

Mt 21:33–46

Mk 12:1–12

Lk 20:9–19

Th 65:1–8; 66

THE COMPLETE GOSPEL PARALLELS

Synopses of the Gospels

Matthew, Mark, Luke

John, Thomas, Peter

other gospel fragments

and the reconstructed

Q Gospel.

Arthur J. Dewey & Robert J. Miller

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Sigla

Column headings in **bold print** indicate primary parallels (parallels with a high degree of verbal similarity).

Column headings in regular print indicate secondary parallels (parallels with a moderate degree of verbal similarity).

References within columns to verses in that column (see #8) indicate parallel verses out of their narrative order.

References within columns to texts not in that column indicate related verses (passages with some verbal similarity).

Italicized references within columns to texts not in that column indicate related verses or passages with a similar narrative function but with little verbal similarity.

Section number

* † ‡ Asterisks, daggers, and double daggers refer to texts listed below a section. These are verses or passages with comparable themes that have their own parallels.

Ⓢ A doublet: a duplicate version of a story or saying within the same gospel.

^{a b} Superscript letters refer to text-critical notes below the section.

References at the bottom of a column indicate the location of the section containing the next passage in that gospel when that section does not immediately follow. (These references are given only in the synoptic gospels part of the book, #1–275).

Sigla in the Translation

< > Pointed brackets indicate a subject, object, or other element implied by the original language and supplied by the translation.

[] Square brackets indicate words that have been restored from a lacuna or emended from a scribal error.

() Parentheses are used in the usual sense, to indicate parenthetical remarks and narrative asides in the original text.

Special Sigla for the Q Gospel

Verses in *italics* indicate passages attested only in Luke or Matthew.

? ? Verse numbers enclosed by question marks indicate passages about which there is a very low degree of certainty as to whether the text belongs to Q.

. . . Three dots mean that there must have been some text in Q, but it cannot be reconstructed at all.

^{QMt} Chapter and verse numbers for verses attested only in Matthew.

How to use this book

Primary parallels **Secondary parallel**

30. Treasure in Heaven
SEE #385

Mt 6:19-21	Mk 10:21	Lk 12:32-34	Th 76:3
<p>¹⁹Don't pile up possessions here on earth, where moths and insects eat away and where burglars break in and steal. ²⁰Instead, gather your nest egg in heaven, where neither moths nor insects eat away and where no burglars break in or steal.</p> <p>²¹As you know, what you treasure is your heart's true measure.</p>		<p>³²Don't be afraid, little flock, for it has delighted your Father to give you his empire.</p> <p>³³Sell your belongings, and donate to charity; make yourselves purses that don't wear out, with inexhaustible wealth in heaven.</p> <p>where no burglar can get to it and no moth can destroy it.</p> <p>³⁴As you know, what you treasure is your heart's true measure.</p>	<p>Seek his treasure that is unending and enduring, where no moth comes to eat and no worm destroys.</p>
*Mt 19:21 / Mk 10:21 / Lk 18:22 (#196, p. 147)		12:35-38 #159, p. 125	

Related verse with little verbal similarity

Verses with comparable themes

Secondary parallel

Primary parallel

Location of next segment in this synoptic gospel

209. How to Move Mountains
SEE #317, 321

Mt 21:20-22; 6:14	Mk 11:20-25	Lk	other
<p>Mt 21:20-22</p> <p>²⁰And when the disciples saw this, they expressed amazement:</p> <p>²²and everything you ask for in prayer you'll get if you trust.</p> <p>Mt 6:14</p> <p>For if you forgive the offenses of others, your heavenly Father will also forgive yours.</p>	<p>²⁰As they were walking along early in the morning, they</p> <p>²⁰This is why I keep telling you, trust that you will receive everything you pray and ask for, and that's the way it will turn out.</p> <p>²⁵And when you stand up to pray, if you are holding anything against anyone, forgive them, so your Father in heaven may forgive your transgressions. * †</p>	6:37c	<p>Jn 16:23</p> <p>Let me tell you this: if you ask the Father for anything using my name, he will grant it to you. †</p>
* Ⓞ Mt 17:20 / Lk 17:6 (#186, p. 140)			
† Jn 14:13-14; 15:16 (#317, p. 253)			
‡ Mt 5:23-24 (#20, p. 22)			
* Mk 11:25 Many mss include a v. 26: *But if you do not forgive, neither will your father in heaven forgive your misdeeds.			

Doublet

Verses with comparable themes

Text critical note

Primary parallel

Related verse with some verbal similarity

Introduction

The Complete Gospel Parallels is an essential resource for readers and students of the gospels. This book goes beyond the standard gospel parallels. Rather than offering a comparative reading of just the canonical gospels, it gives those who study the gospels in English a one-volume compendium of synopses to the Gospels of Matthew, Mark, Luke, John, Thomas, Peter, and a few smaller gospel fragments, as well as a synopsis for the reconstructed Sayings Gospel (Q). Indeed, this volume highlights the Q Gospel as a text in its own right, enabling the reader to discern, through the relevant parallels, how the text of Q can be derived. Likewise, *The Complete Gospel Parallels* takes the non-canonical Gospel of Thomas, the Gospel of Peter, and the other fragmentary gospels seriously as part of the ancient data base. Moreover, the parallels from the Gospel of John will present surprising and suggestive lines of research and investigation to the discerning reader.

The Complete Gospel Parallels is designed to enable readers to study the similarities and differences between and among these ancient texts. Its broad range of material will enhance and deepen the reader's questions and appreciation of early Christian tradition and literature. Once a reader sees that material in the Gospel of Thomas or Peter, or a fragment from Oxyrhynchus, parallels a saying or story in a well-known canonical gospel, the investigation into early Christian origins moves to an entirely different level.

A New Translation (The Scholars Version)

This book features the fresh and vibrant translation of the Scholars Version (SV), which was thoroughly revised in 2010 for the fourth edition of *The Complete Gospels*. The primary aim of the SV is to recreate for the contemporary reader the experience of the original audiences of the gospels. In striving to achieve this ideal, the translators of SV have been guided by three convictions about the original language of the gospels: that it was the language of everyday life, that it was intended to be read aloud, and that it often used ordinary words to express religious

meanings. Much of SV's distinctiveness is the result of its translators' determination that those qualities of the ancient language should shine through in SV's contemporary English. (For a fuller introduction to the Scholars Version, see pp. 9–15 of *The Complete Gospels*.)

A specific aim of the 2010 SV is to use consistent English for the same Greek and different English where the original varies, whenever that practice is compatible with SV's primary aim of producing English that is fluent, accurate, and familiar. Thus, the translation of every gospel passage was checked against its parallel passages and adjusted so that the similarities and differences in the Greek would, when feasible, be reflected in the English. This fine tuning of SV is intended to facilitate the careful comparison of passages. The wording of SV in *The Complete Gospel Parallels* has been occasionally modified from the original in order to meet this goal more precisely.

Eleven Gospels

Although all the ancient gospels obviously merit study each in their own right, the gospel texts in this volume are presented for the purpose of comparative study. Because the comparative study of the gospels has always focused most intensely on the synoptic gospels, this book presents Matthew, Mark, and Luke in their entirety, including even those passages that are unique to a single gospel. (The only exceptions are the infancy narratives in Matthew 1–2 and Luke 1–2. Since none of the stories in those chapters have any parallels in the gospels in this volume, it would serve no purpose to print this singly-attested material.)

Although the outlines of the three synoptic gospels are similar, each has its own distinct narrative sequence. Because all three synoptic gospels are presented together in the same part of this book, it is not possible for each individual gospel to appear in its own sequence. To help the reader follow the order of a given synoptic gospel, there are references at the bottom of columns that indicate where the next passage can be found; the absence of such a reference means that the next passage follows immediately. In addition, three longer discourses (the Sermon on the Mount/Plain, the mission discourse, and Jesus' denunciation of the Pharisees and scholars) for which the order of verses differs significantly in a different gospel are presented twice so that each version can be studied in its own literary integrity.

The Gospels of John, Thomas, Peter, and the other gospel fragments do not appear in their entirety. This volume presents every passage in those gospels that has parallels, even if those parallels are not quoted (see, for example, the prologue to John, #276). However, material in the non-synoptic gospels that is unique and unparalleled does not appear here, as the editors see no purpose in adding dozens of additional pages to an already long volume simply to display singly-attested passages. Readers can infer which passages are unique to John, Thomas, Peter, and the others simply by noting which passages have been skipped over.

The non-canonical gospels included in this book were selected because of their importance for the study of the development of the synoptic tradition. Although the nature of the evidence puts such matters beyond clear proof, there are strong scholarly arguments that the Gospels of Thomas and Peter, the Egerton Gospel, the Gospels of the Nazoreans and the Hebrews, and Gospel Oxyrynchus 1224 afford independent access to some of the sayings of Jesus and the stories about him that were committed to writing by Mark, Matthew, and Luke. Whether or not one is persuaded by such arguments, the case for or against the independence of these non-canonical traditions must be made on the basis of careful comparison of the parallel texts presented in this book.

The Gospel of Thomas is composed entirely of sayings attributed to Jesus, without any stories or narrative framework. Recent scholarship has argued that a number of the sayings may actually go back to the historical Jesus. Over one-half of the sayings in Thomas have parallels in the canonical gospels.

The Gospel of Peter, in the partial form in which we have it, is an early passion gospel with important differences from the other passion narratives. It may contain, in an embedded source document, the primary material for the passion and resurrection stories in the canonical gospels.

The Egerton Gospel and the Oxyrynchus Gospel 1224 are fragmentary remnants of early and otherwise unknown gospels that display parallels to the canonical gospels. The fragments of the Gospels of the Hebrews and the Nazoreans, representing distinctive ways in which Jewish Christians interpreted the Jesus tradition, also offer parallels to the canonical material.

The synopses of the various gospels display the primary and secondary parallel passages, and references to other related passages, in a format that facilitates their comparative study. Cross references to related passages are noted either in the columns or by asterisks and daggers that refer to information below the sections (see the explanation of the sigla for the specifics). Text-critical notes have been kept to a minimum; we note only those variants that materially affect the comparison of parallel texts. In sections comparing sayings and parables, extraneous introductory formulas (such as, “He said to them”) or linking conjunctions or prepositions (such as, “and” or “for”) are sometimes omitted in order to focus on the sayings themselves.

The Q Gospel

The Q Gospel is believed to be the source for those teachings of Jesus recorded in the Gospels of Matthew and Luke but not found in the Gospel of Mark. Because no text of this gospel has ever been discovered, it has had to be reconstructed through painstaking comparisons of parallel material found in Matthew and Luke.

The Complete Gospel Parallels presents the synopsis of the Q Gospel in a distinct format that accommodates the unique character of this hypothetical text. The reconstructed text of Q appears in the center of the synopsis, flanked by the texts of Matthew and Luke. Parallels to Q in Mark and the other gospels are noted, but not quoted, in the outer columns. This arrangement makes for a less crowded page and thus facilitates the precise analysis of how Q was adopted and adapted by Matthew and Luke.

The text of Q presented in this book is taken from the reconstruction in *The Complete Gospels*, which, with a few exceptions, is translated from the Greek text reconstructed by the International Q Project. The few places where SV Q differs from the IQP text are duly noted.

The reconstruction of a lost text like the Q Gospel inescapably involves varying degrees of certainty in different passages. For example, in some places there is so little agreement between Matthew and Luke that the wording of Q cannot be recovered with any acceptable probability. In a few other cases there are good reasons to think that a passage that occurs only in Matthew or Luke nevertheless comes from Q. Such passages can be counted as Q texts, but with caution. Accordingly, *The*

Complete Gospel Parallels employs different sigla to identify the more problematic passages in the reconstruction of Q (see Sigla). In keeping with scholarly custom, references to Q adopt the chapter and verse numbers of Luke. Those few verses attested only in Matthew are identified by their chapter and verse in that gospel, preceded by “QMt.”

The Synoptic Gospels



1. Opening

SEE #276, P. 226

Mt 1:1	Mk 1:1	Lk 1:1–4	Jn 1:1–18
<p>This is the Book of Genesis of Jesus the Anointed, son of David, son of Abraham.</p>	<p>The good news of Jesus the Anointed^a begins . . .</p> <p style="text-align: right;">1:1–6 #3, p. 10</p>	<p>¹Since so many have undertaken to compile an orderly narrative of the events that have run their course among us, ²just as the original eye-witnesses and ministers of the word transmitted them to us, ³it seemed good that I too, after thoroughly researching everything from the beginning, should set them systematically in writing for you, Theophilus, ⁴so that Your Excellency may realize the reliability of the teachings in which you have been instructed.</p>	

^aMk 1:1 Many mss add “son of God” after *Anointed*.

2. Jesus' Genealogy (according to Matthew)

Mt 1:1–17	Mk	Lk 3:23–38 (<i>names only—in reverse order</i>) [see #7]
<p>¹This is the Book of Genesis of Jesus the Anointed, son of David, son of Abraham.</p> <p>²Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah and his brothers, ³and Judah and Tamar were the parents of Perez and Zerah. Perez was the father of Hezron, Hezron of Aram,</p> <p>⁴Aram of Amminadab, Amminadab of Nahshon, Nahshon of Salmon, ⁵and Salmon and Rahab were the parents of Boaz. Boaz and Ruth were the parents of Obed. Obed was the father of Jesse, ⁶and Jesse of David the king.</p> <p>David and Uriah's wife were the parents of Solomon.</p> <p>⁷Solomon was the father of Rehoboam, Rehoboam of Abijah, Abijah of Asaph, ⁸Asaph of Jehoshaphat, Jehoshaphat of Joram, Joram of Uzziah, ⁹Uzziah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah, ¹⁰Hezekiah of Manasseh, Manasseh of Amos, Amos of Josiah, ¹¹and Josiah was the father of Jeconiah and his brothers at the time of the exile to Babylon.</p> <p>¹²After the Babylonian exile, Jeconiah was the father of Shealtiel, Shealtiel of Zerubbabel, ¹³Zerubbabel of Abiud, Abiud of Eliakim, Eliakim of Azor, ¹⁴Azor of Zadok, Zadok of Achim, Achim of Eliud, ¹⁵Eliud of Eleazar, Eleazar of Matthan, Matthan of Jacob.</p> <p>¹⁶And Jacob was the father of Joseph, the husband of Mary, who was the mother of Jesus. Jesus is known as the Anointed.</p> <p>¹⁷In sum, the generations from Abraham to David come to fourteen, those from David to the Babylonian Exile come to fourteen, and those from the Babylonian Exile to the Anointed also come to fourteen.</p>		<p>³⁸God, Adam, Seth, Enos, ³⁷Kenan, Mahalel, Jared, Enoch, Methuselah, ³⁶Lamech, Noah, Shem, Arphachshad, Kenan, ³⁵Shelah, Ever, Peleg, Reu, Serug, ³⁴Nahor, Terah,</p> <p>Abraham, Isaac, Jacob,</p> <p>³³Judah,</p> <p>Perez,</p> <p>Hezron, Arni,</p> <p>Admin,</p> <p>Amminadab, ³²Nahshon,</p> <p>Sala,</p> <p>Boaz,</p> <p>Obed, Jesse, ³¹David,</p> <p>Nathan,</p> <p>Mattatha, Menna, Melea, ³⁰Eliakim, Jonam, Joseph, Judah, Simeon, ²⁹Levi, Maththat, Jorim, Eliezer, Jesus, ²⁸Er, Elmadam, Kosam, Addi, Melchi, ²⁷Neri,</p> <p>Shealtiel, Zerubbabel,</p> <p>Rhesa, Johanan, ²⁶Joda, Josech, Semein, Mattathiah, Maath, ²⁵Naggai, Hesli, Nahum, Amos, Mattathiah, ²⁴Joseph, Jannai, Melchi, Levi, Maththat,</p> <p>²³Eli, Joseph (supposedly),</p> <p>Jesus.</p>

NOTE: Except for the two genealogies of Jesus, the infancy narratives in Matthew and Luke (Matthew 1–2 and Luke 1–2) have no passages that are paralleled in any gospel included in this synopsis. Since all of the material in Matthew 1–2 and Luke 1–2 (except for the genealogies) is unique to either Matthew or Luke, it is not printed in this book.

3. Introduction of John the Baptizer

SEE #277, 349, PP. 227, 286

Mt 3:1–6	Mk 1:1–6	Lk 3:1–6
<p>¹In due course John the Baptizer appears in the Judean desert, ²calling out, “change your ways because the empire of Heaven is arriving.”</p> <p>³No doubt this is the person described by Isaiah the prophet:</p> <p>“A voice of someone shouting in the desert, ‘Make ready the way of the Lord; make his paths straight.’”†</p> <p>⁴Now this same John wore clothes made of camel hair and had a leather belt around his waist; he lived on grasshoppers and wild honey. ⁵Then Jerusalem, and all Judea, and all the region around the Jordan streamed out to him, ⁶and got baptized in the Jordan River by him, admitting their sins.</p>	<p>¹The good news of Jesus the Anointed^a begins</p> <p>v. 4</p> <p>²with something Isaiah the prophet wrote: “Here is my messenger, whom I send on ahead of you to prepare your way!”[*] ³A voice of someone shouting in the desert, ‘Make ready the way of the Lord, make his paths straight.’”†</p> <p>⁴So, John the Baptizer appeared in the desert calling for baptism and a change of heart that lead to forgiveness of sins. ⁵And everyone from the Judean countryside and all the residents of Jerusalem streamed out to him and got baptized by him in the Jordan River, admitting their sins. ⁶And John wore a mantle made of camel hair and had a leather belt around his waist and lived on grasshoppers and wild honey.</p> <p>1:7–8 #5, p. 12</p>	<p>¹In the fifteenth year of the rule of Tiberius Caesar, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of the district of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, ²while Annas and Caiaphas were chief priests, the word of God came to John, son of Zechariah, in the desert. ³And he went into the whole region around the Jordan, calling for baptism and a change of heart that lead to forgiveness of sins. ⁴As is written in the book of the sayings of Isaiah the prophet:</p> <p>“The voice of someone shouting in the desert: ‘Make ready the way of the Lord, make his paths straight.’ † ⁵Every valley will be filled, and every mountain and hill leveled. What is crooked will be made straight, and the rough ways smooth. ⁶Then the whole human race will see the salvation of God.”</p> <p>v. 3</p>

* Mt 11:10/Lk 7:27 (#55, p. 45)

† Jn 1:23 John replied, “I am ‘the voice of someone shouting in the desert, ‘Make the way of the Lord straight’—that’s how Isaiah the prophet put it.’” (#277, p. 227)

^a Mk 1:1 Many mss add “son of God” after *Anointed*.

