all the more, "Son of David, have mercy on me!" Lk 18:40 Jesus stopped and ordered him to be brought to him. When he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me see again." Jesus said to him, "See again; your faith has made you well." Immediately he could see again, and he followed him, glorifying God. And all the people, when they saw it, gave praise to God.

CHAPTER 19

Zacchaeus; the parable of the minas; Jesus enters Jerusalem and clears the temple.

Lk 19:1 He entered Jericho and was passing through it. There was a man there named Zacchaeus. He was a chief tax collector, and he was rich. He was trying to see who Jesus was, but he couldn't because of the crowd, since he was short. So he ran on ahead and climbed a sycamore-fig tree to see him, because Jesus was going to pass that way. Lk 19:5 When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, because today I must stay at your house." He hurried down and

welcomed him gladly. Everyone who saw it began to grumble, saying, "He's gone in to be the guest of a sinner." Lk 19:8 But Zacchaeus stood there and said to the Lord, "Look, Lord, half of my possessions I'm giving to [the] poor, and if I've cheated anyone of anything, I'm paying it back four times over." Jesus said to him, "Today salvation has come to this house, because he too [is] a son of Abraham. For the Son of Man came to seek and to save what was lost."

THE PARABLE OF THE MINAS

A nobleman entrusts money to his slaves and judges them on his return.

Lk 19:11 While they were listening to this, he went on to tell a parable, because he was near Jerusalem and they thought the kingdom of God was going to appear immediately. So he said, "A man of noble birth went to a distant country to receive a kingdom for himself and then return. He called ten of his slaves, gave them ten minas, and told them to put the money to work until he came back.[62] Lk 19:14 But his citizens hated him, and they sent a delegation after him to say, 'We don't want this man to be king over us.' When he returned, having received the kingdom, he ordered the slaves to whom he had given the money to be called to him, so that he could find out what business they had done. Lk 19:16 The first came and said, 'Master, your mina has earned ten more minas.' He said to him, 'Well done, good slave! Because you've been faithful in a very small thing, you shall have authority over ten cities.' The second came and said, 'Your mina, master, has made five minas.' To him too he said, 'And you, be over five cities.' Lk 19:20 Then the other one came and said, 'Master, here is your mina. I kept it put away in a cloth, because I was afraid of you, since you're a harsh man: you take out what you didn't put in, and you reap what you didn't sow.' He said to him, 'I'll judge you by your own words, you wicked slave. You knew, did

62 A mina was a sum of money worth about a hundred denarii, roughly a hundred days' wages.

you, that I'm a harsh man, taking out what I didn't put in and reaping what I didn't sow? Lk 19:23 Then why didn't you put my money in the bank? Then when I came back I could have collected it with interest.' And he said to those standing by, 'Take the mina from him and give it to the one who has the ten minas.'— And they said to him, 'Master, he has ten minas!'— Lk 19:26 'I tell you, to everyone who has, more will be given; but from the one who has not, even what he has will be taken away. But as for these enemies of mine who didn't want me to be king over them —bring them here and slaughter them in front of me.'" After saying this he went on ahead, going up to Jerusalem.

THE ENTRY INTO JERUSALEM

Jesus rides a colt down the Mount of Olives as his disciples praise God.

Lk 19:29 When he came near Bethphage and Bethany, by the hill called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you. As you enter it you'll find a colt tied there that no one has ever sat on. Untie it and bring it. Lk 19:31 And if anyone asks you, 'Why are you untying it?' say this: 'The Lord needs it.'" Those who had been sent went off and found things just as he had told them. As they were untying the colt, its owners said to them, "Why are you untying the colt?" They said, "The Lord needs it." Lk 19:35 They brought it to Jesus, threw their cloaks on the colt, and set Jesus on it. As he went along, they kept spreading their cloaks on the road. When he was now getting near, at the descent from the Mount of Olives, the whole crowd of disciples began to praise God joyfully with a loud voice for all the mighty works they had seen, Lk 19:38 saying, "Blessed is the one who comes, the king, in the name of the Lord! Peace in heaven, and glory in the highest!" Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these keep quiet, the stones will cry out."[63]

63 The acclamation draws on Psalm 118:26.

WEEPING OVER JERUSALEM

Jesus weeps over the city and drives the sellers out of the temple.

Lk 19:41 As he came near and saw the city, he wept over it, saying,
"If only you too had known on this day the things that make for
peace! But now they are hidden from your eyes. For days will
come upon you when your enemies will set up a siege wall
against you, surround you, and hem you in on every side, Lk 19:44
and they will dash you to the ground, you and your children
within you, and they won't leave one stone on another in you,
because you did not recognize the time of your visitation." Then
he entered the temple and began to drive out those who were
selling, saying to them, "It is written, 'And my house shall be a
house of prayer'; but you have made it a den of robbers."[64]

Lk 19:47 Every day he was teaching in the temple. The chief
priests and the scribes were looking for a way to destroy him,
and so were the leading men of the people; but they couldn't
find anything they could do, because all the people hung on his
words as they listened.

CHAPTER 20

Jesus' authority is questioned; the wicked tenants; tribute to Caesar; the resurrection; David's son.

Lk 20:1 One day, as he was teaching the people in the temple and
proclaiming the good news, the chief priests and the scribes
came up together with the elders and said to him, "Tell us, by
what authority are you doing these things? Or who is it that gave
you this authority?" Lk 20:3 He answered them, "I'll ask you a ques-
tion too. Tell me: was John's baptism from heaven or from
human beings?" They discussed it among themselves, saying, "If
we say, 'From heaven,' he'll say, 'Why didn't you believe him?'
But if we say, 'From human beings,' all the people will stone us,
because they're convinced John was a prophet." Lk 20:7 So they

64 The quotation is from Isaiah 56:7; "den of robbers" echoes Jeremiah 7:11.

answered that they didn't know where it was from. And Jesus said to them, "Neither am I telling you by what authority I do these things." Then he began to tell the people this parable: "A man planted a vineyard, leased it to tenant farmers, and went abroad for a long time. Lk 20:10 At the right season he sent a slave to the tenants, so that they would give him some of the fruit of the vineyard; but the tenants beat him and sent him away empty-handed. He went on to send another slave; they beat that one too, treated him shamefully, and sent him away empty-handed. He went on to send a third; this one too they wounded and threw out. Lk 20:13 Then the owner of the vineyard said, 'What shall I do? I'll send my beloved son; perhaps they'll respect him.' But when the tenants saw him, they reasoned with one another, saying, 'This is the heir. Let's kill him, so that the inheritance will be ours.' And they threw him out of the vineyard and killed him. So what will the owner of the vineyard do to them? Lk 20:16 He will come and destroy these tenants and give the vineyard to others." When they heard this, they said, "May it never happen!" But he looked straight at them and said, "Then what is this that is written: 'The stone that the builders rejected—this has become the cornerstone'? Everyone who falls on that stone will be broken to pieces; and anyone it falls on, it will crush."[65]

TRIBUTE TO CAESAR

Spies ask whether to pay tribute to Caesar, and Jesus answers with a denarius.

Lk 20:19 The scribes and the chief priests wanted to lay hands on him at that very hour, but they were afraid of the people; for they realized that he had told this parable against them. So they watched him closely and sent spies who pretended to be just, in order to catch him in something he said, so that they could hand him over to the jurisdiction and authority of the governor. Lk 20:21 They asked him, "Teacher, we know that you speak and teach rightly, and you don't show partiality, but teach the way of God

65 The quotation is from Psalm 118:22.

in truth. Is it lawful for us to pay tribute to Caesar, or not?" But he saw through their craftiness and said to them, Lk 20:24 "Show me a denarius. Whose image and inscription does it have?" They said, "Caesar's." He said to them, "Well then, give back to Caesar what is Caesar's, and to God what is God's." They couldn't catch him out in what he said in front of the people; and, amazed at his answer, they fell silent.

THE QUESTION ABOUT THE RESURRECTION

Sadducees pose a riddle about a woman married to seven brothers in turn.

Lk 20:27 Some of the Sadducees, who say there is no resurrection, came up and asked him, "Teacher, Moses wrote for us that if a man's brother dies leaving a wife but no children, the man should take the wife and raise up offspring for his brother.[66] Lk 20:29 Now there were seven brothers. The first took a wife and died childless; then the second and the third took her, and in the same way all seven died without leaving children. Finally the woman died too. So in the resurrection, whose wife will the woman be? For all seven had her as wife." Lk 20:34 Jesus said to them, "The children of this age marry and are given in marriage; but those who are counted worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage. For they can no longer die, since they are like the angels; and they are children of God, being children of the resurrection. Lk 20:37 That the dead are raised, even Moses showed in the passage about the bush, where he calls the Lord 'the God of Abraham and the God of Isaac and the God of Jacob.' Now he is not God of the dead but of the living, for to him all are alive." Some of the scribes answered, "Teacher, well said." For they no longer dared to ask him anything.[67] Lk 20:41 He said to them, "How

66 The law referred to is Deuteronomy 25:5–6, the custom known as levirate marriage.

67 The words quoted are from Exodus 3:6, where God speaks to Moses from the burning bush.

can they say that the Messiah is David's son? For David himself says in the Book of Psalms, 'The Lord said to my Lord, "Sit at my right hand until I make your enemies a footstool for your feet."' So David calls him Lord; then how is he his son?"[68]

Lk 20:45 While all the people were listening, he said to the disciples, "Beware of the scribes, who like to walk around in long robes and love greetings in the marketplaces, the best seats in the synagogues, and the places of honor at banquets. They devour widows' houses, and for show they make long prayers. They will receive the greater condemnation."

CHAPTER 21

The widow's offering; Jesus foretells the temple's destruction and the coming of the Son of Man.

Lk 21:1 He looked up and saw rich people putting their gifts into the treasury. He also saw a poor widow putting in two lepta, and he said, "I tell you truly, this poor widow has put in more than all of them. For all these people put in their gifts out of their abundance, but she, out of her poverty, has put in all she had to live on."

THE END OF THE AGE

Jesus foretells the temple's fall, persecution, and signs before the Son of Man comes.

Lk 21:5 Some were talking about the temple, how it was adorned with beautiful stones and votive offerings, and he said, "As for these things you see, days will come when not one stone here will be left on another that won't be torn down." They asked him, "Teacher, when will these things happen, then? And what will be the sign when these things are about to take place?" Lk 21:8 He said, "See that you're not led astray. For many will come in my name, saying, 'I am he,' and, 'The time has come near.' Don't go after them. When you hear of wars and uprisings, don't be

68 The quotation is from Psalm 110:1.

terrified; for these things must happen first, but the end won't come right away." Then he said to them, "Nation will rise against nation, and kingdom against kingdom, Lk 21:11 and there will be great earthquakes, and plagues and famines in various places; there will be terrors and great signs from heaven. But before all this they will lay their hands on you and persecute you, handing you over to synagogues and prisons, and you will be led away before kings and governors because of my name. Lk 21:13 It will turn out for you as an opportunity to testify. So make up your minds not to rehearse your defense beforehand, for I will give you words and wisdom that none of your opponents will be able to resist or contradict. You will be handed over even by parents and brothers and relatives and friends, and they will put some of you to death, Lk 21:17 and you will be hated by everyone because of my name. Yet not a hair of your head will perish. By your endurance you will gain your souls. But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Lk 21:21 Then those in Judea must flee to the mountains, those inside the city must get out, and those in the countryside must not go into it; for these are days of vengeance, when all that is written is to be fulfilled. How terrible it will be for those who are pregnant and for those who are nursing in those days! For there will be great distress on the land and wrath against this people, Lk 21:24 and they will fall by the edge of the sword and be taken captive into all the nations; and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled [and will be]. There will be signs in sun and moon and stars, and on the earth distress among the nations, bewildered by the roar of the sea and the surging waves,[69] Lk 21:26 while people faint from fear and from foreboding of what is coming upon the world; for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. When these things begin to happen, stand up straight and raise your heads, because your redemption is drawing near." Lk 21:29 He told

69 The bracketed words, found in some manuscripts, are awkward in the Greek as well.

them a parable: “Look at the fig tree and all the trees. As soon as they sprout, you see it for yourselves and know that summer is already near. So you too, when you see these things happening, know that the kingdom of God is near. Lk 21:32 Truly I tell you, this generation will not pass away until all things have happened. Heaven and earth will pass away, but my words will not pass away. Be on your guard, so that your hearts are not weighed down with carousing and drunkenness and the worries of life, and that day comes upon you suddenly Lk 21:35 like a trap. For it will come upon all who live on the face of the whole earth. Stay awake at all times, praying that you may have the strength to escape all these things that are going to happen, and to stand before the Son of Man.”

Lk 21:37 During the day he was teaching in the temple, and at night he would go out and spend the night on the hill called the Mount of Olives. And all the people would come to him early in the morning in the temple to listen to him.

CHAPTER 22

Judas’ bargain; the Last Supper; the arrest on the Mount of Olives; Peter’s denial; the Council.

Lk 22:1 The festival of Unleavened Bread, which is called Passover, was drawing near. The chief priests and the scribes were looking for a way to do away with him, for they were afraid of the people. Then Satan entered Judas, the one called Iscariot, who was one of the Twelve; Lk 22:4 and he went off and discussed with the chief priests and the officers how he could hand him over to them. They were delighted and agreed to give him money. He consented, and began looking for a good opportunity to hand him over to them when no crowd was present.[70]

70 The officers were the commanders of the temple guard, which kept order in the temple precincts.

THE LAST SUPPER

Jesus eats the Passover with the apostles and gives them bread and the cup.

