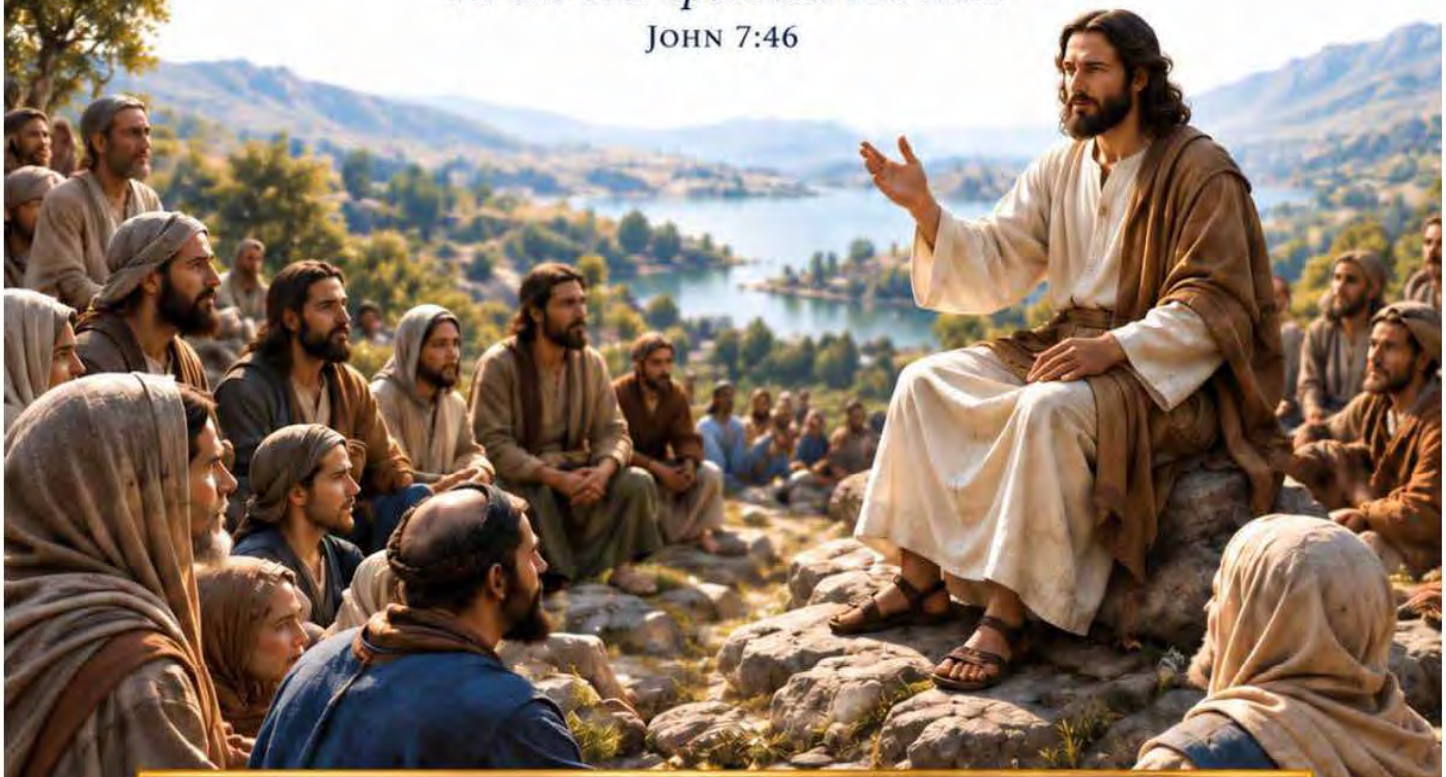
2nd Edition

THE ILLUSTRATED LIFE OF JESUS

The Greatest Teacher Who Ever Lived

"No one ever spoke like this man!"
John 7:46



In This Book You Will Discover:

- The major teachings of Jesus that changed the world.
- The powerful events and miracles that revealed His divine authority.
- The love, compassion, and grace that transformed countless lives.
- The fulfillment of prophecy and the impact that continues today.

Word of Life Publishing

The Illustrated Life of Jesus

The Major Teachings and Events

from the Bible

From the books of Matthew, Mark, Luke, John, Acts,

and Revelation

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Mike Burris, Editor

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Dedicated to my Lord and my wife, without whom this publication would not have been possible.

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1. The Purpose of This Book

The life of Jesus of Nazareth is the most documented and influential life in all of history. More than two thousand years ago, He walked the roads of Galilee and Judea, teaching with unmatched authority, healing the sick, welcoming the outcast, and revealing the heart of God.

This book presents the major teachings and events of Jesus as recorded in the New Testament. Our prayer is that as you read, you will not only gain knowledge about Him, but also come to know Him personally as Lord and Savior.

The Word Made Flesh

"In the beginning was the Word, and the Word was with God, and the Word was God… And the Word became flesh and dwelt among us."

John 1:1, 14





Teaching With Authority

The people were astonished at His teaching, because He taught as one who had authority, not as the teachers of the law.

Matthew 7:28–29

Compassion that Transforms

Jesus saw people not as statistics, but as souls loved by God. His compassion moved Him to heal, forgive, and restore.

"When Jesus saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd."

Matthew 9:36

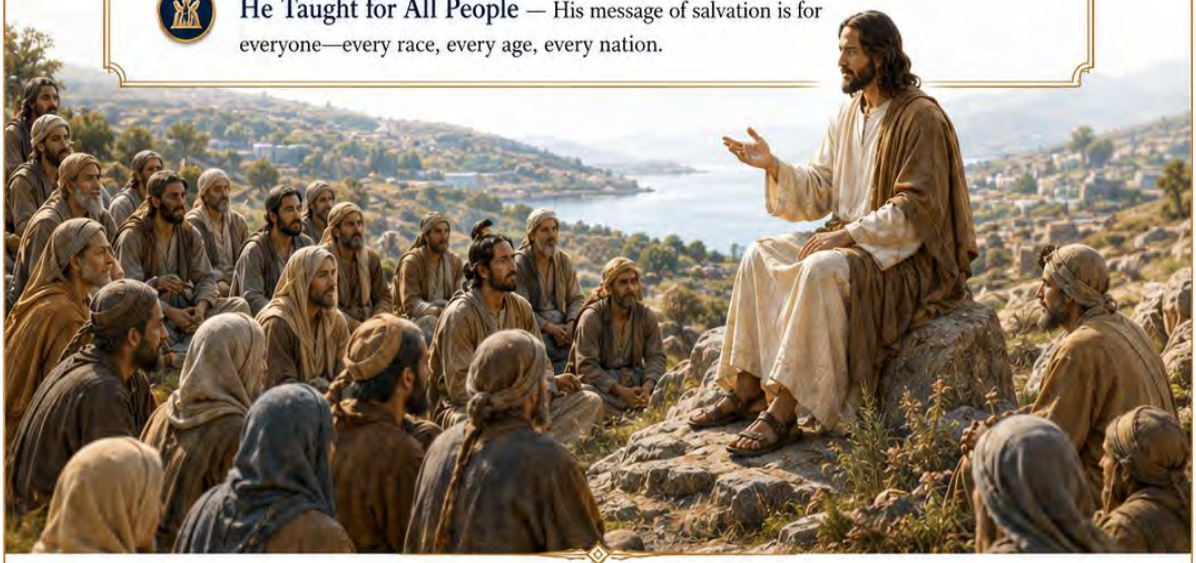


2. The Greatest Teacher

Throughout history, philosophers, sages, and leaders have risen with brilliant ideas and profound insights. Yet, none has taught with the perfect blend of divine wisdom, moral authority, and transforming power like Jesus.

What Made Jesus' Teaching Unique?

- **He Taught the Truth** — Every word He spoke was rooted in God's eternal truth.
- **He Lived What He Taught** — His life perfectly demonstrated His message.
- **He Taught with Authority** — He spoke with the authority of God, not merely a man.
- **He Transformed Lives** — Those who listened were never the same.
- **He Taught for All People** — His message of salvation is for everyone—every race, every age, every nation.



His Topic—The Kingdom of God

The central theme of Jesus' teaching was the Kingdom of God—God's rule and reign in the hearts of those who believe.

"Repent, for the kingdom of heaven is at hand."

Matthew 4:17



3. His Impact on Humanity

No one has ever changed the world like Jesus Christ.
His impact reaches every area of human life.



Hope for the Hopeless

He brings light into darkness and hope to those who despair.



Forgiveness for the Guilty

He offers pardon and a new start to all who come to Him.



Purpose for Life

He gives meaning, direction, and eternal hope.



Healing for the Broken

He restores bodies, minds, and hearts.



Peace that Endures

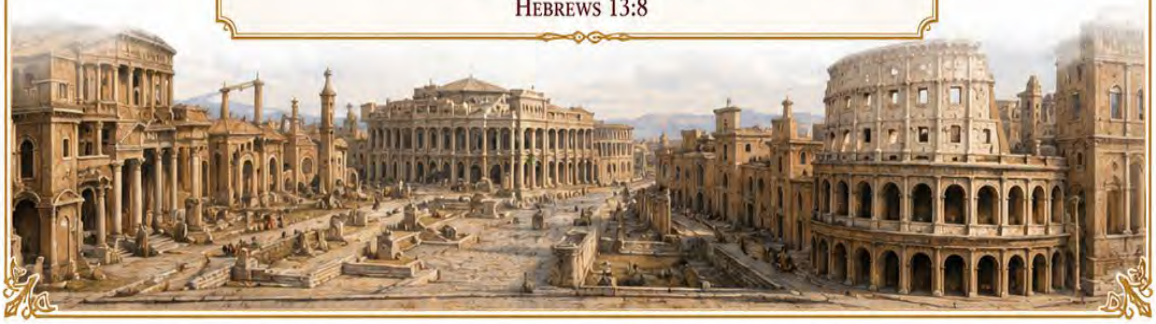
He gives a peace the world cannot give.



A Legacy that Lasts

His followers have taken His message to the ends of the earth.

Jesus Christ is the same yesterday, today, and forever.
Hebrews 13:8



I will shake all the nations so that the treasures

of all the nations will come,

and I will fill this house with glory,

says the LORD of Hosts.

Haggai 2:7

INTRODUCTION

THE EIGHT STAGES OF THE LIFE AND MINISTRY OF JESUS



THE CENTRAL STORY

The life and ministry of Jesus Christ form the central story of the New Testament and the foundation of the Christian faith. This presentation organizes His earthly life into eight distinct stages, beginning with His early life and the preparatory ministry of John the Baptist and concluding with His sacrificial death, burial, and bodily resurrection.

THE JOURNEY OF HIS MINISTRY

These stages provide a clear framework for following the geographical, historical, and spiritual progression of Jesus' life. They trace His movement from Judea to Galilee, His growing public ministry, the calling and training of the Twelve, the increasing opposition of the religious authorities, His final journey to Jerusalem, and the fulfillment of His redemptive mission.

ONE HARMONIOUS WITNESS

The four Gospels often describe the same events from different perspectives, while each Gospel also preserves teachings, miracles, and historical details not recorded by the others. For this reason, the principal passages listed for each stage serve as primary chronological references rather than an exhaustive record of everything that occurred during that period.

INTRODUCTION

THE PURPOSE OF THIS PRESENTATION

Additional Scriptures Included

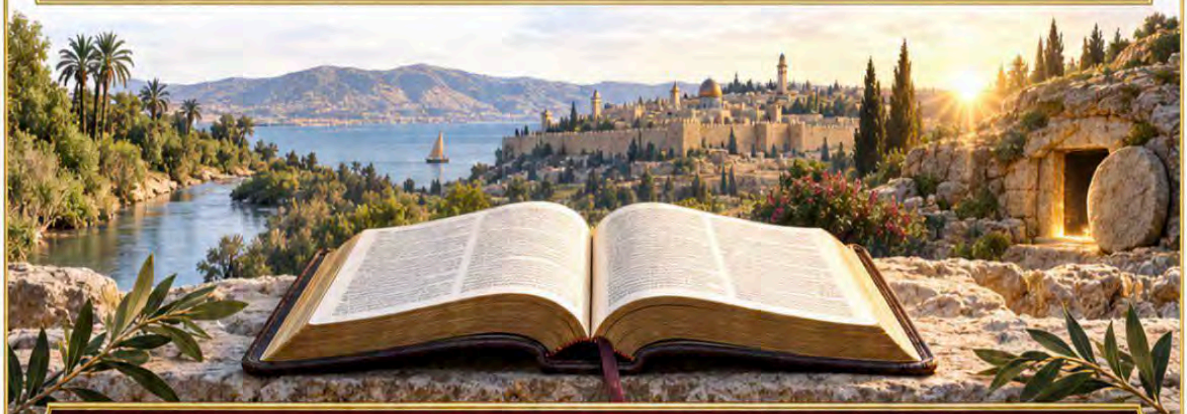
Additional Scriptures have been included throughout this presentation to provide a fuller account of Jesus' words and works, connect parallel Gospel passages, clarify the historical sequence, and emphasize the prophetic and spiritual significance of each event. These supplementary references allow Scripture to interpret Scripture and help present a more complete portrait of Jesus Christ.

The Unfolding Identity and Mission of Jesus

The purpose of this eight-stage arrangement is not merely to establish a timeline, but to reveal the unfolding identity and mission of Jesus. He is presented as the promised Messiah, the authoritative Teacher, the compassionate Healer, Israel's King, the Lamb of God who gave His life for the sins of the world, and the risen Lord who conquered death.

From His Early Life to His Resurrection

From His early life to His resurrection from the dead, every stage points toward the same glorious truth: Jesus Christ came to reveal the Father, proclaim the Kingdom of God, redeem humanity, and give eternal life to all who believe in Him.



The Central Truth

Jesus Christ is the promised Messiah, the sacrificial Lamb of God, and the risen Lord.

The Illustrated Life of Jesus

The Eight Stages of the Life and Ministry of Jesus



1. Preparation and Beginning

Early Life • John the Baptist • Baptism • Temptation • First Disciples

Matthew 3:1–4:11; John 1:19–51



2. Early Judean Ministry

Cana • Temple • Nicodemus • Ministry in Judea

John 2:1–4:3



3. Early Galilean Ministry

Samaria • Nazareth • Capernaum • Calling the Disciples

Matthew 4:12–8:17; John 4:4–54



4. Great Galilean Ministry

The Twelve • Sermon on the Mount • Miracles • Parables

Matthew 8:18–13:58; Mark 3:13–6:6



5. Withdrawal and Training

Feeding the Five Thousand • Peter's Confession • Transfiguration

Matthew 14:1–18:35; John 6



6. Later Judean and Perean Ministry

Final Teachings • Feast Ministry • Lazarus Raised

Luke 9:51–19:28; John 7:1–11:54



7. Final Week in Jerusalem

Triumphal Entry • Temple • Last Supper • Gethsemane • Arrest

Matthew 21:1–26:56; John 12:1–18:12



8. The Death, Burial, and Resurrection

Trials • Crucifixion • Burial • Empty Tomb • Jesus Is Risen

Matthew 26:57–28:15; Mark 14:53–16:8

Luke 22:54–24:12; John 18:13–20:18

From His birth to His resurrection from the dead

ISAIAH
THE PROPHET

Isaiah was called by God
to speak His word to Israel
and to reveal the coming
of the Messiah—God's Servant,
who would bring salvation
to the world.

ISAIAH 6:1–8



MESSIANIC PROPHECIES IN ISAIAH

1. HE WILL BE BORN OF A VIRGIN



"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."

ISAIAH 7:14

2. HE WILL BE BORN IN BETHLEHEM



"But you, Bethlehem Ephrathah, though you are small among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel."

ISAIAH 9:2

3. HE WILL BE GOD'S SUFFERING SERVANT



"Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted."

ISAIAH 53:4

4. HE WILL BE PIERCED FOR OUR SINS



"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed."

ISAIAH 53:5

5. HE WILL BE REJECTED



"He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him."

ISAIAH 53:3

6. HE WILL BE SILENT BEFORE HIS ACCUSERS



"He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth."

ISAIAH 53:7

7. HE WILL BE BURIED WITH THE RICH



"He was with a rich man in His death, because He had done no violence, nor was any deceit in His mouth."

ISAIAH 53:9

8. HE WILL RISE FROM THE DEAD



"Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

ISAIAH 53:10

9. HE WILL BRING LIGHT TO THE NATIONS



"I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth."

ISAIAH 49:6

10. HE WILL BE OUR PRINCE OF PEACE



"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

ISAIAH 9:6

"ALL THESE THINGS ISAIAH SPOKE, WHEN HE SAW HIS GLORY AND SPOKE OF HIM."
JOHN 12:41

ישעיהו נ"ג | Isaiah 53

1 מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ וְזְרוֹעַ יְהוָה
לְמִי נִגְלְתָה:

2 כִּי יִצְמַח לְפָנָיו כְּנֵגֶד וְשֹׁרֶשׁ מֵאֶרֶץ
צִיָּה לֹא תֹאַר לוֹ הוֹד וְלֹא מַרְאֶה
כִּי תִרְאֵהוּ וְנֶחְמָד לְבַקְשׁוֹ:

3 חָזוּה וְזָנוּחַ מִן הָאֲנָשִׁים אִישׁ מַכְאֹבוֹת
וּמְכֹר בְּחָל ים וּמִפְּנֵי הַסְתָּרֵתִים
נִבְזֶה וְלֹא חָשַׁבְנֵהוּ:

4 אֲךָ חֳלָיֵנוּ נָשָׂא וּמַכְאֹבֵינוּ סָבָל
וַאֲנַחְנוּ חֲשַׁבְנֵהוּ נְגוּעַ מֻקּוּעַ
מֵאֵת אֱלֹהִים וּמְעֻנֶּה:

5 וְהוּא מְחֻלָּל מִפְּשָׁעֵינוּ נְדֻכָּא מֵעֲוֹנֹתֵינוּ
מוּסַר לְשָׁלוֹם עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא לָנוּ:

6 כָּלָנוּ כַּצֹּאן תָּעִינוּ אִישׁ לְדַרְכּוֹ סָרָרְנוּ
וַיהוָה הֶעֱמִיד עָלָיו אֶת עֲוֹן כֻּלָּנוּ:

7 עָנֵה וְלֹא פָתַח אֶת־פִּיו כַּשֶּׂה לִטֶּבַח יוּבָל
וְכַאֵיל דוֹם לִפְנֵי גֹזְזֶיהָ כֶּן לֹא פָתַח פִּיו:

8 מֵעֹצֶר וּמִמִּשְׁפָּט נִקָּח וְאֶת דֹּרוֹ מִי יְשׂוֹחֵחַ
כִּי נִגְזַר מֵאֶרֶץ חַיִּים
מִפֶּשַׁע עַמִּי נֶגַע־לָמוֹ:

9 וְאֶת רְשָׁעִים נָתַן קִבְרוֹ
וְאֶת עָשִׁיר בְּמֹתָיו כִּי לֹא חָמָס
וְכִי מִרְמָה לֹא בְּפִיו:

10 וַיהוָה חָפֵץ דַּכְּאוֹ הֶחֱלִי
אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ יִרְאֶה זֶרַע
יַאֲרִיךְ יָמִים וְחֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח:

11 מֵעֲמַל נַפְשׁוֹ יִרְאֶה יַשְׂבִּיעַ
בְּדַעְתּוֹ יַצְדִּיק צַדִּיק עַבְדִּי לָרַבִּים
וַעֲוֹנֹתָם הוּא יִסְבֹּל:

12 לָכֵן אֲחַלֶּק־לוֹ בָרַבִּים
וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל
תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ
וְאֶת־פּוֹשְׁעִים נִמְנָה
וְהוּא חֵטְא רַבִּים נָשָׂא
וְלַפּוֹשְׁעִים יַפְגִּיעַ:

1 Who hath believed our report?
and to whom is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant,
and as a root out of a dry ground:
he hath no form nor comeliness; and when
we shall see him, there is no beauty
that we should desire him.

3 He is despised and rejected of men;
a man of sorrows, and acquainted with grief:
and we hid as it were our faces from him;
he was despised, and we esteemed him not.

4 Surely he hath borne our griefs,
and carried our sorrows:
yet we did esteem him stricken,
smitten of God, and afflicted.

5 But he was wounded for our transgressions,
he was bruised for our iniquities:
the chastisement of our peace was upon him;
and with his stripes we are healed.

6 All we like sheep have gone astray;
we have turned every one to his own way;
and the Lord hath laid on him
the iniquity of us all.

7 He was oppressed, and he was afflicted,
yet he opened not his mouth:
he is brought as a lamb to the slaughter,
and as a sheep before her shearers is dumb,
so he openeth not his mouth.

8 He was taken from prison and from judgment:
and who shall declare his generation?
for he was cut off out of the land of the living:
for the transgression of my people was he stricken.

9 And he made his grave with the wicked,
and with the rich in his death;
because he had done no violence,
neither was any deceit in his mouth.

10 Yet it pleased the Lord to bruise him;
he hath put him to grief:
when thou shalt make his soul an offering for sin,
he shall see his seed, he shall prolong his days,
and the pleasure of the Lord shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied:
by his knowledge shall my righteous servant
justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great,
and he shall divide the spoil with the strong;
because he hath poured out his soul unto death:
and he was numbered with the transgressors;
and he bare the sin of many,
and made intercession for the transgressors.

I. Early Life and Preparation for Ministry

Approximate Period
c. 6–4 BC–early AD 27

Principal Passages
Matthew 1:18–4:11 • Mark 1:1–13
Luke 1:26–4:13 • John 1:1–51



The Birth of Jesus

Jesus is born in Bethlehem.



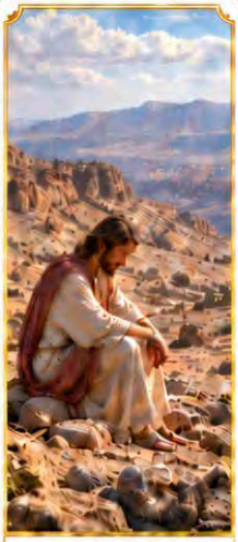
John Prepares the Way

John the Baptist calls Israel to repentance.



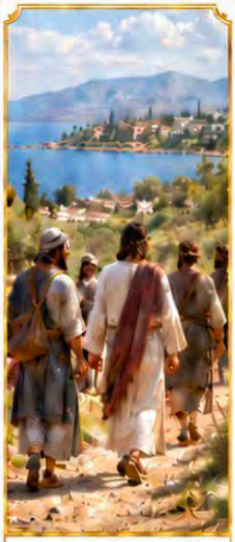
Jesus is Baptized

Jesus is baptized by John in the Jordan River.



Jesus is Tempted

Jesus overcomes temptation in the wilderness.



The First Disciples

Jesus' first disciples begin following Him.

Theme

The Messiah enters the world, is revealed, and prepared for His mission.

LUKE 1:1-4

An Orderly Account — The Certainty of the Gospel

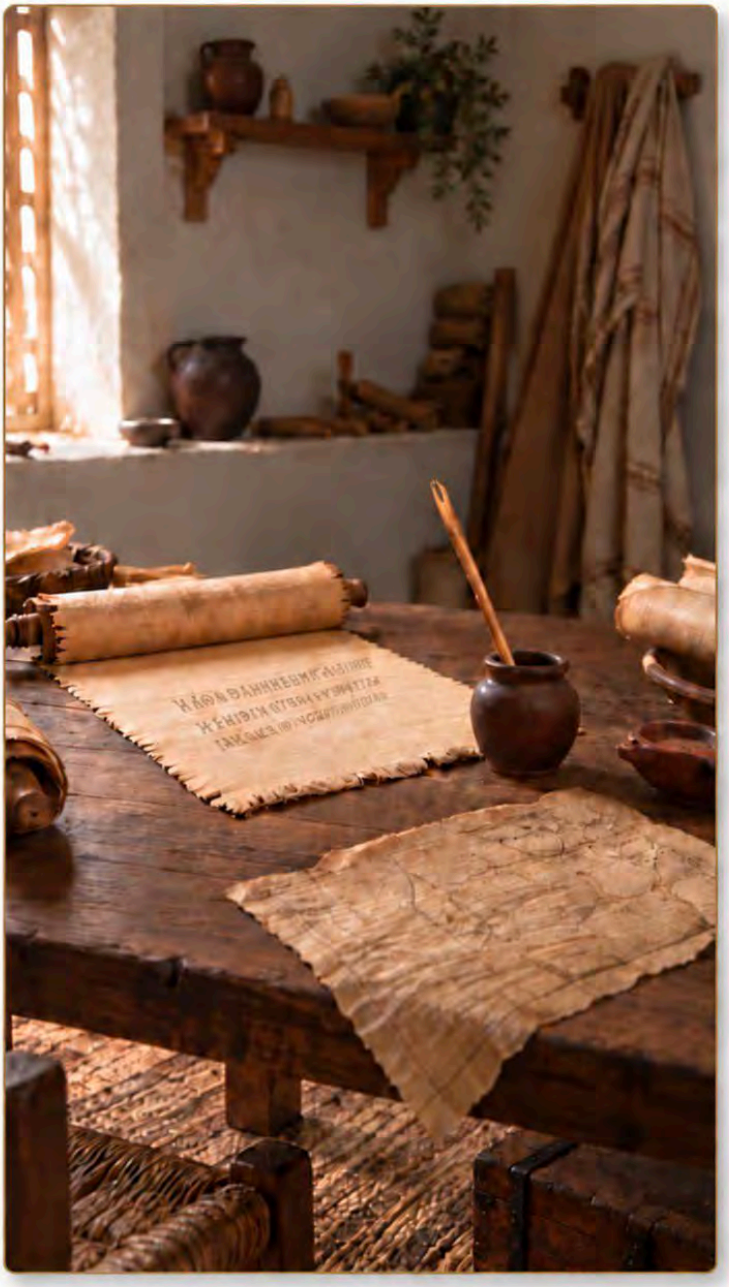
THE PROLOGUE

1 Many have undertaken to compile a narrative about the events that have been fulfilled among us,

2 just as the original eyewitnesses and servants of the word handed them down to us.

3 So it also seemed good to me, since I have carefully investigated everything from the very first, to write to you in an orderly sequence, most honorable Theophilus,

4 so that you may know the certainty of the things about which you have been instructed.



CHRISTIAN STANDARD BIBLE (CSB)


THE EARLY LIFE OF JESUS
N
W
E
S
Mediterranean Sea
"He came to his own, and his own did not receive him ..." (John 1:11)
Tyre
Capernaum
GALILEE
Sea of Galilee (Lake of Gennesaret)
Caesarea
Magdala
1 7 9
Nazareth
DECAPOLIS
SAMARIA
Jordan River
Joppa (Jopho)
2 Hill Country of Judea
PEREA
4 Jerusalem
3 5 Bethlehem
Gaza
JUDEA
Dead Sea (−430 m)
IDUMEA
Arabian Desert
To Israel (Jerusalem and Nazareth)
6 Egypt
EGYPT
Nile River
Red Sea
0 250 500 750 Kilometers
0 250 500 Miles
Legend
City or town
Main journey (chronological route)
Return journey from Egypt
Other route
River
Regional boundary
Lake or sea
Fertile region / valley
Highlands / mountains
Desert region
0 25 50 75 Kilometers
0 25 50 Miles
Chronological Key
1 Nazareth
The Annunciation
(Luke 1:26–38)
2 Hill Country of Judea
Mary Visits Elizabeth
(Luke 1:39–56)
3 Bethlehem
The Birth of Jesus
(Luke 2:1–20)
4 Jerusalem
Presented at the Temple
(Luke 2:22–38)
5 Bethlehem
The Visit of the Magi
(Matthew 2:1–12)
6 Egypt
The Flight into Egypt
(Matthew 2:13–15)
7 Nazareth
The Family Returns
(Matthew 2:19–23)
8 Jerusalem
Jesus at the Temple, Age Twelve
(Luke 2:41–52)
9 Nazareth
Jesus Grows to Manhood
(Luke 2:51–52)
"And the child grew and became strong, filled with wisdom ..." (Luke 2:40)

1. The Word of GOD

John 1:1-13; In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was with God in the beginning. **3** All things were created through him, and apart from him not one thing was created that has been created. **4** In him was life, and that life was the light of men. **5** That light shines in the darkness, and yet the darkness did not overcome it. **6** There was a man sent from God whose name was John. **7** He came as a witness to testify about the light, so that all might believe through him. **8** He was not the light, but he came to testify about the light. **9** The true light that gives light to everyone was coming into the world. **10** He was in the world, and the world was created through him, and yet the world did not recognize him. **11** He came to his own, and his own people did not receive him. **12** But to all who did receive him, he gave them the right to be children of God, to those who believe in his name, **13** who were born, not of natural descent, or of the will of the flesh, or of the will of man, but of God.

The "Word of God" in the Old Testament

Genesis 15:1, 4; 1 Samuel 3: 1, 7; 15:10, 23, 26; 2 Samuel 7:4; 24:11; 1 Kings 6:11; 12:24, etc. The "Word of God" is also mentioned numerous times (too many to list here) in Isaiah, Jeremiah, Ezekiel, Hosea, Zechariah, and others.

2. Jesus, The Word Made Flesh

John 1:14-18; **14** The Word became flesh and dwelt among us. We observed his glory, the glory as the one and only Son from the Father, full of grace and truth. **15** (John testified concerning him and exclaimed, "This was the one of whom I said, 'The one coming after me ranks ahead of me, because he existed before me.'") **16** Indeed, we have all received grace upon grace from his fullness, **17** for the law was given through Moses; grace and truth came through Jesus Christ. **18** No one has ever seen God. The one and only Son, who is himself God and is at the Father's side—he has revealed him.

"For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.7 Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this." (*Isaiah 9:6,7)*

3. Zechariah

Luke 1:1-25; 1 Many have undertaken to compile a narrative about the events that have been fulfilled among us, **2** just as the original eyewitnesses and servants of the word handed them down to us. **3** So it also seemed good to me, since I have carefully investigated everything from the very first, to write to you in an orderly sequence, most honorable Theophilus, **4** so that you may know the certainty of the things about which you have been instructed. **5** In the days of King Herod of Judea, there was a priest of Abijah's division named Zechariah. His wife was from the daughters of Aaron, and her name was Elizabeth. **6** Both were righteous in God's sight, living without blame according to all the commands and requirements of the Lord. **7** But they had no children because Elizabeth could not conceive, and both of them were well along in years.**8** When his division was on duty and he was serving as priest before God, **9** it happened that he was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and burn incense. **10** At the hour of incense the whole assembly of the people was praying outside. **11** An angel of the Lord appeared to him, standing to the right of the altar of incense. **12** When Zechariah saw him, he was terrified and overcome with fear. **13** But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. **14** There will be joy and delight for you, and many will rejoice at his birth. **15** For he will be great in the sight of the Lord and will never drink wine or beer. He will be filled with the Holy Spirit while still in his mother's womb. **16** He will turn many of the children of Israel to the Lord their God. **17** And 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 righteous, to make ready for the Lord a prepared people."

18 “How can I know this?” Zechariah asked the angel. “For I am an old man, and my wife is well along in years.” **19** The angel answered him, “I am Gabriel, who stands in the presence of God,



and I was sent to speak to you and tell you this good news. **20** Now listen. You will become silent and unable to speak until the day these things take place, because you did not believe my words, which will be fulfilled in their proper time." **21** Meanwhile, the people were waiting for Zechariah, amazed that he stayed so long in the sanctuary. **22** When he did come out, he could not speak to them. Then they realized that he had seen a vision in the sanctuary. He was making signs to them and remained speechless. **23** When the days of his ministry were completed, he went back home. **24** After these days his wife Elizabeth conceived and kept herself in seclusion for five months. She said, **25** "The Lord has done this for me. He has looked with favor in these days to take away my disgrace among the people."

"See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes." *Malachi 4:5*

4. Mary

Luke 1:26-35; **26** In the sixth month, the angel Gabriel was sent by God to a town in Galilee called Nazareth, **27** to a virgin engaged to a man named Joseph, of the house of David. The virgin's name was Mary. **28** And the angel came to her and said, "Greetings, favored woman! The Lord is with you." **29** But she was deeply troubled by this statement, wondering what kind of greeting this could be. **30** Then the angel told her, "Do not be afraid, Mary, for you have found favor with God. **31** Now listen: You will conceive and give birth to a son, and you will name him Jesus. **32** He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. **33** He will reign over the house of Jacob forever, and his kingdom will have no end." **34** Mary asked the angel, "How can this be, since I have not had sexual relations with a man?" **35** The angel replied to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the holy one to be born will be called the Son of God. **36** And consider your relative Elizabeth—even she has conceived a son in her old age, and



this is the sixth month for her who was called childless. **37** For nothing will be impossible with God." **38** "See, I am the Lord's servant," said Mary. "May it happen to me as you have said." Then the angel left her.

> **"**Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel." *Isaiah 7:14*



5. Elizabeth

Luke 1:39-45; **39** In those days Mary set out and hurried to a town in the hill country of Judah **40** where she entered Zechariah's house and greeted Elizabeth. **41** When Elizabeth heard Mary's greeting, the baby leaped inside her, and Elizabeth was filled with the Holy Spirit.

42 Then she exclaimed with a loud cry, “Blessed are you among women, and your child will be blessed! **43** How could this happen to me, that the mother of my Lord should come to me? **44** For you see, when the sound of your greeting reached my ears, the baby leaped for joy inside me. **45** Blessed is she who has believed that the Lord would fulfill what he has spoken to her!”

6. Mary’s Joy

Luke 1:46-56; **46** And Mary said:

> "My soul magnifies the Lord, 47 and my spirit rejoices in God my Savior, 48 because he has looked with favor on the humble condition of his servant. Surely, from now on all generations will call me blessed, **49** because the Mighty One has done great things for me, and his name is holy. **50** His mercy is from generation to generation on those who fear him. **51** He has done a mighty deed with his arm; he has scattered the proud because of the thoughts of their hearts; 52 he has toppled the mighty from their thrones and exalted the lowly. 53 He has satisfied the hungry with good things and sent the rich away empty. 54 He has helped his servant Israel, remembering his mercy 55 to Abraham and his descendants forever, just as he spoke to our ancestors."

56 And Mary stayed with her about three months; then she returned to her home.

7. John the Baptist

Luke 1:57-66; **57** Now the time had come for Elizabeth to give birth, and she had a son. **58** Then her neighbors and relatives heard that the Lord had shown her his great mercy, and they rejoiced with her. **59** When they came to circumcise the child on the eighth day, they were going to name him Zechariah, after his father. **60** But his mother responded, “No. He will be called John.” **61** Then they said to her, “None of your relatives has that name.” **62** So they motioned to his father to find out what he wanted him to be called. **63** He asked for a writing tablet and wrote, “His name is John.” And they were all amazed. **64** Immediately his mouth was opened and his

tongue set free, and he began to speak, praising God. **65** Fear came on all those who lived around them, and all these things were being talked about throughout the hill country of Judea. **66** All who heard about him took it to heart, saying, “What then will this child become?” For, indeed, the Lord’s hand was with him.

8. Zechariah’s Joy



Luke 1:67-80; **67** Then his father Zechariah was filled with the Holy Spirit and prophesied:

"68 Blessed is the Lord, the God of Israel, because he has visited and provided
redemption for his people. 69 He has raised up a horn of salvation for us in the house
of his servant David, 70 just as he spoke by the mouth of his holy prophets in ancient
times; 71 salvation from our enemies and from the hand of those who hate us. 72 He
has dealt mercifully with our ancestors and remembered his holy covenant—73 the
oath that he swore to our father Abraham, to grant that we, 74 having been rescued
from the hand of our enemies, would serve him without fear 75 in holiness and
righteousness in his presence all our days. 76 And you, child, will be called a prophet
of the Most High, for you will go before the Lord to prepare his ways, 77 to give his
people knowledge of salvation through the forgiveness of their sins. 78 Because of our
God's merciful compassion, the dawn from on high will visit us 79 to shine on those
who live in darkness and the shadow of death, to guide our feet into the way of
peace."

80 The child grew up and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.

9. Joseph



Matthew 1:18-25; **18** The birth of Jesus Christ came about this way: After his mother Mary had been engaged to Joseph, it was discovered before they came together that she was pregnant from the Holy Spirit. **19** So her husband, Joseph, being a righteous man, and not wanting to disgrace her publicly, decided to divorce her secretly. **20** But after he had considered these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife, because what has been conceived in her is from the Holy Spirit. **21** She will give birth to a son, and you are to name him Jesus, because he will save his people from their sins." **22** Now all this took place to fulfill what was spoken by the Lord through the prophet: **23** See, the virgin will become pregnant and give birth to a son, and they will name him Immanuel, which is translated "God is with us." (*Isaiah 7:14)* **24** When Joseph woke up, he did as the Lord's angel had commanded him. He married her **25** but did not have sexual relations with her until she gave birth to a son. And he named him Jesus.

10. The Birth of Jesus



Luke 2:1-20; In those days a decree went out from Caesar Augustus that the whole empire should be registered. **2** This first registration took place while Quirinius was governing Syria. **3** So everyone went to be registered, each to his own town.**4** Joseph also went up from the town of Nazareth in Galilee, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David, **5** to be registered along with Mary, who was engaged to him and was pregnant.



6 While they were there, the time came for her to give birth. **7** Then she gave birth to her firstborn son, and she wrapped him tightly in cloth and laid him in a manger, because there was no guest room available for them.



Praise from the Angels Foretold

Hebrews 1:6 (from Deuteronomy 32:43 Septuagint):S

…And let all God's angels worship him.



8 In the same region, shepherds were staying out in the fields and keeping watch at night over their flock. **9** Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. **10** But the angel said to them, "Don't be afraid, for look, I proclaim to you good news of great joy that will be for all the people: **11** Today in the city of David a Savior was born for you, who is the Messiah, the Lord. **12** This will be the sign for you: You will find a baby wrapped tightly in cloth and lying in a manger." **13** Suddenly there was a multitude of the heavenly host with the angel, praising God and saying:

14 Glory to God in the highest heaven, and peace on earth to people he favors!

15 When the angels had left them and returned to heaven, the shepherds said to one another, "Let's go straight to Bethlehem and see what has happened, which the Lord has made known to us." **16** They hurried off and found both Mary and Joseph, and the baby who was lying in the manger. **17** After seeing them, they reported the message they were told about this child, **18** and all who heard it were amazed at what the shepherds said to them. **19** But Mary was treasuring up all these things in her heart and meditating on them. **20** The shepherds returned, glorifying and praising God for all the things they had seen and heard, which were just as they had been told.

11. The Magi

Matthew 2:1-23; After Jesus was born in Bethlehem of Judea in the days of King Herod, wise men from the east arrived in Jerusalem, 2 saying, "Where is he who has been born king of the Jews? For we saw his star at its rising and have come to worship him."3 When King Herod heard this, he was deeply disturbed, and all Jerusalem with him. 4 So he assembled all the chief priests and scribes of the people and asked them where the Messiah would be born.**5** "In Bethlehem of Judea," they told him, "Because this is what was written by the prophet:

6And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah:
Because out of you will come a ruler who will shepherd my people Israel."

Micah 5:2



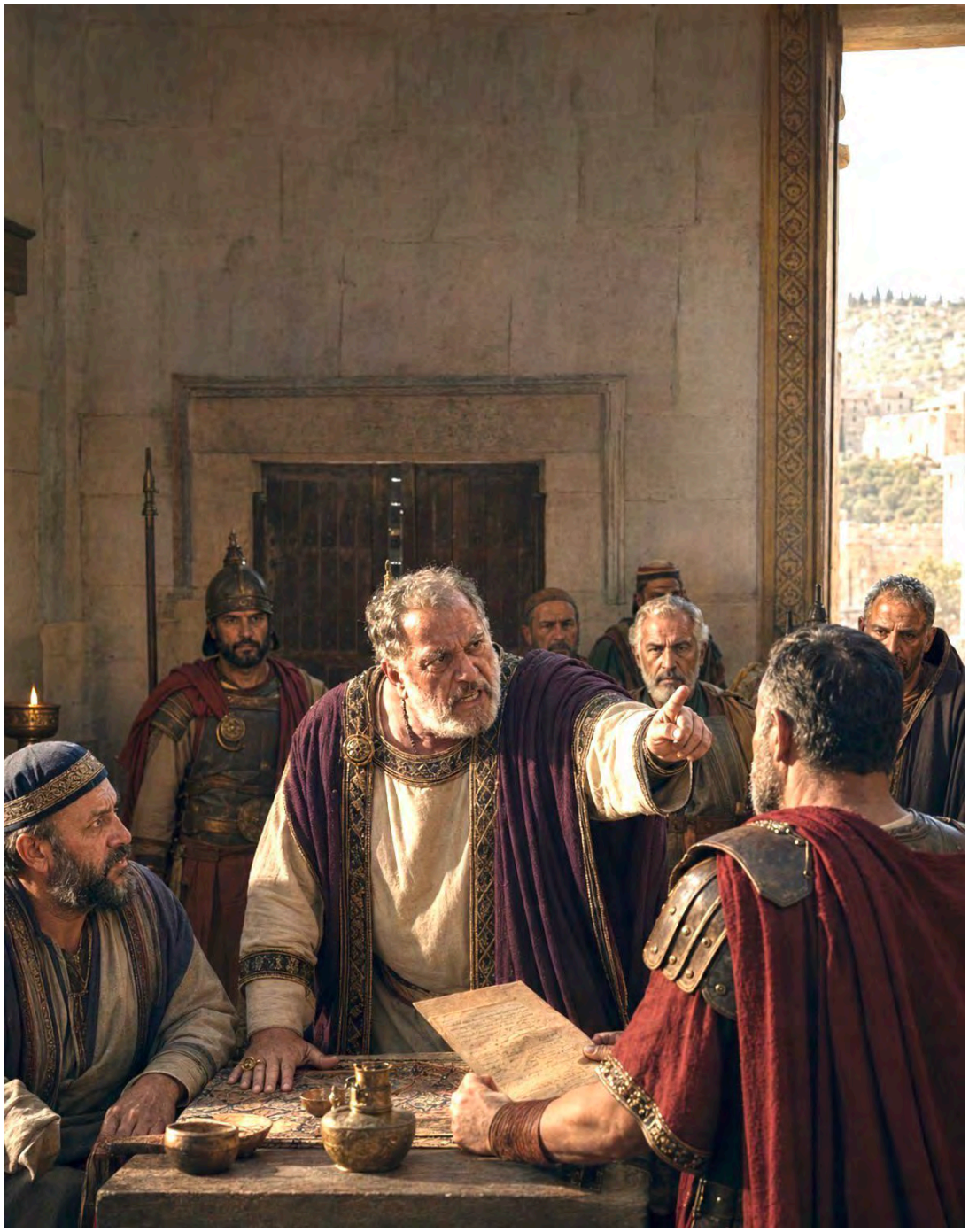
[7] Then Herod secretly summoned the wise men and asked them the exact time the star
appeared. [8] He sent them to Bethlehem and said, “Go and search carefully for the child. When
you find him, report back to me so that I too can go and worship him.” [9] After hearing the king,
they went on their way. And there it was—the star they had seen at its rising. It led them until it
came and stopped above the place where the child was. [10] When they saw the star, they were
overwhelmed with joy. [11] Entering the house, they saw the child with Mary his mother, and
falling to their knees, they worshiped him. Then they opened their treasures and presented him
with gifts: gold, frankincense, and myrrh. [12] And being warned in a dream not to go back to
Herod, they returned to their own country by another route.

Escape to Egypt

13 After they were gone, an angel of the Lord appeared to Joseph in a dream, saying, “Get up!
Take the child and his mother, flee to Egypt, and stay there until I tell you. For Herod is about to
search for the child to kill him.” **14** So he got up, took the child and his mother during the night,
and escaped to Egypt. **15** He stayed there until Herod’s death, so that what was spoken by the
Lord through the prophet might be fulfilled: Out of Egypt I called my Son. (*Hosea 11:1)*



16 Then Herod, when he realized that he had been outwitted by the wise men, flew into a rage. He gave orders to massacre all the boys in and around Bethlehem who were two years old and under, in keeping with the time he had learned from the wise men.



17 Then what was spoken through Jeremiah the prophet was fulfilled:

18 A voice was heard in Ramah, weeping, and great mourning,
Rachel weeping for her children; and she refused to be consoled,
because they are no more.

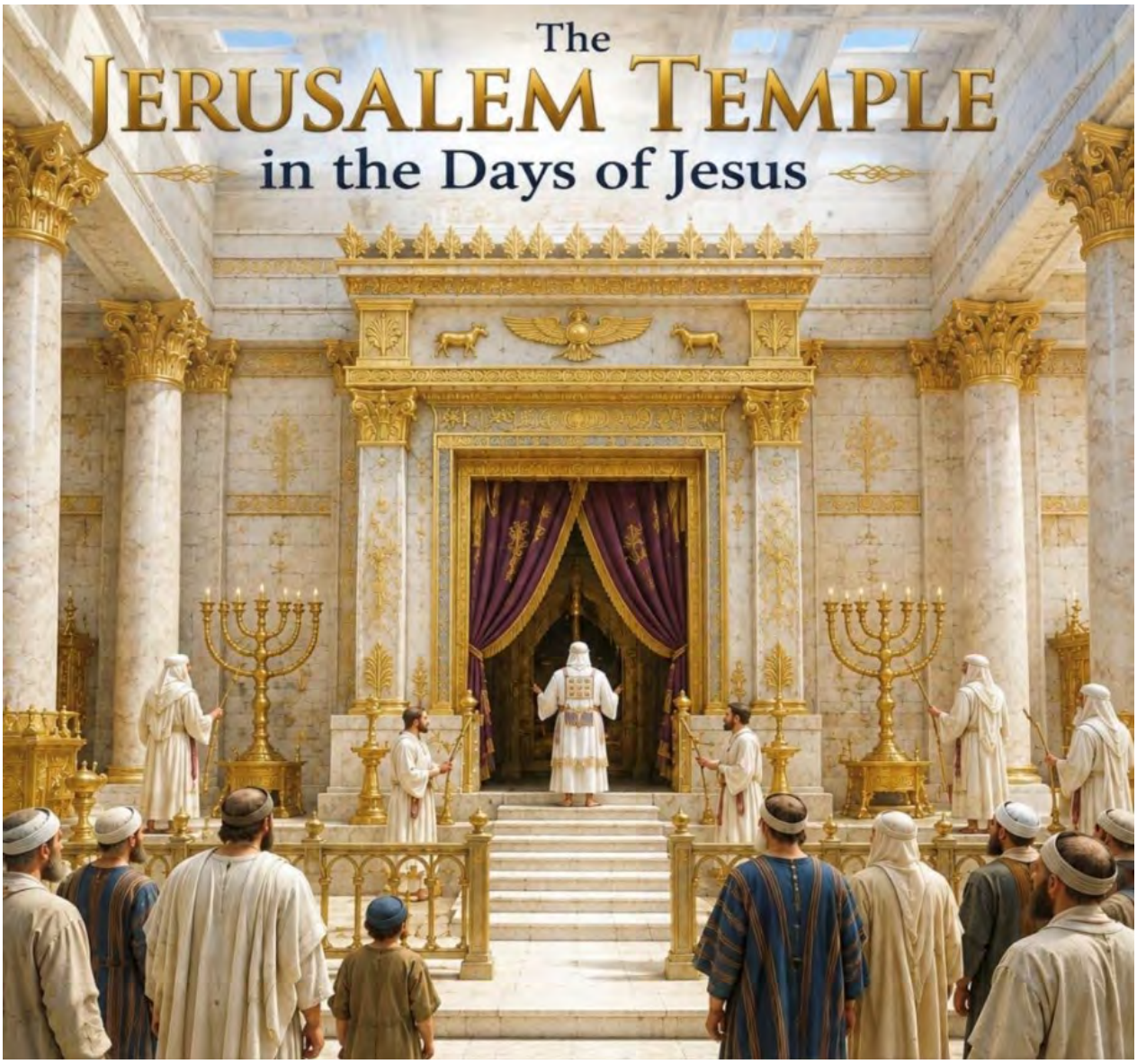
Jeremiah 31:15

Return to Nazareth

19 After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt, **20** saying, "Get up, take the child and his mother, and go to the land of Israel, because those who intended to kill the child are dead." **21** So he got up, took the child and his mother, and entered the land of Israel. **22** But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And being warned in a dream, he withdrew to the region of Galilee. **23** Then he went and settled in a town called Nazareth to fulfill what was spoken through the prophets, that he would be called a Nazarene.*

* Possibly Isaiah 11:1, Branch in Hebrew is "neser"; a possible association with the name Nazareth, and also with Isaiah 4:2 and John 15.

12. The Jewish Temple



Luke 2:21-40; **21** When the eight days were completed for his circumcision, he was named Jesus—the name given by the angel before he was conceived. **22** And when the days of their purification according to the law of Moses were finished, they brought him up to Jerusalem to present him to the Lord **23** (just as it is written in the law of the Lord, Every firstborn male will be dedicated to the Lord) *Exodus 13:2* **24** and to offer a sacrifice (according to what is stated in the law of the Lord, a pair of turtledoves or two young pigeons). *Leviticus 5:7*

Jesus Presented to Simeon



25 There was a man in Jerusalem whose name was Simeon. This man was righteous and
devout, looking forward to Israel's consolation, and the Holy Spirit was on him. **26** It had been
revealed to him by the Holy Spirit that he would not see death before he saw the Lord's
Messiah. **27** Guided by the Spirit, he entered the temple. When the parents brought in the child
Jesus to perform for him what was customary under the law, **28** Simeon took him up in his arms,
praised God, and said, 29 Now, Master, you can dismiss your servant in peace, as you
promised.30 For my eyes have seen your salvation.31 You have prepared it in the presence of all

peoples—[32] a light for revelation to the Gentiles and glory to your people Israel.[33] His father and mother were amazed at what was being said about him. [34] Then Simeon blessed them and told his mother Mary, “Indeed, this child is destined to cause the fall and rise of many in Israel and to be a sign that will be opposed— [35] and a sword will pierce your own soul—that the thoughts of many hearts may be revealed.” *Isaiah 49:6*

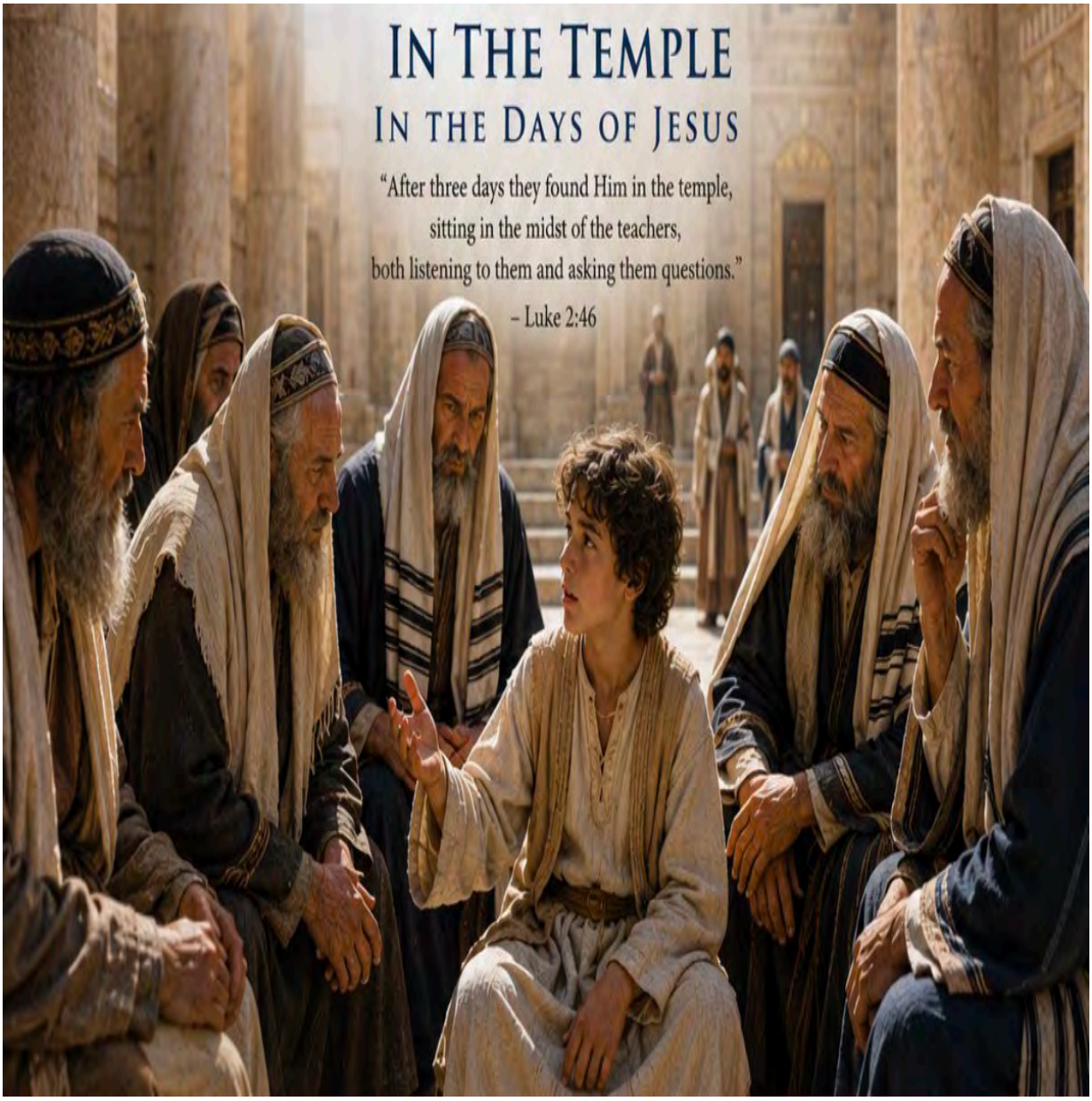
Jesus Presented to Anna

[36] There was also a prophetess, Anna, a daughter of Phanuel, of the tribe of Asher. She was well along in years, having lived with her husband seven years after her marriage, [37] and was a widow for eighty-four years. She did not leave the temple, serving God night and day with fasting and prayers. [38] At that very moment, she came up and began to thank God and to speak about him to all who were looking forward to the redemption of Jerusalem. [39] When they had completed everything according to the law of the Lord, they returned to Galilee, to their own town of Nazareth. [40] The boy grew up and became strong, filled with wisdom, and God’s grace was on him.