4. The Preaching of John the Baptizer

SEE #350, P. 286

Mt 3:7-10	Mk	Lk 3:7-14
<p>⁷When he saw that many of the Pharisees and Sadducees were coming for baptism, John said to them, “You spawn of Satan! Who warned you to flee from the impending doom? ⁸Well then, start producing fruit suitable for a change of heart, ⁹and don’t even think of saying to yourselves, ‘We have Abraham for our father.’ Let me tell you, God can raise up children for Abraham right out of these rocks! ¹⁰Even now the axe is aimed at the root of the trees. So every tree not producing choice fruit gets cut down and tossed into the fire.”</p>		<p>⁷So John would say to the crowds that came out to get baptized by him, “You spawn of Satan! Who warned you to flee from the impending doom? ⁸Well then, start producing fruits suitable for a change of heart, and don’t even start saying to yourselves, ‘We have Abraham for our father.’ Let me tell you, God can raise up children for Abraham right out of these rocks! ⁹Even now the axe is aimed at the root of the trees. So every tree not producing choice fruit gets cut down and tossed into the fire.”</p> <p>¹⁰The crowds would ask him, “So what should we do?”</p> <p>¹¹And he would answer them, “Whoever has two shirts should share with someone who has none; whoever has food should do the same.” ¹²Toll collectors also came to get baptized, and they would ask him, “Teacher, what should we do?” ¹³He told them, “Charge nothing above the official rates.” ¹⁴Soldiers also asked him, “And what about us?” And he said to them, “No more shakedown! No more frame-ups either! And be satisfied with your pay.”</p>

5. Someone More Powerful than John

SEE #278, 351, PP. 228, 287

Mt 3:11-12	Mk 1:7-8	Lk 3:15-18	Jn 1:26-27
<p>¹¹“I baptize you with water for a change of heart, but someone more powerful than I will succeed me. I’m not fit to take off his sandals.</p> <p>He’ll baptize you with holy spirit and fire.</p> <p>¹²His pitchfork is in his hand, and he’ll make a clean sweep of his threshing floor, and gather the wheat into his granary, but the chaff he’ll burn in a fire that can’t be put out.”</p>	<p>⁷And he began his proclamation by saying,</p> <p>“Someone more powerful than I will succeed me, whose sandal straps I am not fit to bend down and untie. ⁸I’ve been baptizing you with water, but he’ll baptize you with holy spirit.”</p>	<p>¹⁵The people were filled with expectation and everyone was trying to figure out whether John might be the Anointed One.</p> <p>¹⁶John’s answer was the same to everyone:</p> <p>“I baptize you with water; but someone more powerful than I is coming. I’m not fit to untie his sandal straps.</p> <p>He’ll baptize you with holy spirit and fire.</p> <p>¹⁷His pitchfork is in his hand, to make a clean sweep of his threshing floor and to gather the wheat into his granary, but the chaff he’ll burn in a fire that can’t be put out.”</p> <p>¹⁸And so, with many other exhortations he preached to the people.</p>	<p>²⁶John answered them,</p> <p>“I baptize, yes, but only with water. Right there with you is someone you don’t yet recognize; ²⁷he’s the one who is coming after me. I don’t even deserve to untie his sandal straps.”</p>

6. Jesus is baptized

SEE #280, 352, PP. 229, 287

Mt 3:13–17	Mk 1:9–11	Lk 3:19–22	other
<p data-bbox="266 272 337 295">14:3–4</p> <p data-bbox="150 455 443 668">¹³Then Jesus comes from Galilee to John at the Jordan to get baptized by him. ¹⁴And John tried to stop him with these words: “I’m the one who needs to get baptized by you, yet you come to me?”</p> <p data-bbox="150 672 443 823">¹⁵In response, Jesus said to him, “Let it go for now. This is the right thing for us to do.” Then John gave into to him.</p> <p data-bbox="150 826 443 1039">¹⁶Right after Jesus had been baptized, he got up out of the water, and—amazingly—the skies opened up and he saw God’s spirit coming down on him like a dove, perching on him,</p> <p data-bbox="150 1164 409 1348">¹⁷and—listen!—there was a voice from the skies, which said, “This is my son, the one I love—I fully approve of him.”*</p> <p data-bbox="150 1445 320 1468">4:1–11 #8, p. 15</p>	<p data-bbox="571 272 657 295">6:17–18</p> <p data-bbox="463 455 740 575">⁹During that same period Jesus came from Nazareth, Galilee, and was baptized in the Jordan by John.</p> <p data-bbox="463 855 756 1006">¹⁰And right away as he got up out of the water, he saw the skies torn open and the spirit coming down toward him like a dove.</p> <p data-bbox="463 1193 748 1348">¹¹There was also a voice from the skies: “You are my son, the one I love—I fully approve of you.”*</p> <p data-bbox="463 1445 648 1468">1:12–13 #8, p. 15</p>	<p data-bbox="774 272 1067 455">¹⁹But Herod the tetrarch, who had been denounced by John over the matter of Herodias, his brother’s wife, ²⁰topped off all his other crimes by shutting John up in prison.</p> <p data-bbox="774 459 1067 517">²¹And it came to pass when all the people were baptized,</p> <p data-bbox="774 826 1067 1039">and after Jesus had been baptized and while he was praying, that the sky opened up, ²²and the holy spirit came down on him in bodily form like a dove,</p> <p data-bbox="774 1193 1067 1319">and a voice came from the sky, “You are my son; today I have fathered you.”*³</p>	<p data-bbox="1085 455 1224 479">GHeb 2:1–2</p> <p data-bbox="1085 483 1378 792">¹The mother of the Lord and his brothers said to him, “John the Baptizer baptized for the forgiveness of sins. Let’s go and get baptized by him.” ²But he said to them, “How have I sinned? So why should I go and get baptized by him? Only if I don’t what I’m talking about.”</p> <p data-bbox="1085 888 1162 911">Jn 1:32</p> <p data-bbox="1085 915 1378 1041">John continued his testimony: “I have seen the spirit coming down like a dove out of the sky, and it hovered over him.”</p> <p data-bbox="1085 1045 1224 1068">GHeb 3:2–4</p> <p data-bbox="1085 1072 1378 1222">²And it happened that when the Lord came up out of the water, the whole fountain of the holy spirit came down on him and rested on him.</p> <p data-bbox="1085 1226 1378 1439">³It said to him, “My son, I was waiting for you in all the prophets, waiting for you to come so I could rest in you. ⁴For you are my rest; you are my first-begotten son who rules forever.”</p>

* ① Mt 17:5/Mk 9:7/Lk 9:35 (#122, p. 103)

³Lk 3:22 Most mss read “You are my son, the one I love—I fully approve of you” (as in Mark 1:11).

7. Jesus' Genealogy (according to Luke)

Mt 1:2–16 (names only—in reverse order) [see #2]	Mk	Lk 3:23–38
<p>¹⁶Jesus, Joseph (husband of Mary), Jacob,</p> <p>¹⁵Matthan, Eleazar, Eliud, ¹⁴Achim, Zadok, Azor, ¹³Eliakim, Abiud, Zerubbabel, ¹²Shealtiel,</p> <p>Jecooniah (<i>and his brothers</i>), ¹¹Josiah, ¹⁰ Amos, Manasseh, Hezekiah, ⁹Ahaz, Jotham, Uzziah, ⁸Joram, Jehoshaphat, Asaph, ⁷Abijah, Rehoboam, Solomon, ⁶David & Uriah's wife, Jesse, ⁵Obed, Boaz & Ruth, Salmon & Rahab, ⁴Nahshon, Amminadab, Aram, ³Hezron, Perez (<i>and Zerab</i>), Judah (<i>and his brothers</i>) & Tamar, ²Jacob, Isaac, Abraham</p>		<p>²³Jesus was about thirty years old when he began his work. He was (supposedly) the son of Joseph, son of Eli, ²⁴son of Maththat, son of Levi, son of Melchi, son of Jannai, son of Joseph, ²⁵son of Mattathiah, son of Amos, son of Nahum, son of Hesli, son of Naggai, ²⁶son of Maath, son of Mattathiah, son of Semein, son of Josech, son of Joda, ²⁷son of Johanan, son of Rhesa,</p> <p>son of Zerubbabel, son of Shealtiel, son of Neri, ²⁸son of Melchi, son of Addi, son of Kosam, son of Elmadam, son of Er, ²⁹son of Jesus, son of Eliezer, son of Jorim, son of Maththat, son of Levi, ³⁰son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, ³¹son of Melea, son of Menna, son of Mattatha, son of Nathan,</p> <p>son of David, ³²son of Jesse, son of Obed, son of Boaz, son of Sala, son of Nahshon, ³³son of Amminadab, son of Admin, son of Arni, son of Hezron, son of Perez, son of Judah, ³⁴son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, ³⁵son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, ³⁶son of Kenan, son of Arphachshad, son of Shem, son of Noah, son of Lamech, ³⁷son of Methuselah, son of Enoch, son of Jared, son of Mahalalel, son of Kenan, ³⁸son of Enos, son of Seth, son of Adam, son of God.</p>

8. Jesus is tempted

SEE #353, P. 288

Mt 4:1–11	Mk 1:12–13	Lk 4:1–13
<p>¹Then Jesus was guided into the desert by the spirit* to be put to the test by the devil. ²And after he had fasted forty days and forty nights, he was famished.</p> <p>³And the tester confronted him and said, “To prove you’re God’s son, order these stones to turn into bread.”</p> <p>⁴He responded, “It is written, ‘Human beings shall not live on bread alone, but on every word that comes from God’s mouth.’”</p> <p>⁵Then the devil conducts him to the holy city, sets him on the high point of the temple, ⁶and says to him, “To prove you’re God’s son, jump off; remember, it is written, ‘To his heavenly messengers he will give orders about you,’ and ‘With their hands they will catch you, so you won’t even stub your toe on a stone.’”</p> <p>⁷Jesus said to him, “Elsewhere it is written, ‘You shall not put the Lord your God to the test.’”</p> <p>⁸Again the devil takes him to a very high mountain and shows him all the empires of the world and their splendor,* ⁹and says to him,</p> <p>“I’ll give you all these, if you will kneel down and pay homage to me.”</p> <p>¹⁰Finally Jesus says to him, “Get out of here, Satan! Remember, it is written, ‘You shall pay homage to the Lord your God, and him alone shall you revere.’”</p> <p style="text-align: center;">vv. 5–7</p>	<p>¹²And right away the spirit drives him out into the desert.* ¹³And he was in the desert for forty days, being put to the test by Satan.</p> <p>And he was among the wild animals,</p>	<p>¹Jesus departed from the Jordan full of holy spirit and was guided by the spirit into the desert,* ²where he was put to the test by the devil for forty days. He ate nothing that whole time; and when it was all over, he was famished.</p> <p>³The devil said to him, “To prove you’re God’s son, order this stone to turn into bread.”</p> <p>⁴Jesus responded to him, “It is written, ‘Human beings shall not live on bread alone.’”</p> <p style="text-align: center;">vv. 9–12</p> <p>⁵Then he took Jesus up, and in an instant of time showed him all the empires of the civilized world.* ⁶The devil said to him, “I’ll give you authority over all this and the glory that comes with it; it has been turned over to me, and I can give it to anyone I want. ⁷So, if you will pay homage to me, it will all be yours.”</p> <p>⁸Jesus responded, “It is written, ‘You shall pay homage to the Lord your God, and him alone shall you revere.’”</p> <p>⁹Then he took him to Jerusalem, set him on the high point of the temple, and said to him, “To prove you’re God’s son, jump off from here; ¹⁰remember, it is written, ‘To his heavenly messengers he will give orders about you, to protect you,’ ¹¹and ‘With their hands they will catch you, so you won’t even stub your toe on a stone.’”</p> <p>¹²And in response Jesus said to him, “It is said, ‘You shall not put the Lord your God to the test.’”</p>

Mt 4:1–11	Mk 1:12–13	Lk 4:1–13
¹¹ Then the devil leaves him, and heavenly messengers arrive out of nowhere and look after him.	and the heavenly messengers looked after him.	¹³ So when the devil had tried every kind of test, he let him alone, for the time being.

*GHeb 4a Just now my mother, the holy spirit, took me by one of my hairs and brought me to Tabor, the great mountain. (#516, p. 392)

9. Jesus' First Preaching

Mt 4:12–17	Mk 1:14–15	Lk 4:14–15
<p>¹²When Jesus heard that John had been locked up, he headed for Galilee. ¹³He took leave of Nazareth to go and settle down in Capernaum-by-the-sea, in the territory of Zebulun and Naphtali,</p> <p>¹⁴in order to fulfill the prediction spoken through Isaiah the prophet: ¹⁵Land of Zebulun and of Naphtali, the way to the sea, across the Jordan, Galilee of the pagans. ¹⁶The people who languished in darkness have seen a great light, those who have wasted away in the shadow of death, for them a light has risen.</p> <p>¹⁷From that time on Jesus began to proclaim: "Change your ways because^a the empire of Heaven is arriving."</p>	<p>¹⁴After John was turned in, Jesus came to Galilee proclaiming God's good news.</p> <p>¹⁵His message went: "The time is up: the empire of God is arriving! Change your ways, and put your trust in the good news."</p>	<p>¹⁴Then Jesus returned in the power of the spirit to Galilee.</p> <p>News about him spread throughout all the surrounding area. ¹⁵He used to teach in their meeting places and was acclaimed by everyone.</p> <p style="text-align: right;">4:16–30 #95, p. 75</p>

^aMt 4:17 A few mss omit *Change your ways because*.

10. Recruiting the First Disciples

Mt 4:18–22	Mk 1:16–20	Lk	Jn
<p>¹⁸As he was walking by the Sea of Galilee, he spotted two brothers, Simon, also known as Peter, and Andrew his brother, throwing their net in the sea, since they were fishermen. ¹⁹And Jesus says to them, “Follow me and I’ll have you fishing for people!”*</p> <p>²⁰So right then and there they abandoned their nets and followed him.</p> <p>²¹When he had gone on a little farther, he caught sight of two other brothers, James, son of Zebedee, and his brother John, in the boat with Zebedee their father, mending their nets, and he also called out to them. ²²Right then and there they abandoned their boat and their father and followed him.</p> <p>4:23–25 #15, p. 19</p>	<p>¹⁶As he was walking along by the Sea of Galilee, he spotted Simon and Andrew, Simon’s brother, casting <their nets> into the sea—since they were fishermen—¹⁷and Jesus said to them, “Follow me and I’ll have you fishing for people!”*</p> <p>¹⁸And right then and there they abandoned their nets and followed him.</p> <p>¹⁹When he had gone a little farther, he caught sight of James, son of Zebedee, and his brother John mending their nets in the boat.</p> <p>²⁰And right away he called out to them as well, and they left their father Zebedee behind in the boat with the hired hands and accompanied him.</p>	<p>5:1–11</p>	<p>1:35–42</p>

* Lk 5:10b Jesus said to Simon, “Don’t be afraid; from now on you’ll be catching people.” (#50, p. 40)

11. Exorcism at Capernaum

Mt	Mk 1:21–28	Lk 4:31–37
<p>7:28–29</p>	<p>²¹Then they come to Capernaum, and right away on the Sabbath he went to the meeting place and started teaching. ²²They were astonished at his teaching, since he would teach them on his own authority, unlike the scholars.</p> <p>²³Now right then and there in their meeting place was a person possessed by an unclean spirit, which shouted,</p> <p>²⁴“Jesus! What do you want with us, you Nazarene? Have you come to destroy us? I know who you are: God’s holy man!”</p> <p>²⁵But Jesus yelled at it, “Shut up and get out of him!”</p> <p>²⁶Then the unclean spirit threw the man into convulsions, and it came out of him with a loud shriek. ²⁷And they were all so amazed that they asked themselves, “What’s this? A new kind of teaching backed by authority! He gives orders even to unclean spirits and they obey him!”</p> <p>²⁸And right away his reputation spread everywhere throughout the whole area of Galilee.</p>	<p>³¹He went down to Capernaum, a town in Galilee, and he would teach them on the Sabbath. ³²They were astonished at his teaching because his message carried authority.</p> <p>³³Now in the meeting place there was a man who was possessed by the spirit of an unclean demon, which screamed at the top of its voice, ³⁴“Hey Jesus! What do you want with us, you Nazarene? Have you come to destroy us? I know who you are: God’s holy man.”</p> <p>³⁵But Jesus yelled at it, “Shut up and get out of him!”</p> <p>Then the demon threw the man down in full view of everyone and came out of him without doing him any harm. ³⁶And so amazement came over them all and they were saying to one another, “What kind of message is this? With authority and power he gives orders to unclean spirits, and they leave.”</p> <p>³⁷So rumors about him began to spread to every corner of the surrounding region.</p>

12. Simon's mother-in-law is healed

Mt 8:14-15	Mk 1:29-31	Lk 4:38-39
<p>¹⁴And when Jesus came to Peter's house, he noticed his mother-in-law lying sick with a fever.</p> <p>¹⁵He touched her hand and the fever disappeared. Then she got up and started looking after him.</p>	<p>²⁹And right away they left the meeting place and entered the house of Simon and Andrew along with James and John.</p> <p>³⁰Simon's mother-in-law was in bed with a fever, and they told him about her right away. ³¹He went up to her, took hold of her hand, raised her up, and the fever disappeared. Then she started looking after them.</p>	<p>³⁸He got up from the meeting place and entered the house of Simon.</p> <p>Simon's mother-in-law was suffering from a high fever, and they made an appeal to him on her behalf.</p> <p>³⁹He stood over her, rebuked the fever, and it disappeared. She immediately got up and started looking after them.</p>

13. Evening Healings

Mt 8:16-18	Mk 1:32-34	Lk 4:40-41
<p>¹⁶In the evening, they brought him many who were demon possessed.</p> <p>He drove out the spirits with a command, and all those who were ill he cured,</p> <p>¹⁷in order to fulfill the prediction spoken through Isaiah the prophet: "He took away our illnesses and carried off our diseases."</p> <p>¹⁸When Jesus saw the crowds around him, he gave orders to cross over to the other side.</p> <p>8:19-22 #137, p. 112</p>	<p>³²In the evening, at sundown, they would bring all the sick and demon possessed to him. ³³And the whole town would crowd around the door. ³⁴On such occasions he cured many people afflicted with various diseases and drove out many demons. He would never let the demons speak, because they realized who he was.</p> <p style="text-align: center;">4:35</p>	<p>⁴⁰As the sun was setting, all those who had people sick with various diseases brought them to him. He would lay his hands on each one of them and cure them. ⁴¹Demons would also come out of many of them screaming, and saying, "You son of God, you!" But he would rebuke them and not allow them to speak, because they knew that he was the Anointed One.</p>

14. Jesus leaves Capernaum

Mt	Mk 1:35-38	Lk 4:42-43
	<p>³⁵And rising early, while it was still very dark, he went outside and stole away to an isolated place, where he started praying. ³⁶Then Simon and those with him hunted him down. ³⁷When they had found him they say to him, "They're all looking for you."</p> <p>³⁸But he replies, "Let's go somewhere else, to the neighboring villages, so I can speak there too, since that's what I came for."</p>	<p>⁴²The next morning he went outside and withdrew to an isolated place.</p> <p>Then the crowds came looking for him, and when they got to him they tried to keep him from leaving them.</p> <p>⁴³He said to them, "I have to tell the good news of the empire of God to the other towns as well; after all, that's why I was sent."</p>

15. Preaching in Galilee

Mt 4:23–25	Mk 1:39	Lk 4:44
<p>²³And he toured all over Galilee, teaching in their meeting places, proclaiming the good news of the empire (of Heaven), and healing every disease and every ailment the people had. ²⁴And his reputation spread through the whole of Syria. They brought him everyone who was ill, who suffered from any kind of disease or was in intense pain, who was possessed, who was epileptic, or paralyzed, and he cured them. ²⁵And huge crowds followed him from Galilee and the Ten Cities and Jerusalem and Judea and from across the Jordan.</p>	<p>³⁹So he went all around Galilee speaking in their meeting places and driving out demons.</p> <p style="text-align: center;">3:7–12</p> <p>1:40–45 #51, p. 41</p>	<p>⁴⁴And he continued to preach in the meeting places of Judea.</p> <p style="text-align: center;">6:17–19</p> <p>5:1–11 #50, p. 40</p>