Lk 22:7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. He sent Peter and John, saying, "Go and prepare the Passover for us, so that we can eat it." They said to him, "Where do you want us to prepare it?" He said to them, "Look, when you've entered the city, a man carrying a jar of water will meet you. Follow him into the house he goes into, Lk 22:11 and say to the owner of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"' He will show you a large upstairs room, furnished. Prepare it there." They went and found things just as he had told them, and they prepared the Passover. When the hour came, he reclined at table, and the apostles with him. Lk 22:15 He said to them, "How I have longed to eat this Passover with you before I suffer! For I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, gave thanks, and said, "Take this and share it among yourselves. Lk 22:18 For I tell you, from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took bread, gave thanks, broke it, and gave it to them, saying, "This is my body, [[which is given for you. Do this in remembrance of me." Lk 22:20 And he did the same with the cup after supper, saying, "This cup is the new covenant in my blood, which is poured out for you.]] But look, the hand of the one who is betraying me is with me on the table. For the Son of Man goes as it has been determined; but how terrible for that man by whom he is betrayed!" Lk 22:23 They began to question one another which of them it could be who was going to do this. A dispute also arose among them over which of them was to be regarded as the greatest. He said to them, "The kings of the Gentiles lord it over them, and those who have authority over

them are called benefactors.[71] Lk 22:26 But not so with you; rather, the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one reclining at table or the one who serves? Isn't it the one reclining at table? Yet I am among you as one who serves. You are the ones who have stood by me in my trials; Lk 22:29 and I assign to you a kingdom, just as my Father assigned one to me, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel. Simon, Simon, look: Satan has demanded to have you all, to sift you like wheat; Lk 22:32 but I have prayed for you that your faith may not fail. And you, once you have turned back, strengthen your brothers." He said to him, "Lord, I'm ready to go with you both to prison and to death." He said, "I tell you, Peter, the rooster will not crow today until you have denied three times that you know me." Lk 22:35 He said to them, "When I sent you out without purse or bag or sandals, did you lack anything?" They said, "Nothing." He said to them, "But now, whoever has a purse must take it, and likewise a bag; and whoever doesn't have one must sell his cloak and buy a sword. Lk 22:37 For I tell you that this scripture must be fulfilled in me: 'And he was counted among the lawless.' Yes, what is written about me is reaching its fulfillment." They said, "Lord, look, here are two swords." He said to them, "That's enough."[72]

ON THE MOUNT OF OLIVES

Jesus prays in anguish, and Judas arrives with a crowd to arrest him.

Lk 22:39 He went out and made his way, as was his habit, to the Mount of Olives, and the disciples [too] followed him. When he reached the place, he said to them, "Pray that you may not come into temptation." Then he withdrew from them about a stone's throw, knelt down, and began to pray, Lk 22:42 saying, "Father, if you are willing, take this cup away from me. Yet not my will but

71 "Benefactor" (Greek *Euergetes*) was an honorific title taken by Hellenistic kings and given to public patrons.
72 The quotation is from Isaiah 53:12.

yours be done." [[An angel from heaven appeared to him and strengthened him. And in his anguish he prayed more earnestly, and his sweat became like great drops of blood falling to the ground.]] Lk 22:45 When he rose from prayer and came to the disciples, he found them sleeping, worn out by grief, and he said to them, "Why are you sleeping? Get up and pray, so that you do not come into temptation." While he was still speaking, suddenly a crowd appeared, and the man called Judas, one of the Twelve, was leading them. He came up to Jesus to kiss him. Lk 22:48 But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" When those around him saw what was about to happen, they said, "Lord, shall we strike with the sword?" And one of them struck the high priest's slave and cut off his right ear. But Jesus answered, "Stop! No more of this!" And he touched the ear and healed him. Lk 22:52 Then Jesus said to those who had come out against him—the chief priests, the captains of the temple, and the elders—"Have you come out with swords and clubs as if against a bandit? Day after day I was with you in the temple, and you did not lift a hand against me. But this is your hour, and the power of darkness."

PETER'S DENIAL

In the high priest's courtyard Peter three times denies knowing Jesus.

Lk 22:54 They seized him, led him away, and brought him into the high priest's house. Peter followed at a distance. When they had lit a fire in the middle of the courtyard and sat down together, Peter sat among them. A servant girl saw him sitting in the firelight, stared at him, and said, "This man was with him too." Lk 22:57 But he denied it, saying, "Woman, I don't know him." A little later someone else saw him and said, "You're one of them too." But Peter said, "Man, I am not." About an hour passed, and another man kept insisting, "Certainly this man was with him too—he's a Galilean, after all." Lk 22:60 Peter said, "Man, I don't know what you're talking about." At that very moment, while he was still speaking, a rooster crowed. The Lord turned and

looked at Peter, and Peter remembered the word of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times." Lk 22:62 [And he went outside and wept bitterly.] The men who were holding Jesus mocked him and beat him. They blindfolded him and kept asking him, "Prophesy! Who is it that struck you?" And they said many other insulting things against him.

BEFORE THE COUNCIL

At daybreak the Council asks Jesus whether he is the Messiah.

Lk 22:66 When day came, the council of elders of the people assembled, both chief priests and scribes, and they led him off to their Council and said, "If you are the Messiah, tell us." He said to them, "If I tell you, you will not believe; and if I ask you, you will not answer. Lk 22:69 But from now on the Son of Man will be seated at the right hand of the power of God." They all said, "Are you, then, the Son of God?" He said to them, "You say that I am." Then they said, "What further need do we have of testimony? We have heard it ourselves from his own mouth."

CHAPTER 23

Jesus before Pilate and Herod; Barabbas released; the crucifixion, death and burial.

Lk 23:1 Then the whole assembly rose and brought him before Pilate. They began to accuse him, saying, "We found this man misleading our nation, forbidding the payment of taxes to Caesar, and saying that he himself is Messiah, a king." Lk 23:3 Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then Pilate said to the chief priests and the crowds, "I find no grounds for a charge against this man." Lk 23:5 But they insisted, "He is stirring up the people, teaching throughout all Judea; he began in Galilee and has come all the way here." When Pilate heard this, he asked whether the man was a Galilean, and on learning that he came under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time.

Lk 23:8 When Herod saw Jesus he was very glad, for he had wanted
to see him for a long time because of what he had heard about
him, and he was hoping to see some sign done by him. He ques-
tioned him at some length, but Jesus gave him no answer at all.
The chief priests and the scribes stood there, accusing him
vehemently. Lk 23:11 Herod and his soldiers treated him with con-
tempt and mocked him; then he put a splendid robe on him and
sent him back to Pilate. That very day Herod and Pilate became
friends with each other; before this they had been enemies.
Lk 23:13 Pilate called together the chief priests, the leaders, and the
people, and said to them, "You brought this man to me as one
who was leading the people astray. Now look: I have examined
him in your presence and have found in this man no basis for
the charges you bring against him. Lk 23:15 Neither has Herod, for
he sent him back to us. Look, he has done nothing that deserves
death. So I will have him flogged and release him." But they all
shouted out together, "Away with this man! Release Barabbas to
us!" Barabbas was a man who had been thrown into prison for a
riot that had taken place in the city, and for murder. Lk 23:20 Pilate
addressed them again, because he wanted to release Jesus, but
they kept shouting, "Crucify him! Crucify him!" A third time he
said to them, "Why, what wrong has he done? I have found in
him no grounds for the death penalty. So I will have him flogged
and release him." Lk 23:23 But they kept pressing him with loud
shouts, demanding that he be crucified, and their shouts pre-
vailed. So Pilate decided that their demand should be granted.
He released the man they asked for, who had been thrown into
prison for riot and murder, and he handed Jesus over to their
will.

THE WAY TO THE CROSS

Simon of Cyrene carries the cross, and Jesus speaks to the women of Jerusalem.

Lk 23:26 As they led him away, they seized a man named Simon, a
Cyrenian, who was coming in from the country, and they laid

the cross on him to carry behind Jesus. A great crowd of the people followed him, along with women who were beating their breasts and wailing for him. Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, Lk 23:29 for look, the days are coming when they will say, 'Blessed are the barren, 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.' For if they do these things when the wood is green, what will happen when it is dry?"[73]

THE CRUCIFIXION

Jesus is crucified between two criminals and promises one of them paradise.

Lk 23:32 Two others, criminals, were also led away with him to be put to death. When they came to the place called the Skull, they crucified him there along with the criminals, one on his right and one on his left. [[And Jesus said, "Father, forgive them, for they do not know what they are doing."]] They divided his clothes among them by casting lots. Lk 23:35 The people stood by, watching. The leaders too sneered at him, saying, "He saved others; let him save himself, if he is the Messiah of God, the Chosen One." The soldiers also mocked him; they came up and offered him sour wine, saying, "If you are the King of the Jews, save yourself." Lk 23:38 There was also an inscription over him: "This is the King of the Jews." One of the criminals hanging there kept insulting him: "Aren't you the Messiah? Save yourself and us!" But the other answered, rebuking him, "Don't you even fear God, when you are under the same sentence? Lk 23:41 And for us it is just, since we are getting what our deeds deserve; but this man has done nothing wrong." Then he said, "Jesus, remember

73 The words to the mountains and hills echo Hosea 10:8.

me when you come into your kingdom." And he said to him, "Truly I tell you, today you will be with me in paradise."[74]

THE DEATH OF JESUS

Darkness falls, the curtain is torn, and Jesus commits his spirit to the Father.

Lk 23:44 It was now about the sixth hour, and darkness came over the whole land until the ninth hour, as the sun's light failed; and the curtain of the sanctuary was torn down the middle. Jesus cried out with a loud voice and said, "Father, into your hands I commit my spirit." Having said this, he breathed his last.[75] Lk 23:47 When the centurion saw what had happened, he praised God, saying, "Surely this man was just." And all the crowds who had gathered for this spectacle, when they saw what had happened, went home beating their breasts. But all who knew him, and the women who had followed him from Galilee, stood at a distance, watching these things.

THE BURIAL

Joseph of Arimathea lays the body in a rock-cut tomb, and the women prepare spices.

Lk 23:50 There was a man named Joseph, a member of the council, a good and just man—he had not consented to their decision and their action—from Arimathea, a town of the Jews, and he was waiting for the kingdom of God. This man went to Pilate and asked for the body of Jesus. He took it down, wrapped it in a linen cloth, and laid him in a tomb cut in the rock, where no one had ever yet been laid. Lk 23:54 It was the day of Preparation, and the Sabbath was beginning. The women who had come with him from Galilee followed after, and they saw the tomb and how his body was laid. Then they went back and prepared spices and

74 "Paradise," a Persian loanword for an enclosed garden, was used in Greek for Eden and for the dwelling of the righteous dead.

75 Hours were counted from sunrise: the sixth hour is about noon, the ninth about 3 p.m. Jesus' last words quote Psalm 31:5 (30:6 in the Greek Bible).

ointments. And on the Sabbath they rested according to the commandment.

CHAPTER 24

The empty tomb; the road to Emmaus; Jesus appears to the disciples and is carried up.

Lk 24:1 But on the first day of the week, at early dawn, they came to the tomb, bringing the spices they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body [[of the Lord Jesus]]. While they were at a loss about this, suddenly two men in dazzling clothes stood beside them. Lk 24:5 The women were terrified and bowed their faces to the ground, but the men said to them, "Why are you looking for the living among the dead? [[He is not here, but has been raised.]] Remember how he told you, while he was still in Galilee, Lk 24:7 that the Son of Man must be handed over into the hands of sinful men, be crucified, and on the third day rise." Then they remembered his words, and returning [from the tomb] they told all these things to the Eleven and to all the rest. Lk 24:10 They were Mary Magdalene, Joanna, and Mary the mother of James; and the other women with them were telling these things to the apostles. But these words seemed to them nonsense, and they did not believe them. [[But Peter got up and ran to the tomb; stooping to look in, he saw only the linen cloths, and he went home, wondering at what had happened.]]

THE ROAD TO EMMAUS

Two disciples walking to Emmaus recognize the risen Jesus when he breaks the bread.

Lk 24:13 Now that very day two of them were going to a village called Emmaus, sixty stadia from Jerusalem, and they were talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself [also]

came near and walked along with them,[76] Lk 24:16 but their eyes were kept from recognizing him. He said to them, "What are these things you are discussing with each other as you walk?" They stood still, looking downcast. Then one of them, named Cleopas, answered him, "Are you the only visitor in Jerusalem who doesn't know the things that have happened there in these days?" Lk 24:19 He said to them, "What things?" They said to him, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be sentenced to death, and crucified him. Lk 24:21 We had been hoping that he was the one who was going to redeem Israel. And on top of all this, it is now the third day since these things happened. What's more, some women of our group have astounded us. They were at the tomb early this morning, Lk 24:23 and when they did not find his body, they came back saying they had even seen a vision of angels, who said that he is alive. Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." Lk 24:25 Then he said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Wasn't it necessary that the Messiah should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. Lk 24:28 As they came near the village where they were going, he acted as though he were going farther. But they urged him strongly, saying, "Stay with us, because it is getting toward evening and the day is already almost over." So he went in to stay with them. When he was at table with them, he took the bread, said the blessing, broke it, and began to give it to them. Lk 24:31 Then their eyes were opened and they recognized him, and he vanished from their sight. They said to each other, "Weren't our hearts burning within us while he talked with us on the road, while he opened the scriptures to us?" They got up that very hour and returned to Jerus-

76 A stadion was about 600 feet (185 m); sixty stadia is roughly seven miles (11 km).

alem, and found the Eleven and those with them gathered together,

JESUS APPEARS TO THE DISCIPLES

Jesus stands among them, eats with them, and opens the scriptures to them.