13. Jesus is Missing

Luke 2:41-52; [41] Every year his parents traveled to Jerusalem for the Passover Festival. [42] When he was twelve years old, they went up according to the custom of the festival. [43] After those days were over, as they were returning, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. [44] Assuming he was in the traveling party, they went a day’s journey. Then they began looking for him among their relatives and friends. [45] When they did not find him, they returned to Jerusalem to search for him. [46] After three days, they found him in the temple sitting among the teachers, listening to them and asking them questions. [47] And all those who heard him were astounded at his understanding and his answers.

48 When his parents saw him, they were astonished, and his mother said to him, “Son, why have
you treated us like this? Your father and I have been anxiously searching for you.” 49 “Why were



you searching for me?” he asked them. “Didn’t you know that it was necessary for me to be in
my Father’s house?” 50 But they did not understand what he said to them. 51 Then he went down
with them and came to Nazareth and was obedient to them. His mother kept all these things in
her heart. 52 And Jesus increased in wisdom and stature, and in favor with God and with people.

Preparation and Beginning of Ministry

14. John the Baptist

Matthew 3:1-17; In those days John the Baptist came, preaching in the wilderness of Judea [2] and saying, “Repent, because the kingdom of heaven has come near!” [3] For he is the one spoken of through the prophet Isaiah, who said: A voice of one crying out in the wilderness: Prepare the way for the Lord; make his paths straight! *Isaiah 40:3*



[4] Now John had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey. [5] Then people from Jerusalem, all Judea, and all the vicinity of the Jordan were going out to him, [6] and they were baptized by him in the Jordan River, confessing their sins. [7] When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the coming wrath? [8] Therefore produce fruit consistent with repentance. [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. [10] The ax is already at the root of the trees. Therefore, every tree that doesn’t produce good fruit will be cut down and thrown into the fire. [11] “I baptize you with water for repentance, but the one who is coming after me is more powerful than I. I am not worthy to remove his sandals. He himself will baptize you with the Holy Spirit and fire. [12] His winnowing shovel is in his hand, and he will clear his threshing floor and gather his wheat into the barn. But the chaff he will burn with fire that never goes out.”

John Baptizes Jesus

13 Then Jesus came from Galilee to John at the Jordan, to be baptized by him. **14** But John tried to stop him, saying, “I need to be baptized by you, and yet you come to me?” **15** Jesus answered him, “Allow it for now, because this is the way for us to fulfill all righteousness.” Then John allowed him to be baptized.**16** When Jesus was baptized, he went up immediately from the water. The heavens suddenly opened for him, and he saw the Spirit of God descending like a dove and coming down on him. **17** And a voice from heaven said, “**This is my beloved Son, with whom I am well-pleased**.”



15. Three Temptations

Matthew 4:1-11; Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. **2** After he had fasted forty days and forty nights, he was hungry.



3 Then the tempter approached him and said, "If you are the Son of God, tell these stones to become bread." **4** He answered, "It is written: Man must not live on bread alone but on every word that comes from the mouth of God. *(Deuteronomy 8:3)*

5 Then the devil took him to the holy city, had him stand on the pinnacle of the temple, 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 support you with their hands so that you will not strike your foot against a stone.” 7 Jesus told him, “It is also written: Do not test the Lord your God.” **(***Deuteronomy 6:16)* 8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 9 And he said to him, “I will give you all these things if you will fall down and worship me.” 10 Then Jesus told him, “Go away, Satan! For it is written: Worship the Lord your God, and serve only him.” (*Deuteronomy 6:13)* 11 Then the devil left him, and angels came and began to serve him.

16. John’s Testimony

John 1:19-34; 19 This was John’s testimony when the Jews from Jerusalem sent priests and Levites to ask him, “Who are you?” 20 He didn’t deny it but confessed, “I am not the Messiah.” 21 “What then?” they asked him. “Are you Elijah?” “I am not,” he said. “Are you the Prophet?” “No,” he answered. 22 “Who are you, then?” they asked. “We need to give an answer to those who sent us. What can you tell us about yourself?” 23 He said, “I am a voice of one crying out in the wilderness: Make straight the way of the Lord —just as Isaiah the prophet said*”(Isaiah 40:3)* 24 Now they had been sent from the Pharisees. 25 So they asked him, “Why then do you baptize if you aren’t the Messiah, or Elijah, or the Prophet?” 26 “I baptize with water,” John answered them. “Someone stands among you, but you don’t know him. 27 He is the one coming after me, whose sandal strap I’m not worthy to untie.” 28 All this happened in Bethany across the Jordan, where John was baptizing.

The Lamb of God

29 The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world! 30 This is the one I told you about: ‘After me comes a man who ranks ahead of me, because he existed before me.’ 31 I didn’t know him, but I came baptizing with water so that he might be revealed to Israel.” 32 And John testified, “I saw the Spirit descending

from heaven like a dove, and he rested on him. **33** I didn't know him, but he who sent me to baptize with water told me, 'The one you see the Spirit descending and resting on—he is the one who baptizes with the Holy Spirit.' **34** I have seen and testified that this is the Son of God."

17. John's Disciples

John 1:35-42, **35** The next day, John was standing with two of his disciples. 36 When he saw Jesus passing by, he said, "Look, the Lamb of God!" 37 The two disciples heard him say this and followed Jesus. 38 When Jesus turned and noticed them following him, he asked them, "What are you looking for?" They said to him, "Rabbi" (which means "Teacher"), "where are you staying?" 39 "Come and you'll see," he replied. So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon. 40 Andrew, Simon Peter's brother, was one of the two who heard John and followed him. 41 He first found his own brother Simon and told him, "We have found the Messiah" (which is translated "the Christ"), 42 and he brought Simon to Jesus. When Jesus saw him, he said, "You are Simon, son of John. You will be called Cephas" (which is translated "Peter").

18. Philip and Nathanael

John 1:43-51; 43 The next day Jesus decided to leave for Galilee. He found Philip and told him, "Follow me." 44 Now Philip was from Bethsaida, the hometown of Andrew and Peter.



45 Philip found Nathanael and told him, “We have found the one Moses wrote about in the law (and so did the prophets): Jesus the son of Joseph, from Nazareth.” 46 “Nazareth! Can anything good come from there?” Nathanael asked.

“Come and see,” said Philip. 47 When Jesus saw Nathanael approaching, he said of him, “Here truly is an Israelite in whom there is no deceit.” 48 “How do you know me?” Nathanael asked. Jesus answered, “I saw you while you were still under the fig tree before Philip called you.” 49 Then Nathanael declared, “Rabbi, you are the Son of God; you are the king of Israel.” 50 Jesus said, “You believe because I told you I saw you under the fig tree. You will see greater things than that.” 51 He then added, “Very truly I tell you, you will see ‘heaven open, and the angels of God ascending and descending on’ the Son of Man.”

II. EARLY JUDEAN MINISTRY

APPROXIMATE PERIOD
AD 27

PRINCIPAL PASSAGES
John 2:1–4:3



THE WEDDING AT CANA

Jesus performs His first sign by turning water into wine.



THE FIRST PASSOVER

Jesus attends the first recorded Passover of His ministry.



CLEANSING THE TEMPLE

Jesus drives the merchants and money changers from the Temple.



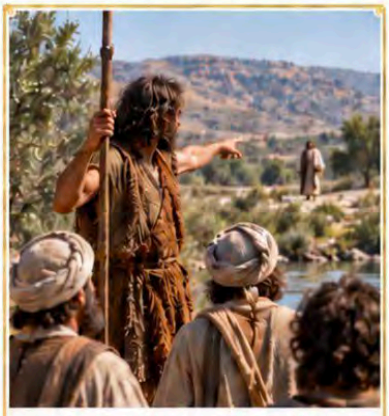
MEETING WITH NICODEMUS

Jesus teaches Nicodemus about the new birth.



BAPTIZING IN JUDEA

Jesus' disciples baptize while He ministers in Judea.



JOHN'S FINAL TESTIMONY

John gives his final major testimony concerning Jesus.

THEME

Jesus reveals His authority in Judea, but opposition begins to emerge.


THE EARLY JUDAEAN AND GALILEAN MINISTRY OF JESUS
N
W
E
S
Mediterranean Sea
"Behold the Lamb of God, which taketh away the sin of the world." (John 1:29)
Caesarea
Joppa
Gaza
GALILEE
SAMARIA
JUDAEA
DECAPOLIS
PEREA
Capernaum 6 13
Bethsaida 4
Cana 5 11
Nazareth 12
Sea of Galilee
Sychar 10
Jordan River
1 3 Bethany Beyond the Jordan
Jerusalem 7 8
2 Wilderness of Judaea
9
Dead Sea (−430 m)
JERUSALEM AND THE JUDAEAN WILDERNESS
Jerusalem 7 8
To Judaean countryside (9)
To Wilderness of Judaea (2)
0 10 20 30 Kilometers
0 10 20 Miles
Legend
City or town
Main journey (chronological route)
Return journey / other route
River
Regional boundary
Lake or sea
Fertile region / valley
Highlands / mountains
Desert region
0 25 50 75 Kilometers
0 25 50 Miles
Chronological Key
1 Baptism of Jesus
Jordan near Bethany Beyond the Jordan
(Matthew 3:13–17; John 1:28)
2 Temptation of Jesus
Wilderness of Judaea
(Matthew 4:1–11)
3 John identifies the Lamb of God; first disciples follow Jesus
Bethany Beyond the Jordan
(John 1:29–42)
4 Philip and Nathaneel called
Bethsaida and Cana
(John 1:43–51)
5 Water changed to wine
Cana
(John 2:1–11)
6 Brief stay
Capernaum
(John 2:12)
7 Passover and first cleansing of the Temple
Jerusalem
(John 2:13–25)
8 Nicodemus visits Jesus
Jerusalem
(John 3:1–21)
9 Jesus' disciples baptize
Judaean countryside
(John 3:22–24; 4:1–2)
10 Woman at the well; Samaritans believe
Sychar
(John 4:4–42)
11 Nobleman's son healed
Cana
(John 4:46–54)
12 Jesus rejected in the synagogue
Nazareth
(Luke 4:16–30)
13 Fishermen called; teaching and healing ministry begins
Capernaum and Sea of Galilee
(Matthew 4:13–25; Mark 1:16–39)



19. A Miracle for Mary

John 2:1-12; On the third day a wedding took place in Cana of Galilee. Jesus's mother was there, **2** and Jesus and his disciples were invited to the wedding as well. **3** When the wine ran out,

Jesus's mother told him, "They don't have any wine." **4** "What has this concern of yours to do with me, woman?" Jesus asked. "My hour has not yet come." **5** "Do whatever he tells you," his mother told the servants. **6** Now six stone water jars had been set there for Jewish purification. Each contained twenty or thirty gallons. **7** "Fill the jars with water," Jesus told them. So they filled them to the brim. **8** Then he said to them, "Now draw some out and take it to the headwaiter." And they did. **9** When the headwaiter tasted the water (after it had become wine), he did not know where it came from—though the servants who had drawn the water knew. He called the groom **10** and told him, "Everyone sets out the fine wine first, then, after people are drunk, the inferior. But you have kept the fine wine until now." **11** Jesus did this, the first of his signs, in Cana of Galilee. He revealed his glory, and his disciples believed in him. **12** After this,

20. 1st Temple Cleaning

John 2:13-25; 13 The Jewish Passover was near, and so Jesus went up to Jerusalem. 14 In the temple he found people selling oxen, sheep, and doves, and he also found the money changers sitting there. 15 After making a whip out of cords, he drove everyone out of the temple with their sheep and oxen. He also poured out the money changers' coins and overturned the tables. 16 He told those who were selling doves, "Get these things out of here! Stop turning my Father's house into a marketplace!" 17 And his disciples remembered that it is written: "Zeal for your house will consume me." (*Psalm 69:9)* 18 So the Jews replied to him, "What sign will you show us for doing these things?" 19 Jesus answered, "Destroy this temple, and I will raise it up in three days." 20 Therefore the Jews said, "This temple took forty-six years to build, and will you raise it up in three days?" 21 But he was speaking about the temple of his body. 22 So when he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the statement Jesus had made. 23 While he was in Jerusalem during the Passover Festival, many believed in his name when they saw the signs he was doing. 24 Jesus, however, would not entrust himself to them, since he knew them all 25 and because he did not need anyone to testify about man; for he himself knew what was in man.

Malachi 3:1-5: “See, I am going to send my messenger, and he will clear the way before me. Then the Lord you seek will suddenly come to his temple, the Messenger of the covenant you



delight in—see, he is coming,” says the Lord of Hosts.
2 But who can endure the day of his coming? And who will be able to stand when he appears? For he will be like a refiner’s fire and like launderer’s bleach. 3 He will be like a refiner and purifier of silver; he will purify the sons of Levi and refine them like gold and silver. Then they will present offerings to the Lord in righteousness. 4 And the offerings of Judah and Jerusalem will please the Lord as in days of old and years gone by.
5 “I will come to you in judgment, and I will be ready to witness against sorcerers and adulterers; against those who swear falsely; against those who oppress the hired worker, the widow, and the fatherless; and against those who deny justice to the resident alien. They do not fear me,” says the Lord of Hosts.

21. Nicodemus



John 3:1-21; **1** There was a man from the Pharisees named Nicodemus, a ruler of the Jews. **2** This man came to him at night and said, “Rabbi, we know that you are a teacher who has come from God, for no one could perform these signs you do unless God were with him.” **3** Jesus replied, “Truly I tell you, unless someone is born again, he cannot see the kingdom of God.”

4 "How can anyone be born when he is old?" Nicodemus asked him. "Can he enter his mother's
womb a second time and be born?" **5** Jesus answered, "Truly I tell you, unless someone is born of
water and the Spirit, he cannot enter the kingdom of God. **6** Whatever is born of the flesh is flesh,
and whatever is born of the Spirit is spirit. **7** Do not be amazed that I told you that you must be
born again. **8** The wind blows where it pleases, and you hear its sound, but you don't know where
it comes from or where it is going. So it is with everyone born of the Spirit." **9** "How can these
things be?" asked Nicodemus. **10** "Are you a teacher of Israel and don't know these things?"
(*) Jesus replied. **11** "Truly I tell you, we speak what we know and we testify to what we have
seen, but you do not accept our testimony. **12** If I have told you about earthly things and you don't
believe, how will you believe if I tell you about heavenly things? **13** No one has ascended into
heaven except the one who descended from heaven —the Son of Man. **14** "Just as Moses lifted up
the snake in the wilderness, so the Son of Man must be lifted up, **15** so that everyone who believes
in him may have eternal life. **16** For God loved the world in this way: He gave his one and
only Son, so that everyone who believes in him will not perish but have eternal life. **17** For God
did not send his Son into the world to condemn the world, but to save the world through
him. **18** Anyone who believes in him is not condemned, but anyone who does not believe is
already condemned, because he has not believed in the name of the one and only Son of
God. **19** This is the judgment: The light has come into the world, and people loved darkness rather
than the light because their deeds were evil. **20** For everyone who does evil hates the light and
avoids it, so that his deeds may not be exposed. **21** But anyone who lives by the truth comes to the
light, so that his works may be shown to be accomplished by God."

Ezekiel 36:26,27; 26 I will give you a new heart and put a new spirit within you; I will remove your heart of stone and give you a heart of flesh. 27 I will place my Spirit within you and cause you to follow my statutes and carefully observe my ordinances.

22. Baptizing in Judea

John 3:22-36; **22** After this, Jesus and his disciples went to the Judean countryside, where he
spent time with them and baptized. **23** John also was baptizing in Aenon near Salim, because
there was plenty of water there. People were coming and being baptized, **24** since John had not
yet been thrown into prison. **25** Then a dispute arose between John's disciples and a Jew about
purification. **26** So they came to John and told him, "Rabbi, the one you testified about, and who
was with you across the Jordan, is baptizing—and everyone is going to him."

John Affirms his Testimony of Jesus

27 John responded, "No one can receive anything unless it has been given to him from
heaven. **28** You yourselves can testify that I said, 'I am not the Messiah, but I've been sent ahead
of him.' **29** He who has the bride is the groom. But the groom's friend, who stands by and listens
for him, rejoices greatly at the groom's voice. So this joy of mine is complete. **30** He must
increase, but I must decrease." **31** The one who comes from above is above all. The one who is
from the earth is earthly and speaks in earthly terms. The one who comes from heaven is above
all. **32** He testifies to what he has seen and heard, and yet no one accepts his testimony. **33** The one
who has accepted his testimony has affirmed that God is true. **34** For the one whom God sent
speaks God's words, since he gives the Spirit without measure. **35** The Father loves the Son and
has given all things into his hands. **36** The one who believes in the Son has eternal life, but the
one who rejects the Son will not see life; instead, the wrath of God remains on him.

III. Early Galilean Ministry

Approximate Period

AD 27–28

Principal Passages

Matthew 4:12–8:17 • Mark 1:14–3:12
Luke 4:14–6:19 • John 4:4–54



The Samaritan Woman
Jesus speaks with the woman and the Samaritans.



Return to Galilee
Jesus returns to Galilee in the power of the Spirit.



Rejection at Nazareth
Jesus is rejected in His hometown synagogue.



Call of the Fishermen
Jesus calls fishermen to become fishers of men.



Ministry in Capernaum
Jesus teaches and performs miracles in Capernaum.



Cleansing a Leper
jesus touches and cleanses a man with leprosy.



Healing the Paralytic
Jesus forgives and heals the paralytic.



Calling of Matthew
Jesus calls Matthew from the tax booth.



Sabbath Conflict
Opposition grows over Jesus' actions on the Sabbath.

Theme

Jesus announces the Kingdom and demonstrates its power.

23. A Woman from Samaria



John 4:1-42; When Jesus learned that the Pharisees had heard he was making and baptizing more disciples than John **2** (though Jesus himself was not baptizing, but his disciples were), **3** he left Judea and went again to Galilee. **4** He had to travel through Samaria; **5** so he came to a town of Samaria called Sychar near the property that Jacob had given his son Joseph. **6** Jacob's well was there, and Jesus, worn out from his journey, sat down at the well. It was about noon. **7** A woman of Samaria came to draw water. "Give me a drink," Jesus said to her, **8** because his disciples had gone into town to buy food. **9** "How is it that you, a Jew, ask for a drink from me, a Samaritan woman?" she asked him. For Jews do not associate with Samaritans. **10** Jesus answered, "If you knew the gift of God, and who is saying to you, 'Give me a drink,' you would ask him, and he would give you living water." **11** "Sir," said the woman, "you don't even have a bucket, and the well is deep. So where do you get this 'living water'? **12** You aren't greater than our father Jacob, are you? He gave us the well and drank from it himself, as did his sons and livestock." **13** Jesus said, "Everyone who drinks from this water will get thirsty again. **14** But whoever drinks from the water that I will give him will never get thirsty again. In fact, the water I will give him will become a well of water springing up in him for eternal life." **15** "Sir," the woman said to him, "give me this water so that I won't get thirsty and come here to draw water." **16** "Go call your husband," he told her, "and come back here." **17** "I don't have a husband," she answered. "You have correctly said, 'I don't have a husband,'" Jesus said. **18** "For you've had five husbands, and the man you now have is not your husband. What you have said is true." **19** "Sir," the woman replied, "I see that you are a prophet. **20** Our ancestors worshiped on this mountain, but you Jews say that the place to worship is in Jerusalem." **21** Jesus told her, "Believe me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. **22** You Samaritans worship what you do not know. We worship what we do know, because salvation is from the Jews. **23** But an hour is coming, and is now here, when the true worshipers will worship the Father in Spirit and in truth. Yes, the Father wants such people to worship him. **24** God is spirit, and those who worship him must worship in Spirit and in truth." **25** The woman said to him, "I know that the Messiah is coming" (who is called Christ). "When he comes, he will explain everything to us." **26** Jesus told her, "I, the one speaking to you, am he." **27** Just then his disciples arrived, and they were amazed that he was talking with a woman. Yet no one said, "What do you want?" or "Why are you talking with her?" **28** Then the woman left her water jar, went into town, and told the people, **29** "Come, see a man who told me everything I

ever did. Could this be the Messiah?” **30** They left the town and made their way to him. **31** In the meantime the disciples kept urging him, “Rabbi, eat something.” **32** But he said, “I have food to eat that you don’t know about.” **33**The disciples said to one another, “Could someone have brought him something to eat?” **34** “My food is to do the will of him who sent me and to finish his work,” Jesus told them. **35** “Don’t you say, ‘There are still four more months, and then comes the harvest’? Listen to what I’m telling you: Open your eyes and look at the fields, because they are ready for harvest. **36** The reaper is already receiving pay and gathering fruit for eternal life, so that the sower and reaper can rejoice together. **37** For in this case the saying is true: ‘One sows and another reaps.’ **38** I sent you to reap what you didn’t labor for; others have labored, and you have benefited from their labor.”

Many Samaritans Believe



39 Now many Samaritans from that town believed in him because of what the woman said when she testified, “He told me everything I ever did.” 40 So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. 41 Many more believed because of what he said. 42 And they told the woman, “We no longer believe because of what you said, since we have heard for ourselves and know that this really is the Savior of the world.”

24. Rejection in Nazareth

Luke 4:14-30; **14** Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the entire vicinity. **15** He was teaching in their synagogues, being praised by everyone. **16** He came to Nazareth, where he had been brought up. As usual, he entered the synagogue on the Sabbath day and stood up to read. **17** The scroll of the prophet Isaiah was given to him, and unrolling the scroll, he found the place where it was written: **18** The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed, **19** to proclaim the year of the Lord's favor. (*Isaiah 61:1,2)*



20 He then rolled up the scroll, gave it back to the attendant, and sat down. And the eyes of everyone in the synagogue were fixed on him. **21** He began by saying to them, "Today as you listen, this Scripture has been fulfilled." **22** They were all speaking well of him and were amazed by the gracious words that came from his mouth; yet they said, "Isn't this Joseph's son?" **23** Then he said to them, "No doubt you will quote this proverb to me: 'Doctor, heal yourself. What we've heard that took place in Capernaum, do here in your hometown also.'" **24** He also said, "Truly I tell you, no prophet is accepted in his hometown. **25** But I say to you, there were certainly many widows in Israel in Elijah's days, when the sky was shut up for three years and six months while a great famine came over all the land. **26** Yet Elijah was not sent to any of them except a widow at Zarephath in Sidon. **27** And in the prophet Elisha's time, there were many in Israel who had leprosy, and yet not one of them was cleansed except Naaman the Syrian."
28 When they heard this, everyone in the synagogue was enraged. **29** They got up, drove him out of town, and brought him to the edge of the hill that their town was built on, intending to hurl him over the cliff. **30** But he passed right through the crowd and went on his way.

25. Capernaum

Matthew 4:12-17; **12** When he heard that John had been arrested, he withdrew into Galilee. **13** He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali. **14** This was to fulfill what was spoken through the prophet Isaiah:

> 15 Land of Zebulun and land of Naphtali, along the road by the sea, beyond the Jordan,
> Galilee of the Gentiles. 16 The people who live in darkness have seen a great light, and for
> those living in the land of the shadow of death, a light has dawned. *(Isaiah 9:1,2)*

17 From then on Jesus began to preach, "Repent, because the kingdom of heaven has come near."

26. A Demon



Luke 4:31-37; **31** Then he went down to Capernaum, a town in Galilee, and was teaching them on the Sabbath. **32** They were astonished at his teaching because his message had authority. **33** In the synagogue there was a man with an unclean demonic spirit who cried out with a loud voice, **34** "Leave us alone! What do you have to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" **35** But Jesus rebuked him and said, "Be silent and come out of him!" And throwing him down before them, the demon came out of him without hurting him at all. **36** Amazement came over them all, and they were saying to one another, "What is this message? For he commands the unclean spirits with authority and power, and they come out!" **37** And news about him began to go out to every place in the vicinity.

27. Peter's Mother

Luke 4:38-44; **38** After he left the synagogue, he entered Simon's house. Simon's mother-in-law was suffering from a high fever, and they asked him about her. **39** So he stood over her and rebuked the fever, and it left her. She got up immediately and began to serve them. **40** When the sun was setting, all those who had anyone sick with various diseases brought them to him. As he laid his hands on each one of them, he healed them. **41** Also, demons were coming out of many, shouting and saying, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Messiah. **42** When it was day, he went out and made his way to a deserted place. But the crowds were searching for him. They came to him and tried to keep him from leaving them. **43** But he said to them, "It is necessary for me to proclaim the good news about the kingdom of God to the other towns also, because I was sent for this purpose." **44** And he was preaching in the synagogues of Judea.

28. Leprosy

Matthew 8:1-4; When he came down from the mountain, large crowds followed him. 2 Right away a man with leprosy came up and knelt before him, saying, "Lord, if you are willing, you can make me clean." 3 Reaching out his hand, Jesus touched him, saying, "I am willing; be made clean." Immediately his leprosy was cleansed. 4 Then Jesus told him, "See that

you don’t tell anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”



29. Peter and Andrew Go Fishing



Luke 5:1-11; As the crowd was pressing in on Jesus to hear God's word, he was standing by Lake Gennesaret. **2** He saw two boats at the edge of the lake; the fishermen had left them and were washing their nets. **3** He got into one of the boats, which belonged to Simon, and asked him to put out a little from the land. Then he sat down and was teaching the crowds from the boat. **4** When he had finished speaking, he said to Simon, "Put out into deep water and let down your nets for a catch." **5** "Master," Simon replied, "we've worked hard all night long and caught nothing. But if you say so, I'll let down the nets." **6** When they did this, they caught a great number of fish, and their nets began to tear. **7** 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. **8** When Simon Peter saw this, he fell at Jesus's knees and said, "Go away from me, because I'm a sinful man, Lord!" **9** For he and all those with him were amazed at the catch of fish they had taken, **10** and so were James and John, Zebedee's sons, who were Simon's partners. "Don't be afraid," Jesus told Simon. "From now on you will be catching people." **11**Then they brought the boats to land, left everything, and followed him.

30. A Paralyzed Man

Luke 5:17-26; 17 On one of those days while he was teaching, Pharisees and teachers of the law were sitting there who had come from every village of Galilee and Judea, and also from Jerusalem. And the Lord's power to heal was in him. 18 Just then some men came, carrying on a stretcher a man who was paralyzed. They tried to bring him in and set him down before him. 19 Since they could not find a way to bring him in because of the crowd, they went up on the roof and lowered him on the stretcher through the roof tiles into the middle of the crowd before Jesus. 20 Seeing their faith he said, "Friend, your sins are forgiven." 21 Then the scribes and the



Pharisees began to think to themselves, “Who is this man who speaks blasphemies? Who can

forgive sins but God alone?” 22 But perceiving their thoughts, Jesus replied to them, “Why are you thinking this in your hearts? 23 Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? 24 But so that you may know that the Son of Man has authority on earth to forgive sins”—he told the paralyzed man, “I tell you: Get up, take your stretcher, and go home.” 25 Immediately he got up before them, picked up what he had been lying on, and went home glorifying God. 26 Then everyone was astounded, and they were giving glory to God. And they were filled with awe and said, “We have seen incredible things today.”

31. Matthew



Luke 5:27-32; **27** After this, Jesus went out and saw a tax collector named Levi sitting at the tax office, and he said to him, “Follow me.” **28** So, leaving everything behind, he got up and began to follow him. **29** Then Levi hosted a grand banquet for him at his house. Now there was a large crowd of tax collectors and others who were reclining at the table with them. **30** But the Pharisees and their scribes were complaining to his disciples, “Why do you eat and drink with tax

collectors and sinners?” [31] Jesus replied to them, “It is not those who are healthy who need a doctor, but those who are sick. [32] I have not come to call the righteous, but sinners to repentance.”

32. The Wineskins



Luke 5:33-39; [33] Then they said to him, “John’s disciples fast often and say prayers, and those of the Pharisees do the same, but yours eat and drink.” [34] Jesus said to them, “You can’t make the wedding guests fast while the groom is with them, can you? [35] But the time will come when the groom will be taken away from them—then they will fast in those days.” [36] He also told them a parable: “No one tears a patch from a new garment and puts it on an old garment. Otherwise, not only will he tear the new, but also the piece from the new garment will not match the old. [37] And no one puts new wine into old wineskins. Otherwise, the new wine will burst the skins, it will spill, and the skins will be ruined. [38] No, new wine is put into fresh wineskins. [39] And no one, after drinking old wine, wants new, because he says, ‘The old is better.’”

33. 1st Sabbath Conflict

John 5:1-47; After this, a Jewish festival took place, and Jesus went up to Jerusalem 2 By the Sheep Gate in Jerusalem there is a pool, called Bethesda in Aramaic, which has five



colonnades. 3 Within these lay a large number of the disabled—blind, lame, and paralyzed. 5 One man was there who had been disabled for thirty-eight years. 6 When Jesus saw him lying there and realized he had already been there a long time, he said to him, “Do you want to get well?” 7 “Sir,” the disabled man answered, “I have no one to put me into the pool when the water is stirred up, but while I’m coming, someone goes down ahead of me.” 8 “Get up,” Jesus told him, “pick up your mat and walk.” 9 Instantly the man got well, picked up his mat, and started to walk. Now that day was the Sabbath, 10 and so the Jews said to the man who had been healed, “This is the Sabbath. The law prohibits you from picking up your mat.” 11 He replied, “The man who made me well told me, ‘Pick up your mat and walk.’” 12 “Who is this man who told you, ‘Pick up your mat and walk’?” they asked. 13 But the man who was healed did not know who it was, because Jesus had slipped away into the crowd that was there. 14 After this, Jesus found him in the temple and said to him, “See, you are well. Do not sin anymore, so that something worse doesn’t happen to you.” 15 The man went and reported to the Jews that it was

Jesus who had made him well. 16 Therefore, the Jews began persecuting Jesus because he was doing these things on the Sabbath. Honoring the Father and the Son 17 Jesus responded to them, “My Father is still working, and I am working also.” 18 This is why the Jews began trying all the more to kill him: Not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal to God. 19 Jesus replied, “Truly I tell you, the Son is not able to do anything on his own, but only what he sees the Father doing. For whatever the Father does, the Son likewise does these things. 20 For the Father loves the Son and shows him everything he is doing, and he will show him greater works than these so that you will be amazed. 21 And just as the Father raises the dead and gives them life, so the Son also gives life to whom he wants. 22 The Father, in fact, judges no one but has given all judgment to the Son, 23 so that all people may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him.

“Whoever hears My Word…”

24 “Truly I tell you, anyone who hears my word and believes him who sent me has eternal life and will not come under judgment but has passed from death to life. 25 “Truly I tell you, an 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. 26 For just as the Father has life in himself, so also he has granted to the Son to have life in himself. 27 And he has granted him the right to pass judgment, because he is the Son of Man. 28 Do not be amazed at this, because a time is coming when all who are in the graves will hear his voice 29 and come out—those who have done good things, to the resurrection of life, but those who have done wicked things, to the resurrection of condemnation. 30 “I can do nothing on my



own. I judge only as I hear, and my judgment is just, because I do not seek my own will, but the will of him who sent me. [31] "If I testify about myself, my testimony is not true. [32] There is another who testifies about me, and I know that the testimony he gives about me is true. [33] You sent messengers to John, and he testified to the truth. [34] I don't receive human testimony, but I say these things so that you may be saved. [35] John was a burning and shining lamp, and you were willing to rejoice for a while in his light. [36] "But I have a greater testimony than John's because of the works that the Father has given me to accomplish. These very works I am doing testify about me that the Father has sent me. [37] The Father who sent me has himself testified about me. You have not heard his voice at any time, and you haven't seen his form. [38] You don't have his word residing in you, because you don't believe the one he sent. [39] You pore over the Scriptures because you think you have eternal life in them, and yet they testify about me. [40] But you are not willing to come to me so that you may have life. [41] "I do not accept glory from people, [42] but I know you—that you have no love for God within you. [43] I have come in my Father's name, and yet you don't accept me. If someone else comes in his own name, you will accept him. [44] How can you believe, since you accept glory from one another but don't seek the glory that comes from the only God? [45] Do not think that I will accuse you to the Father. Your accuser is Moses, on whom you have set your hope. [46] For if you believed Moses, you would believe me, because he wrote about me. [47] But if you don't believe what he wrote, how will you believe my words?"

34. 2nd Sabbath Conflict

Matthew 12:1-8; At that time Jesus passed through the grainfields on the Sabbath. His disciples were hungry and began to pick and eat some heads of grain. **2** When the Pharisees saw this, they said to him, "See, your disciples are doing what is not lawful to do on the Sabbath." **3** He said to them, "Haven't you read what David did when he and those who were with him were hungry: **4** how he entered the house of God, and they ate the bread of the Presence—which is not lawful for him or for those with him to eat, but only for the priests? **5** Or haven't you read in the law that on Sabbath days the priests in the temple violate the Sabbath and are innocent? **6** I tell you that something greater than the temple is here. **7** If you had known what this means, "I desire mercy and not sacrifice"

(Hosea 6:6)

you would not have condemned the innocent. [8] For the Son of Man is Lord of the Sabbath."

35. 3RD SABBATH CONFLICT



Luke 6:6-11; [6] On another Sabbath he entered the synagogue and was teaching. A man was there whose right hand was shriveled. [7] The scribes and Pharisees were watching him closely, to see if he would heal on the Sabbath, so that they could find a charge against him. [8] But he knew their thoughts and told the man with the shriveled hand, "Get up and stand here." So he got up and stood there. [9] Then Jesus said to them, "I ask you: Is it lawful to do good on the Sabbath or to do evil, to save life or to destroy it?" [10] After looking around at them all, he told him, "Stretch out your hand." He did, and his hand was restored. [11] They, however, were filled with rage and started discussing with one another what they might do to Jesus.

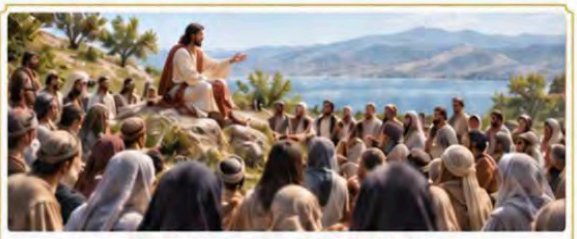
IV. Great Galilean Ministry

Approximate Period
AD 28–29

Principal Passages
Matthew 8:18–13:58 • Mark 3:13–6:6
Luke 6:20–9:9 • John 5



The Twelve Apostles
Jesus selects twelve apostles.



Sermon on the Mount
Jesus teaches the principles of the Kingdom.



Miracles of Power
Jesus heals, casts out demons, and raises the dead.



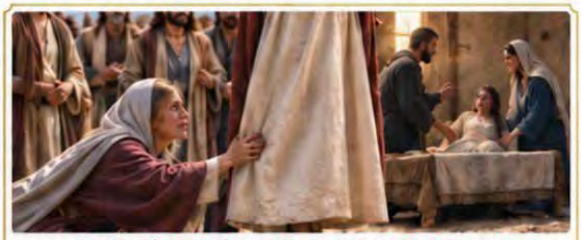
Parables of the Kingdom
Jesus reveals Kingdom truths through parables.



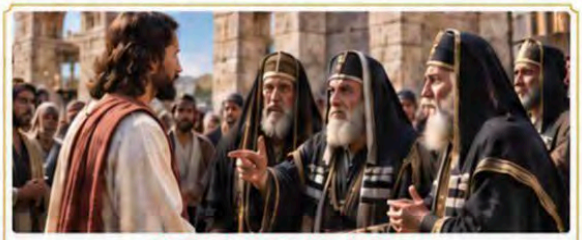
Calming the Storm
Jesus commands the wind and waves to be still.



Delivering the Demoniac
Jesus frees the man possessed among the tombs.



Jairus's Daughter and the Woman
Jesus heals the woman and raises Jairus's daughter.



Growing Opposition
Conflict with the religious leaders increases.

Theme

Jesus reaches the height of His public popularity while opposition hardens.


THE GREAT GALILEAN, WITHDRAWAL AND TRAINING, AND LATER JUDAEAN AND PEREAN MINISTRIES OF JESUS
N
W
E
S
Mediterranean Sea
"Come ye yourselves apart into a desert place, and rest a while." (Mark 6:31)
Sidon
Tyre
Caesarea Philippi
GALILEE
Capernaum
Bethsaida
Cana
Nain
Sea of Galilee
Gadara
Gadara
DECAPOLIS
SAMARIA
Jordan River
PEREA
Ephraim
Jericho
JUDAEA
Jerusalem
Bethany
Dead Sea (-430 m)
GALILEE AND THE WITHDRAWAL JOURNEYS
Sidon
Caesarea Philippi
Tyre
Capernaum
Bethsaida
Sea of Galilee
Gadara
Nain
GALILEE
Decapolis
0 10 20 30 30 Kilometers
0 10 20 Miles
Legend
Great Galilean ministry route (Phase I)
Withdrawal and Training route (Phase II)
Later Judaean and Perean ministry route (Phase III)
City or town
River
Regional boundary
Lake or sea
0 25 50 75 Kilometers
0 25 50 Miles
MINISTRY KEY
PHASE I — GREAT GALILEAN MINISTRY
1 Capernaum — Teaching and miracles (Mark 1:21–39)
2 Throughout Galilee — Preaching tour and healings (Mark 1:35–45; Luke 4:42–44)
3 Mountain near Capernaum — Twelve chosen; Sermon on the Mount (Luke 6:12–49; Matthew 5–7)
4 Nain — Widow's son raised (Luke 7:11–17)
5 Sea of Galileo and Gadara — Parables, storm calmed, demoniac delivered (Mark 4:1–5:20)
6 Near Bethsaida — Five thousand fed (Mark 6:30–44)
PHASE II — WITHDRAWAL AND TRAINING
7 Tyre and Sidon — Canaanite woman's daughter healed (Matthew 15:21–28)
8 Decapolis — Deaf man healed; four thousand fed (Mark 7:31–8:9)
9 Bethsaida — Blind man healed (Mark 8:22–26)
10 Caesarea Philippi — Peter's confession (Matthew 16:13–28)
11 High mountain — Transfiguration (Matthew 17:1–13)
12 Capernaum — Private instruction of the disciples (Matthew 17:22–18:35)
PHASE III — LATER JUDAEAN AND PEREAN MINISTRIES
13 Jerusalem — Feast of Tabernacles; temple teaching (John 7:1–10:39)
14 Bethany — Mary and Martha receive Jesus (Luke 10:38–42)
15 Perea, beyond the Jordan — Teaching and ministry (John 10:40–42; Luke 13–17)
16 Bethany — Lazarus raised (John 11:1–44)
17 Ephraim — Jesus withdraws with the disciples (John 11:54)
18 Jericho — Blind man healed; Zacchaeus saved (Luke 18:35–19:10)

36. The Multitudes



Mark 3:7-12; **7** Jesus departed with his disciples to the sea, and a large crowd followed from Galilee, and a large crowd followed from Judea, **8** Jerusalem, Idumea, beyond the Jordan, and around Tyre and Sidon. The large crowd came to him because they heard about everything he was doing. **9** Then he told his disciples to have a small boat ready for him, so that the crowd wouldn't crush him. **10** Since he had healed many, all who had diseases were pressing toward him to touch him.**11** Whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God!" **12** And he would strongly warn them not to make him known.

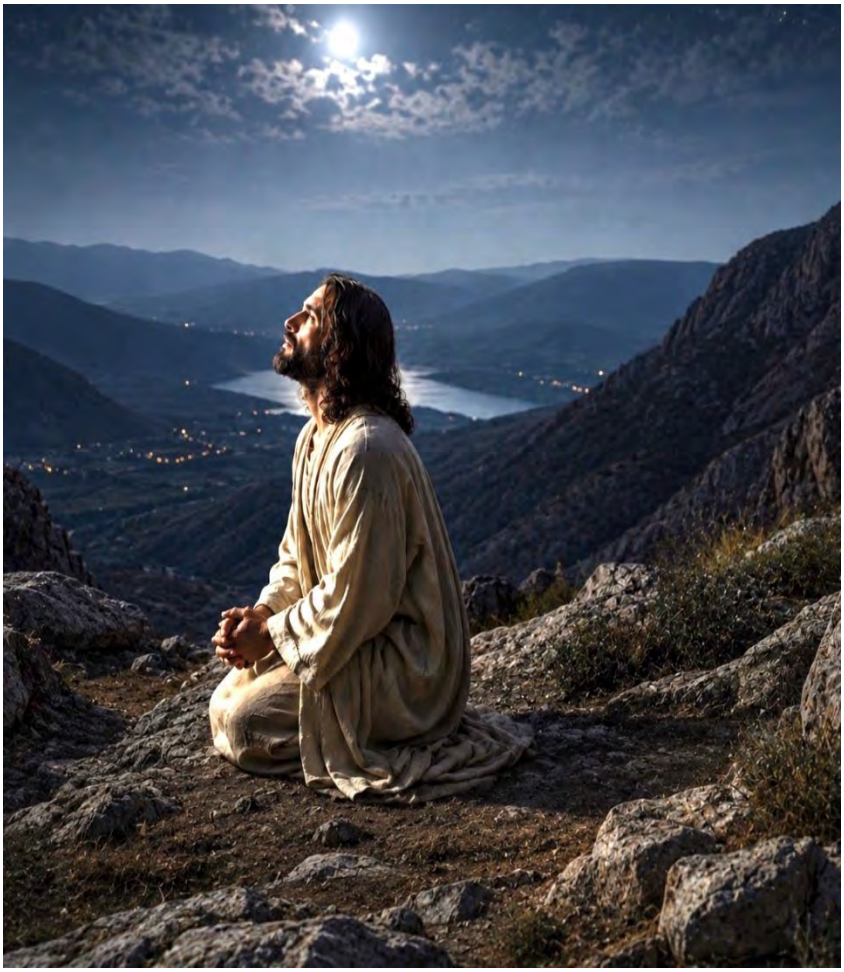
37. Prophetic Fulfillment

Matthew 12:15-21**;** **15** Jesus was aware of this and withdrew. Large crowds followed him, and he healed them all. **16** He warned them not to make him known, **17** so that what was spoken through the prophet Isaiah might be fulfilled:

[18] Here is my servant whom I have chosen, my beloved in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. [19] He will not argue or shout, and no one will hear his voice in the streets. [20] He will not break a bruised reed, and he will not put out a smoldering wick, until he has led justice to victory. [21] The nations will put their hope in his name.

Isaiah 42:1-4

38. Prayer and Confirmation



Luke 6:12-16; **[12]** During those days he went out to the mountain to pray and spent all night in prayer to God. [13] When daylight came, he summoned his disciples, and he chose twelve of them, whom he also named apostles: [14] Simon, whom he also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; [15] Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; [16] Judas the son of James, and Judas Iscariot, who became a traitor.

THE TWELVE APOSTLES

CALLING • SERVICE • TRADITIONAL END

The call accounts below come from Scripture. Later mission fields and deaths are identified as tradition and should not be treated as equally certain.

1 SIMON PETER

CALL / APPOINTMENT
Andrew brought him to Jesus; later called from his nets (John 1:40–42; Matthew 4:18–20).

SERVICE & END
Served in Jerusalem and Antioch; ancient tradition places his final ministry in Rome. Martyred there under Nero; later tradition says crucified upside down.

2 ANDREW

CALL / APPOINTMENT
Followed Jesus from John the Baptist and brought Peter; later called from his nets (John 1:35–42; Matthew 4:18–20).

SERVICE & END
Tradition associates him with Scythia, Asia Minor, and Greece. Said to have been crucified at Patras; the X-shaped cross is a later detail.

3 JAMES, SON OF ZEBEDEE

CALL / APPOINTMENT
Called from the fishing boat with his brother John (Matthew 4:21–22; Mark 1:19–20).

SERVICE & END
Served among the earliest believers in Jerusalem. Scripture records that Herod Agrippa I killed him with the sword, about AD 44 (Acts 12:1–2).

4 JOHN, SON OF ZEBEDEE

CALL / APPOINTMENT
Called from the fishing boat with James (Matthew 4:21–22; Mark 1:19–20).

SERVICE & END
Served in Jerusalem; tradition connects him with Ephesus and Asia Minor. Exiled on Patmos (Revelation 1:9); traditionally died naturally at an advanced age.

5 PHILIP

CALL / APPOINTMENT
Jesus found Philip and said, "Follow Me" (John 1:43–51).

SERVICE & END
Tradition places his ministry in Phrygia and Hierapolis. Said to have been martyred at Hierapolis, although accounts of the manner differ.

6 BARTHOLOMEW

CALL / APPOINTMENT
No separate call is recorded under this name; he is listed among the Twelve (Matthew 10:3). Often identified with Nathanael (John 1:45–51).

SERVICE & END
Traditions connect him with India and Armenia. Most say he was martyred, but the location and manner of death vary.

7 MATTHEW (LEVI)

CALL / APPOINTMENT
Called from the tax booth (Matthew 9:9; Mark 2:14; Luke 5:27–28).

SERVICE & END
Traditions place his service in Judea and later Ethiopia or Persia. Accounts of his death conflict; there is no firm historical consensus.

8 THOMAS

CALL / APPOINTMENT
No individual call is recorded; he is named among the Twelve (Matthew 10:3; Mark 3:18).

SERVICE & END
Ancient tradition assigns him Parthia; enduring Syrian and Indian traditions place him in India. Said to have been killed by spears near Mylapore.

9 JAMES, SON OF ALPHAEUS

CALL / APPOINTMENT
No individual call is recorded; Jesus appointed him among the Twelve (Mark 3:18; Luke 6:15).

SERVICE & END
Later accounts place his ministry in Palestine or Egypt. His identity is sometimes confused with other men named James, and death traditions conflict.

10 THADDAEUS / JUDAS, SON OF JAMES

CALL / APPOINTMENT
No individual call is recorded; he is named among the Twelve (Matthew 10:3; Luke 6:16).

SERVICE & END
Tradition associates him with Edessa, Syria, Mesopotamia, and Persia. Said to have been martyred in Persia; accounts of the manner differ.

11 SIMON THE ZEALOT

CALL / APPOINTMENT
No individual call is recorded; Jesus appointed him among the Twelve (Luke 6:15; Acts 1:13).

SERVICE & END
Traditions variously name Egypt, Persia, or lands farther west. Most call him a martyr, but both the place and manner are uncertain.

12 JUDAS ISCARIOT

CALL / APPOINTMENT
No individual call is recorded; Jesus appointed him among the Twelve (Mark 3:19; Luke 6:16).

SERVICE & END
Kept the common purse, then betrayed Jesus (John 12:6; 18:2–5). Scripture records his remorse and death after the betrayal (Matthew 27:3–5; Acts 1:16–20).

AFTER THE ORIGINAL TWELVE

Matthias was chosen to replace Judas and to witness to the Resurrection (Acts 1:15–26). Paul was called later by the risen Christ (Acts 9; Galatians 1:1) and is not one of the original Twelve.

Sources: Gospel call accounts; Acts; Revelation 1:9; Eusebius, Church History 2.25 and 3.1. Later traditions vary by source.

39. Sermon on the Mountain



Matthew 5:1-12; When he saw the crowds, he went up on the mountain, and after he sat down, his disciples came to him. [2] Then he began to teach them, saying:

[3] "Blessed are the poor in spirit, for the kingdom of heaven is theirs.

[4] Blessed are those who mourn, for they will be comforted.

[5] Blessed are the humble, for they will inherit the earth.

[6] Blessed are those who hunger and thirst for righteousness, for they will be filled. [7] Blessed are the merciful, for they will be shown mercy.

[8] Blessed are the pure in heart, for they will see God.

[9] Blessed are the peacemakers, for they will be called sons of God.

[10] Blessed are those who are persecuted because of righteousness,
for the kingdom of heaven is theirs.

[11] "You are blessed when they insult you and persecute you and falsely say every kind of evil against you because of me. [12] Be glad and rejoice, because your reward is great in heaven. For that is how they persecuted the prophets who were before you.

40. Major Teachings

Matthew 5:13-7:29;

Salt and Light

[13] "You are the salt of the earth. But if the salt should lose its taste, how can it be made salty? It's no longer good for anything but to be thrown out and trampled under people's feet.[14] "You are the light of the world. A city situated on a hill cannot be hidden. [15] No one lights a lamp and puts it under a basket, but rather on a lampstand, and it gives light for all who are in the house. [16] In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

Fulfillment of the Law

17 “Don’t think that I came to abolish the Law or the Prophets. I did not come to abolish but to
fulfill. 18 For truly I tell you, until heaven and earth pass away, not the smallest letter or one
stroke of a letter will pass away from the law until all things are accomplished. 19 Therefore,
whoever breaks one of the least of these commands and teaches others to do the same will be
called least in the kingdom of heaven. But whoever does and teaches these commands will be
called great in the kingdom of heaven. 20 For I tell you, unless your righteousness surpasses that
of the scribes and Pharisees, you will never get into the kingdom of heaven.

Murder

21 “You have heard that it was said to our ancestors, Do not murder, *(Exodus 20:13)* and whoever
murders will be subject to judgment. 22 But I tell you, everyone who is angry with his brother or
sister will be subject to judgment. Whoever insults his brother or sister, will be subject to the
court. Whoever says, ‘You fool!’ will be subject to hellfire. 23 So if you are offering your gift on
the altar, and there you remember that your brother or sister has something against you, 24 leave
your gift there in front of the altar. First go and be reconciled with your brother or sister, and
then come and offer your gift. 25 Reach a settlement quickly with your adversary while you’re on
the way with him to the court, or your adversary will hand you over to the judge, and the judge
to the officer, and you will be thrown into prison. 26 Truly I tell you, you will never get out of
there until you have paid the last penny.

Adultery

27 “You have heard that it was said, Do not commit adultery.*(Exodus 20:14)* 28 But I tell you,
everyone who looks at a woman lustfully has already committed adultery with her in his
heart. 29 If your right eye causes you to sin, gouge it out and throw it away. For it is better that
you lose one of the parts of your body than for your whole body to be thrown into hell. 30 And if
your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of
the parts of your body than for your whole body to go into hell.

Divorce

31 “It was also said, Whoever divorces his wife must give her a written notice of divorce *(Deut.24:1).* 32 But I tell you, everyone who divorces his wife, except in a case of sexual immorality, causes her to commit adultery. And whoever marries a divorced woman commits adultery.

Oaths

33 “Again, you have heard that it was said to our ancestors, You must not break your oath, but you must keep your oaths to the Lord. *(Lev.5:4)* 34 But I tell you, don’t take an oath at all: either by heaven, because it is God’s throne; 35 or by the earth, because it is his footstool; or by Jerusalem, because it is the city of the great King. 36 Do not swear by your head, because you cannot make a single hair white or black. 37 But let your ‘yes’ mean ‘yes,’ and your ‘no’ mean ‘no.’ Anything more than this is from the evil one.

Eye for Eye

38 “You have heard that it was said, An eye for an eye and a tooth for a tooth. *(Ex. 21:24; Lev. 24:20; Deut.19:21)* 39 But I tell you, don’t resist an evildoer. On the contrary, if anyone slaps you on your right cheek, turn the other to him also. 40 As for the one who wants to sue you and take away your shirt, let him have your coat as well. 41 And if anyone forces you to go one mile, go with him two. 42 Give to the one who asks you, and don’t turn away from the one who wants to borrow from you.

Love for Enemies

43 “You have heard that it was said, Love your neighbor and hate your enemy. *(Lev.19:18)* 44 But I tell you, love your enemies and pray for those who persecute you, 45 so that you may be children of your Father in heaven. For he causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 For if you love those who love you, what reward will you have? Don’t even the tax collectors do the same? 47 And if you greet only your brothers and sisters, what are you doing out of the ordinary? Don’t even the Gentiles do the same? 48 Be perfect, therefore, as your heavenly Father is perfect.