16. The Setting of the Sermon on the Mount

Mt 4:24–5:2	Mk 3:7–8	Lk 6:17b–18, 12, 17a, 20a
<p>²⁴And his reputation spread through the whole of Syria. They brought him everyone who was ill, who suffered from any kind of disease or was in intense pain, who was possessed, who was epileptic, or paralyzed, and he cured them. ²⁵And huge crowds followed him from Galilee and the Ten Cities and Jerusalem and Judea and from across the Jordan.</p> <p>5 ¹Seeing the crowds, he climbed up the mountain, and when he had sat down, his disciples came to him. ²He then began to speak, and this is what he would teach them:</p>	<p>⁷Then Jesus withdrew with his disciples to the sea, and a huge crowd from Galilee followed. When they heard what he was doing, a huge crowd from Judea, ⁸and from Jerusalem and Idumea and across the Jordan, and from around Tyre and Sidon, collected around him.</p> <p style="text-align: center;">3:13</p> <p>3:7–12 #66, p. 54</p>	<p>^{17b}There was a huge crowd of his disciples and a great throng of people from all Judea and Jerusalem and the coast of Tyre and Sidon. ¹⁸They came to hear him and to be healed of their diseases. Those who were tormented by unclean spirits were cured.</p> <p>¹²During that time it came to pass that he went out to the mountain to pray, and spent the night in prayer to God . . .</p> <p>^{17a}On the way down with them, Jesus stopped at a level place . . .</p> <p>^{20a}Then he would look squarely at his disciples and say:</p>

17. Congratulations (and Curses)

SEE #44, 354, PP. 35, 289

Mt 5:3–12	Mk	Lk 6:20b–26	Th 54; 69:2; 69:1; 68:1–2
<p>³Congratulations to the poor in spirit! The empire of Heaven belongs to them.</p> <p>⁴Congratulations to those who grieve! They will be consoled.</p> <p>⁵Congratulations to the gentle! They will inherit the earth.</p> <p>⁶Congratulations to those who hunger and thirst for justice! They will have a feast.</p> <p>⁷Congratulations to the merciful! They will receive mercy.</p> <p>⁸Congratulations to those whose motives are pure! They will see God.</p> <p>⁹Congratulations to those who work for peace! They will be called God's children.</p> <p>¹⁰Congratulations to those who have suffered persecution for the sake of justice! The empire of Heaven belongs to them.</p> <p>¹¹Congratulations to you when they denounce you and persecute you and spread malicious gossip^a about you because of me.</p> <p>¹²Rejoice and be glad! Your reward is great in heaven. Remember, that is how they persecuted the prophets who preceded you.</p>		<p>²⁰Congratulations, you poor! God's empire belongs to you.</p> <p>^{21b}Congratulations, you who weep now! You will laugh.</p> <p>^{21a}Congratulations, you hungry! You will have a feast.</p> <p>²²Congratulations to you when people hate you, and when they ostracize you and spread malicious gossip about you and scorn your name as evil, because of the Human One!</p> <p>²³Rejoice on that day and jump for joy! Because look: your reward is great in heaven. Bear in mind that their ancestors treated the prophets the same way.</p> <p>²⁴Damn you rich! You already have your consolation.</p> <p>²⁵Damn you who are well-fed now! You will know hunger. Damn you who laugh now! You will learn to weep and grieve.</p>	<p>Th 54 Congratulations to the poor, for the empire of Heaven belongs to you.</p> <p>Th 69:2 Congratulations to those who go hungry, so the stomach of the needy may be filled.</p> <p>Th 69:1 ¹Congratulations to those who've been persecuted in their hearts: they are the ones who have truly come to know the Father.</p> <p>Th 68:1–2 ¹Congratulations to you when you are hated and persecuted; ²and no place will be found, wherever you've been persecuted.</p>

²⁶Damn you when everybody speaks well of you! Bear in mind that their ancestors treated the phony prophets the same way.

6:27–36 #45, p. 36

^aMt 5:11 A few mss add “and tell lies” to the triad of *denounce and persecute and spread malicious gossip*.

18. Salt and Light

SEE #400, 376, PP. 321, 307

Mt 5:13–16	Mk 9:49–50; 4:21	Lk 14:34–35; 11:33	other
<p>¹³You are the salt of the earth. But if salt loses its zing, how will it be made salty? It’s then good for nothing, except to be thrown out and stomped on.</p> <p>¹⁴You are the light of the world. A city sitting on top of a mountain can’t be concealed.</p> <p>¹⁵Nor do people light a lamp and put it under a bushel basket, but instead on a lampstand, where it sheds light for everyone in the house. ¹⁶That’s how your light should shine in public, so others can see your good deeds and praise your Father in the heavens.</p>	<p>Mk 9:49–50 ⁴⁹You see, everyone will be salted with fire. ⁵⁰Salt is good, but if salt becomes tasteless, how will you renew it?</p> <p>Maintain “salt” among yourselves and be at peace with one another.</p> <p>Mk 4:21 Since when is the lamp brought in to be put under the bushel basket or under the bed? It’s put on the lampstand, isn’t it?</p>	<p>Lk 14:34–35 ³⁴Salt is good, but if it loses its zing, how will it be renewed? ³⁵It’s no good for either earth or manure. It just gets thrown away. Anyone here with two good ears, use ‘em!*</p> <p>Lk 11:33 No one lights a lamp and then puts it in a cellar or under a bushel basket, but instead on a lampstand so that those who come in can see the light.‡</p>	<p>Jn 8:12 I am the light of the world.†</p> <p>Th 32 A city fortified and built on a high hill cannot fall, nor can it be hidden.</p> <p>Th 33:2–3 ²After all, no one lights a lamp and puts it under a basket, nor does one put it in a hidden place. ³Rather, one puts it on a lampstand so that all who come and go will see its light.</p>

*Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; Th 8:4; 21:10; 24:2; 63:4; 65:8; 96:3

† ① Jn 9:5 (#301, p. 242)

‡ ① Lk 8:16 (#79, p. 64)

19. Law and Prophets

SEE #402, P. 321

<p style="text-align: center;">Mt 5:17–20</p> <p>¹⁷Don't imagine that I have come to annul the Law or the Prophets. I have come not to annul but to fulfill. ¹⁸Let me tell you, before earth and sky pass away, not one iota, not one serif, will disappear from the Law, until it all happens. * ¹⁹Whoever ignores one of the least (important) of these commandments, and teaches others to do so, will be called least (important) in the empire of Heaven. But whoever acts on (these commandments) and teaches (others to do so) will be called great in the empire of Heaven. ²⁰Let me tell you, unless you live your religion more fully than the scholars and Pharisees, you won't set foot in the empire of Heaven.</p>	<p>Mk</p> <p>13:31</p>	<p>Lk 16:17</p> <p>It's easier for earth and sky to pass away than for one serif of the Law to drop out.*</p> <p>16:18 #22, p. 23</p>
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* Th 11:1 This heaven will pass away and the one above it will pass away. (#422, p. 335)

20. On Murder and Anger

SEE #390, P. 316

<p style="text-align: center;">Mt 5:21–26</p> <p>²¹As you know, our ancestors were told, "You shall not kill" and "Whoever kills will be subject to judgment." ²²But I tell you, those who are angry with a companion will be brought before a tribunal. And those who say to a companion,^a "You moron," will be subject to the sentence of the court. And whoever says, "You idiot," deserves the fires of Gehenna. ²³So, even if you happen to be offering your gift at the altar and recall that your friend has some claim against you, ²⁴leave your gift there at the altar. First go and be reconciled with your friend, and only then return and offer your gift. ²⁵You should settle quickly with your accuser while you are both on the way (to court), or else your accuser will turn you over to the judge, and the judge to the bailiff, and you are thrown in jail.</p> <p>²⁶Let me tell you, you'll never get out of there until you've paid the last dime.</p>	<p>Mk 11:25</p> <p>And when you stand up to pray, if you are holding anything against anyone, forgive them, so your Father in heaven may forgive your transgressions.*</p> <p>11:20–25 #209, p. 159</p>	<p>Lk 12:58–59</p> <p>⁵⁸When you're about to appear with your accuser before the magistrate, do your best to settle with him on the way, or else he might drag you up before the judge, and the judge turn you over to the jailer, and the jailer throw you in prison. ⁵⁹I'm telling you, you'll never get out of there until you've paid every last cent.</p> <p>13:1–5 #165, p. 128</p>
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* Mt 6:14 (#290, p. 236)

^a Mt 5:22 Some mss add "without cause" after *a companion*.

21. On Adultery and Lust

<p style="text-align: center;">Mt 5:27–30</p> <p>²⁷As you know, we once were told, “You shall not commit adultery.” ²⁸But I tell you, those who leer at a woman with lust have already committed adultery with her in their minds. ²⁹And if your right eye gets you into trouble, rip it out and throw it away! You’d be better off losing a part of your body, than having your whole body thrown into Gehenna.</p> <p>³⁰And if your right hand gets you into trouble, cut it off and throw it away! You’d be better off losing a part of your body, than having your whole body wind up in Gehenna.*</p>	<p style="text-align: center;">Mk 9:47–48, 43–45</p> <p>⁴⁷And if your eye gets you into trouble, rip it out! It’s better for you to enter God’s empire one-eyed than to be thrown into Gehenna with both eyes, ⁴⁸where the worm never dies and the fire never goes out!</p> <p>⁴³And if your hand gets you into trouble, cut it off! It’s better for you to enter life maimed than to wind up in Gehenna, in the unquenchable fire, with both hands!</p> <p>⁴⁵And if your foot gets you into trouble, cut it off! It’s better for you to enter life lame than to be thrown into Gehenna with both feet!</p> <p>9:49–50 #18, p. 21</p>	<p style="text-align: center;">Lk</p>
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* ① Mt 18:8–9 (#131, p. 109)

22. On Divorce and Adultery*

SEE #403, P. 322

Mt 5:31–32	Mt 19:9	Mk 10:11–12	Lk 16:18
<p>³¹We once were told, “Whoever divorces his wife must give her a certificate of divorce.” ³²But I tell you, anyone who divorces his wife (except in the case of immorality) forces her into adultery; and whoever marries a divorced woman commits adultery.</p>	<p>⁹Whoever divorces his wife, except for immorality, and marries another commits adultery.</p> <p>19:1–9 #193, p. 145</p>	<p>¹¹Whoever divorces his wife and marries another commits adultery against her; ¹²and if she divorces her husband and marries another, she commits adultery.</p> <p>10:13–16 #195, p. 146</p>	<p>¹⁸Everyone who divorces his wife and marries another commits adultery; and the one who marries a woman divorced from her husband commits adultery.</p> <p>16:19–31 #184, p. 139</p>

* 1 Cor 7:10–11 ¹⁰To the married my instruction (not mine, but the lord’s) is that a wife should not divorce her husband—¹¹but if she is already divorced, she should remain unmarried or be reconciled with her husband—and that a husband should not leave his wife. (#525, p. 398)

23. On Oaths

Mt 5:33–37	Mk	Lk
<p>³³Again, as you know, our ancestors were told, “You shall not break an oath,” and “Oaths sworn in the name of God shall be kept.” ³⁴But I tell you, don’t swear at all. Don’t invoke heaven, because it is the throne of God, ³⁵and don’t invoke earth, because it is God’s footstool, and don’t invoke Jerusalem, because it is the city of the great king.* ³⁶You shouldn’t swear by your head either, since you aren’t able to turn a single hair either white or black. ³⁷Rather, your responses should be simply “Yes” and “No.” Anything beyond that is inspired by the evil one.</p>		

*Mt 23:16–22 (#219, p. 169)

24. On Revenge

SEE #355, P. 290

Mt 5:38–42	Mk	Lk 6:29–30	Th 95:1–2
<p>³⁸As you know, we once were told, “An eye for an eye” and “A tooth for a tooth.” ³⁹But I tell you, don’t react violently against the one who is evil; when someone slaps you on the right cheek, turn the other as well. ⁴⁰If someone is determined to sue you for your shirt, let him have your coat along with it. ⁴¹Further, when anyone conscripts you for one mile, go along an extra mile.</p> <p>⁴²Give to those who beg from you; and don’t turn away those who want to borrow from you.</p>		<p>²⁹When someone strikes you on the cheek, offer the other as well. If someone takes away your coat, don’t prevent him from taking your shirt along with it.</p> <p>³⁰Give to everyone who begs from you; and when someone takes your things, don’t ask for them back.</p> <p>6:27–36 #45, p. 36</p>	<p>¹If you have money, don’t lend it at interest. ²Instead, give [it] to someone from whom you won’t get it back.</p>

25. Love your Enemies (according to Matthew)

SEE #45, 355–356, PP. 36, 290–91

Mt 5:43–48	Mk	Lk 6:27–28, 32–36	GOxy 1224 6:1
<p>⁴³As you know, we once were told, “You shall love your neighbor” and “You shall hate your enemy.”</p> <p>⁴⁴But I tell you, love your enemies and pray for your persecutors.</p> <p>⁴⁵You’ll then become children of your Father in the heavens, for God makes the sun rise on both the bad and the good, and sends rain on both the just and the unjust. ⁴⁶Tell me, if you love those who love you, why should you be rewarded for that? Even the toll collectors do as much, don’t they? ⁴⁷And if you greet only your friends, what have you done that is exceptional? Even the pagans^a do as much, don’t they?</p> <p>v. 45</p> <p>⁴⁸To sum up, you shall be perfect, in the same way your heavenly Father is perfect.</p>		<p>²⁷But to you who listen I say: love your enemies, do good to those who hate you, ²⁸bless those who curse you, pray for your abusers.</p> <p>v. 35b</p> <p>³²If you love those who love you, what merit is there in that? After all, even sinners love those who love them. ³³And if you do good to those who do good to you, what merit is there in that? After all, even sinners do as much. ³⁴If you lend to those from whom you hope to gain, what merit is there in that? Even sinners lend to sinners, in order to get as much in return. ³⁵But love your enemies, and do good, and lend, expecting nothing in return. Your reward will be great, and you’ll be children of the Most High. As you know, the Most High is generous to the ungrateful and the evil.</p> <p>³⁶Be as compassionate as your Father is.</p> <p>6:37–42 #46, p. 37</p>	<p>GOxy 1224 6:1</p> <p>P[r]ay for your [ene]mies. For whoever is not [against y]ou is on your side.</p>

^aMt 5:47 Many mss read “toll collectors” instead of *pagans*.

26. Giving to Charity

Mt 6:1–4	Mk	Lk	Th 62:2
<p>¹Take care that you don't flaunt your religion in public to be noticed by others. Otherwise, you'll have no reward from your Father in the heavens.</p> <p>²For example, when you give to charity, don't bother to toot your own horn as some phonies do in synagogues and on the street.* They are seeking human recognition. Let me tell you, they've already received their reward. ³Instead, when you give to charity, don't let your left hand in on what your right hand is up to, ⁴so your acts of charity will stay secret. And your Father, who sees what happens in secret, will reward you.</p>			<p>Don't let your left hand know what your right hand is doing.</p>

* Th 14:3 If you give to charity, you'll harm your spirits. (#424, p. 336)

27. On Prayer

Mt 6:5–8	Mk	Lk
<p>⁵And when you pray, don't act like phonies. They love to stand up and pray in synagogues and on street corners, so they can show off in public. Let me tell you, they've already received their reward. ⁶When you pray, go into a room by yourself and shut the door behind you. Then pray to your Father, the hidden one. And your Father, who sees what happens in secret, will reward you. ⁷And when you pray, you should not babble on as the pagans do.* They imagine that the more they say, the more attention they get. ⁸So don't imitate them. After all, your Father knows what you need before you ask.†</p>		

* Th 14:2 If you pray, you'll be condemned. (#424, p. 336)

† Mt 6:32/Lk 12:30 (#33, p. 29)

30. Treasure in Heaven

SEE #385, P. 313

<p style="text-align: center;">Mt 6:19–21</p> <p>¹⁹Don't pile up possessions here on earth, where moths and insects eat away and where burglars break in and steal. ²⁰Instead, gather your nest egg in heaven, where neither moths nor insects eat away and where no burglars break in or steal.</p> <p>²¹As you know, what you treasure is your heart's true measure.</p>	<p style="text-align: center;">Mk <i>10:21</i></p>	<p style="text-align: center;">Lk 12:32–34</p> <p>³²Don't be afraid, little flock, for it has delighted your Father to give you his empire.</p> <p>³³Sell your belongings, and donate to charity; make yourselves purses that don't wear out, with inexhaustible wealth in heaven,*</p> <p>where no burglar can get to it and no moth can destroy it.</p> <p>³⁴As you know, what you treasure is your heart's true measure.</p> <p>12:35–38 #159, p. 125</p>	<p style="text-align: center;">Th 76:3</p> <p>Seek his treasure that is unfailing and enduring, where no moth comes to eat and no worm destroys.</p>
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*Mt 19:21/Mk 10:21/Lk 18:22 (#196, p. 147)

31. The Light Within

SEE #377, P. 307

<p style="text-align: center;">Mt 6:22–23</p> <p>²²The eye is the body's lamp. It follows that if your eye is clear, your whole body will be flooded with light. ²³If your eye is clouded, your whole body will be shrouded in darkness.*</p> <p>If, then, the light within you is darkness, how dark that can be!</p>	<p style="text-align: center;">Mk</p>	<p style="text-align: center;">Lk 11:34–36</p> <p>³⁴Your eye is the body's lamp. When your eye is clear, your whole body is flooded with light. When your eye is clouded, your body is shrouded in darkness.* ³⁵Take care, then, that the light within you is not darkness. ³⁶So if your whole body is flooded with light, and no corner of it is darkness, it will be completely illuminated as when a lamp's rays engulf you.</p> <p>11:37–54 #153, p. 121</p>
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*Th 24:3 There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark. (#433, p. 339)

32. Two Masters

SEE #401, P. 321

<p style="text-align: center;">Mt 6:24</p> <p>No one can be a slave to two masters. That slave will either hate one and love the other, or be devoted to one and disdain the other.</p> <p>You can't be enslaved to both God and Mammon.</p>	<p style="text-align: center;">Mk</p>	<p style="text-align: center;">Lk 16:13</p> <p>No servant can be a slave to two masters. That slave will either hate one and love the other, or be devoted to one and disdain the other.</p> <p>You can't be enslaved to both God and mammon.</p> <p>16:14–15 #182, p. 138</p>	<p style="text-align: center;">Th 47:2</p> <p>And a slave cannot serve two masters, otherwise that slave will honor the one and offend the other.</p>
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33. Don't fret about life

SEE #384, P. 312

Mt 6:25–34	Mk	Lk 12:22–31	Th 36
<p>²⁵That's why I'm telling you, don't fret about your life, what you're going to eat and drink—or about your body—what you're going to wear. There's more to living than food and clothing, isn't there?</p> <p>²⁶Take a look at the birds of the sky: they don't plant or harvest or gather into barns. Yet your heavenly Father feeds them. You're worth more than they, aren't you?*</p> <p>²⁷Can any of you add one hour to life by fretting about it? ²⁸Why worry about clothes? Notice how the wild lilies grow: they don't toil and they never spin.</p> <p>²⁹But let me tell you, even Solomon at the height of his glory was never decked out like one of them. ³⁰If God dresses up the grass in the field, which is here today and is thrown into an oven tomorrow, won't (God care for) you even more, you with your meager trust? ³¹So don't fret. Don't say, "What are we going to eat?" or "What are we going to drink?" or "What are we going to wear?"</p> <p>³²These are all things pagans seek. After all, your heavenly Father is aware that you need them all.†</p> <p>³³Seek God's empire and his justice first, and all these things will come to you as a bonus.</p> <p>³⁴So don't fret about tomorrow. Let tomorrow fret about itself. The troubles that the day brings are enough.</p>		<p>²²That's why I'm telling you: don't fret about life, what you're going to eat—or about your body, what you're going to wear. ²³Remember, there is more to living than food and clothing.</p> <p>²⁴Think about the crows: they don't plant or harvest, they don't have storerooms or barns. Yet God feeds them. You're worth a lot more than the birds!*</p> <p>²⁵Can any of you add an hour to life by fretting about it? ²⁶So if you can't do a little thing like that, why worry about the rest? ²⁷Think about how the lilies grow: they don't toil and they never spin.</p> <p>But let me tell you, even Solomon at the height of his glory was never decked out like one of them. ²⁸If God dresses up the grass in the field, which is here today and is tossed into the oven tomorrow, how much more will (God take care of) you, you with your meager trust. ²⁹And don't be constantly on the lookout for what you're going to eat and what you're going to drink. Don't give it a thought.</p> <p>³⁰These are all things the world's pagans seek, and your Father is aware that you need them.†</p> <p>³¹Instead, seek his empire and these things will come to you as a bonus.</p> <p>12:32–34 #30, p. 28</p>	<p>Don't fret, from morning to evening and from evening to morning, about what you're going to wear.^a</p>

* ① Mt 10:31 / Lk 12:7 (#155, p. 123)

† Mt 6:7–8 (#27, p. 26)

^aTh 36 The Greek version of this saying is longer. After the second *morning* it adds: "[about] your [food], what [you're going to] eat, or about [your clothing], . . ." At the end of the saying it adds: ²"[You're much] better than the lilies, which don't card and never [spin]. ³As for you, when you have no garment, what [are you going to put] on? ⁴Who could add to your life span? That same one will give you your garment."