Lk 24:34 who were saying, "The Lord has really been raised, and has appeared to Simon." Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread. While they were saying this, he himself stood among them [[and said to them, "Peace to you."]] They were startled and terrified, and thought they were seeing a spirit. Lk 24:38 He said to them, "Why are you troubled, and why do doubts arise in your hearts? Look at my hands and my feet; it is I myself. Touch me and see, for a spirit does not have flesh and bones as you see that I have." Lk 24:40 [[When he had said this, he showed them his hands and his feet.]] While they still could not believe it for joy, and were amazed, he said to them, "Do you have anything here to eat?" They gave him a piece of broiled fish, and he took it and ate it in front of them. Lk 24:44 Then he said to them, "These are my words that I spoke to you while I was still with you: everything written about me in the Law of Moses, the Prophets, and the Psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah should suffer and rise from the dead on the third day, Lk 24:47 and that repentance for the forgiveness of sins should be proclaimed in his name to all the nations—beginning from Jerusalem. You are witnesses of these things. And look, I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high."

THE PARTING AT BETHANY

Jesus blesses the disciples at Bethany and is carried up into heaven.

Lk 24:50 He led them out as far as Bethany, and lifting up his hands he blessed them. While he was blessing them, he parted from them [[and was carried up into heaven]]. And they [[worshiped him and]] returned to Jerusalem with great joy, and were continually in the temple, blessing God.

John

The Word made flesh; the signs and the long discourses; the farewell discourse; the passion and the appearances of the risen Jesus; then, in double brackets, the woman caught in adultery.

CHAPTER 1

The Word who was with God becomes flesh; John testifies, and the first disciples follow Jesus.

Jn 1:1 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 without him not one
thing came into being. What has come into being Jn 1:4 in him was
life, and the life was the light of humankind. The light shines in
the darkness, and the darkness did not overcome it. There came
a man sent from God; his name was John. He came to give testi-
mony, to testify about the light, so that all might believe through
him. Jn 1:8 He was not the light; he came to testify about the light.
The true light, which gives light to every person, was coming
into the world. He was in the world, and the world came into
being through him, and the world did not know him. Jn 1:11 He
came to what was his own, and his own people did not receive
him. But to all who did receive him he gave the right to become
children of God—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 a
man, but of God. Jn 1:14 And the Word became flesh and made his
dwelling among us, and we have looked upon his glory, glory as
of the only Son from the Father, full of grace and truth. (John
testifies about him and cries out—it was he who said it—"The

one who comes after me has come to rank ahead of me, because he was before me.") Jn 1:16 For from his fullness we have all received, grace upon grace. For the Law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. The one and only, who is God and is close to the Father's heart—he has made him known.[1]

JOHN'S TESTIMONY

Priests and Levites question John, who points to Jesus as the Lamb of God.

Jn 1:19 This is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?" He confessed and did not deny it; he confessed, "I am not the Messiah."[2] Jn 1:21 And they asked him, "What then? Are [you] Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." So they said to him, "Who are you? We have to give an answer to those who sent us. What do you say about yourself?" He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."[3] Jn 1:24 They had been sent from the Pharisees. They asked him, "Why then are you baptizing, if you are not the Messiah, nor Elijah, nor the Prophet?" John answered them, "I baptize in water. Among you stands one whom you do not know,[4] Jn 1:27 the one who comes after me, the strap of whose sandal I [myself] am not worthy to untie." This took place in Bethany beyond the Jordan, where John was baptizing. The next day he saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away

1 "Christ" (Greek *Christos*) and "Messiah" (from Hebrew and Aramaic) both mean "anointed one"; this translation uses "Messiah" where the word is a title and "Christ" where it is part of a name.
2 In John, "the Jews" often refers to the religious authorities in Jerusalem rather than to the Jewish people as a whole; Jesus and his disciples were themselves Jews.
3 The quotation is from Isaiah 40:3. "The Prophet" is probably the prophet like Moses promised in Deuteronomy 18:15.
4 The Pharisees were a Jewish movement known for careful observance of the Law and of the traditions interpreting it, and they were respected teachers among the people.

the sin of the world![5] Jn 1:30 This is the one I meant when I said,
'After me comes a man who has come to rank ahead of me,
because he was before me.' I did not know him myself; but it was
so that he might be revealed to Israel that I came baptizing in
water." And John testified, "I have seen the Spirit coming down
like a dove from heaven, and it remained on him. Jn 1:33 I did not
know him myself, but the one who sent me to baptize in water
said to me, 'The one on whom you see the Spirit coming down
and remaining, he is the one who baptizes in the Holy Spirit.'
And I have seen, and I have testified that this is the Son of God."

THE FIRST DISCIPLES

Andrew, Simon Peter, Philip and Nathanael come to Jesus.

Jn 1:35 The next day John was standing there again with two of his
disciples. He looked at Jesus as he walked by and said, "Look,
the Lamb of God!" The two disciples heard him say this, and
they followed Jesus. Jesus turned, saw them following, and said
to them, "What are you looking for?" They said to him, "Rabbi"
(which, translated, means Teacher), "where are you staying?"
Jn 1:39 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. It
was about the tenth hour. Andrew, the brother of Simon Peter,
was one of the two who had heard John and followed him.[6] Jn 1:41
The first thing he did was find his own brother Simon and tell
him, "We have found the Messiah" (which, translated, means
Christ). He brought him to Jesus. Jesus looked at him and said,
"You are Simon son of John. You will be called Cephas" (which is
translated Peter).[7] Jn 1:43 The next day he wanted to set out for
Galilee. He found Philip, and Jesus said to him, "Follow me."
Philip was from Bethsaida, the town of Andrew and Peter. Philip
found Nathanael and said to him, "We have found the one Moses

5 This Bethany, east of the Jordan River, is distinct from the village of Bethany near Jerusalem.
6 Hours were counted from sunrise, so the tenth hour was about four in the afternoon.
7 *Cephas* is Aramaic and *Petros* (Peter) Greek; both mean "rock."

wrote about in the Law, and the Prophets too: Jesus son of Joseph, from Nazareth." Jn 1:46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Look, here is truly an Israelite, in whom there is no deceit!" Jn 1:48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel!" Jn 1:50 Jesus answered him, "Do you believe because I told you I saw you under the fig tree? You will see greater things than these." And he said to him, "Truly, truly I tell you, you will see heaven opened and the angels of God going up and coming down on the Son of Man."[8]

CHAPTER 2

Jesus turns water into wine at a wedding in Cana.

Jn 2:1 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." Jn 2:4 Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now six stone water jars stood there for the purification rites of the Jews, each holding two or three metretes.[9] Jn 2:7 Jesus said to them, "Fill the jars with water." And they filled them to the brim. Then he said to them, "Now draw some out and take it to the master of the feast." And they took it. When the master of the feast tasted the water that had become wine, not knowing where it came from—though the servants who had drawn the water knew—the master of the feast called

8 The image recalls Jacob's dream of angels going up and down a ladder to heaven (Genesis 28:12).

9 A *metretes* was a liquid measure of about 39 liters (roughly 10 gallons), so each jar held some 20 to 30 gallons.

the bridegroom Jn 2:10 and said to him, "Everyone serves the good wine first, and the poorer wine once people are drunk. You have kept the good wine until now." Jesus did this, the first of his signs, at Cana in Galilee, and revealed his glory; and his disciples believed in him.

Jn 2:12 After this he went down to Capernaum, he and his mother and his brothers and his disciples, and they stayed there only a few days.

THE TEMPLE CLEARED

At Passover Jesus drives the traders out of the temple and speaks of raising it in three days.

Jn 2:13 The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle and sheep and doves, and the money changers sitting there.[10] Jn 2:15 He made a whip out of cords and drove them all out of the temple, sheep and cattle alike. He poured out the money changers' coins and overturned their tables, and to those selling doves he said, "Take these things out of here! Stop making my Father's house a house of trade." Jn 2:17 His disciples remembered that it is written, "Zeal for your house will consume me." So the Jews answered him, "What sign can you show us for doing these things?" Jesus answered them, "Destroy this sanctuary, and [in] three days I will raise it up."[11] Jn 2:20 So the Jews said, "It took forty-six years to build this sanctuary, and you will raise it up in three days?" But he was speaking about the sanctuary of his body. So when he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the word that Jesus had spoken.[12]

Jn 2:23 While he was in Jerusalem at the Passover, during the festival, many believed in his name when they saw the signs he

10 Money changers exchanged the many coinages in circulation for the currency accepted for the temple tax.
11 Psalm 69:9 (68:10 in the Greek Psalter).
12 Herod the Great began rebuilding the temple about 20 BC, and work on the complex continued for decades.

was doing. But Jesus himself would not entrust himself to them, because he knew everyone, and because he had no need for anyone to testify about a person; for he himself knew what was in a person.

CHAPTER 3

Nicodemus comes to Jesus by night and is told he must be born from above.

Jn 3:1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to him at 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."[13] Jn 3:3 Jesus answered him, "Truly, truly I tell you, unless someone is born from above, he cannot see the kingdom of God." Nicodemus said to him, "How can a person be born when he is old? He can't enter his mother's womb a second time and be born, can he?"[14] Jn 3:5 Jesus answered, "Truly, truly I tell you, unless someone is born of water and Spirit, he cannot enter the kingdom of God. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Jn 3:7 Don't be surprised that I told you, 'You must be born from above.' The wind blows where it wants, and you hear its sound, but you do not know where it comes from or where it is going. So it is with everyone born of the Spirit." Nicodemus answered him, "How can these things happen?"[15] Jn 3:10 Jesus answered him, "You are the teacher of Israel, and you don't know these things? Truly, truly I tell you, we speak of what we know and testify to what we have seen, and yet you do not accept our testimony. If I have told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? Jn 3:13 No one has gone up into heaven except the one who came down from heaven, the Son of Man.

13 "A ruler of the Jews" probably means a member of the Jerusalem Council.
14 The Greek *anōthen* means both "from above" and "again"; Nicodemus takes it in the second sense.
15 The Greek *pneuma* means both "wind" and "spirit," and *phōnē* both "sound" and "voice."

And just as Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up, so that everyone who believes may have eternal life in him."[16] Jn 3:16 For God so loved the world that he gave his only Son, so that everyone who believes in him should not perish but have eternal life. For God did not send the Son into the world to judge the world, but so that the world might be saved through him. Jn 3:18 Whoever believes in him is not judged; whoever does not believe has already been judged, because he has not believed in the name of the only Son of God. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light, because their works were evil. Jn 3:20 For everyone who does wicked things hates the light and does not come to the light, so that his works will not be exposed. But whoever does what is true comes to the light, so that his works may be revealed as done in God.

JOHN: "HE MUST INCREASE"

John's disciples report that Jesus is baptizing, and John testifies that he must give way.

Jn 3:22 After this Jesus and his disciples went into the Judean countryside, and he spent time there with them and baptized. John too was baptizing at Aenon near Salim, because there was plenty of water there, and people kept coming and being baptized; for John had not yet been thrown into prison. Jn 3:25 Then a dispute arose between John's disciples and a Jew about purification. They came to John and said to him, "Rabbi, the man who was with you beyond the Jordan, the one you have testified about—look, he is baptizing, and everyone is going to him." John answered, "No one can receive anything unless it has been given to him from heaven. Jn 3:28 You yourselves can testify for me that I [myself] said, 'I am not the Messiah,' but, 'I have been sent ahead of him.' The one who has the bride is the bridegroom. The friend of the bridegroom, who stands by and listens to him, is over-

16 In Numbers 21:8–9 Moses set a bronze serpent on a pole, and those bitten by snakes who looked at it lived.

joyed at the bridegroom's voice. So this joy of mine has been made complete. He must increase, but I must decrease." Jn 3:31 The one who comes from above is above all. The one who is from the earth is from the earth and speaks from the earth. The one who comes from heaven is above all. He testifies to what he has seen and heard, and no one accepts his testimony. Whoever has accepted his testimony has set his seal to this: that God is true. Jn 3:34 For the one whom God sent speaks the words of God, since he gives the Spirit without measure. The Father loves the Son and has put everything into his hand. Whoever believes in the Son has eternal life; but whoever disobeys the Son will not see life—instead, the wrath of God remains on him.

CHAPTER 4

On the way to Galilee Jesus talks with a Samaritan woman at Jacob's well.