Giving to the Needy (Matthew 6)

"Be careful not to practice your righteousness in front of others to be seen by them. Otherwise,
you have no reward with your Father in heaven. **2** So whenever you give to the poor, don't sound
a trumpet before you, as the hypocrites do in the synagogues and on the streets, to be applauded
by people. Truly I tell you, they have their reward. **3** But when you give to the poor, don't let
your left hand know what your right hand is doing, **4** so that your giving may be in secret. And
your Father who sees in secret will reward you.

Praying

5 "Whenever you pray, you must not be like the hypocrites, because they love to pray standing in
the synagogues and on the street corners to be seen by people. Truly I tell you, they have their
reward. **6** But when you pray, go into your private room, shut your door, and pray to your Father
who is in secret. And your Father who sees in secret will reward you. **7** When you pray, don't
babble like the Gentiles, since they imagine they'll be heard for their many words. **8** Don't be like
them, because your Father knows the things you need before you ask him.

The Lord's Prayer

9 "Therefore, you should pray like this:

Our Father in heaven, your name be honored as holy.
10 Your kingdom come. Your will be done
on earth as it is in heaven. **11** Give us today our daily bread.
12 And forgive us our debts, as we also have forgiven our debtors.
13 And do not bring us into temptation, but deliver us from the evil one.

14 "For if you forgive others their offenses, your heavenly Father will forgive you as well. **15** But
if you don't forgive others, your Father will not forgive your offenses.

Fasting

16 "Whenever you fast, don't be gloomy like the hypocrites. For they disfigure their faces so that
their fasting is obvious to people. Truly I tell you, they have their reward. **17** But when you fast,

put oil on your head and wash your face, [18] so that your fasting isn't obvious to others but to your Father who is in secret. And your Father who sees in secret will reward you.

Treasures in Heaven

[19] "Don't store up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal. [20] But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves don't break in and steal. [21] For where your treasure is, there your heart will be also. [22] "The eye is the lamp of the body. If your eye is healthy, your whole body will be full of light. [23] But if your eye is bad, your whole body will be full of darkness. So if the light within you is darkness, how deep is that darkness! [24] "No one can serve two masters, since either he will hate one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money.

Anxiety

[25] "Therefore 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? [26] Consider the birds of the sky: They don't sow or reap or gather into barns, yet your heavenly Father feeds them. Aren't you worth more than they? [27] Can any of you add one moment to his life span by worrying? [28] And why do you worry about clothes? Observe how the wildflowers of the field grow: They don't labor or spin thread. [29] Yet I tell you that not even Solomon in all his splendor was adorned like one of these. [30] If that's how God clothes the grass of the field, which is here today and thrown into the furnace tomorrow, won't he do much more for you—you of little faith? [31] So don't worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' [32] For the Gentiles eagerly seek all these things, and your heavenly Father knows that you need them. [33] But seek first the kingdom of God and his righteousness, and all these things will be provided for you. [34] Therefore don't worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own.

Judging Others (Matthew 7)

1 "Do not judge, so that you won't be judged. 2 For you will be judged by the same standard with
which you judge others, and you will be measured by the same measure you use. 3 Why do you
look at the splinter in your brother's eye but don't notice the beam of wood in your own
eye? 4 Or how can you say to your brother, 'Let me take the splinter out of your eye,' and look,
there's a beam of wood in your own eye? 5 Hypocrite! First take the beam of wood out of your
eye, and then you will see clearly to take the splinter out of your brother's eye. 6 Don't give what
is holy to dogs or toss your pearls before pigs, or they will trample them under their feet, turn,
and tear you to pieces.

Persistence in Prayer

7 "Ask, and it will be given to you. Seek, and you will find. Knock, and the door will be opened
to you. 8 For everyone who asks receives, and the one who seeks finds, and to the one who
knocks, the door will be opened. 9 Who among you, if his son asks him for bread, will give him a
stone? 10 Or if he asks for a fish, will give him a snake? 11 If you then, who are evil, 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. 12 Therefore, whatever you want others to do for you, do also the same for
them, for this is the Law and the Prophets.

Wide and Narrow Gates

13 "Enter through the narrow gate. For the gate is wide and the road broad that leads to
destruction, and there are many who go through it. 14 How narrow is the gate and difficult the
road that leads to life, and few find it.

True and False Prophets

15 "Be on your guard against false prophets who come to you in sheep's clothing but inwardly are
ravaging wolves. 16 You'll recognize them by their fruit. Are grapes gathered from thornbushes
or figs from thistles? 17 In the same way, every good tree produces good fruit, but a bad tree

produces bad fruit. 18 A good tree can't produce bad fruit; neither can a bad tree produce good
fruit. 19 Every tree that doesn't produce good fruit is cut down and thrown into the fire. 20 So
you'll recognize them by their fruit.

True and False Disciples

21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the
one who does the will of my Father in heaven. 22 On that day many will say to me, 'Lord, Lord,
didn't we prophesy in your name, drive out demons in your name, and do many miracles in your
name?' 23 Then I will announce to them, 'I never knew you. Depart from me, you lawbreakers!'

Wise and Foolish Builders

24 "Therefore, everyone who hears these words of mine and acts on them will be like a wise man
who built his house on the rock. 25 The rain fell, the rivers rose, and the winds blew and pounded
that house. Yet it didn't collapse, because its foundation was on the rock. 26 But everyone who
hears these words of mine and doesn't act on them will be like a foolish man who built his house
on the sand. 27 The rain fell, the rivers rose, the winds blew and pounded that house, and it
collapsed. It collapsed with a great crash." 28 When Jesus had finished saying these things, the
crowds were astonished at his teaching, 29 because he was teaching them like one who had
authority, and not like their scribes.

41. A Nobleman's Son

John 4:43-54*;* 43 After two days he left there for Galilee. 44 (Jesus himself had testified that a
prophet has no honor in his own country.) 45 When they entered Galilee, the Galileans welcomed
him because they had seen everything he did in Jerusalem during the festival. For they also had
gone to the festival. 46 He went again to Cana of Galilee, where he had turned the water into
wine. There was a certain royal official whose son was ill at Capernaum. 47 When this man heard

that Jesus had come from Judea into Galilee, he went to him and pleaded with him to come down and heal his son, since he was about to die. **48** Jesus told him, "Unless you people see signs and wonders, you will not believe." **49** "Sir," the official said to him, "come down before my boy dies." **50** "Go," Jesus told him, "your son will live." The man believed what Jesus said to him and departed.**51** While he was still going down, his servants met him saying that his boy was alive. **52** He asked them at what time he got better. "Yesterday at one in the afternoon the fever left him," they answered. **53** The father realized this was the very hour at which Jesus had told him, "Your son will live." So he himself believed, along with his whole household. **54** Now this was also the second sign Jesus performed after he came from Judea to Galilee.

42. A Widow's Son

Luke 7:11-17; **11** Afterward he was on his way to a town called Nain. His disciples and a large crowd were traveling with him. **12** Just as he neared the gate of the town, a dead man was being carried out. He was his mother's only son, and she was a widow. A large crowd from the town was also with her. **13** When the Lord saw her, he had compassion on her and said, "Don't weep." **14** Then he came up and touched the open coffin, and the pallbearers stopped. And he said, "Young man, I tell you, get up!"**15** The dead man sat up and began to speak, and Jesus gave him to his mother. **16** Then fear came over everyone, and they glorified God, saying, "A great prophet has risen among us," and "God has visited his people." **17** This report about him went throughout Judea and all the vicinity.



43. John Imprisoned



Matthew 11:2-19; [2] Now when John heard in prison what the Christ was doing, he sent a message through his disciples [3] and asked him, "Are you the one who is to come, or should we expect someone else?" [4] Jesus replied to them, "Go and report to John what you hear and see: [5] The blind receive their sight, the lame walk, those with leprosy are cleansed, the deaf hear, the dead are raised, and the poor are told the good news, [6] and blessed is the one who isn't offended by me." [7] As these men were leaving, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed swaying in the wind? [8] What then did you go out to see? A man dressed in soft clothes? See, those who wear soft clothes are in royal palaces. [9] What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. [10] This is the one about whom it is written: See, I am sending my messenger ahead of you; he will prepare your way before you. *(Malachi 3:1)* [11] "Truly I tell you, among those born of women no one greater than John the Baptist has appeared, but the least in the kingdom of heaven is greater than he. [12] From the days of John the Baptist until now, the kingdom of heaven has been suffering violence, and the violent have been seizing it by force. [13] For all the prophets and the law prophesied until John. [14] And if you're willing to accept it, he is the Elijah who is to come. [15] Let anyone who has ears listen. [16] "To what should I compare this generation? It's like children sitting in the marketplaces who call out to other children: [17] We played the flute for you, but you didn't dance; we sang a lament, but you didn't mourn! [18] For John came neither eating nor drinking, and they say, 'He has a demon!' [19] The Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

44. The Unrepentant

Matthew 11:20-24; [20] Then he proceeded to denounce the towns where most of his miracles were done, because they did not repent: [21] "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes long ago. [22] But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. [23] And you, Capernaum, will you be exalted to heaven? No, you will go down to Hades. For if the miracles that were done in you had been done in Sodom, it

would have remained until today. [24] But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you."

45. Calling the Weary

Matthew 11:25-30; [25] At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intelligent and revealed them to infants. [26] Yes, Father, because this was your good pleasure. [27] All things have been entrusted to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son desires to reveal him. [28] "Come to me, all of you who are weary and burdened, and I will give you rest. [29] Take up my yoke and learn from me, because I am lowly and humble in heart, and you will find rest for your souls. [30] For my yoke is easy and my burden is light."

46. At the Feet of Jesus

Luke 7:36-50; [36] Then one of the Pharisees invited him to eat with him. He entered the Pharisee's house and reclined at the table. [37] And a woman in the town who was a sinner found out that Jesus was reclining at the table in the Pharisee's house. She brought an alabaster jar of perfume [38] and stood behind him at his feet, weeping, and began to wash his feet with her tears. She wiped his feet with her hair, kissing them and anointing them with the perfume. [39] When the Pharisee who had invited him saw this, he said to himself, "This man, if he were a prophet, would know who and what kind of woman this is who is touching him—she's a sinner!" [40] Jesus replied to him, "Simon, I have something to say to you." He said, "Say it, teacher." [41] "A creditor had two debtors. One owed five hundred denarii, and the other fifty. [42] Since they could not pay it back, he graciously forgave them both. So, which of them will love him more?" [43] Simon answered, "I suppose the one he forgave more." "You have judged correctly," he told him. [44] Turning to the woman, he said to Simon, "Do you see this woman? I entered your house;



you gave me no water for my feet, but she, with her tears, has washed my feet and wiped them with her hair. 45 You gave me no kiss, but she hasn't stopped kissing my feet since I came in. 46 You didn't anoint my head with olive oil, but she has anointed my feet with perfume. 47 Therefore I tell you, her many sins have been forgiven; that's why she loved much. But the one who is forgiven little, loves little." 48 Then he said to her, "Your sins are forgiven." 49 Those who

were at the table with him began to say among themselves, “Who is this man who even forgives sins?” [50] And he said to the woman, “Your faith has saved you. Go in peace.”

47. A Foolish Accusation

Matthew 12:22-37; [22] Then a demon-possessed man who was blind and unable to speak was brought to him. He healed him, so that the man could both speak and see. [23] All the crowds were astounded and said, “Could this be the Son of David?” [24] When the Pharisees heard this, they said, “This man drives out demons only by Beelzebul, the ruler of the demons.” [25] Knowing their thoughts, he told them, “Every kingdom divided against itself is headed for destruction, and no city or house divided against itself will stand. [26] If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? [27] And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. [28] If I drive out demons by the Spirit of God, then the kingdom of God has come upon you. [29] How can someone enter a strong man’s house and steal his possessions unless he first ties up the strong man? Then he can plunder his house. [30] Anyone who is not with me is against me, and anyone who does not gather with me scatters. [31] Therefore, I tell you, people will be forgiven every sin and blasphemy, but the blasphemy against the Spirit will not be forgiven. [32] Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the one to come. [33] “Either make the tree good and its fruit will be good, or make the tree bad and its fruit will be bad; for a tree is known by its fruit. [34] Brood of vipers! How can you speak good things when you are evil? For the mouth speaks from the overflow of the heart. [35] A good person produces good things from his storeroom of good, and an evil person produces evil things from his storeroom of evil. [36] I tell you that on the day of judgment people will have to account for every careless word they speak. [37] For by your words you will be acquitted, and by your words you will be condemned.”

48. A Sign

Matthew 12:38-45; [38] Then some of the scribes and Pharisees said to him, “Teacher, we want to see a sign from you.” [39] He answered them, “An evil and adulterous generation demands a sign, but no sign will be given to it except the sign of the prophet Jonah. [40] For as Jonah was in the

belly of the huge fish three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights. [41] The men of Nineveh will stand 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. [42] The queen of the south will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and look—something greater than Solomon is here.[43] "When an unclean spirit comes out of a person, it roams through waterless places looking for rest but doesn't find any. [44] Then it says, 'I'll go back to my house that I came from.' Returning, it finds the house vacant, swept, and put in order. [45] Then it goes and brings with it seven other spirits more evil than itself, and they enter and settle down there. As a result, that person's last condition is worse than the first. That's how it will also be with this evil generation."

49. The Family of Jesus

Matthew 12:46-50; [46] While he was still speaking with the crowds, his mother and brothers were standing outside wanting to speak to him. [47] Someone told him, "Look, your mother and your brothers are standing outside, wanting to speak to you." [48] He replied to the one who was speaking to him, "Who is my mother and who are my brothers?" [49] Stretching out his hand toward his disciples, he said, "Here are my mother and my brothers! [50] For whoever does the will of my Father in heaven is my brother and sister and mother."

50. Parables by the Sea

Matthew 13:1-58; On that day Jesus went out of the house and was sitting by the sea. [2] Such large crowds gathered around him that he got into a boat and sat down, while the whole crowd stood on the shore. [3] Then he told them many things in parables, saying,

Parable of the Farmer

"Consider the sower who went out to sow. [4] As he sowed, some seed fell along the path, and the
birds came and devoured them. [5] Other seed fell on rocky ground where it didn't have much soil,
and it grew up quickly since the soil wasn't deep. [6] But when the sun came up, it was scorched,
and since it had no root, it withered away. [7] Other seed fell among thorns, and the thorns came up
and choked it. [8] Still other seed fell on good ground and produced fruit: some a hundred, some
sixty, and some thirty times what was sown. [9] Let anyone who has ears listen."
[10] Then the disciples came up and asked him, "Why are you speaking to them in parables?" [11] He
answered, "Because the secrets of the kingdom of heaven have been given for you to know, but
it has not been given to them. [12] For whoever has, more will be given to him, and he will have
more than enough; but whoever does not have, even what he has will be taken away from
him. [13] That is why I speak to them in parables, because looking they do not see, and hearing
they do not listen or understand. [14] Isaiah's prophecy is fulfilled in them, which says:

> You will listen and listen, but never understand; you will look and look, but never
> perceive. [15] For this people's heart has grown callous; their ears are hard of hearing,
> and they have shut their eyes; otherwise they might see with their eyes,
> and hear with their ears, and understand with their hearts, and turn back—
> and I would heal them. *(Isaiah 6:9,10)*

Blessed are the Eyes that See

[16] "Blessed are your eyes because they do see, and your ears because they do hear. [17] For truly I
tell you, many prophets and righteous people longed to see the things you see but didn't see
them, to hear the things you hear but didn't hear them. [18] "So listen to the parable of the sower:
[19] When anyone hears the word about the kingdom and doesn't understand it, the evil one comes
and snatches away what was sown in his heart. This is the one sown along the path. [20] And the
one sown on rocky ground—this is one who hears the word and immediately receives it with
joy. [21] But he has no root and is short-lived. When distress or persecution comes because of the
word, immediately he falls away. [22] Now the one sown among the thorns—this is one who hears
the word, but the worries of this age and the deceitfulness of wealth choke the word, and it
becomes unfruitful. [23] But the one sown on the good ground—this is one who hears and

understands the word, who does produce fruit and yields: some a hundred, some sixty, some thirty times what was sown."

Parable of the Wheat and Tares

24 He presented another parable to them: "The kingdom of heaven may be compared to a man
who sowed good seed in his field. 25 But while people were sleeping, his enemy came, sowed
weeds among the wheat, and left. 26 When the plants sprouted and produced grain, then the
weeds also appeared. 27 The landowner's servants came to him and said, 'Master, didn't you sow
good seed in your field? Then where did the weeds come from?' 28 "'An enemy did this,' he told
them. "'So, do you want us to go and pull them up?' the servants asked him. 29 "'No,' he said.
'When you pull up the weeds, you might also uproot the wheat with them. 30 Let both grow
together until the harvest. At harvest time I'll tell the reapers: Gather the weeds first and tie them
in bundles to burn them, but collect the wheat in my barn.'"

Parables of the Mustard Seed and Yeast

31 He presented another parable to them: "The kingdom of heaven is like a mustard seed that a
man took and sowed in his field. 32 It's the smallest of all the seeds, but when grown, it's taller
than the garden plants and becomes a tree, so that the birds of the sky come and nest in its
branches." 33 He told them another parable: "The kingdom of heaven is like leaven that a woman
took and mixed into fifty pounds of flour until all of it was leavened." 34 Jesus told the crowds all
these things in parables, and he did not tell them anything without a parable, 35 so that what was
spoken through the prophet might be fulfilled: I will open my mouth in parables; I will declare
things kept secret from the foundation of the world. *(Psalm 78:2)*

Parable of the Farmer explained

36 Then he left the crowds and went into the house. His disciples approached him and said,
"Explain to us the parable of the weeds in the field." 37 He replied, "The one who sows the good
seed is the Son of Man; 38 the field is the world; and the good seed—these are the children of the
kingdom. The weeds are the children of the evil one, 39 and the enemy who sowed them is the

devil. The harvest is the end of the age, and the harvesters are angels. 40 Therefore, just as the
weeds are gathered and burned in the fire, so it will be at the end of the age. 41 The Son of Man
will send out his angels, and they will gather from his kingdom all who cause sin and those
guilty of lawlessness. 42 They will throw them into the blazing furnace where there will be
weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in their Father's
kingdom. Let anyone who has ears listen.

Parables of the Hidden Treasure and the Fine Pearl

44 "The kingdom of heaven is like treasure, buried in a field, that a man found and reburied. Then
in his joy he goes and sells everything he has and buys that field. 45 "Again, the kingdom of
heaven is like a merchant in search of fine pearls. 46 When he found one priceless pearl, he went
and sold everything he had and bought it.

Parable of the Net

47 "Again, the kingdom of heaven is like a large net thrown into the sea. It collected every kind of
fish, 48 and when it was full, they dragged it ashore, sat down, and gathered the good fish into
containers, but threw out the worthless ones. 49 So it will be at the end of the age. The angels will
go out, separate the evil people from the righteous, 50 and throw them into the blazing furnace,
where there will be weeping and gnashing of teeth. 51 "Have you understood all these things?"
They answered him, "Yes." 52 "Therefore," he said to them, "every teacher of the law who has
become a disciple in the kingdom of heaven is like the owner of a house who brings out of his
storeroom treasures new and old."

A Prophet Without Honor

53 When Jesus had finished these parables, he left there. 54 He went to his hometown and began to
teach them in their synagogue, so that they were astonished and said, "Where did this man get
this wisdom and these miraculous powers? 55 Isn't this the carpenter's son? Isn't his mother
called Mary, and his brothers James, Joseph, Simon, and Judas? 56 And his sisters, aren't they all
with us? So where does he get all these things?" 57 And they were offended by him. Jesus said to
them, "A prophet is not without honor except in his hometown and in his household." 58 And he
did not do many miracles there because of their unbelief.

51. Storm on Galilee

Mark 4:35-41; **35** On that day, when evening had come, he told them, "Let's cross over to the other side of the sea." **36** So they left the crowd and took him along since he was in the boat. And other boats were with him. **37** A great windstorm arose, and the waves were breaking over the boat, so that the boat was already being swamped. **38** He was in the stern, sleeping on the cushion. So they woke him up and said to him, "Teacher! Don't you care that we're going to die?" **39** He got up, rebuked the wind, and said to the sea, "Silence! Be still!" The wind ceased, and there was a great calm. **40** Then he said to them, "Why are you afraid? Do you still have no faith?" **41** And they were terrified and asked one another, "Who then is this? Even the wind and the sea obey him!"



52. A Demoniac



Mark 5:1-20; They came to the other side of the sea, to the region of the Gerasenes. **2** As soon as he got out of the boat, a man with an unclean spirit came out of the tombs and met him. **3** He lived in the tombs, and no one was able to restrain him anymore—not even with a chain— **4** because he often had been bound with shackles and chains, but had torn the chains apart and smashed the shackles. No one was strong enough to subdue him. **5** Night and day among the tombs and on the mountains, he was always crying out and cutting himself with stones. **6** When he saw Jesus from a distance, he ran and knelt down before him. **7** And he cried out with a loud voice, "What do you have to do with me, Jesus, Son of the Most High God? I beg you before God, don't torment me!" **8** For he had told him, "Come out of the man, you unclean spirit!" **9** "What is your name?" he asked him. "My name is Legion," he answered him, "because we are many." **10** And he begged him earnestly not to send them out of the region. **11** A large herd of pigs was there, feeding on the hillside. **12** The demons begged him, "Send us to the pigs, so that we may enter them." **13** So he gave them permission, and the unclean spirits came out and entered the pigs. The herd of about two thousand rushed down the steep bank into the sea and drowned there. **14** The men who tended them ran off and reported it in the town and the countryside, and people went to see what had happened. **15** They came to Jesus and saw the man who had been demon-possessed, sitting there, dressed and in his right mind; and they were afraid. **16** Those who had seen it described to them what had happened to the demon-possessed man and told about the

pigs. [17] Then they began to beg him to leave their region. [18] As he was getting into the boat, the man who had been demon-possessed begged him earnestly that he might remain with him. [19] Jesus did not let him but told him, "Go home to your own people, and report to them how much the Lord has done for you and how he has had mercy on you." [20] So he went out and began to proclaim in the Decapolis how much Jesus had done for him, and they were all amazed.

53. A Woman's Touch



Mark 5:21-43; [21] When Jesus had crossed over again by boat to the other side, a large crowd gathered around him while he was by the sea. [22] One of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet [23] and begged him earnestly, “My little daughter is dying. Come and lay your hands on her so that she can get well and live.” [24] So Jesus went with him, and a large crowd was following and pressing against him. [25] Now a woman suffering from bleeding for twelve years [26] had endured much under many doctors. She had spent everything she had and was not helped at all. On the contrary, she became worse. [27] Having heard about Jesus, she came up behind him in the crowd and touched his clothing. [28] For she said, “If I just touch his clothes, I’ll be made well." [29] Instantly her flow of blood ceased, and she sensed in her body that she was healed of her affliction. [30] Immediately Jesus realized that power had gone out from him. He turned around in the crowd and said, “Who touched my clothes?” [31] His disciples said to him, “You see the crowd pressing against you, and yet you say, ‘Who touched me?’” [32] But he was looking around to see who had done this. [33] The woman, with fear and trembling, knowing what had happened to her, came and fell down before him, and told him the whole truth. [34] “Daughter,” he said to her, “your faith has saved you. Go in peace and be healed from your affliction.”

Jairus’s Daughter

[35] While he was still speaking, people came from the synagogue leader’s house and said, “Your daughter is dead. Why bother the teacher anymore?” [36] When Jesus overheard what was said, he told the synagogue leader, “Don’t be afraid. Only believe." [37] He did not let anyone accompany him except Peter, James and John, James’s brother. [38] They came to the leader’s house, and he saw a commotion—people weeping and wailing loudly. [39] He went in and said to them, “Why are you making a commotion and weeping? The child is not dead but asleep.” [40] They laughed at him, but he put them all outside. He took the child’s father, mother, and those who were with him, and entered the place where the child was. [41] Then he took the child by the hand and said to her, “Talitha koum” (which is translated, “Little girl, I say to you, get up”). [42] Immediately the girl got up and began to walk. (She was twelve years old.) At this they were utterly astounded.

43 Then he gave them strict orders that no one should know about this and told them to give her something to eat.



54. Blind and Mute

Matthew 9:27- 34; **27** As Jesus went on from there, two blind men followed him, calling out, “Have mercy on us, Son of David!” **28** When he entered the house, the blind men approached him, and Jesus said to them, “Do you believe that I can do this?” They said to him, “Yes, Lord.” **29** Then he touched their eyes, saying, “Let it be done for you according to your faith.” **30** And their eyes were opened. Then Jesus warned them sternly, “Be sure that no one finds out" **31** But they went out and spread the news about him throughout that whole area. **32** Just as they were going out, a demon-possessed man who was unable to speak was brought to him. **33** When the demon had been driven out, the man who had been mute spoke, and the crowds were amazed, saying, “Nothing like this has ever been seen in Israel!” **34** But the Pharisees said, “He drives out demons by the ruler of the demons.”

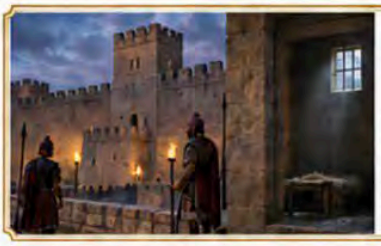
V. Withdrawal and Training of the Twelve

Approximate Period
AD 29–30

Principal Passages
Matthew 14:1–18:35 • Mark 6:7–9:50
Luke 9:1–50 • John 6



The Twelve Sent Out
Jesus sends the Twelve to preach and heal.



John the Baptist Executed
Herod orders the execution of John the Baptist.



Feeding the Five Thousand
Jesus multiplies bread and fish for the multitude.



Walking on the Water
Jesus walks across the sea to His disciples.



The Bread of Life
Jesus declares Himself to be the Bread of Life.



Many Disciples Depart
Many turn back and no longer follow Jesus.



Gentile-Border Ministry
Jesus ministers beyond the centers of Galilee.



Peter's Confession
Peter confesses Jesus as the Christ.



Jesus Predicts His Death
Jesus plainly prepares the Twelve for His death.



The Transfiguration
Jesus' glory is revealed on the mountain.

Theme
Public enthusiasm declines while Jesus prepares His disciples for the cross.

55. 1st Mission Trip



Matthew 9:35 to 10:42; 35 Jesus continued going around to all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and every sickness. 36 When he saw the crowds, he felt compassion for them, because they were distressed and dejected, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest is abundant, but the workers are few. 38 Therefore, pray to the Lord of the harvest to send out workers into his harvest." 1 Summoning his twelve disciples, he gave them authority over unclean spirits, to drive them out and to heal every disease and sickness. 2 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; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Zealot, and Judas Iscariot, who also betrayed him. 5 Jesus sent out these twelve after giving them instructions: "Don't take the road that leads to the Gentiles, and don't enter any Samaritan town. 6 Instead, go to the lost sheep of the house of Israel. 7 As you go, proclaim, 'The kingdom of heaven has come near.' 8 Heal the sick, raise the dead, cleanse those with leprosy, drive out demons. Freely you received, freely give. 9 Don't acquire gold, silver, or copper for your money-belts. 10 Don't take a traveling bag for the road, or an extra shirt, sandals, or a staff, for the worker is worthy of his food. 11 When you enter any town or village, find out who is worthy, and stay there until you leave. 12 Greet a household when you enter it, 13 and if the household is worthy, let your peace be on it; but if it is unworthy, let your peace return to you. 14 If anyone does not welcome you or listen to your words, shake the dust off your feet when you leave that house or town.
15 Truly I tell you, it will be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.

Sheep among Wolves

16 "Look, I'm sending you out like sheep among wolves. Therefore be as shrewd as serpents and as innocent as doves. 17 Beware of them, because they will hand you over to local courts and flog you in their synagogues. 18 You will even be brought before governors and kings because of me, to bear witness to them and to the Gentiles. 19 But when they hand you over, don't worry about how or what you are to speak. For you will be given what to say at that hour, 20 because it isn't you speaking, but the Spirit of your Father is speaking through you.21 "Brother will betray

brother to death, and a father his child. Children will rise up against parents and have them put to death. [22] You will be hated by everyone because of my name. But the one who endures to the end will be saved. [23] When they persecute you in one town, flee to another. For truly I tell you, you will not have gone through the towns of Israel before the Son of Man comes.

The Student is not above his Teacher

[24] A disciple is not above his teacher, or a slave above his master. [25] It is enough for a disciple to become like his teacher and a slave like his master. If they called the head of the house 'Beelzebul,' how much more the members of his household! [26] "Therefore, don't be afraid of them, since there is nothing covered that won't be uncovered and nothing hidden that won't be made known. [27] What I tell you in the dark, speak in the light. What you hear in a whisper, proclaim on the housetops. [28] Don't fear those who kill the body but are not able to kill the soul; rather, fear him who is able to destroy both soul and body in hell. [29] Aren't two sparrows sold for a penny? Yet not one of them falls to the ground without your Father's consent. [30] But even the hairs of your head have all been counted. [31] So don't be afraid; you are worth more than many sparrows. [32] "Therefore, everyone who will acknowledge me before others, I will also acknowledge him before my Father in heaven. [33] But whoever denies me before others, I will also deny him before my Father in heaven. [34] Don't assume that I came to bring peace on the earth. I did not come to bring peace, but a sword. [35] For I came to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; [36] and a man's enemies will be the members of his household (*Micah 7:6)*. [37] The one who loves a father or mother more than me is not worthy of me; the one who loves a son or daughter more than me is not worthy of me. [38] And whoever doesn't take up his cross and follow me is not worthy of me. [39] Anyone who finds his life will lose it, and anyone who loses his life because of me will find it.

A Cup of Cold Water

[40] "The one who welcomes you welcomes me, and the one who welcomes me welcomes him who sent me. [41] Anyone who welcomes a prophet because he is a prophet will receive a prophet's

reward. And anyone who welcomes a righteous person because he's righteous will receive a righteous person's reward. 42 And whoever gives even a cup of cold water to one of these little ones because he is a disciple, truly I tell you, he will never lose his reward."

56. Herod

Mark 6:14-29; 14 King Herod heard about it, because Jesus's name had become well known. Some said, "John the Baptist has been raised from the dead, and that's why miraculous powers are at work in him." 15 But others said, "He's Elijah." Still others said, "He's a prophet, like one of the prophets from long ago." 16 When Herod heard of it, he said, "John, the one I beheaded, has been raised!" 17 For Herod himself had given orders to arrest John and to chain him in prison on account of Herodias, his brother Philip's wife, because he had married her. 18 John had been telling Herod, "It is not lawful for you to have your brother's wife." 19 So Herodias held a grudge against him and wanted to kill him. But she could not, 20 because Herod feared John and protected him, knowing he was a righteous and holy man. When Herod heard him he would be very perplexed, and yet he liked to listen to him. 21 An opportune time came on his birthday, when Herod gave a banquet for his nobles, military commanders, and the leading men of Galilee. 22 When Herodias's own daughter came in and danced, she pleased Herod and his guests. The king said to the girl, "Ask me whatever you want, and I'll give it to you." 23 He promised her with an oath: "Whatever you ask me I will give you, up to half my kingdom." 24 She went out and said to her mother, "What should I ask for?" "John the Baptist's head," she said. 25 At once she hurried to the king and said, "I want you to give me John the Baptist's head on a platter immediately." 26 Although the king was deeply distressed, because of his oaths and the guests he did not want to refuse her. 27 The king immediately sent for an executioner and commanded him to bring John's head. So he went and beheaded him in prison, 28 brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. 29 When John's disciples heard about it, they came and removed his corpse and placed it in a tomb.



Josephus, in Antiquities, Book 18,v.2*, records the event of Herod beheading John the Baptist*

57. Five Thousand

Mark 6:30-56; **30** The apostles gathered around Jesus and reported to him all that they had done
and taught. **31** He said to them, “Come away by yourselves to a remote place and rest for a
while.” For many people were coming and going, and they did not even have time to eat. **32** So
they went away in the boat by themselves to a remote place, **33** but many saw them leaving and
recognized them, and they ran on foot from all the towns and arrived ahead of them. **34** When he
went ashore, he saw a large crowd and had compassion on them, because they were like
sheep without a shepherd. Then he began to teach them many things.**35** When it grew late, his
disciples approached him and said, “This place is deserted, and it is already late. **36** Send them
away so that they can go into the surrounding countryside and villages to buy themselves
something to eat.” **37** “You give them something to eat,” he responded. They said to him, “Should
we go and buy two hundred denarii worth of bread and give them something to eat?” **38** He asked
them, “How many loaves do you have? Go and see.” When they found out they said, “Five, and
two fish.” **39** Then he instructed them to have all the people sit down in groups on the green
grass. **40** So they sat down in groups of hundreds and fifties. **41** He took the five loaves and the
two fish, and looking up to heaven, he blessed and broke the loaves. He kept giving them to his
disciples to set before the people. He also divided the two fish among them all. **42** Everyone ate
and was satisfied. **43** They picked up twelve baskets full of pieces of bread and fish. **44** Now those
who had eaten the loaves were five thousand men.



58. A Walk on Water



Matthew 14:22-33;

22 Immediately he made
the disciples get into the
boat and go ahead of
him to the other side,
while he dismissed the
crowds. 23 After
dismissing the crowds,
he went up on the
mountain by himself to
pray. Well into the
night, he was there
alone. 24 Meanwhile, the
boat was already some
distance from
land, battered by the
waves, because the wind
was against
them. 25 Jesus came
toward them walking on
the sea very early in the
morning. 26 When the
disciples saw him
walking on the sea, they were terrified. "It's a ghost!" they said, and they cried out in fear.
27 Immediately Jesus spoke to them. "Have courage! It is I. Don't be afraid." 28 "Lord, if it's
you," Peter answered him, "command me to come to you on the water." 29 He said, "Come." And
climbing out of the boat, Peter started walking on the water and came toward Jesus. 30 But when
he saw the strength of the wind, he was afraid, and beginning to sink he cried out, "Lord, save
me!" 31 Immediately Jesus reached out his hand, caught hold of him, and said to him, "You of

little faith, why did you doubt?” **32** When they got into the boat, the wind ceased. **33** Then those in the boat worshiped him and said, “Truly you are the Son of God.”



59. Teaching the Five Thousand

John 6:22-71; **22** The next day, the crowd that had stayed on the other side of the sea saw there had been only one boat. They also saw that Jesus had not boarded the boat with his disciples, but that his disciples had gone off alone. **23** Some boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. **24** When the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum looking for Jesus.

Jesus the Bread of Life

25 When they found him on the other side of the sea, they said to him, "Rabbi, when did you get here?" **26** Jesus answered, "Truly I tell you, you are looking for me, not because you saw the signs, but because you ate the loaves and were filled. **27** Don't work for the food that perishes but for the food that lasts for eternal life, which the Son of Man will give you, because God the Father has set his seal of approval on him." **28** "What can we do to perform the works of God?" they asked. **29** Jesus replied, "This is the work of God—that you believe in the one he has sent." **30** "What sign, then, are you going to do so that we may see and believe you?" they asked. "What are you going to perform? **31** Our ancestors ate the manna in the wilderness, just as it is written: He gave them bread from heaven to eat." (*Deut.8:3; Ps.105.40)* **32** Jesus said to them, "Truly I tell you, Moses didn't give you the bread from heaven, but my Father gives you the true bread from heaven. **33** For the bread of God is the one who comes down from heaven and gives life to the world." **34** Then they said, "Sir, give us this bread always." **35** "I am the bread of life," Jesus told them. "No one who comes to me will ever be hungry, and no one who believes in me will ever be thirsty again. **36** But as I told you, you've seen me, and yet you do not believe. **37** Everyone the Father gives me will come to me, and the one who comes to me I will never cast out. **38** For I have come down from heaven, not to do my own will, but the will of him who sent me. **39** This is the will of him who sent me: that I should lose none of those he has given me but should raise them up on the last day. **40** For this is the will of my Father: that everyone who sees the Son and believes in him will have eternal life, and I will raise him up on the last day." **41** Therefore the Jews started grumbling about him because he said, "I am the bread that came down from heaven." **42** They were saying, "Isn't this Jesus the son of Joseph, whose father and

mother we know? How can he now say, ‘I have come down from heaven’?” 43 Jesus answered them, “Stop grumbling among yourselves. 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. 45 It is written in the Prophets: And they will all be taught by God. *(Isaiah 2:3; 54:13)* Everyone who has listened to and learned from the Father comes to me— 46 not that anyone has seen the Father except the one who is from God. He has seen the Father. 47 “Truly I tell you, anyone who believes has eternal life. 48 I am the bread of life. 49 Your ancestors ate the manna in the wilderness, and they died. 50 This is the bread that comes down from heaven so that anyone may eat of it and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread he will live forever. The bread that I will give for the life of the world is my flesh.” 52 At that, the Jews argued among themselves, “How can this man give us his flesh to eat?” 53 So Jesus said to them, “Truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. 54 The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day, 55 because my flesh is true food and my blood is true drink. 56 The one who eats my flesh and drinks my blood remains in me, and I in him. 57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. 58 This is the bread that came down from heaven; it is not like the manna your ancestors ate—and they died. The one who eats this bread will live forever.” 59 He said these things while teaching in the synagogue in Capernaum.

The Words of Jesus are Spirit and Life

60 Therefore, when many of his disciples heard this, they said, “This teaching is hard. Who can accept it?” 61 Jesus, knowing in himself that his disciples were grumbling about this, asked them, “Does this offend you? 62 Then what if you were to observe the Son of Man ascending to where he was before? 63 The Spirit is the one who gives life. The flesh doesn’t help at all. The words that I have spoken to you are spirit and are life. 64 But there are some among you who don’t believe.” (For Jesus knew from the beginning those who did not believe and the one who would betray him.) 65 He said, “This is why I told you that no one can come to me unless it is granted to him by the Father.” 66 From that moment many of his disciples turned back and no longer accompanied him. 67 So Jesus said to the Twelve, “You don’t want to go away too, do

you?" [68] Simon Peter answered, "Lord, to whom will we go? You have the words of eternal life. [69] We have come to believe and know that you are the Holy One of God." [70] Jesus replied to them, "Didn't I choose you, the Twelve? Yet one of you is a devil." [71] He was referring to Judas, Simon Iscariot's son, one of the Twelve, because he was going to betray him.

60. True Defilement

Mark 7:1-23; The Pharisees and some of the scribes who had come from Jerusalem gathered around him. [2] They observed that some of his disciples were eating bread with unclean—that is, unwashed—hands. [3] (For the Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, keeping the tradition of the elders. [4] When they come from the marketplace, they do not eat unless they have washed. And there are many other customs they have received and keep, like the washing of cups, pitchers, kettles, and dining couches.) [5] So the Pharisees and the scribes asked him, "Why don't your disciples live according to the tradition of the elders, instead of eating bread with ceremonially unclean hands?"
[6] He answered them, "Isaiah prophesied correctly about you hypocrites, as it is written: These people honor me with their lips, but their heart is far from me. [7] They worship me in vain, teaching as doctrines human commands *(Isaiah 29:13).* [8] Abandoning the command of God, you hold on to human tradition." [9] He also said to them, "You have a fine way of invalidating God's command in order to set up your tradition! [10] For Moses said: Honor your father and your mother; and Whoever speaks evil of father or mother must be put to death *(Exodus 20:12).*
[11] But you say, 'If anyone tells his father or mother: Whatever benefit you might have received from me is *corban*'" (that is, an offering devoted to God), [12] "you no longer let him do anything for his father or mother. [13] You nullify the word of God by your tradition that you have handed down. And you do many other similar things." [14] Summoning the crowd again, he told them, "Listen to me, all of you, and understand: [15] Nothing that goes into a person from outside can defile him but the things that come out of a person are what defile him." [17] When he went into the house away from the crowd, his disciples asked him about the parable. [18] He said to them, "Are you also as lacking in understanding? Don't you realize that nothing going into a person from the outside can defile him? [19] For it doesn't go into his heart but into the stomach and is eliminated" (thus he declared all foods clean). [20] And he said, "What comes out of

a person is what defiles him. **21** For from within, out of people's hearts, come evil thoughts, sexual immoralities, thefts, murders, **22** adulteries, greed, evil actions, deceit, self-indulgence, envy, slander, pride, and foolishness. **23** All these evil things come from within and defile a person."

61. A Woman's Daughter

Matthew 15:21-28; 21 When Jesus left there, he withdrew to the area of Tyre and Sidon. 22 Just then a Canaanite woman from that region came and kept crying out, "Have mercy on me, Lord, Son of David! My daughter is severely tormented by a demon." **23** Jesus did not say a word to her. His disciples approached him and urged him, "Send her away because she's crying out after us."**24** He replied, "I was sent only to the lost sheep of the house of Israel." **25** But she came, knelt before him, and said, "Lord, help me!" **26** He answered, "It isn't right to take the children's bread and throw it to the dogs." **27** "Yes, Lord," she said, "yet even the dogs eat the crumbs that f all from their masters' table." **28** Then Jesus replied to her, "Woman, your faith is great. Let it be done for you as you want." And from that moment her daughter was healed.

62. Deaf and Mute

Mark 7:31-37; **31** Again, leaving the region of Tyre, he went by way of Sidon to the Sea of Galilee, through the region of the Decapolis. **32** They brought to him a deaf man who had difficulty speaking and begged Jesus to lay his hand on him. **33** So he took him away from the crowd in private. After putting his fingers in the man's ears and spitting, he touched his tongue. **34** Looking up to heaven, he sighed deeply and said to him, "Ephphatha!" (that is, "Be opened!"). **35** Immediately his ears were opened, his tongue was loosened, and he began to speak clearly. **36** He ordered them to tell no one, but the more he ordered them, the more they proclaimed it. **37** They were extremely astonished and said, "He has done everything well. He even makes the deaf hear and the mute speak."

63. Four Thousand

Mark 8:1-9; D In those days there was again a large crowd, and they had nothing to eat. He called the disciples and said to them, **2** "I have compassion on the crowd, because they've already stayed with me three days and have nothing to eat. **3** If I send them home hungry, they will collapse on the way, and some of them have come a long distance." **4** His disciples answered him, "Where can anyone get enough bread here in this desolate place to feed these people?" **5** "How many loaves do you have?" he asked them. "Seven," they said. **6** He commanded the crowd to sit down on the ground. Taking the seven loaves, he gave thanks, broke them, and gave them to his disciples to set before the people. So they served them to the crowd. **7** They also had a few small fish, and after he had blessed them, he said these were to be served as well. **8** They ate and were satisfied. Then they collected seven large baskets of leftover pieces. **9** About four thousand were there. He dismissed them.

64. A Lack of Discernment

Matthew 16:1-12; The Pharisees and Sadducees approached, and tested him, asking him to show them a sign from heaven. **2** He replied, "When evening comes you say, 'It will be good weather because the sky is red.' **3** And in the morning, 'Today will be stormy because the sky is red and threatening.' You know how to read the appearance of the sky, but you can't read the signs of the times. **4** An evil and adulterous generation demands a sign, but no sign will be given to it except the sign of Jonah." Then he left them and went away. **5** The disciples reached the other shore, and they had forgotten to take bread. **6** Then Jesus told them, "Watch out and beware of the leaven of the Pharisees and Sadducees." **7** They were discussing among themselves, "We didn't bring any bread." **8** Aware of this, Jesus said, "You of little faith, why are you discussing among yourselves that you do not have bread? **9** Don't you understand yet? Don't you remember the five loaves for the five thousand and how many baskets you collected? **10** Or the seven loaves for the four thousand and how many large baskets you collected? **11** Why is it you don't understand that when I told you, 'Beware of the leaven of the Pharisees and Sadducees,' it wasn't about bread?" **12** Then they understood that he had not told them to beware of the leaven in bread, but of the teaching of the Pharisees and Sadducees.

65. Who is Jesus?

Matthew 16:13-28; When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" **14** They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." **15** "But what about you?" he asked. "Who do you say I am?" **16** Simon Peter answered, "You are the Messiah, the Son of the living God." **17** Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. **18** And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. **19** I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." **20** Then he ordered his disciples not to tell anyone that he was the Messiah.

1st Prophecy of Death

21 From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life. **22** Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!" **23** Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns." **24** Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. **25** For whoever wants to save their life will lose it, but whoever loses their life for me will find it. **26** What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? **27** For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done. **28** "Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

66. Transformed



Luke 9:28-36; **28** About eight days after this conversation, he took along Peter, John, and James and went up on the mountain to pray. **29** As he was praying, the appearance of his face changed, and his clothes became dazzling white. **30** Suddenly, two men were talking with him—Moses and Elijah. **31** They appeared in glory and were speaking of his departure, which he was about to accomplish in Jerusalem. **32** Peter and those with him were in a deep sleep, and when they became fully awake, they saw his glory and the two men who were standing with him. **33** As the two men were departing from him, Peter said to Jesus, "Master, it's good for us to be here. Let's set up three shelters: one for you, one for Moses, and one for Elijah"—not knowing what he was saying. **34** While he was saying this, a cloud appeared and overshadowed them. They became afraid as they entered the cloud. **35** Then a voice came from the cloud, saying, "This is my Son, the Chosen One; listen to him!" **36** After the voice had spoken, Jesus was found alone. They kept silent, and at that time told no one what they had seen.

67. Elijah

Matthew 17:9-13; **9** As they were coming down the mountain, Jesus commanded them, "Don't tell anyone about the vision until the Son of Man is raised from the dead." **10** So the disciples asked him, "Why then do the scribes say that Elijah must come first?" **11** "Elijah is coming and will restore everything," he replied. **12** "But I tell you: Elijah has already come, and they didn't recognize him. On the contrary, they did whatever they pleased to him. In the same way the Son of Man is going to suffer at their hands." **13** Then the disciples understood that he had spoken to them about John the Baptist.



VI. Later Judean and Perean Ministry

APPROXIMATE PERIOD
AD 30

PRINCIPAL PASSAGES
Luke 9:51–19:28 • John 7:1–11:54



TOWARD JERUSALEM

Jesus sets His direction toward Jerusalem.



MINISTRY AT THE FEASTS

Jesus ministers at Tabernacles and Dedication.



MAJOR PARABLES

Jesus teaches spiritual truths through major parables.



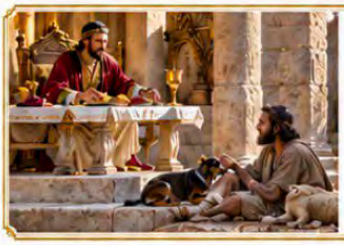
THE GOOD SAMARITAN

A Samaritan shows mercy to a wounded traveler.



THE PRODIGAL SON

A compassionate father welcomes his repentant son.



THE RICH MAN AND LAZARUS

Jesus warns of the eternal consequences of unbelief.



THE MAN BORN BLIND

Jesus gives sight to a man blind from birth.



THE GOOD SHEPHERD

Jesus declares Himself to be the Good Shepherd.



RAISING OF LAZARUS

Jesus calls Lazarus out of the tomb.



THE COUNCIL'S DECISION

The council determines to put Jesus to death.

THEME

Jesus issues a final call to Israel as the decision for or against Him becomes unavoidable.

68. Demon Possessed

Mark 9:14- 29; **14** When they came to the disciples, they saw a large crowd around them and scribes disputing with them. **15** When the whole crowd saw him, they were amazed and ran to greet him. **16** He asked them, "What are you arguing with them about?" **17** Someone from the crowd answered him, "Teacher, I brought my son to you. He has a spirit that makes him unable to speak. **18** Whenever it seizes him, it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out, but they couldn't." **19** He replied to them, "You unbelieving generation, how long will I be with you? How long must I put up with you? Bring him to me." **20** So they brought the boy to him. When the spirit saw him, it immediately threw the boy into convulsions. He fell to the ground and rolled around, foaming at the mouth. **21** "How long has this been happening to him?" Jesus asked his father. "From childhood," he said. **22** "And many times it has thrown him into fire or water to destroy him. But if you can do anything, have compassion on us and help us." **23** Jesus said to him, "'If you can'? Everything is possible for the one who believes." **24** Immediately the father of the boy cried out, "I do believe; help my unbelief!" **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." **26** Then it came out, shrieking and throwing him into terrible convulsions. The boy became like a corpse, so that many said, "He's dead." **27** But Jesus, taking him by the hand, raised him, and he stood up. **28** After he had gone into the house, his disciples asked him privately, "Why couldn't we drive it out?" **29** And he told them, "This kind can come out by nothing but prayer."

> **[Compare:** ***Matthew 17:19,20;*** **19** Then the disciples approached Jesus privately and said, "Why couldn't we drive it out?" **20** "Because of your little faith," he told them. "For truly I tell you, if you have faith the size of a mustard seed, you will tell this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you.]

69. 2nd Prophecy of Death

Mark 9:30-32; [30] Then they left that place and made their way through Galilee, but he did not want anyone to know it. [31] For he was teaching his disciples and telling them, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after he is killed, he will rise three days later." [32] But they did not understand this statement, and they were afraid to ask him.

70. Taxes, 1st Trick Question

Matthew 17:24- 27; [24] When they came to Capernaum, those who collected the temple tax approached Peter and said, "Doesn't your teacher pay the temple tax?" [25] "Yes," he said. When he went into the house, Jesus spoke to him first, "What do you think, Simon? From whom do earthly kings collect tariffs or taxes? From their sons or from strangers?" [26] "From strangers," he said. "Then the sons are free," Jesus told him. [27] "But, so we won't offend them, go to the sea, cast in a fishhook, and take the first fish that you catch. When you open its mouth you'll find a coin. Take it and give it to them for me and you."

71. Who's the Greatest?

Mark 9:33-37; [33] They came to Capernaum. When he was in the house, he asked them, "What were you arguing about on the way?" [34] But they were silent, because on the way they had been arguing with one another about who was the greatest. [35] Sitting down, he called the Twelve and said to them, "If anyone wants to be first, he must be last and servant of all." [36] He took a child, had him stand among them, and taking him in his arms, he said to them, [37] "Whoever welcomes one little child such as this in my name welcomes me. And whoever welcomes me does not welcome me, but him who sent me."

72. Others Casting out Demons

Mark 9:38-50; "[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." [39] "Don't stop him," said Jesus, "because there is no one who will perform a miracle in my name who can soon afterward speak evil of me. [40] For whoever is not against us is for us. [41] And whoever gives you a cup of water to drink in my name, because you belong to Christ —truly I tell you, he will never lose his reward. [42] "But whoever causes one of these little ones who believe in me to fall away —it would be better for him if a heavy millstone were hung around his neck and he were thrown into the sea. [43] "And if your hand causes you to fall away, cut it off. It is better for you to enter life maimed than to have two hands and go to hell, the unquenchable fire. [45] And if your foot causes you to fall away, cut it off. It is better for you to enter life lame than to have two feet and be thrown into hell. [47] And if your eye causes you to fall away, gouge it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, [48] where their worm does not die, and the fire is not quenched. [49] For everyone will be salted with fire. [50] Salt is good, but if the salt should lose its flavor, how can you season it? Have salt among yourselves, and be at peace with one another."

73. Forgiveness

Matthew 18:15-35; "[15] "If your brother sins against you, go tell him his fault, between you and him alone. If he listens to you, you have won your brother. [16] But if he won't listen, take one or two others with you, so that by the testimony of two or three witnesses every fact may be established. *(Deut.19:15)* [17] If he doesn't pay attention to them, tell the church. If he doesn't pay attention even to the church, let him be like a Gentile and a tax collector to you. [18] Truly I tell you, whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven. [19] Again, truly I tell you, if two of you on earth agree about any matter that you pray for, it will be done for you by my Father in heaven. [20] For where two or three are gathered together in my name, I am there among them."

Parable of the Unmerciful Servant

21 Then Peter approached him and asked, “Lord, how many times must I forgive my brother or
sister who sins against me? As many as seven times?” 22 “I tell you, not as many as seven,” Jesus
replied, “but seventy times seven. 23 “For this reason, the kingdom of heaven can be compared to
a king who wanted to settle accounts with his servants. 24 When he began to settle accounts, one
who owed ten thousand talents was brought before him. 25 Since he did not have the money to
pay it back, his master commanded that he, his wife, his children, and everything he had be sold
to pay the debt. 26 “At this, the servant fell facedown before him and said, ‘Be patient with me,
and I will pay you everything.’ 27 Then the master of that servant had compassion, released him,
and forgave him the loan. 28 “That servant went out and found one of his fellow servants who
owed him a hundred denarii. He grabbed him, started choking him, and said, ‘Pay what you
owe!’ 29 “At this, his fellow servant fell down and began begging him, ‘Be patient with me, and I
will pay you back.’ 30 But he wasn’t willing. Instead, he went and threw him into prison until he
could pay what was owed. 31 When the other servants saw what had taken place, they were
deeply distressed and went and reported to their master everything that had happened. 32 Then,
after he had summoned him, his master said to him, ‘You wicked servant! I forgave you all that
debt because you begged me. 33 Shouldn’t you also have had mercy on your fellow servant, as I
had mercy on you?’ 34 And because he was angry, his master handed him over to the jailers to be
tortured until he could pay everything that was owed. 35 So also my heavenly Father will do to
you unless every one of you forgives his brother or sister from your heart.”