34. On Passing Judgment (according to Matthew)

SEE #46, 357, 358, PP. 37, 392, 393

<p>Mt 7:1–5</p> <p>Don't pass judgment, so you won't be judged. ²Don't forget, the judgment you hand out will be the judgment you get back.</p> <p>And the standard you apply will be the standard applied to you.</p> <p>³Why do you notice the sliver in your friend's eye, but overlook the timber in your own?</p> <p>⁴How can you say to your friend, "Let me get the sliver out of your eye," when there is that timber in your own?</p> <p>⁵You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver from your friend's eye.</p>	<p>Mk 4:24</p> <p>Pay attention to what you hear! The standard you apply will be the standard applied to you, and then some.</p> <p>4:24–25 #80, p. 65</p>	<p>Lk 6:37–38, 41–42</p> <p>³⁷Don't pass judgment, and you won't be judged; don't condemn, and you won't be condemned; forgive, and you'll be forgiven. ³⁸Give, and it'll be given to you: they'll put in your lap a full measure, packed down, sifted, and overflowing. For the standard you apply will be the standard applied to you.</p> <p>⁴¹Why do you notice the sliver in your friend's eye, but overlook the timber in your own? ⁴²How can you say to your friend, "Friend, let me get the sliver in your eye," when you don't notice the timber in your own?</p> <p>You phony, first take the timber out of your own eye, and then you'll see well enough to remove the sliver in your friend's eye.</p> <p>6:43–45 #47, p. 38</p>	<p>Th 26:1–2</p> <p>¹You see the sliver in your friend's eye, but you don't see the timber in your own eye.</p> <p>²When you take the timber out of your own eye, then you will see well enough to remove the sliver from your friend's eye.</p>
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35. Profaning the Holy

<p>Mt 7:6</p> <p>Don't offer to dogs what is sacred, and don't throw your pearls to pigs, or they'll trample them underfoot and turn and tear you to shreds.</p>	<p>Mk</p>	<p>Lk</p>	<p>Th 93:1–2</p> <p>¹Don't give what is sacred to dogs, or else they might throw them on the manure pile. ²Don't throw pearls [to] pigs, or they might . . . it [. . .].^a</p>
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^aTh 93:2 The text is deficient here. Among proposals for its restoration are the following: "bring it [to naught]" and "grind it [to bits]."

36. Ask, Seek, Knock

SEE #318, 372, PP. 254, 303

<p>Mt 7:7–11</p> <p>⁷Ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you.*</p> <p>⁸For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p> <p>⁹Who among you would hand a son a stone when he's asking for bread?</p> <p>¹⁰Again, who would hand him a snake when he's asking for fish? Of course no one would!</p> <p>¹¹So if you, worthless as you are, know how to give your children good gifts, isn't it much more likely that your Father in the heavens will give good things to those who ask him?</p>	<p>Mk</p>	<p>Lk 11:9–13</p> <p>⁹And I'm telling you, ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you.*</p> <p>¹⁰For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p> <p>¹¹Which of you fathers would hand his son a snake^a instead of a fish when he's asking for fish? ¹²Or a scorpion when he's asking for an egg?</p> <p>¹³So if you, worthless as you are, know how to give your children good gifts, isn't it much more likely that the heavenly Father will give holy spirit to those who ask him?</p> <p>11:14–15 #69, p. 56</p>	<p>Th 92:1; 2:1; 94:1–2</p> <p>Th 92:1 Seek and you will find.</p> <p>Th 2:1 Those who seek should not stop seeking until they find.†</p> <p>Th 94:1–2 ¹The one who seeks will find, ²and for [one who knocks] it will be opened.</p>
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*Jn 15:5–8; 16:23–24 (#209, 318, 321, pp. 159, 254, 256)

†GHeb 6b (#517, p. 392)

^aLk 11:11 Some mss insert “stone, if he asks for bread, or give him a” before *snake*.

37. The Golden Rule

SEE #356, P. 291

<p>Mt 7:12</p> <p>Always treat people the way you want them to treat you. This sums up the Law and the Prophets.</p>	<p>Mk</p>	<p>Lk 6:31</p> <p>Treat people the same way you want them to treat you.</p> <p>6:27–36 #45, p. 36</p>
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38. The Narrow Gate

SEE #393, P. 317

<p>Mt 7:13–14</p> <p>¹³Get in through the narrow gate. Wide and smooth is the road that leads to destruction. Many are taking that route. ¹⁴Narrow and rough is the road that leads to life. Only a few discover it.*</p>	<p>Mk</p>	<p>Lk 13:24</p> <p>Struggle to get in through the narrow door;</p> <p>I'm telling you, many will try to get in, but won't be able.*</p> <p>13:22–27 #168, p. 129</p>
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*Th 75 There are many standing at the door, but those who are solitary will enter the wedding hall. (#468, p. 354)

39. By their Fruits (according to Matthew)

SEE #47, 359, PP. 38, 293

<p style="text-align: center;">Mt 7:15–20</p> <p>¹⁵Be on the lookout for phony prophets, who make their pitch disguised as sheep; inside they are really voracious wolves. ¹⁶You'll know who they are by what they produce. Since when do people pick grapes from thorns or figs from thistles? ¹⁷Every healthy tree produces choice fruit, but the rotten tree produces spoiled fruit.</p> <p>¹⁸A healthy tree cannot produce spoiled fruit, any more than a rotten tree can produce choice fruit. ¹⁹Every tree that does not produce choice fruit gets cut down and tossed on the fire.* ²⁰Remember, you'll know who they are by what they produce.†</p>	Mk	<p style="text-align: center;">Lk 6:44, 43</p> <p>^{44c}for each tree is known by its fruit. Figs are not gathered from thorns, nor are grapes picked from brambles.</p> <p>⁴³A choice tree does not produce rotten fruit, any more than a rotten tree produces choice fruit.</p> <p style="text-align: center;">6:43–45 #47, p. 38</p>	Th 45:1
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* ① Mt 3:10/Lk 3:9 (#4, p. 11)

† Mt 12:33 (#47, p. 38)

40. Futile Flattery

SEE #360, 393, PP. 294, 317

<p style="text-align: center;">Mt 7:21–23</p> <p>²¹Not everyone who addresses me as “Master, master,” will get into the empire of Heaven—only those who carry out the will of my Father in heaven.</p> <p>²²On that day many will say to me, “Master, master, didn't we use your name when we prophesied? Didn't we use your name when we exorcised demons? Didn't we use your name when we performed all those miracles?”</p> <p>²³Then I will tell them honestly, “I never knew you; get away from me, you subverters of the Law!”†</p>	Mk	<p style="text-align: center;">Lk 6:46; 13:25–27</p> <p>Lk 6:46 Why do you call me “Master, master,” and not do what I tell you?</p> <p>Lk 13:25–27 ²⁵Once the master of the house gets up and bars the door, you'll be left standing outside and knocking at the door: “Master, open up for us.” But he'll answer you, “I don't know where you come from.”* ²⁶Then you'll start saying, “We ate and drank with you, and you taught in our streets.” ²⁷But he'll reply, “I don't know where you come from; get away from me, all you evildoers!”†</p> <p style="text-align: center;">13:28–29 #169, p. 130</p>	EgerG 3:5
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*Mt 25:10–12 (#232, p. 178)

† Mt 25:41 (#233, p. 179)

41. House Built on Rock

SEE #360, P. 294

<p style="text-align: center;">Mt 7:24–27</p> <p>²⁴Everyone who listens to these words of mine and acts on them will be like a prudent man who built a house on bedrock.</p> <p>²⁵Later the rain fell, and the torrents came, and the winds blew and pounded that house, yet it did not collapse, since its foundation rested on bedrock. ²⁶Everyone who listens to these words of mine and doesn't act on them will be like a stupid man, who built a house on sand.</p> <p>²⁷When the rain fell, and the torrents came, and the winds blew and pounded that house, it collapsed—it totally collapsed.</p>	<p>Mk</p>	<p style="text-align: center;">Lk 6:47–49</p> <p>⁴⁷Everyone who comes to me and pays attention to my words and acts on them—I'll show you what such a person is like: ⁴⁸That one is like a person building a house, who dug deep and laid the foundation on bedrock; when a flood came, the torrent slammed against that house, but could not shake it, because it was well built. ⁴⁹But the one who listens <to my words> and doesn't act <on them> is like a person who built a house on the ground without a foundation;</p> <p>when the torrent slammed against it, it immediately collapsed. And so the ruin of that house was total.</p>
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42. Conclusion to the Sermon

<p style="text-align: center;">Mt 7:28–29</p> <p>²⁸And so it happened that, when Jesus had finished this discourse, the crowds were astonished at his teaching,* ²⁹since he had been teaching them on his own authority, unlike their own scholars.</p> <p>8:1–4 #51, p. 41</p>	<p>Mk</p> <p>1:21–22</p>	<p style="text-align: center;">Lk 7:1</p> <p>After he had completed all he had to say to his audience, he went into Capernaum.</p> <p style="text-align: center;">4:32</p> <p>7:1–10 #52, p. 42</p>
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*Mt 22:33 (#214, p. 165)

43. The Setting of the Sermon on the Plain

Mt 4:25, 24; 5:1-2	Mk 3:7-8, 10	Lk 6:17-20a
<p>²⁵And huge crowds followed him from Galilee and the Ten Cities and Jerusalem and Judea and from across the Jordan.</p> <p>²⁴And his reputation spread through the whole of Syria.</p> <p>They brought him everyone who was ill, who suffered from any kind of disease or was in intense pain, who was possessed, who was epileptic, or paralyzed, and he cured them.</p> <p>5 Seeing the crowds, he climbed up the mountain, and when he had sat down, his disciples came to him. ²He then began to speak, and this is what he would teach them:</p>	<p>⁷Then Jesus withdrew with his disciples to the sea, and a huge crowd from Galilee followed. When they heard what he was doing, a huge crowd from Judea, ⁸and from Jerusalem and Idumea and across the Jordan, and from around Tyre and Sidon, collected around him.</p> <p>(¹⁰You see, he had healed so many that all who had diseases were pushing forward to touch him.)*</p> <p>3:7-12 #66, p. 54</p>	<p>¹²During that time it came to pass that he went out to the mountain to pray, and spent the night in prayer to God.</p> <p>¹⁷On the way down with them, Jesus stopped at a level place. There was a huge crowd of his disciples and a great throng of people from all Judea and Jerusalem and the coast of Tyre and Sidon.</p> <p>¹⁸They came to hear him and to be healed of their diseases. Those who were tormented by unclean spirits were cured.</p> <p>¹⁹And everyone in the crowd tried to touch him, since power would flow out from him and heal them all.*</p> <p>^{20a}Then he would look squarely at his disciples and say:</p>

*Mt 14:36/Mk 6:56 (#109, p. 90)

44. Congratulations and Curses

SEE #17, 354, PP. 20, 289

Mt 5:3–12	Mk	Lk 6:20b–26	Th 54; 69:2; 69:1; 68:1–2
<p>³Congratulations to the poor in spirit! The empire of Heaven belongs to them.</p> <p>⁵Congratulations to the gentle! They will inherit the earth.</p> <p>⁶Congratulations to those who hunger and thirst for justice! They will have a feast.</p> <p>⁴Congratulations to those who grieve! They will be consoled.</p> <p>⁷Congratulations to the merciful! They will receive mercy.</p> <p>⁸Congratulations to those whose motives are pure! They will see God.</p> <p>⁹Congratulations to those who work for peace! They will be called God's children.</p> <p>¹⁰Congratulations to those who have suffered persecution for the sake of justice! The empire of Heaven belongs to them.</p> <p>¹¹Congratulations to you when they denounce you and persecute you and spread malicious gossip^a about you because of me.</p> <p>¹²Rejoice and be glad! Your reward is great in heaven. Remember, that is how they persecuted the prophets who preceded you.</p> <p>5:13–16 #18, p. 21</p>		<p>Congratulations, you poor! God's empire belongs to you.</p> <p>²¹Congratulations, you hungry! You will have a feast. Congratulations, you who weep now! You will laugh.</p> <p>²²Congratulations to you when people hate you, and when they ostracize you and spread malicious gossip about you and scorn your name as evil, because of the Human One!</p> <p>²³Rejoice on that day and jump for joy! Because look: your reward is great in heaven. Bear in mind that their ancestors treated the prophets the same way.</p> <p>²⁴Damn you rich! You already have your consolation.</p> <p>²⁵Damn you who are well-fed now! You will know hunger. Damn you who laugh now! You will learn to weep and grieve.</p> <p>²⁶Damn you when everybody speaks well of you! Bear in mind that their ancestors treated the phony prophets the same way.</p>	<p>Th 54 Congratulations to the poor, for the empire of Heaven belongs to you.</p> <p>Th 69:2 Congratulations to those who go hungry, so the stomach of the needy may be filled.</p> <p>Th 69:1 Congratulations to those who've been persecuted in their hearts: they are the ones who have truly come to know the Father.</p> <p>Th 68:1–2 ¹Congratulations to you when you are hated and persecuted; ²and no place will be found, wherever you've been persecuted.</p>

^aMt 5:11 A few mss add "tell lies" to the triad of *denounce and persecute and spread malicious gossip*.

45. Love your enemies (according to Luke)

SEE #25, 355, 356, PP. 25, 290, 291

Mt 5:43–44, 38–42; 7:12; 5:46–47, 45, 48	Lk 6:27–36	other
<p>Mt 5:43–44 ⁴³As you know, we once were told, “You shall love your neighbor” and “You shall hate your enemy.” ⁴⁴But I tell you, love your enemies and pray for your persecutors.</p> <p>Mt 5:38–42 ³⁸As you know, we once were told, “An eye for an eye” and “A tooth for a tooth.” ³⁹But I tell you, don’t react violently against the one who is evil; when someone slaps you on the right cheek, turn the other as well. ⁴⁰If someone is determined to sue you for your shirt, let him have your coat along with it. ⁴¹Further, when anyone conscripts you for one mile, go along an extra mile. ⁴²Give to those who beg from you; and don’t turn away those who want to borrow from you.</p> <p>Mt 7:12 Always treat people the way you want them to treat you. This sums up the Law and the Prophets.</p> <p>Mt 5:46–47, 45, 48 ⁴⁶Tell me, if you love those who love you, why should you be rewarded for that? Even the toll collectors do as much, don’t they? ⁴⁷And if you greet only your friends, what have you done that is exceptional? Even the pagans^a do as much, don’t they?</p> <p>⁴⁵You’ll then become children of your Father in the heavens, for God makes the sun rise on both the bad and the good, and sends rain on both the just and the unjust. ⁴⁸To sum up, you shall be perfect, in the same way your heavenly Father is perfect.</p>	<p>²⁷But to you who listen I say: love your enemies, do good to those who hate you, ²⁸bless those who curse you, pray for your abusers.</p> <p>²⁹When someone strikes you on the cheek, offer the other as well. If someone takes away your coat, don’t prevent him from taking your shirt along with it.</p> <p>³⁰Give to everyone who begs from you; and when someone takes your things, don’t ask for them back.</p> <p>³¹Treat people the same way you want them to treat you.</p> <p>³²If you love those who love you, what merit is there in that? After all, even sinners love those who love them. ³³And if you do good to those who do good to you, what merit is there in that? After all, even sinners do as much.</p> <p>³⁴If you lend to those from whom you hope to gain, what merit is there in that? Even sinners lend to sinners, in order to get as much in return. ³⁵But love your enemies, and do good, and lend, expecting nothing in return. Your reward will be great, and you’ll be children of the Most High. As you know, the Most High is generous to the ungrateful and the evil.</p> <p>³⁶Be as compassionate as your Father is.</p>	<p>other</p> <p>GOxy 1224 6:1 P[r]ay for your [ene]mies. For whoever is not [against y]ou is on your side.</p> <p>Th 95:1–2 ¹If you have money, don’t lend it at interest. ²Instead, give [it] to someone from whom you won’t get it back.</p>

^a Mt 5:47 Many mss read “toll collectors” instead of *pagans*.