Jn 4:1 Now when the Lord learned that the Pharisees had heard that Jesus was making and baptizing more disciples [than] John —although it was not Jesus himself who baptized, but his disciples—he left Judea and went back again to Galilee. He had to pass through Samaria. Jn 4:5 So he came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired out from the journey, sat down just as he was by the well. It was about the sixth hour.[17] Jn 4:7 A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." (His disciples had gone off into the town to buy food.) So the Samaritan woman said to him, "How is it that you, a Jew, ask me for a drink, when I am a Samaritan woman?" [For Jews have no dealings with Samaritans.][18] Jn 4:10 Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked

17 The sixth hour, counting from sunrise, was about noon.
18 Samaritans, living in the region between Judea and Galilee, kept the Law of Moses but had their own sanctuary and traditions; relations between Jews and Samaritans were often hostile.

him, and he would have given you living water." She said to him, "Sir, you have no bucket, and the well is deep. Where, then, do you get this living water?[19] Jn 4:12 You aren't greater than our father Jacob, are you? He gave us the well, and drank from it himself, and so did his sons and his livestock." Jesus answered her, "Everyone who drinks this water will be thirsty again, Jn 4:14 but whoever drinks the water that I will give him will never be thirsty. No, the water I will give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I won't be thirsty or have to come all the way here to draw water." Jn 4:16 He said to her, "Go, call your husband, and come back here." The woman answered [him], "I have no husband." Jesus said to her, "You're right to say, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true." Jn 4:19 The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, and you say that the place where people must worship is in Jerusalem." Jesus said to her, "Believe me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.[20] Jn 4:22 You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth; for the Father is looking for such people to worship him. Jn 4:24 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—the one called Christ. When he comes, he will tell us everything." Jesus said to her, "I am he, the one who is speaking to you." Jn 4:27 Just then his disciples came, and they were surprised that he was talking with a woman. Yet no one said, "What are you looking for?" or, "Why are you talking with her?" Then the woman left her water jar, went off into the town,

19 "Living water" was also the ordinary expression for fresh running or spring water.
20 "This mountain" is Mount Gerizim, near Sychar, the Samaritans' holy place of worship.

and said to the people, "Come, see a man who told me everything I ever did! He can't be the Messiah, can he?" Jn 4:30 They left the town and started coming to him. Meanwhile the disciples were urging him, "Rabbi, eat." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "No one has brought him anything to eat, have they?" Jn 4:34 Jesus said to them, "My food is to do the will of the one who sent me and to finish his work. Don't you say, 'Four more months, and then comes the harvest'? Look, I tell you, raise your eyes and see the fields: they are white for harvest. Jn 4:36 Already the reaper is receiving his wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true: 'One sows and another reaps.' Jn 4:38 I sent you to reap what you did not labor over. Others have labored, and you have entered into their labor." Many of the Samaritans from that town believed in him because of the word of the woman who testified, "He told me everything I ever did." Jn 4:40 So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. And many more believed because of his word. They said to the woman, "It's no longer because of what you said that we believe; we have heard for ourselves, and we know that this man is truly the Savior of the world."

Jn 4:43 After the two days he left there for Galilee. For Jesus himself had testified that a prophet has no honor in his own homeland. So when he came into Galilee, the Galileans welcomed him, since they had seen everything he had done in Jerusalem at the festival; for they too had gone to the festival.

THE OFFICIAL'S SON

Back in Cana, Jesus heals a royal official's dying son with a word.

Jn 4:46 So he came again to Cana in Galilee, where he had made the water wine. There was a royal official whose son lay ill in Capernaum. When he heard that Jesus had come from Judea into Galilee, he went to him and begged him to come down and heal

his son, for he was about to die.[21] Jn 4:48 So Jesus said to him, "Unless you see signs and wonders, you 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 had spoken to him and set off. Jn 4:51 While he was still on his way down, his servants met him and told him that his boy was alive. So he asked them the hour when he had begun to get better, and they said to him, "Yesterday at the seventh hour the fever left him."[22] Jn 4:53 Then the father realized that this was the very hour when Jesus had said to him, "Your son lives." And he himself believed, and his whole household. [Now] this was again a second sign that Jesus did, after coming from Judea into Galilee.

CHAPTER 5

Jesus heals a man at the pool of Bethzatha on the Sabbath.

Jn 5:1 After this there was a festival of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem, by the Sheep Gate, there is a pool called in Hebrew Bethzatha, which has five colonnades. In these lay a crowd of sick people: the blind, the lame, the withered. One man there had been ill for thirty [and] eight years.[23] Jn 5:6 When Jesus saw him lying there and knew that he had already been that way a long time, he said to him, "Do you want to get well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up. While I'm making my way there, someone else goes down ahead of me." Jn 5:8 Jesus said to him, "Get up, pick up your mat and walk." At once the man was well. He picked up his mat and began to walk. Now that day was a Sabbath. So the Jews said to the man who had been healed, "It's the Sabbath, and you're not allowed to carry your mat." Jn 5:11 But he answered them, "The man who

21 Probably an official in the service of Herod Antipas, the ruler of Galilee.
22 The seventh hour, counting from sunrise, was about one in the afternoon.
23 Other manuscripts read Bethesda or Bethsaida for Bethzatha. WH also omit verse 4, about an angel stirring the water, which is absent from the oldest manuscripts.

made me well is the one who told me, 'Pick up your mat and walk.'" They asked him, "Who is the man who told you, 'Pick it up and walk'?" But the man who had been healed didn't know who it was, for Jesus had slipped away, since there was a crowd in the place. Jn 5:14 Later Jesus found him in the temple and said to him, "Look, you've been made well. Don't 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. And this is why the Jews began persecuting Jesus: because he was doing these things on the Sabbath. Jn 5:17 But he answered them, "My Father is still working, and I am working too." This was why the Jews tried all the more to kill him: not only was he breaking the Sabbath, but he was also calling God his own Father, making himself equal to God.

THE SON AND THE FATHER

Jesus answers his accusers: the Son does the Father's works, and many witnesses testify for him.

Jn 5:19 So [Jesus] answered them, "Truly, truly I tell you, the Son can do nothing on his own, only what he sees the Father doing. Whatever the Father does, the Son does likewise. Jn 5:20 For the Father loves the Son and shows him everything he himself is doing, and he will show him greater works than these, so that you will be amazed. For just as the Father raises the dead and gives them life, so the Son also gives life to whomever he wishes. For the Father judges no one; he has given all judgment to the Son, Jn 5:23 so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. Truly, truly I tell you, whoever hears my word and believes the one who sent me has eternal life. He does not come into judgment but has passed from death to life. Jn 5:25 Truly, truly I tell you, the hour is coming, and is now here, 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, so he has also granted the Son to have life in himself. Jn 5:27 And he has

given him authority to execute judgment, because he is the Son of Man. Don't be amazed at this, for the hour is coming when all who are in the tombs will hear his voice and come out. Those who have done good will rise to life, and those who have done evil will rise to judgment. Jn 5:30 I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of the one who sent me. If I testify about myself, my testimony is not true. Jn 5:32 There is another who testifies about me, and I know that the testimony he gives about me is true. You sent to John, and he has testified to the truth. Not that I accept testimony from a human being. I say these things so that you may be saved. Jn 5:35 He was the lamp that burns and shines, and for a while you were willing to rejoice in his light. But the testimony I have is greater than John's. The works the Father has given me to complete, the very works I am doing, testify about me that the Father has sent me. Jn 5:37 And the Father who sent me has himself testified about me. You have never heard his voice or seen his form, and you do not have his word abiding in you, because you do not believe the one he sent. Jn 5:39 You search the scriptures, because you think that in them you have eternal life. It is they that testify about me. Yet you refuse to come to me to have life. I do not accept glory from human beings. But I know you: you do not have the love of God in you. Jn 5:43 I have come in my Father's name, and you do not accept me. If someone else comes in his own name, him you will accept. How can you believe? You accept glory from one another, and you do not seek the glory that comes from the only [God]. Jn 5:45 Don't think that I will accuse you before the Father. Your accuser is Moses, the one on whom you have set your hope. 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?"

CHAPTER 6

Jesus feeds five thousand people with five loaves and two fish.

Jn 6:1 After this Jesus went away to the other side of the Sea of
Galilee, the Sea of Tiberias. A large crowd was following him,
because they saw the signs he was doing for the sick. Jesus went
up the mountain and sat down there with his disciples. Now the
Passover, the festival of the Jews, was near.[24] Jn 6:5 When Jesus
looked up and saw a large crowd coming toward him, he said to
Philip, "Where are we to buy bread so these people can eat?" He
said this to test him, for he himself knew what he was going to
do. Philip answered him, "Two hundred denarii worth of bread
wouldn't be enough for each of them to get even a little."[25] Jn 6:8
One of his disciples, Andrew, Simon Peter's brother, said to him,
"There's a boy here who has five barley loaves and two fish. But
what are they among so many?" Jesus said, "Have the people sit
down." There was a lot of grass in the place. So the men sat
down, about five thousand in number. Jn 6:11 Then Jesus took the
loaves, gave thanks, and distributed them to those who were
seated. He did the same with the fish, as much as they wanted.
When they were full, he said to his disciples, "Gather up the
leftover pieces, so that nothing is lost." So they gathered them up
and filled twelve baskets with pieces from the five barley loaves,
left over by those who had eaten. Jn 6:14 When the people saw the
signs he had done, they said, "This really is the Prophet who is
coming into the world." Then Jesus, knowing that they were
about to come and seize him to make him king, withdrew again
to the mountain by himself.

24 Tiberias was a city on the western shore of the lake, founded by Herod Antipas around AD 20; the lake came to be called after it.
25 A denarius was a silver coin, roughly a day's wage for a laborer.

WALKING ON THE SEA

At night the disciples see Jesus walking on the sea toward their boat.

Jn 6:16 When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was already dark, and Jesus had not yet come to them. A strong wind was blowing, and the sea was getting rough. Jn 6:19 When they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they were afraid. But he said to them, "It is I. Don't be afraid." Then they wanted to take him into the boat, and immediately the boat reached the shore they were heading for.[26]

THE BREAD OF LIFE

In Capernaum Jesus tells the crowd that he is the bread that came down from heaven.

Jn 6:22 The next day the crowd that had stayed on the other side of the sea saw that only one small boat had been there. They also saw that Jesus had not gone into the boat with his disciples, but that his disciples had gone away alone. Other boats, however, came from Tiberias near the place where they had eaten the bread after the Lord had given thanks. Jn 6:24 So when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus. When they found him on the other side of the sea, they said to him, "Rabbi, when did you get here?" Jn 6:26 Jesus answered them, "Truly, truly I tell you, you are looking for me not because you saw signs but because you ate the loaves and had your fill. Do not work for the food that perishes, but for the food that abides to eternal life, which the Son of Man will give you. For on him God the Father has set his seal." Jn 6:28 So they said to him, "What must we do to be doing the works of God?" Jesus

26 A stadion was about 600 feet (some 185 meters), so the distance is roughly three to three and a half miles.

answered them, “This is the work of God: that you believe in the one he has sent.” So they said to him, “Then what sign are you doing, so that we may see it and believe you? What work are you doing? Jn 6:31 Our fathers ate the manna in the wilderness, as it is written: ‘He gave them bread from heaven to eat.’” Jesus said to them, “Truly, truly I tell you, it was not Moses who gave you the bread from heaven. It is my Father who gives you the true bread from heaven.[27] Jn 6:33 For the bread of God is that which comes down from heaven and gives life to the world.” So they said to him, “Sir, give us this bread always.” Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. Jn 6:36 But I told you that you have seen [me] and still do not believe. Everything the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my own will but the will of the one who sent me. Jn 6:39 And this is the will of the one who sent me: that I lose nothing of all he has given me, but raise it up on the last day. For this is the will of my Father: that everyone who sees the Son and believes in him should have eternal life, and I will raise him up on the last day.” Jn 6:41 Then the Jews began grumbling about him because he had said, “I am the bread that came down from heaven.” They said, “Isn’t this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven’?” Jesus answered them, “Stop grumbling among yourselves. Jn 6:44 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 will all be taught by God.’ Everyone who has heard from the Father and learned comes to me.[28] Jn 6:46 Not that anyone has seen the Father except the one who is from God. He has seen the Father. Truly, truly I tell you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. Jn 6:50 This is the bread that comes down from heaven, so that one

27 Psalm 78:24 (77:24 in the Greek version); compare Exodus 16:4, 15.
28 Isaiah 54:13.

may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh." Jn 6:52 Then the Jews argued with one another, saying, "How can this man give us [his] flesh to eat?" So Jesus said to them, "Truly, truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Jn 6:54 Whoever 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. Whoever eats my flesh and drinks my blood abides in me, and I in him. Jn 6:57 Just as the living Father sent me, and I live because of the Father, so whoever eats me will also live because of me. This is the bread that came down from heaven. It is not like the bread the fathers ate, who then died. Whoever eats this bread will live forever." He said these things while teaching in a synagogue in Capernaum.

MANY TURN BACK

Many disciples leave him, and Peter says, "Lord, to whom shall we go?"

Jn 6:60 When they heard it, many of his disciples said, "This is a hard saying. Who can listen to it?" But Jesus, knowing in himself that his disciples were grumbling about it, said to them, "Does this offend you? Then what if you see the Son of Man going up to where he was before? Jn 6:63 It is the spirit that gives life; the flesh is of no use at all. 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 did not believe, and who would betray him. Jn 6:65 And he said, "This is why I told you that no one can come to me unless it is granted him by the Father." From then on many of his disciples turned back and no longer went about with him. So Jesus said to the Twelve, "You don't want to go away too, do you?" Jn 6:68 Simon Peter answered him, "Lord, to whom shall we go? You have words of eternal life, and we have come to believe and to know that you are the Holy One

of God." Jesus answered them, "Didn't I choose you, the Twelve? Yet one of you is a devil." He meant Judas, son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

CHAPTER 7

Jesus goes up to Jerusalem for the festival of Tabernacles, secretly at first.

Jn 7:1 After this Jesus went about in Galilee. He did not want to go about in Judea, because the Jews were trying to kill him. Now the festival of the Jews, Tabernacles, was near.[29] Jn 7:3 So his brothers said to him, "Leave here and go to Judea, so that your disciples too may see [your] works that you are doing. No one who wants to be known openly does things in secret. If you do these things, show yourself to the world." Jn 7:5 For not even his brothers believed in him. So Jesus said to them, "My time has not yet come, but your time is always ready. The world cannot hate you, but it hates me, because I testify about it that its works are evil. Jn 7:8 You go up to the festival. I am not yet going up to this festival, because my time has not yet been fulfilled." Having said this to them, he stayed in Galilee. But after his brothers had gone up to the festival, then he too went up, not openly but in secret, as it were. Jn 7:11 The Jews were looking for him at the festival and saying, "Where is he?" And there was a great deal of muttering about him among the crowds. Some said, "He is a good man." [But] others said, "No, he is leading the crowd astray." Yet no one spoke openly about him, for fear of the Jews.