[The king forgave (by today’s estimations) around $1.2 mil, the servant refused to forgive around $17.00]

74. Fire from Heaven

Luke 9:51-56; 51 When the days were coming to a close for him to be taken up, he determined to
journey to Jerusalem. 52 He sent messengers ahead of himself, and on the way they entered a
village of the Samaritans to make preparations for him. 53 But they did not welcome him, because
he determined to journey to Jerusalem. 54 When the disciples James and John saw this, they said,

“Lord, do you want us to call down fire from heaven to consume them?” [55] But he turned and rebuked them, [56] and they went to another village.

75. Homeless

Luke 9:57-58; [57] As they were traveling on the road someone said to him, “I will follow you wherever you go.” [58] Jesus told him, “Foxes have dens, and birds of the sky have nests, but the Son of Man has no place to lay his head.”

76. “Follow Me”

Luke 9:59-62; [59] Then he said to another, “Follow me. ”“Lord,” he said, “first let me go bury my father.” [60] But he told him, “Let the dead bury their own dead, but you go and spread the news of the kingdom of God.” [61] Another said, “I will follow you, Lord, but first let me go and say good-bye to those at my house.” [62] But Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”

77. The Feast of Tabernacles

The Feast of Tabernacles in Jerusalem in the Days of Jesus

Sukkot — The Feast of Booths and Ingathering



Feast of Tabernacles Key

Section I — Torah Commands and Pilgrimage

1. Feast begins on the fifteenth day of the seventh month — *Leviticus 23:34*
2. Pilgrims appear before the LORD in Jerusalem — *Deuteronomy 16:13–17*
3. Israelites live in booths seven days, remembering the wilderness — *Leviticus 23:42–43*
4. Fruit, palm branches, leafy boughs, and willows are taken; Israel rejoices — *Leviticus 23:40*
5. Families rejoice with servants, Levites, strangers, orphans, and widows — *Deuteronomy 16:14*
6. First day is a holy convocation; an eighth-day assembly follows — *Leviticus 23:35–36, 39*

Section II — Temple Sacrifices

7. Daily morning and evening offerings continue — *Numbers 28:3–8*
8. Bulls decrease from thirteen to seven through the seven days: seventy total — *Numbers 29:12–34*
9. Each day also brings two rams, fourteen lambs, one goat, and grain and drink offerings — *Numbers 29:12–34*
10. Eighth-day offering: one bull, one ram, seven lambs, and one goat — *Numbers 29:35–38*

Section III — Temple Customs Recorded in the Mishnah

11. Water drawn from the Pool of Siloam in a golden flask — *Mishnah Sukkah 4:9*
12. Procession enters through the Water Gate with trumpet blasts — *Mishnah Sukkah 4:9*
13. Water and wine are poured at the altar — *Mishnah Sukkah 4:9*
14. Willow branches brought from Motza and arranged around the altar — *Mishnah Sukkah 4:5*
15. Worshipers circle the altar and recite "Save now, we beseech thee, O LORD" — *Psalm 118:25; Mishnah Sukkah 4:5*
16. Hallel, lulav waving, Court of Women illumination, music, and rejoicing — *Psalms 113–118; Mishnah Sukkah 3:9; 5:1–4*

Section IV — Jesus at the Feast

17. Jesus goes to Jerusalem privately and teaches midway through the feast — *John 7:10–36*
18. On the last great day Jesus cries, "If any man thirst, let him come unto me, and drink" — *John 7:37–39*
19. The crowd is divided; officers refuse to arrest Jesus — *John 7:40–52*
20. Jesus declares, "I am the light of the world" — *John 8:12*; a connection with the illumination is suggestive, not explicitly stated

The Water-Drawing Ceremony



Water drawn at the Pool of Siloam

Procession to the Temple with trumpet blasts through the Water Gate

Water and wine poured at the altar

Mishnah Sukkah 4:9

The Temple Offerings — Numbers 29:12–38



- Day 1 — 13 bulls
- Day 2 — 12 bulls
- Day 3 — 11 bulls
- Day 4 — 10 bulls
- Day 5 — 9 bulls
- Day 6 — 8 bulls
- Day 7 — 7 bulls

Seven-day total — 70 bulls



Each day: 2 rams, 14 lambs, and 1 goat, with grain and drink offerings.

Eighth day: 1 bull, 1 ram, 7 lambs, and 1 goat.

The Temple Illumination



Four great lampstands in the Court of Women. Levites with harps, lyres, cymbals, and trumpets on the fifteen steps.

Mishnah Sukkah 5:1–4

Scripture Recitals

Hallel: Psalms 113–118, including Psalm 118:25 during the altar procession. Every seventh year, the king read portions of Deuteronomy at the Feast — *Deuteronomy 31:10–13; Mishnah Sotah 7:8.*

Later synagogue readings include *Leviticus 22:26–23:44*, Numbers 29, Zechariah 14, and Ecclesiastes.

Legend

- Torah commands and pilgrimage
- Temple sacrifices
- water, willow, Hallel, and illumination customs
- Jesus at the feast


Booth


Four species


Water procession


Willow route


Approximate or representative location

Historical Note

Leviticus, Numbers, and Deuteronomy give the commanded feast. *Mishnah Sukkah*, compiled later, preserves detailed traditions about the Second Temple ceremonies. Later synagogue readings are identified separately.

John 7:10- 52; [10] After his brothers had gone up to the festival, then he also went up, not openly but secretly. [11] The Jews were looking for him at the festival and saying, “Where is he?” [12] And there was a lot of murmuring about him among the crowds. Some were saying, “He’s a good man.” Others were saying, “No, on the contrary, he’s deceiving the people.” [13] Still, nobody was talking publicly about him for fear of the Jews. [14] When the festival was already half over, Jesus went up into the temple and began to teach. [15] Then the Jews were amazed and said, “How is this man so learned, since he hasn’t been trained?” [16] Jesus answered them, “My teaching isn’t mine but is from the one who sent me. [17] If anyone wants to do his will, he will know whether the teaching is from God or whether I am speaking on my own. [18] The one who speaks on his own seeks his own glory; but he who seeks the glory of the one who sent him is true, and there is no unrighteousness in him. [19] Didn’t Moses give you the law? Yet none of you keeps the law. Why are you trying to kill me?” [20] “You have a demon!” the crowd responded. “Who is trying to kill you?” [21] “I performed one work, and you are all amazed,” Jesus answered. [22] “This is why Moses has given you circumcision —not that it comes from Moses but from the fathers —and you circumcise a man on the Sabbath. [23] If a man receives circumcision on the Sabbath so that the law of Moses won’t be broken, are you angry at me because I made a man entirely well on the Sabbath? [24] Stop judging according to outward appearances; rather judge according to righteous judgment.”

The Messiah?

[25] Some of the people of Jerusalem were saying, “Isn’t this the man they are trying to kill? [26] Yet, look, he’s speaking publicly and they’re saying nothing to him. Can it be true that the authorities know he is the Messiah? [27] But we know where this man is from. When the Messiah comes, nobody will know where he is from.” [28] As he was teaching in the temple, Jesus cried out, “You know me and you know where I am from. Yet I have not come on my own, but the one who sent me is true. You don’t know him; [29] I know him because I am from him, and he sent me.” [30] Then they tried to seize him. Yet no one laid a hand on him because his hour had not yet come. [31] However, many from the crowd believed in him and said, “When the Messiah comes, he won’t perform more signs than this man has done, will he?” [32] The Pharisees heard the crowd

murmuring these things about him, and so the chief priests and the Pharisees sent servants to arrest him. [33] Then Jesus said, "I am only with you for a short time. Then I'm going to the one who sent me. [34] You will look for me, but you will not find me; and where I am, you cannot come." [35] Then the Jews said to one another, "Where does he intend to go that we won't find him? He doesn't intend to go to the Jewish people dispersed among the Greeks and teach the Greeks, does he? [36] What is this remark he made: 'You will look for me, and you will not find me; and where I am, you cannot come'?" [37] On the last and most important day of the festival, Jesus stood up and cried out, "If anyone is thirsty, let him come to me and drink. [38] The one who believes in me, as the Scripture has said, will have streams of living water flow from deep within him." [39] He said this about the Spirit. Those who believed in Jesus were going to receive the Spirit, for the Spirit had not yet been given because Jesus had not yet been glorified. [40] When some from the crowd heard these words, they said, "This truly is the Prophet." [41] Others said, "This is the Messiah." But some said, "Surely the Messiah doesn't come from Galilee, does he? [42] Doesn't the Scripture say that the Messiah comes from David's offspring and from the town of Bethlehem, where David lived?" [43] So the crowd was divided because of him. [44] Some of them wanted to seize him, but no one laid hands on him. [45] Then the servants came to the chief priests and Pharisees, who asked them, "Why didn't you bring him?" [46] The servants answered, "No man ever spoke like this!" [47] Then the Pharisees responded to them, "Are you fooled too? [48] Have any of the rulers or Pharisees believed in him? [49] But this crowd, which doesn't know the law, is accursed." [50] Nicodemus—the one who came to him previously and who was one of them—said to them, [51] "Our law doesn't judge a man before it hears from him and knows what he's doing, does it?" [52] "You aren't from Galilee too, are you?" they replied. "Investigate and you will see that no prophet arises from Galilee."

78. Caught in Adultery

John 8 :1-11; Then they all went home, 8:1 but Jesus went to the Mount of Olives. 2 At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. 3 The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group 4 and said to Jesus, "Teacher, this woman was caught in the act of adultery. 5 In the Law Moses commanded us to stone such women. Now

what do you say?” 6 They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. 7 When they kept on questioning him, he straightened up and said to them, “Let any one of you who is without sin be the first to throw a stone at her.” 8 Again he stooped down and wrote on the ground. 9 At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. 10 Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?” 11 “No one, sir,” she said. “Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”



79. The Light of the World

John 8:12 -20; **12** Jesus spoke to them again: “I am the light of the world. Anyone who follows me will never walk in the darkness but will have the light of life.” **13** So the Pharisees said to him, “You are testifying about yourself. Your testimony is not valid.” **14** “Even if I testify about myself,” Jesus replied, “My testimony is true, because I know where I came from and where I’m going. But you don’t know where I come from or where I’m going. **15** You judge by human standards. I judge no one. **16** And if I do judge, my judgment is true, because it is not I alone who judge, but I and the Father who sent me. **17** Even in your law it is written that the testimony of two witnesses is true. **18** I am the one who testifies about myself, and the Father who sent me testifies about me.” **19** Then they asked him, “Where is your Father?” “You know neither me nor my Father,” Jesus answered. “If you knew me, you would also know my Father.” **20** He spoke these words by the treasury, while teaching in the temple. But no one seized him, because his hour had not yet come.



80. Dying in Sin

John 8:21- 59; **21** Then he said to them again, “I’m going away; you will look for me, and you will die in your sin. Where I’m going, you cannot come.” **22** So the Jews said again, “He won’t kill himself, will he, since he says, ‘Where I’m going, you cannot come’?” **23** “You are from below,” he told them, “I am from above. You are of this world; I am not of this world. **24** Therefore I told you that you will die in your sins. For if you do not believe that I am he, you will die in your sins.” **25** “Who are you?” they questioned. “Exactly what I’ve been telling you from the very beginning,” Jesus told them. **26** “I have many things to say and to judge about you, but the one who sent me is true, and what I have heard from him—these things I tell the world.” **27** They did not know he was speaking to them about the Father. **28** So Jesus said to them, “When you lift up the Son of Man, then you will know that I am he, and that I do nothing on my own. But just as the Father taught me, I say these things. **29** The one who sent me is with me. He has not left me alone, because I always do what pleases him.” **30** As he was saying these things, many believed in him.

The Truth Will Set You Free

31 Then Jesus said to the Jews who had believed him, “If you continue in my word, you really are my disciples. **32** You will know the truth, and the truth will set you free.” **33** “We are descendants of Abraham,” they answered him, “and we have never been enslaved to anyone. How can you say, ‘You will become free’?” **34** Jesus responded, “Truly I tell you, everyone who commits sin is a slave of sin. **35** A slave does not remain in the household forever, but a son does remain forever. **36** So if the Son sets you free, you really will be free. **37** I know you are descendants of Abraham, but you are trying to kill me because my word has no place among you. **38** I speak what I have seen in the presence of the Father; so then, you do what you have heard from your father.”

True Fatherhood

39 “Our father is Abraham,” they replied. “If you were Abraham’s children,” Jesus told
them, “you would do what Abraham did. 40 But now you are trying to kill me, a man who has
told you the truth that I heard from God. Abraham did not do this. 41 You’re doing what your
father does.” “We weren’t born of sexual immorality,” they said. “We have one Father—God.”
42 Jesus said to them, “If God were your Father, you would love me, because I came from
God and I am here. For I didn’t come on my own, but he sent me. 43 Why don’t you understand
what I say? Because you cannot listen to my word. 44 You are of your father the devil, and you
want to carry out your father’s desires. He was a murderer from the beginning and does not stand
in the truth, because there is no truth in him. When he tells a lie, he speaks from his own
nature, because he is a liar and the father of lies. 45 Yet because I tell the truth, you do not believe
me. 46 Who among you can convict me of sin? If I am telling the truth, why don’t you believe
me? 47 The one who is from God listens to God’s words. This is why you don’t listen, because
you are not from God.”

“I Am”

48 The Jews responded to him, “Aren’t we right in saying that you’re a Samaritan and have a
demon?” 49 “I do not have a demon,” Jesus answered. “On the contrary, I honor my Father and
you dishonor me. 50 I do not seek my own glory; there is one who seeks it and judges. 51 Truly I
tell you, if anyone keeps my word, he will never see death.” 52 Then the Jews said, “Now we
know you have a demon. Abraham died and so did the prophets. You say, ‘If anyone keeps my
word, he will never taste death.’ 53 Are you greater than our father Abraham who died? And the
prophets died. Who do you claim to be?” 54 “If I glorify myself,” Jesus answered, “my glory is
nothing. My Father—about whom you say, ‘He is our God’—he is the one who glorifies
me. 55 You do not know him, but I know him. If I were to say I don’t know him, I would be a liar
like you. But I do know him, and I keep his word. 56 Your father Abraham rejoiced to see my
day; he saw it and was glad.” 57 The Jews replied, “You aren’t fifty years old yet, and you’ve
seen Abraham?” 58 Jesus said to them, “Truly I tell you, before Abraham was, I am.” 59 So they
picked up stones to throw at him. But Jesus was hidden and went out of the temple.



81. 4TH SABBATH CONFLICT

John 9:1-41; [1]As he was passing by, he saw a man blind from birth. [2] His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" [3] "Neither this man nor his

parents sinned," Jesus answered. "This came about so that God's works might be displayed in him. [4] We must do the works of him who sent me while it is day. Night is coming when no one can work. [5] As long as I am in the world, I am the light of the world." [6] After he said these things he spit on the ground, made some mud from the saliva, and spread the mud on his eyes. [7] "Go," he told him, "wash in the pool of Siloam" (which means "Sent"). So he left, washed, and came back seeing. [8] His neighbors and those who had seen him before as a beggar said, "Isn't this the one who used to sit begging?" [9] Some said, "He's the one." Others were saying, "No, but he looks like him." He kept saying, "I'm the one." [10] So they asked him, "Then how were your eyes opened?" [11] He answered, "The man called Jesus made mud, spread it on my eyes, and told me, 'Go to Siloam and wash.' So when I went and washed I received my sight." [12] "Where is he?" they asked. "I don't know," he said.

The Investigation

[13] They brought the man who used to be blind to the Pharisees. [14] The day that Jesus made the mud and opened his eyes was a Sabbath. [15] Then the Pharisees asked him again how he received his sight. "He put mud on my eyes," he told them. "I washed and I can see." [16] Some of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath." But others were saying, "How can a sinful man perform such signs?" And there was a division among them. [17] Again they asked the blind man, "What do you say about him, since he opened your eyes?" "He's a prophet," he said. [18] The Jews did not believe this about him—that he was blind and received sight—until they summoned the parents of the one who had received his sight. [19] They asked them, "Is this your son, the one you say was born blind? How then does he now see?" [20] "We know this is our son and that he was born blind," his parents answered. [21] "But we don't know how he now sees, and we don't know who opened his eyes. Ask him; he's of age. He will speak for himself." [22] His parents said these things because they were afraid of the Jews, since the Jews had already agreed that if anyone confessed him as the Messiah, he would be banned from the synagogue. [23] This is why his parents said, "He's of age; ask him." [24] So a second time they summoned the man who had been blind and told him, "Give glory to God. We know that this man is a sinner." [25] He answered, "Whether or not he's a sinner, I don't know. One thing I do know: I was blind, and now I can see!" [26] Then they asked him, "What did he do to you? How

did he open your eyes?" [27] "I already told you," he said, "and you didn't listen. Why do you want to hear it again? You don't want to become his disciples too, do you?" [28] They ridiculed him: "You're that man's disciple, but we're Moses's disciples. [29] We know that God has spoken to Moses. But this man—we don't know where he's from." [30] "This is an amazing thing!" the man told them. "You don't know where he is from, and yet he opened my eyes. [31] We know that God doesn't listen to sinners, but if anyone is God-fearing and does his will, he listens to him. [32] Throughout history no one has ever heard of someone opening the eyes of a person born blind. [33] If this man were not from God, he wouldn't be able to do anything." [34] "You were born entirely in sin," they replied, "and are you trying to teach us?" Then they threw him out.

True Blindness

[35] Jesus heard that they had thrown the man out, and when he found him, he asked, "Do you believe in the Son of Man?" [36] "Who is he, Sir, that I may believe in him?" he asked. [37] Jesus answered, "You have seen him; in fact, he is the one speaking with you." [38] "I believe, Lord!" he said, and he worshiped him. [39] Jesus said, "I came into this world for judgment, in order that those who do not see will see and those who do see will become blind." [40] Some of the Pharisees who were with him heard these things and asked him, "We aren't blind too, are we?" [41] "If you were blind," Jesus told them, "you wouldn't have sin. But now that you say, 'We see,' your sin remains.

82. The Good Shepherd

John 10:1-21; [1]" "Truly I tell you, anyone who doesn't enter the sheep pen by the gate but climbs in some other way is a thief and a robber. [2] The one who enters by the gate is the shepherd of the sheep. [3] The gatekeeper opens it for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. [4] When he has brought all his own outside, he goes ahead of them. The sheep follow him because they know his voice. [5] They will never follow a stranger; instead they will run away from him, because they don't know the voice of strangers." [6] Jesus gave them this figure of speech, but they did not understand what he was telling them. [7] Jesus said again, "Truly I tell you, I am the gate for the sheep. [8] All who came



before me are thieves and robbers, but the sheep didn't listen to them. [9] I am the gate. If anyone enters by me, he will be saved and will come in and go out and find pasture. [10] A thief comes only to steal and kill and destroy. I have come so that they may have life and have it in abundance. [11] "I am the good shepherd. The good shepherd lays down his life for the sheep. [12] The hired hand, since he is not the shepherd and doesn't own the sheep, leaves them and runs away when he sees a wolf coming. The wolf then snatches and scatters them. [13] This happens because he is a hired hand and doesn't care about the sheep. [14] "I am the good shepherd. I know my own, and my own know me, [15] just as the Father knows me, and I know the Father. I lay down my life for the sheep. [16] But I have other sheep that are not from this sheep pen; I must bring them also, and they will listen to my voice. Then there will be one flock, one shepherd. [17] This is why the Father loves me, because I lay down my life so that I may take it up again. [18] No one takes it from me, but I lay it down on my own. I have the right to lay it down, and I have the right to take it up again. I have received this command from my Father." [19] Again the Jews were divided because of these words. [20] Many of them were saying, "He has a demon and he's crazy. Why do you listen to him?" [21] Others were saying, "These aren't the words of someone who is demon-possessed. Can a demon open the eyes of the blind?"

83. 2ND Mission Trip

Luke 10:1-24; [1]After this, the Lord appointed seventy-two others, and he sent them ahead of him in pairs to every town and place where he himself was about to go. [2] He told them, "The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into his harvest. [3] Now go; I'm sending you out like lambs among wolves. [4] Don't carry a money-bag, traveling bag, or sandals; don't greet anyone along the road. [5] Whatever house you enter, first say, 'Peace to this household.' [6] If a person of peace is there, your peace will rest on him; but if not, it will return to you. [7] Remain in the same house, eating and drinking what they offer, for the worker is worthy of his wages. Don't move from house to house. [8] When you enter any town, and they welcome you, eat the things set before you. [9] Heal the sick who are there, and tell them, 'The kingdom of God has come near you.' [10] When you enter any town, and they don't welcome you, go out into its streets and say, [11] 'We are wiping off even the dust of your town that clings to our feet as a witness against you. Know this for certain:

The kingdom of God has come near.’ [12] I tell you, on that day it will be more tolerable for Sodom than for that town. Unrepentant Towns [13] “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. [14] But it will be more tolerable for Tyre and Sidon at the judgment than for you. [15] And you, Capernaum, will you be exalted to heaven? No, you will go down to Hades. [16] Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me.”

The Seventy Return

[17] The seventy-two returned with joy, saying, “Lord, even the demons submit to us in your



name.” [18] He said to them, “I watched Satan fall from heaven like lightning. [19] Look, I have given you the authority to trample on snakes and scorpions and over all the power of the enemy; nothing at all will harm you. [20] However, don’t rejoice that the spirits submit to you, but

rejoice that your names are written in heaven.” [21] At that time 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 intelligent and revealed them to infants. Yes, Father, because

this was your good pleasure. [22] All things have been entrusted to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son desires to reveal him." [23] Then turning to his disciples he said privately, "Blessed are the eyes that see the things you see! [24] For I tell you that many prophets and kings wanted to see the things you see but didn't see them; to hear the things you hear but didn't hear them."

84. A Lawyer

Luke 10:25-37; [25] Then an expert in the law stood up to test him, saying, "Teacher, what must I do to inherit eternal life?" [26] "What is written in the law?" he asked him. "How do you read it?" [27] He answered, "Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind," and "your neighbor as yourself." [28] "You've answered correctly," he told him. "Do this and you will live." [29] But wanting to justify himself, he asked Jesus, "And who is my neighbor?"



Parable of the Good Samaritan

[30] Jesus took up the question and said, "A man was going down from Jerusalem to Jericho and fell into the hands of robbers. They stripped him, beat him up, and fled, leaving him half dead. [31] A priest happened to be going down that road. When he saw him, he passed by on the other side. [32] In the same way, a Levite, when he arrived at the place and saw him, passed by on the other side. [33] But a Samaritan on his journey came up to him, and when he saw the man, he had compassion. [34] He went over to him and bandaged his wounds, pouring on olive oil and wine. Then he put him on his own

animal, brought him to an inn, and took care of him. **35** The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him. When I come back I'll reimburse you for whatever extra you spend.' **36** "Which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?" **37** "The one who showed mercy to him," he said. Then Jesus told him, "Go and do the same."

85. Martha and Mary

Luke 10:38-42; **38** While they were traveling, he entered a village, and a woman named Martha welcomed him into her home. **39** She had a sister named Mary, who also sat at the Lord's feet and was listening to what he said. **40** But Martha was distracted by her many tasks, and she came up and asked, "Lord, don't you care that my sister has left me to serve alone? So tell her to give me a hand." **41** The Lord answered her, "Martha, Martha, you are worried and upset about many things, **42** but one thing is necessary. Mary has made the right choice, and it will not be taken away from her."



86. How to Pray

Luke 11:1 -13; [1]He was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.” [2] He said to them, “Whenever you pray, say,
Father, your name be honored as holy. Your kingdom come. [3] Give us each day our daily bread.
[4] And forgive us our sins, for we ourselves also forgive everyone in debt to us. And do not bring us into temptation.”

Parable of the Persistent Friend

[5] He also 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, [6] because a friend of mine on a journey has come to me, and I don’t have anything to offer him.’ [7] Then he will answer from inside and say, ‘Don’t bother me! The door is already locked, and my children and I have gone to bed. I can’t get up to give you anything.’ [8] I tell you, even though he won’t get up and give him anything because he is his friend, yet because of his friend’s shameless boldness, he will get up and give him as much as he needs.

Ask, Seek, and Knock

[9] “So I say to you, ask, and it will be given to you. Seek, and you will find. Knock, and the door will be opened to you. [10] For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened. [11] What father among you, if his son asks for a fish, will give him a snake instead of a fish? [12] Or if he asks for an egg, will give him a scorpion? [13] If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?”

87. A Foolish Accusation

Luke 11:14-28; **14** Now he was driving out a demon that was mute. When the demon came out, the man who had been mute spoke, and the crowds were amazed. **15** But some of them said, “He drives out demons by Beelzebul, the ruler of the demons." **16** And others, as a test, were demanding of him a sign from heaven. **17** Knowing their thoughts, he told them, “Every kingdom divided against itself is headed for destruction, and a house divided against itself falls. **18** If Satan also is divided against himself, how will his kingdom stand? For you say I drive out demons by Beelzebul. **19** And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. **20** If I drive out demons by the finger of God, then the kingdom of God has come upon you. **21** When a strong man, fully armed, guards his estate, his possessions are secure. **22** But when one stronger than he attacks and overpowers him, he takes from him all his weapons he trusted in, and divides up his plunder. **23** Anyone who is not with me is against me, and anyone who does not gather with me scatters.

The Return of an Unclean Spirit

24 “When an unclean spirit comes out of a person, it roams through waterless places looking for rest, and not finding rest, it then says, ‘I’ll go back to my house that I came from.’ **25** Returning, it finds the house swept and put in order. **26** Then it goes and brings seven other spirits more evil than itself, and they enter and settle down there. As a result, that person’s last condition is worse than the first.”

The Praise of Mary

27 As he was saying these things, a woman from the crowd raised her voice and said to him, “Blessed is the womb that bore you and the one who nursed you!” **28** He said, “Rather, blessed are those who hear the word of God and keep it.”

88. Jonah

Luke 11:29-36; As[29] As the crowds were increasing, he began saying, “This generation is an evil generation. It demands a sign, but no sign will be given to it except the sign of Jonah. [30] For just as Jonah became a sign to the people of Nineveh, so also the Son of Man will be to this generation. [31] The queen of the south will rise up at the judgment with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and look—something greater than Solomon is here. [32] The men of Nineveh will stand 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.



The Eye is a Lamp

33 "No one lights a lamp and puts it in the cellar or under a basket, but on a lampstand, so that
those who come in may see its light. 34 Your eye is the lamp of the body. When your eye is
healthy, your whole body is also full of light. But when it is bad, your body is also full of
darkness. 35 Take care, then, that the light in you is not darkness. 36 If, therefore, your whole body
is full of light, with no part of it in darkness, it will be entirely illuminated, as when a lamp
shines its light on you."

89. Dinner with a Pharisee

Luke 11:37-54; 37 As he was speaking, a Pharisee asked him to dine with him. So he went in and
reclined at the table. 38 When the Pharisee saw this, he was amazed that he did not first perform
the ritual washing before dinner. 39 But the Lord said to him, "Now you Pharisees clean the
outside of the cup and dish, but inside you are full of greed and evil. 40 Fools! Didn't he who
made the outside make the inside too? 41 But give from what is within to the poor, and then
everything is clean for you. 42 "But woe to you Pharisees! You give a tenth of mint, rue, and
every kind of herb, and you bypass justice and love for God. These things you should have done
without neglecting the others. 43 "Woe to you Pharisees! You love the front seat in the
synagogues and greetings in the marketplaces.44 "Woe to you! You are like unmarked graves; the
people who walk over them don't know it." 45 One of the experts in the law answered him,
"Teacher, when you say these things you insult us too." 46 Then he said, "Woe also to you
experts in the law! You load people with burdens that are hard to carry, and yet you yourselves
don't touch these burdens with one of your fingers. 47 "Woe to you! You build tombs for the
prophets, and your fathers killed them. 48 Therefore, you are witnesses that you approve the
deeds of your fathers, for they killed them, and you build their monuments. 49 Because of this, the
wisdom of God said, 'I will send them prophets and apostles, and some of them they will kill and
persecute,' 50 so that this generation may be held responsible for the blood of all the prophets
shed since the foundation of the world — 51 from the blood of Abel to the blood of
Zechariah, who perished between the altar and the sanctuary. "Yes, I tell you, this generation

will be held responsible. 52 “Woe to you experts in the law! You have taken away the key to knowledge. You didn’t go in yourselves, and you hindered those who were trying to go in.” 53 When he left there, the scribes and the Pharisees began to oppose him fiercely and to cross-examine him about many things; 54 they were lying in wait for him to trap him in something he said.

90. More Major Teachings

Luke 12:1-59; 1 Meanwhile, a crowd of many thousands came together, so that they were trampling on one another. He began to say to his disciples first, “Be on your guard against the leaven of the Pharisees, which is hypocrisy. 2 There is nothing covered that won’t be uncovered, nothing hidden that won’t be made known. 3 Therefore, whatever you have said in the dark will be heard in the light, and what you have whispered in an ear in private rooms will be proclaimed on the housetops.

The Fear of God

4 “I say to you, my friends, don’t fear those who kill the body, and after that can do nothing more. 5 But I will show you the one to fear: Fear him who has authority to throw people into hell after death. Yes, I say to you, this is the one to fear! 6 Aren’t five sparrows sold for two pennies? Yet not one of them is forgotten in God’s sight. 7 Indeed, the hairs of your head are all counted. Don’t be afraid; you are worth more than many sparrows. 8 “And I say to you, anyone who acknowledges me before others, the Son of Man will also acknowledge him before the angels of God, 9 but whoever denies me before others will be denied before the angels of God. 10 Anyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven. 11 Whenever they bring you before synagogues and rulers and authorities, don’t worry about how you should defend yourselves or what you should say. 12 For the Holy Spirit will teach you at that very hour what must be said.”

Parable of the Rich Fool

13 Someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with
me.” 14 “Friend,” he said to him, “who appointed me a judge or arbitrator over you?” 15 He then
told them, “Watch out and be on guard against all greed, because one’s life is not in the
abundance of his possessions.” 16 Then he told them a parable: “A rich man’s land was very
productive. 17 He thought to himself, ‘What should I do, since I don’t have anywhere to store my
crops? 18 I will do this,’ he said. ‘I’ll tear down my barns and build bigger ones and store all my
grain and my goods there. 19 Then I’ll say to myself, “You have many goods stored up for many
years. Take it easy; eat, drink, and enjoy yourself.”’ 20 “But God said to him, ‘You fool! This
very night your life is demanded of you. And the things you have prepared—whose will they
be?’ 21 “That’s how it is with the one who stores up treasure for himself and is not rich toward
God.”

Do Not Worry

22 Then he said to his disciples, “Therefore I tell you, don’t worry about your life, what you will
eat; or about the body, what you will wear. 23 For life is more than food and the body more than
clothing. 24 Consider the ravens: They don’t sow or reap; they don’t have a storeroom or a barn;
yet God feeds them. Aren’t you worth much more than the birds? 25 Can any of you add one
moment to his life span by worrying? 26 If then you’re not able to do even a little thing, why
worry about the rest? 27 “Consider how the wildflowers grow: They don’t labor or spin thread.
Yet I tell you, not even Solomon in all his splendor was adorned like one of these. 28 If that’s
how God clothes the grass, which is in the field today and is thrown into the furnace tomorrow,
how much more will he do for you—you of little faith? 29 Don’t strive for what you should eat
and what you should drink, and don’t be anxious. 30 For the Gentile world eagerly seeks all these
things, and your Father knows that you need them. 31 “But seek his kingdom, and these things
will be provided for you. 32 Don’t be afraid, little flock, because your Father delights to give you
the kingdom. 33 Sell your possessions and give to the poor. Make money-bags for yourselves

that won't grow old, an inexhaustible treasure in heaven, where no thief comes near and no moth destroys. [34] For where your treasure is, there your heart will be also.

Readiness

[35] "Be ready for service and have your lamps lit. [36] You are to be like people waiting for their master to return from the wedding banquet so that when he comes and knocks, they can open the door for him at once. [37] Blessed will be those servants the master finds alert when he comes. Truly I tell you, he will get ready, have them recline at the table, then come and serve them. [38] If he comes in the middle of the night, or even near dawn, and finds them alert, blessed are those servants. [39] But know this: If the homeowner had known at what hour the thief was coming, he would not have let his house be broken into. [40] You also be ready, because the Son of Man is coming at an hour you do not expect." [41] "Lord," Peter asked, "are you telling this parable to us or to everyone?" [42] The Lord said, "Who then is the faithful and sensible manager his master will put in charge of his household servants to give them their allotted food at the proper time? [43] Blessed is that servant whom the master finds doing his job when he comes. [44] Truly I tell you, he will put him in charge of all his possessions. [45] But if that servant says in his heart, 'My master is delaying his coming,' and starts to beat the male and female servants, and to eat and drink and get drunk, [46] that servant's master will come on a day he does not expect him and at an hour he does not know. He will cut him to pieces and assign him a place with the unfaithful. [47] And that servant who knew his master's will and didn't prepare himself or do it will be severely beaten. [48] But the one who did not know and did what deserved punishment will receive a light beating. From everyone who has been given much, much will be required; and from the one who has been entrusted with much, even more will be expected.

Division not Peace

[49] "I came to bring fire on the earth, and how I wish it were already set ablaze! [50] But I have a baptism to undergo, and how it consumes me until it is finished! [51] Do you think that I came here to bring peace on the earth? No, I tell you, but rather division. [52] From now on, five in one household will be divided: three against two, and two against three. [53] They will be divided,

father against son, son against father, mother against daughter, daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against mother-in-law."

Understanding the Times

54 He also said to the crowds, "When you see a cloud rising in the west, right away you say, 'A storm is coming,' and so it does. 55 And when the south wind is blowing, you say, 'It's going to be hot,' and it is. 56 Hypocrites! You know how to interpret the appearance of the earth and the sky, but why don't you know how to interpret this present time? 57 "Why don't you judge for yourselves what is right?

Settle your Debts

58 As you are going with your adversary to the ruler, make an effort to settle with him on the way. Then he won't drag you before the judge, the judge hand you over to the bailiff, and the bailiff throw you into prison. 59 I tell you, you will never get out of there until you have paid the last penny."

91. Repentance

Luke 13:1-9; 1 At that time, some people came and reported to him about the Galileans whose blood Pilate had mixed with their sacrifices. 2 And he responded to them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered these things? 3 No, I tell you; but unless you repent, you will all perish as well. 4 Or those eighteen that the tower in Siloam fell on and killed—do you think they were more sinful than all the other people who live in Jerusalem? 5 No, I tell you; but unless you repent, you will all perish as well."

Parable of the Fig Tree

6 And he told this parable: "A man had a fig tree that was planted in his vineyard. He came looking for fruit on it and found none. **7** He told the vineyard worker, 'Listen, for three years I have come looking for fruit on this fig tree and haven't found any. Cut it down! Why should it even waste the soil?' **8** "But he replied to him, 'Sir, leave it this year also, until I dig around it and fertilize it. **9** Perhaps it will produce fruit next year, but if not, you can cut it down.'"

92. 5TH SABBATH CONFLICT

Luke 13:10-17; **10** As he was teaching in one of the synagogues on the Sabbath, **11** a woman was there who had been disabled by a spirit for over eighteen years. She was bent over and could not straighten up at all. **12** When Jesus saw her, he called out to her, "Woman, you are free of your disability." **13** Then he laid his hands on her, and instantly she was restored and began to glorify God. **14** But the leader of the synagogue, indignant because Jesus had healed on the Sabbath, responded by telling the crowd, "There are six days when work should be done; therefore come on those days and be healed and not on the Sabbath day." **15** But the Lord answered him and said, "Hypocrites! Doesn't each one of you untie his ox or donkey from the feeding trough on the Sabbath and lead it to water? **16** Satan has bound this woman, a daughter of Abraham, for eighteen years—shouldn't she be untied from this bondage on the Sabbath day?" **17** When he had said these things, all his adversaries were humiliated, but the whole crowd was rejoicing over all the glorious things he was doing.

93. "MY SHEEP"

John 10:22-42; **22** Then the Festival of Dedication took place in Jerusalem, and it was winter. **23** Jesus was walking in the temple in Solomon's Colonnade. **24** The Jews surrounded him and asked, "How long are you going to keep us in suspense? If you are the Messiah, tell us plainly." **25** "I did tell you and you don't believe," Jesus answered them. "The works that I do in

my Father's name testify about me. [26] But you don't believe because you are not of my sheep. [27] My sheep hear my voice, I know them, and they follow me. [28] I give them eternal life, and they will never perish. No one will snatch them out of my hand. [29] My Father who has given them to me, is greater than all. No one is able to snatch them out of the Father's hand. [30] I and the Father are one." [31] Again the Jews picked up rocks to stone him. [32] Jesus replied, "I have shown you many good works from the Father. For which of these works are you stoning me?" [33] "We aren't stoning you for a good work," the Jews answered, "but for blasphemy, because you—being a man—make yourself God." [34] Jesus answered them, "Isn't it written in your law, I said, you are gods? *(Psalm 82:6)* [35] If he called those to whom the word of God came 'gods'—and the Scripture cannot be broken— [36] do you say, 'You are blaspheming' to the one the Father set apart and sent into the world, because I said: I am the Son of God? [37] If I am not doing my Father's works, don't believe me. [38] But if I am doing them and you don't believe me, believe the works. This way you will know and understand that the Father is in me and I in the Father." [39] Then they were trying again to seize him, but he escaped their grasp. [40] So he departed again across the Jordan to the place where John had been baptizing earlier, and he remained there. [41] Many came to him and said, "John never did a sign, but everything John said about this man was true." [42] And many believed in him there.

94. The Narrow Door

Luke 13:22-35; [22] He went through one town and village after another, teaching and making his way to Jerusalem. [23] "Lord," someone asked him, "are only a few people going to be saved?" He said to them, [24] "Make every effort to enter through the narrow door, because I tell you, many will try to enter and won't be able [25] once the homeowner gets up and shuts the door. Then you will stand outside and knock on the door, saying, 'Lord, open up for us!' He will answer you, 'I don't know you or where you're from.' [26] Then you will say, 'We ate and drank in your presence, and you taught in our streets.' [27] But he will say, 'I tell you, I don't know you or where you're from. Get away from me, all you evildoers!' [28] There will be weeping and gnashing of teeth in that place, when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, but yourselves thrown out. [29] They will come from east and west, from north and south, to share the

banquet in the kingdom of God. 30 Note this: Some who are last will be first, and some who are first will be last." 31 At that time some Pharisees came and told him, "Go, get out of here. Herod wants to kill you." 32 He said to them, "Go tell that fox, 'Look, I'm driving out demons and performing healings today and tomorrow, and on the third day I will complete my work.' 33 Yet it is necessary that I travel today, tomorrow, and the next day, because it is not possible for a prophet to perish outside of Jerusalem.

Sorrow for Jerusalem

34 "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 35 See, your house is abandoned to you. I tell you, you will not see me until the time comes when you say, 'Blessed is he who comes in the name of the Lord'!" *(Psalm 118:26)*

95. 6TH SABBATH CONFLICT

Luke 14:1-24; 1One Sabbath, when he went in to eat at the house of one of the leading Pharisees, they were watching him closely. 2 There in front of him was a man whose body was swollen with fluid. 3 In response, Jesus asked the law experts and the Pharisees, "Is it lawful to heal on the Sabbath or not?" 4 But they kept silent. He took the man, healed him, and sent him away. 5 And to them, he said, "Which of you whose son or ox falls into a well, will not immediately pull him out on the Sabbath day?" 6 They could find no answer to these things.

Teaching on Humility

7 He told a parable to those who were invited, when he noticed how they would choose the best places for themselves: 8 "When you are invited by someone to a wedding banquet, don't sit in the place of honor, because a more distinguished person than you may have been invited by your host. 9 The one who invited both of you may come and say to you, 'Give your place to this man,' and then in humiliation, you will proceed to take the lowest place. 10 "But when you are invited,

go and sit in the lowest place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ You will then be honored in the presence of all the other guests. 11 For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.” 12 He also said to the one who had invited him, “When you give a lunch or a dinner, don’t invite your friends, your brothers or sisters, your relatives, or your rich neighbors, because they might invite you back, and you would be repaid. 13 On the contrary, when you host a banquet, invite those who are poor, maimed, lame, or blind. 14 And you will be blessed, because they cannot repay you; for you will be repaid at the resurrection of the righteous.”

Parable of the Great Banquet

15 When one of those who reclined at the table with him heard these things, he said to him, “Blessed is the one who will eat bread in the kingdom of God!” 16 Then he told him, “A man was giving a large banquet and invited many. 17 At the time of the banquet, he sent his servant to tell those who were invited, ‘Come, because everything is now ready.’ 18 “But without exception they all began to make excuses. The first one said to him, ‘I have bought a field, and I must go out and see it. I ask you to excuse me.’ 19 “Another said, ‘I have bought five yoke of oxen, and I’m going to try them out. I ask you to excuse me.’ 20 “And another said, ‘I just got married, and therefore I’m unable to come.’ 21 “So the servant came back and reported these things to his master. Then in anger, the master of the house told his servant, ‘Go out quickly into the streets and alleys of the city, and bring in here the poor, maimed, blind, and lame.’ 22 “‘Master,’ the servant said, ‘what you ordered has been done, and there’s still room.’ 23 “Then the master told the servant, ‘Go out into the highways and hedges and make them come in, so that my house may be filled. 24 For I tell you, not one of those people who were invited will enjoy my banquet.’”

Disciples must be Committed

25 Now great crowds were traveling with him. So he turned and said to them, 26 “If anyone comes to me and does not hate his own father and mother, wife and children, brothers and sisters—yes, and even his own life—he cannot be my disciple. 27 Whoever does not bear his own cross and

come after me cannot be my disciple. 28 “For which of you, wanting to build a tower, doesn’t first sit down and calculate the cost to see if he has enough to complete it? 29 Otherwise, after he has laid the foundation and cannot finish it, all the onlookers will begin to ridicule him 30 saying, ‘This man started to build and wasn’t able to finish.’ 31 “Or what king, going to war against another king, will not first sit down and decide if he is able with ten thousand to oppose the one who comes against him with twenty thousand? 32 If not, while the other is still far off, he sends a delegation and asks for terms of peace. 33 In the same way, therefore, every one of you who does not renounce all his possessions cannot be my disciple. 34 “Now, salt is good, but if salt should lose its taste, how will it be made salty? 35 It isn’t fit for the soil or for the manure pile; they throw it out. Let anyone who has ears to hear listen.”

96. More Parables

Luke 15:1-16:31; 1 All the tax collectors and sinners were approaching to listen to him. 2 And the Pharisees and scribes were complaining, “This man welcomes sinners and eats with them.” 3 So he told them this parable:

Parable of the Lost Sheep

4 “What man among you, who has a hundred sheep and loses one of them, does not leave the ninety-nine in the open field and go after the lost one until he finds it? 5 When he has found it, he joyfully puts it on his shoulders, 6 and coming home, he calls his friends and neighbors together, saying to them, ‘Rejoice with me, because I have found my lost sheep!’ 7 I tell you, in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who don’t need repentance.

Parable of the Lost Coin

8 “Or what woman who has ten silver coins, if she loses one coin, does not light a lamp, sweep
the house, and search carefully until she finds it? 9 When she finds it, she calls her friends and
neighbors together, saying, ‘Rejoice with me, because I have found the silver coin I lost!’ 10 I tell
you, in the same way, there is joy in the presence of God’s angels over one sinner who repents.”

Parable of the Lost Son

11 He also said, “A man had two sons. 12 The younger of them said to his father, ‘Father, give me
the share of the estate I have coming to me.’ So he distributed the assets to them. 13 Not many
days later, the younger son gathered together all he had and traveled to a distant country, where
he squandered his estate in foolish living. 14 After he had spent everything, a severe famine
struck that country, and he had nothing. 15 Then he went to work for one of the citizens of that
country, who sent him into his fields to feed pigs. 16 He longed to eat his fill from the pods that
the pigs were eating, but no one would give him anything. 17 When he came to his senses, he
said, ‘How many of my father’s hired workers have more than enough food, and here I am dying
of hunger! 18 I’ll get up, go to my father, and say to him, “Father, I have sinned against
heaven and in your sight. 19 I’m no longer worthy to be called your son. Make me like one of
your hired workers.”’ 20 So he got up and went to his father. But while the son was still a long
way off, his father saw him and was filled with compassion. He ran, threw his arms around his
neck, and kissed him. 21 The son said to him, ‘Father, I have sinned against heaven and in
your sight. I’m no longer worthy to be called your son.’ 22 "But the father
told his servants, ‘Quick! Bring out the best robe and put it on him; put a ring on his finger and
sandals on his feet. 23 Then bring the fattened calf and slaughter it, and let’s celebrate with a
feast, 24 because this son of mine was dead and is alive again; he was lost and is found!’ So they
began to celebrate. 25 “Now his older son was in the field; as he came near the house, he heard
music and dancing. 26 So he summoned one of the servants, questioning what these things
meant. 27 ‘Your brother is here,’ he told him, ‘and your father has slaughtered the fattened calf
because he has him back safe and sound.’ 28 “Then he became angry and didn’t want to go in. So
his father came out and pleaded with him. 29 But he replied to his father, ‘Look, I have been
slaving many years for you, and I have never disobeyed your orders, yet you never gave me a

goat so that I could celebrate with my friends. 30 But when this son of yours came, who has devoured your assets with prostitutes, you slaughtered the fattened calf for him.' 31 "'Son,' he said to him, 'you are always with me, and everything I have is yours. 32 But we had to celebrate and rejoice, because this brother of yours was dead and is alive again; he was lost and is found.'"

Parable of the Lazy Manager

Luke chapter 16; 1 Now he said to the disciples, "There was a rich man who received an accusation that his manager was squandering his possessions. 2 So he called the manager in and asked, 'What is this I hear about you? Give an account of your management, because you can no longer be my manager.' 3 "Then the manager said to himself, 'What will I do since my master is taking the management away from me? I'm not strong enough to dig; I'm ashamed to beg. 4 I know what I'll do so that when I'm removed from management, people will welcome me into their homes.' 5 "So he summoned each one of his master's debtors. 'How much do you owe my master?' he asked the first one. 6 "'A hundred measures of olive oil,' he said. "'Take your invoice,' he told him, 'sit down quickly, and write fifty.' 7 "Next he asked another, 'How much do you owe?' "'A hundred measures of wheat,' he said. "'Take your invoice,' he told him, 'and write eighty.' 8 "The master praised the unrighteous manager because he had acted shrewdly. For the children of this age are more shrewd than the children of light in dealing with their own people. 9 And I tell you, make friends for yourselves by means of worldly wealth so that when it fails, they may welcome you into eternal dwellings. 10 Whoever is faithful in very little is also faithful in much, and whoever is unrighteous in very little is also unrighteous in much. 11 So if you have not been faithful with worldly wealth, who will trust you with what is genuine? 12 And if you have not been faithful with what belongs to someone else, who will give you what is your own? 13 No servant can serve two masters, since either he will hate one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money." 14 The Pharisees, who were lovers of money, were listening to all these things and scoffing at him. 15 And he told them, "You are the ones who justify yourselves in the sight of others, but God knows your hearts. For what is highly admired by people is revolting in God's sight.

The Law

16 “The Law and the Prophets were until John; since then, the good news of the kingdom of
God has been proclaimed, and everyone is urgently invited to enter it. 17 But it is easier for
heaven and earth to pass away than for one stroke of a letter in the law to drop out.
18 “Everyone who divorces his wife and marries another woman commits adultery, and everyone
who marries a woman divorced from her husband commits adultery.

Parable of the Rich Man and Lazarus

19 “There was a rich man who would dress in purple and fine linen, feasting lavishly every
day. 20 But a poor man named Lazarus, covered with sores, was lying at his gate. 21 He longed to
be filled with what fell from the rich man’s table, but instead the dogs would come and lick his
sores. 22 One day the poor man died and was carried away by the angels to Abraham’s side. The
rich man also died and was buried. 23 And being in torment in Hades, he looked up and saw
Abraham a long way off, with Lazarus at his side. 24 ‘Father Abraham!’ he called out, ‘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!’ 25 “‘Son,’ Abraham said, ‘remember that during your life you
received your good things, just as Lazarus received bad things, but now he is comforted
here, while you are in agony. 26 Besides all this, a great chasm has been fixed between us and
you, so that those who want to pass over from here to you cannot; neither can those from there
cross over to us.’ 27 “‘Father,’ he said, ‘then I beg you to send him to my father’s
house— 28 because I have five brothers—to warn them, so that they won’t also come to this place
of torment.’ 29 “But Abraham said, ‘They have Moses and the prophets; they should listen to
them.’ 30 “‘No, father Abraham,’ he said. ‘But if someone from the dead goes to them, they will
repent.’ 31 “But he told him, ‘If they don’t listen to Moses and the prophets, they will not be
persuaded if someone rises from the dead.’”

97. Hurting Others

Luke 17:1-10; [1]He said to his disciples, "Offenses will certainly come, but woe to the one through whom they come! [2] It would be better for him if a millstone were hung around his neck and he were thrown into the sea than for him to cause one of these little ones to stumble. [3] Be on your guard. If your brother sins, rebuke him, and if he repents, forgive him. [4] And if he sins against you seven times in a day, and comes back to you seven times, saying, 'I repent,' you must forgive him."

Lord, increase our faith…

[5] The apostles said to the Lord, "Increase our faith."[6] "If you have faith the size of a mustard seed," the Lord said, "you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you. [7] "Which one of you having a servant tending sheep or plowing will say to him when he comes in from the field, 'Come at once and sit down to eat'? [8] Instead, will he not tell him, 'Prepare something for me to eat, get ready, and serve me while I eat and drink; later you can eat and drink'? [9] Does he thank that servant because he did what was commanded? [10] In the same way, when you have done all that you were commanded, you should say, 'We are unworthy servants; we've only done our duty.'"

98. Lazarus

John 11:1-57; [1]Now a man was sick, Lazarus from Bethany, the village of Mary and her sister Martha. [2] Mary was the one who anointed the Lord with perfume and wiped his feet with her hair, and it was her brother Lazarus who was sick. [3] So the sisters sent a message to him: "Lord, the one you love is sick." [4] When Jesus heard it, he said, "This sickness will not end in death but is for the glory of God, so that the Son of God may be glorified through it." [5] Now Jesus loved Martha, her sister, and Lazarus. [6] So when he heard that he was sick, he stayed two more days in the place where he was. [7] Then after that, he said to the disciples, "Let's go to Judea again." [8] "Rabbi," the disciples told him, "just now the Jews tried to stone you, and you're going there again?" [9] "Aren't there twelve hours in a day?" Jesus answered. "If anyone walks during the day, he doesn't stumble, because he sees the light of this world. [10] But if anyone walks during the

night, he does stumble, because the light is not in him." [11] He said this, and then he told them, "Our friend Lazarus has fallen asleep, but I'm on my way to wake him up." [12] Then the disciples said to him, "Lord, if he has fallen asleep, he will get well." [13] Jesus, however, was speaking about his death, but they thought he was speaking about natural sleep. [14] So Jesus then told them plainly, "Lazarus has died. [15] I'm glad for you that I wasn't there so that you may believe. But let's go to him." [16] Then Thomas (called "Twin") said to his fellow disciples, "Let's go too so that we may die with him." [17] When Jesus arrived, he found that Lazarus had already been in the tomb four days. [18] Bethany was near Jerusalem (less than two miles away). [19] Many of the Jews had come to Martha and Mary to comfort them about their brother.

Jesus Comforts Martha and Mary

[17] When Jesus arrived, he found that Lazarus had already been in the tomb four days. [18] Bethany was near Jerusalem (less than two miles away). [19] Many of the Jews had come to Martha and Mary to comfort them about their brother. [20] As soon as Martha heard that Jesus was coming, she went to meet him, but Mary remained seated in the house. [21] Then Martha said to Jesus, "Lord, if you had been here, my brother wouldn't have died. [22] Yet even now I know that whatever you ask from God, God will give you." [23] "Your brother will rise again," Jesus told her. [24] Martha said to him, "I know that he will rise again in the resurrection at the last day." [25] Jesus said to her, "I am the resurrection and the life. The one who believes in me, even if he dies, will live. [26] Everyone who lives and believes in me will never die. Do you believe this?" [27] "Yes, Lord," she told him, "I believe you are the Messiah, the Son of God, who comes into the world." [28] Having said this, she went back and called her sister Mary, saying in private, "The Teacher is here and is calling for you." [29] As soon as Mary heard this, she got up quickly and went to him. [30] Jesus had not yet come into the village but was still in the place where Martha had met him. [31] The Jews who were with her in the house consoling her saw that Mary got up quickly and went out. They followed her, supposing that she was going to the tomb to cry there. [32] As soon as Mary came to where Jesus was and saw him, she fell at his feet and told him, "Lord, if you had been here, my brother wouldn't have died!" [33] When Jesus saw her crying, and the Jews who had

come with her crying, he was deeply moved in his spirit and troubled. **34** "Where have you put him?" he asked. "Lord," they told him, "come and see." **35** Jesus wept. **36** So the Jews said, "See how he loved him!" **37** But some of them said, "Couldn't he who opened the blind man's eyes also have kept this man from dying?"