46. On Passing Judgment (according to Luke)

SEE #34, 357, 358, PP. 30, 292, 293

Mt 7:1–2; 15:14; 10:24–25; 7:3–5	Mk 4:24	Lk 6:37–42	other
<p>Mt 7:1–2 ¹Don't pass judgment, so you won't be judged. ²Don't forget, the judgment you hand out will be the judgment you get back.</p> <p>And the standard you apply will be the standard applied to you.</p> <p>Mt 15:14 They are blind guides of blind people! If one blind person guides another, both will end up in some ditch.</p> <p>Mt 10:24–25a ²⁴Students are not above their teachers, nor slaves above their masters.</p> <p>^{25a}It's enough for students to become like their teachers and slaves to be like their masters.</p> <p>Mt 7:3–5 ³Why do you notice the sliver in your friend's eye, but overlook the timber in your own? ⁴How can you say to your friend, "Let me get the sliver out of your eye," when there is that timber in your own? ⁵You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver from your friend's eye.</p>	<p>The standard you apply will be the standard applied to you, and then some.</p> <p>4:24–25 #80, p. 65</p>	<p>Lk 6:37–42</p> <p>³⁷Don't pass judgment, and you won't be judged; don't condemn, and you won't be condemned; forgive, and you'll be forgiven. ³⁸Give, and it'll be given to you: they'll put in your lap a full measure, packed down, sifted, and overflowing.</p> <p>For the standard you apply will be the standard applied to you.</p> <p>³⁹And he posed a riddle for them: Can one blind person guide another? Won't they both end up in some ditch?</p> <p>⁴⁰Students are not above their teachers.</p> <p>But those who are fully taught will be like their teachers.</p> <p>⁴¹Why do you notice the sliver in your friend's eye, but overlook the timber in your own? ⁴²How can you say to your friend, "Friend, let me get the sliver in your eye," when you don't notice the timber in your own? You phony, first take the timber out of your own eye, and then you'll see well enough to remove the sliver in your friend's eye.</p>	<p>If a blind person leads a blind person, both of them will fall into a hole.</p> <p>Th 34</p> <p>Jn 13:16a Slaves are never better than their masters.*</p> <p>Th 26:1–2 ¹You see the sliver in your friend's eye, but you don't see the timber in your own eye. ²When you take the timber out of your own eye, then you will see well enough to remove the sliver from your friend's eye.</p>

* ① Jn 15:20 (#319, p. 255)

47. By their Fruits (according to Luke)

SEE #39, 359, PP. 32, 293

<p>Mt 7:18; 12:33; 7:16; 12:35, 34</p> <p>Mt 7:18 A healthy tree cannot produce spoiled fruit, any more than a rotten tree can produce choice fruit.</p> <p>Mt 12:33 If you make the tree choice, its fruit will be choice; if you make the tree rotten, its fruit will be rotten. After all, the tree is known by its fruit.</p> <p>Mt 7:16 You'll know who they are by what they produce. Since when do people pick grapes from thorns or figs from thistles?</p> <p>Mt 12:35, 34 ³⁵The good person produces good things out of a fund of good; and the evil person produces evil things out of a fund of evil.</p> <p>³⁴You spawn of Satan, how can your speech be good when you are evil? As you know, the mouth gives voice to what the heart is full of.</p>	<p>Mk</p>	<p>Lk 6:43-45</p> <p>⁴³A choice tree does not produce rotten fruit, any more than a rotten tree produces choice fruit;</p> <p>⁴⁴for each tree is known by its fruit.</p> <p>Figs are not gathered from thorns, nor are grapes picked from brambles.</p> <p>⁴⁵The good person produces good from the fund of good in the heart, and the evil person produces evil from the evil within.</p> <p>As you know, the mouth gives voice to what the heart is full of.</p>	<p>Th 45:1-3</p> <p>¹Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit. ²Good persons produce good from what they've stored up; ³bad persons produce evil from the wickedness they've stored up in their hearts, and say evil things. For from the overflow of the heart comes evil.</p>
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48. Empty Praise

SEE #360, P. 294

<p style="text-align: center;">Mt 7:21</p> <p>Not everyone who addresses me as “Master, master,” will get into the empire of Heaven—only those who carry out the will of my Father in heaven.</p> <p>7:21–23 #40, p. 32</p>	Mk	<p style="text-align: center;">Lk 6:46</p> <p>Why do you call me “Master, master,” and not do what I tell you?</p>	<p style="text-align: center;">EgerG 3:5</p> <p>Why do you pay me lip service as a teacher, but not [do] what I say?</p>
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49. House Built on Rock

SEE #360, P. 294

<p style="text-align: center;">Mt 7:24–27</p> <p>²⁴Everyone who listens to these words of mine and acts on them will be like a prudent man who built a house on bedrock.</p> <p>²⁵Later the rain fell, and the torrents came, and the winds blew and pounded that house, yet it did not collapse, since its foundation rested on bedrock.</p> <p>²⁶Everyone who listens to these words of mine and doesn’t act on them will be like a stupid man, who built a house on sand.</p> <p>²⁷When the rain fell, and the torrents came, and the winds blew and pounded that house, it collapsed—it totally collapsed.</p> <p>7:28–29 #42, p. 33</p>	Mk	<p style="text-align: center;">Lk 6:47–49</p> <p>⁴⁷Everyone who comes to me and pays attention to my words and acts on them—I’ll show you what such a person is like: ⁴⁸That one is like a person building a house, who dug deep and laid the foundation on bedrock; when a flood came, the torrent slammed against that house, but could not shake it, because it was well built.</p> <p>⁴⁹But the one who listens (to my words) and doesn’t act (on them) is like a person who built a house on the ground without a foundation; when the torrent slammed against it, it immediately collapsed. And so the ruin of that house was total.</p> <p>7:1 #42, p. 33</p>
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50. A Miraculous Catch of Fish

SEE #347, P. 282

Mt	Mk	Lk 5:1–11	Jn 21:1–11
13:1–3	4:1–2	<p>It came to pass, when the crowd pressed him to hear the word of God, that he was standing by Lake Gennesaret. ²He noticed two boats moored there at the shore; the fishermen had left them and were washing their nets. ³He got into one of the boats, the one belonging to Simon, and asked him to put out a little from the shore. Then he sat down and began to teach the crowds from the boat.</p> <p>⁴When he had finished speaking, he said to Simon, “Put out into deep water and lower your nets for a catch.”</p> <p>⁵But Simon replied, “Master, we’ve been hard at it all night and haven’t caught a thing. But if you insist, I’ll lower the nets.”</p> <p>⁶So they did and netted such a huge number of fish that their nets began to tear apart. ⁷They signaled to their partners in the other boat to come and lend a hand. They came and loaded both boats until they nearly sank.</p>	<p>Some time after these events, Jesus again appeared to his disciples by the Sea of Tiberias. This is how he did it.</p> <p>²When Simon Peter and Thomas, the one known as “the Twin,” were together, along with Nathanael from Cana, Galilee, the sons of Zebedee, and two other disciples, ³Simon Peter says to them, “I’m going fishing.”</p> <p>“We’re coming with you,” they reply. They went down and got into the boat, but that night they didn’t catch a thing.</p> <p>⁴It was already getting light when Jesus appeared on the shore, but his disciples didn’t recognize that it was Jesus.</p> <p>⁵“You boys haven’t caught any fish, have you?” Jesus asks them.</p> <p>“No,” they replied.</p> <p>⁶He told them, “Cast your net on the right side of the boat and you’ll have better luck.”</p> <p>So they cast the net, but then couldn’t haul it in because of the huge number of fish. ⁷That disciple whom Jesus loved exclaims to Peter, “It’s the Master!”</p> <p>When Simon Peter heard, “It’s the Master,” he tied his cloak around himself, since he was stripped for work, and threw himself into the water. ⁸The rest of the disciples came by boat, dragging the net full of fish. (Actually, they were not far from land, only about a hundred yards.)</p>
4:18–22	1:16–20	<p>⁸At the sight of this, Simon Peter fell to his knees in front of Jesus and said, “Get away from me, Master; I’m a sinful man.” ⁹(You see, he and his companions were stunned at the catch of fish they had taken, ¹⁰as were James and John, sons of Zebedee and partners of Simon.)</p> <p>Jesus said to Simon, “Don’t be afraid; from now on you’ll be catching people.” ¹¹They then brought their boats to shore, abandoned everything, and followed him.</p>	<p>⁹When they got to shore, they see a charcoal fire burning, with fish cooking on it, and some bread. ¹⁰Jesus says to them, “Bring some of the fish you’ve just caught.”</p> <p>¹¹Then Simon Peter went aboard and <helped> haul in the net full of large fish ashore—one hundred fifty-three of them. Even though there were so many of them, the net still didn’t tear.</p>

51. A leper is healed

Mt 8:1–4	Mk 1:40–45	Lk 5:12–16	EgerG 2:1–4
<p>¹When he came down from the mountain, huge crowds followed him. ²Just then a leper appeared, bowed down to him, and said,</p> <p>“Master, if you want to, you can make me clean.”</p> <p>³And he stretched out his hand, touched him, and says,</p> <p>“Okay—you’re clean!” And right away his leprosy was cleansed.</p> <p>⁴Then Jesus warns him, “Don’t tell anyone, but go, have a priest examine you. Then offer the gift that Moses commanded, as evidence ⟨of your cure⟩.”</p>	<p>⁴⁰Then a leper comes up to him, pleads with him, falls down on his knees, and says to him,</p> <p>“If you want to, you can make me clean.”</p> <p>⁴¹Although Jesus was indignant,^a he stretched out his hand, touched him, and says to him,</p> <p>“Okay—you’re clean!”</p> <p>⁴²And right away the leprosy disappeared, and he was made clean. ⁴³And Jesus snapped at him, and right away threw him out ⁴⁴with this warning:</p> <p>“Don’t tell anyone anything, but go, have a priest examine you. Then offer for your cleansing what Moses commanded, as evidence ⟨of your cure⟩.”</p> <p>⁴⁵But after he left, he started telling everyone and spreading the story, so that Jesus could no longer enter a town openly, but had to stay out in isolated places. Yet they continued to come to him from everywhere.</p> <p>2:1–12 #59, p. 48</p>	<p>¹²And it came to pass, while he was in one of the towns, that there was this man covered with leprosy. Seeing Jesus, he knelt with his face to the ground and begged him,</p> <p>“Master, if you want to, you can make me clean.”</p> <p>¹³Jesus stretched out his hand, touched him, saying,</p> <p>“Okay—you’re clean!” And right away the leprosy disappeared.</p> <p>¹⁴He ordered him to tell no one. “But go, have a priest examine you. Then make an offering, as Moses commanded, for your cleansing, as evidence ⟨of your cure⟩.”</p> <p>¹⁵Yet the story about him spread around all the more. Great crowds would gather to hear him and to be healed of their diseases. ¹⁶But he would withdraw to isolated places and pray.</p> <p>5:17–26 #59, p. 48</p>	<p>¹Just then a leper comes up to him and says, “Teacher Jesus, in wandering around with lepers and eating with them in the inn, I became a leper myself. ²If you want to, I’ll be made clean.”</p> <p>³The Master said to him,</p> <p>“Okay—you’re clean!” And right away his leprosy disappeared from him.</p> <p>⁴Jesus says to him, “Go and have the priests examine ⟨your skin⟩. Then offer for your purification what Moses commanded —and no more sinning.”</p>

^aMk 1:41 Most mss read “And Jesus was moved” in place of *Although Jesus was indignant*.

52. An official's boy is healed

SEE #288, 361, PP. 234, 295

Mt 8:5–13	Mk	Lk 7:1–10	Jn 4:46b–54
<p>7:28</p> <p>⁵When he had entered Capernaum, a Roman officer approached him and pleaded with him, ⁶“Sir, my servant boy was struck down with paralysis and is in terrible pain.”</p> <p>⁷And he said to him, “I’ll come and cure him.”</p> <p>⁸And the officer replied,</p> <p>“Sir, I don’t deserve to have you in my house,</p> <p>but only say the word and my boy will be cured.</p> <p>⁹After all, I myself am under orders, and I have soldiers under me. I order one to go, and he goes; I order another to come, and he comes; and I order my slave to do something, and he does it.”</p> <p>¹⁰As Jesus listened he was amazed and said to those who followed,</p> <p>“Let me tell you, I have not found such trust in a single Israelite!</p> <p>¹¹I predict that many will come from east and west and dine with Abraham and Isaac and Jacob in the empire of Heaven, ¹²but those who</p>		<p>¹After he had completed all he had to say to his audience, he went into Capernaum.</p> <p>²A Roman officer had a slave he was very fond of but who was sick and about to die. ³So when he heard about Jesus, the officer sent some elders of the Jewish community to him, and asked him to come and cure his slave. ⁴When they came to Jesus, they pleaded with him urgently, saying, “He deserves to have you do this for him ⁵because he loves our people, and even built a meeting place for us.”</p> <p>⁶So Jesus went with them.</p> <p>When he got close to the house, the officer dispatched friends to say to him, “Don’t trouble yourself, sir, for I don’t deserve to have you in my house;</p> <p>⁷that’s why I didn’t presume to come to you in person.</p> <p>Just say the word, and let my boy be cured.</p> <p>⁸After all, I myself am under orders and I have soldiers under me. I order one to go, and he goes; I order another to come, and he comes; and I order my slave to do something, and he does it.”</p> <p>⁹As Jesus listened to this he was amazed at him. He turned and said to the crowd that followed,</p> <p>“I’m telling you, not even in Israel have I found such trust.”</p> <p>13:28–29</p>	<p>^{46b}In Capernaum there was a government official whose son was sick.</p> <p>⁴⁷When he heard that Jesus had returned to Galilee from Judea, he approached him and pleaded with him to come down and cure his son, who was about to die.</p> <p>⁴⁸Jesus said to him, “You people refuse to believe unless you see signs and omens.”</p> <p>⁴⁹The official responds, “Sir, please come down before my child dies.”</p> <p>⁵⁰Jesus says, “Go home, your son will live.”</p>

think the empire of Heaven belongs to them will be thrown out into the utter darkness. There'll be weeping and grinding of teeth out there."

¹³And Jesus said to the Roman officer, "Be on your way. Let it happen for you according to your trust." And the boy was cured at that precise moment.^a

8:14–15 #12, p. 18

¹⁰And when the emissaries returned to the house, they found the slave in good health.

The man believed what Jesus told him and went home. ⁵¹While he was still on his way home, his slaves met him and told him that his boy was alive. ⁵²So he asked them when he had begun to recover, and they told him, "The fever broke yesterday at one o'clock."

⁵³Then the father realized that one o'clock was precisely the time Jesus had said to him, "Your son will live." And he believed, as did his whole household. ⁵⁴Jesus performed this second sign after he had returned from Judea to Galilee.

^aMt 8:13 Several mss add: "The Roman official returned to his house and found at that very moment that the boy was in good health."

53. Jesus raises a widow's son

Mt	Mk	<p style="text-align: center;">Lk 7:11–17</p> <p>¹¹And it came to pass soon afterward that he went to a town called Nain, accompanied by his disciples and a large crowd.</p> <p>¹²As he neared the town gate, just then a dead man was being carried out, the only son of his mother, who was herself a widow. And a considerable crowd from the town was with her.</p> <p>¹³When the Master saw her, his heart went out to her and he said to her, "Don't cry." ¹⁴And he went up and touched the bier. The bearers paused, and he said, "Young man—I'm talking to you—get up."</p> <p>¹⁵And the dead man sat up and began to speak; then Jesus gave him back to his mother.</p> <p>¹⁶Fear gripped them all and they praised God, saying, "A great prophet has been raised up among us!" and "God has visited his people!"</p> <p>¹⁷And this story about him spread throughout Judea and all the surrounding area.</p>
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54. Messengers from John the Baptizer

SEE #362, P. 296

<p style="text-align: center;">Mt 11:2–6</p> <p>²While John was in prison he heard about what the Anointed One had been doing and he sent his disciples ³to ask,</p> <p>"Are you the one who is to come or do we have to wait for another?"</p> <p>⁴And so Jesus answered them, "Go report to John what you have heard and seen: ⁵The blind see again and the lame walk; lepers are cleansed and the deaf hear; the dead are raised, and the poor have the good news preached to them. ⁶Congratulations to those who don't take offense at me."</p>	Mk	<p style="text-align: center;">Lk 7:18–23</p> <p>¹⁸John's disciples reported all these things to him. ¹⁹John summoned a couple of his disciples and sent them to the Master to ask,</p> <p>"Are you the one who is to come, or do we have to wait for someone else?"</p> <p>²⁰And when the men came to Jesus, they said, "John the Baptizer sent us to you to ask: 'Are you the one who is to come, or do we have to wait for someone else?'"</p> <p>²¹Jesus had just cured many of their diseases and plagues and evil spirits, and restored sight to many who were blind. ²²And so he answered them, "Go report to John what you have seen and heard: the blind see again, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news preached to them. ²³Congratulations to those who don't take offense at me."</p>
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56. Like Children in the Marketplace

SEE #364, P. 298

Mt 11:16–19	Mk	Lk 7:31–35
<p>¹⁶What does this generation remind me of?</p> <p>It is like children sitting in marketplaces who call out to others,</p> <p>¹⁷“We played the flute for you, but you wouldn’t dance; we sang a dirge but you wouldn’t mourn.”</p> <p>¹⁸Just remember, John appeared on the scene neither eating nor drinking, and they say, ‘He’s possessed.’</p> <p>¹⁹The Human One appeared on the scene both eating and drinking, and they say, ‘There’s a glutton and a drunk, a crony of toll collectors and sinners!’ Indeed, Wisdom is vindicated by her deeds.</p> <p>11:20–24 #139, p. 114</p>		<p>³¹What do the people of this generation remind me of? What are they like?</p> <p>³²They are like children sitting in the marketplace and calling out to one another,</p> <p>“We played the flute for you, but you wouldn’t dance; we sang a dirge, but you wouldn’t weep.”</p> <p>³³Just remember, John the Baptizer appeared on the scene, eating no bread and drinking no wine, and you say, ‘He’s possessed.’</p> <p>³⁴The Human One appeared on the scene both eating and drinking, and you say, ‘There’s a glutton and a drunk, a crony of toll collectors and sinners!’ ³⁵Indeed, Wisdom is vindicated by all her children.</p>

57. The Woman Who Loved Much

Mt	Mk	Lk 7:36–50	Jn
26:6–9	14:3–5	<p>³⁶One of the Pharisees invited him to dinner; he entered the Pharisee's house, and reclined (for the meal). ³⁷A local woman, who was a sinner, found out that he was having dinner at the Pharisee's house. She suddenly showed up with an alabaster jar of aromatic ointment, ³⁸and stood there behind him weeping at his feet. Her tears wet his feet, and she wiped them dry with her hair; she kissed his feet, and anointed them with the ointment.</p> <p>³⁹The Pharisee who had invited him saw this and said to himself, "If this man were a prophet, he would know who this is and what kind of woman is touching him, since she is a sinner."</p> <p>⁴⁰And Jesus answered him, "Simon, I have something to tell you."</p> <p>"Teacher," he said, "speak up."</p> <p>⁴¹"This moneylender had two debtors; one owed five hundred denarii, and the other fifty. ⁴²Since neither one of them could pay, he wrote off both debts. Now which of them will love him more?" ⁴³Simon answered, "I would imagine, the one for whom he wrote off the larger debt."</p> <p>And he said to him, "You're right." ⁴⁴Then turning to the woman, he said to Simon, "Do you see this woman? I walked into your house and you didn't offer me water for my feet; yet she has washed my feet with her tears and dried them with her hair. ⁴⁵You didn't offer me a kiss, but she hasn't stopped kissing my feet since I arrived. ⁴⁶You didn't anoint my head with oil, but she has anointed my feet with ointment. ⁴⁷For this reason, I'm telling you, her many sins have been forgiven, as this outpouring of her love shows. But the one who is forgiven little shows little love."</p> <p>⁴⁸And he said to her, "Your sins have been forgiven."</p> <p>⁴⁹Then those having dinner with him began to mutter to themselves, "Who is this who even forgives sins?"</p> <p>⁵⁰And he said to the woman, "Your trust has saved you; go in peace."</p>	12:1–5

58. The Women Who Supported Jesus

Mt	Mk	Lk 8:1–3
9:35	6:6b	<p>¹And it came to pass soon afterward that he traveled through towns and villages, preaching and announcing the good news of the empire of God. The Twelve were with him, ²and also some women whom he had cured of evil spirits and diseases: Mary, the one from Magdala, from whom seven demons had departed, ³and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many other women, who provided for them out of their resources.</p> <p>8:4–8 #76, p. 61</p>