TEACHING IN THE TEMPLE

Jesus teaches in the temple, and the crowds argue over whether he is the Messiah.

Jn 7:14 When the festival was already half over, Jesus went up into the temple and began to teach. The Jews were amazed and said,

29 Tabernacles (or Booths) was the autumn harvest festival, a pilgrimage feast at Jerusalem during which people lived in temporary shelters.

"How is this man so learned, when he has never been taught?"
Jesus answered them, "My teaching is not mine but his who sent
me. Jn 7:17 If anyone is willing to do his will, he will know whether
the teaching is from God or whether I am speaking on my own.
Whoever speaks on his own seeks his own glory. But whoever
seeks the glory of the one who sent him is true, and there is no
wrong in him. Jn 7:19 Didn't Moses give you the Law? Yet none of
you keeps the Law. Why are you trying to kill me?" The crowd
answered, "You have a demon! Who is trying to kill you?" Jesus
answered them, "I did one work, and you are all amazed. Jn 7:22
This is why Moses has given you circumcision. Not that it comes
from Moses; it comes from the fathers. And you circumcise a
man [on] the Sabbath. If a man receives circumcision on the
Sabbath so that the Law of Moses may not be broken, are you
angry with me because I made a whole man well on the Sab-
bath?[30] Jn 7:24 Do not judge by appearances. Judge with just judg-
ment." Then some of the people of Jerusalem said, "Isn't this the
man they are trying to kill? Look, he's speaking openly, and they
say nothing to him. Can it be that the authorities really know
that this is the Messiah? Jn 7:27 Yet we know where this man is
from. But when the Messiah comes, no one knows where he is
from." So Jesus cried out as he was teaching in the temple, "So
you know me, and you know where I am from! I have not come
on my own. The one who sent me is true, and you do not know
him. Jn 7:29 I know him, because I am from him, and he sent me."
So they tried to arrest him, yet no one laid a hand on him,
because his hour had not yet come. But many in the crowd
believed in him and said, "When the Messiah comes, will he do
more signs than this man has done?" Jn 7:32 The Pharisees heard
the crowd muttering these things about him, and the chief
priests and the Pharisees sent officers to arrest him. Then Jesus
said, "I am with you only a little while longer, and then I am
going to the one who sent me. You will look for me and will not
find me, and where I am you cannot come." Jn 7:35 The Jews said to

30 Boys were circumcised on the eighth day after birth (Leviticus 12:3), even when that day fell on a Sabbath.

one another, "Where is this man about to go that we won't find him? Is he about to go to the Dispersion among the Greeks and teach the Greeks? What does he mean by saying, 'You will look for me and will not find me, and where I am you cannot come'?"[31]

RIVERS OF LIVING WATER

On the last day of the festival Jesus invites the thirsty to come to him, and opinion divides.

Jn 7:37 On the last day of the festival, the great day, Jesus stood and cried out, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the scripture has said, 'rivers of living water will flow from within him.'" Jn 7:39 He said this about the Spirit, which those who believed in him were going to receive. As yet there was no Spirit, because Jesus had not yet been glorified. When they heard these words, some of the crowd said, "This really is the Prophet." Jn 7:41 Others said, "This is the Messiah." But others said, "Surely the Messiah doesn't come from Galilee? Hasn't the scripture said that the Messiah comes from the descendants of David, and from Bethlehem, the village where David lived?" So the crowd was divided because of him.[32] Jn 7:44 Some of them wanted to seize him, but no one laid hands on him. So the officers went back to the chief priests and Pharisees, who said to them, "Why didn't you bring him?" The officers answered, "No one has ever spoken like this." Jn 7:47 The Pharisees answered [them], "Have you been deceived too? Has any of the authorities believed in him, or any of the Pharisees? But this crowd, which doesn't know the Law—they are accursed." Nicodemus, who had come to him earlier and was one of them, said to them, Jn 7:51 "Does our Law judge a man without first hearing from him and finding out what he is doing?" They answered

31 The Dispersion (Greek *diaspora*) refers to the Jewish communities living outside the land of Israel, here those among Greek-speaking peoples.
32 The scripture in view is probably Micah 5:2 and 2 Samuel 7:12–16.

him, “Are you from Galilee too? Search and you will see that no prophet arises from Galilee.”

CHAPTER 8

Jesus declares himself the light of the world and disputes with the Pharisees about his testimony.

Jn 8:12 Jesus spoke to them again: “I am the light of the world. Whoever follows me will never walk in the darkness, but will have the light of life.” So the Pharisees said to him, “You are testifying about yourself; your testimony isn’t true.”[33] Jn 8:14 Jesus answered them, “Even if I testify about myself, my testimony is true, because 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 by the flesh; I judge no one. Jn 8:16 And even if I do judge, my judgment is true, because I am not alone: it is I and the [Father] who sent me. In your own Law, too, it is written that the testimony of two people is true. I am one who testifies about myself, and the Father who sent me testifies about me.”[34] Jn 8:19 So they said to him, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father too.” He spoke these words in the treasury, while he was teaching in the temple; and no one seized him, because his hour had not yet come.[35]

Jn 8:21 So he said to them again, “I am going away, and you will look for me, and you will die in your sin. Where I am going, you cannot come.” So the Jews said, “He isn’t going to kill himself, is he, since he says, ‘Where I am going, you cannot come’?” Jn 8:23 He said to them, “You are from below; I am from above. You are from this world; I am not from this world. That is why I told you that you will die in your sins; for unless you believe that I am, you will die in your sins.” Jn 8:25 So they said to him, “Who are

33 The story of the woman caught in adultery (7:53–8:11), found at this point in many later manuscripts, is printed by Westcott and Hort after John 21.
34 See Deuteronomy 17:6 and 19:15.
35 The treasury was probably the area of the temple’s inner courts where the chests for offerings stood.

you?" Jesus said to them, "Why do I speak to you at all? I have many things to say about you and to judge. But the one who sent me is true, and what I have heard from him, that is what I speak to the world." Jn 8:27 They did not understand that he was speaking to them about the Father. So Jesus said, "When you have lifted up the Son of Man, then you will know that I am, and that I do nothing on my own, but speak these things just as the Father taught me.

THE TRUTH WILL SET YOU FREE

Jesus and his hearers argue about freedom, slavery and who their father really is.

Jn 8:29 And the one who sent me is with me; he has not left me alone, because I always do what pleases him." As he was saying these things, many believed in him. So Jesus said to the Jews who had believed him, "If you abide in my word, you are truly my disciples, Jn 8:32 and you will know the truth, and the truth will set you free." They answered him, "We are Abraham's descendants and have never been slaves to anyone. How can you say, 'You will become free'?" Jesus answered them, "Truly, truly I tell you, everyone who commits sin is a slave [of sin]. Jn 8:35 The slave does not abide in the house forever; the son abides forever. So if the Son sets you free, you will be free indeed. I know that you are Abraham's descendants; yet you are trying to kill me, because my word finds no room in you. Jn 8:38 I speak what I have seen with the Father; and you, then, do what you have heard from the Father." They answered him, "Our father is Abraham." Jesus said to them, "If you are Abraham's children, do the works of Abraham. Jn 8:40 But as it is, you are trying to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. You are doing the works of your father." They said to him, "We were not born of sexual immorality. We have one father: God." Jn 8:42 Jesus said to them, "If God were your Father, you would love me, for I came out from God, and here I am. I have not come on my own; he sent me. Why do you not under-

stand what I say? Because you cannot hear my word. Jn 8:44 You are from your father the devil, and you want to carry out your father's desires. He was a murderer from the beginning, and he did not stand in the truth, because there is no truth in him. When he tells a lie, he speaks from what is his own, for he is a liar and the father of lies. Jn 8:45 But because I tell the truth, you do not believe me. Which of you convicts me of sin? If I tell the truth, why do you not believe me? Whoever is from God hears the words of God. The reason you do not hear is that you are not from God."

BEFORE ABRAHAM

Accused of having a demon, Jesus says, "Before Abraham came to be, I am."

Jn 8:48 The Jews answered him, "Aren't we right to say that you are a Samaritan and have a demon?" Jesus answered, "I do not have a demon. I honor my Father, and you dishonor me. But I do not seek my own glory; there is one who seeks it, and he judges. Jn 8:51 Truly, truly I tell 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 so did the prophets, and you say, 'If anyone keeps my word, he will never taste death.' Jn 8:53 Are you greater than our father Abraham, who died? The prophets died too. Who do you make yourself out to be?" Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, the one of whom you say that he is your God, Jn 8:55 and you have not known him, but I know him. If I were to say that I do not know him, I would be a liar like you. But I do know him, and I keep his word. Your father Abraham rejoiced that he would see my day; he saw it and was glad." Jn 8:57 So the Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" Jesus said to them, "Truly, truly I tell you, before Abraham came to be, I am." So they picked up stones to throw at him; but Jesus hid himself and went out of the temple.

CHAPTER 9

Jesus gives sight to a man born blind.

Jn 9:1 As he went along, he saw a man who had been blind from
birth. His disciples asked him, "Rabbi, who sinned, this man or
his parents, that he was born blind?" Jesus answered, "Neither
this man sinned nor his parents; it was so that the works of God
might be revealed in him. Jn 9:4 We must do the works of the one
who sent me while it is day; night is coming, when no one can
work. While I am in the world, I am the light of the world."
When he had said this, he spat on the ground and made mud
with the saliva, and put the mud on the man's eyes, Jn 9:7 and said
to him, "Go, wash in the pool of Siloam" (which is translated
"Sent"). So he went and washed, and came back able to see. The
neighbors, and those who had seen him before as a beggar, said,
"Isn't this the man who used to sit and beg?" Some said, "It's
him." Others said, "No, but he looks like him." He kept saying,
"I'm the one."[36] Jn 9:10 So they said to him, "How [then] were your
eyes opened?" He answered, "The man called Jesus made mud
and smeared it on my eyes and said to me, 'Go to Siloam and
wash.' So I went and washed, and I received my sight." They said
to him, "Where is he?" He said, "I don't know."

THE PHARISEES QUESTION THE MAN

The Pharisees question the healed man and his parents, then throw him out.

Jn 9:13 They brought the man who had once been blind to the Phar-
isees. Now the day on which Jesus made the mud and opened his
eyes was a Sabbath. So the Pharisees too asked him again how
he had received his sight. He said to them, "He put mud on my
eyes, and I washed, and I see." Jn 9:16 So some of the Pharisees
said, "This man is not from God, because he does not keep the

36 Siloam was a pool in the southern part of Jerusalem, fed by a channel from the Gihon spring.

Sabbath." [But] others said, "How can a man who is a sinner do such signs?" And they were divided. So they said to the blind man again, "What do you say about him, since it was your eyes he opened?" He said, "He is a prophet." Jn 9:18 The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How is it, then, that he now sees?" Jn 9:20 His parents answered, "We know that this is our son and that he was born blind. But how he now sees we don't know, and who opened his eyes we don't know. Ask him; he is of age; he will speak for himself." Jn 9:22 His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Messiah, he would be put out of the synagogue. That is why his parents said, "He is of age; ask him." So for 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."[37] Jn 9:25 He answered, "Whether he is a sinner I don't know. One thing I do know: I was blind, and 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 didn't listen. Why do you want to hear it again? You don't want to become his disciples too, do you?" Jn 9:28 They heaped abuse on him and said, "You are that man's disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we don't know where he comes from." The man answered them, "Why, this is the astonishing thing: you don't know where he comes from, and yet he opened my eyes. Jn 9:31 We know that God does not listen to sinners; but if anyone is devout and does his will, he listens to him. Never since the world began has anyone heard of someone opening the eyes of a man born blind. If this man were not from God, he could do nothing." Jn 9:34 They answered him, "You were born wholly in sins, and you are teaching us?" And they threw him out. Jesus heard that they had thrown him out, and when he

37 "Give glory to God" was a formula urging someone to tell the truth, as before God (compare Joshua 7:19).

found him, he said, "Do you believe in the Son of Man?" He answered [and said], "And who is he, sir, that I may believe in him?" Jn 9:37 Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe," and he worshiped him. Jesus said, "I came into this world for judgment, so that those who do not see may see, and those who see may become blind." Jn 9:40 Some of the Pharisees who were with him heard this and said to him, "Surely we aren't blind too?" Jesus said to them, "If you were blind, you would have no sin. But now you say, 'We see'; your sin remains."

CHAPTER 10

Jesus speaks of the sheepfold, the door and the voice of the shepherd.

Jn 10:1 "Truly, truly I tell you, whoever does not enter the sheepfold by the door but climbs in some other way is a thief and a robber. But the one who enters by the door is the shepherd of the sheep. The gatekeeper opens for him, and the sheep listen to his voice; he calls his own sheep by name and leads them out. Jn 10:4 When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will never follow a stranger but will run away from him, because they do not know the voice of strangers." Jesus told them this figure of speech, but they did not understand what it was that he was saying to them. Jn 10:7 So Jesus said again, "Truly, truly I tell you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters through me, he will be saved, and he will go in and go out and find pasture.

THE GOOD SHEPHERD

Jesus calls himself the good shepherd who lays down his life for the sheep.