Raising Lazarus

38 Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone was lying against it. **39** "Remove the stone," Jesus said. Martha, the dead man's sister, told him, "Lord, there is already a stench because he has been dead four days." **40** Jesus said to her, "Didn't I tell you that if you believed you would see the glory of God?" **41** So they removed the stone. Then Jesus raised his eyes and said, "Father, I thank you that you heard me. **42** I know that you always hear me, but because of the crowd standing here I said this, so that they may believe you sent me." **43** After he said this, he shouted with a loud voice, "Lazarus, come out! **44** The dead man came out bound hand and foot with linen strips and with his face wrapped in a cloth. Jesus said to them, "Unwrap him and let him go."



Many Believe

45 Therefore, many of the Jews who came to Mary and saw what he did believed in him. **46** But some of them went to the Pharisees and told them what Jesus had done. **47** So the chief priests and the Pharisees convened the Sanhedrin and were saying, “What are we going to do since this man is doing many signs? **48** 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." [49] One of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all! [50] You're not considering that it is to your advantage that one man should die for the people rather than the whole nation perish." [51] He did not say this on his own, but being high priest that year he prophesied that Jesus was going to die for the nation, [52] and not for the nation only, but also to unite the scattered children of God. [53] So from that day on they plotted to kill him. [54] Jesus therefore no longer walked openly among the Jews but departed from there to the countryside near the wilderness, to a town called Ephraim, and he stayed there with the disciples.

99. One out of Ten

Luke 17:11-19; [11] While traveling to Jerusalem, he passed between Samaria and Galilee. [12] As he entered a village, ten men with leprosy met him. They stood at a distance [13] and raised their voices, saying, "Jesus, Master, have mercy on us!" [14] When he saw them, he told them, "Go and show yourselves to the priests." And while they were going, they were cleansed. [15] But one of them, seeing that he was healed, returned and, with a loud voice, gave glory to God. [16] He fell facedown at his feet, thanking him. And he was a Samaritan. [17] Then Jesus said, "Were not ten cleansed? Where are the nine? [18] Didn't any return to give glory to God except this foreigner?" [19] And he told him, "Get up and go on your way. Your faith has saved you."

100. The Kingdom of God

Luke 17:20-37; [20] When he was asked by the Pharisees when the kingdom of God would come, he answered them, "The kingdom of God is not coming with something observable; [21] no one will say, 'See here!' or 'There!' For you see, the kingdom of God is in your midst." [22] Then he told the disciples, "The days are coming when you will long to see one of the days of the Son of Man, but you won't see it. [23] They will say to you, 'See there!' or 'See here!' Don't follow or run after them. [24] For as the lightning flashes from horizon to horizon and lights up the sky, so the Son of Man will be in his day. [25] But first it is necessary that he suffer many things and be rejected by this generation. [26] "Just as it was in the days of Noah, so it will be in the days of the

Son of Man: [27] People went on eating, drinking, marrying and being given in marriage until the day Noah boarded the ark, and the flood came and destroyed them all. [28] It will be the same as it was in the days of Lot: People went on eating, drinking, buying, selling, planting, building. [29] But on the day Lot left Sodom, fire and sulfur rained from heaven and destroyed them all. [30] It will be like that on the day the Son of Man is revealed. [31] On that day, a man on the housetop, whose belongings are in the house, must not come down to get them. Likewise the man who is in the field must not turn back. [32] Remember Lot's wife! [33] Whoever tries to make his life secure will lose it, and whoever loses his life will preserve it. [34] I tell you, on that night two will be in one bed; one will be taken and the other will be left. [35] Two women will be grinding grain together; one will be taken and the other left." [37] "Where, Lord?" they asked him. He said to them, "Where the corpse is, there also the vultures will be gathered."

101. Parables on Prayer

Parable of the Widow and Unjust Judge

Luke 18:1-14; Now he told them a parable on the need for them to pray always and not give up. [2] "There was a judge in a certain town who didn't fear God or respect people. [3] And a widow in that town kept coming to him, saying, 'Give me justice against my adversary.' [4] "For a while he was unwilling, but later he said to himself, 'Even though I don't fear God or respect people, [5] yet because this widow keeps pestering me, I will give her justice, so that she doesn't wear me out by her persistent coming.'"

[6] Then the Lord said, "Listen to what the unjust judge says. [7] Will not God grant justice to his elect who cry out to him day and night? Will he delay helping them? [8] I tell you that he will swiftly grant them justice. Nevertheless, when the Son of Man comes, will he find faith on earth?"

Parable of the Pharisee and Tax Collector

9 He also told this parable to some who trusted in themselves that they were righteous and looked
down on everyone else: **10** "Two men went up to the temple to pray, one a Pharisee and the other
a tax collector. **11** The Pharisee was standing and praying like this about himself: 'God, I thank
you that I'm not like other people—greedy, unrighteous, adulterers, or even like this tax
collector. **12** I fast twice a week; I give a tenth of everything I get.' **13** "But the tax collector,
standing far off, would not even raise his eyes to heaven but kept striking his chest and saying,
'God, have mercy on me, a sinner!' **14** I tell you, this one went down to his house justified rather
than the other, because everyone who exalts himself will be humbled, but the one who humbles
himself will be exalted."

102. Children

Mark 10:13-16; **13** People were bringing little children to him in order that he might touch them,
but the disciples rebuked them. **14** When Jesus saw it, he was indignant and said to them, "Let the
little children come to me. Don't stop them, because the kingdom of God belongs to such as
these. **15** Truly I tell you, whoever does not receive the kingdom of God like a little child will
never enter it." **16** After taking them in his arms, he laid his hands on them and blessed them.

103. A Rich Young Ruler

Mark 10:17-31; **17** As he was setting out on a journey, a man ran up, knelt down before him, and
asked him, "Good teacher, what must I do to inherit eternal life?" **18** "Why do you call me
good?" Jesus asked him. "No one is good except God alone. **19** You know the
commandments: Do not murder; do not commit adultery; do not steal; do not bear false
witness; do not defraud; honor your father and mother." *(Exodus 20:12-1)* **20** He said to him,
"Teacher, I have kept all these from my youth." **21** Looking at him, Jesus loved him and said to
him, "You lack one thing: Go, sell all you have and give to the poor, and you will have

treasure in heaven. Then come, follow me.” 22 But he was dismayed by this demand, and he went away grieving, because he had many possessions. 23 Jesus looked around and said to his disciples, “How hard it is for those who have wealth to enter the kingdom of God!” 24 The disciples were astonished at his words. Again Jesus said to them, "Children, how hard it is to enter the kingdom of God! 25 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.” 26 They were even more astonished, saying to one another, “Then who can be saved?” 27 Looking at them, Jesus said, “With man it is impossible, but not with God, because all things are possible with God.” 28 Peter began to tell him, “Look, we have left everything and followed you.” 29 “Truly I tell you,” Jesus said, “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 gospel, [30] who will not receive a hundred times more, now at this time —houses, brothers and sisters, mothers and children, and fields, with persecutions —and eternal life in the age to come. [31] But many who are first will be last, and the last first."

104. The Vineyard Workers

Matthew 20:1-16; [1] "For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. [2] After agreeing with the workers on one denarius, he sent them into his vineyard for the day. [3] When he went out about nine in the morning, he saw others standing in the marketplace doing nothing. [4] He said to them, 'You also go into my vineyard, and I'll give you whatever is right.' So off they went. [5] About noon and about three, he went out again and did the same thing. [6] Then about five he went and found others standing around and said to them, 'Why have you been standing here all day doing nothing?' [7] "'Because no one hired us,' they said to him. "'You also go into my vineyard,' he told them. [8] When evening came, the owner of the vineyard told his foreman, 'Call the workers and give them their pay, starting with the last and ending with the first.' [9] "When those who were hired about five came, they each received one denarius. [10] So when the first ones came, they assumed they would get more, but they also received a denarius each. [11] When they received it, they began to complain to the landowner: [12] 'These last men put in one hour, and you made them equal to us who bore the burden of the day's work and the burning heat.' [13] "He replied to one of them, 'Friend, I'm doing you no wrong. Didn't you agree with me on a denarius? [14] Take what's yours and go. I want to give this last man the same as I gave you. [15] Don't I have the right to do what I want with what is mine? Are you jealous because I'm generous?' [16] "So the last will be first, and the first last."

105. 3rd Prophecy of Death

Mark 10:32-34; [32] They were on the road, going up to Jerusalem, and Jesus was walking ahead of them. The disciples were astonished, but those who followed him were afraid. Taking the Twelve aside again, he began to tell them the things that would happen to him. [33] "See, we are going up to Jerusalem. The Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death. Then they will hand him over to the Gentiles, [34] and they will mock him, spit on him, flog him, and kill him, and he will rise after three days."

106. A Mother's Request

Matthew 20:20-28; [20] Then the mother of Zebedee's sons approached him with her sons. She knelt down to ask him for something. [21] "What do you want?" he asked her. "Promise," she said to him, "that these two sons of mine may sit, one on your right and the other on your left, in your kingdom." [22] Jesus answered, "You don't know what you're asking. Are you able to drink the cup that I am about to drink?" "We are able," they said to him. [23] He told them, "You will indeed drink my cup, but to sit at my right and left is not mine to give; instead, it is for those for whom it has been prepared by my Father." [24] When the ten disciples heard this, they became indignant with the two brothers. [25] Jesus called them over and said, "You know that the rulers of the Gentiles lord it over them, and those in high positions act as tyrants over them. [26] It must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, [27] and whoever wants to be first among you must be your slave; [28] 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."

107. Bartimaeus

Mark 10:46-52; [46] They came to Jericho. And as he was leaving Jericho with his disciples and a large crowd, Bartimaeus (the son of Timaeus), a blind beggar, was sitting by the road. [47] When he heard that it was Jesus of Nazareth, he began to cry out, "Jesus, Son of David, have mercy on me!" [48] Many warned him to keep quiet, but he was crying out all the more, "Have mercy on me, Son of David!" [49] Jesus stopped and said, "Call him." So they called the blind man and said

to him, “Have courage! Get up; he’s calling for you.” [50] He threw off his coat, jumped up, and came to Jesus. [51] Then Jesus answered him, “What do you want me to do for you?”
“*Rabboni,*” the blind man said to him, “I want to see.” [52] Jesus said to him, “Go, your faith has saved you." Immediately he could see and began to follow Jesus on the road.

108. Zacchaeus

Luke 19:1-28; [1]He entered Jericho and was passing through. [2] There was a man named Zacchaeus who was a chief tax collector, and he was rich. [3] He was trying to see who Jesus was, but he was not able because of the crowd, since he was a short man. [4] So running ahead, he climbed up a sycamore tree to see Jesus, since he was about to pass that way. [5] When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down because today it is necessary for me to stay at your house.” [6] So he quickly came down and welcomed him joyfully. [7] All who saw it began to complain, “He’s gone to stay with a sinful man.” [8] But Zacchaeus stood there and said to the Lord, “Look, I’ll give half of my possessions to the poor, Lord. And if I have extorted anything from anyone, I’ll pay back four times as much.”
[9] “Today salvation has come to this house,” Jesus told him, “because he too is a son of Abraham. [10] For the Son of Man has come to seek and to save the lost.”

Parable of the Ten Minas

[11] As 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 right away. [12] Therefore he said, “A nobleman traveled to a far country to receive for himself authority to be king and then to return. [13] He called ten of his servants, gave them ten minas, and told them, ‘Engage in business until I come back.’ [14] “But his subjects hated him and sent a delegation after him, saying, ‘We don’t want this man to rule over us.’
[15] “At his return, having received the authority to be king, he summoned those servants he had given the money to, so that he could find out how much they had made in business. [16] The first came forward and said, ‘Master, your mina has earned ten more minas.’ [17] “‘Well done,

good servant!’ he told him. ‘Because you have been faithful in a very small matter, have authority over ten towns.’ **18** “The second came and said, ‘Master, your mina has made five minas.’ **19** “So he said to him, ‘You will be over five towns.’ **20** “And another came and said, ‘Master, here is your mina. I have kept it safe in a cloth **21** because I was afraid of you since you’re a harsh man: you collect what you didn’t deposit and reap what you didn’t sow.’ **22** “He told him, ‘I will condemn you by what you have said, you evil servant! If you knew I was a harsh man, collecting what I didn’t deposit and reaping what I didn’t sow, **23** why, then, didn’t you put my money in the bank? And when I returned, I would have collected it with interest.’ **24** So he said to those standing there, ‘Take the mina away from him and give it to the one who has ten minas.’ **25** “But they said to him, ‘Master, he has ten minas.’ **26** “‘I tell you, that to everyone who has, more will be given; and from the one who does not have, even what he does have will be taken away. **27** But bring here these enemies of mine, who did not want me to rule over them, and slaughter them in my presence.’”

VII. Final Week in Jerusalem

Approximate Period
Passover, around AD 30 or 33

Principal Passages
Matthew 21:1–26:56 • Mark 11:1–14:52
Luke 19:29–22:53 • John 12:1–18:12



Triumphal Entry
Jesus enters Jerusalem as the crowds welcome Him.



Cleansing the Temple
Jesus drives merchants and money changers from the Temple.



Final Controversies
Jesus answers His opponents in the Temple courts.



Olivet Discourse
Jesus teaches His disciples on the Mount of Olives.



Anointing at Bethany
Jesus is anointed in preparation for His burial.



Judas Arranges Betrayal
Judas agrees to betray Jesus.



The Last Supper
Jesus shares the Passover meal with the Twelve.



Upper Room Teaching
Jesus gives His disciples final instruction and comfort.



Prayer in Gethsemane
Jesus submits to the Father's will in prayer.



Betrayal and Arrest
Judas betrays Jesus, and the officers arrest Him.

Theme

Jesus presents Himself as Israel's King and deliberately moves toward His sacrificial death.




THE FINAL WEEK IN JERUSALEM
The Death, Burial, and Resurrection of Jesus
N
W
E
S
"He is not here: for he is risen, as he said." (Matthew 28:6)
Garden Tomb (approximate location)
Golgotha (traditional location)
North Gate
Fish Gate
Antonia Fortress
Temple Mount
Temple
Eastern Gate
Praetorium (approximate location)
Herod's Palace (approximate location)
High-priestly quarter (approximate location)
Jaffa Gate
UPPER CITY
Lower City
Upper Room (traditional location)
Dung Gate
Valley Gate
Kidron Valley
Hinnom Valley
Mount of Olives
Bethphage
Gethsemane
Bethany
0 0.5 1 1 Kilometer
0 0.5 1 Mile
CHRONOLOGICAL KEY
PHASE I — THE FINAL WEEK
1 Bethany — Arrival and anointing (John 12:1–8)
2 Bethphage and Mount of Olives — Triumphal Entry (Matthew 21:1–11)
3 Temple — Cleansing and public teaching (Mark 11:15–19; 12:1–44)
4 Mount of Olives — Olivet Discourse (Matthew 24–25)
5 Upper Room — The Last Supper (Luke 22:7–38)
6 Gethsemane — Prayer and arrest (Matthew 26:36–56)
PHASE II — DEATH AND BURIAL
7 High-priestly quarter — Jewish hearings and Peter's denial (John 18:12–27)
8 Praetorium and Herod's palace — Roman hearings and sentencing (Luke 23:1–25)
9 Golgotha — The Crucifixion (Luke 23:26–49; John 19:17–30)
10 Garden near Golgotha — Burial in a new tomb (John 19:38–42)
PHASE III — RESURRECTION AND EMMAUS
11 Empty tomb — Jesus is risen (Matthew 28:1–10; John 20:1–18)
12 Jerusalem — Appearances to Peter and the disciples (Luke 24:33–49; John 20:19–29)
13 Road to Emmaus — Jesus joins two disciples (Luke 24:13–27)
14 Emmaus — Jesus revealed in the breaking of bread (Luke 24:28–32)
15 Road to Jerusalem — The disciples return immediately (Luke 24:33–35)
16 Jerusalem — Jesus appears to the gathered disciples (Luke 24:36–49)
THE ROAD TO EMMAUS
Emmaus — approximate location; exact site uncertain
About 60 stadia (7 miles / 11 km) (Luke 24:13)
Jerusalem
0 5 10 Kilometers
0 5 1 Miles
Legend
Final Week route (Phase I)
Death and Burial route (Phase II)
Resurrection and Emmaus route (Phase III)
City wall
Road
Valley
Traditional/approximate site

109. Last Ride to Jerusalem

John 12:12-19; **12** The next day, when the large crowd that had come to the festival heard that Jesus was coming to Jerusalem, **13** they took palm branches and went out to meet him. They kept shouting: *"Hosanna! Blessed is he who comes in the name of the Lord —the King of Israel!" (Psalm 118:26)* **14** Jesus found a young donkey and sat on it, just as it is written: 15 Do not be afraid, Daughter Zion. Look, your King is coming, sitting on a donkey's colt. *(Zechariah 9:9)* **16** His disciples did not understand these things at first. However, when Jesus was glorified, then they remembered that these things had been written about him and that they had done these things to him. **17** Meanwhile, the crowd, which had been with him when he called Lazarus out of the tomb and raised him from the dead, continued to testify. **18** This is also why the crowd met him, because they heard he had done this sign. **19** Then the Pharisees said to one another, "You see? You've accomplished nothing. Look, the world has gone after him!"

110. Weeping Over Jerusalem

Luke 19:36-44; A **36** As he was going along, they were spreading their clothes on the road. **37** Now he came near the path down the Mount of Olives, and the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen: **38** Blessed is the King who comes in the name of the Lord. Peace in heaven and glory in the highest heaven! *(Psalm 118:26)* **39** Some of the Pharisees from the crowd told him, "Teacher, rebuke your disciples." **40** He answered, "I tell you, if they were to keep silent, the stones would cry out." **41** As he approached and saw the city, he wept for it, **42** saying, "If you knew this day what would bring peace—but now it is hidden from your eyes. **43** For the days will come on you when your enemies will build a barricade around you, surround you, and **44** they will crush you and your children among you to the ground, and they will not leave one stone on another in your midst, because you did not recognize the time when God visited you."

Josephus, "The Wars of the Jews", bk 6

111. 2nd Temple Cleaning



Matthew 21:10-46; **10** When he entered Jerusalem, the whole city was in an uproar, saying, “Who is this?” **11** The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.” **12** Jesus went into the temple and threw out all those buying and selling. He overturned the tables

of the money changers and the chairs of those selling doves. **13** He said to them, "It is written, my house will be called a house of prayer, *(Isaiah 56:7)* but you are making it a den of thieves!" **14** The blind and the lame came to him in the temple, and he healed them. **15** When the chief priests and the scribes saw the wonders that he did and the children shouting in the temple, "*Hosanna* to the Son of David!" they were indignant **16** and said to him, "Do you hear what these children are saying?" Jesus replied, "Yes, have you never read: You have prepared praise from the mouths of infants and nursing babies?" *(Psalm 8:2)* **17** Then he left them, went out of the city to Bethany, and spent the night there.

The Fig Tree

18 Early in the morning, as he was returning to the city, he was hungry. 19 Seeing a lone fig tree by the road, he went up to it and found nothing on it except leaves. And he said to it, "May no fruit ever come from you again!" At once the fig tree withered. 20 When the disciples saw it, they were amazed and said, "How did the fig tree wither so quickly?" 21 Jesus answered them, "Truly I tell you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you tell this mountain, 'Be lifted up and thrown into the sea,' it will be done. 22 And if you believe, you will receive whatever you ask for in prayer."

A Question of Authority

23 When he entered the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority are you doing these things? Who gave you this authority?" **24** Jesus answered them, "I will also ask you one question, and if you answer it for me, then I will tell you by what authority I do these things. **25** Did John's baptism come from heaven, or was it of human origin?" They discussed it among themselves, "If we say, 'From heaven,' he will say to us, 'Then why didn't you believe him?' **26** But if we say, 'Of human origin,' we're afraid of the crowd, because everyone considers John to be a prophet." **27** So they answered Jesus, "We don't know." And he said to them, "Neither will I tell you by what authority I do these things.

A Parable of Two Sons

28 "What do you think? A man had two sons. He went to the first and said, 'My son, go work in
the vineyard today.' 29 "He answered, 'I don't want to,' but later he changed his mind and
went. 30 Then the man went to the other and said the same thing. 'I will, sir,' he answered, but he
didn't go. 31 Which of the two did his father's will?" They said, "The first." Jesus said to
them, "Truly I tell you, tax collectors and prostitutes are entering the kingdom of God before
you. 32 For John came to you in the way of righteousness, and you didn't believe him. Tax
collectors and prostitutes did believe him; but you, when you saw it, didn't even change your
minds then and believe him.

Parable of the Landlord

33 "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 watchtower. He leased it to tenant farmers and went
away. 34 When the time came to harvest fruit, he sent his servants to the farmers to collect his
fruit. 35 The farmers took his servants, beat one, killed another, and stoned a third. 36 Again, he
sent other servants, more than the first group, and they did the same to them. 37 Finally, he sent
his son to them. 'They will respect my son,' he said. 38 "But when the tenant farmers saw the son,
they said to each other, 'This is the heir. Come, let's kill him and take his inheritance.' 39 So they
seized him, threw him out of the vineyard, and killed him. 40 Therefore, when the owner of the
vineyard comes, what will he do to those farmers?" 41 "He will completely destroy those terrible
men," they told him, "and lease his vineyard to other farmers who will give him his fruit at the
harvest." 42 Jesus said to them, "Have you never read in the Scriptures: The stone that the
builders rejected has become the cornerstone. This is what the Lord has done and it is wonderful
in our eyes? *(Psalm 118:22,23)* 43 Therefore I tell you, the kingdom of God will be taken away
from you and given to a people producing its fruit. 44 Whoever falls on this stone will be broken
to pieces; but on whomever it falls, it will shatter him." 45 When the chief priests and the
Pharisees heard his parables, they knew he was speaking about them. 46 Although they were
looking for a way to arrest him, they feared the crowds, because the people regarded him as a
prophet.

112. 4th Prophecy of Death

John 12:20-50; **20** Now some Greeks were among those who went up to worship at the festival. **21** So they came to Philip, who was from Bethsaida in Galilee, and requested of him, "Sir, we want to see Jesus." **22** Philip went and told Andrew; then Andrew and Philip went and told Jesus. **23** Jesus replied to them, "The hour has come for the Son of Man to be glorified. **24** Truly I tell you, unless a grain of wheat falls to the ground and dies, it remains by itself. But if it dies, it produces much fruit. **25** The one who loves his life will lose it, and the one who hates his life in this world will keep it for eternal life. **26** If anyone serves me, he must follow me. Where I am, there my servant also will be. If anyone serves me, the Father will honor him. **27** "Now my soul is troubled. What should I say—Father, save me from this hour? But that is why I came to this hour. **28** Father, glorify your name." Then a voice came from heaven: "**I have glorified it, and I will glorify it again**." **29** The crowd standing there heard it and said it was thunder. Others said, "An angel has spoken to him." **30** Jesus responded, "This voice came, not for me, but for you. **31** Now is the judgment of this world. Now the ruler of this world will be cast out. **32** As for me, if I am lifted up from the earth I will draw all people to myself." **33** He said this to indicate what kind of death he was about to die. **34** Then the crowd replied to him, "We have heard from the law that the Messiah will remain forever. So how can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" **35** Jesus answered, "The light will be with you only a little longer. Walk while you have the light so that darkness doesn't overtake you. The one who walks in darkness doesn't know where he's going. **36** While you have the light, believe in the light so that you may become children of light." Jesus said this, then went away and hid from them.

Unbelief

37 Even though he had performed so many signs in their presence, they did not believe in him. **38** This was to fulfill the word of Isaiah the prophet, who said: Lord, who has believed our message? And to whom has the arm of the Lord been revealed? *(Isaiah 53:1)* **39** This is why they were unable to believe, because Isaiah also said:

[40] He has blinded their eyes and hardened their hearts, so that they would not see with their eyes or understand with their hearts, and turn, and I would heal them. *(Isaiah 6:10)*

[41] Isaiah said these things because he saw his glory and spoke about him. [42] Nevertheless, many did believe in him even among the rulers, but because of the Pharisees they did not confess him, so that they would not be banned from the synagogue. [43] For they loved human praise more than praise from God. [44] Jesus cried out, "The one who believes in me believes not in me, but in him who sent me. [45] And the one who sees me sees him who sent me.

"I have come as a light..."

[46] I have come as light into the world, so that everyone who believes in me would not remain in darkness. [47] If anyone hears my words and doesn't keep them, I do not judge him; for I did not come to judge the world but to save the world. [48] The one who rejects me and doesn't receive my sayings has this as his judge: The word I have spoken will judge him on the last day. [49] For I have not spoken on my own, but the Father himself who sent me has given me a command to say everything I have said. [50] I know that his command is eternal life. So the things that I speak, I speak just as the Father has told me."

113. The Wedding Banquet

Matthew 22:1-14; [1]Once more Jesus spoke to them in parables: [2] "The kingdom of heaven is like a king who gave a wedding banquet for his son. [3] He sent his servants to summon those invited to the banquet, but they didn't want to come. [4] Again, he sent out other servants and said, 'Tell those who are invited: See, I've prepared my dinner; my oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.' [5] "But they paid no attention and went away, one to his own farm, another to his business, [6] while the rest seized his servants, mistreated them, and killed them. [7] The king was enraged, and he sent out his troops, killed those murderers, and burned down their city. [8] "Then he told his servants, 'The banquet is ready, but those who were invited were not worthy. [9] Go then to where the roads exit the city and

invite everyone you find to the banquet.’ [10] So those servants went out on the roads and gathered everyone they found, both evil and good. The wedding banquet was filled with guests. [11] When the king came in to see the guests, he saw a man there who was not dressed for a wedding. [12] So he said to him, ‘Friend, how did you get in here without wedding clothes?’ The man was speechless. [13] “Then the king told the attendants, ‘Tie him up hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ [14] “For many are invited, but few are chosen.”

114. 1st Trick Question

Matthew 22:15-22; [15] Then the Pharisees went and plotted how to trap him by what he said. [16] So they sent their disciples to him, along with the Herodians. “Teacher,” they said, “we know that you are truthful and teach truthfully the way of God. You don’t care what anyone thinks nor do you show partiality. [17] Tell us, then, what you think. Is it lawful to pay taxes to Caesar or not?” [18] Perceiving their malicious intent, Jesus said, “Why are you testing me, hypocrites? [19] Show me the coin used for the tax.” They brought him a denarius. [20] “Whose image and inscription is this?” he asked them. [21] “Caesar’s,” they said to him. Then he said to them, “Give, then, to Caesar the things that are Caesar’s, and to God the things that are God’s.” [22] When they heard this, they were amazed. So they left him and went away.

115. 2nd Trick Question

Luke 20:27-40; [27] Some of the Sadducees, who say there is no resurrection, came up and questioned him: [28] “Teacher, Moses wrote for us that if a man’s brother has a wife, and dies childless, his brother should take the wife and produce offspring for his brother. *(Deut. 25:5-10)* [29] Now there were seven brothers. The first took a wife and died without children. [30] Also the second [31] and the third took her. In the same way, all seven died and left no children. [32] Finally, the woman died too. [33] In the resurrection, therefore, whose wife will the woman be? For all seven had married her.” [34] Jesus told them, “The children of this age marry and are given in marriage. [35] But those who are counted worthy to take part in that age and in the resurrection

from the dead neither marry nor are given in marriage. **36** For they can no longer die, because they are like angels and are children of God, since they are children of the resurrection. **37** Moses even indicated in the passage about the burning bush that the dead are raised, where he calls the Lord, the God of Abraham and the God of Isaac and the God of Jacob. *(Exodus 3:2-6)* **38** He is not the God of the dead but of the living, because all are living to him." **39** Some of the scribes answered, "Teacher, you have spoken well." **40** And they no longer dared to ask him anything.

116. The Greatest Commandment

Mark 12:28-34; **28** One of the scribes approached. When he heard them debating and saw that Jesus answered them well, he asked him, "Which command is the most important of all?" **29** Jesus answered, "The most important is Listen, Israel! The Lord our God, the Lord is one. **30** Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. *(Deut. 6:4,5)* **31** The second is, Love your neighbor as yourself. *(Lev.19:18)*

There is no other command greater than these." **32** Then the scribe said to him, "You are right, teacher. You have correctly said that he is one, and there is no one else except him. **33** And to love him with all your heart, with all your understanding, and with all your strength, and to love your neighbor as yourself, is far more important than all the burnt offerings and sacrifices." **34** When Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And no one dared to question him any longer.

117. Jesus has a Question

Luke 20:41-47; **41** Then he said to them, "How can they say that the Messiah is the son of David? **42** For David himself says in the Book of Psalms: The Lord declared to my Lord, 'Sit at my right hand **43** until I make your enemies your footstool.' *(Psalm 110:1)* **44** David calls him 'Lord.' How, then, can he be his son?" **45** While all the people were listening, he said to his disciples, **46** "Beware of the scribes, who want to go around in long robes and who love greetings

in the marketplaces, the best seats in the synagogues, and the places of honor at banquets. [47] They devour widows' houses and say long prayers just for show. These will receive harsher judgment."

118. Judgment on Leaders

Matthew 23:1-39; Then Jesus spoke to the crowds and to his disciples: [2] "The scribes and the Pharisees are seated in the chair of Moses. [3] Therefore do whatever they tell you, and observe it. But don't do what they do, because they don't practice what they teach. [4] They tie up heavy loads that are hard to carry and put them on people's shoulders, but they themselves aren't willing to lift a finger to move them. [5] They do everything to be seen by others: They enlarge their phylacteries and lengthen their tassels. [6] They love the place of honor at banquets, the front seats in the synagogues, [7] greetings in the marketplaces, and to be called 'Rabbi' by people. [8] "But you are not to be called 'Rabbi,' because you have one Teacher, and you are all brothers and sisters. [9] Do not call anyone on earth your father, because you have one Father, who is in heaven. [10] You are not to be called instructors either, because you have one Instructor, the Messiah. [11] The greatest among you will be your servant. [12] Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Seven Woes

[13] "Woe to you, scribes and Pharisees, hypocrites! You shut the door of the kingdom of heaven in people's faces. For you don't go in, and you don't allow those entering to go in.[15] "Woe to you, scribes and Pharisees, hypocrites! You travel over land and sea to make one convert, and when he becomes one, you make him twice as much a child of hell as you are! [16] "Woe to you, blind guides, who say, 'Whoever takes an oath by the temple, it means nothing. But whoever takes an oath by the gold of the temple is bound by his oath.' [17] Blind fools! For which is greater, the gold or the temple that sanctified the gold? [18] Also, 'Whoever takes an oath by the altar, it means nothing; but whoever takes an oath by the gift that is on it is bound by his oath.' [19] Blind people! For which is greater, the gift or the altar that sanctifies the gift? [20] Therefore, the one who takes an oath by the altar takes an oath by it and by everything on it. [21] The one who takes an

oath by the temple takes an oath by it and by him who dwells in it. **22** And the one who takes an oath by heaven takes an oath by God's throne and by him who sits on it. **23** "Woe to you, scribes and Pharisees, hypocrites! You pay a tenth of mint, dill, and cumin, and yet you have neglected the more important matters of the law—justice, mercy, and faithfulness. These things should have been done without neglecting the others. **24** Blind guides! You strain out a gnat, but gulp down a camel! **25** "Woe to you, scribes and Pharisees, hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. **26** Blind Pharisee! First clean the inside of the cup, so that the outside of it may also become clean. **27** "Woe to you, scribes and Pharisees, hypocrites! You are like whitewashed tombs, which appear beautiful on the outside, but inside are full of the bones of the dead and every kind of impurity. **28** In the same way, on the outside you seem righteous to people, but inside you are full of hypocrisy and lawlessness. **29** "Woe to you, scribes and Pharisees, hypocrites! You build the tombs of the prophets and decorate the graves of the righteous, **30** and you say, 'If we had lived in the days of our ancestors, we wouldn't have taken part with them in shedding the prophets' blood.' **31** So you testify against yourselves that you are descendants of those who murdered the prophets. **32** Fill up, then, the measure of your ancestors' sins! **33** "Snakes! Brood of vipers! How can you escape being condemned to hell? **34** This is why I am sending you prophets, sages, and scribes. Some of them you will kill and crucify, and some of them you will flog in your synagogues and pursue from town to town. **35** So all the righteous blood shed on the earth will be charged to you, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the sanctuary and the altar. **36** Truly I tell you, all these things will come on this generation. **37** "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! **38** See, your house is left to you desolate. **39** For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord'!"
(Psalm 118:26)

119. A Poor Widow

Mark 12:41-44; **41** Sitting across from the temple treasury, he watched how the crowd dropped money into the treasury. Many rich people were putting in large sums. **42** Then a poor widow came and dropped in two tiny coins worth very little. **43** Summoning his disciples, he said to them, "Truly I tell you, this poor widow has put more into the treasury than all the others. **44** For they all gave out of their surplus, but she out of her poverty has put in everything she had —all she had to live on."



120. The Second Coming



Matthew 24:1-51;
Jesus left the temple. As Jesus left and was going out of the temple, his disciples came up and called his attention to its buildings. 2 He replied to them, "Do you see all these things? Truly I tell you, not one stone will be left here on another that will not be thrown down."

Signs of the End of the World

3 While he was sitting on the Mount of Olives, the disciples approached him privately and said, "Tell us, when will these things happen? And what is the sign of your coming and of the end of the age?" Jesus replied to them, "Watch out that no one deceives you. 5 For many will come in my name, saying, 'I am the Messiah,' and they will deceive many. 6 You are going to hear of wars and rumors of wars. See that you are not alarmed, because these things must take place, but the end is not yet. 7 For nation will rise up against nation, and kingdom

against kingdom. There will be famines and earthquakes in various places. [8] All these events are the beginning of labor pains.

Persecutions Predicted

[9] "Then they will hand you over to be persecuted, and they will kill you. You will be hated by all nations because of my name. [10] Then many will fall away, betray one another, and hate one another. [11] Many false prophets will rise up and deceive many. [12] Because lawlessness will multiply, the love of many will grow cold. [13] But the one who endures to the end will be saved. [14] This good news of the kingdom will be proclaimed in all the world as a testimony to all nations, and then the end will come. [15] "So when you see The Abomination of Desolation *(Daniel 9:27)* spoken of by the prophet Daniel, standing in the holy place" (let the reader understand), [16] "then those in Judea must flee to the mountains. [17] A man on the housetop must not come down to get things out of his house, [18] and a man in the field must not go back to get his coat. [19] Woe to pregnant women and nursing mothers in those days! [20] Pray that your escape may not be in winter or on a Sabbath. [21] For at that time there will be great distress, the kind that hasn't taken place from the beginning of the world until now and never will again. [22] Unless those days were cut short, no one would be saved. But those days will be cut short because of the elect. [23] "If anyone tells you then, 'See, here is the Messiah!' or, 'Over here!' do not believe it. [24] For false messiahs and false prophets will arise and perform great signs and wonders to lead astray, if possible, even the elect. [25] Take note: I have told you in advance. [26] So if they tell you, 'See, he's in the wilderness!' don't go out; or, 'See, he's in the storerooms!' do not believe it. [27] For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. [28] Wherever the carcass is, there the vultures will gather.

The Coming of the Son of Man

[29] "Immediately after the distress of those days, the sun will be darkened, and the moon will not shed its light; the stars will fall from the sky, and the powers of the heavens will be shaken. [30] Then the sign of the Son of Man will appear in the sky, and then all the peoples of the earth will mourn; and they will see the Son of Man coming on the clouds of heaven with power

and great glory. [31] He will send out his angels with a loud trumpet, and they will gather his elect from the four winds, from one end of the sky to the other.

Parable of the Fig Tree

[32] "Learn this lesson from the fig tree: As soon as its branch becomes tender and sprouts leaves, you know that summer is near. [33] In the same way, when you see all these things, recognize that he is near—at the door. [34] Truly I tell you, this generation will certainly not pass away until all these things take place. [35] Heaven and earth will pass away, but my words will never pass away.

No one knows the day or hour...

[36] "Now concerning that day and hour no one knows—neither the angels of heaven nor the Son —except the Father alone. [37] As the days of Noah were, so the coming of the Son of Man will be. [38] For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah boarded the ark. [39] They didn't know until the flood came and swept them all away. This is the way the coming of the Son of Man will be. [40] Then two men will be in the field; one will be taken and one left. [41] Two women will be grinding grain with a hand mill; one will be taken and one left. [42] Therefore be alert, since you don't know what day your Lord is coming. [43] But know this: If the homeowner had known what time the thief was coming, he would have stayed alert and not let his house be broken into. [44] This is why you are also to be ready, because the Son of Man is coming at an hour you do not expect.

Who then is a faithful and wise servant...?"

[45] "Who then is a faithful and wise servant, whom his master has put in charge of his household, to give them food at the proper time? [46] Blessed is that servant whom the master finds doing his job when he comes. [47] Truly I tell you, he will put him in charge of all his possessions. [48] But if that wicked servant says in his heart, 'My master is delayed,' [49] and starts to beat his fellow servants, and eats and drinks with drunkards, [50] that servant's master will come on a day he does

not expect him and at an hour he does not know. 51 He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

121. More Parables

Parable of the Ten Virgins

Matthew 25:1-46*;* "At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the groom. 2 Five of them were foolish and five were wise. 3 When the foolish took their lamps, they didn't take oil with them; 4 but the wise ones took oil in their flasks with their lamps. 5 When the groom was delayed, they all became drowsy and fell asleep. 6 "In the middle of the night there was a shout: 'Here's the groom! Come out to meet him.' 7 "Then all the virgins got up and trimmed their lamps. 8 The foolish ones said to the wise ones, 'Give us some of your oil, because our lamps are going out.' 9 "The wise ones answered, 'No, there won't be enough for us and for you. Go instead to those who sell oil, and buy some for yourselves.' 10 "When they had gone to buy some, the groom arrived, and those who were ready went in with him to the wedding banquet, and the door was shut. 11 Later the rest of the virgins also came and said, 'Master, master, open up for us!' 12 "He replied, 'Truly I tell you, I don't know you!' 13 "Therefore be alert, because you don't know either the day or the hour.

Parable of the Bags of Gold

14 "For it is just like a man about to go on a journey. He called his own servants and entrusted his possessions to them. 15 To one he gave five talents, to another two talents, and to another one talent, depending on each one's ability. Then he went on a journey. Immediately 16 the man who had received five talents went, put them to work, and earned five more. 17 In the same way the man with two earned two more. 18 But the man who had received one talent went off, dug a hole in the ground, and hid his master's money. 19 "After a long time the master of those servants came and settled accounts with them. 20 The man who had received five talents approached, presented five more talents, and said, 'Master, you gave me five talents. See, I've earned five

more talents.’ 21 “His master said to him, ‘Well done, good and faithful servant! You were
faithful over a few things; I will put you in charge of many things. Share your master’s joy.’
22 “The man with two talents also approached. He said, ‘Master, you gave me two talents. See,
I’ve earned two more talents.’ 23 “His master said to him, ‘Well done, good and faithful servant!
You were faithful over a few things; I will put you in charge of many things. Share your master’s
joy.’ 24 “The man who had received one talent also approached and said, ‘Master, I know you.
You’re a harsh man, reaping where you haven’t sown and gathering where you haven’t scattered
seed. 25 So I was afraid and went off and hid your talent in the ground. See, you have what is
yours.’ 26 “His master replied to him, ‘You evil, lazy servant! If you knew that I reap where I
haven’t sown and gather where I haven’t scattered, 27 then you should have deposited my money
with the bankers, and I would have received my money back with interest when I returned.
28 “‘So take the talent from him and give it to the one who has ten talents. 29 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 from him. 30 And throw this good-for-nothing servant
into the outer darkness, where there will be weeping and gnashing of teeth.’

Parable of the Sheep and the Goats

31 “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his
glorious throne. 32 All the nations will be gathered before him, and he will separate them one
from another, just as a shepherd separates the sheep from the goats. 33 He will put the sheep on
his right and the goats on the left. 34 Then the King will say to those on his right, ‘Come, you
who are blessed by my Father; inherit the kingdom prepared for you from the foundation of the
world. 35 “‘For I was hungry and you gave me something to eat; I was thirsty and you gave me
something to drink; I was a stranger and you took me in; 36 I was naked and you clothed me; I
was sick and you took care of me; I was in prison and you visited me.’ 37 “Then the righteous
will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you
something to drink? 38 When did we see you a stranger and take you in, or without clothes and
clothe you? 39 When did we see you sick, or in prison, and visit you?’ 40 “And the King will
answer them, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters

of mine, you did for me.’ [41] “Then he will also say to those on the left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels! [42] For I was hungry and you gave me nothing to eat; I was thirsty and you gave me nothing to drink; [43] I was a stranger and you didn’t take me in; I was naked and you didn’t clothe me, sick and in prison and you didn’t take care of me.’ [44] “Then they too will answer, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or without clothes, or sick, or in prison, and not help you?’ [45] “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.’ [46] “And they will go away into eternal punishment, but the righteous into eternal life.”

122. Visiting Lazarus

John 11:55- 12:11; [55] Now the Jewish Passover was near, and many went up to Jerusalem from the country to purify themselves before the Passover. [56] They were looking for Jesus and asking one another as they stood in the temple, “What do you think? He won’t come to the festival, will he?” [57] 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.[12:1] Six days before the Passover, Jesus came to Bethany where Lazarus was, the one Jesus had raised from the dead. [2] So they gave a dinner for him there; Martha was serving them, and Lazarus was one of those reclining at the table with him. [3] Then Mary took a pound of perfume, pure and expensive nard, anointed Jesus’s feet, and wiped his feet with her hair. So the house was filled with the fragrance of the perfume. [4] Then one of his disciples, Judas Iscariot (who was about to betray him), said, [5] “Why wasn’t this perfume sold for three hundred denarii and given to the poor?” [6] He didn’t say this because he cared about the poor but because he was a thief. He was in charge of the money-bag and would steal part of what was put in it. [7] Jesus answered, “Leave her alone; she has kept it for the day of my burial. [8] For you always have the poor with you, but you do not always have me.”

Kill Lazarus?

[9] Then a large crowd of the Jews learned he was there. They came not only because of Jesus but also to see Lazarus, the one he had raised from the dead. [10] But the chief priests had decided to

kill Lazarus also, [11] because he was the reason many of the Jews were deserting them and believing in Jesus.

123. A Conspiracy

Matthew 26:14-16; [14] Then one of the Twelve, the man called Judas Iscariot, went to the chief priests [15] and said, "What are you willing to give me if I hand him over to you?" So they weighed out thirty pieces of silver for him. [16] And from that time he started looking for a good opportunity to betray him.

124. Preparation

Luke 22:7-13; [7] Then the Day of Unleavened Bread came when the Passover lamb had to be sacrificed. [8] Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." [9] "Where do you want us to prepare it?" they asked him. [10] "Listen," he said to them, "when you've entered the city, a man carrying a water jug will meet you. Follow him into the house he enters. [11] Tell the owner of the house, 'The Teacher asks you, "Where is the guest room where I can eat the Passover with my disciples?"' [12] Then he will show you a large, furnished room upstairs. Make the preparations there." [13] So they went and found it just as he had told them, and they prepared the Passover.

125. The Last Supper



Luke 22:14-23; **14** When the hour came, he reclined at the table, and the apostles with him. **15** Then he said to them, "I have fervently desired to eat this Passover with you before I suffer. **16** For I tell you, I will not eat it again until it is fulfilled in the kingdom of God." **17** Then he took a cup, and after giving thanks, he said, "Take this and share it among yourselves. **18** For I tell you, from now on I will not drink of the fruit of the vine until the kingdom of God comes." **19** And he took bread, gave thanks, broke it, gave it to them, and said, "This is my body, which is given for you. Do this in remembrance of me." **20** In the same way he also took the cup after supper and said, "This cup is the new covenant in my blood, which is poured out for you. **21** But look, the hand of the one betraying me is at the table with me. **22** For the Son of Man will go away as it has been determined, but woe to that man by whom he is betrayed!" **23** So they began to argue among themselves which of them it could be who was going to do it.



John 13:1-28; **1**Before the Passover Festival, Jesus knew that his hour had come to depart from this world to the Father. Having loved his own who were in the world, he loved them to the end. **2** Now when it was time for supper, the devil had already put it into the heart of Judas, Simon Iscariot's son, to betray him. **3** Jesus knew that the Father had given everything into his hands, that he had come from God, and that he was going back to God. **4** So he got up from supper, laid aside his outer clothing, took a towel, and tied it around himself. **5** Next, he poured water into a basin and began to wash his disciples' feet and to dry them with the towel tied around him. **6** He came to Simon Peter, who asked him, "Lord, are you going to wash my feet?" **7** Jesus answered him, "What I'm doing you don't realize now, but afterward you will understand."

8 “You will never wash my feet,” Peter said. Jesus replied, “If I don’t wash you, you have no part
with me.” 9 Simon Peter said to him, “Lord, not only my feet, but also my hands and my head.”
10 “One who has bathed," Jesus told him, “doesn’t need to wash anything except his feet, but he
is completely clean. You are clean, but not all of you.” 11 For he knew who would betray him.
This is why he said, “Not all of you are clean.” 12 When Jesus had washed their feet and put on
his outer clothing, he reclined again and said to them, “Do you know what I have done for
you? 13 You call me Teacher and Lord—and you are speaking rightly, since that is what I
am. 14 So if I, your Lord and Teacher, have washed your feet, you also ought to wash one
another’s feet. 15 For I have given you an example, that you also should do just as I have done for
you. 16 “Truly I tell you, a servant is not greater than his master, and a messenger is not greater
than the one who sent him. 17 If you know these things, you are blessed if you do them.

Betrayed!

“18 “I’m not speaking about all of you; I know those I have chosen. But the Scripture must be
fulfilled: The one who eats my bread has raised his heel against me. *(Psalm 41:9)* 19 I am telling
you now before it happens, so that when it does happen you will believe that I am he. 20 Truly I
tell you, whoever receives anyone I send receives me, and the one who receives me receives him
who sent me.” 21 When Jesus had said this, he was troubled in his spirit and testified, “Truly I tell
you, one of you will betray me.” 22 The disciples started looking at one another—uncertain which
one he was speaking about. 23 One of his disciples, the one Jesus loved, was reclining close
beside Jesus. 24 Simon Peter motioned to him to find out who it was he was talking about. 25 So
he leaned back against Jesus and asked him, “Lord, who is it?” 26 Jesus replied, “He’s the one I
give the piece of bread to after I have dipped it.” When he had dipped the bread, he gave it to
Judas, Simon Iscariot’s son. 27 After Judas ate the piece of bread, Satan entered him. So Jesus
told him, “What you’re doing, do quickly.” 28 None of those reclining at the table knew why he
said this to him. 29 Since Judas kept the money-bag, some thought that Jesus was telling him,
“Buy what we need for the festival,” or that he should give something to the poor. 30 After
receiving the piece of bread, he immediately left. And it was night.

Peter's Denials Predicted

31 When he had left, Jesus said, "Now the Son of Man is glorified, and God is glorified in
him. 32 If God is glorified in him, God will also glorify him in himself and will glorify him at
once. 33 Little children, I am with you a little while longer. You will look for me, and just as I
told the Jews, so now I tell you, 'Where I am going, you cannot come.' 34 "I give you a new
command: Love one another. Just as I have loved you, you are also to love one another. 35 By
this everyone will know that you are my disciples, if you love one another." 36 "Lord," Simon
Peter said to him, "where are you going?" Jesus answered, "Where I am going you cannot follow
me now, but you will follow later." 37 "Lord," Peter asked, "why can't I follow you now? I will
lay down my life for you." 38 Jesus replied, "Will you lay down your life for me? Truly I tell you,
a rooster will not crow until you have denied me three times.

> ***Luke 22:31-34,*** 31 "Simon, Simon, look out. Satan has asked to sift you like wheat. 32 But
> I have prayed for you that your faith may not fail. And you, when you have turned back,
> strengthen your brothers." 33 "Lord," he told him, "I'm ready to go with you both to
> prison and to death." 34 "I tell you, Peter," he said, "the rooster will not crow today
> until you deny three times that you know me.

Who Will Be the Greatest?

Luke 22:24-30; 24 Then a dispute also arose among them about who should be considered the
greatest. 25 But he
said to them, "The kings of the Gentiles lord it over them, and those who have authority over
them have themselves called 'Benefactors.' 26 It is not to be like that among you. On the
contrary, whoever is greatest among you should become like the youngest, and whoever leads,
like the one serving. 27 For who is greater, the one at the table or the one serving? Isn't it the one
at the table? But I am among you as the one who serves. 28 You are those who stood by me in my
trials. 29 I bestow on you a kingdom, just as my Father bestowed one on me, 30 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. "

Luke 22:35-38; 35 He also said to them, "When I sent you out without money-bag, traveling bag, or sandals, did you lack anything?" "Not a thing," they said. 36 Then he said to them, "But now, whoever has a money-bag should take it, and also a traveling bag. And whoever doesn't have a sword should sell his robe and buy one. 37 For I tell you, what is written must be fulfilled in me: And he was counted among the lawless. Yes, what is written about me is coming to its fulfillment." 38 "Lord," they said, "look, here are two swords." "That is enough!" he told them.

"Don't let your hearts be troubled"

John 14:1-16:33; 1 "Don't let your heart be troubled. Believe in God; believe also in me. 2 In my Father's house are many rooms. If it were not so, would I have told you that I am going to prepare a place for you? 3 If I go away and prepare a place for you, I will come again and take you to myself, so that where I am you may be also. 4 You know the way to where I am going." 5 "Lord," Thomas said, "we don't know where you're going. How can we know the way?" 6 Jesus told him, "I am the way, the truth, and the life. No one comes to the Father except through me. 7 If you know me, you will also know my Father. From now on you do know him and have seen him."

"...show us the Father..."

8 "Lord," said Philip, "show us the Father, and that's enough for us." 9 Jesus said to him, "Have I been among you all this time and you do not know me, Philip? The one who has seen me has seen the Father. How can you say, 'Show us the Father'? 10 Don't you believe that I am in the Father and the Father is in me? The words I speak to you I do not speak on my own. The Father who lives in me does his works. 11 Believe me that I am in the Father and the Father is in me. Otherwise, believe because of the works themselves.

"Whatever you ask in my name..."

12 “Truly I tell you, the one who believes in me will also do the works that I do. And he will do
even greater works than these, because I am going to the Father. 13 Whatever you ask in my
name, I will do it so that the Father may be glorified in the Son. 14 If you ask me anything in my
name, I will do it.

Another Counselor

15 “If you love me, you will keep my commands. 16 And I will ask the Father, and he will give
you another Counselor to be with you forever. 17 He is the Spirit of truth. The world is unable to
receive him because it doesn’t see him or know him. But you do know him, because he remains
with you and will be in you. 18 “I will not leave you as orphans; I am coming to you. 19 In a little
while the world will no longer see me, but you will see me. Because I live, you will
live too. 20 On that day you will know that I am in my Father, you are in me, and I am in
you. 21 The one who has my commands and keeps them is the one who loves me. And the one
who loves me will be loved by my Father. I also will love him and will reveal myself to him.”
22 Judas (not Iscariot) said to him, “Lord, how is it you’re going to reveal yourself to us and not
to the world?” 23 Jesus answered, “If anyone loves me, he will keep my word. My Father will
love him, and we will come to him and make our home with him. 24 The one who doesn’t love
me will not keep my words. The word that you hear is not mine but is from the Father who sent
me. 25 “I have spoken these things to you while I remain with you. 26 But the Counselor, the Holy
Spirit, whom the Father will send in my name, will teach you all things and remind you of
everything I have told you.

The Gift of Peace

27 “Peace I leave with you. My peace I give to you. I do not give to you as the world gives. Don’t
let your heart be troubled or fearful. 28 You have 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. 29 I have told you now before it happens so that when it does happen you
may believe. 30 I will not talk with you much longer, because the ruler of the world is coming. He

has no power over me. [31] On the contrary, so that the world may know that I love the Father, I do as the Father commanded me.

***(Mark 14:26** , "When they had sung a hymn, they went out to the Mount of Olives" - Possibly spoken on the way to the Mount of Olives)*

The True Vine

[15:1] "I am the true vine, and my Father is the gardener. [2] Every branch in me that does not produce fruit he removes, and he prunes every branch that produces fruit so that it will produce more fruit. [3] You are already clean because of the word I have spoken to you. [4] Remain in me, and I in you. Just as a branch is unable to produce fruit by itself unless it remains on the vine, neither can you unless you remain in me. [5] I am the vine; you are the branches. The one who remains in me and I in him produces much fruit, because you can do nothing without me. [6] If anyone does not remain in me, he is thrown aside like a branch and he withers. They gather them, throw them into the fire, and they are burned. [7] If you remain in me and my words remain in you, ask whatever you want and it will be done for you. [8] My Father is glorified by this: that you produce much fruit and prove to be my disciples.