59. The Healing of the Paralytic

SEE #289, P. 235

Mt 9:1–8	Mk 2:1–12	Lk 5:17–26
<p>¹After he got on board the boat, he crossed over and came to his own town.</p> <p>²The next thing you know, some people were bringing him a paralytic lying on a bed.</p> <p>When Jesus noticed their trust, he said to the paralytic, “Be brave, child, your sins are forgiven.”</p> <p>³At that some of the scholars said to themselves, “This guy is blaspheming!”</p> <p>⁴Because he understood the way they thought, Jesus said,</p> <p>“Why do you harbor evil thoughts?</p> ⁵ Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk?’ <p>⁶But just so you realize that on earth the Human One has authority to forgive sins”—he then says to the paralytic—</p> <p>“Get up, pick up your bed and go home.”</p> <p>⁷And he got up and went home.*</p> <p>⁸When the crowds saw this, they became fearful, and praised God for giving such authority to humans.</p>	<p>¹Some days later he went back to Capernaum and was rumored to be at home.</p> <p>²And many people crowded around so there was no longer any room, even outside the door. Then he started speaking to them.</p> <p>³Some people then show up with a paralytic being carried by four of them. ⁴And when they couldn’t get near him because of the crowd, they removed the roof above him. After digging it out, they lowered the mat on which the paralytic was lying.</p> <p>⁵When Jesus noticed their trust, he says to the paralytic, “Child, your sins are forgiven.”</p> <p>⁶Some of the scholars were sitting there and silently objecting: ⁷“Why does this guy talk like this? He’s blaspheming! Who can forgive sins except the one God?”</p> <p>⁸And right away, because Jesus could sense that they were objecting to what he had said, he says to them:</p> <p>“Why are you objecting to all this?</p> ⁹ Which is easier: to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Get up, pick up your mat and walk?’ <p>¹⁰But just so you realize that on earth the Human One has authority to forgive sins”—he says to the paralytic—</p> <p>¹¹“You there, get up, pick up your mat and go home!”</p> <p>¹²And he got up, picked his mat right up, and walked out as everyone looked on.*</p> <p>So they all became ecstatic, extolled God, and exclaimed, “We’ve never seen the likes of this!”</p>	<p>¹⁷And it came to pass one day, as he was teaching, that the Lord’s healing power was with him. Now Pharisees and teachers of the Law, who had come from every village of Galilee and Judea and from Jerusalem, were sitting around.</p> <p>¹⁸The next thing you know, some men showed up, carrying a paralyzed man on a bed. They attempted to bring him in and lay him in front of Jesus. ¹⁹But finding no way to get him in because of the crowd, they went up onto the roof and lowered him on his pallet through the tiles into the middle of the crowd in front of Jesus.</p> <p>²⁰When Jesus noticed their trust, he said, “Mister, your sins have been forgiven.”</p> <p>²¹And the scholars and the Pharisees began to object: “Who is this guy who utters blasphemies? Who can forgive sins except God alone?”</p> <p>²²Because Jesus was aware of their objections, he responded to them,</p> <p>“Why are you objecting?</p> ²³ Which is easier: to say, ‘Your sins have been forgiven,’ or to say, ‘Get up and walk?’” <p>²⁴But just so you realize that on earth the Human One has authority to forgive sins”—he said to the paralyzed man—</p> <p>“You there, get up, pick up your pallet and go home.”</p> <p>²⁵And immediately he stood up in front of them, picked up what he had been lying on, and went home praising God.* ²⁶They all became ecstatic, and they began to praise God, but they were also filled with fear and exclaimed, “We saw some incredible things today!”</p>

* Jn 5:8–9 ⁸“Get up, pick up your mat, and walk around,” Jesus tells him. ⁹And at once the man recovered; he picked up his mat and started walking. (#289, p. 235)

60. The Recruitment of Levi

Mt 9:9–13	Mk 2:13–17	Lk 5:27–32	GOxy 1224 5:1–2
<p>⁹As Jesus was walking along there, he caught sight of a man sitting at the toll booth, one named Matthew, and he says to him, “Follow me!” And he got up and followed him.</p> <p>¹⁰And it so happened, while he was dining in his house, that many toll collectors and sinners showed up just then and dined with Jesus and his disciples.</p> <p>¹¹And whenever the Pharisees saw this, they would question his disciples, “Why does your teacher eat with toll collectors and sinners?”</p> <p>¹²When Jesus overheard, he said, “Since when do the able-bodied need a doctor? It’s the sick who do.”</p> <p>¹³Go and learn what this means, ‘It’s mercy I desire instead of sacrifice.’ After all, I did not come to enlist the upright but sinners!”</p>	<p>¹³Again he went out by the sea. And, with a huge crowd gathered around him, he started teaching.</p> <p>¹⁴As he was walking along, he caught sight of Levi, the son of Alphaeus, sitting at the toll booth, and he says to him, “Follow me.”</p> <p>And Levi got up and followed him.</p> <p>¹⁵It so happened that Jesus was reclining (for dinner) in his house, along with many toll collectors and sinners and Jesus’ disciples. (You see, there were many of these people and they were all following him.)</p> <p>¹⁶And whenever the Pharisees’ scholars saw him eating with sinners and toll collectors, they would question his disciples, “What’s he doing eating with toll collectors and sinners?”</p> <p>¹⁷When Jesus overhears, he says to them, “Since when do the able-bodied need a doctor? It’s the sick who do.”</p> <p>I did not come to enlist the upright but sinners!”</p>	<p>²⁷After these events he went out and observed a toll collector named Levi sitting at the toll booth. He said to him, “Follow me.” ²⁸Leaving everything behind, he got up, and followed him.</p> <p>²⁹And Levi gave him a great banquet in his house, and a large group of toll collectors and others were dining with them.</p> <p>³⁰The Pharisees and their scholars would complain to his disciples, “Why do you people eat and drink with toll collectors and sinners?”</p> <p>³¹In response Jesus said to them: “Since when do the healthy need a doctor? It’s the sick who do.”</p> <p>³²I have not come to enlist the upright to change their hearts, but sinners.”</p>	<p>¹When the scholars an[d Pharise]es and priests observ[ed hi]m, they were indignat[ed] [because he reclined (at table) in the com]pany of sin[ners].</p> <p>²But Jesus overheard [them and said,] “Those who are he[althy don’t need a doctor.”]</p>

61. A Controversy over Fasting

Mt 9:14–17	Mk 2:18–22	Lk 5:33–39	Th 104:1–3; 47:5, 4, 3
<p>¹⁴Then the disciples of John come up to him, and ask, “Why do we fast, and the Pharisees fast, but not your disciples?”</p> <p>¹⁵And Jesus said to them, “The groom’s friends can’t mourn as long as the groom is around, can they?”</p> <p>But the days will come when the groom is taken away from them, and then they will fast.</p> <p>¹⁶Nobody patches an old garment with a piece of unshrunk cloth, since the patch pulls away from the garment and creates a worse tear.</p> <p>¹⁷Nor do they pour new wine into old wineskins, otherwise the wineskins burst, the wine gushes out, and the wineskins are destroyed.</p> <p>Instead, they put new wine in new wineskins and both are preserved.”</p> <p>9:18–26 #93, p. 72</p>	<p>¹⁸John’s disciples and the Pharisees had the custom of fasting, and they come and ask him, “Why do the disciples of John fast, and the disciples of the Pharisees, but your disciples don’t?”</p> <p>¹⁹And Jesus said to them, “The groom’s friends can’t fast while the groom is around, can they? So long as the groom is around, you can’t expect them to fast.</p> <p>²⁰But the days will come when the groom is taken away from them, and then they will fast, on that day.</p> <p>²¹Nobody sews a piece of unshrunk cloth on an old garment, otherwise the new, unshrunk patch pulls away from the old and creates a worse tear.</p> <p>²²And nobody pours new wine into old wineskins, otherwise the wine will burst the wineskins, and destroy both the wine and the wineskins.</p> <p>Instead, <put> new wine into new wineskins.”</p> <p>2:23–28 #64, p. 52</p>	<p>³³They said to him, “The disciples of John are always fasting and offering prayers, and so are those of the Pharisees, but yours just eat and drink.”</p> <p>³⁴And Jesus said to them, “You can’t make the groom’s friends fast as long as the groom is around, can you?”</p> <p>³⁵But the days will come when the groom is taken away from them, and then they will fast, in those days.”</p> <p>³⁶He then gave them a proverb:</p> <p>“Nobody tears a piece from a new garment and puts it on an old one, since the new one will tear and the piece from the new will not match the old.</p> <p>³⁷And nobody pours new wine into old wineskins, otherwise the new wine will burst the wineskins, it will gush out, and the wineskins will be destroyed.</p> <p>³⁸Instead, new wine must be put into new wineskins.</p> <p>³⁹Besides, nobody wants new wine after drinking aged wine. As they say, ‘Aged wine is just fine!’”</p> <p>6:1–5 #64, p. 52</p>	<p>Th 104:1–3</p> <p>¹They said to Jesus, “Come on, let’s pray today, and let’s fast.”</p> <p>²Jesus said, “What sin have I committed, or how have I been undone?”</p> <p>³When the groom leaves the wedding hall, then let people fast and pray.”</p> <p>Th 47:5, 4, 3</p> <p>⁵An old patch is not sewn onto a new garment, since it would create a tear.</p> <p>⁴New wine is not poured into old wineskins, or they might break,</p> <p>and aged wine is not poured into a new wineskin, or it might spoil.</p> <p>³Nobody drinks aged wine and immediately wants to drink new wine.</p>

62. The Healing of Two Blind Men

<p style="text-align: center;">Mt 9:27–31*</p> <p>²⁷And when Jesus left there, two blind men followed him, shouting, “Have mercy on us, son of David.”</p> <p>²⁸When Jesus arrived home, the blind men came to him. Jesus says to them, “Do you trust that I can do this?”</p> <p>They reply to him, “Yes, master.”</p> <p>²⁹Then he touched their eyes, saying, “Let it happen to you according to your trust.”³⁰And their eyes were opened. Then Jesus snapped at them, saying, “See that no one finds out about it.”³¹But they went out and spread the news of him throughout that whole territory.</p> <p>9:32–34 #69, p. 56</p>	Mk	Lk
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* ① Mt 20:29–34 (#201, p. 152)

63. The Good Crop

<p style="text-align: center;">Mt 9:35–38</p> <p>³⁵And Jesus went about all the towns and villages, teaching in their meeting places and proclaiming the gospel of the empire <of Heaven> and healing every disease and ailment.</p> <p>³⁶When he saw the crowd, he was moved by them because they were beaten down and helpless, like sheep without a shepherd.</p> <p>³⁷Then he said to his disciples, “The crop is good, but there are few to harvest it.”³⁸So beg the harvest boss to dispatch workers to the fields.”*</p> <p>10:1–4 #97, p. 78</p>	<p style="text-align: center;">Mk 6:6b, 34</p> <p>^{6b}And he used to go around the villages, teaching in a circuit.</p> <p>³⁴When he came ashore, he saw a huge crowd and was moved by them, because they resembled sheep without a shepherd, and he started teaching them at length.</p>	<p style="text-align: center;">Lk 8:1; 10:2</p> <p>Lk 8:1 And it came to pass soon afterward that he traveled through towns and villages, preaching and announcing the good news of the empire of God. The Twelve were with him,</p> <p>Lk 10:2 ²He would say to them, “The crop is good, but there are few to harvest it. So beg the harvest boss to dispatch workers to the fields.*”</p>	<p style="text-align: center;">Th 73</p> <p>The crop is huge but the workers are few, so beg the boss to dispatch workers to the fields.*</p>
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* Jn 4:35 You have a saying: “It’s still four months till harvest.” But I’m telling you: look at the fields, they’re ripe for harvesting. (#286, p. 233)

64. Picking Grain on the Sabbath

Mt 12:1–8	Mk 2:23–28	Lk 6:1–5
<p>¹On that occasion Jesus walked through the grainfields on the Sabbath. His disciples were hungry and began to strip heads of grain and chew them. ²When the Pharisees saw this, they argued with him, “See here, your disciples are doing what’s not permitted on the Sabbath.”</p> <p>³He said to them, “I guess you don’t recall what David did when he and his companions were hungry.</p> <p>⁴He went into the house of God, and ate the consecrated bread, which no one is permitted to eat—not even David or his companions—except the priests alone!</p> <p>⁵Or haven’t you read in the Law that during the Sabbath the priests violate the Sabbath in the temple and are held blameless? ⁶Yet I say to you, someone greater than the temple is here. ⁷And if you had known what this means, ‘It’s mercy I desire instead of sacrifice,’ you would not have condemned those who are blameless.</p> <p>⁸Remember, the Human One is master of the Sabbath.”</p>	<p>²³It so happened that he was making his way through the grainfields on the Sabbath, and his disciples began to strip heads of grain as they made their way.</p> <p>²⁴And the Pharisees started to argue with him: “See here, why are they doing what’s not permitted on the Sabbath?”</p> <p>²⁵And he says to them: “I guess you don’t recall what David did when he found it necessary, when both he and his companions were hungry.</p> <p>²⁶He went into the house of God, when Abiathar was chief priest,³ and ate the consecrated bread, and even gave some to his men to eat. No one is permitted to eat this bread, except the priests.”</p> <p>²⁷And he continued, “The Sabbath was created for human beings, not human beings for the Sabbath.</p> <p>²⁸So, the Human One is master even of the Sabbath.”</p>	<p>¹It came to pass that he was walking through grainfields on a Sabbath, and his disciples would strip some heads of grain, husk them in their hands, and chew them. ²Some of the Pharisees said, “Why are you doing what’s not permitted on the Sabbath?”</p> <p>³And Jesus answered them, “I guess you don’t recall what David did when he and his companions were hungry.</p> <p>⁴He went into the house of God, took and ate the consecrated bread himself, and gave some to his men to eat. No one is permitted to eat this bread except the priests alone.”</p> <p>⁵And he used to say to them, “The Human One is master of the Sabbath.”</p>

³Mk 2:26 Some mss omit *when Abiathar was chief priest* (see 1 Sam 21:1–7).

65. Healing on the Sabbath

Mt 12:9–14	Mk 3:1–6	Lk 6:6–11
<p>⁹And when he had moved on, he went into their meeting place.</p> <p>¹⁰Just then a man with a crippled hand appeared, and they asked him, “Is it permitted to heal on the Sabbath?” so they could discredit him.*</p> <p>¹¹He asked them, “If you had only a single sheep, and it fell into a ditch on the Sabbath, wouldn’t you grab it and pull it out? ¹²A person is worth way more than a sheep. So, it is permitted to do good on the Sabbath!”</p> <p>¹³Then he says to the man, “Hold out your hand!” He held it out and it was restored to health like the other.</p> <p>¹⁴The Pharisees went out and hatched a plot against him to destroy him.</p>	<p>¹Then he went back to the meeting place, and a man with a crippled hand was there.</p> <p>²So they kept an eye on him, to see whether he would heal the man on the Sabbath, so they could denounce him.</p> <p>³And he says to the man with the crippled hand, “Get up here in front of everybody.”</p> <p>⁴Then he says to them,</p> <p>“On the Sabbath is it permitted to do good or to do evil, to save life or to kill?”</p> <p>But they remained silent.</p> <p>⁵And looking right at them with outrage, exasperated at their closed mindedness, he says to the man, “Hold out your hand.” He held it out and his hand was restored.</p> <p>⁶Then the Pharisees left immediately with the Herodians and hatched a plot against him, to destroy him.</p>	<p>⁶On another Sabbath it came to pass that he entered the meeting place and taught. A man was there whose right hand was crippled. ⁷And the scholars and the Pharisees watched him carefully, to see if he would heal on the Sabbath, so they could find some excuse to denounce him. ⁸However, he knew their motives,</p> <p style="text-align: center;">14:5</p> <p>and he said to the man with the crippled hand, “Get up and stand here in front of everybody.” And he got to his feet and stood there.</p> <p>⁹Then Jesus said to them, “Let me ask you: on the Sabbath is it permitted to do good or to do evil, to save life or to destroy it?”</p> <p>¹⁰And he looked right at all of them, and said to him,</p> <p>“Hold out your hand!” He did and his hand was restored.</p> <p>¹¹But they were filled with rage and discussed among themselves what to do with Jesus.</p> <p>6:12–16 #67, p. 55</p>

*Lk 14:3 (#172, p. 131)

66. Jesus draws a huge crowd

Mt 12:15–21	Mk 3:7–12	Lk 6:17–19; 4:41
<p>¹⁵Aware of this, Jesus withdrew from there, and huge crowds followed him, and he healed all of them.</p> <p>4:25</p> <p>¹⁶And he warned them not to disclose his identity, ¹⁷in order to fulfill the prediction spoken through Isaiah the prophet:</p> <p>¹⁸Here is my servant whom I have selected, the one I love, of whom I fully approve. I will put my spirit upon him, and he will announce judgment for gentiles. ¹⁹He will not be contentious, nor loud-mouthed, nor will anyone hear his voice on the streets. ²⁰He is not about to break a crushed reed, and he's not one to snuff out a smoldering wick, until he brings forth a decisive victory, ²¹and gentiles put their hope in his name.</p> <p>12:22–24 #69, p. 56</p>	<p>⁷Then Jesus withdrew with his disciples to the sea, and a huge crowd from Galilee followed. When they heard what he was doing, a huge crowd from Judea, ⁸and from Jerusalem and Idumea and across the Jordan, and from around Tyre and Sidon, collected around him. ⁹And he told his disciples to have a small boat ready for him on account of the crowd, so they wouldn't mob him. (¹⁰You see, he had healed so many that all who had diseases were pushing forward to touch him.)*</p> <p>¹¹The unclean spirits also, whenever they faced him, would kneel before him and shout out, "You son of God, you!" ¹²But he always warned them not to tell who he was.</p>	<p>Lk 6:17–19</p> <p>¹⁷On the way down with them, Jesus stopped at a level place. There was a huge crowd of his disciples and a great throng of people from all Judea and Jerusalem and the coast of Tyre and Sidon.</p> <p>¹⁸They came to hear him and to be healed of their diseases. Those who were tormented by unclean spirits were cured. ¹⁹And everyone in the crowd tried to touch him, since power would flow out from him and heal them all.</p> <p>Lk 4:41</p> <p>Demons would also come out of many of them screaming, and saying, "You son of God, you!" But he would rebuke them and not allow them to speak, because they knew that he was the Anointed One.</p>

*Mt 14:36 / Mk 6:56 (#109, p. 90)

67. Jesus selects the Twelve

Mt 10:1–4	Mk 3:13–19	Lk 6:12–16
<p>¹And summoning his twelve disciples he gave them authority to drive out unclean spirits and to heal every disease and every ailment.</p> <p>²The names of the twelve apostles were these: first, Simon, also known as Rock (<Peter>), and Andrew his brother, and James the son of Zebedee and John his brother,</p> <p>³Philip and Bartholomew, Thomas, and Matthew the toll collector, James the son of Alphaeus, and Thaddaeus,^b ⁴Simon the Zealot, and Judas of Iscariot, the one who, in the end, turned him in.</p> <p>10:5–15 #98, p. 79</p>	<p>¹³Then he goes up on the mountain and summons those he wanted, and they came to him. ¹⁴He formed a group of twelve^a to be his companions, and to be sent out to preach, ¹⁵and to have authority to drive out demons.*</p> <p>¹⁶And to Simon he gave the nickname Rock (<Peter>), ¹⁷and to James, the son of Zebedee, and to John, his brother, he also gave a nickname, Boanerges (which means “Sons of Thunder”); ¹⁸and Andrew and Philip and Bartholomew and Matthew and Thomas and James, the son of Alphaeus; and Thaddeus and Simon the Zealot; ¹⁹and Judas Iscariot, who, in the end, turned him in.</p>	<p>¹²During that time it came to pass that he went out to the mountain to pray, and spent the night in prayer to God.</p> <p>¹³The next day, he called his disciples and selected twelve of them, whom he named apostles:</p> <p>¹⁴Simon, whom he nicknamed Rock (<Peter>), and Andrew his brother, and James and John,</p> <p>and Philip, and Bartholomew, ¹⁵and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, ¹⁶and Judas the son of James, and Judas Iscariot, who turned traitor.</p> <p>6:17–19 #66, p. 54</p>

* ① Mk 6:7 / Lk 9:1–2 (#96, p. 77)

^aMk 3:14 Some mss insert “whom he also named apostles” after *twelve*.