Jn 10:10 The thief comes only to steal and slaughter and destroy. I came so that they may have life, and have it in abundance. I am the good shepherd. The good shepherd lays down his life for the

sheep. Jn 10:12 The hired hand, who is not a shepherd and does not
own the sheep, sees the wolf coming and abandons the sheep
and runs away—and the wolf snatches them and scatters them—
because he is a hired hand and does not care about the sheep. I
am the good shepherd; I know my own, and my own know me,
Jn 10:15 just as the Father knows me and I know the Father; and I
lay down my life for the sheep. I have other sheep too, which are
not of this fold; I must bring them as well, and they will listen to
my voice, and they will become one flock, with one shepherd.
Jn 10:17 This is why the Father loves me: because I lay down my
life, so that I may take it up again. No one took it from me; I lay it
down of my own accord. I have authority to lay it down, and I
have authority to take it up again. This commandment I
received from my Father." Jn 10:19 Again the Jews were divided
because of these words. Many of them said, "He has a demon
and is out of his mind. Why do you listen to him?" Others said,
"These are not the words of someone possessed by a demon.
Can a demon open the eyes of the blind?"

AT THE FESTIVAL OF THE DEDICATION

In Solomon's Portico Jesus says, "I and the Father are one," and they try to stone him.

Jn 10:22 Then came the festival of the Dedication in Jerusalem. It
was winter, and Jesus was walking in the temple, in Solomon's
Portico. So the Jews gathered around him and said to him, "How
long will you keep us in suspense? If you are the Messiah, tell us
plainly."[38] Jn 10:25 Jesus answered them, "I told you, and you do not
believe. The works that I do in my Father's name testify about
me. But you do not believe, because you are not of my sheep. My
sheep listen to my voice, and I know them, and they follow me,
Jn 10:28 and I give them eternal life, and they will never perish, and
no one will snatch them out of my hand. What my Father has

38 The Dedication (Hanukkah), held in December, commemorated the rededication of the temple by Judas Maccabeus in 164 BC; Solomon's Portico was a colonnade along the temple's outer court.

given me is greater than all, and no one can snatch from the Father's hand. I and the Father are one." Jn 10:31 Again the Jews picked up stones to stone him. Jesus answered them, "I have shown you many good works from the Father. For which of those works are you stoning me?" The Jews answered him, "We are not stoning you for a good work but for blasphemy, because you, a man, make yourself God." Jn 10:34 Jesus answered them, "Isn't it written in your Law, 'I said, you are gods'? If he called them gods to whom the word of God came—and the scripture cannot be broken—do you say of the one whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?[39] Jn 10:37 If I am not doing the works of my Father, do not believe me. But if I am doing them, even if you do not believe me, believe the works, so that you may come to know and go on knowing that the Father is in me and I am in the Father." [So] they tried again to seize him, but he slipped out of their hands.

Jn 10:40 He went away again across the Jordan to the place where John had first been baptizing, and he stayed there. Many people came to him, and they said, "John did no sign, but everything John said about this man was true." And many believed in him there.

CHAPTER 11

Lazarus of Bethany falls ill and dies, and Jesus sets out for Judea.

Jn 11:1 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. This Mary, whose brother Lazarus was ill, was the one who anointed the Lord with perfume and wiped his feet with her hair. So the sisters sent word to him: "Lord, look, the one you love is ill." Jn 11:4 When Jesus heard it, he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it." Jesus loved Martha and her sister and Lazarus. Jn 11:6 So when he heard that Lazarus was ill, he stayed where he was for two more days.

39 The quotation is from Psalm 82:6.

Then, after this, he said to the disciples, "Let's go back to Judea." The disciples said to him, "Rabbi, just now the Jews were trying to stone you, and you're going back there?" Jn 11:9 Jesus answered, "Aren't there twelve hours in the day? If anyone walks in the daytime, he doesn't stumble, because he sees the light of this world. But if anyone walks at night, he stumbles, because the light is not in him." Jn 11:11 He said these things, and after that he said to them, "Our friend Lazarus has fallen asleep, but I am going to wake him up." So the disciples said to him, "Lord, if he has fallen asleep, he will get well." Jesus had been speaking about his death, but they thought he was talking about ordinary sleep. Jn 11:14 Then Jesus told them plainly, "Lazarus has died. And for your sake I'm glad I wasn't there, so that you may believe. But let's go to him." Then Thomas, who was called Didymus, said to his fellow disciples, "Let's go too, so that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days.[40] Jn 11:18 Bethany was near Jerusalem, about fifteen stadia away. Many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went to meet him, but Mary stayed sitting in the house.[41]

THE RESURRECTION AND THE LIFE

Jesus meets Martha and Mary, weeps, and calls Lazarus out of the tomb.

Jn 11:21 Martha said to Jesus, "Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise again." Jn 11:24 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. Whoever believes in me will live, even if he dies, and everyone who lives and

40 *Didymus* is Greek for "twin," as is the Aramaic name Thomas.
41 A stadion was about 600 feet (185 meters); fifteen stadia is a little under two miles (about 3 kilometers).

believes in me will never die. Do you believe this?" Jn 11:27 She said to him, "Yes, Lord. I believe that you are the Messiah, the Son of God, the one who is coming into the world." When she had said this, she went off and called her sister Mary, telling her privately, "The Teacher is here and is calling for you." As soon as Mary heard this, she got up quickly and went to him. Jn 11:30 Jesus had not yet come into the village but was still at the place where Martha had met him. The Jews who were with Mary in the house, consoling her, saw her get up quickly and go out, and they followed her, thinking she was going to the tomb to weep there. Jn 11:32 When Mary came to where Jesus was and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who had come with her weeping too, he was moved with anger in his spirit and was deeply troubled, Jn 11:34 and he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept. So the Jews said, "See how he loved him!" But some of them said, "Couldn't this man, who opened the eyes of the blind man, have kept this man from dying too?" Jn 11:38 Then Jesus, again moved with anger within himself, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there's a smell. He's been dead four days." Jesus said to her, "Didn't I tell you that if you believed, you would see the glory of God?" Jn 11:41 So they took away the stone. And Jesus lifted his eyes upward and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the sake of the crowd standing around, so that they may believe that you sent me." When he had said this, he cried out in a loud voice, "Lazarus, come out!" Jn 11:44 The dead man came out, his feet and hands bound with strips of cloth and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews, then, who had come to Mary and had seen what he did, believed in him.

THE COUNCIL'S DECISION

The chief priests and Pharisees meet, and Caiaphas says one man should die for the people.

Jn 11:46 But some of them went to the Pharisees and told them what
Jesus had done. So the chief priests and the Pharisees called a
meeting of the Council and said, "What are we doing? This man
is performing many signs. If we let him go on like this, everyone
will believe in him, and the Romans will come and take away
both our place and our nation." Jn 11:49 But one of them, Caiaphas,
who was high priest that year, said to them, "You know nothing
at all! You don't realize that it is better for you that one man
should die for the people than that the whole nation should per-
ish."[42] Jn 11:51 He did not say this on his own. Being high priest that
year, he prophesied that Jesus was going to die for the nation—
and not for the nation only, but also to gather into one the
scattered children of God. So from that day on they planned to
kill him.

Jn 11:54 So Jesus no longer went about openly among the Jews.
He went away from there to the region near the wilderness, to a
town called Ephraim, and he stayed there with the disciples.
Now the Passover of the Jews was near, and many went up from
the countryside to Jerusalem before the Passover to purify
themselves.[43] Jn 11:56 They were looking for Jesus, and as they
stood in the temple they said to one another, "What do you
think? That he won't come to the festival at all?" Now the chief
priests and the Pharisees had given orders that if anyone knew
where he was, he should report it, so that they could arrest him.

42 Caiaphas served as high priest from about AD 18 to 36.
43 Ephraim was a town north of Jerusalem near the edge of the Judean wilderness; its exact location is uncertain.

CHAPTER 12

At Bethany Mary anoints Jesus' feet with costly perfume.

Jn 12:1 Six days before the Passover, then, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining at table with him. Jn 12:3 Then Mary took a litra of very costly perfume, pure nard, and anointed Jesus' feet and wiped his feet with her hair. The house was filled with the fragrance of the perfume. [But] Judas Iscariot, one of his disciples, the one who was going to betray him, said, "Why wasn't this perfume sold for three hundred denarii and the money given to the poor?"[44] Jn 12:6 He said this not because he cared about the poor, but because he was a thief: he kept the money bag and used to take what was put into it. So Jesus said, "Let her alone, so that she may keep it for the day of my burial. For you always have the poor with you, but you do not always have me." Jn 12:9 The great crowd of the Jews learned that he was there, and they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to kill Lazarus as well, because on account of him many of the Jews were going away and believing in Jesus.

THE ENTRY INTO JERUSALEM

Crowds with palm branches welcome Jesus, who rides in on a young donkey.

Jn 12:12 The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. They took palm branches and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord, the King of Israel!"[45] Jn 12:14 Jesus found a young donkey and sat on it, as it

44 A litra (the Roman pound) was about 12 ounces (330 grams). Three hundred denarii was roughly a year's wages for a laborer.
45 *Hosanna* is a Hebrew cry meaning "save, please," used as a shout of praise. The words that follow are from Psalm 118:25–26.

is written: "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt." His disciples did not understand these things at first, but when Jesus was glorified, they remembered that these things had been written about him and that they had done these things to him.[46] Jn 12:17 So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead kept testifying. That was also why the crowd went to meet him: they had heard that he had done this sign. So the Pharisees said to one another, "You see, you're getting nowhere. Look, the world has gone after him!"

THE HOUR HAS COME

Greeks ask to see Jesus, and he speaks of the grain of wheat that must die.

Jn 12:20 Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we would like to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jn 12:23 Jesus answered them, "The hour has come for the Son of Man to be glorified. Truly, truly I tell you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit. Jn 12:25 Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me, and where I am, there my servant will be too. If anyone serves me, the Father will honor him. Jn 12:27 Now my soul is troubled. And what shall I say? Father, save me from this hour. Yet it was for this very reason that I came to this hour. Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." Jn 12:29 [So] the crowd that stood there and heard it said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice came not for my sake but for yours. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from

46 Zechariah 9:9.

the earth, will draw everyone to myself." Jn 12:33 He said this to indicate what kind of death he was going to die. The crowd answered him, "We have heard from the Law that the Messiah remains forever. So how can you say that the Son of Man must be lifted up? Who is this Son of Man?" Jn 12:35 Jesus said to them, "The light is among you for a little while longer. Walk while you have the light, so that the darkness does not overtake you. Whoever walks in the darkness does not know where he is going. While you have the light, believe in the light, so that you may become sons of light." When Jesus had said these things, he went away and hid himself from them.

UNBELIEF

The evangelist reflects on unbelief, and Jesus makes a final public appeal.

Jn 12:37 Though he had done so many signs in front of them, they did not believe in him, so that the word spoken by Isaiah the prophet might be fulfilled: "Lord, who has believed our message? And to whom has the arm of the Lord been revealed?" This is why they could not believe, because Isaiah said again,[47] Jn 12:40 "He has blinded their eyes and hardened their heart, so that they would not see with their eyes and understand with their heart and turn, and I will heal them." Isaiah said these things because he saw his glory, and he spoke about him. Nevertheless, even among the authorities many believed in him, but because of the Pharisees they did not confess it, so that they would not be put out of the synagogue,[48] Jn 12:43 for they loved the glory of people more than the glory of God. Then Jesus cried out, "Whoever believes in me believes not in me but in the one who sent me. And whoever sees me sees the one who sent me. I have come into the world as light, so that everyone who believes in me may not remain in the darkness. Jn 12:47 If anyone hears my words and does not keep them, I do not judge him; for I did not

47 Isaiah 53:1.
48 Isaiah 6:10.

come to judge the world but to save the world. Whoever rejects me and does not accept my words has one who judges him: the word that I have spoken will judge him on the last day. Jn 12:49 For I have not spoken on my own. The Father who sent me has himself given me a commandment about what to say and what to speak. And I know that his commandment is eternal life. So the things I speak, I speak just as the Father has told me."

CHAPTER 13

At supper Jesus washes his disciples' feet.

Jn 13:1 Before the festival of the Passover, Jesus knew that his hour had come to pass from this world to the Father. Having loved his own who were in the world, he loved them to the end. During supper, when the devil had already put it into the heart that Judas, son of Simon Iscariot, would betray him, Jn 13:3 Jesus, knowing that the Father had given everything into his hands, and that he had come from God and was going to God, got up from supper and laid aside his outer garments. He took a towel and tied it around himself. Then he poured water into the basin and began to wash the disciples' feet and to dry them with the towel he had tied around himself. Jn 13:6 He came to Simon Peter, who said to him, "Lord, are *you* going to wash *my* feet?" Jesus answered him, "You don't understand now what I am doing, but you will understand afterward." Peter said to him, "You will never wash my feet!" Jesus answered him, "Unless I wash you, you have no share with me." Jn 13:9 Simon Peter said to him, "Lord, not just my feet, but my hands and my head too!" Jesus said to him, "Whoever has bathed has no need to wash [except for his feet], but is clean all over. And you are clean—though not all of you." Jn 13:11 For he knew who was going to betray him; that was why he said, "Not all of you are clean." When he had washed their feet and put on his outer garments and reclined at table, he spoke to them again: "Do you understand what I have done to you? You call me 'Teacher' and 'Lord,' and you are right, for that is what I am. Jn 13:14 So if I, the Lord and the Teacher, have washed

your feet, you also ought to wash one another's feet. For I have given you an example, so that you too may do just as I have done to you. Truly, truly I tell you, a slave is not greater than his master, nor is an apostle greater than the one who sent him.[49] Jn 13:17 If you know these things, you are blessed if you do them. I am not speaking about all of you; I know whom I have chosen. But it is so that the scripture may be fulfilled: 'The one who eats my bread has lifted his heel against me.' I am telling you this now, before it happens, so that when it does happen you may believe that I am.[50]

THE BETRAYER

Jesus foretells his betrayal and gives Judas the piece of bread; Judas goes out into the night.