As the Father has loved me…

[9] "As the Father has loved me, I have also loved you. Remain in my love. [10] If you keep my commands you will remain in my love, just as I have kept my Father's commands and remain in his love. [11] "I have told you these things so that my joy may be in you and your joy may be complete. [12] "This is my command: Love one another as I have loved you. [13] No one has greater love than this: to lay down his life for his friends. [14] You are my friends if you do what I command you. [15] I do not call you servants anymore, because a servant doesn't know what his master is doing. I have called you friends, because I have made known to you everything I have heard from my Father. [16] You did not choose me, but I chose you. I appointed you to go and produce fruit and that your fruit should remain, so that whatever you ask the Father in my name, he will give you. [17] "This is what I command you: Love one another.

The Hatred of the World

18 “If the world hates you, understand that it hated me before it hated you. 19 If you were of the
world, the world would love you as its own. However, because you are not of the world, but I
have chosen you out of it, the world hates you. 20 Remember the word I spoke to you: ‘A servant
is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept
my word, they will also keep yours. 21 But they will do all these things to you on account of my
name, because they don’t know the one who sent me. 22 If I had not come and spoken to them,
they would not be guilty of sin. Now they have no excuse for their sin. 23 The one who hates me
also hates my Father. 24 If I had not done the works among them that no one else has done, they
would not be guilty of sin. Now they have seen and hated both me and my Father. 25 But this
happened so that the statement written in their law might be fulfilled: They hated me for no
reason. *(Psalms 35:19; 69:4; 109:3)*

The Ministry of the Holy Spirit

26 “When the Counselor comes, the one I will send to you from the Father —the Spirit of
truth who proceeds from the Father—he will testify about me. 27 You also will testify, because
you have been with me from the beginning. 16:1 “I have told you these things to keep you from
stumbling. 2 They will ban you from the synagogues. In fact, a time is coming when anyone who
kills you will think he is offering service to God. 3 They will do these things because they haven’t
known the Father or me. 4 But I have told you these things so that when their time comes you
will remember I told them to you. I didn’t tell you these things from the beginning, because I was
with you. 5 But now I am going away to him who sent me, and not one of you asks me, ‘Where
are you going?’ 6 Yet, because I have spoken these things to you, sorrow has filled your
heart. 7 Nevertheless, I am telling you the truth. It is for your benefit that I go away, because if I
don’t go away the Counselor will not come to you. If I go, I will send him to you. 8 When he
comes, he will convict the world about sin, righteousness, and judgment: 9 About sin, because
they do not believe in me; 10 about righteousness, because I am going to the Father and you will
no longer see me; 11 and about judgment, because the ruler of this world has been judged. 12 “I

still have many things to tell you, but you can't bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth. For he will not speak on his own, but he will speak whatever he hears. He will also declare to you what is to come. 14 He will glorify me, because he will take from what is mine and declare it to you. 15 Everything the Father has is mine. This is why I told you that he takes from what is mine and will declare it to you.

From Sorrow to Joy

16 "In a little while, you will no longer see me; again in a little while, you will see me." 17 Then some of his disciples said to one another, "What is this he's telling us: 'In a little while, you will not see me; again in a little while, you will see me,' and, 'Because I am going to the Father'?" 18 They said, "What is this he is saying, 'In a little while'? We don't know what he's talking about." 19 Jesus knew they wanted to ask him, and so he said to them, "Are you asking one another about what I said, 'In a little while, you will not see me; again in a little while, you will see me'? 20 Truly I tell you, you will weep and mourn, but the world will rejoice. You will become sorrowful, but your sorrow will turn to joy. 21 When a woman is in labor, she has pain because her time has come. But when she has given birth to a child, she no longer remembers the suffering because of the joy that a person has been born into the world. 22 So you also have sorrow now. But I will see you again. Your hearts will rejoice, and no one will take away your joy from you. 23 "In that day you will not ask me anything. Truly I tell you, anything you ask the Father in my name, he will give you. 24 Until now you have asked for nothing in my name. Ask and you will receive, so that your joy may be complete. 25 "I have spoken these things to you in figures of speech. A time is coming when I will no longer speak to you in figures, but I will tell you plainly about the Father. 26 On that day you will ask in my name, and I am not telling you that I will ask the Father on your behalf. 27 For the Father himself loves you, because you have loved me and have believed that I came from God. 28 I came from the Father and have come into the world. Again, I am leaving the world and going to the Father." 29 His disciples said, "Look, now you're speaking plainly and not using any figurative language. 30 Now we know that you know everything and don't need anyone to question you. By this we believe that you came from God." 31 Jesus responded to them, "Do you now believe? 32 Indeed, an hour is coming, and has come, when each of you will be scattered to his own home, and you will leave

me alone. Yet I am not alone, because the Father is with me. [33] I have told you these things so that in me you may have peace. You will have suffering in this world. Be courageous! I have conquered the world."

126. The Great Prayer of Jesus



John chapter 17:1-26; As Jesus spoke these things, looked up to heaven, and said, "Father, the hour has come. Glorify your Son so that the Son may glorify you, **2** since you gave him authority over all people, so that he may give eternal life to everyone you have given him. **3** This is eternal life: that they may know you, the only true God, and the one you have sent —Jesus Christ. **4** I have glorified you on the earth by completing the work you gave me to do. **5** Now, Father, glorify me in your presence with that glory I had with you before the world existed. **6** "I have revealed your name to the people you gave me from the world. They were yours, you gave them to me, and they have kept your word. **7** Now they know that everything you have given me is from you, **8** because I have given them the words you gave me. They have received them and have known for certain that I came from you. They have believed that you sent me. **9** "I pray for them. I am not praying for the world but for those you have given me, because they are yours. **10** Everything I have is yours, and everything you have is mine, and I am glorified in them. **11** I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them by your name that you have given me, so that they may be one as we are one. **12** While I was with them, I was protecting them by your name that you have given me. I guarded them and not one of them is lost, except the son of destruction, so that the Scripture may be fulfilled. **13** Now I am coming to you, and I speak these things in the world so that they may have my joy completed in them. **14** I have given them your word. The world hated them because they are not of the world, just as I am not of the world. **15** I am not praying that you take them out of the world but that you protect them from the evil one. **16** They are not of the world, just as I am not of the world. **17** Sanctify them by the truth; your word is truth. **18** As you sent me into the world, I also have sent them into the world. **19** I sanctify myself for them, so that they also may be sanctified by the truth.

Jesus Prays for All Believers

20 "I pray not only for these, but also for those who believe in me through their word. **21** May they all be one, as you, Father, are in me and I am in you. May they also be in us, so that the world may believe you sent me. **22** I have given them the glory you have given me, so that they may be one as we are one. **23** I am in them and you are in me, so that they may be made completely one, that the world may know you have sent me and have loved them as you have loved me.

24 "Father, I want those you have given me to be with me where I am, so that they will see my glory, which you have given me because you loved me before the world's foundation.
25 Righteous Father, the world has not known you. However, I have known you, and they have known that you sent me. **26** I made your name known to them and will continue to make it known, so that the love you have loved me with may be in them and I may be in them."

127. Agony in Prayer

Mark 14:32-42; **32** Then they came to a place named Gethsemane, and he told his disciples, "Sit here while I pray." **33** He took Peter, James, and John with him, and he began to be deeply distressed and troubled. **34** He said to them, "I am deeply grieved to the point of death. Remain here and stay awake." **35** He went a little farther, fell to the ground, and prayed that if it were possible, the hour might pass from him. **36** And he said, "*Abba*, Father! All things are possible for you. Take this cup away from me. Nevertheless, not what I will, but what you will." **37** Then he came and found them sleeping. He said to Peter, "Simon, are you sleeping? Couldn't you stay awake one hour? **38** Stay awake and pray so that you won't enter into temptation. The spirit is willing, but the flesh is weak." **39** Once again he went away and prayed, saying the same thing. **40** And again he came and found them sleeping, because they could not keep their eyes open. They did not know what to say to him. **41** Then he came a third time and said to them, "Are you still sleeping and resting? Enough! The time has come. See, the Son of Man is betrayed into the hands of sinners. **42** Get up; let's go. See, my betrayer is near."



VIII. The Death, Burial, and Resurrection

Approximate Period

Passover weekend, around AD 30 or 33

Principal Passages

Matthew 26:57–28:15 • Mark 14:53–16:8
Luke 22:54–24:12 • John 18:13–20:18



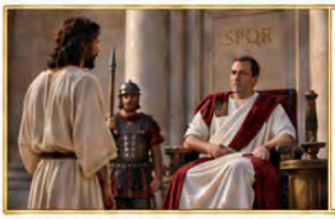
The Jewish Trials

Jesus is questioned and condemned by the religious authorities.



Peter's Denial

Peter denies knowing Jesus three times.



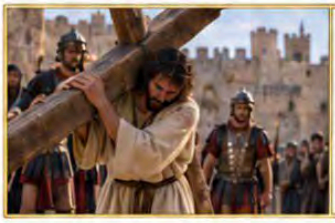
Jesus Before Pilate

Pilate delivers Jesus to be crucified.



Mocking and Scourging

Jesus suffers rejection and abuse.



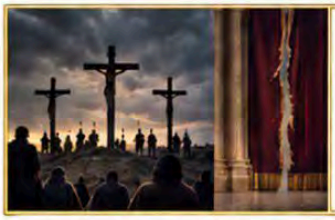
The Road to Golgotha

Jesus is led outside Jerusalem to be crucified.



The Crucifixion

Jesus is crucified between two criminals.



The Death of Jesus

Jesus willingly gives His life, and the Temple veil is torn.



The Burial of Jesus

Joseph of Arimathea places Jesus in a new tomb.



The Empty Tomb

The women discover that the stone has been rolled away.



Jesus is Risen

The risen Jesus appears to Mary Magdalene.

Theme

Jesus completes His sacrificial mission, conquers sin and death, and rises bodily from the grave.

128. The Arrest



John 18:1-5; [1]After Jesus had said these things, he went out with his disciples across the Kidron Valley, where there was a garden, and he and his disciples went into it. [2] Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. [3] So Judas took a company of soldiers and some officials from the chief priests and the Pharisees and came there with lanterns, torches, and weapons. [4] Then Jesus, knowing everything that was about to happen to him, went out and said to them, "Who is it that you're seeking?" [5] "Jesus of Nazareth," they answered. "I am he," Jesus told them. Judas, who betrayed him, was also standing with them.

Jesus Betrayed by a Kiss

Luke 22:47-48; "While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, 48 but Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?"

John 18:6-14; [6] When Jesus told them, "I am he," they stepped back and fell to the ground. [7] Then he asked them again, "Who is it that you're seeking?" "Jesus of Nazareth," they said. [8] "I told you I am he," Jesus replied. "So if you're looking for me, let these men go." [9] This was to fulfill the words he had said: "I have not lost one of those you have given me." [10] Then Simon Peter, who had a sword, drew it, struck the high priest's servant, and cut off his right ear. (The servant's name was Malchus.) [11] At that, Jesus said to Peter, "Put your sword away! Am I not to drink the cup the Father has given me?" [12] Then the company of soldiers, the commander, and the Jewish officials arrested Jesus and tied him up. [13] First they led him to Annas, since he was the father-in-law of Caiaphas, who was high priest that year. [14] Caiaphas was the one who had advised the Jews that it would be better for one man to die for the people.

129. Pontius Pilate

John 18:15-40; [15] Simon Peter was following Jesus, as was another disciple. That disciple was an acquaintance of the high priest; so he went with Jesus into the high priest's courtyard. [16] But

Peter remained standing outside by the door. So the other disciple, the one known to the high priest, went out and spoke to the girl who was the doorkeeper and brought Peter in.

Peter's First Denial

17 Then the servant girl who was the doorkeeper said to Peter, “You aren’t one of this man’s disciples too, are you?” “I am not,” he said. 18 Now the servants and the officials had made a charcoal fire, because it was cold. They were standing there warming themselves, and Peter was standing with them, warming himself.

The Hearing

19 The high priest questioned Jesus about his disciples and about his teaching. 20 “I have spoken openly to the world,” Jesus answered him. “I have always taught in the synagogue and in the temple, where all the Jews gather, and I haven’t spoken anything in secret. 21 Why do you question me? Question those who heard what I told them. Look, they know what I said.” 22 When he had said these things, one of the officials standing by slapped Jesus, saying, “Is this the way you answer the high priest?” 23 “If I have spoken wrongly,” Jesus answered him, “give evidence about the wrong; but if rightly, why do you hit me?” 24 Then Annas sent him bound to Caiaphas the high priest.

Peter's Second and Third Denials

25 Now Simon Peter was standing and warming himself. They said to him, “You aren’t one of his disciples too, are you?” He denied it and said, “I am not.” 26 One of the high priest’s servants, a relative of the man whose ear Peter had cut off, said, “Didn’t I see you with him in the garden?" 27 Peter denied it again. Immediately a rooster crowed.

The Court of Pilate

28 Then they led Jesus from Caiaphas to the governor’s headquarters. It was early morning. They
did not enter the headquarters themselves; otherwise they would be defiled and unable to eat the
Passover. **29** So Pilate came out to them and said, “What charge do you bring against this man?”
30 They answered him, “If this man weren’t a criminal, we wouldn’t have handed him over to
you.” **31** Pilate told them, “You take him and judge him according to your law.” “It’s not legal for
us to put anyone to death,” the Jews declared. **32** They said this so that Jesus’s words might be
fulfilled indicating what kind of death he was going to die.



"Are You King of the Jews?"

33 Then Pilate went back into the headquarters, summoned Jesus, and said to him, “Are you the
king of the Jews?” 34 Jesus answered, “Are you asking this on your own, or have others told you
about me?” 35 “I’m not a Jew, am I?” Pilate replied. “Your own nation and the chief priests
handed you over to me. What have you done?” 36 “My kingdom is not of this world,” said
Jesus. “If my kingdom were of this world, my servants would fight, so that I wouldn’t be handed
over to the Jews. But as it is, my kingdom is not from here.” 37 “You are a king then?” Pilate
asked. “You say that I’m a king,” Jesus replied. “I was born for this, and I have come into the
world for this: to testify to the truth. Everyone who is of the truth listens to my voice.” 38 “What
is truth?” said Pilate.

Barabbas

After he had said this, he went out to the Jews again and told them, “I find no grounds for
charging him. 39 You have a custom that I release one prisoner to you at the Passover. So, do you
want me to release to you the king of the Jews?” 40 They shouted back, “Not this man, but
Barabbas!” Now Barabbas was a revolutionary.

130. The Judgment

John 19:1-16; 1Then Pilate took Jesus and had him flogged. 2 The soldiers also twisted together
a crown of thorns, put it on his head, and clothed him in a purple robe. 3 And they kept coming
up to him and saying, “Hail, king of the Jews!” and were slapping his face. 4 Pilate went outside
again and said to them, “Look, I’m bringing him out to you to let you know I find no grounds for
charging him.” 5 Then Jesus came out wearing the crown of thorns and the purple robe. Pilate
said to them, “Here is the man!” 6 When the chief priests and the temple servants saw him, they
shouted, “Crucify! Crucify!” Pilate responded, “Take him and crucify him yourselves, since I
find no grounds for charging him.” 7 “We have a law,” the Jews replied to him, “and according to
that law he ought to die, because he made himself the Son of God.” 8 When Pilate heard this

statement, he was more afraid than ever. [9] He went back into the headquarters and asked Jesus, “Where are you from?” But Jesus did not give him an answer. [10] So Pilate said to him, “Do you refuse to speak to me? Don’t you know that I have the authority to release you and the authority to crucify you?” [11] “You would have no authority over me at all,” Jesus answered him, “if it hadn’t been given you from above. This is why the one who handed me over to you has the greater sin.” [12] From that moment Pilate kept trying to release him. But the Jews shouted, “If you



release this man, you are not Caesar’s friend. Anyone who makes himself a king opposes Caesar!” [13] When Pilate heard these words, he brought Jesus outside. He sat down on the judge’s seat in a place called the Stone Pavement (but in Aramaic, *Gabbatha*). [14] It was the preparation

day for the Passover, and it was about noon. Then he told the Jews, “Here is your king!” **15** They shouted, “Take him away! Take him away! Crucify him!” Pilate said to them, “Should I crucify your king?” “We have no king but Caesar!” the chief priests answered. **16** Then he handed him over to be crucified.

Pilate Washes His Hands

Matthew 27:24,25; **24** When Pilate saw that he was getting nowhere, but that a riot was starting instead, he took some water, washed his hands in front of the crowd, and said, “I am innocent of this man’s blood. See to it yourselves!”**25** All the people answered, “His blood be on us and on our children!”

131. Judas

Matthew 27:3-10; **3** Then Judas, his betrayer, seeing that Jesus had been condemned, was full of



remorse and returned the thirty pieces of silver to the chief priests and elders. **4** “I have sinned by betraying innocent blood,”
he said. “What’s that to us?” they said. “See to it yourself!” **5** So he threw the silver into the temple and departed. Then he went and hanged himself.
6 The chief priests took the silver and said, “It’s not permitted to put it into the temple treasury, since it is blood money.” **7** They conferred together and bought the potter’s field with it as a burial place for foreigners. **8** Therefore that field has been called “Field of Blood” to this day. **9** Then what was

spoken through the prophet Jeremiah was fulfilled: They took the thirty pieces of silver, the price of him whose price was set by the Israelites, [10] and they gave them for the potter's field, as the Lord directed me. *(Zechariah 11:13)*

132. The Cross



Luke 23:26-43;
26 As they led him away, they seized Simon, a Cyrenian, who was coming in from the country, and laid the cross on him to carry behind Jesus. [27] A large crowd of people followed him, including women who were mourning and lamenting him. **28** But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and your children. **29** Look, the days are coming when they will say, 'Blessed are the women without children, the wombs

that never bore, and the breasts that never nursed!’ [30] Then they will begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’ [31] For if they do these things when the wood is green, what will happen when it is dry?”

John 19:19-24; [19] Pilate also had a sign made and put on the cross. It said: Jesus of Nazareth, the King of the Jews. [20] Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek. [21] So the chief priests of the Jews said to Pilate, “Don’t write, ‘The king of the Jews,’ but that he said, ‘I am the king of the Jews.’” [22] Pilate replied, “What I have written, I have written.”





23 When the soldiers crucified Jesus, they took his clothes and divided them into four parts, a part for each soldier. They also took the tunic, which was seamless, woven in one piece from the top. **24** So they said to one another, “Let’s not tear it, but cast lots for it, to see who gets it.” This happened that the Scripture might be fulfilled that says: They divided my clothes among themselves, and they cast lots for my clothing**.** This is what the soldiers did. *(Psalm 22:18)*

"Father forgive them..."

32 Two others—criminals—were also led away to be executed with him. **33** When they arrived at the place called The Skull, they crucified him there, along with the criminals, one on the right



and one on the
left. [34] Then Jesus said,
"Father, forgive them,
because they do not
know what they are
doing." And they divided
his clothes and cast lots.
[35] The people stood
watching, and even the
leaders were
scoffing: "He saved
others; let him save
himself if this is God's
Messiah, the Chosen
One!" [36] The soldiers also
mocked him. They came
offering him sour
wine [37] and said, "If you
are the king of the
Jews, save yourself!"
[38] An inscription was
above him: This Is
the King of the Jews.

The Thief on the Cross

[39] Then one of the criminals hanging there began to yell insults at him: "Aren't you the Messiah? Save yourself and us!" [40] But the other answered, rebuking him: "Don't you even fear God, since you are undergoing the same punishment? [41] We are punished justly, because we're getting back what we deserve for the things we did, but this man has done nothing wrong." [42] Then he said,

"Jesus, remember me when you come into your kingdom." [43] And he said to him, "Truly I tell you, today you will be with me in paradise."

133. Jesus and Mary



John 19:25-27; **25** Standing by the cross of Jesus were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. **26** When Jesus saw his mother and the disciple he loved standing there, he said to his mother, "Woman, here is your son." **27** Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his home.

134. The Death of Jesus

Matthew 27:45-56; **45** From noon until three in the afternoon, darkness came over the whole land. **46** About three in the afternoon Jesus cried out with a loud voice, *"Elí, Elí, lemá sabachtháni?"* that is, "My God, my God, why have you abandoned me?" *(Psalm 22:1)* **47** When some of those standing there heard this, they said, "He's calling for Elijah." **48** Immediately one of them ran and got a sponge, filled it with sour wine, put it on a stick, and offered him a drink. **49** But the rest said, "Let's see if Elijah comes to save him." **50** But Jesus cried out again with a loud voice and gave up his spirit. **51** Suddenly, the curtain of the sanctuary was torn in two from top to bottom,



the earth quaked, and the rocks were split. **52** The tombs were also opened and many bodies of the saints who had fallen asleep were raised. **53** And they came out of the tombs after his resurrection, entered the holy city, and appeared to many. **54** When the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and the things that had happened, they were terrified and said, "Truly this man was the Son of God!" **55** Many women who had followed Jesus from Galilee and looked after him were there, watching from a distance. **56** Among

them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

John 19:31-42; **31** Since it was the preparation day, the Jews did not want the bodies to remain on the cross on the Sabbath (for that Sabbath was a special day). They requested that Pilate have the men's legs broken and that their bodies be taken away. **32** So the soldiers came and broke the legs of the first man and of the other one who had been crucified with him. **33** When they came to Jesus, they did not break his legs since they saw that he was already dead. **34** But one of the soldiers pierced his side with a spear, and at once blood and water came out. **35** He who saw this has testified so that you also may believe. His testimony is true, and he knows he is telling the truth. **36** For these things happened so that the Scripture would be fulfilled: Not one of his bones will be broken. *(Ex.12:46; Ps.34:20)* **37** Also, another Scripture says: "They will look at the one they pierced." *(Zech 12:10; Ps. 22:16,17)*

135. The Burial

38 After this, Joseph of Arimathea, who was a disciple of Jesus—but secretly because of his fear of the Jews—asked Pilate that he might remove Jesus's body. Pilate gave him permission; so he came and took his body away. **39** Nicodemus (who had previously come to him at night) also came, bringing a mixture of about seventy-five pounds of myrrh and aloes. **40** They took Jesus's body and wrapped it in linen cloths with the fragrant spices, according to the burial custom of the Jews. **41** There was a garden in the place where he was crucified. A new tomb was in the garden; no one had yet been placed in it. **42** They placed Jesus there because of the Jewish day of preparation and since the tomb was nearby.





136. The Hire of Guards

Matthew 27:62-66;

62 The next day, which followed the preparation day, the chief priests and the Pharisees gathered before Pilate 63 and said, “Sir, we remember that while this deceiver was still alive he said, ‘After three days I will rise again.’ 64 So give orders that the tomb be made secure until the third day. Otherwise, his disciples may come, steal him, and tell the people, ‘He has been raised from the dead,’ and the last deception will be worse than the first.” 65 “Take guards,” Pilate told them. “Go and make it as secure as you know how.” 66 They went and secured the tomb by setting a seal on the stone and placing the guards.

137. The Resurrection



John 20:1-29;

1 On the first day of the week Mary Magdalene came to the tomb early, while it was still dark. She saw that the stone had been removed from the tomb. **2** So she went running 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 know where they’ve put him!” **3** At that, Peter and the other disciple went out, heading for the tomb. **4** The two were running together, but the other disciple outran Peter and got to the tomb first. **5** Stooping down, he saw the linen cloths lying there, but he did not go in. **6** Then, following him, Simon

Peter also came. He entered the tomb and saw the linen cloths lying there. [7] The wrapping that had been on his head was not lying with the linen cloths but was folded up in a separate place by itself. [8] The other disciple, who had reached the tomb first, then also went in, saw, and believed. [9] For they did not yet understand the Scripture that he must rise from the dead. [10] Then the disciples returned to the place where they were staying.



Jesus appears to Mary Magdalene

[11] But Mary stood outside the tomb, crying. As she was crying, she stooped to look into the tomb. [12] She saw two angels in white sitting where Jesus's body had been lying, one at the head and the other at the feet. [13] They said to her, "Woman, why are you crying?" "Because they've taken away my Lord," she told them, "and I don't know where they've put him." [14] Having said this, she turned around and saw Jesus standing there, but she did not know it was Jesus. [15] "Woman," Jesus said to her, "why are you crying? Who is it that you're seeking?"

Supposing he was the gardener, she replied, “Sir, if you’ve carried him away, tell me where you’ve put him, and I will take him away.” 16 Jesus said to her, “Mary.” Turning around, she said to him in Aramaic, *“Rabboni!”*—which means “Teacher.” 17 “Don’t cling to me,” Jesus told her, “since I have not yet ascended to the Father. But go to my brothers and tell them that I am ascending to my Father and your Father, to my God and your God.” 18 Mary Magdalene went and announced to the disciples, “I have seen the Lord!” And she told them what he had said to her.

Jesus appears to the disciples

19 When it was evening on that first day of the week, the disciples were gathered together with the doors locked because they feared the Jews. Jesus came, stood among them, and said to them, “Peace be with you.” 20 Having said this, he showed them his hands and his side. So the disciples rejoiced when they saw the Lord. 21 Jesus said to them again, “Peace be with you. As the Father has sent me, I also send you.” 22 After saying this, he breathed on them and said, “Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

Jesus appears to Thomas

24 But Thomas (called “Twin”), one of the Twelve, was not with them when Jesus came. 25 So the other disciples were telling him, “We’ve seen the Lord!” But he said to them, “If I don’t see the mark of the nails in his hands, put my finger into the mark of the nails, and put my hand into his side, I will never believe.” 26 A week later his disciples were indoors again, and Thomas was with them. Even though the doors were locked, Jesus came and stood among them and said, “Peace be with you.” 27 Then he said to Thomas, “Put your finger here and look at my hands. Reach out your hand and put it into my side. Don’t be faithless, but believe.” 28 Thomas responded to him, “My Lord and my God!” 29 Jesus said, “Because you have seen me, you have believed. Blessed are those who have not seen and yet believe.”

138. Bribing the Guards

Matthew 28:11-15; **11** As they were on their way, some of the guards came into the city and reported to the chief priests everything that had happened. **12** After the priests had assembled with the elders and agreed on a plan, they gave the soldiers a large sum of money **13** and told them, "Say this, 'His disciples came during the night and stole him while we were sleeping.' **14** If this reaches the governor's ears, we will deal with him and keep you out of trouble." **15** They took the money and did as they were instructed, and this story has been spread among Jewish people to this day.





139. Emmaus

Luke 24:13-35; Now
13 Now that same day
two of them were on
their way to a village
called Emmaus, which
was about seven
miles from
Jerusalem. 14 Together
they were discussing
everything that had
taken place. 15 And
while they were
discussing and
arguing, Jesus himself
came near and began
to walk along with
them. 16 But they were
prevented from
recognizing
him. 17 Then he asked
them, "What is this
dispute that you're
having with each
other as you are walking?" And they stopped walking and looked discouraged. 18 The one named Cleopas answered him, "Are you the only visitor in Jerusalem who doesn't know the things that happened there in these days?" 19 "What things?" he asked them. So they said to him, "The things concerning Jesus of Nazareth, who was a prophet powerful in action and speech before God and all the people, 20 and how our chief priests and leaders handed him over to be sentenced to death, and they crucified him. 21 But we were hoping that he was the one who was about to redeem Israel. Besides all this, it's the third day since these things happened. 22 Moreover, some

women from our group astounded us. They arrived early at the tomb, [23] and when they didn't find his body, they came and reported that they had seen a vision of angels who said he was alive. [24] Some of those who were with us went to the tomb and found it just as the women had said, but they didn't see him." [25] He said to them, "How foolish you are, and how slow to believe all that the prophets have spoken! [26] Wasn't it necessary for the Messiah to suffer these things and enter into his glory?" [27] Then beginning with Moses and all the Prophets, he interpreted for them the things concerning himself in all the Scriptures. [28] They came near the village where they were going, and he gave the impression that he was going farther. [29] But they urged him, "Stay with us, because it's almost evening, and now the day is almost over." So he went in to stay with them. [30] It was as he reclined at the table with them that he took the bread, blessed and broke it, and gave it to them. [31] Then their eyes were opened, and they recognized him, but he disappeared from their sight. [32] They said to each other, "Weren't our hearts burning within us while he was talking with us on the road and explaining the Scriptures to us?" [33] That very hour they got up and returned to Jerusalem. They found the Eleven and those with them gathered together, [34] who said, "The Lord has truly been raised and has appeared to Simon!" [35] Then they began to describe what had happened on the road and how he was made known to them in the breaking of the bread.

140. At The Sea of Galilee

John 21:1-25; After this, Jesus revealed himself again to his disciples by the Sea of Tiberias. He revealed himself in this way: [2] Simon Peter, Thomas (called "Twin"), Nathanael from Cana of Galilee, Zebedee's sons, and two others of his disciples were together. [3] "I'm going fishing," Simon Peter said to them. "We're coming with you," they told him. They went out and got into the boat, but that night they caught nothing. [4] When daybreak came, Jesus stood on the shore, but the disciples did not know it was Jesus. [5] "Friends," Jesus called to them, "you don't have any fish, do you?" "No," they answered. [6] "Cast the net on the right side of the boat," he told them, "and you'll find some." So they did, and they were unable to haul it in because of the large number of fish. [7] The disciple, the one Jesus loved, said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he tied his outer clothing around him (for he had taken it off)

and plunged into the sea. [8] Since they were not far from land (about a hundred yards away), the other disciples came in the boat, dragging the net full of fish. [9] When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. [10] "Bring some of the fish you've just caught," Jesus told them. [11] So Simon Peter climbed up and hauled the net ashore, full of large fish—153 of them. Even though there were so many, the net was not torn. [12] "Come and have breakfast," Jesus told them. None of the disciples dared ask him, "Who are you?" because they knew it was the Lord. [13] Jesus came, took the bread, and gave it to them. He did the same with the fish. [14] This was now the third time Jesus appeared to the disciples after he was raised from the dead.

Jesus Forgives Peter



[15] When they had eaten breakfast, Jesus asked Simon Peter, "Simon, son of John, do you love me more than these?" "Yes, Lord," he said to him, "you know that I love you." "Feed my lambs," he told him. [16] A second time he asked him, "Simon, son of John, do you love me?" "Yes, Lord," he said to him, "you know that I love you." "Shepherd my sheep," he told him. [17] He asked him the third time, "Simon, son of John, do you love me?" Peter was grieved that he asked him the third time, "Do you love me?" He said, "Lord, you know everything; you know that I love you." "Feed my sheep," Jesus said. [18] "Truly I tell you, when you were younger, you would tie your belt and walk wherever you wanted. But when you

grow old, you will stretch out your hands and someone else will tie you and carry you where you don't want to go." [19] He said this to indicate by what kind of death Peter would glorify God. After saying this, he told him, "Follow me."

What about John?

[20] So Peter turned around and saw the disciple Jesus loved following them, the one who had leaned back against Jesus at the supper and asked, "Lord, who is the one that's going to betray you?" [21] When Peter saw him, he said to Jesus, "Lord, what about him?" [22] "If I want him to remain until I come," Jesus answered, "what is that to you? As for you, follow me." [23] So this rumor spread to the brothers and sisters that this disciple would not die. Yet Jesus did not tell him that he would not die, but, "If I want him to remain until I come, what is that to you?" [24] This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true. [25] And there are also many other things that Jesus did, which, if every one of them were written down, I suppose not even the world itself could contain the books that would be written.

141. The Purpose of the Gospels

John 20:30-31; [30] Jesus performed many other signs in the presence of his disciples that are not written in this book. [31] 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.

142. The Great Commission

Matthew 28:16-20; [16] The eleven disciples traveled to Galilee, to the mountain where Jesus had directed them. [17] When they saw him, they worshiped, but some doubted. [18] Jesus came near and said to them, "All authority has been given to me in heaven and on earth. [19] Go, therefore, and

make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20** teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age."

(Foretold in the Old Testament, Isaiah 49:1-7: 1 Coasts and islands, listen to me; distant peoples, pay attention. The Lord called me before I was born. He named me while I was in my mother's womb.2 He made my words like a sharp sword; he hid me in the shadow of his hand. He made me like a sharpened arrow; he hid me in his quiver. 3 He said to me, "You are my servant, Israel, in whom I will be glorified." 4 But I myself said: I have labored in vain, I have spent my strength for nothing and futility; yet my vindication is with the Lord, and my reward is with my God.

5 And now, says the Lord, who formed me from the womb to be his servant, to bring Jacob back to him so that Israel might be gathered to him; for I am honored in the sight of the Lord, and my God is my strength— 6 he says, "It is not enough for you to be my servant raising up the tribes of Jacob and restoring the protected ones of Israel. I will also make you a light for the nations, to be my salvation to the ends of the earth." 7 This is what the Lord, the Redeemer of Israel, his Holy One, says to one who is despised, to one abhorred by people, to a servant of rulers: "Kings will see, princes will stand up, and they will all bow down because of the Lord, who is faithful, the Holy One of Israel, and he has chosen you."

143. The Ascension

Acts 1:3 -11; **3** After he had suffered, he also presented himself alive to them by many convincing proofs, appearing to them over a period of forty days and speaking about the kingdom of God. The Holy Spirit Promised 4 While he was with them, he commanded them not to leave Jerusalem, but to wait for the Father's promise. "Which," he said, "you have heard me speak about; 5 for John baptized with water, but you will be baptized with the Holy Spirit in a

few days." [6] So when they had come together, they asked him, "Lord, are you restoring the kingdom to Israel at this time?" [7] He said to them, "It is not for you to know times or periods that the Father has set by his own authority. [8] But you will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." [9] After he had said this, he was taken up as they were watching, and a cloud took him out of their sight. [10] While he was going, they were gazing into heaven, and suddenly two men in white clothes stood by them. [11] They said, "Men of Galilee, why do you stand looking up into heaven? This same Jesus, who has been taken from you into heaven, will come in the same way that you have seen him going into heaven."

144. The Holy Spirit

Acts 2:1-47; **1** When the day of Pentecost had arrived, they were all together in one
place. **2** Suddenly a sound like that of a violent rushing wind came from heaven, and it filled the whole house where they were staying. **3** They saw tongues like flames of fire that separated and rested on each one of them. **4** Then they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them.
5 Now there were Jews staying in Jerusalem, devout people from every nation under
heaven. **6** When this sound occurred, a crowd came together and was confused because each one heard them speaking in his own language. **7** They were astounded and amazed, saying, "Look, aren't all these who are speaking Galileans? **8** How is it that each of us can hear them in our own native language? **9** Parthians, Medes, Elamites; those who live in Mesopotamia, in Judea and Cappadocia, Pontus and Asia, **10** Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts), **11** Cretans and Arabs—we hear them declaring the magnificent acts of God in our own tongues." **12** They were all astounded and perplexed, saying to one another, "What does this mean?" **13** But some sneered and said, "They're drunk on new wine."

Peter Preaches

14 Peter stood up with the Eleven, raised his voice, and proclaimed to them, "Fellow Jews and all
you residents of Jerusalem, let this be known to you, and pay attention to my words. **15** For these
people are not drunk, as you suppose, since it's only nine in the morning. **16** On the contrary, this
is what was spoken through the prophet Joel:

17 And it will be in the last days, says God,
that I will pour out my Spirit on all people; then your sons and your daughters will prophesy, your
young men will see visions, and your old men will dream dreams. 18 I will even pour out my Spirit on
my servants in those days, both men and women and they will prophesy.
19 I will display wonders in the heaven above and signs on the earth below: blood and fire and a
cloud of smoke. 20 The sun will be turned to darkness and the moon to blood before the great and
glorious day of the Lord comes. 21 Then everyone who calls on the name of the Lord will be saved.

(Joel 2:28-32)

22 "Fellow Israelites, listen to these words: This Jesus of Nazareth was a man attested to you by
God with miracles, wonders, and signs that God did among you through him, just as you
yourselves know. **23** Though he was delivered up according to God's determined plan and
foreknowledge, you used lawless people to nail him to a cross and kill him. **24** God raised him up,
ending the pains of death, because it was not possible for him to be held by death. **25** For David
says of him:

I saw the Lord ever before me; because he is at my right hand,
I will not be shaken. 26 Therefore my heart is glad and my tongue rejoices.
Moreover, my flesh will rest in hope, 27 because you will not abandon me in Hades or allow your
holy one to see decay. 28 You have revealed the paths of life to me; you will fill me with gladness in
your presence.

(Psalm 16:8-11)

29 "Brothers and sisters, I can confidently speak to you about the patriarch David: He is both dead and buried, and his tomb is with us to this day. **30** Since he was a prophet, he knew that God had sworn an oath to him to seat one of his descendants on his throne. **31** Seeing what was to come, he spoke concerning the resurrection of the Messiah: He was not abandoned in Hades, and his flesh did not experience decay.

32 "God has raised this Jesus; we are all witnesses of this. **33** Therefore, since he has been exalted to the right hand of God and has received from the Father the promised Holy Spirit, he has poured out what you both see and hear. **34** For it was not David who ascended into the heavens, but he himself says:

The Lord declared to my Lord,
'Sit at my right hand [35] until I make your enemies your footstool.'

(Psalm 110:1)

36 "Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Messiah."

Repent and be Baptized!

37 When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, "Brothers, what should we do?" **38** Peter replied, "Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. **39** For the promise is for you and for your children, and for all who are far off, as many as the Lord our God will call." **40** With many other words he testified and strongly urged them, saying, "Be saved from this corrupt generation!" **41** So those who accepted his message were baptized, and that day about three thousand people were added to them.

The Fellowship of the Church

42 They devoted themselves to the apostles' teaching, to the fellowship, to the breaking of bread, and to prayer. **43** Everyone was filled with awe, and many wonders and signs were being

performed through the apostles. **44** Now all the believers were together and held all things in common. **45** They sold their possessions and property and distributed the proceeds to all, as any had need. **46** Every day they devoted themselves to meeting together in the temple, and broke bread from house to house. They ate their food with joyful and sincere hearts, **47** praising God and enjoying the favor of all the people. Every day the Lord added to their number those who were being saved.

Conclusion:

I hope you have been blessed by this presentation of the Lord, Jesus Christ. The account of His life is followed by the history of His Church, whose beginnings are given in the book of Acts (New Testament), and then followed in the writings of the historian Eusebius. The writings of Eusebius are not canonical, but are the only historical source we have from the end of the book of Acts leading up to the early AD 300's.

However, in the Scriptures presented in this book, we have the gift of salvation which is given through our acceptance of the Lord Jesus Christ. Our belief and obedience to Him is our salvation. There is no salvation outside of this, and those who believe are instructed to join a faithful assembly of other believers, known as the Church, where they can be further instructed and cared for by Christ.

The Church of Jesus Christ was bought and cleansed with His blood, is led by His teachings, and is powered by His Spirit. Today if you hear His voice, do not harden your heart (Acts 3:7). Cry out to Jesus in prayer. Ask Him to forgive your sins, to save you from death, and to give you the Holy Spirit. Repent of everything in your life contrary to His teachings, and seek the fellowship of other Christians.

Read the testimony of Christ regularly. Become familiar with His Words, and pray to Him daily asking for His help to obey. Also thank Him for His provisions, ask for His guidance, and pray for others as well. Try to serve and obey Jesus Christ everyday! This is the new birth, the new life, which is celebrated by water baptism, and is proof of our baptism by the Holy Spirit. This is the life that our Lord has promised will never end.

1 Long ago God spoke to our ancestors by the prophets at different times and in different ways. 2 In these last days, he has spoken to us by his Son. God has appointed him heir of all things and made the universe through him. 3 The Son is the radiance of God's glory and the exact expression of his nature, sustaining all things by his powerful word. After making purification for sins, he sat down at the right hand of the Majesty on high. 4 So he became superior to the angels, just as the name he inherited is more excellent than theirs.

(Hebrews 1:1-4

5 Adopt the same attitude as that of Christ Jesus, 6 who, existing in the form of God,
did not consider equality with God
as something to be exploited.
7 Instead he emptied himself
by assuming the form of a servant,
taking on the likeness of humanity.
And when he had come as a man,
8 he humbled himself by becoming obedient to the point of death—
even to death on a cross.
9 For this reason God highly exalted him
and gave him the name
that is above every name,
10 so that at the name of Jesus
every knee will bow—
in heaven and on earth
and under the earth—
11 and every tongue will confess
that Jesus Christ is Lord,
to the glory of God the Father.

(Philippians 2:5-11)

References

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The Feasts of Israel

The Hebrew and Gregorian Calendars

Recurring Hebrew Dates and Their Approximate Gregorian Seasons

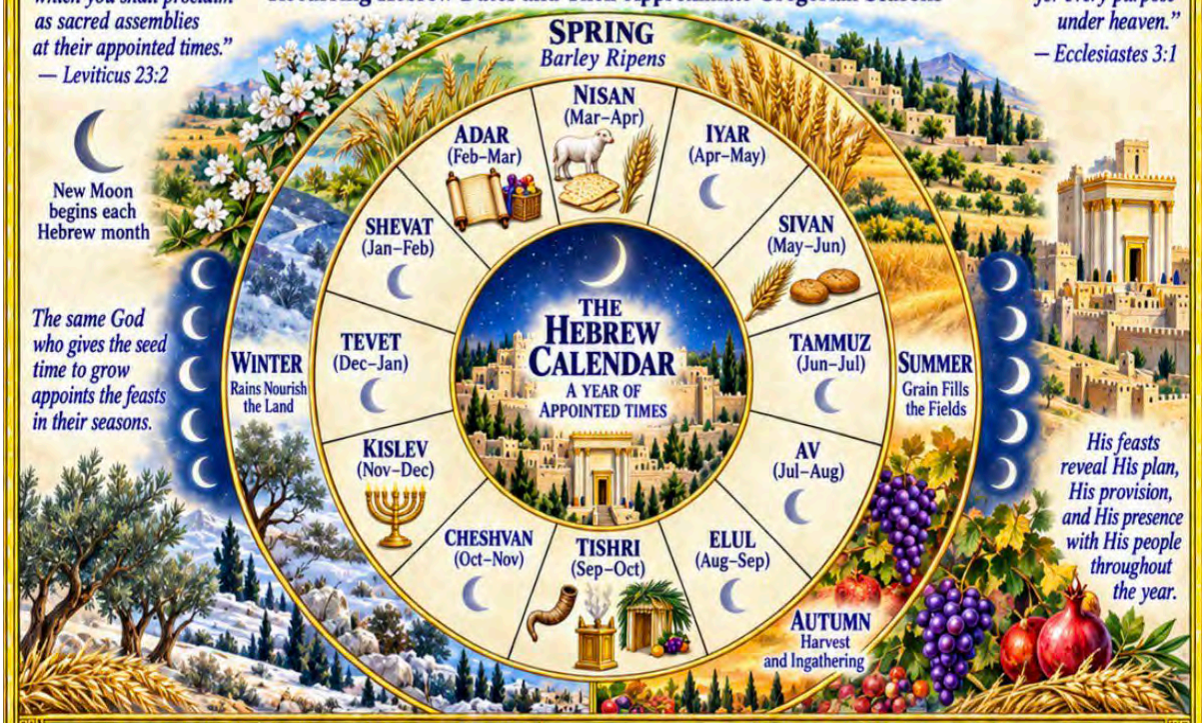
"These are My appointed feasts, the feasts of the LORD, which you shall proclaim as sacred assemblies at their appointed times." — *Leviticus 23:2*

"A time for every thing, and a season for every purpose under heaven." — *Ecclesiastes 3:1*

New Moon begins each Hebrew month

The same God who gives the seed time to grow appoints the feasts in their seasons.

His feasts reveal His plan, His provision, and His presence with His people throughout the year.



Hebrew Month	Approx. Gregorian Months	Feasts and Observances
NISAN	March–April	**Passover:** 14; Unleavened Bread: 15–21; Firstfruits during Passover
IYAR	April–May	Counting the Omer; no major annual feast
SIVAN	May–June	**Feast of Weeks:** fiftieth day; 6 Sivan in the later fixed calendar
TAMMUZ	June–July	No major biblical feast
AV	July–August	No major biblical feast
ELUL	August–September	No major biblical feast
TISHRI	September–October	**Feast of Trumpets:** 1; **Day of Atonement:** 10; Feast of Tabernacles: 15–21; Sacred Assembly: 22
CHESHVAN	October–November	No major biblical feast
KISLEV	November–December	**Hanukkah** begins: 25; continues eight days
TEVET	December–January	Hanukkah may conclude in early Tevet
SHEVAT	January–February	No major biblical feast
ADAR	February–March	**Purim:** 14; Jerusalem: 15
ADAR I / ADAR II	Leap years	Purim is observed in Adar II

Types of Observance

- = **Torah pilgrimage feasts** — *Passover / Unleavened Bread, Feast of Weeks, Feast of Tabernacles*
- = **Other Torah-appointed days** — *Firstfruits, Feast of Trumpets, Day of Atonement, Sacred Assembly*
- = **Historical feasts established later** — *Purim, Hanukkah*
- = **New Moon** at the beginning of every Hebrew month

Why the Dates Move

The Hebrew calendar is lunisolar. Months follow the moon, while leap months keep the feasts in their biblical seasons. Therefore, each feast falls on different Gregorian dates from year to year, usually within the month ranges shown.

A Hebrew day begins at sunset. A feast shown as one date begins on the preceding Gregorian evening.

Seven leap years occur in each nineteen-year cycle. An extra month, Adar I, is added before Adar II.

In the days of Jesus, months were announced from observation of the crescent. The modern calculated Hebrew calendar was standardized later. The Torah dates the Feast of Weeks by counting fifty days; "6 Sivan" reflects the later fixed calendar.

Scripture Foundation

Leviticus 23 • Numbers 28–29 • Deuteronomy 16 • Esther 9 • John 10:22


PASSOVER IN JERUSALEM IN THE DAYS OF JESUS
Pilgrimage, Purification, Sacrifice, Scripture, and the Passover Meal
N
W
E
S
"And when they had sung an hymn, they went out into the mount of Olives." (Matthew 26:30)
To Samaria and Galilee (pilgrimage road)
To Jericho and the Jordan (pilgrimage road)
Northern Gate
Mount of Olives
To Bethany and beyond
Eastern Gate
Fish Gate
Antonia Fortress
TEMPLE MOUNT
Tower Pool
Altar
Inner Court (priests)
UPPER CITY
Herod's Palace
Court of the Gentiles
Royal Stoa (colonnades)
Jaffa Gate
Passover meal celebrated in homes and guest rooms throughout the city.
Southern Steps
Tyropoeon Valley
Kidron Valley
Dung Gate
Lodging and markets
Tyropoeon
LOWER CITY
Ritual baths (mikva'ot)
Pool of Siloam
Hinnom Valley
Dung Gate
From Bethlehem (pilgrimage road)
0 250 500 750 Meters
0 0.25 0.5 Miles
To the Dead Sea (pilgrimage road)
PASSOVER KEY
PHASE I — PREPARATION AND PURIFICATION
1 Pilgrims ascend to Jerusalem — Deuteronomy 16:1–6; Luke 2:41–42
2 Songs of Ascents associated with pilgrimage — Psalms 120–134
3 Lodging arranged in Jerusalem or nearby villages
4 Ritual immersion in mikva'ot before entering the Temple
5 An unblemished lamb selected and inspected — Exodus 12:3–5
6 Leaven searched for and removed — Exodus 12:15, 19; Mishnah Pesachim 1
7 A meal company gathers to share one lamb — Exodus 12:4; Mishnah Pesachim 8
PHASE II — THE TEMPLE SACRIFICE, NISAN 14
8 Daily afternoon offering completed earlier — Mishnah Pesachim 5:1
9 Passover lambs brought into the Temple court in groups — Mishnah Pesachim 5:5
10 Each worshiper slaughters the lamb; a priest receives the blood — Mishnah Pesachim 5:6
11 Priests pass gold and silver vessels in rows — Mishnah Pesachim 5:5–6
12 Blood poured at the base of the altar — Mishnah Pesachim 5:6
13 Hallel sung; trumpet signals sounded — Psalms 113–118; Mishnah Pesachim 5:5, 7
14 Lamb prepared, carried home, and roasted whole — Exodus 12:8–9; Mishnah Pesachim 7
PHASE III — THE PASSOVER MEAL, AFTER SUNSET
15 Family or fellowship reclines; blessings over wine — Mishnah Pesachim 10:1
16 Children ask; the Exodus is retold — Exodus 12:26–27; 13:8, 14; Deuteronomy 6:20–23
17 Lamb, unleavened bread, and bitter herbs eaten — Exodus 12:8; Numbers 9:11
18 Passover, matzah, and bitter herbs explained; Hallel sung — Psalms 113–118; Mishnah Pesachim 10:4–7; Matthew 26:30
19 No bone broken; nothing left until morning — Exodus 12:10, 46
PHASE IV — THE FESTIVAL OF UNLEAVENED BREAD
20 Sacred assembly, festival offerings, seven days without leaven, and the barley-sheaf offering beginning the Omer count — Leviticus 23:6–14; Numbers 28:17–25
Historical Note: Biblical commands are distinguished from Temple and meal customs preserved in the Mishnah. The Mishnah was compiled later, though it records traditions concerning the Second Temple period.
THE PASSOVER SACRIFICE AT THE TEMPLE
9 Pilgrims bring lambs in groups
10 Worshiper slaughters the lamb; a priest receives the blood
11 Priests pass vessels in rows
12 Blood poured at the base of the altar
13 Levites lead Hallel; trumpets
Temple
Inner Court (priests)
14 Lamb prepared and carried home
Court of the Gentiles (pilgrims)
0 1.5 100 Miles
0 0.25 0.5
Legend
Phase I route (arrival, lodging, purification)
Phase II route (Temple sacrifice)
Phase III route (Passover meal and departure)
Phase IV festival worship (seven days)
City wall
Ritual bath (mikva'ot)
Temple/altar (Temple rite)
Meal location (in homes/guest rooms)
Scripture recital (Hallel and Exodus)
Pilgrimage road (to Jerusalem)


THE FEAST OF WEEKS IN JERUSALEM
IN THE DAYS OF JESUS
Shavuot — The Feast of Harvest, Firstfruits, and Pentecost
N
W
E
S
"Thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering."
— Deuteronomy 16:10
Mount of Olives
Road from Galilee
Damascus Gate
Antonia Fortress
Court of the Priests
Altar
Temple
Court of Israel
Court of the Women
Court of the Gentiles
Temple Mount
Pilgrims from many nations
Jaffa Gate
Upper City
Tyropoeon Valley
Eastern Gate (gate closed)
Kidron Valley
Pilgrims' camps
Herod's Palace
21
22
22
Acts 2 gathering (not specified)
24
25
24
Lower City
Gihon Spring
City of David
Pool of Siloam
Ritual immersion pools
Road to Bethlehem
Road from Judea (Bethlehem, Hebron)
THE PILGRIMS AND FIRSTFRUITS
1
Count seven complete weeks after the sheaf offering; the fiftieth day begins the feast (Leviticus 23:15–16)
2
Pilgrims ascend to Jerusalem — one of the three pilgrimage feasts (Deuteronomy 16:16)
3
ZION
District groups gather; at dawn: "Arise, and let us go up to Zion" (Mishnah Bikkurim 3:2)
4
Flute-led procession; an ox with gilded horns and olive wreath; baskets of firstfruits (Mishnah Bikkurim 3:3)
5
Jerusalem residents greet the arriving pilgrims (Mishnah Bikkurim 3:3)
6
At the Temple Mount each pilgrim carries his basket (Mishnah Bikkurim 3:4)
7
The worshipper recites Deuteronomy 26:3, 5–10: "A wandering Aramean was my father ..."
8
Priest places his hand beneath the basket and elevates it; worshipper bows (Deuteronomy 26:10; Mishnah Bikkurim 3:6)
Legend
= Pilgrim procession
= Temple ritual
= Acts 2 sequence
= Later custom
= Explanatory link, not a known route
= Place, gate, or landmark
= Temple
= Pool or water feature
0 125 250 500 Meters
0 0.25 0.5 Miles
FEAST OF WEEKS KEY
SECTION I — TORAH COMMANDS
9 Feast of Harvest and firstfruits of wheat (Exodus 23:16; 34:22)
10 Holy convocation; no ordinary work (Leviticus 23:21)
11 Rejoice before the LORD with family, servants, Levite, stranger, orphan, and widow (Deuteronomy 16:10–12)
12 Two loaves: fine wheat flour, baked with leaven, waved as firstfruits (Leviticus 23:17, 20)
13 Festival offering with the loaves: seven lambs, one bull, two rams; one goat; two peace-offering lambs (Leviticus 23:18–20)
14 Additional burnt offering: two bulls, one ram, seven lambs; one goat for atonement, besides the regular offering (Numbers 28:26–31)
15 Freewill offerings according to God's blessing (Deuteronomy 16:10)
16 Leave field corners and gleanings for the poor and stranger (Leviticus 23:22)
SECTION II — TEMPLE RITUALS
17 Priests wave the two loaves with the two lambs before the LORD
18 Firstfruits baskets presented; Deuteronomy 26 declaration recited
19 Levites sing as pilgrims enter the court; exact festival psalm traditions are preserved in the Mishnah
20 Regular morning and evening offerings continue in addition to festival sacrifices
Individual firstfruits could be brought from Weeks until the Feast of Booths; Weeks opened the season (Mishnah Bikkurim 1:10).
SECTION III — PENTECOST, ACTS 2
21 Disciples gathered in one place; the exact Jerusalem building is not named (Acts 2:1)
22 Sound as of a rushing mighty wind; tongues like fire; filled with the Holy Spirit (Acts 2:2–4)
23 Jews from many nations hear the mighty works of God in their own languages (Acts 2:5–13)
24 Peter recites Joel 2:28–32 and proclaims Jesus' death and resurrection, citing Psalms 16 and 110 (Acts 2:14–36)
25 About three thousand receive the word and are baptized (Acts 2:37–41)
Acts does not identify the house, the precise preaching location, or the pools used for baptism.
LATER CUSTOMS — DO NOT PROJECT BACK UNCRITICALLY
26 Giving of the Torah at Sinai becomes the feast's central theme in rabbinic tradition
27 Reading Exodus 19–20 and Ezekiel 1; reading the Book of Ruth
28 All-night Torah study, dairy foods, and greenery are medieval or later customs
These later customs are not documented as Jerusalem Temple rites in the time of Jesus.