^bMt 10:3 A few mss have “Lebbaeus” instead of *Thaddaeus*. Many mss have “Lebbaeus who is called Thaddaeus.”

68. Jesus’ Family Troubles

Mt	Mk 3:20–21	Lk
	<p>²⁰Then he goes home, and once again a crowd gathers, so they couldn’t even have a meal. ²¹When his relatives heard about it, they came to take him away. (You see, they thought he was out of his mind.)</p>	

69. With the Power of Beelzebul

SEE #373, P. 304

Mt 12:22–24	Mt 9:32–34	Mk 3:22	Lk 11:14–15
<p>²²Then they brought to him a blind and mute person who was demon-possessed, and he cured him so the mute could both speak and to see.</p> <p>²³And the entire crowd was beside itself and was saying, “This man can’t be the son of David, can he?”</p> <p>²⁴But when the Pharisees heard of it, they said,</p> <p>“This guy drives out demons only with the power of Beelzebul, the head demon.”</p> <p>12:25–28 #71, p. 57</p>	<p>³²Just as they were leaving, they brought to him a mute who was demon-possessed.</p> <p>³³And after the demon had been driven out, the mute started to speak. And the crowd was amazed and said, “Nothing like this has ever been seen in Israel.”</p> <p>³⁴But the Pharisees would say,</p> <p>“He drives out demons with the power of the head demon.”^a</p>	<p>And the scholars who had come down from Jerusalem would say, “He is possessed by Beelzebul” and “He drives out demons with the power of the head demon.”</p> <p>3:23–26 #71, p. 57</p>	<p>¹⁴Jesus was driving out a demon that was mute, and when the demon had departed the mute man spoke.</p> <p>And the crowds were amazed.</p> <p>¹⁵But some of them said, “He drives out demons with the power of Beelzebul, the head demon.”</p> <p>11:16–20 #71, p. 57</p>

^aMt 9:34 A few mss omit this verse.

70. Like Sheep without a Shepherd

SEE #366, P. 299

Mt 9:35–38	Mk 6:6b, 34	Lk 8:1a; 10:2	Th 73
<p>³⁵And Jesus went about all the towns and villages, teaching in their meeting places and proclaiming the gospel of the empire (of Heaven) and healing every disease and ailment.</p> <p>³⁶When he saw the crowd, he was moved by them because they were beaten down and helpless, like sheep without a shepherd.</p> <p>³⁷Then he said to his disciples, “The crop is good, but there are few to harvest it.</p> <p>³⁸So beg the harvest boss to dispatch workers to the fields.”</p> <p>10:1–4 #97, p. 78</p>	<p>^{6b}And he used to go around the villages, teaching in a circuit.</p> <p>³⁴When he came ashore, he saw a huge crowd and was moved by them, because they resembled sheep without a shepherd, and he started teaching them at length.</p>	<p>Lk 8:1a And it came to pass soon afterward that he traveled through towns and villages, preaching and announcing the good news of the empire of God.</p> <p>Lk 10:2 ²He would say to them, “The crop is good, but there are few to harvest it. So beg the harvest boss to dispatch workers to the fields.”</p>	<p>The crop is huge but the workers are few, so beg the boss to dispatch workers to the fields.</p>

71. A Divided Empire

SEE #373, P. 304

Mt 12:25–28	Mk 3:23–26	Lk 11:16–20
<p>16:1</p> <p>²⁵But he knew how they thought, and said to them,</p> <p>“Every empire divided against itself is devastated, and no town or household divided against itself can survive. ²⁶So if Satan drives out Satan, he is divided against himself. In that case, how can his empire survive?</p> <p>²⁷Suppose I do drive out demons with the power of Beelzebul, then with whose power do your own people drive <i><them></i> out? That’s why they will be your judges. ²⁸But if I drive out demons with the spirit of God, then the empire of God has come for you.”</p>	<p>8:11</p> <p>²³And after calling them over, he would speak to them in riddles: “How can Satan drive out Satan? ²⁴After all, if an empire is divided against itself, that empire cannot survive. ²⁵And if a household is divided against itself, that household won’t be able to survive. ²⁶So if Satan rebels against himself and is divided, he cannot endure but is doomed.”</p>	<p>¹⁶Others were putting him to the test by demanding a sign from heaven. ¹⁷But he knew what they were thinking, and said to them,</p> <p>“Every empire divided against itself is devastated, and a house divided against a house falls. ¹⁸If Satan is divided against himself—since you claim I drive out demons with Beelzebul’s power—how will his empire survive?</p> <p>¹⁹Suppose I do drive out demons with the power of Beelzebul, then with whose power do your own people drive <i><them></i> out? That’s why they will be your judges. ²⁰But if I drive out demons with the finger of God, then the empire of God has come for you.”</p>

72. Plundering a Strong Man’s House

SEE #373, P. 304

Mt 12:29–30	Mk 3:27	Lk 11:21–23	Th 35:1–2
<p>²⁹Or how can anyone enter a strong man’s house and plunder his belongings, unless he first ties him up? Only then does he plunder his house.</p> <p>³⁰Those who aren’t with me are against me, and those who don’t gather with me scatter.*</p>	<p>No one can enter a strong man’s house to plunder his belongings unless he first ties him up. Only then does he plunder his house.</p>	<p>²¹When a strong man is fully armed and guards his courtyard, his possessions are safe. ²²But when a stronger man attacks and overpowers him, he takes away the weapons on which he was relying and divides up his loot. ²³Those who aren’t with me are against me, and those who don’t gather with me scatter.*</p> <p>11:24–26 #148, p. 118</p>	<p>¹You can’t enter a strong man’s house and take it by force without tying his hands. ²Then you can loot his house.</p>

*Mk 9:40 / Lk 9:50b (#129, p. 108)

73. Blaspheming the Holy Spirit

SEE #383, P. 311

Mt 12:31–32	Mk 3:28–30	Lk 12:10	Th 44:1–3
<p>³¹That's why I tell you: every offense and blasphemy will be forgiven humankind,</p> <p>but the blasphemy of the spirit won't be forgiven.</p> <p>³²And the one who speaks a word against the Human One will be forgiven; but the one who speaks a word against the holy spirit won't be forgiven, neither in this age nor in the age to come.</p>	<p>²⁸Let me tell you: all offenses and whatever blasphemies humankind might blaspheme will be forgiven them.</p> <p>²⁹But whoever blasphemes against the holy spirit is never forgiven, but is guilty of an eternal sin"—³⁰because they were saying, "He is possessed by an unclean spirit."</p> <p>3:31–35 #75, p. 60</p>	<p>And everyone who utters a word against the Human One will be forgiven; but whoever blasphemes against the holy spirit won't be forgiven.</p> <p>12:11–12 #157, p. 124</p>	<p>¹Whoever blasphemes against the Father will be forgiven,</p> <p>²and whoever blasphemes against the son will be forgiven,</p> <p>³but whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven.</p>

74. Trees and Fruits

SEE #359, P. 293

Mt 12:33–37	Mt 7:16–20	Mk	Lk 6:44, 43, 45	Th 45:1–3
<p>³³If you make the tree choice, its fruit will be choice; if you make the tree rotten, its fruit will be rotten.</p> <p>After all, the tree is known by its fruit. ³⁴You spawn of Satan, how can your speech be good when you are evil? As you know, the mouth gives voice to what the heart is full of.</p> <p>³⁵The good person produces good things out of a fund of good; and the evil person produces evil things out of a fund of evil. ³⁶Let me tell you, on judgment day people will have to account for every thoughtless word they utter. ³⁷Your own words will vindicate you, and your own words will condemn you.</p> <p>12:38–42 #150, p. 119</p>	<p>¹⁶You'll know who they are by what they produce. Since when do people pick grapes from thorns or figs from thistles? ¹⁷Every healthy tree produces choice fruit, but the rotten tree produces spoiled fruit. ¹⁸A healthy tree cannot produce spoiled fruit, any more than a rotten tree can produce choice fruit. ¹⁹Every tree that does not produce choice fruit gets cut down and tossed on the fire. ²⁰Remember, you'll know who they are by what they produce.</p> <p>7:21–23 #40, p. 32</p>		<p>⁴⁴Each tree is known by its fruit. Figs are not gathered from thorns, nor are grapes picked from brambles. ⁴³A choice tree does not produce rotten fruit, any more than a rotten tree produces choice fruit;</p> <p>⁴⁵The good person produces good from the fund of good in the heart, and the evil person produces evil from the evil within. As you know, the mouth gives voice to what the heart is full of.</p> <p>6:46 #48, p. 39</p>	<p>¹Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit.</p> <p>²Good persons produce good from what they've stored up; ³bad persons produce evil from the wickedness they've stored up in their hearts, and say evil things. For from the overflow of the heart comes evil.</p>

75. Jesus' True Family

Mt 12:46–50	Mk 3:31–35	Lk 8:19–21	Th 99:1–3
<p>⁴⁶While he was still speaking to the crowds, his mother and brothers showed up outside; they had come to speak to him. ⁴⁷Someone said to him, “Look, your mother and your brothers are outside and they want to speak to you.”^a</p> <p>⁴⁸In response he said to the one speaking to him, “Who is my mother and who are my brothers?”</p> <p>⁴⁹And he pointed to his disciples and said, “Here are my mother and my brothers. ⁵⁰For whoever does the will of my Father in heaven, that’s my brother and sister and mother.”*</p>	<p>³¹Then his mother and his brothers arrive. While still outside, they send in and ask for him. ³²A crowd was sitting around him, and they say to him, “Look, your mother and your brothers are outside looking for you.”</p> <p>³³In response he says to them, “Who are my mother and brothers?”</p> <p>³⁴And looking right at those seated around him in a circle, he says, “Here are my mother and my brothers. ³⁵Whoever does God’s will, that’s my brother and sister and mother.”*</p>	<p>¹⁹Then his mother and his brothers came to see him, but they could not reach him because of the crowd. ²⁰When he was told, “Your mother and your brothers are outside and want to see you,”</p> <p>²¹he replied to them, “My mother and my brothers are those who listen to God’s message and do it.”*</p> <p>8:22–25 #91, p. 69</p>	<p>¹The disciples said to him, “Your brothers and your mother are standing outside.”</p> <p>²He said to them, “Those here who do what my Father wants are my brothers and my mother.</p> <p>³They’re the ones who will enter my Father’s empire.”</p>

*GHeb 4a My mother, the holy spirit, took me by one of my hairs and brought me to Tabor, the great mountain. (#516, p. 392)

^aMt 12:47 Many mss lack v. 47.

76. The Parable of the Sower

Mt 13:1–9	Mk 4:1–9	Lk 8:4–8	Th 9:1–5
<p>¹That same day, Jesus left the house and sat beside the sea. ²Huge crowds gathered around him, so he climbed into a boat and sat down, while the entire crowd stood on the sea shore.</p> <p>³He told them many things in parables:</p> <p>This sower went out to sow. ⁴While he was sowing, some seed fell along the path, and the birds came and devoured it. ⁵Other seed fell on rocky ground where there wasn't much soil, and it came up right away because the soil had no depth. ⁶When the sun came up it was scorched, and because it had no roots it withered. ⁷Still other seed fell among thorns, and the thorns came up and choked them.</p> <p>⁸Other seed fell on good soil and started producing fruit: one part had a yield of one hundred, another a yield of sixty, and a third a yield of thirty.</p> <p>⁹Anyone here with ears, use 'em!*</p>	<p>¹Once again he started to teach beside the sea. An enormous crowd gathers around him, so he climbs into a boat and sits there on the water facing the huge crowd on the shore.</p> <p>²He would then teach them many things in parables. In the course of his teaching he would tell them:</p> <p>³Listen to this! This sower went out to sow. ⁴While he was sowing, some seed fell along the path, and the birds came and devoured it. ⁵Other seed fell on rocky ground where there wasn't much soil, and it came up right away because the soil had no depth. ⁶But when the sun came up it was scorched, and because it had no root it withered. ⁷Still other seed fell among thorns, and the thorns came up and choked it, so that it produced no fruit. ⁸Finally, some seed fell on good soil and started producing fruit. The seed sprouted and grew: one part had a yield of thirty, another part sixty, and a third part one hundred.</p> <p>⁹And he would say, "Anyone here with two good ears, use 'em!"*</p>	<p>⁴Since a huge crowd was now gathering, and people were making their way to him from town after town,</p> <p>5:1–3</p> <p>he told them some such parable as this:</p> <p>⁵A sower went out to sow his seed; and while he was sowing, some seed fell along the path, and was trampled under foot, and the birds of the sky devoured it. ⁶Other seed fell on the rock; when it grew, it withered because it lacked moisture.</p> <p>⁷Still other seed fell among thorns; the thorns grew with it and choked it.</p> <p>⁸Other seed fell on fertile soil; and when it matured, it produced fruit a hundredfold.</p> <p>During his discourse, he would call out, "Anyone here with two good ears, use 'em!'"</p>	<p>¹Look, the sower went out, took a handful (of seeds), and scattered (them). ²Some fell on the road, and the birds came and gathered them. ³Others fell on rock, and they didn't take root in the soil and didn't produce heads of grain.</p> <p>⁴Others fell on thorns, and they choked the seeds and worms ate them.</p> <p>⁵And others fell on good soil, and it produced a good crop: it yielded sixty per measure and one hundred twenty per measure.</p>

*Mt 11:15; 13:43b; Mk 4:23; Lk 14:35b; Th 8:4; 21:10; 24:2; 63:4; 65:8; 96:3

77. The Strategy of Parables

SEE #310, P. 249

Mt 13:10–17	Mk 4:10–12	Lk 8:9–10; 10:23–24	Jn
<p>¹⁰And his disciples came up and said to him, “Why do you instruct them only in parables?”</p> <p>¹¹In response he said to them, “You’ve been given the privilege of knowing the secrets of the empire of Heaven, but that privilege has not been granted to anyone else. ¹²In fact, to those who have, more will be given, and then some; and from those who don’t have, even what they do have will be taken away. ¹³That is why I tell them parables, because “When they look they don’t really see and when they listen they don’t really hear or understand.”</p> <p>¹⁴Moreover, in them the prophecy of Isaiah is fulfilled, the one which says, “You listen closely, yet you won’t ever understand, and you look intently but won’t ever see. ¹⁵For the mind of this people has grown dull, and their ears are hard of hearing, and they have shut their eyes, otherwise they might actually see with their eyes, and hear with their ears, and understand with their minds, and turn around and I would heal them.”</p> <p>¹⁶How privileged are your eyes because they see, and your ears because they hear.</p> <p>¹⁷Let me tell you, many prophets and just persons longed to see what you see and never saw it, and to hear what you hear and never heard it.</p>	<p>¹⁰Whenever he went off by himself, those close to him, together with the Twelve, would ask him about the parables. ¹¹And he would say to them: “You have been given the secret of the empire of God; but to those outside everything is presented in parables,</p> <p style="text-align: center;">4:25</p> <p>¹²so that “They may look with eyes wide open but never quite see, and may listen with ears attuned but never quite understand,</p> <p>otherwise they might turn around and find forgiveness.</p>	<p>Lk 8:9–10 ⁹His disciples asked him what this parable was all about. ¹⁰He replied, “You have been given the privilege of knowing the secrets of the empire of God; but the rest get only parables,</p> <p style="text-align: center;">8:18</p> <p>so that “They may look but not see, listen but not understand.”</p> <p>Lk 10:23–24 ²³Turning to the disciples he said privately, “How privileged are the eyes that see what you see!</p> <p>²⁴I’m telling you, many prophets and kings wanted to see what you see, and never saw it, and to hear what you hear, and never heard it.”</p> <p>10:25–28 #144, p. 116</p>	<p>Jn</p> <p>12:40a</p> <p>12:40b</p>

78. The Interpretation of the Parable of the Sower

Mt 13:18–23	Mk 4:13–20	Lk 8:11–15
<p>¹⁸You there, pay attention to the interpretation of the sower. ¹⁹When anyone listens to the message of the empire of 〈Heaven〉 and does not understand it, the evil one comes and steals away what was sown in the heart: this is the one who is sown ‘along the path.’</p> <p>²⁰The one who is sown ‘on rocky ground’ is the one who listens to the message and right away receives it happily. ²¹However, this one lacks its own ‘root’ and so is short-lived. When tribulation or persecution comes because of the message, right away that person is brought down. ²²And the one sown ‘into the thorns’ is the one who listens to the message, but the worries of the age and the seductiveness of wealth ‘choke’ the message and it becomes ‘fruitless.’</p> <p>²³The one who is sown ‘on the good soil’ is the one who listens to the message and understands, who really ‘bears fruit and yields here a hundred, there sixty, and there thirty.’</p> <p>13:24–30 #82, p. 66</p>	<p>¹³Then he says to them: “You don’t get this parable, so how are you going to understand other parables? ¹⁴The ‘sower’ is ‘sowing’ the message. ¹⁵The first group are the ones ‘along the path’: here the message ‘is sown,’ but when they hear, right away Satan comes and steals the message that has been ‘sown’ into them. ¹⁶The second group are the ones sown ‘on rocky ground.’ Whenever they listen to the message, right away they receive it happily. ¹⁷Yet they do not have their own ‘root’ and so are short-lived. When tribulation or persecution comes because of the message, right away they are brought down. ¹⁸And the third group are those sown ‘among the thorns.’ These are the ones who have listened to the message, ¹⁹but the worries of the age and the seductiveness of wealth and the yearning for everything else come and ‘choke’ the message and they become ‘fruitless.’ ²⁰And the final group are the ones sown ‘on good soil.’ They are the ones who listen to the message and take it in and ‘bear fruit, here thirty, there sixty, and there one hundred.’</p>	<p>¹¹Now this is the interpretation of the parable. The ‘seed’ is God’s message. ¹²Those ‘along the path’ are those who have listened to it, but then the devil comes and steals the message from their hearts, so they won’t trust and be saved.</p> <p>¹³Those ‘on the rock’ are those who, when they listen to the message, receive it happily. But they ‘have no root,’ they trust for the moment but fall away when they are tested.</p> <p>¹⁴What ‘fell into the thorns’ represents those who listen, but as they continue on, they are ‘choked’ by the worries and wealth and pleasures of life, and they do not come to maturity.</p> <p>¹⁵But the seed ‘in good soil’ stands for those who listen to the message and hold on to it with a good and fertile heart, and ‘bear fruit’ through perseverance.</p>

79. Lamps go on lampstands

SEE #376, 381, 417-18 PP. 307, 310, 332

<p>Mt 5:15; 10:26</p> <p>Mt 5:15 Nor do people light a lamp and put it under a bushel basket, but instead on a lampstand, where it sheds light for everyone in the house.</p> <p>5:15</p> <p>Mt 10:26 So don't be afraid of them. After all, there is nothing covered up that won't be exposed, or hidden that won't be made known.</p>	<p>Mk 4:21-23</p> <p>²¹And he was saying to them, "Since when is the lamp brought in to be put under the bushel basket or under the bed? It's put on the lampstand, isn't it?"</p> <p>²²After all, there is nothing hidden except to be brought to light, nor anything kept secret that won't be exposed.</p> <p>²³If anyone here has two good ears, use 'em!*</p> <p>v. 21</p> <p>v. 22</p>	<p>Lk 8:16-17; 11:33; 12:2</p> <p>Lk 8:16-17 ¹⁶No one lights a lamp and covers it with a pot or puts it under a bed; instead, one puts it on a lampstand, so that those who come in can see the light.</p> <p>¹⁷After all, there is nothing hidden that won't be brought to light, nor kept secret that won't be made known and exposed.</p> <p>Lk 11:33 No one lights a lamp and then puts it in a cellar or under a bushel basket, but instead on a lampstand so that those who come in can see the light.</p> <p>Lk 12:2 There is nothing covered up that won't be exposed, or hidden that won't be made known.</p>	<p>Th 33:2-3; 5:2; 6:5-6</p> <p>Th 33:2-3 ²No one lights a lamp and puts it under a basket, nor does one put it in a hidden place. ³Rather, one puts it on a lampstand so that all who come and go will see its light.</p> <p>Th 5:2 (6:5) After all, there's nothing hidden that won't be revealed.</p> <p>33:2-3</p> <p>Th 6:5-6 (5:2) ⁵After all, there's nothing hidden that won't be revealed, ⁶and there's nothing covered up that will remain undisclosed.</p>
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*Mt 11:15; 13:9; 13:43b; Mk 4:9; Lk 8:8b; 14:35b; Th 8:4; 21:10; 24:2; 63:4; 65:8; 96:3