Jn 13:20 Truly, truly I tell you, whoever receives anyone I send receives me, and whoever receives me receives the one who sent me." When Jesus had said this, he was troubled in spirit, and he testified, "Truly, truly I tell you, one of you will betray me." The disciples looked at one another, at a loss as to whom he meant. Jn 13:23 One of his disciples, the one whom Jesus loved, was reclining at table close at Jesus' side. So Simon Peter nodded to him and said, "Tell us who it is he's talking about." Leaning back, then, against Jesus' chest, that disciple said to him, "Lord, who is it?"[51] Jn 13:26 Jesus answered, "It is the one I give this piece of bread to after I have dipped it." So when he had dipped the piece of bread, he took it and gave it to Judas, son of Simon Iscariot. And after the piece of bread, Satan entered into him. So Jesus said to him, "What you are doing, do quickly." Jn 13:28 [But] no one at the table knew why he said this to him. Since Judas kept the money bag, some thought Jesus was telling him, "Buy what we need for the festival," or that he should give something to the poor. So

49 *Apostle* (Greek *apostolos*) literally means "one who is sent," which gives the saying its point.
50 Psalm 41:9.
51 At festive meals guests reclined on couches, leaning on the left elbow, so a disciple could lean back against the chest of the person next to him.

after taking the piece of bread, he went out at once. And it was night.

A NEW COMMANDMENT

Jesus tells the disciples to love one another and foretells Peter's denial.

Jn 13:31 When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. And God will glorify him in him, and will glorify him at once. Little children, I am with you only a little while longer. You will look for me, and just as I told the Jews, 'Where I am going, you cannot come,' so now I tell you too. Jn 13:34 I give you a new commandment: that you love one another. Just as I have loved you, you also are to love one another. By this everyone will know that you are my disciples, if you have love for one another." Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow me now, but you will follow later." Jn 13:37 Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Truly, truly I tell you, the rooster will not crow until you have denied me three times.

CHAPTER 14

Jesus tells his disciples he is going to the Father and is himself the way.

Jn 14:1 Do not let your hearts be troubled. Believe in God, and believe in me. In my Father's house there are many dwelling places. If it were not so, I would have told you, for I am going to prepare a place for you. And if I go and prepare a place for you, I am coming back, and I will take you to myself, so that where I am, you may be too. Jn 14:4 And you know the way to where I am going." Thomas said to him, "Lord, we don't know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. Jn 14:7 If you had come to know me, you would have known my Father as well. From now on you know him,

and you have seen him." Philip said to him, "Lord, show us the Father, and that will be enough for us." Jesus said to him, "I have been with you all this time, and you still don't know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Jn 14:10 Don't you believe that I am in the Father and the Father is in me? The words I say to you I do not speak on my own; it is the Father who abides in me who is doing his works. Believe me that I am in the Father and the Father is in me. If not, then believe because of the works themselves. Jn 14:12 Truly, truly I tell you, whoever believes in me will also do the works that I do, and will do greater works than these, because I am going to the Father. And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. If you ask [me] anything in my name, I will do it.

THE PROMISE OF THE ADVOCATE

Jesus promises the Holy Spirit and leaves his peace with the disciples.

Jn 14:15 If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you and is in you.[52] Jn 14:18 I will not leave you orphans; I am coming to you. A little while longer, and the world will see me no more, but you will see me; because I live, you too will live. On that day you will know that I am in my Father, and you are in me, and I am in you. Jn 14:21 Whoever has my commandments and keeps them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and show myself to him." Judas (not Iscariot) said to him, "Lord, what has happened, that you are going to show yourself to us and not to the world?" Jn 14:23 Jesus answered 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 dwelling with

52 "Advocate" renders Greek *paraklētos*, someone called to stand beside another: an advocate, helper or comforter.

him. Whoever does not love me does not keep my words. And the word you hear is not mine; it is the Father's, who sent me. Jn 14:25 I have said these things to you while I abide with you. But the Advocate, the Holy Spirit, whom the Father will send in my name—he will teach you everything and remind you of everything I have said to you. Jn 14:27 Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me tell you, 'I am going away, and I am coming to you.' If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. Jn 14:29 And now I have told you before it happens, so that when it does happen you may believe. I will not talk with you much longer, for the ruler of the world is coming. He has nothing in me; but this is so that the world may know that I love the Father, and that I do just as the Father has commanded me. Get up, let's go from here.

CHAPTER 15

Jesus calls himself the true vine and his disciples the branches.

Jn 15:1 I am the true vine, and my Father is the vinegrower. Every branch in me that does not bear fruit he takes away, and every branch that bears fruit he prunes clean, so that it may bear more fruit. You are already clean because of the word I have spoken to you. Jn 15:4 Abide in me, and I in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him bears much fruit, because apart from me you can do nothing. Jn 15:6 If anyone does not abide in me, he is thrown out like a branch and withers; and people gather the branches and throw them into the fire, and they burn. If you abide in me and my words abide in you, ask whatever you wish, and it will be done for you. Jn 15:8 My Father is glorified in this: that you bear much fruit and become my disciples. As the Father has loved me, so I have 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. Jn 15:11 I have said these things to you so that my joy may be in you and your joy may be complete. This is my commandment: that you love one another as I have loved you. No one has greater love than this: to lay down one's life for one's friends. Jn 15:14 You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing; but I have called you friends, because everything I heard from my Father I have made known to you. Jn 15:16 You did not choose me; I chose you. And I appointed you to go and bear fruit, fruit that will abide, so that whatever you ask the Father in my name he may give you. This is what I command you: love one another.

THE WORLD'S HATRED

Jesus warns that the world will hate and persecute his disciples as it hated him.

Jn 15:18 If the world hates you, know that it hated me before it hated you. If you belonged to the world, the world would love its own. But because you do not belong to the world, and I chose you out of the world—that is why the world hates you. Jn 15:20 Remember the word I said to you: 'A slave is not greater than his master.' If they persecuted me, they will persecute you too; if they kept my word, they will keep yours too. But they will do all these things to you on account of my name, because they do not know the one who sent me. Jn 15:22 If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin. Whoever hates me hates my Father too. If I had not done among them the works that no one else has done, they would have no sin; but now they have seen, and they have hated both me and my Father. Jn 15:25 But this is so that the word written in their Law may be fulfilled: 'They hated me without cause.' When the Advocate comes, whom I will send you from the Father—the Spirit of truth, who comes out from the Father—he

will testify about me. And you also testify, because you have been with me from the beginning.[53]

CHAPTER 16

Jesus warns of persecution and says the Advocate will come only if he goes away.

Jn 16:1 I have said these things to you so that you will not fall away. They will put you out of the synagogue. More than that, an hour is coming when everyone who kills [you] will think he is offering worship to God. And they will do these things because they have not known the Father, or me. Jn 16:4 But I have said these things to you so that when their hour comes you may remember that I told you about them. I did not tell you these things from the beginning, because I was with you. But now I am going to the one who sent me, and none of you asks me, 'Where are you going?' Jn 16:6 Instead, because I have said these things to you, grief has filled your hearts. Yet I tell you the truth: it is better for you that I go away. For if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. Jn 16:8 And when he comes, he will prove the world wrong about sin and about righteousness and about judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been judged. Jn 16:12 I still have many things to tell you, but you cannot bear them now. But when he comes, the Spirit of truth, he will guide you into all the truth. For he will not speak on his own; he will speak whatever he hears, and he will declare to you the things that are coming. Jn 16:14 He will glorify me, because he will take from what is mine and declare it to you. Everything the Father has is mine; that is why I said that he takes from what is mine and will declare it to you. A little while, and you no longer see me; and again a little while, and you will see me."

53 The quotation is from Psalm 69:4 (compare Psalm 35:19).

GRIEF TURNED TO JOY

Jesus tells the puzzled disciples that their grief will turn into joy.

Jn 16:17 So some of his disciples said to one another, "What is this
he is telling us: 'A little while, and you do not see me, and again a
little while, and you will see me'? And, 'Because I am going to
the Father'?" So they kept saying, "What is this 'little while' he is
talking about? We don't know [what he is saying]." Jn 16:19 Jesus
knew that they wanted to ask him, and he said to them, "Are you
discussing with one another what I meant when I said, 'A little
while, and you do not see me, and again a little while, and you
will see me'? Truly, truly I tell you, you will weep and mourn,
but the world will rejoice. You will grieve, but your grief will
turn into joy. Jn 16:21 When a woman is giving birth, she has grief,
because her hour has come; but when she has borne the child,
she no longer remembers the anguish, for joy that a human
being has been born into the world. So you too have grief now;
but I will see you again, and your hearts will rejoice, and no one
will take your joy from you. Jn 16:23 On that day you will ask me
nothing. Truly, truly I tell you, whatever you ask the Father, he
will give you in my name. Until now you have asked nothing in
my name. Ask, and you will receive, so that your joy may be
complete. Jn 16:25 I have said these things to you in figures of
speech. An hour is coming when I will no longer speak to you in
figures of speech but will tell you plainly about the Father. On
that day you will ask in my name, and I do not tell you that I will
ask the Father on your behalf. Jn 16:27 For the Father himself loves
you, because you have loved me and have believed that I came
from the Father. I came from the Father and have come into the
world; again, I am leaving the world and going to the Father."
Jn 16:29 His disciples said, "Look, now you are speaking plainly,
and not using any figure of speech. Now we know that you know
everything and have no need for anyone to question you.
Because of this we believe that you came from God." Jesus
answered them, "Now you believe? Jn 16:32 Look, an hour is

coming—it has come—when you will be scattered, each to his own home, and you will leave me alone. Yet I am not alone, because the Father is with me. I have said these things to you so that in me you may have peace. In the world you have affliction; but take courage—I have conquered the world."

CHAPTER 17

Jesus prays to the Father for himself, for his disciples and for all who will believe.

Jn 17:1 When Jesus had said these things, he lifted his eyes to heaven and said, "Father, the hour has come. Glorify your Son, so that the Son may glorify you, just as you gave him authority over all flesh, so that to all you have given him he may give eternal life. Jn 17:3 And this is eternal life: that they know you, the only true God, and Jesus Christ, whom you sent. I glorified you on earth by finishing the work you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed. Jn 17:6 I have revealed your name to the people you gave me out of the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me comes from you. Jn 17:8 For the words you gave me I have given to them, and they have received them and know truly that I came from you, and they have believed that you sent me. I am asking on their behalf. I am not asking on behalf of the world, but on behalf of those you have given me, because they are yours. Jn 17:10 And all that is mine is yours, and what is yours is mine, and I have been glorified in them. I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, so that they may be one, as we are. Jn 17:12 While I was with them, I kept them in your name, which you have given me. I guarded them, and none of them was destroyed except the son of destruction, so that the scripture might be fulfilled. But now I am coming to you, and I say these things in the world so that they may have my joy made

complete in themselves. Jn 17:14 I have given them your word, and
the world has hated them, because they do not belong to the
world, just as I do not belong to the world. I do not ask you to
take them out of the world, but to keep them from the evil one.
They do not belong to the world, just as I do not belong to the
world. Jn 17:17 Consecrate them in the truth; your word is truth. As
you sent me into the world, so I have sent them into the world.
And for their sake [I] consecrate myself, so that they too may be
consecrated in truth. But I am not asking on behalf of these
alone; I ask also on behalf of those who believe in me through
their word. Jn 17:21 May they all be one, just as you, Father, are in
me and I in you; may they also be in us, so that the world may
believe that you sent me. And the glory you have given me I
have given to them, so that they may be one, as we are one—
Jn 17:23 I in them and you in me—so that they may be brought to
completion as one, so that the world may know that you sent me
and loved them just as you loved me. Father, as for those you
have given me, I want them to be with me where I am, so that
they may see my glory, which you have given me because you
loved me before the foundation of the world. Jn 17:25 Righteous
Father, the world has not known you, but I have known you, and
these have known that you sent me. I have made your name
known to them, and I will make it known, so that the love with
which you loved me may be in them, and I in them."

CHAPTER 18

Judas leads soldiers and officers to the garden, and Jesus is arrested.

Jn 18:1 When he had said these things, Jesus went out with his dis-
ciples across the Kidron ravine, where there was a garden, and
he and his disciples went into it. Judas, who was betraying him,
also knew the place, because Jesus had often met there with his
disciples.[54] Jn 18:3 So Judas, taking the cohort and some officers
from the chief priests and [from] the Pharisees, came there with

54 The Kidron is a ravine east of Jerusalem, between the city and the Mount of Olives; the Greek calls it a winter stream, one that flows only in the rainy season.

lanterns and torches and weapons. Then Jesus, knowing everything that was about to happen to him, went out and said to them, "Who are you looking for?" They answered him, "Jesus the Nazarene." He said to them, "I am he." And Judas, who was betraying him, was standing there with them too.[55] Jn 18:6 When he said to them, "I am he," they drew back and fell to the ground. So he asked them again, "Who are you looking for?" And they said, "Jesus the Nazarene." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was so that the word he had spoken might be fulfilled: "Of those you have given me, I have not lost a single one." Jn 18:10 Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. The servant's name was Malchus. So Jesus said to Peter, "Put the sword back into its sheath. The cup the Father has given me—am I not to drink it?"