PENTECOST IN JERUSALEM IN THE DAYS OF JESUS AND THE APOSTLES
The Feast of Weeks — Shavuot — The Day of Firstfruits
N
W
E
S
"And when the day of Pentecost was fully come, they were all with one accord in one place." (Acts 2:1)
To Galilee and Samaria
Antonia Fortress
Mount of Olives
Fish Gate
Golden Gate (closed)
Temple
Altar
Royal Stoa (colonnades)
UPPER CITY
Court of Israel
Court of Women
Court of the Gentiles
House where the disciples gathered (exact location unknown)
Synagogue (assembly)
Jaffa Gate
Eastern Gate
People from many nations
Homes with firstfruits baskets
Tyropoeon Valley
LOWER CITY
Peter preaches to the crowd
Market and pilgrims
Southern steps and mikva'ot
Pool of Siloam
Kidron Valley
From the Mediterranean Coast (Joppa)
Dung Gate
Hinnom Valley
To Judaea (Bethlehem and Hebron)
To the Jordan Valley (Jericho)
PENTECOST KEY
SECTION I — COUNTING, PILGRIMAGE, AND FIRSTFRUITS
1 Seven complete weeks counted from the barley-sheaf offering — Leviticus 23:15–16; Deuteronomy 16:9
2 The fiftieth day: Feast of Weeks and Day of Firstfruits — Exodus 34:22; Numbers 28:26
3 Israelite men appear before the LORD at Jerusalem — Exodus 23:14–17; Deuteronomy 16:16
4 A freewill offering is given according to God's blessing — Deuteronomy 16:10
5 Families rejoice with Levites, strangers, orphans, and widows — Deuteronomy 16:11–12
6 Firstfruits processions and baskets described in later Mishnah — Mishnah Bikkurim 3
SECTION II — TEMPLE WORSHIP AND SACRIFICES
7 Holy convocation; no regular labor — Leviticus 23:21; Numbers 28:26
8 Two leavened loaves from new wheat waved before the LORD — Leviticus 23:17, 20
9 Burnt offering: seven lambs, one bull, and two rams — Leviticus 23:18
10 One male goat presented as a sin offering — Leviticus 23:19
11 Two yearling lambs waved with the loaves as peace offerings — Leviticus 23:19–20
12 Additional festival offering: two bulls, one ram, seven lambs, and one goat — Numbers 28:27–31
13 Firstfruits presented with the recital "A wandering Aramean was my father" — Deuteronomy 26:1–11
14 Priestly service, prayer, praise, and rejoicing at the Temple
SECTION III — THE PENTECOST OF ACTS 2
15 The disciples are together in one place — Acts 2:1
16 Sound of a mighty wind; tongues like fire; believers filled with the Holy Spirit — Acts 2:2–4
17 Jews from many nations hear God's works in their own languages — Acts 2:5–13
18 Peter recites Joel 2:28–32, Psalm 16:8–11, and Psalm 110:1 — Acts 2:14–36
19 About three thousand repent, are baptized, and join the believers — Acts 2:37–41
20 Teaching, fellowship, breaking of bread, prayers, and shared life begin — Acts 2:42–47
SCRIPTURE READINGS RECORDED IN LATER JEWISH LITURGY
Exodus 19–20 recalls Sinai and the Ten Commandments; Numbers 28:26–31 recounts the offerings; Ezekiel 1 is the prophetic reading. The Book of Ruth, all-night Torah study, dairy foods, and synagogue greenery are later customs and should not be assumed for first-century Jerusalem.
THE TWO LOAVES AND TEMPLE OFFERINGS
Leavened wheat loaves waved before the LORD (Lev. 23:17, 20)
Other offerings (Lev. 23:18–20)
• Seven lambs (burnt offering)
• One bull (burnt offering)
• Two rams (burnt offering)
• One male goat (sin offering)
• Two yearling lambs (peace offering)
Additional festival offering (Num. 28:27–31)
• Two bulls
• One ram
• Seven lambs
• One goat
Grain, wine, and firstfruits brought to the Temple (Deut. 26:1–11)
PENTECOST — ACTS 2
House where the disciples gathered — exact location unknown
Mighty wind and tongues like fire (Acts 2:2–4)
Peter preaches (Acts 2:14–36)
People from many nations (Acts 2:5–13)
Possible baptism setting — Acts does not identify the site.
Legend
Torah commands, pilgrimage, and firstfruits
Temple offerings and worship
Events recorded in Acts 2
Approximate or representative location
Pilgrimage road
Temple procession route
Acts 2 movement route
Ritual bath (mikveh)
Firstfruits basket
Two-loaf offering (leavened)
Historical Note
Shavuot was a Torah-commanded pilgrimage and harvest feast. Temple offerings are given in Leviticus 23 and Numbers 28. Firstfruits procession details come from the later Mishnah. Acts 2 gives no exact location for the disciples' house or the baptisms.


THE FEAST OF TRUMPETS IN JERUSALEM IN THE DAYS OF JESUS
Yom Teruah — A Memorial of Blowing — Later Called Rosh Hashanah
N
W
E
S
"In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation." (Leviticus 23:24)
Mount of Olives
Road from Bethany
Antonia Fortress
Temple
Altar
Court of Israel
Court of Women
Court of the Gentiles
Royal Stoa (colonnade)
Eastern Gate
UPPER CITY
4 City at rest; holy convocation
18 Synagogue (gathering place)
19 Another synagogue
LOWER CITY
3 People gather for worship and trumpet blasts
Jaffa Gate
From the Mediterranean Coast (Joppa)
Dung Gate
Kidron Valley
Tyropoeon Valley
20 Later recorded liturgy and customs (synagogue)
Road to Bethany and the wilderness
Pool of Siloam
FEAST OF TRUMPETS KEY
SECTION I — TORAH COMMANDS
1 First day of the seventh month — Leviticus 23:24; Numbers 29:1
2 Sabbath-like rest and holy convocation; no regular work — Leviticus 23:24–25
3 "Memorial of blowing" and "day of blowing" — Leviticus 23:24; Numbers 29:1
4 An offering made by fire presented to the LORD — Leviticus 23:25
5 The Torah does not command fasting or nationwide pilgrimage for this feast
SECTION II — CALENDAR AND PUBLIC OBSERVANCE
6 Witnesses report the appearance of the new moon — Mishnah Rosh Hashanah 1–2
7 The court examines the witnesses — Mishnah Rosh Hashanah 2
8 The court sanctifies and announces the new month
9 City and Temple assemble for rest, worship, and trumpet blasts
10 If the feast falls on the Sabbath, the shofar is sounded in the Temple — Mishnah Rosh Hashanah 4:1
SECTION III — TEMPLE MUSIC AND SACRIFICES
11 Morning and evening daily offerings continue — Numbers 28:3–8
12 New-moon offerings are presented — Numbers 28:11–15
13 Feast burnt offering: one bull, one ram, and seven yearling lambs — Numbers 29:2
14 Grain and drink offerings accompany the sacrifices — Numbers 29:3–4, 6
15 One male goat is presented as a sin offering — Numbers 29:5
16 Temple shofar centered between two silver trumpets; the shofar sounds longer — Mishnah Rosh Hashanah 3:3
17 Later rabbinic ordering requires at least nine basic blasts — Mishnah Rosh Hashanah 4:9
SECTION IV — SCRIPTURE, PRAYER, AND LATER CUSTOMS
18 Ezra's precedent on the first day of the seventh month: Torah read; people told to rejoice, eat, drink, and share — Nehemiah 8:1–12
19 Kingship, Remembrance, and Shofar verses form the later recorded prayer pattern — Mishnah Rosh Hashanah 4:5-6
20 Later synagogue readings include Genesis 21, Numbers 29:1–6, and 1 Samuel 1; apples and honey, Tashlich, and the customary 100 blasts are later developments
THE SHOFAR AND SILVER TRUMPETS
16
Silver trumpets: shorter blasts
Shofar: prolonged blast
Silver trumpets: shorter blasts
Mishnah Rosh Hashanah 3:3
THE FESTIVAL OFFERINGS
• Daily offering — Numbers 28:3–8
• New-moon offering: 2 bulls, 1 ram, 7 lambs, 1 goat — Numbers 28:11–15
• Feast offering: 1 bull, 1 ram, 7 lambs, 1 goat — Numbers 29:1–6
• Grain and drink offerings accompany the burnt offerings
THE NEW MOON DECLARED
Witnesses questioned by the court
6
7
8 The seventh month is declared!
Procedure preserved in Mishnah Rosh Hashanah 1–2
SCRIPTURE RECITALS
Biblical precedent: Nehemiah 8:1–12 records public Torah reading on the first day of the seventh month. Later festival lectionary: Genesis 21; Numbers 29:1–6; 1 Samuel 1. Psalm 81:3–4 celebrates the horn at the new moon. The exact first-century festival reading cycle is uncertain.
Legend
Torah commands
Calendar and public observance
Temple music and offerings
Scripture and later customs
Animal-horn shofar (ibex or wild goat)
Silver trumpet
Sacrificial-offering symbol (non-graphic)
New-moon witness chamber
Approximate or representative location
Historical Note
The Torah calls the day Yom Teruah, not Rosh Hashanah. Mishnah Rosh Hashanah, compiled later, preserves traditions about the calendar, Temple shofar, and prayer order. Later synagogue customs are identified separately.


THE DAY OF ATONEMENT IN JERUSALEM IN THE DAYS OF JESUS
Yom Kippur — The High Priest, the Sanctuary, and the Scapegoat
N
W
E
S
"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD." (Leviticus 16:30)
Mount of Olives
Bethany (about 2 miles)
Antonia Fortress
Road to the wilderness (Judaean desert)
Temple
Holy Place
Altar
Royal Stoa (colonnade)
UPPER CITY
High priest's preparation chamber (with ritual baths)
Priests' quarters
Court of Priests
Court of Israel
Court of Women
Court of the Gentiles
Eastern Gate
To the wilderness
People fasting and gathering
Homes and synagogues
LOWER CITY
Jaffa Gate
From the Mediterranean Coast (Joppa)
Dung Gate
Kidron Valley
Remains taken outside the city (for burning) (Lev. 16:27–28)
DAY OF ATONEMENT KEY
SECTION I — THE PEOPLE AND PREPARATION
1 Tenth day of the seventh month; observed from evening to evening — Leviticus 16:29; 23:27, 32
2 Holy convocation; complete rest; the people "afflict" themselves — Leviticus 23:27–32
3 Mishnah defines five abstentions: food and drink, washing, anointing, leather shoes, and marital relations — Mishnah Yoma 8:1
4 High priest separated and prepared for seven days — Mishnah Yoma 1:1
5 Five immersions and ten washings accompany garment changes — Mishnah Yoma 3:3
SECTION II — THE INNER ATONEMENT SERVICE
6 Morning daily offering, incense, and lamp service performed — Numbers 28:3–8; Mishnah Yoma 3
7 High priest in linen confesses over his bull for himself and his household — Leviticus 16:3–6; Mishnah Yoma 3:8
8 Lots cast over two goats: "for the LORD" and "for Azazel" — Leviticus 16:7–10; Mishnah Yoma 4:1
9 Bull offered for the high priest and priesthood — Leviticus 16:11
10 Incense carried behind the veil; its cloud covers the Holy of Holies — Leviticus 16:12–13
11 Bull's blood sprinkled in the Holy of Holies — Leviticus 16:14
12 Goat for the LORD offered; its blood sprinkled within the veil — Leviticus 16:15–17
13 Sanctuary, incense altar, and outer altar cleansed — Leviticus 16:16–19
14 High priest confesses Israel's sins over the living goat — Leviticus 16:20–22; Mishnah Yoma 6:2
SECTION III — REMOVAL, OFFERINGS, AND COMPLETION
15 Scapegoat led eastward and released into the wilderness — Leviticus 16:21–22
16 Later Mishnah describes a causeway, relay stations, and a remote cliff — Mishnah Yoma 6
17 Bull and goat remains taken outside the city and burned — Leviticus 16:27–28
18 High priest and people's rams offered; additional bull, ram, seven lambs, and goat offered — Leviticus 16:23–25; Numbers 29:7–11
19 High priest reads Leviticus 16 and Leviticus 23:26–32; pronounces blessings — Mishnah Yoma 7:1
20 Final garment changes, remaining offerings, evening service, priestly blessing, and fast ends at nightfall — Mishnah Yoma 7
SCRIPTURE RECITALS AND LATER SYNAGOGUE READINGS
Temple reading recorded in Mishnah Yoma 7: Leviticus 16 and Leviticus 23:26–32. Later synagogue liturgy reads Leviticus 16, Numbers 29:7–11, Isaiah 57:14–58:14, and Jonah. Kol Nidre developed much later and should not be projected into first-century Jerusalem.
Legend
Public observance and preparation
Inner atonement service
Removal and concluding rites
Remains taken outside the city
Immersion bath
Temple altar
Scripture scroll
Approximate route or location
Historical Note
Leviticus 16 gives the commanded rite. Mishnah Yoma, compiled later, preserves detailed traditions about the Second Temple service. Details found only in the Mishnah are identified as later records.
THE HIGH PRIEST'S ATONEMENT SERVICE
Holy of Holies (no Ark)
Veil
Holy Place
Table of the bread of the Presence
Incense cloud
Incense altar
Foundation stone
Laver (for washings)
Outer Altar (daily offering)
THE SCAPEGOAT TO THE WILDERNESS
Eastern Gate
Torah: sent alive into the wilderness — Leviticus 16:20–22
Later Mishnah: taken to a remote cliff — Mishnah Yoma 6
Causeway described in Mishnah Yoma
Relay stations (booths)
To the wilderness
remote wilderness — exact location uncertain

The Feast of Tabernacles in Jerusalem in the Days of Jesus

Sukkot — The Feast of Booths and Ingathering



Feast of Tabernacles Key

Section I — Torah Commands and Pilgrimage

1. Feast begins on the fifteenth day of the seventh month — *Leviticus 23:34*
2. Pilgrims appear before the LORD in Jerusalem — *Deuteronomy 16:13–17*
3. Israelites live in booths seven days, remembering the wilderness — *Leviticus 23:42–43*
4. Fruit, palm branches, leafy boughs, and willows are taken; Israel rejoices — *Leviticus 23:40*
5. Families rejoice with servants, Levites, strangers, orphans, and widows — *Deuteronomy 16:14*
6. First day is a holy convocation; an eighth-day assembly follows — *Leviticus 23:35–36, 39*

Section II — Temple Sacrifices

7. Daily morning and evening offerings continue — *Numbers 28:3–8*
8. Bulls decrease from thirteen to seven through the seven days; seventy total — *Numbers 29:12–34*
9. Each day also brings two rams, fourteen lambs, one goat, and grain and drink offerings — *Numbers 29:12–34*
10. Eighth-day offering: one bull, one ram, seven lambs, and one goat — *Numbers 29:35–38*

Section III — Temple Customs Recorded in the Mishnah

11. Water drawn from the Pool of Siloam in a golden flask — *Mishnah Sukkah 4:9*
12. Procession enters through the Water Gate with trumpet blasts — *Mishnah Sukkah 4:9*
13. Water and wine are poured at the altar — *Mishnah Sukkah 4:9*
14. Willow branches brought from Motza and arranged around the altar — *Mishnah Sukkah 4:5*
15. Worshipers circle the altar and recite "Save now, we beseech thee, O LORD" — *Psalm 118:25; Mishnah Sukkah 4:5*
16. Hallel, lulav waving, Court of Women illumination, music, and rejoicing — *Psalms 113–118; Mishnah Sukkah 3:9; 5:1–4*

Section IV — Jesus at the Feast

17. Jesus goes to Jerusalem privately and teaches midway through the feast — *John 7:10–36*
18. On the last great day Jesus cries, "If any man thirst, let him come unto me, and drink" — *John 7:37–39*
19. The crowd is divided; officers refuse to arrest Jesus — *John 7:40–52*
20. Jesus declares, "I am the light of the world" — *John 8:12*; a connection with the illumination is suggestive, not explicitly stated

The Water-Drawing Ceremony



Water drawn at the Pool of Siloam

Procession to the Temple with trumpet blasts through the Water Gate

Water and wine poured at the altar

Mishnah Sukkah 4:9

The Temple Offerings — Numbers 29:12–38

- Day 1 — 13 bulls
- Day 2 — 12 bulls
- Day 3 — 11 bulls
- Day 4 — 10 bulls
- Day 5 — 9 bulls
- Day 6 — 8 bulls
- Day 7 — 7 bulls

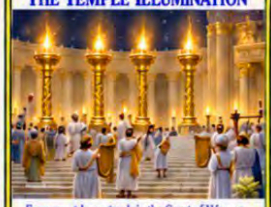
Seven-day total — 70 bulls



Each day: 2 rams, 14 lambs, and 1 goat, with grain and drink offerings.

Eighth day: 1 bull, 1 ram, 7 lambs, and 1 goat.

The Temple Illumination



Four great lampstands in the Court of Women. Levites with harps, lyres, cymbals, and trumpets on the fifteen steps.

Mishnah Sukkah 5:1–4

Scripture Recitals

Hallel: Psalms 113–118, including Psalm 118:25 during the altar procession. Every seventh year, the king read portions of Deuteronomy at the Feast — *Deuteronomy 31:10–13; Mishnah Sotah 7:8.*

Later synagogue readings include Leviticus 22:26–23:44, Numbers 29, Zechariah 14, and Ecclesiastes.

Legend

- Torah commands and pilgrimage
- Temple sacrifices
- water, willow, Hallel, and illumination customs
- Jesus at the feast

Booth · Four species · Water procession · Willow route · Approximate or representative location

Historical Note

Leviticus, Numbers, and Deuteronomy give the commanded feast. *Mishnah Sukkah*, compiled later, preserves detailed traditions about the Second Temple ceremonies. Later synagogue readings are identified separately.


HANUKKAH IN JERUSALEM IN THE DAYS OF JESUS
The Feast of Dedication — The Festival of Lights
N
W
E
S
"And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch." (John 10:22–23)
To Samaria
Mount of Olives
Antonia Fortress
Fish Gate
Golden Gate (closed)
Temple
Solomon's Porch
Altar
Tower Pool
UPPER CITY
Court of Israel
Court of Women
Royal Stoa (colonnades)
Synagogue (assembly)
Court of the Gentiles
Jaffa Gate
Eastern Gate
Homes with lamps at doorways and windows
Tyropoeon Valley
LOWER CITY
Dung Gate
Market and public area
Residential homes
Hinnom Valley
Dung Gate
Pool of Siloam
Kidron Valley
To Bethlehem and the Dead Sea
0 250 500 750 Meters
0 0.25 0.5 Miles
THE TEMPLE REDEDICATED — 25 KISLEV, 164 BC
Defiled altar stones removed
New altar and sacred furnishings made
New curtains hung
Hymns of praise and rejoicing
New sacred vessels set in place
New seven-branched lampstand lit
Altar dedicated with burnt, peace, and thanksgiving offerings
Eight-day festival established
FESTIVAL KEY
SECTION I — ORIGIN OF HANUKKAH, 167–164 BC
1 Antiochus IV defiles the Temple and suppresses Jewish worship — 1 Maccabees 1:41–64
2 Judas Maccabeus retakes Jerusalem and the Temple Mount — 1 Maccabees 4:36–41
3 Priests cleanse the sanctuary and remove the defiled altar stones — 1 Maccabees 4:42–46
4 A new altar and sacred furnishings are made — 1 Maccabees 4:47–51
5 On 25 Kislev the new altar is dedicated with burnt, peace, and thanksgiving offerings — 1 Maccabees 4:52–56
6 Eight days of rejoicing, hymns, branches, and thanksgiving — 1 Maccabees 4:56–59; 2 Maccabees 10:5–8
7 The eight-day annual Feast of Dedication is established — 1 Maccabees 4:59
SECTION II — THE FESTIVAL IN JESUS' TIME
8 Eight-day winter observance begins on 25 Kislev
9 Jerusalem remembers the restoration of the Temple and freedom to worship
10 Worship and thanksgiving center upon the Temple; ordinary daily sacrifices continue
11 Hymns of praise recall deliverance; exact first-century psalm sequence is uncertain
12 Josephus calls it "Lights," connecting the name with restored freedom of worship — Antiquities 12.325
13 Jesus walks and teaches in Solomon's Porch during the Feast of Dedication — John 10:22–39
14 People gather in homes and public spaces; exact first-century household lighting form is uncertain
SECTION III — CUSTOMS RECORDED LATER
15 Household lamps kindled for eight nights — Babylonian Talmud, Shabbat 21b
16 One lamp per household; increasing numbers nightly becomes the prevailing pattern — Shabbat 21b
17 Lamps placed at the doorway or window to publicize the observance — Shabbat 21b
18 Tradition recounts one sealed jar of oil lasting eight days — Shabbat 21b
19 Full Hallel, thanksgiving prayers, and Torah readings from Numbers 7:1–8:4 become established liturgical customs
20 Zechariah 2:14–4:7, including the lampstand vision and "Not by might," is used as a Sabbath Hanukkah reading
Historical Note: Hanukkah was not commanded in the Torah. First and Second Maccabees and Josephus describe its origin; John records Jesus at the feast. Detailed lampl-lighting rules and the one-jar-of-oil tradition appear in later rabbinic literature.
Legend
Events of 167–164 BC
Securely attested by the first century
Customs recorded in later rabbinic or liturgical sources
Temple seven-branched lampstand (menorah)
Household clay oil lamp
Approximate or representative location


THE FEAST OF PURIM IN JERUSALEM
IN THE DAYS OF JESUS
The Feast of Esther — Deliverance, Reading, Gifts, and Gladness
N
W
E
S
Mount of Olives
Road to Bethany
"days of feasting and joy, and of sending portions one to another, and gifts to the poor."
— Esther 9:22
11 Fish Gate
Damascus Gate
15
Antonia Fortress
Temple
Daily morning and evening offerings (regular, not Purim-specific) (Num. 28:3–8)
Temple Mount
Native Quarter
12 Homes and festive meals
Sheep Gate
Beautiful Gate
Tyropoeon Valley
Upper City
Kidron Valley
Market
11 Synagogue (assembly place)
Herod's Palace
13 Sending food portions
Eastern Gate (gate closed)
Lower City
Valley of Hinnom (Gehennom)
14 Gifts to the poor
Dung Gate
City of David
Pool of Siloam
Road to Bethlehem
THE EVENTS BEHIND PURIM — SUSA, PERSIA
1 Royal banquet; Vashti removed (Esther 1)
2 Esther becomes queen (Esther 2:1–18)
3 Mordecai exposes a plot (2:19–23)
4 Haman casts the pur and issues the decree (3)
5 Esther calls a fast and approaches the king (4–5)
6 Haman exposed; his plot overturned (7)
7 A new decree permits Jewish defense (8)
8 Deliverance; Purim established (9:1–32)
SUSA
Legend
Events in Susa (Esther)
Biblical Purim observance in Jerusalem
Later recorded practice
Explanatory link, not a journey
Place, gate, or landmark
Temple
Pool or water feature
City wall (approximate)
0 250 500 750 Meters
0 0.25 0.5 Miles
PURIM KEY
SECTION I — THE BIBLICAL FEAST
9 Festival dates — 14 Adar; 15 Adar in Shushan (Esther 9:18–21)
10 Remembering the deliverance (Esther 9:20–28)
11 Reading the Scroll of Esther — publicly attested in later Jewish sources; exact first-century Jerusalem form uncertain
12 Feasting and gladness (Esther 9:22)
13 Sending portions of food to one another (Esther 9:22)
14 Gifts to the poor (Esther 9:22)
15 Families and assemblies celebrate together
16 Not a Torah pilgrimage feast; no special Temple sacrifice. The regular daily offerings continue (Numbers 28:3–8)
SECTION II — JERUSALEM AND HISTORICAL WITNESSES
17 "Mordecai's Day" was known before Jesus' time (2 Maccabees 15:36)
18 Josephus records annual observance in his own era (Antiquities 11.295)
19 Later Mishnah: unwalled towns read on 14 Adar; ancient walled cities on 15. Jerusalem therefore keeps Shushan Purim (Mishnah Megillah 1:1)
The Jerusalem date and detailed synagogue rules are preserved in later rabbinic sources; they should not all be assumed unchanged in Jesus' lifetime.
SECTION III — LATER CUSTOMS, NOT SHOWN AS FIRST-CENTURY CERTAINTIES
20 Evening and morning Megillah reading
21 Torah reading: Exodus 17:8–16; prophetic reading: 1 Samuel 15
22 Al HaNissim in prayer and grace
23 Later customs: Fast of Esther, costumes, noisemakers, pastries
Esther's original three-day fast occurred in Nisan (Esther 4:16); the 13 Adar fast is a later custom.


THE NEW MOON CELEBRATION
IN JERUSALEM IN THE DAYS OF JESUS
Rosh Chodesh — The Beginning of the Month
First crescent sighted after sunset
Mount of Scopus (observation point)
Signal fire on hilltop (earlier procedure)
Mount of Olives
Road from Galilee
"Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings." — Numbers 10:10
Damascus Gate
Antonia Fortress
Council Chamber
Court of the Priests
Altar
Temple
Court of Israel
Court of the Women
Court of the Gentiles
Temple Mount
Jaffa Gate
Upper City
Herod's Palace
Eastern Gate (gate closed)
Kidron Valley
Family New Moon meal
Merchants wait (New Moon business)
Visiting a prophet or teacher
Lower City
Pool of Siloam
City of David
Road to Bethlehem
THE MONTH IS SANCTIFIED
A thin crescent sighted after sunset
Witnesses enter Jerusalem
Court questions the first pair
Head of court: "SANCTIFIED!"
People repeat the declaration
Messengers announce the month
Jerusalem court — precise first-century chamber uncertain.
Legend
= sighting and court procedure
= Temple sacrifices and silver trumpets
= messengers and signal route
= biblical household or community custom
= later custom
= uncertain or explanatory connection
= place, gate, or landmark
= Temple
= pool or water feature
0 250 500 750 Meters
0 0.25 0.5 Miles
NEW MOON KEY
SECTION I — BEGINNING THE MONTH
1 The first visible crescent marks the beginning of a new month
2 Witnesses travel to the Jerusalem court to report what they saw
3 Witnesses are welcomed and examined separately (Mishnah Rosh Hashanah 2)
4 Judges compare testimony with the crescent's position and shape
5 Head of the court declares: "It is sanctified!"
6 The assembly answers: "It is sanctified! It is sanctified!" (Mishnah Rosh Hashanah 2:7)
7 Messengers carry the decision to Jewish communities
8 Earlier signal fires on hilltops were replaced after false signals caused confusion (Mishnah Rosh Hashanah 2:2–4)
The Mishnah was compiled later but preserves traditions about determining the month. Exact procedures may have varied during the lifetime of Jesus.
SECTION II — TEMPLE SACRIFICES
9 Priests sound two silver trumpets over the offerings (Numbers 10:2, 10)
10 New Moon burnt offering: two young bulls, one ram, and seven year-old lambs (Numbers 28:11)
11 Grain offerings: fine flour mixed with oil — three-tenths for each bull, two-tenths for the ram, one-tenth for each lamb (Numbers 28:12–13)
12 Drink offerings: wine poured according to each animal offering (Numbers 28:14)
13 One male goat as a sin offering (Numbers 28:15)
14 All New Moon offerings are added to the regular daily burnt offering and its drink offering (Numbers 28:15)
15 Worship and sacred assembly at the Temple; the Torah commands trumpet blasts and sacrifices but does not prescribe one special New Moon Scripture recital
SECTION III — BIBLICAL CUSTOMS
16 A royal or family New Moon meal (1 Samuel 20:5, 18, 24)
17 Visiting a prophet or holy teacher on New Moon and Sabbath (2 Kings 4:23)
18 Ordinary commerce could pause, as merchants complained about waiting for New Moon to end (Amos 8:5)
19 Psalm 81:3 links trumpet sounding with the New Moon; interpretation of the verse's moon terminology is debated
20 New Moons were times of gathering, yet ordinary monthly New Moon was not one of the three pilgrimage feasts
The Torah does not command a universal Sabbath-like prohibition of all work for every monthly New Moon.
LATER CUSTOMS — NOT FIRST-CENTURY TEMPLE CERTAINTIES
21 Partial Hallel in synagogue
22 Musaf prayer recalling the additional offering
23 Torah reading for Rosh Chodesh: Numbers 28:1–15
24 Special prayer: Ya'aleh V'yavo
25 Women's custom of refraining from certain work
26 Blessing the new month and modern synagogue announcements
These forms are documented in later rabbinic or liturgical tradition; do not portray them as certain Temple rites in the days of Jesus.


THE TWO GENEALOGIES OF JESUS
Matthew 1:1–17 and Luke 3:23–38 Compared
"The book of the generation of Jesus Christ, the son of David, the son of Abraham." — Matthew 1:1
"Adam, which was the son of God." — Luke 3:38
JERUSALEM The City of David
BETHLEHEM The City of Jesus
MATTHEW
LUKE
FROM ABRAHAM TO DAVID (SHARED ANCESTRY)
ABRAHAM
ISAAC
JACOB
JUDAH
PEREZ
HEZRON
RAM
AMMINADAB
NAHSHON
SALMON
BOAZ
OBED
JESSE
DAVID
MATTHEW'S GENEALOGY
Matthew 1:1–17
Abraham forward to Jesus
Emphasizes Jesus Christ, Son of David, Son of Abraham
Organized into three groups of fourteen generations — Matthew 1:17
Includes deliberate genealogical omissions, common in ancient dynastic lists
Names Tamar, Rahab, Ruth, "the wife of Uriah," and Mary
Jacob is named as Joseph's father
Joseph is "the husband of Mary, of whom was born Jesus"
Emphasizes royal and covenant fulfillment through David and Abraham
THROUGH SOLOMON
SOLOMON
REHOBOAM
ABIJAH
ASA
JEHOSHAPHAT
JORAM
UZZIAH
JOTHAM
AHAZ
HEZEKIAH
MANASSEH
AMON
JOSIAH
JECONIAH
SHEALTIEL
ZERUBBABEL
ABIUD
ELIAKIM
AZOR
ZADOK
ACHIM
ELIUD
ELEAZAR
MATTHAN
JACOB
JOSEPH
JESUS
LUKE'S GENEALOGY
Luke 3:23–38
Jesus backward through history to Adam and God
Emphasizes Jesus' solidarity with all humanity
Placed after Jesus' baptism and before His temptation
Heli is named in relation to Joseph
Joseph is introduced with the qualification "as was supposed"
Contains no named women in the genealogy
Extends the story of redemption to Adam and all humanity
THROUGH NATHAN
NATHAN
MATTHATHA
MENAN
MELEA
ELIAKIM
JONAN
JOSEPH
JUDAH
SIMEON
LEVI
MATTHAT
JORIM
ELIEZER
JOSE
ER
ELMODAM
COSAM
ADDI
MELCHI
NERI
SHEALTIEL
ZERUBBABEL
RHESA
JOANNA
JUDAH
JOSEPH
SEMEI
MATTATHIAS
MAATH
NAGGAI
ESLI
NAHUM
AMOS
MATTATHIAS
JOSEPH
JANNA
MELCHI
LEVI
MATTHAT
HELI
JOSEPH
JESUS
BEYOND ABRAHAM TO ADAM
GOD
ADAM
SETH
ENOSH
CAINAN
MAHALALEEL
JARED
ENOCH
METHUSELAH
LAMECH
NOAH
SHEM
ARPHAXAD
CAINAN
SHELAH
EBER
PELEG
REU
SERUG
NAHOR
TERAH
ABRAHAM
Luke extends beyond Abraham to Adam, "the son of God."
BABYLON The Exile
THE SHARED NAMES AFTER DAVID
Both lists contain SHEALTIEL and ZERUBBABEL, but assign different surrounding ancestors. Whether these refer to the same individuals connected through legal relationships, adoption, levirate marriage, or to different men with the same names remains debated.
WHAT BOTH GENEALOGIES AFFIRM
Jesus is the Christ and descendant of David
Jesus belongs within Israel's covenant history
Joseph stands as Jesus' legal and family father
The genealogies support Jesus' Davidic identity
Neither Gospel presents Joseph as Jesus' biological father
Matthew 1 and Luke 1 explicitly affirm the virgin conception
JOSEPH AND JESUS
Joseph is the legal and family father of Jesus, but not His biological father, for both Gospels affirm the virgin conception (Matthew 1:18–25; Luke 1:26–38).
A KINGDOM THROUGH MANY GENERATIONS A SAVIOR FOR ALL PEOPLE
WHY ARE THE LISTS DIFFERENT?
1 ROYAL AND LEGAL SUCCESSION
Matthew may trace the royal or dynastic succession through Solomon, while Luke preserves a different family line through Nathan.
2 MARY'S ANCESTRY VIEW
A common Christian interpretation understands Luke as reflecting Mary's family line through Heli. However, Luke names Joseph, not Mary, so this remains an interpretation rather than an explicit statement.
3 LEVIRATE OR DUAL FATHERHOOD
Julius Africanus, quoted by Eusebius, proposed that marriage customs produced a legal father and a biological father for Joseph, reconciling Jacob and Heli.
4 LITERARY AND THEOLOGICAL PURPOSE
Ancient genealogies could omit generations and arrange names to communicate legal, royal, covenant, or theological meaning. Matthew's three groups of fourteen are explicitly literary in structure.
SCRIPTURE HISTORY PEOPLE PURPOSE
HISTORICAL CAUTION
The Gospels do not explain every difference between the two lists. No single proposed harmonization can be proven from the biblical text alone. The safest conclusion is to preserve what each evangelist actually wrote and distinguish the text from later explanations.
HIS STORY IN SCRIPTURE FOR THE WORLD
Matthew 1:1–25 • Luke 1:26–38 • Luke 3:23–38

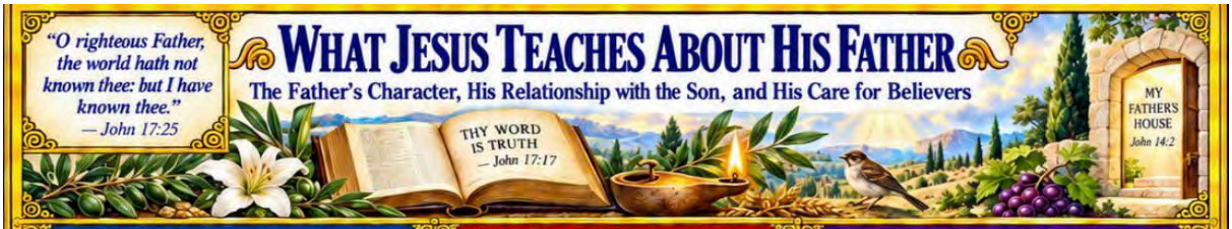

THE TEACHINGS AND MIRACLES OF JESUS
WHEN AND WHERE THEY OCCURRED
Major Events Arranged Chronologically and Geographically
N
W
E
S
"And Jesus went about all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom ..." (Matthew 4:23)
Mediterranean Sea (The Great Sea)
Sidon
Tyre
Caesarea Phillippi
Mount of Transfiguration (exact mountain uncertain)
GALILEE
Capernaum
Bethsaida
Cana
Magdala
Sea of Galilee
Nazareth
Nain
Gadara
SAMARIA
DECAPOLIS
Sychar
Jordan River
PEREA
JUDEA
Bethany beyond Jordan
Emmaus (exact location uncertain)
Jericho
Jerusalem
Mount of Olives
Bethany
Bethlehem
IDUMEA
Dead Sea
"You will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." (Acts 1:8)
Routes by Ministry Period
Early Judean and Early Galilean Ministry (AD 27–28)
Great Galilean Ministry (AD 28–29)
Withdrawal and Training of the Twelve (AD 29–30)
Later Judean and Perean Ministry (AD 30)
Final Week, Resurrection, and Appearances (Passover, AD 30 or 33)
0 20 40 60 60 Miles
0 50 100 Kilometers
CHRONOLOGICAL KEY
SECTION I — EARLY JUDEAN AND GALILEAN, AD 27–28
1 CANA — Water changed to wine; beginning of signs (John 2:1–11)
2 JERUSALEM — Temple cleansing; new birth taught to Nicodemus (John 2:13–3:21)
3 SYCHAR, SAMARIA — Living water; true worship; Samaritans believe (John 4:4–42)
4 CANA / CAPERNAUM — Nobleman's son healed at a distance (John 4:46–54)
5 NAZARETH — Isaiah fulfilled; Jesus rejected (Luke 4:16–30)
6 CAPERNAUM — Kingdom preaching; demon expelled; Peter's mother-in-law healed (Mark 1:21–39)
SECTION II — GREAT GALILEAN MINISTRY, AD 28–29
7 SEA OF GALILEE — Miraculous catch; disciples called (Luke 5:1–11)
8 CAPERNAUM — Paralytic forgiven and healed (Mark 2:1–12)
9 MOUNTAIN IN GALILEE — Sermon on the Mount (Matthew 5–7)
10 NAIN — Widow's son raised (Luke 7:11–17)
11 SEA OF GALILEE — Kingdom parables from a boat (Matthew 13:1–53)
12 SEA OF GALILEE — Storm calmed (Mark 4:35–41)
13 GADARA / GERASA REGION — Demoniac delivered (Mark 5:1–20)
14 CAPERNAUM REGION — Woman healed; Jairus's daughter raised (Mark 5:21–43)
15 BETHSAIDA REGION / SEA / CAPERNAUM — Five thousand fed; Jesus walks on water; Bread of Life discourse (John 6)
SECTION III — WITHDRAWAL AND TRAINING, AD 29–30
16 TYRE AND SIDON REGION — Canaanite woman's daughter healed (Matthew 15:21–28)
17 DECAPOLIS — Deaf man healed; four thousand fed (Mark 7:31–8:9)
18 BETHSAIDA — Blind man healed gradually (Mark 8:22–26)
19 CAESAREA PHILIPPI — Peter's confession; discipleship taught (Matthew 16:13–28)
20 HIGH MOUNTAIN — Transfiguration (Matthew 17:1–13)
21 CAPERNAUM — Temple-tax coin; humility, discipline, forgiveness (Matthew 17:24–18:35)
SECTION IV — LATER JUDEAN AND PEREAN, AD 30
22 JERUSALEM — Living Water; man born blind healed (John 7–9)
23 BETHANY — Mary and Martha; Lazarus raised (Luke 10:38–42; John 11)
24 JUDEA AND PEREA — Good Samaritan; prayer; lost sheep, coin, son (Luke 10–18)
25 PEREA — Marriage, children, riches, and discipleship (Matthew 19; Mark 10)
26 JERICHO — Blind beggar healed; Zacchaeus receives Jesus (Luke 18:35–19:10)
SECTION V — FINAL WEEK AND RESURRECTION
27 BETHANY — Anointing; teaching concerning burial (John 12:1–8)
28 JERUSALEM — Triumphal entry; Temple cleansed; controversies (Matthew 21–23)
29 MOUNT OF OLIVES — Prophecy of Jerusalem and Jesus' return (Matthew 24–25)
30 UPPER ROOM — Lord's Supper; Farewell Discourse (Luke 22; John 13–17)
31 GETHSEMANE — Prayer, submission, arrest (Matthew 26:36–56)
32 GOLGOTHA — Words from the cross; death of Jesus (Matthew 27; Luke 23; John 19)
33 JERUSALEM — Resurrection; appearances (John 20; Luke 24)
34 ROAD TO EMMAUS — Scriptures explained (Luke 24:13–35)
35 GALILEE — Miraculous catch; Peter restored; Great Commission (John 21; Matthew 28:16–20)
GALILEE — TEACHING AND MIRACLES
Capernaum
Bethsaida
Cana
Magdala
Sea of Galilee
Nazareth
Gadara
Nain
JERUSALEM AND BETHANY
Golgotha (exact location uncertain)
Mount of Olives
Temple Mount
Gethsemane
Upper City
Jerusalem
Bethany
Tomb (traditional location uncertain)
LEGEND
= Teaching
= Miracle
= Teaching and miracle
= Chronological movement
= Approximate movement
= Location uncertain
= City or town
= River
Regional boundary
HISTORICAL NOTE
The Gospel writers sometimes arrange material thematically rather than as a strict day-by-day chronology. Dates are approximate, and the precise locations of many teachings, parables, and miracles are not identified. This map follows a common Gospel-harmony sequence and marks uncertain locations accordingly.
SCRIPTURE FOUNDATION
Matthew • Mark • Luke • John


"Unto you it is given to know the mysteries of the kingdom of God." — Luke 8:10
THE PARABLES OF JESUS
Arranged by Ministry Period, Approximate Setting, and Gospel Reference
Matthew
Mark
Luke
John
GREAT GALILEAN MINISTRY — AD 28–29
1 New Cloth and New Wineskins — Galilee — Matthew 9:16–17; Mark 2:21–22; Luke 5:36–39
2 Wise and Foolish Builders — Galilean mountain — Matthew 7:24–27; Luke 6:47–49
3 Children in the Marketplace — Galilee — Matthew 11:16–19; Luke 7:31–35
4 Two Debtors — Galilee — Luke 7:41–43
5 The Sower — Sea of Galilee — Matthew 13:3–23; Mark 4:3–20; Luke 8:5–15
6 Lamp Under a Basket — Galilee — Mark 4:21–25; Luke 8:16–18
7 Seed Growing Secretly — Galilee — Mark 4:26–29
8 Wheat and Weeds — Sea of Galilee — Matthew 13:24–30, 36–43
9 Mustard Seed — Sea of Galilee — Matthew 13:31–32; Mark 4:30–32
10 Leaven — Sea of Galilee — Matthew 13:33
11 Hidden Treasure — Galilee — Matthew 13:44
12 Pearl of Great Price — Galilee — Matthew 13:45–46
13 The Dragnet — Sea of Galilee — Matthew 13:47–50
14 Householder: New and Old Treasures — Galilee — Matthew 13:51–52
15 Lost Sheep — Capernaum region — Matthew 18:12–14
16 Unforgiving Servant — Capernaum — Matthew 18:23–35
LATER JUDEAN AND PEREAN — AD 30
17 The Good Samaritan — Judea/Perea; exact setting unstated — Luke 10:25–37
18 Friend at Midnight — exact setting unstated — Luke 11:5–8
19 The Rich Fool — exact setting unstated — Luke 12:16–21
20 Watchful Servants — exact setting unstated — Luke 12:35–40
21 Faithful and Unfaithful Steward — exact setting unstated — Luke 12:42–48
22 The Barren Fig Tree — exact setting unstated — Luke 13:6–9
23 Choosing the Lowest Seat — Pharisee's house — Luke 14:7–11
24 The Great Banquet — Pharisee's house — Luke 14:15–24
25 Building a Tower — journey toward Jerusalem — Luke 14:28–30
26 A King Going to War — journey toward Jerusalem — Luke 14:31–33
27 The Lost Sheep — Perea; exact setting unstated — Luke 15:3–7
28 The Lost Coin — Perea; exact setting unstated — Luke 15:8–10
29 The Lost Son — Perea; exact setting unstated — Luke 15:11–32
30 The Unjust Steward — Perea; exact setting unstated — Luke 16:1–13
31 The Rich Man and Lazarus — Perea; exact setting unstated — Luke 16:19–31
32 The Servant's Duty — journey toward Jerusalem — Luke 17:7–10
33 The Persistent Widow — journey toward Jerusalem — Luke 18:1–8
34 Pharisee and Tax Collector — journey toward Jerusalem — Luke 18:9–14
35 Workers in the Vineyard — Perea/Judea journey — Matthew 20:1–16
36 The Minas — near Jericho — Luke 19:11–27
FINAL WEEK — PASSOVER AD 30 OR 33
37 The Two Sons — Temple, Jerusalem — Matthew 21:28–32
38 The Wicked Tenants — Temple, Jerusalem — Matthew 21:33–46; Mark 12:1–12; Luke 20:9–19
39 The Wedding Feast — Temple, Jerusalem — Matthew 22:1–14
40 The Budding Fig Tree — Mount of Olives — Matthew 24:32–35; Mark 13:28–31; Luke 21:29–33
41 The Doorkeeper — Mount of Olives — Mark 13:34–37
42 The Ten Virgins — Mount of Olives — Matthew 25:1–13
43 The Talents — Mount of Olives — Matthew 25:14–30
44 The Sheep and the Goats — Mount of Olives — Matthew 25:31–46
OTHER PARABOLIC SAYINGS AND FIGURES
Blind Leading the Blind — Luke 6:39
Speck and Beam — Matthew 7:3–5
Bridegroom — Matthew 9:15
Divided Kingdom — Matthew 12:25–28
The Strong Man — Matthew 12:29
Tree and Its Fruit — Matthew 12:33–37
Unclean Spirit Returning — Matthew 12:43–45
Leaven of the Pharisees — Matthew 16:5–12
Shepherd and Sheepfold — John 10:1–18
Vine and Branches — John 15:1–8
CHRONOLOGY AND CLASSIFICATION
The Gospels sometimes arrange teachings thematically rather than in strict date order. Many parables have no stated location, and lists differ over whether brief comparisons, allegories, and judgment scenes should be classified as parables. This chart lists the principal narrative parables and commonly recognized parabolic teachings.
Matthew • Mark • Luke • John

"O righteous Father, the world hath not known thee: but I have known thee."
— John 17:25

What Jesus Teaches About His Father

The Father's Character, His Relationship with the Son, and His Care for Believers



The Father's Character and Care

1	Our Father is in heaven	Matthew 5:16; 6:9
2	The Father is perfect	Matthew 5:48
3	The Father is merciful	Luke 6:36
4	He is kind to the unthankful and evil	Luke 6:35
5	He sends sun and rain upon the just and unjust	Matthew 5:45
6	He sees what is done in secret	Matthew 6:4, 6, 18
7	He knows our needs before we ask	Matthew 6:8
8	He feeds the birds and clothes the grass	Matthew 6:26–30
9	He knows that we need life's necessities	Matthew 6:31–33
10	He gives good gifts to those who ask	Matthew 7:11
11	He numbers the hairs of our heads	Matthew 10:29–31
12	He does not will that little ones perish	Matthew 18:14
13	He seeks worshippers in spirit and truth	John 4:23
14	God is Spirit	John 4:24
15	The Father works continually	John 5:17
16	He raises the dead and gives life	John 5:21
17	He has life in Himself	John 5:26
18	The Father is greater than all	John 10:29

The Father and the Son

19	The Father loves the Son	John 3:35; 5:20
20	The Father sent the Son into the world	John 3:16–17; 8:42
21	The Son reveals the Father	Matthew 11:27; Luke 10:22
22	The Father has given all things to the Son	John 3:35; 13:3
23	The Father entrusted judgment to the Son	John 5:22, 27
24	The Father bears witness concerning the Son	John 5:37; 8:18
25	Jesus' teaching came from the Father	John 7:16; 12:49–50
26	Jesus' works were the Father's works	John 5:19, 36; 14:10
27	Jesus came to accomplish the Father's will	John 4:34; 6:38
28	The Son always pleases the Father	John 8:29
29	To know Jesus is to know the Father	John 8:19; 14:7
30	To see Jesus is to see the Father	John 12:45; 14:9
31	"I and my Father are one"	John 10:30
32	The Father is in the Son and the Son in the Father	John 10:38; 14:10–11
33	The Father glorifies the Son	John 8:54; 12:28; 17:1
34	The Father is greater than Jesus in his humbled mission	John 14:28
35	Jesus came from and returned to the Father	John 16:28; 20:17
36	The Father and Son send the Holy Spirit	John 14:16; 26; 15:26
37	The Father alone knows the appointed day and hour	Matthew 24:36
38	The Father placed times and seasons under His authority	Acts 1:7

Believers and Their Father

39	Love enemies and become children of the Father	Matthew 5:44–45
40	Let good works glorify the Father	Matthew 5:16
41	Pray to "Our Father"	Matthew 6:9–13; Luke 11:2–4
42	Forgive others and seek the Father's forgiveness	Matthew 6:14–15
43	Ask, seek, and knock; the Father gives	Matthew 7:7–11
44	Do the Father's will	Matthew 7:21
45	Confess the Son before the Father	Matthew 10:32–33
46	The Father reveals spiritual truth	Matthew 16:17
47	The Father gladly gives the kingdom	Luke 12:32
48	The Father draws people to the Son	John 6:44, 65
49	The Father gives believers to the Son	John 6:37; 17:6
50	The Father raises believers at the last day	John 6:40, 44
51	Ask the Father in Jesus' name	John 15:16; 16:23–24
52	The Father loves those who love the Son	John 14:21, 23; 16:27
53	The Father makes His home with obedient believers	John 14:23
54	The Father prunes fruitful branches	John 15:1–2
55	Fruitful disciples glorify the Father	John 15:8
56	The Father protects believers from evil	John 17:11, 15
57	The Father sanctifies through truth	John 17:17
58	Believers are called into the unity of Father and Son	John 17:21–23
59	The Father desires believers to behold Christ's glory	John 17:24
60	The Father's house has many dwelling places	John 14:2–3

Jesus' Prayers to His Father

A	A Thanksgiving for revelation to the humble	Matthew 11:25–26; Luke 10:21
B	Thanksgiving before feeding the multitude	Matthew 14:19; 15:36; John 6:11
C	Prayer before raising Lazarus	John 11:41–42
D	"Father, glorify thy name"	John 12:27–28
E	The High Priestly Prayer for himself, his disciples, and future believers	John 17
F	Gethsemane: submission to the Father's will	Matthew 26:39–44
G	"Father, forgive them"	Luke 23:34
H	"Father, into thy hands I commend my spirit"	Luke 23:46



The Central Message

Jesus revealed the Father as holy, loving, merciful, sovereign, life-giving, and attentive to His children. He taught that the Father sent the Son, works through the Son, draws people to the Son, and is known through the Son.