BEFORE ANNAS

Jesus is questioned by Annas, while Peter three times denies being his disciple.

Jn 18:12 So the cohort and its commander and the officers of the Jews seized Jesus and bound him, and they took him first to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it was better for one man to die for the people.[56] Jn 18:15 Simon Peter was following Jesus, and so was another disciple. That disciple was known to the high priest, and he went in with Jesus into the high priest's courtyard, while Peter stood outside at the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who kept the door, and brought Peter in. Jn 18:17 Then the servant girl who kept the door said to Peter, "You aren't one of this man's disciples too, are you?" He said, "I am

55 A cohort (Greek *speira*) was a Roman military unit, nominally of several hundred soldiers.

56 Annas had been high priest from AD 6 to 15 and remained influential; several of his sons, and his son-in-law Caiaphas, later held the office.

not." Now the servants and the officers had made a charcoal fire, because it was cold, and they were standing there warming themselves. Peter too was standing with them, warming himself. Jn 18:19 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 synagogue and in the temple, where all the Jews come together, and I said nothing in secret. Why are you questioning me? Question those who heard what I said to them. Look, they know what I said." Jn 18:22 When he said this, one of the officers standing by slapped Jesus, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify about the wrong; but if I spoke rightly, why do you strike me?" Then Annas sent him, still bound, to Caiaphas the high priest. Jn 18:25 Meanwhile Simon Peter was standing there warming himself. So they said to him, "You aren't one of his disciples too, are you?" He denied it and said, "I am not." One of the high priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it, and at once a rooster crowed.

BEFORE PILATE

Pilate questions Jesus about his kingship, and the crowd asks for Barabbas instead.

Jn 18:28 Then they led Jesus from Caiaphas to the praetorium. It was early morning. They themselves did not go into the praetorium, so that they would not be defiled but could eat the Passover. So Pilate went outside to them and said, "What charge are you bringing against this man?"[57] Jn 18:30 They answered him, "If this man weren't doing evil, we wouldn't have handed him over to you." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "We are not permitted to put anyone to death." This was so that the word Jesus had spoken would be fulfilled, when he indicated what kind of death

57 The praetorium was the Roman governor's headquarters in Jerusalem. Entering a Gentile's house would have made them ritually impure for the festival.

he was going to die. Jn 18:33 So Pilate went back into the praetorium, called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Are you saying this on your own, or did others tell you about me?" Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jn 18:36 Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Jn 18:37 So Pilate said to him, "So you are a king?" Jesus answered, "You say 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 listens to my voice." Jn 18:38 Pilate said to him, "What is truth?" After saying this, he went out again to the Jews and said to them, "I find no case against him. But you have a custom that I release one man for you [at] Passover. So do you want me to release the King of the Jews for you?" Then they shouted back again, "Not this man, but Barabbas!" Now Barabbas was a bandit.

CHAPTER 19

Jesus is flogged and mocked, and Pilate hands him over to be crucified.

Jn 19:1 Then Pilate took Jesus and had him flogged. The soldiers wove a crown out of thorns and put it on his head, and threw a purple robe around him. They kept coming up to him and saying, "Hail, King of the Jews!" and slapping him in the face. Jn 19:4 Pilate went outside again and said to them, "Look, I'm bringing him out to you, so that you may know that I find no case against him." So Jesus came outside, wearing the crown of thorns and the purple robe. And he said to them, "Here is the man." Jn 19:6 When the chief priests and the officers saw him, they shouted, "Crucify! Crucify!" Pilate said to them, "Take him yourselves and crucify him, for I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die, because he made himself out to be the Son of God." Jn 19:8 When

Pilate heard this, he became even more afraid. He went back into the praetorium and said to Jesus, "Where are you from?" But Jesus gave him no answer. So Pilate said to him, "You won't speak to me? Don't you know that I have the authority to release you, and the authority to crucify you?" Jn 19:11 Jesus answered him, "You would have no authority over me at all if it had not been given to you from above. That is why the one who handed me over to you has the greater sin." From then on Pilate tried to release him. But the Jews shouted, "If you release this man, you are no friend of Caesar. Everyone who makes himself a king opposes Caesar." Jn 19:13 When Pilate heard these words, he brought Jesus outside and sat down on the judge's seat at a place called the Stone Pavement—in Hebrew, Gabbatha. It was the day of Preparation for the Passover, about the sixth hour. And he said to the Jews, "Here is your king."[58] Jn 19:15 They shouted, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So they took Jesus, and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha,

THE CRUCIFIXION

Jesus is crucified at Golgotha under the notice "The King of the Jews."

Jn 19:18 where they crucified him, and two others with him, one on each side, with Jesus in the middle. Pilate also wrote a notice and put it on the cross. It read: "Jesus the Nazarene, the King of the Jews." Jn 19:20 Many of the Jews read this notice, because the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Don't write 'The King of the Jews,' but that this man said, 'I am King of the Jews.'" Pilate answered, "What I have written, I have written."

Jn 19:23 When the soldiers had crucified Jesus, they took his clothes and made four shares, one share for each soldier, and they took the tunic as well. Now the tunic was seamless, woven in one piece from the top down. Jn 19:24 So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be." This was so that the scripture would be fulfilled: "They divided my clothes among themselves, and for my clothing they cast lots." So that is what the soldiers did. Meanwhile, standing by the cross of Jesus were his mother, and his mother's sister, Mary of Clopas, and Mary Magdalene.[59] Jn 19:26 When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

THE DEATH OF JESUS

Jesus says, "It is finished," and dies; a soldier pierces his side.

Jn 19:28 After this, Jesus, knowing that everything was now finished, said—so that the scripture would be fulfilled—"I'm thirsty." A jar full of sour wine was standing there. So they put a sponge full of the sour wine on a stalk of hyssop and held it up to his mouth. When Jesus had taken the sour wine, he said, "It is finished." And bowing his head, he gave up his spirit.[60] Jn 19:31 Since it was the day of Preparation, the Jews did not want the bodies to remain on the cross on the Sabbath—for that Sabbath was a great day—so they asked Pilate to have their legs broken and to have them taken away. Jn 19:32 So the soldiers came and broke the legs of the first man, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and

58 "Hebrew" here probably refers to Aramaic, the everyday language of Judea.
59 Psalm 22:18 (Psalm 21:19 in the Greek Old Testament).
60 Sour wine was a cheap, vinegary wine drunk by soldiers and laborers; hyssop is a small, bushy plant.

water came out. Jn 19:35 The one who saw this has testified, and his testimony is true; he knows that what he says is true, so that you too may believe. For these things happened so that the scripture would be fulfilled: "Not a bone of his will be broken." And again another scripture says, "They will look on the one whom they pierced."[61]

THE BURIAL

Joseph of Arimathea and Nicodemus bury Jesus in a new tomb in a garden.

Jn 19:38 After this, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus, and Pilate gave permission. So he came and took his body away. Nicodemus also came —the man who had first come to Jesus at night—bringing a package of myrrh and aloes weighing about a hundred litras.[62] Jn 19:40 So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. In the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So because of the Jews' day of Preparation, since the tomb was near, they laid Jesus there.

CHAPTER 20

Mary Magdalene finds the tomb empty, and Peter and the other disciple run to see.

Jn 20:1 On the first day of the week, early, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been taken away from the tomb. So she ran and went to Simon Peter and to the other disciple, the one Jesus loved, and said to them, "They've taken the Lord out of the tomb, and we don't

61 The first quotation echoes Exodus 12:46 (compare Numbers 9:12 and Psalm 34:20); the second is from Zechariah 12:10.
62 A hundred litras (Roman pounds) is roughly 75 pounds, or 33 kilograms.

know where they've put him." Jn 20:3 So Peter and the other disciple set out and went toward the tomb. The two of them were running together, but the other disciple ran ahead, faster than Peter, and reached the tomb first. Bending down, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, Jn 20:7 and the cloth that had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; for they did not yet understand the scripture, that he must rise from the dead.

JESUS AND MARY MAGDALENE

The risen Jesus appears to Mary Magdalene, who mistakes him for the gardener.

Jn 20:10 Then the disciples went back home. But Mary stood outside by the tomb, weeping. As she wept, she bent down to look into the tomb, and she saw two angels in white sitting there, one at the head and one at the feet, where the body of Jesus had been lying. Jn 20:13 They said to her, "Woman, why are you weeping?" She said to them, "They've taken away my Lord, and I don't know where they've put him." When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jn 20:15 Jesus said to her, "Woman, why are you weeping? Who are you looking for?" Thinking he was the gardener, she said to him, "Sir, if you've carried him off, tell me where you've put him, and I'll take him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabbouni!" (which means Teacher). Jn 20:17 Jesus said to her, "Don't hold on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord," and that he had said these things to her.

JESUS AND THE DISCIPLES

Jesus appears to the disciples behind locked doors and breathes the Holy Spirit on them.

Jn 20:19 It was evening on that day, the first day of the week, and the doors of the place where the disciples were had been locked for fear of the Jews. Jesus came and stood among them and said to them, "Peace be with you." After saying this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jn 20:21 So [Jesus] said to them again, "Peace be with you. As the Father has sent me, so I am sending you." After saying this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive anyone's sins, they are forgiven them; if you retain anyone's, they are retained."

THOMAS

Thomas refuses to believe until he sees, and then says, "My Lord and my God!"

Jn 20:24 But Thomas, one of the Twelve, who was called Didymus, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger into the mark of the nails, and put my hand into his side, I will never believe." Jn 20:26 Eight days later his disciples were inside again, and Thomas was with them. Jesus came, though the doors were locked, and stood among them and said, "Peace be with you." Jn 20:27 Then he said to Thomas, "Put your finger here, and look at my hands; and reach out your hand and put it into my side. Don't be an unbeliever, but a believer." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

Jn 20:30 Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written

so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

CHAPTER 21

The risen Jesus appears by the Sea of Tiberias, and the disciples make a huge catch.

Jn 21:1 After this, Jesus showed himself again to the disciples by the Sea of Tiberias. This is how he showed himself. Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Jn 21:3 Simon Peter said to them, "I'm going fishing." They said to him, "We'll come with you too." They went out and got into the boat, and that night they caught nothing. Just as morning was breaking, Jesus stood on the shore; but the disciples did not know that it was Jesus. Jn 21:5 Jesus said to them, "Children, you don't have any fish, do you?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they couldn't haul it in because of the great number of fish. Jn 21:7 Then that disciple whom Jesus loved said to Peter, "It's the Lord!" When Simon Peter heard that it was the Lord, he tied his outer garment around himself, for he was naked, and threw himself into the sea. The other disciples came in the little boat, dragging the net full of fish, for they were not far from land, only about two hundred cubits away.[63] Jn 21:9 When they got out onto the land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, "Bring some of the fish you've just caught." So Simon Peter went aboard and hauled the net to land, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. Jn 21:12 Jesus said to them, "Come and have breakfast." None of the disciples dared to ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and the fish likewise. This was

63 Two hundred cubits is about 100 yards (90 meters).

now the third time that Jesus appeared to the disciples after he was raised from the dead.

"DO YOU LOVE ME?"

Jesus asks Peter three times whether he loves him and tells him to feed his sheep.

Jn 21:15 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." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep."[64] Jn 21:17 He said to him the third time, "Simon son of John, do you love me?" Peter was hurt that he had said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Jn 21:18 Truly, truly I tell you: when you were younger, you used to fasten your own belt and walk wherever you wanted; but when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not want to go." He said this to indicate by what kind of death he would glorify God. And after saying this, he said to him, "Follow me." Jn 21:20 Peter turned and saw the disciple whom Jesus loved following—the one who had also leaned back against his chest at the supper and said, "Lord, who is the one who is going to betray you?" When Peter saw him, he said to Jesus, "Lord, what about him?" Jn 21:22 Jesus said to him, "If I want him to remain until I come, what is that to you? You follow me." So this saying spread among the brothers, that that disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I want him to remain until I come, what is that to you?"

Jn 21:24 This is the disciple who testifies about these things and who has written them, and we know that his testimony is true.

64 In this exchange Jesus' first two questions use the Greek verb *agapaō*, while Peter's answers and the third question use *phileō*; both mean "love."

Jn 21:25 There are also many other things that Jesus did. If every one of them were written down, I suppose that not even the world itself could hold the books that would be written.

THE WOMAN CAUGHT IN ADULTERY

A passage printed apart by Westcott and Hort: Jesus refuses to condemn a woman caught in adultery.

Jn 7:53 [[And each of them went to his own home,[65]

Jn 8:1 but Jesus went to the Mount of Olives. At dawn he came again to the temple[, and all the people came to him, and he sat down and taught them]. The scribes and the Pharisees brought a woman who had been caught in adultery, and they made her stand in the middle Jn 8:4 and said to him, "Teacher, this woman has been caught in the very act of adultery. In the Law Moses commanded [us] to stone such women. So what do you say?" [They said this to test him, so that they would have grounds for accusing him.] But Jesus bent down and began writing on the ground with his finger. Jn 8:7 When they kept on questioning [him], he straightened up and said [to them], "Let the one among you who is without sin be the first to throw a stone at her." And again he bent down and wrote on the ground. When they heard this, they began to go away one by one, beginning with the elders, and he was left alone, with the woman still there in the middle. Jn 8:10 Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, sir." And Jesus said, "Neither do I condemn you. Go, and from now on sin no more."]]

65 The double brackets mark the story of the woman caught in adultery (John 7:53–8:11), which is absent from the oldest manuscripts; Westcott and Hort judged it an early addition and printed it after the end of John.