Matthew • Mark • Luke • John • Acts 1:7



WHAT JESUS TEACHES ABOUT THE END OF THE WORLD

The End of the Age, His Return, Judgment, and the Kingdom to Come

Learn these things, so that when they happen, you will know that the kingdom of God is near.
— Luke 21:28


The Mount of Olives overlooking Jerusalem

"Be ready, for the Son of Man is coming at an hour you do not expect."
— Matthew 24:44

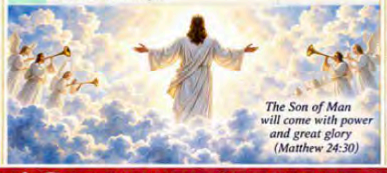
SIGNS, TROUBLE, AND WITNESS

1	Do not be deceived by false messiahs	Matthew 24:4–5
2	Wars and rumors of wars are not yet the end	Matthew 24:6
3	Nation will rise against nation	Matthew 24:7
4	Famines and earthquakes are the beginning of birth pains	Matthew 24:7–8
5	Disciples will face hatred and persecution	Matthew 24:9; Mark 13:9
6	Many will fall away and betray one another	Matthew 24:10
7	False prophets will mislead many	Matthew 24:11
8	Lawlessness will increase and love will grow cold	Matthew 24:12
9	The one who endures to the end will be saved	Matthew 24:13
10	The gospel of the kingdom will be proclaimed to all nations	Matthew 24:14
11	Jerusalem would face devastating judgment	Luke 19:41–44; 21:20–24
12	Distress and cosmic signs will precede the Son of Man	Luke 21:25–27
13	His followers must not be terrified	Luke 21:9
14	The Spirit will give faithful witnesses words to speak	Mark 13:11
15	Believers should lift up their heads because redemption draws near	Luke 21:28


Jerusalem would face judgment (Luke 19:41–44)

THE RETURN OF THE SON OF MAN

16	The Son of Man will come with power and great glory	Matthew 24:30
17	His coming will be visible and unmistakable	Matthew 24:27
18	He will send angels to gather his elect	Matthew 24:31
19	No one knows the day or hour	Matthew 24:36
20	The time will resemble the unsuspecting days of Noah	Matthew 24:37–39
21	His coming will bring sudden separation	Matthew 24:40–41
22	Watch, because you do not know when he is coming	Matthew 24:42; Mark 13:35
23	The faithful servant must remain at his appointed work	Matthew 24:45–47
24	The unfaithful servant will face judgment	Matthew 24:48–51
25	The wise must keep ready like prepared virgins	Matthew 25:1–13
26	Servants must faithfully use what the Master entrusted	Matthew 25:14–30
27	The Son of Man will sit on his glorious throne	Matthew 25:31
28	Jesus will acknowledge the faithful before his Father	Matthew 10:32
29	The coming kingdom belongs to the prepared	Matthew 25:34
30	Jesus promised to come again and receive his disciples	John 14:1–3


The Son of Man will come with power and great glory (Matthew 24:30)

RESURRECTION, JUDGMENT, AND HOPE

31	All who are in the graves will hear his voice	John 5:28
32	There will be a resurrection of life and a resurrection of judgment	John 5:29
33	Jesus will raise believers at the last day	John 6:39–40, 44
34	Every careless word will be accounted for in judgment	Matthew 12:36
35	People will answer according to their response to God's light	John 3:19–21
36	The nations will be gathered before the King	Matthew 25:31–32
37	Mercy shown to Christ's brethren reveals allegiance to the King	Matthew 25:35–40
38	The wicked will be separated from the righteous	Matthew 13:40–43, 49–50
39	Eternal punishment and eternal life stand as final outcomes	Matthew 25:46
40	Fear God, who holds final authority over body and soul	Matthew 10:28
41	The righteous will shine in their Father's kingdom	Matthew 13:43
42	Abraham, Isaac, Jacob, and many nations will share the kingdom feast	Matthew 8:11
43	God's servants will be rewarded for faithful discipleship	Matthew 19:28–29
44	The meek will inherit the earth	Matthew 5:5
45	The pure in heart will see God	Matthew 5:8


A new heaven and a new earth await (Revelation 21)

JESUS' COMMANDS WHILE WE WAIT

A Watch and remain spiritually awake *Mark 13:33–37*	**B** Pray for strength to stand before the Son of Man *Luke 21:36*	**C** Do not follow those who claim, "The time is near" *Luke 21:8*	**D** Remain faithful under persecution *Matthew 24:13*	**E** Proclaim the gospel to all nations *Matthew 24:14; 28:18–20*	**F** Love and serve others as service rendered to Christ *Matthew 25:34–40*	**G** Use entrusted gifts faithfully *Matthew 25:14–30*	**H** Be ready, because the Son of Man comes unexpectedly *Matthew 24:44*

THE CENTRAL MOVEMENT OF JESUS' TEACHING

Present witness → Trouble and perseverance → The coming of the Son of Man → Resurrection and judgment → The everlasting kingdom

NO DATE-SETTING

Jesus explicitly said that no one knows the day or hour. His teaching calls for readiness, faithfulness, endurance, prayer, holy living, and witness—not speculative timetables.

Reference: Matthew 24:36, 42–44; Acts 1:7

THE CHRISTIAN HOPE

History moves toward the victorious return of Christ, the resurrection of the dead, righteous judgment, and the everlasting reign of God. Therefore: watch, pray, endure, serve, and bear witness.

HISTORICAL AND INTERPRETIVE NOTE

Some sayings in the Olivet Discourse concern Jerusalem's coming destruction; others look toward the Son of Man's final appearing. Christians differ on how individual signs and sequences relate. This chart emphasizes Jesus' explicit teachings shared across the Gospel accounts.

Until He comes ... be faithful. (Revelation 22:20)

Matthew • Mark • Luke • John • Acts 1:7

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The same Jesus will come again. (Acts 1:11)

Offerings Required in the Days of Jesus

Daily, Festival, Personal, and Purification Offerings at the Jerusalem Temple

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." — Leviticus 17:11



I. The Five Principal Offerings

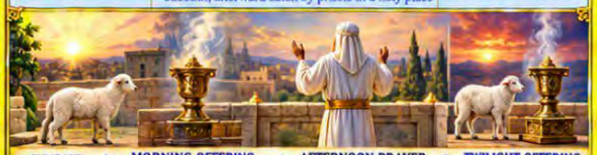
Offering	What was presented	Purpose and reference
Burnt offering *Olah*	Bull, sheep, goat, or bird according to means; wholly offered on the altar	Consecration, worship, and atonement Leviticus 1; 6:8–13
Grain offering *Minhah*	Fine flour, oil, frankincense; baked cakes or wafers; no leaven or honey on the altar	Tribute and thanksgiving; memorial portion burned, remainder for priests Leviticus 2; 6:14–23
Peace offering *Shelamim*	Male or female animal from herd or flock; portions for altar, priests, and worshipper's meal	Thanksgiving, vow, or freewill fellowship meal Leviticus 3; 7:11–36
Sin or purification offering *Hattat*	Bull, goat, lamb, birds, or flour depending on offense, status, and means	Purification and atonement for specified or unintentional sins Leviticus 4:1–5:13
Guilt or reparation offering *Asham*	Ram without blemish, plus restitution and an added fifth where required	Reparation for desecration, fraud, or specified guilt Leviticus 5:14–6:7; 7:1–10

Confession, repentance, restitution, and priestly mediation accompanied appropriate offerings; sacrifice was not permission to continue deliberate rebellion.



II. The Daily and Weekly Service

Service	What was presented	Reference
Daily tamid	Two year-old lambs every day: one morning and one at twilight; each with grain, oil, and drink offering	Numbers 28:1–8
Daily incense	Fragrant incense burned morning and evening on the incense altar	Exodus 30:7–8
Sabbath addition	Two additional year-old lambs with grain and drink offerings, besides the daily offering	Numbers 28:9–10
Showbread	Twelve loaves placed before the LORD each Sabbath; afterward eaten by priests in a holy place	Leviticus 24:5–9

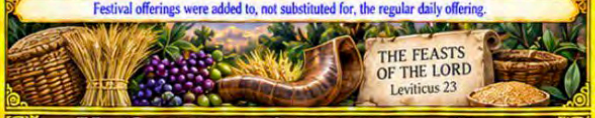


Sunrise → Morning offering and incense → Afternoon prayer → Twilight offering and incense

III. Monthly and Festival Offerings

Festival	What was presented	Reference
New moon	2 bulls, 1 ram, 7 lambs as burnt offerings; 1 goat as sin offering; grain and drink offerings; besides the daily offering	Numbers 28:11–15
Passover	Each household's Passover lamb on 14 Nisan; during seven-day Feast, daily addition of 2 bulls, 1 ram, 7 lambs, and 1 goat	Exodus 12; Numbers 28:16–25
Firstfruits / wave sheaf	Barley sheaf waved; 1 lamb burnt offering with grain and wine	Leviticus 23:9–14
Feast of weeks	Two leavened wheat loaves; offerings in Leviticus 23:17–20 and additional offerings in Numbers 28:26–31	Leviticus 23:17–20; Numbers 28:26–31
Feast of trumpets	1 bull, 1 ram, 7 lambs, and 1 goat, with grain and drink offerings; besides New Moon and daily offerings	Numbers 29:1–6
Day of atonement	Daily offering; festival addition of 1 bull, 1 ram, 7 lambs, and 1 goat; plus the High Priest's special bull, two goats, rams, incense, and scapegoat service	Leviticus 16; Numbers 29:7–11
Feast of tabernacles	Days 1–7: bulls decrease 13 to 7; each day 2 rams, 14 lambs, and 1 goat; 70 bulls total	Numbers 29:12–34
Eighth-day assembly	1 bull, 1 ram, 7 lambs, and 1 goat	Numbers 29:35–38

Festival offerings were added to, not substituted for, the regular daily offering.



IV. Personal and Life-Cycle Offerings

Occasion	What was presented	Reference
Childbirth purification	Lamb and bird; if poor, two turtledoves or two pigeons	Leviticus 12:6–8; Mary's offering, Luke 2:22–24
Cleansing after skin disease	Birds, lambs, grain, oil; reduced provision for the poor	Leviticus 14; Mark 1:44
Nazirite completion	Lamb, ewe, ram, grain and drink offerings; hair presented at the sanctuary	Numbers 6:13–21
Firstborn redemption	Five shekels for a firstborn son	Numbers 18:15–16
Vows and freewill gifts	Animals or other dedicated gifts according to the vow	Leviticus 22:17–25; Deuteronomy 12:5–7
Firstfruits	Produce brought in baskets with the recital of Deuteronomy 26:3–10	Deuteronomy 26:3–10
Tithes and gifts	Support for Levites, worship, the poor, and sacred service	Numbers 18; Deuteronomy 14
Temple tax	Half-shekel annual contribution in later Jewish practice; two drachmas in Matthew 17	Matthew 17:24–27



V. Offerings According to Means



The Torah repeatedly provided less costly alternatives so that the poor could approach God. Mary and Joseph used the bird provision after Jesus' birth.

Offerings Mentioned in the Life of Jesus

- **Mary and Joseph:** two birds at Jesus' presentation — Luke 2:22–24
- **A healed man** told to offer what Moses commanded — Mark 1:44
- **Passover lambs** sacrificed at the Temple — Luke 22:7
- Jesus commended reconciliation before presenting a gift — Matthew 5:23–24
- Jesus observed people placing gifts into the Temple treasury — Mark 12:41–44
- Jesus taught that mercy, justice, faithfulness, and love of God must accompany sacrifice — Matthew 9:13; 23:23; Mark 12:33



HISTORICAL NOTE:
The Torah prescribed the offerings; priests performed them at the Jerusalem Temple. The Mishnah, compiled later, preserves detailed memories of Temple procedure. Quantities shown are the biblical requirements; actual practice could include additional voluntary gifts. After the Temple's destruction in AD 70, these sacrifices ceased.

LEGEND:
- Red = animal offerings
- Gold = grain, oil, wine, and incense
- Blue = daily and weekly service
- Green = personal and agricultural gifts
- Purple = annual festivals

Exodus 12; 30 • Leviticus 1–7; 12; 14; 16; 17; 23–24 • Numbers 6; 18; 28–29 • Deuteronomy 12; 14; 16; 26 • The Gospels

ALL SCRIPTURE FOR ALL PEOPLE

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"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."
— Matthew 22:21

WEIGHTS, MEASURES, AND COINAGE IN THE DAYS OF JESUS

Money, Capacity, Distance, Weight, and Time in the New Testament World



I. Coins and Money

NAME	APPROXIMATE RELATION	NEW TESTAMENT EXAMPLE
LEPTON	Smallest local bronze coin; two lepta equal one quadrans	Widow's two mites, Mark 12:42; Luke 21:2
QUADRANS	Small Roman bronze coin; about 1/64 denarius	Matthew 5:26; Mark 12:42
AS / ASSARION	Roman bronze coin; about 1/16 denarius	Two sparrows, Matthew 10:29; five sparrows, Luke 12:6
DENARIUS	Roman silver coin; commonly treated as one laborer's daily wage	Matthew 20:2; tribute coin, Matthew 22:19–21
DRACHMA	Greek silver coin, broadly comparable to a denarius	Lost coin, Luke 15:8–10
DIDRACHMA	Two drachmas; the half-shekel Temple tax	Matthew 17:24
STATER / TETRADRACHM	Four drachmas; enough for Jesus' and Peter's Temple tax	Matthew 17:27
TYRIAN SHEKEL	High-purity silver coin commonly associated with the Jerusalem Temple tax; about four drachmas	Historical Temple context
MINA	Money of account, about 100 drachmas or denarii; not normally a single everyday coin	Luke 19:13–25
TALENT	Very large weight or money of account, commonly reckoned near 6,000 denarii	Matthew 18:24; 25:15–30

DO NOT CONVERT DIRECTLY TO MODERN DOLLARS

Ancient purchasing power depended on wages, food prices, metal content, region, and date. A denarius as a day's wage is a comparison from Jesus' parable, not a universal salary scale.



II. Weights

UNIT	APPROXIMATE MODERN RANGE	EXAMPLE
SHEKEL	Approximately 11–14 grams; standards varied	Exodus 30:13; Temple-tax background
ROMAN POUND / LITRA	Approximately 327 grams or 11.5 ounces	Perfume at Bethany, John 12:3
MINA	Roughly 0.4–0.6 kilogram as a weight standard; varied by system	—
TALENT	Roughly 26–36 kilograms or 57–79 pounds; varied by system	Matthew 18:24

A shekel, mina, or talent could describe weight, monetary value, or both. It did not always name a minted coin.



III. Dry and Liquid Capacity

UNIT	APPROXIMATE CAPACITY	NEW TESTAMENT EXAMPLE
MODIOS / BASKET	Approximately 8.5–9 liters	Lamp under a basket, Matthew 5:15
SATON / SEAH	Approximately 7–13 liters, depending on standard	Three measures of flour, Matthew 13:33
BATOS / BATH	Approximately 20–23 liters	Oil account, Luke 16:6
KOR / COR	About ten baths, roughly 200–230 liters	Wheat account, Luke 16:7
METRETES	Approximately 39 liters or 10 U.S. gallons	Stone jars held two or three each, John 2:6
JOHN 2 STONE JAR	Roughly 75–115 liters or 20–30 U.S. gallons per jar	John 2:6

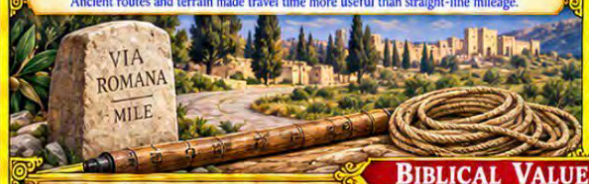
Capacity estimates vary because ancient local standards were not perfectly uniform.



IV. Length and Distance

UNIT	APPROXIMATE EQUIVALENT	EXAMPLE
CUBIT	Approximately 45 centimeters or 18 inches; longer cubits also existed	—
STADION / FURLONG	Approximately 185 meters or 607 feet	Emmaus sixty stadia from Jerusalem, Luke 24:13
ROMAN MILE	Approximately 1.48 kilometers or 0.92 modern mile	"Go with him twain," Matthew 5:41
SABBATH DAY'S JOURNEY	Traditionally about 2,000 cubits, roughly 0.9 kilometer or 0.6 mile	Acts 1:12

Ancient routes and terrain made travel time more useful than straight-line mileage.



V. Measuring The Day

UNIT	APPROXIMATE EQUIVALENT	EXAMPLE
DAYLIGHT HOURS	Daylight divided into twelve seasonal hours; their length changed with the season	John 11:9
THIRD HOUR	Approximately 9:00 a.m.	—
SIXTH HOUR	Approximately noon	—
NINTH HOUR	Approximately 3:00 p.m.	—
FOUR NIGHT WATCHES	Evening, midnight, cockcrow, morning	Mark 13:35

Modern clock times are approximate; ancient hours were counted from sunrise.



Biblical Value Comparisons

- **One denarius** — a vineyard laborer's agreed daily wage — Matthew 20:2
- **Two hundred denarii** — insufficient to feed the multitude — Mark 6:37
- **Three hundred denarii** — estimated value of costly perfume — Mark 14:5
- **Thirty pieces of silver** — payment to Judas; coin type not named — Matthew 26:15
- **Ten thousand talents** — deliberate picture of an unpayable debt — Matthew 18:24
- **Widow's two lepta** — monetarily tiny, yet praised as her whole livelihood — Mark 12:42–44

APPROXIMATE EQUIVALENTS

Weights, coin standards, exchange rates, and container sizes differed across Judea, Galilee, Syria, Greece, and Rome and changed over time. The ranges shown are practical historical approximations, not exact universal conversions.

Matthew • Mark • Luke • John • Acts

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ALL SCRIPTURE FOR ALL PEOPLE

People
Places
Daily Life
The Word Made Flesh

MANNERS AND CUSTOMS IN THE DAYS OF JESUS

Daily Life, Diet, Dress, Family, Work, and Worship

So that you may know the way they lived.
Luke 1:4

FOOD AND DAILY DIET

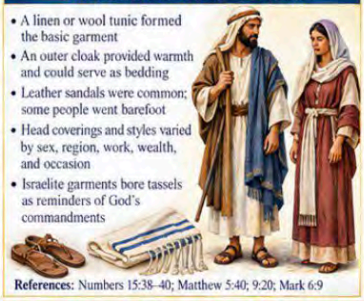
- Bread was the principal staple; barley was less costly than wheat
- Olives, olive oil, grapes, figs, dates, lentils, beans, vegetables, and herbs were common
- Fish was important around the Sea of Galilee; meat was less frequent for ordinary families
- Wine was a customary drink, often mixed with water
- Jewish food practices distinguished clean from unclean animals



References: Leviticus 11; Matthew 14:17; Luke 11:3; John 6:9

CLOTHING AND DRESS

- A linen or wool tunic formed the basic garment
- An outer cloak provided warmth and could serve as bedding
- Leather sandals were common; some people went barefoot
- Head coverings and styles varied by sex, region, work, wealth, and occasion
- Israelite garments bore tassels as reminders of God's commandments



References: Numbers 15:38–40; Matthew 5:40; 9:20; Mark 6:9

HOMES AND HOUSEHOLDS

- Village homes were commonly built of local stone, mud brick, timber, and plaster
- Roofs could provide space for work, prayer, drying produce, or sleeping
- Lamps burned olive oil; water was stored in jars and cisterns
- Extended families and household servants could share domestic life
- Furnishings were generally simple among ordinary families



References: Deuteronomy 6:9; Mark 2:4; Luke 15:8; John 2:6

MEALS AND HOSPITALITY

- Hospitality included greeting, water for dusty feet, and food for guests
- People might sit or recline according to setting and social custom
- Bread could be broken and shared from common dishes
- Blessings of thanks were offered before eating
- Banquets reflected honor, seating rank, and social relationships



References: Luke 7:44–46; 11:37; 14:7–11; John 13:4–5

FAMILY, MARRIAGE, AND CHILDREN

- Family identity, ancestry, inheritance, and honor were deeply important
- Marriages normally involved family arrangements, betrothal, and public celebration
- Betrothal was legally binding and required divorce to dissolve
- Children learned faith and work within the household and community
- Widows and orphans were especially vulnerable and commanded protection



References: Deuteronomy 6:6–9; Matthew 1:18–19; 25:1–13; Mark 10:13–16

WORK, TRADE, AND TRAVEL

- Farming, fishing, herding, building, weaving, pottery, and commerce sustained daily life
- Day laborers sought work and were commonly paid at day's end
- Markets, roads, ports, taxes, and toll stations connected local economies
- Most travel was by foot; animals carried people or goods
- Pilgrims journeyed to Jerusalem for major feasts



References: Matthew 4:18–22; 9:9; 20:1–16; Luke 2:41–44

CLEANLINESS AND PURITY

- Handwashing and ritual washings reflected differing concerns for purity and tradition
- Stone vessels were valued because they were less susceptible to ritual impurity
- Mikva'ot provided stepped pools for ritual immersion
- Ritual purity was not identical to ordinary hygiene



References: Mark 7:1–8; John 2:6; archaeological evidence

SABBATH AND FESTIVALS

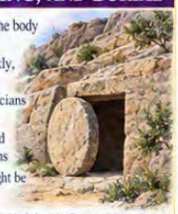
- Work ceased on the Sabbath, from sunset to sunset
- Families and communities prayed, rested, and heard Scripture
- Passover, Weeks, and Tabernacles brought pilgrims to Jerusalem
- Festival customs joined worship, memory, meals, and rejoicing



References: Exodus 20:8–11; Deuteronomy 16:1–17; Luke 4:16

DEATH, MOURNING, AND BURIAL

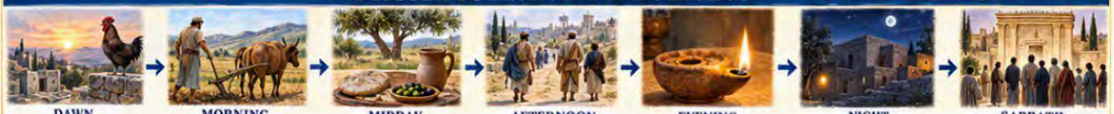
- Families washed and wrapped the body and used spices when available
- Burial normally followed quickly, often on the day of death
- Mourners lamented; hired musicians or mourners might participate
- Rock-cut tombs were associated especially with families of means
- After decomposition, bones might be gathered into an ossuary



References: Matthew 9:23; Mark 15:46; John 11:17–44; 19:39–42

FROM MORNING TO EVENING

"His mercies are new every morning." Lamentations 3:23



DAWN — prayer and household tasks

MORNING — fields, fishing, workshops, or market

MIDDAY — simple meal and rest

AFTERNOON — labor, trade, and travel

EVENING — lamps lit and family meal

NIGHT — doors secured; cloak used for warmth

SABBATH — work ceased and the community assembled

COMMON FOODS

Daily staples: bread • olive oil • legumes • vegetables • fruit
Regional foods: fish • dairy products • eggs
Special occasions: meat • finer wheat bread • abundant wine
Seasonings: salt • herbs • vinegar • honey or fruit syrup



BASIC GARMENTS

TUNIC — inner everyday garment
CLOAK — outer garment and protection
BELT OR SASH — secured clothing and carried small items
SANDALS — leather soles fastened with straps
TASSELS — reminders of the commandments
WEALTHIER DRESS — finer fabrics, dyes, jewelry, and ornament



HISTORICAL NOTE

Customs differed by region, occupation, wealth, sex, religious practice, and whether people lived in villages, cities, Judea, Galilee, or the Diaspora. Archaeology, Scripture, Josephus, inscriptions, and later Jewish traditions must be compared carefully.



HOME • TABLE • CLOTHING • WORK • WORSHIP • COMMUNITY

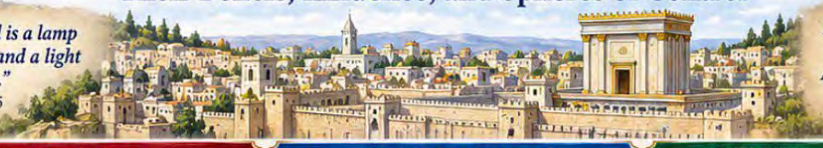
Matthew • Mark • Luke • John • Josephus • Archaeology

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Religious Parties in the Days of Jesus

Their Beliefs, Influence, and Spheres of Control

"Your word is a lamp to my feet and a light to my path."
Psalm 119:105



Different convictions.
A shared people.
A search for God's will
in a complex time.

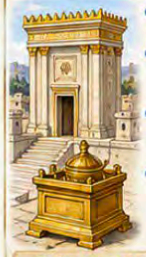
Pharisees



- Lay religious movement devoted to rigorous observance of the Law
- Upheld resurrection, angels, spirits, and divine providence
- Strong influence in synagogues, schools, and everyday religious practice
- Controlled no single government office, but exercised broad popular influence

References: Matthew 23; Acts 23:6–8; Josephus, *Antiquities* 18.1.3

Sadducees



- Priestly and aristocratic party centered in Jerusalem
- Associated with chief priests, wealthy families, and Temple leadership
- Rejected resurrection and traditions not grounded in the written Torah
- Exercised major control over the Temple establishment and high-priestly offices under Roman oversight

References: Matthew 22:23; Acts 4:1–2; 5:17; 23:8; Josephus, *Antiquities* 18.1.4

Scribes — Legal and Scriptural Experts



- Professional interpreters, teachers, and copyists of the Law—not one separate party
- Some were associated with the Pharisees; others served priestly or administrative circles
- Taught in synagogues, advised courts, prepared legal documents, and debated Jesus
- Their authority rested on learning and interpretation rather than territorial control

References: Ezra 7:6, 10; Matthew 2:4–6; 23:2–3; Mark 2:16

Essenes



- Separatist Jewish communities devoted to purity, discipline, and shared life
- Often linked by scholars with the community represented by the Dead Sea Scrolls
- Lived chiefly apart from Jerusalem's institutions; some maintained a presence near the city
- Controlled neither the Temple nor government

References: Josephus, *Jewish War* 2.8; Philo, *Every Good Man Is Free* 75–91; Pliny, *Natural History* 5.73

Herodians



- Supporters or clients of the Herodian ruling dynasty
- Favored political cooperation with Herodian and Roman power
- Possessed courtly and political influence, not religious control of the Temple
- Joined opponents of Jesus in attempts to entrap him

References: Mark 3:6; 8:15; 12:13; Matthew 22:16

Zealots and Revolutionary Groups



- Opposed pagan rule and taxation, sought Israel's freedom
- Best understood as a developing revolutionary tendency in Jesus' lifetime
- Exercised no recognized institutional control
- Simon the Zealot became one of the Twelve

References: Luke 6:15; Acts 5:37; Josephus, *Jewish War* 2.8.1; 7.8.1

What Did the Scribes Use as Authorities?

The Torah
The foundational written Law of Moses

The Prophets and Writings
Scripture used in teaching and interpretation

Traditions of the Elders
Transmitted interpretations and customary rulings

Legal Precedents
Earlier judgments, debates, and applications of the Law

Temple and Genealogical Records
Documents used in priestly, family, and civic matters



Historical Note

The Mishnah and Talmud preserve later compilations of earlier rabbinic traditions, but neither existed as a completed book during Jesus' ministry. The Gospels, Josephus, Philo, Pliny, the Dead Sea Scrolls, and early rabbinic traditions must be compared carefully.



Primary Spheres of Influence



Temple leadership — chiefly Sadducean high-priestly circles



Synagogues and popular practice — strong Pharisaic and scribal influence



Legal-religious council — chief priests, elders, and scribes in the Sanhedrin



Herodian government — rulers, officials, and political supporters



Wilderness communities — Essenes and related separatist groups



Revolutionary resistance — Zealots and other anti-Roman activists

Matthew • Mark • Luke • John • Acts • Josephus • Philo • Pliny • Dead Sea Scrolls

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THE SYNAGOGUE IN THE DAYS OF JESUS

Worship, Scripture, Teaching, and Community Life

"Your word is a lamp to my feet and a light to my path."
Psalm 119:105

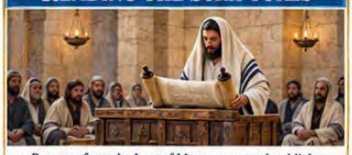
GATHERING FOR WORSHIP



- Jews assembled especially on the Sabbath
- The congregation prayed, praised God, and heard Scripture
- Synagogues provided local worship wherever Jewish communities lived
- Unlike the Temple, they had no altar for animal sacrifice

References: Luke 4:16; Acts 13:14–15; 15:21

READING THE SCRIPTURES



- Passages from the Law of Moses were read publicly
- Readings from the Prophets also formed part of synagogue gatherings
- Hebrew Scripture could be translated or explained for hearers
- Scrolls were handled with reverence and returned to their place

References: Luke 4:16–20; Acts 13:15, 27; 15:21

TEACHING AND EXHORTATION



- Qualified visitors could be invited to address the congregation
- Teachers explained Scripture and applied it to daily life
- Questions and debate could accompany instruction
- Jesus regularly taught in synagogues throughout Galilee and Judea

References: Matthew 4:23; Mark 1:21–22; Luke 4:15; John 6:59

PRAYER AND CONFESSION



- Corporate prayer was central to Jewish assembly
- Israel confessed the one true God and remembered his covenant
- Blessings and responses united the congregation
- Exact surviving liturgical forms are often documented more fully in later sources

References: Deuteronomy 6:4–9; Matthew 6:5; Mark 12:29–30

COMMUNITY AND CHARITY



- The synagogue served as a center of local Jewish life
- Communities cared for the poor, travelers, widows, and those in need
- Announcements, communal decisions, and local concerns could be addressed
- Instruction helped transmit faith and Scripture to the next generation

References: Matthew 6:2; Acts 6:1; Josephus, *Antiquities* 16.43

DISCIPLINE AND LOCAL JUDGMENT



- Local authorities could investigate disputes and enforce communal discipline
- Penalties might include scourging or exclusion from the synagogue
- Such authority was local and communal, not the same as Roman criminal jurisdiction
- The synagogue could become a place of conflict as well as instruction

References: Matthew 10:17; 23:34; John 9:22, 34; 12:42; 16:2

A TYPICAL SYNAGOGUE GATHERING

1. THE PEOPLE ASSEMBLE
2. PRAYERS AND BLESSINGS
3. READING FROM THE LAW
4. READING FROM THE PROPHETS
5. TRANSLATION OR EXPLANATION
6. TEACHING AND EXHORTATION
7. CLOSING BLESSING



The precise order and wording could vary; later rabbinic texts preserve fuller forms.

PEOPLE AND RESPONSIBILITIES

RULER OF THE SYNAGOGUE	Oversaw order and arranged participation
ATTENDANT	Cared for scrolls and assisted the service
ELDERS	Helped guide community affairs
READER OR SPEAKER	Read Scripture or offered instruction
CONGREGATION	Participated in prayer, listening, response, and community life

References: Mark 5:22; Luke 4:20; Acts 13:15

SYNAGOGUE AND TEMPLE

SYNAGOGUE



Local gathering • Scripture
Prayer • Teaching
Community discipline

TEMPLE



One sanctuary in Jerusalem
Priesthood • Altar
Sacrifices • Pilgrimage festivals

The synagogue supplemented Temple worship; it did not replace the Jerusalem Temple while the Temple stood.

JESUS IN THE SYNAGOGUES

- Taught with authority — Mark 1:21–28
- Read Isaiah at Nazareth — Luke 4:16–30
- Healed a man's withered hand — Mark 3:1–6
- Healed a bent-over woman — Luke 13:10–17
- Gave the Bread of Life discourse at Capernaum — John 6:59

HISTORICAL NOTE

Archaeology, the Gospels, Acts, Josephus, inscriptions, and later Jewish traditions help reconstruct synagogue life. Customs were not necessarily identical in every place, and later rabbinic descriptions should not automatically be projected unchanged into the first century.

SCRIPTURE • PRAYER • TEACHING • FELLOWSHIP • COMMUNITY

Matthew • Mark • Luke • John • Acts • Josephus

"Be steadfast in prayer."
Colossians 4:2

"Let us consider how to stir up one another to love and good works."
Hebrews 10:24

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JEWISH WRITINGS IN THE DAYS OF JESUS

Their Use, Circulation, and Authority

"Search the Scriptures ..."
John 5:39

THE TORAH — HIGHEST AUTHORITY

- Genesis, Exodus, Leviticus, Numbers, and Deuteronomy
- Foundation of Jewish worship, ethics, purity, festivals, sacrifice, and civil life
- Read publicly and interpreted in synagogues
- Accepted as sacred by all major Jewish groups, including Samaritans in their own textual form



References: Luke 4:16–21; Acts 15:21; Josephus, *Against Apion* 1.37–43

THE PROPHETS

- Included the Former Prophets and Latter Prophets
- Read as sacred Scripture and used to interpret Israel's history and hopes
- Central to expectations concerning restoration and the Messiah
- Jesus frequently appealed to Isaiah and the other prophets



References: Matthew 5:17; Luke 4:17–21; 24:27, 44

THE WRITINGS

- Psalms, wisdom books, histories, and other sacred writings
- Psalms were used in worship, prayer, pilgrimage, and teaching
- The precise boundaries and ordering of the collection were not expressed identically by every Jewish community
- Jesus referred to "the Law of Moses, the Prophets, and the Psalms"



References: Luke 20:42; 24:44; Dead Sea Scrolls 4QMMT

THE SEPTUAGINT – GREEK SCRIPTURES

- Ancient Greek translations of Israel's Scriptures, produced over time
- Widely useful among Greek-speaking Jews of the Diaspora
- New Testament writers often quote wording close to Greek forms
- A translation of sacred books—not a separate religious authority



References: Letter of Aristeas; Philo, *Life of Moses* 2.25–44

ARAMAIC EXPLANATION AND TARGUMIC TRADITION

- Scripture could be translated or explained in Aramaic for hearers
- Interpretive renderings helped communities understand the Hebrew text
- Surviving written Targums are generally later, though the practice has earlier roots
- Their authority was explanatory and derivative, subordinate to Scripture



References: Nehemiah 8:8; later Targum manuscripts

OTHER JEWISH LITERATURE

- Works such as Ben Sira, 1 Maccabees, Tobit, Judith, Wisdom, 1 Enoch, and Jubilees circulated in differing communities
- Used for history, wisdom, encouragement, interpretation, and apocalyptic hope
- Their circulation and status varied; no single level of authority applied to all
- Some are preserved among the Dead Sea Scrolls or in later Christian collections



References: Dead Sea Scrolls; Josephus, *Against Apion* 1.37–43

THE DEAD SEA SCROLLS



Preserve biblical manuscripts, interpretive commentaries, prayers, rules, apocalyptic works, and other Jewish literature. They reveal a diverse textual and religious world, not one universal Jewish library.

HISTORICAL NOTE

First-century Jews revered a recognized body of sacred Scripture, especially the Torah. Scholars debate when every boundary of the later Hebrew canon became universally fixed. The Mishnah was compiled about AD 200, and the Babylonian Talmud centuries later; both may preserve earlier traditions but were not completed books in Jesus' day.



He read from the scroll ...
Luke 4:16

GENERAL LEVELS OF AUTHORITY

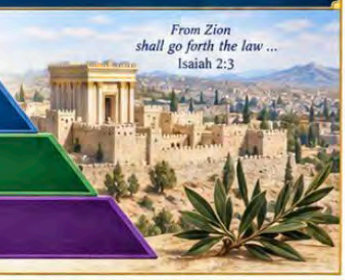
Authority varied by community; circulation did not automatically equal canonical status.

TORAH —
foundational and universally authoritative

PROPHETS AND SACRED WRITINGS —
received as Scripture, with some variation in collection and order

TRANSLATIONS AND INTERPRETATIONS —
served and explained the Hebrew Scriptures

OTHER LITERATURE AND SECTARIAN TEXTS —
valued differently by different communities



From Zion shall go forth the law ...
Isaiah 2:3

THE LAW • THE PROPHETS • THE WRITINGS
Matthew • Mark • Luke • John • Josephus • Philo • Dead Sea Scrolls

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Old Testament Use in the Gospels — I

Explicit and Formal Quotations • Condensed Index

Matthew

Gospel	OT Source	Speaker
1:23	Isa 7:14	Narrator
2:6	Mic 5:2; 2 Sam 5:2	Priests and scribes
2:15	Hos 11:1	Narrator
2:18	Jer 31:15	Narrator
3:3	Isa 40:3	Narrator
4:4	Deut 8:3	Jesus
4:6	Ps 91:11–12	Devil
4:7	Deut 6:16	Jesus
4:10	Deut 6:13	Jesus
4:15–16	Isa 9:1–2	Narrator
8:17	Isa 53:4	Narrator
9:13; 12:7	Hos 6:6	Jesus
11:10	Mal 3:1	Jesus
12:18–21	Isa 42:1–4	Narrator
13:14–15	Isa 6:9–10	Jesus
13:35	Ps 78:2	Narrator
15:4	Exod 20:12; 21:17	Jesus
15:7–9	Isa 29:13	Jesus
19:4–5	Gen 1:27; 2:24	Jesus
21:5	Isa 62:11; Zech 9:9	Narrator
21:13	Isa 56:7; Jer 7:11	Jesus
21:16	Ps 8:2	Jesus
21:42	Ps 118:22–23	Jesus
22:24	Deut 25:5	Sadducees
22:31–32	Exod 3:6	Jesus
22:37	Deut 6:5	Jesus
22:39	Lev 19:18	Jesus
22:44	Ps 110:1	Jesus
23:39	Ps 118:26	Jesus
26:31	Zech 13:7	Jesus
27:9–10	Zech 11:12–13; Jer 19; 32	Narrator

Mark

Gospel	OT Source	Speaker
1:2–3	Mal 3:1; Isa 40:3	Narrator
4:12	Isa 6:9–10	Jesus
7:6–7	Isa 29:13	Jesus
7:10	Exod 20:12; 21:17	Jesus
10:6–8	Gen 1:27; 2:24	Jesus
11:9–10	Ps 118:25–26	Crowd
11:17	Isa 56:7; Jer 7:11	Jesus
12:10–11	Ps 118:22–23	Jesus
12:19	Deut 25:5	Sadducees
12:26	Exod 3:6	Jesus
12:29–30	Deut 6:4–5	Jesus
12:31	Lev 19:18	Jesus
12:36	Ps 110:1	Jesus
14:27	Zech 13:7	Jesus
15:34	Ps 22:1	Jesus

Luke

Gospel	OT Source	Speaker
2:23–24	Exod 13:2,12; Lev 12:8	Narrator
3:4–6	Isa 40:3–5	Narrator
4:4	Deut 8:3	Jesus
4:8	Deut 6:13	Jesus
4:10–11	Ps 91:11–12	Devil
4:12	Deut 6:16	Jesus
4:18–19	Isa 61:1–2; 58:6	Jesus
7:27	Mal 3:1	Jesus
8:10	Isa 6:9	Jesus
10:27	Deut 6:5; Lev 19:18	Lawyer
13:35	Ps 118:26	Jesus
18:20	Exod 20:12–16	Jesus
19:38	Ps 118:26	Disciples
19:46	Isa 56:7; Jer 7:11	Jesus
20:17	Ps 118:22	Jesus
20:28	Deut 25:5	Sadducees
20:37	Exod 3:6	Jesus
20:42–43	Ps 110:1	Jesus
22:37	Isa 53:12	Jesus
23:30	Hos 10:8	Jesus
23:46	Ps 31:5	Jesus

John

Gospel	OT Source	Speaker
1:23	Isa 40:3	John the Baptist
2:17	Ps 69:9	Disciples
6:31	Exod 16:4,15; Ps 78:24	Crowd
6:45	Isa 54:13	Jesus
7:38	Multiple scriptural motifs	Jesus
8:17	Deut 17:6; 19:15	Jesus
10:34	Ps 82:6	Jesus
12:13	Ps 118:25–26	Crowd
12:15	Zech 9:9	Narrator
12:38	Isa 53:1	Narrator
12:40	Isa 6:10	Narrator
13:18	Ps 41:9	Jesus
15:25	Ps 35:19; 69:4	Jesus
19:24	Ps 22:18	Narrator
19:36	Exod 12:46; Num 9:12; Ps 34:20	Narrator
19:37	Zech 12:10	Narrator

Formal quotation boundaries and source assignments occasionally differ among NA/UBS editions and commentators.
Repeated Synoptic parallels are retained.

Sheet I of V • Word of Life Publishing

Old Testament Use in the Gospels — II-A

Unintroduced Direct Quotations • Matthew and Mark

GOSPEL	OLD TESTAMENT SOURCE	SPEAKER / SETTING
	MATTHEW	
3:17	Psalm 2:7; Isaiah 42:1	Voice from heaven
5:21	Exodus 20:13; Deuteronomy 5:17	Jesus cites command
5:27	Exodus 20:14; Deuteronomy 5:18	Jesus cites command
5:31	Deuteronomy 24:1	Jesus cites divorce law
5:33	Leviticus 19:12; Numbers 30:2; Deuteronomy 23:21	Jesus cites oath laws
5:38	Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21	Jesus
5:43	Leviticus 19:18	Jesus
10:35–36	Micah 7:6	Jesus
11:5	Isaiah 26:19; 29:18; 35:5–6; 61:1	Jesus
18:16	Deuteronomy 19:15	Jesus
18:18	Isaiah 22:22	Jesus
21:9	Psalm 118:25–26	Crowd
24:29	Isaiah 13:10; 34:4	Jesus
24:30	Daniel 7:13; Zechariah 12:10	Jesus
26:64	Psalm 110:1; Daniel 7:13	Jesus
27:46	Psalm 22:1	Jesus

GOSPEL	OLD TESTAMENT SOURCE	SPEAKER / SETTING
	MARK	
1:11	Psalm 2:7; Isaiah 42:1	Voice from heaven
9:7	Psalm 2:7; Deuteronomy 18:15	Voice from cloud
9:48	Isaiah 66:24	Jesus
10:19	Exodus 20:12–16; Deuteronomy 5:16–20	Jesus
11:9–10	Psalm 118:25–26	Crowd
13:24–25	Isaiah 13:10; 34:4	Jesus
13:26	Daniel 7:13	Jesus
14:62	Psalm 110:1; Daniel 7:13	Jesus

These passages reproduce recognizable scriptural wording without a normal quotation formula. Classification is sometimes debated.

OLD TESTAMENT USE IN THE GOSPELS — II-B

Unintroduced Direct Quotations • Luke and John

LUKE	OLD TESTAMENT SOURCE	SPEAKER / SETTING
1:17	Malachi 4:5–6	Angel Gabriel
1:32–33	2 Samuel 7:12–16; Isaiah 9:7	Angel Gabriel
1:46–55	1 Samuel 2:1–10; Psalms	Mary
1:68–79	Psalms; Isaiah; Malachi	Zechariah
2:29–32	Isaiah 40:5; 42:6; 49:6	Simeon
3:22	Psalm 2:7; Isaiah 42:1	Voice from heaven
6:20–23	Isaiah 61:1–3; Psalms	Jesus
12:53	Micah 7:6	Jesus
14:11	Ezekiel 21:26; Proverbs 29:23	Jesus
16:15	1 Samuel 16:7	Jesus
17:27–29	Genesis 7; 19	Jesus
21:25–27	Isaiah 13:10; Daniel 7:13	Jesus
22:69	Psalm 110:1; Daniel 7:13	Jesus

JOHN	OLD TESTAMENT SOURCE	SPEAKER / SETTING
1:51	Genesis 28:12; Daniel 7:13	Jesus
3:14	Numbers 21:8–9	Jesus
5:45–47	Deuteronomy 18:15–19	Jesus
7:42	Micah 5:2; 2 Samuel 7:12	Crowd
10:11,14	Ezekiel 34; Psalm 23	Jesus
12:27	Psalms 6:3–4; 42:5	Jesus
12:34	Psalm 89:36–37; Isaiah 9:7; Daniel 7:14	Crowd
16:32	Zechariah 13:7	Jesus
17:12	Psalms 41:9; 109:8	Jesus
19:28	Psalms 22:15; 69:21	Jesus and narrator

These passages reproduce recognizable scriptural wording without a normal quotation formula. Classification is sometimes debated.

OLD TESTAMENT USE IN THE GOSPELS — III

Composite Quotations • Condensed Index

MATTHEW

Reference	Old Testament Source(s)	Theme
2:6	Mic 5:2 + 2 Sam 5:2	Bethlehem and shepherd-ruler
3:17	Ps 2:7 + Isa 42:1	Son and Servant
4:15–16	Isa 9:1–2	Geographic adaptation
11:10	Mal 3:1 + Exod 23:20	Messenger prepares way
12:18–21	Isa 42:1–4	Servant quotation
15:4	Exod 20:12 + 21:17	Honor and penalty
19:4–5	Gen 1:27 + 2:24	Creation and marriage
21:5	Isa 62:11 + Zech 9:9	Zion's king
21:13	Isa 56:7 + Jer 7:11	Temple indictment
22:37–39	Deut 6:5 + Lev 19:18	Great commandments
24:29–30	Isa 13:10; 34:4 + Dan 7:13 + Zech 12:10	Son of Man
26:64	Ps 110:1 + Dan 7:13	Enthronement and coming
27:9–10	Zech 11:12–13 + Jeremiah motifs	Thirty pieces and potter

MARK

Reference	Old Testament Source(s)	Theme
1:2–3	Mal 3:1 + Isa 40:3 + Exod 23:20	Messenger and wilderness voice
7:10	Exod 20:12 + 21:17	Honor and penalty
10:6–8	Gen 1:27 + 2:24	Creation and marriage
11:17	Isa 56:7 + Jer 7:11	Temple indictment
12:29–31	Deut 6:4–5 + Lev 19:18	Great commandments
13:24–26	Isa 13:10; 34:4 + Dan 7:13	Son of Man
14:62	Ps 110:1 + Dan 7:13	Enthronement and coming

LUKE

Reference	Old Testament Source(s)	Theme
1:32–33	2 Sam 7:12–16 + Isa 9:7	Davidic throne
1:46–55	1 Sam 2 + Psalms + Torah	Mary's praise
1:68–79	Psalms + Isaiah + Malachi	Zechariah's prophecy
2:29–32	Isa 40:5 + 42:6 + 49:6	Salvation and light
4:18–19	Isa 61:1–2 + 58:6	Anointed mission
7:27	Mal 3:1 + Exod 23:20	Messenger
10:27	Deut 6:5 + Lev 19:18	Great commandments
19:46	Isa 56:7 + Jer 7:11	Temple indictment
21:25–27	Isa 13:10 + Dan 7:13	Son of Man
22:69	Ps 110:1 + Dan 7:13	Enthronement

JOHN

Reference	Old Testament Source(s)	Theme
1:23	Isa 40:3, adapted	Wilderness voice
1:51	Gen 28:12 + Dan 7:13	Angels and Son of Man
6:31	Exod 16:4,15 + Ps 78:24	Bread from heaven
7:38	Exod 17; Num 20; Isa 44:3; 55:1; Ezek 47	Living water
12:13–15	Ps 118:25–26 + Zech 9:9	Entry of Zion's king
12:34	Ps 89 + Isa 9 + Dan 7	Messiah remains
19:36	Exod 12:46 + Num 9:12 + Ps 34:20	No bone broken

Composite quotations combine two or more scriptural texts or traditions. Exact source analysis sometimes differs.

Old Testament Use in the Gospels — IV

Close Verbal Citations • Condensed Index

MATTHEW

GOSPEL	OT SOURCE	CONNECTION
2:20–21	Exod 4:19–20	Return after death of persecutors
3:11	Isa 4:4; Mal 3:2–3	Spirit and fire
5:3–12	Psalms; Isaiah 57; 61; 66	Beatitude language
5:34–35	Isa 66:1; Ps 48:2	Heaven, earth, Jerusalem
6:9–13	1 Chr 29:11; Prov 30:8	Prayer language
7:23	Ps 6:8	Depart from me, evildoers
11:28–30	Jer 6:16; Sirach motifs	Rest and yoke
16:27	Ps 62:12; Prov 24:12	Recompense by deeds
18:20	Deut 19:15; rabbinic assembly motif	Two or three gathered
23:12	Ezek 21:26; Prov 29:23	Exalted humbled
25:31–46	Dan 7:13–14; Ezek 34	King, shepherd, judgment

MARK

GOSPEL	OT SOURCE	CONNECTION
1:11	Ps 2:7; Isa 42:1	Son and beloved Servant
2:25–26	1 Sam 21:1–6	David and holy bread
8:18	Jer 5:21; Ezek 12:2	Eyes but do not see
8:38	Dan 7:13; Zech 14:5	Son of Man in glory
9:7	Ps 2:7; Deut 18:15	Son; hear him
9:12–13	Mal 4:5–6	Elijah restores
9:48	Isa 66:24	Worm and fire
10:19	Exod 20; Deut 5	Commandments
13:14	Dan 9:27; 11:31; 12:11	Abomination of desolation
13:27	Deut 30:4; Zech 2:6	Gathering the elect

LUKE

GOSPEL	OT SOURCE	CONNECTION
1:15	Num 6:3; Judg 13:4	Nazirite-like abstinence
1:17	Mal 4:5–6	Elijah mission
1:35	Exod 40:35	Spirit overshadows
2:22–24	Lev 12; Exod 13	Purification and firstborn
3:22	Ps 2:7; Isa 42:1	Son and Servant
6:24–26	Isa 5:8–23; Amos 6:1	Prophetic woes
9:30–31	Exod imagery	Jesus' exodus
9:54	2 Kings 1:10–12	Elijah's fire
10:18	Isa 14:12	Satan falls like lightning
11:29–32	Jonah 3; 1 Kings 10	Jonah and Queen of South
13:27	Ps 6:8	Depart from me
17:26–32	Gen 6–7; 19	Noah and Lot
21:20–24	Deut 28; Dan 9	Jerusalem's desolation

JOHN

GOSPEL	OT SOURCE	CONNECTION
1:1–5	Gen 1:1–5	Word, creation, light
1:14	Exod 25:8; 34:6	Tabernacling glory
1:29,36	Exod 12; Isa 53:7	Lamb of God
2:19–21	2 Sam 7; Zech 6:12–13	Temple raised
3:5	Ezek 36:25–27	Water and Spirit
3:14	Num 21:8–9	Serpent lifted
4:10–14	Jer 2:13; Isa 55:1	Living water
6:32–35	Exod 16; Deut 8:3	True bread
7:37–39	Isa 44:3; 55:1; Ezek 47	Water and Spirit
8:12	Exod 13:21; Isa 9:2	Light of world
10:1–16	Ezek 34; Ps 23	Shepherd and flock
11:25	Dan 12:2; Isa 26:19	Resurrection and life
15:1–6	Isa 5:1–7; Ps 80	True vine

Close verbal citations reproduce distinctive scriptural vocabulary or motifs without a complete formal quotation. Identifications range from strong to debated.

Sheet IV of V • Word of Life Publishing

Old Testament Use in the Gospels — V

Probable Allusions and Narrative Summaries • Condensed Index

MATTHEW	SCRIPTURAL BACKGROUND	NARRATIVE CONNECTION
1:1–17	Genesis; Ruth; 1–2 Samuel; Chronicles	Genealogy of Abraham and David
2:1–23	Exodus 1–4; Numbers 22–24; Hosea 11	New Moses, royal star, exodus
3:13–17	Genesis 1; Psalm 2; Isaiah 42	Water, Spirit, Son, Servant
4:1–11	Exodus 16–17; Deuteronomy 6–8	Israel's wilderness testing
5–7	Exodus 19–24; Deuteronomy	Mountain teaching and covenant law
8–9	Isaiah 35; 53; 61	Healing and messianic restoration
11:2–6	Isaiah 26; 29; 35; 61	Signs of promised restoration
12:1–8	1 Samuel 21; Hosea 6	David, priests, mercy
13	Psalms 78; Isaiah 6	Parables reveal and conceal
14:13–33	Exodus 14–16; 2 Kings 4	Sea crossing and wilderness feeding
17:1–8	Exodus 24; 34; Deut 18	Mountain, glory, prophetic Son
21–23	Zechariah 9; Malachi 3; Jeremiah 7	King enters and judges temple
24–25	Daniel 7–12; Isaiah; Zechariah	Tribulation, coming, judgment
26–28	Psalms 22; 69; Isaiah 53; Jonah 2	Passion and vindication

MARK	SCRIPTURAL BACKGROUND	NARRATIVE CONNECTION
1:1–13	Exodus; Isaiah 40; Malachi 3	New exodus in wilderness
1:16–3:6	Elijah–Elisha cycles	Calling, healing, conflict
4:35–41	Psalms 65; 89; 107	Lord rules the sea
5:1–20	Isaiah 65:1–7	Unclean region, tombs, swine
6:30–52	Exodus 16; 2 Kings 4; Job 9	Feeding and walking on sea
8:1–21	Exodus wilderness traditions	Bread, testing, hardened perception
9:2–13	Exodus 24; 34; Malachi 4	Transfiguration and Elijah
11–13	Jeremiah 7; Isaiah 5; Daniel	Temple judgment and tribulation
14–16	Psalms 22; 69; Isaiah 53	Righteous sufferer and servant

LUKE	SCRIPTURAL BACKGROUND	NARRATIVE CONNECTION
1–2	Genesis; Samuel; Psalms; Isaiah; Malachi	Births framed as sacred history
3:1–22	Isaiah 40; Psalm 2; Isaiah 42	New exodus and anointed Son
4:16–30	Isaiah 61; 58; Elijah–Elisha	Jubilee and prophetic rejection
5–7	Isaiah 35; 61; Elijah–Elisha	Healing, release, restoration
7:11–17	1 Kings 17; 2 Kings 4	Widow's son restored
9:28–36	Exodus 24; 34; Deut 18	Glory, exodus, hear the Son
9:51–19:27	Deuteronomy; Elijah narratives	Journey toward Jerusalem
10:25–37	Leviticus 19; 2 Chronicles 28	Neighbor-love and compassion
15:11–32	Jeremiah 31; Hosea 11	Father and restored son
16:19–31	Deuteronomy 15; prophetic justice	Rich and poor reversed
19–21	Zechariah; Jeremiah; Daniel	Royal entry and temple judgment
22–24	Exodus 12; Psalms; Isaiah 53	Passover, suffering, fulfillment

JOHN	SCRIPTURAL BACKGROUND	NARRATIVE CONNECTION
1:1–18	Genesis 1; Exodus 33–34; Proverbs 8	Creation, Word, glory, wisdom
1:19–51	Genesis 28; Isaiah 40; 53	Witness, Lamb, opened heaven
2–4	Exodus; temple; Jacob traditions	New temple, water, worship
5	Sabbath creation; Deuteronomy 18	Son gives life and fulfills Moses
6	Exodus 16; Passover; Psalm 78	Bread from heaven
7–8	Exodus water and light; Isaiah	Festival signs and divine identity
9	Genesis 2; Isaiah 6; 35	Creation of sight and judicial blindness
10	Psalm 23; Ezekiel 34	True shepherd
11	Isaiah 25–26; Daniel 12	Resurrection and life
12	Isaiah 6; 52–53; Zechariah 9	King and suffering Servant
13–17	Exodus farewell and covenant themes	New command and divine presence
18–19	Psalms 22; 69; Passover; Zechariah 12	Passion as fulfillment
20	Genesis 1–2; new-creation motifs	Garden, breath, new creation

Allusions depend on shared wording, imagery, plot, or theology rather than direct quotation. This is the most interpretive category, and scholarly indexes differ.

Sheet V of V • Condensed resource • Word of Life Publishing

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