80. Reciprocal Standards

<p>Mt 7:2; 13:12; 25:29</p> <p>Mt 7:2 Don't forget, the judgment you hand out will be the judgment you get back. And the standard you apply will be the standard applied to you.</p> <p>Mt 13:12 In fact, to those who have, more will be given, and then some; and from those who don't have, even what they do have will be taken away.</p> <p>Mt 25:29 In fact, to everyone who has, more will be given and then some; and from those who don't have, even what they do have will be taken away.</p>	<p>Mk 4:24–25</p> <p>²⁴And he went on to say to them,</p> <p>Pay attention to what you hear! The standard you apply will be the standard applied to you, and then some.</p> <p>²⁵In fact, to those who have, more will be given, and from those who don't have, even what they do have will be taken away!</p>	<p>Lk 6:38; 8:18; 19:26</p> <p>Lk 6:38 Give, and it'll be given to you: they'll put in your lap a full measure, packed down, sifted, and overflowing.</p> <p>For the standard you apply will be the standard applied to you.</p> <p>Lk 8:18 So pay attention to how you're listening; in fact, to those who have, more will be given, and from those who don't have, even what they seem to have will be taken away.</p> <p>Lk 19:26 I'm telling you, to everyone who has, more will be given; and from those who don't have, even what they do have will be taken away.</p>	<p>Th 41:1–2</p> <p>¹Those who have something in hand will be given more, ²and those who have nothing will be deprived of even the little they have.</p>
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81. The Parable of the Seed Growing by Itself

<p>Mt</p>	<p>Mk 4:26–29</p> <p>²⁶And he was saying, "The empire of God is like this: suppose someone sows seed on the ground, ²⁷and sleeps and rises night and day, and the seed sprouts and matures, although the sower is unaware of it. ²⁸The earth produces fruit on its own, first a shoot, then a head, then mature grain on the head. ²⁹But when the grain ripens, right away he sends for the sickle, because it's harvest time.</p> <p>4:30–32 #83, p. 66</p>	<p>Lk</p>	<p>Th 21:9</p> <p>When the crop ripened, he came quickly carrying a sickle and harvested it.</p>
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82. The Parable of the Weeds and the Wheat

Mt 13:24–30	Mk	Lk	Th 57:1–4
<p>²⁴He spun out another parable for them: The empire of Heaven is like someone who sowed good seed in his field. ²⁵And while everyone was asleep, his enemy came and scattered weed seed around in his wheat and stole away. ²⁶And when the crop sprouted and produced grain, then the weeds also appeared. ²⁷The owner’s slaves came and asked him, “Master, didn’t you sow good seed in your field? Then why are there weeds everywhere?” ²⁸He replied to them, “Some enemy has done this.” The slaves said to him, “So do you want us to go and pull the weeds?” ²⁹He replied, “No, otherwise you’ll uproot the wheat at the same time as you pull the weeds. ³⁰Let them grow up together until the harvest, and at harvest time I’ll say to the harvesters, ‘Gather the weeds first and bind them in bundles for burning, but gather the wheat into my granary.’”</p>			<p>¹The Father’s empire is like someone who had [good] seed.</p> <p>²His enemy came during the night and sowed weeds among the good seed.</p> <p>³The man did not let the <workers> pull up the weeds, but said to them, “Don’t, or else you might go to pull up the weeds and pull up the wheat along with them.”</p> <p>⁴For on the day of the harvest the weeds will be conspicuous, and will be pulled up and burned.</p>

83. The Parable of the Mustard

SEE #391, P. 316

Mt 13:31–32	Mk 4:30–32	Lk 13:18–19	Th 20:1–4
<p>³¹He put another parable before them with these words: The empire of Heaven is like a mustard seed that a man took and sowed in his field.</p> <p>³²Though it is the smallest of all seeds, when it grows up, it is the largest of garden plants, and becomes a tree, so that the birds of the sky come and roost in its branches.</p>	<p>³⁰And he was saying: To what should we compare the empire of God, or what parable should we use for it?</p> <p>³¹Think about the mustard seed: when it is sown on the ground, though it is the smallest of all the seeds on the earth, ³²—yet when it is sown, it comes up, and becomes the biggest of all garden plants, and produces branches, so that the birds of the sky can nest in its shade.</p> <p>4:33–34 #85, p. 67</p>	<p>¹⁸Then he was saying, What is the empire of God like? What does it remind me of?</p> <p>¹⁹It’s like a mustard seed that a man took and tossed into his garden.</p> <p>It grew and became a tree, and the birds of the sky roosted in its branches.</p>	<p>¹The disciples said to Jesus, “Tell us what Heaven’s empire is like.”</p> <p>²He said to them, It’s like a mustard seed. ³<It’s> the smallest of all seeds, ⁴but when it falls on prepared soil, it produces a large branch and becomes a shelter for birds of the sky.</p>

84. The Parable of the Leaven

SEE #392, P. 317

<p>Mt 13:33</p> <p>He told them another parable: The empire of Heaven</p> <p>is like leaven that a woman took and concealed in fifty pounds of flour until it was all leavened.</p>	<p>Mk</p>	<p>Lk 13:20–21</p> <p>²⁰He continued, What does the empire of God remind me of? ²¹It's like leaven that a woman took and concealed in fifty pounds of flour until it was all leavened.</p> <p>13:22–27 #168, p. 129</p>	<p>Th 96:1–3</p> <p>¹The Father's empire is like [a] woman ²who took a little leaven, [hid] it in dough, and made it into large loaves of bread. ³Whoever has ears to hear should listen.*</p>
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*Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 21:10; 24:2; 63:4; 65:8

85. Only in Parables

<p>Mt 13:34–35</p> <p>³⁴Jesus spoke all these things to the crowds in parables. And he would not say anything to them except by way of parable, ³⁵in order to fulfill the prediction spoken through the prophet:^a "I will open my mouth in parables, I will ut- ter secrets kept since the foundation of the world."^b</p>	<p>Mk 4:33–34</p> <p>³³And with the help of many such parables he would speak his message to them according to their ability to comprehend. ³⁴Yet he would not say anything to them except by way of parable, but would explain everything in private to his own disciples.</p> <p>4:35–41 #91, p. 69</p>	<p>Lk</p>
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^aMt 13:35 A few mss have supplied the prophet Isaiah's name.^bMt 13:35 Some mss do not have *of the world*.

86. The Explanation of the Parable of the Weeds and the Wheat

<p>Mt 13:36–43</p> <p>³⁶Then he left the crowds and went into the house. His disciples came to him with this request: "Explain the parable about the weeds in the field to us." ³⁷This was his response: "The one who 'sows the good seed' is the Human One. ³⁸'The field' is the world and 'the good seed' are children of the empire <of Heaven>, but 'the weeds' represent children of the evil one. ³⁹'The enemy' who sows <the weeds> is the devil, and 'the harvest' is the end of the present age; 'the harvesters' are the heavenly messengers. ⁴⁰Just as the weeds are gathered and destroyed by fire—that's how it will be at the end of the age. ⁴¹The Human One will send his messengers and they will gather all the traps and the subverters of the Law out of his empire ⁴²and throw them into the fiery furnace. People in that place will weep and grind their teeth. ⁴³Then the virtuous will shine like the sun in my Father's empire. Anyone here with ears, use 'em!*</p>	<p>Mk</p>	<p>Lk</p>
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*Mt 11:15; 13:9; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 21:10; 24:2; 63:4; 65:8; 96:3

87. The Parable of the Treasure

<p style="text-align: center;">Mt 13:44</p> <p>The empire of Heaven is like treasure hidden in a field. When someone finds it, that person covers it up again, and out of sheer joy goes and sells every last possession and buys that field.</p>	Mk	Lk	<p style="text-align: center;">Th 109:1–3</p> <p>¹The (Father's) empire is like a man who had a treasure in his field but didn't know it. ²And [when] he died he left it to his [son]. The son [did] not know (about it either). He took over the field and sold it. ³The buyer went plowing, [discovered] the treasure, and began to lend money at interest to whomever he wished.</p>
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88. The Parable of the Pearl

<p style="text-align: center;">Mt 13:45–46</p> <p>⁴⁵Again, the empire of Heaven is like some merchant looking for beautiful pearls. ⁴⁶When he finds one priceless pearl, he sells everything he owns and buys it.</p>	Mk	Lk	<p style="text-align: center;">Th 76:1–2</p> <p>¹The Father's empire is like a merchant who had a supply of merchandise and then found a pearl. ²That merchant was prudent; he sold the merchandise and bought the single pearl for himself.</p>
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89. The Parable of the Fishnet

<p style="text-align: center;">Mt 13:47–50</p> <p>⁴⁷The empire of Heaven is like a net that is cast into the sea and catches all kinds of fish. ⁴⁸When the net is full, they haul it ashore. Then they sit down and collect the good fish into baskets, but the worthless fish they throw away.</p> <p>⁴⁹This is how the present age will end. God's messengers will go out and separate the evil from the just ⁵⁰and throw the evil into the fiery furnace. People in that place will weep and grind their teeth.</p>	Mk	Lk	<p style="text-align: center;">Th 8:1–4</p> <p>¹The human being is like a wise fisherman who cast his net into the sea and drew it up from the sea full of little fish. ²Among them the wise fisherman discovered a fine large fish. ³He threw all the little fish back into the sea, and easily chose the large fish.</p> <p>⁴Whoever has ears to hear should listen.*</p>
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*Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 21:10; 24:2; 63:4; 65:8; 96:3

90. Treasures Old and New

Mt 13:51–53	Mk	Lk
<p>⁵¹“Do you understand all these things?”</p> <p>“Of course,” they replied.</p> <p>⁵²He said to them, “That’s why every scholar who is schooled in the empire of Heaven is like some proprietor who produces from his storeroom treasures old and new.”</p> <p>⁵³And so it happened that, when Jesus had finished these parables, he moved on from there.</p> <p>13:53–58 #95, p. 75</p>		

91. Jesus calms a storm

Mt 8:18, 23–27	Mk 4:35–41	Lk 8:22–25
<p>¹⁸When Jesus saw the crowds^a around him, he gave orders to cross over to the other side.</p> <p>²³When he got into a boat, his disciples followed him.</p> <p>²⁴And just then a powerful earthquake hit the sea, so that the boat was swamped by the waves; but he was asleep.</p> <p>²⁵And they went and woke him up, and said to him, “Master, save us! We’re sinking!”</p> <p>²⁶He says to them, “Why are you such cowards, you with your meager trust?” Then he got up and rebuked the winds and the sea,</p> <p>and there was a great calm.</p> <p>²⁷And everyone was astounded, saying, “What kind of person is this? Even the winds and the sea obey him.”</p> <p>8:19–22 #137, p. 112</p>	<p>³⁵Later in the day, when evening had come, he says to them, “Let’s go across to the other side.”</p> <p>³⁶After sending the crowd away, they took him along since he was in the boat, and other boats accompanied him.</p> <p>³⁷Then a great squall comes up and the waves begin to pound against the boat, so that the boat suddenly began to fill up. ³⁸He was in the stern, sleeping on a cushion.</p> <p>And they wake him up and say to him, “Teacher, don’t you care? We’re sinking!”</p> <p>³⁹Then he got up and rebuked the wind and said to the sea, “Be quiet, shut up!”</p> <p>The wind then died down and there was a great calm.</p> <p>⁴⁰He said to them, “Why are you such cowards? You still don’t trust, do you?”</p> <p>⁴¹And they were completely terrified and would say to one another, “Who in the world is this? Even the wind and the sea obey him.”</p>	<p>²²It came to pass that Jesus and his disciples got into a boat, and he said to them, “Let’s cross to the other side of the lake.”</p> <p>So they shoved off, ²³and as they sailed he fell asleep.</p> <p>A squall descended on the lake; they were being swamped and were in serious danger.</p> <p>²⁴And they went and woke him up, saying, “Master, master, we’re sinking!”</p> <p>He got up and rebuked the wind and the rough water; and they settled down, and there was a calm.</p> <p>²⁵Then he said to them, “Where is your trust?”</p> <p>Although they were terrified, they were astounded, saying to one another, “Who in the world is this? He commands even winds and water and they obey him?”</p>

^aMt 8:18 Most mss report that “huge” *crowds* surrounded Jesus.

92. The Possessed Man/Men at Gerasa/Gadara

Mt 8:28–34	Mk 5:1–20	Lk 8:26–39
<p>²⁸And when he came to the other side, to the region of the Gadarenes,^a he was met by two people possessed by demons who came out from the tombs. They were so hard to deal with that no one could pass that way.</p> <p>²⁹And just then they screamed,</p> <p>“What do you want with us, you son of God? Did you come here ahead of time to torment us?”</p> <p>³⁰And a large herd of pigs was feeding off in the distance. ³¹And the demons kept bargaining with him: “If you drive us out, send us into the herd of pigs.”</p> <p>³²And he said to them, “Get out ⟨of him⟩!”</p> <p>And they came out and went into the pigs, and suddenly the whole herd stampeded down the bluff into the sea and drowned in the water. ³³The herdsmen ran off and went into town and reported everything, especially about the possessed pair.</p> <p>³⁴And what do you know, the whole town came out to meet Jesus.</p>	<p>¹And they came to the other side of the sea, to the region of the Gerasenes.^b</p> <p>²And when he got out of the boat, right away a man possessed by an unclean spirit came from the tombs to meet him.</p> <p>³This man made his home in the tombs, and nobody was able to bind him, not even with a chain, ⁴because, though he had often been bound with shackles and chains, he would break the shackles and pull the chains apart, and nobody could subdue him. ⁵And day and night he would howl among the tombs and across the hills and keep bruising himself on the stones. ⁶And when he saw Jesus from a distance, he ran up and knelt before him ⁷and, screaming at the top of his voice, he says,</p> <p>“What do you want with me, Jesus, you son of the most high God? For God’s sake, don’t torment me!” ⁸—because he had been saying to it, “Come out of this man, you filthy spirit!”</p> <p>⁹And Jesus started questioning him, “What’s your name?”</p> <p>“My name is Legion,” it says, “because there are many of us.”</p> <p>¹⁰And it kept begging him over and over again not to expel them from their territory.</p> <p>¹¹Now over there by the mountain a large herd of pigs was feeding. ¹²And so they bargained with him, “Send us over to the pigs so we may enter them!”</p> <p>¹³And he agreed. And then the unclean spirits came out and entered the pigs, and the herd stampeded down the bluff into the sea, about two thousand of them, and drowned in the sea. ¹⁴And the herdsmen ran off and reported it in town and out in the country.</p> <p>And they went out to see what had happened. ¹⁵And they come to Jesus and</p>	<p>²⁶They sailed to the region of the Gerasenes,^c which lies directly across from Galilee. ²⁷As he stepped out on land, this man from the town who was possessed by demons met him. For quite some time he had been going without clothes and hadn’t lived in a house but stayed in the tombs instead.</p> <p>²⁸When he saw Jesus, he screamed and knelt before him, and said at the top of his voice,</p> <p>“What do you want with me, Jesus, you son of the most high God? I beg you, don’t torment me.” (²⁹You see, he had ordered the unclean spirit to get out of the man. The demon had taken control of him many times; the man had been kept under guard, bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.)</p> <p>³⁰Jesus questioned him: “What is your name?”</p> <p>“Legion,” he said, because many demons had entered him. ³¹They kept begging him not to order them to depart into the abyss.</p> <p>³²Now over there a large herd of pigs was feeding on the mountain; and they bargained with him to let them enter those pigs.</p> <p>And he agreed. ³³Then the demons came out of the man and entered the pigs, and the herd stampeded down the bluff into the lake and was drowned.</p> <p>³⁴When the herdsmen saw what had happened, they ran off and reported it in town and out in the country. ³⁵And people came out to see what had happened. They came to Jesus and found</p>

<p>And when they saw him, they begged him to move on from their district.</p> <p>9:1–8 #59, p. 48</p>	<p>notice the demon possessed man sitting there with his clothes on and with his wits about him, the one who had harbored Legion, and they got scared. ¹⁶And those who had seen told them what had happened to the possessed man, and all about the pigs. ¹⁷And they started begging him to leave their region.</p> <p>¹⁸And as Jesus was getting into the boat, the man who had been possessed kept pleading with him to let him come along. ¹⁹And he would not let him, but says to him, “Go home to your people and tell them what the Lord has done for you—how he has shown mercy to you.”</p> <p>²⁰And he went away and started spreading the news in the Ten Cities about what Jesus had done for him, and everybody would marvel.</p>	<p>the man from whom the demons had gone, sitting at Jesus’ feet, with his clothes on and his wits about him; and they got scared. ³⁶Those who had seen it explained to them how the possessed man had been cured. ³⁷Then the entire populace of the Gerasene region asked him to leave them; for they were gripped by a great fear.</p> <p>So he got into a boat and went back. ³⁸The man from whom the demons had departed begged to go with him; but he dismissed him, saying, ³⁹“Return home and tell the story of what God has done for you.”</p> <p>And he went his way, spreading the news throughout the whole town about what Jesus had done for him.</p>
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^a Mt 8:28 Some mss spell the name of people in the region “Gerasenes,” while other mss spell it “Gergesenes.”

^b Mk 5:1 Some mss read *Gerasenes*, others “Gadarenes” or “Gergesenes.”

^c Lk 8:26 Some mss read either “Gergesenes” or “Gadarenes.”

93. Jesus heals a woman and revives a girl

Mt 9:18–26	Mk 5:21–43	Lk 8:40–56
<p>¹⁸Just as he was saying these things to them, one of the officials came, kept bowing down to him, and said,</p> <p>“My daughter has just died. But come and put your hand on her and she will live.”</p> <p>¹⁹And Jesus got up and followed him, along with his disciples.</p> <p>²⁰And just then a woman who had experienced a chronic flow of blood for twelve years</p> <p>came up from behind and touched the hem of his cloak. (²¹You see, she was saying to herself, “If I only touch his cloak, I’ll be cured.”)</p> <p>²²When Jesus turned around and saw her, he said, “Be brave, daughter, your trust has cured you.” And the woman was cured right then and there.</p>	<p>²¹When Jesus had again crossed over to the other side, a large crowd gathered around him, and he was beside the sea.</p> <p>²²And one of the synagogue officials comes, Jairus by name, and as soon as he sees him, he kneels at his feet ²³and pleads with him and begs, “My little daughter is on the verge of death, so come and put your hands on her so she may be cured and live.”</p> <p>²⁴And Jesus set out with him. And a large crowd started following and shoving against him. ²⁵And there was a woman who had experienced a chronic flow of blood for twelve years, ²⁶who had endured much under many doctors, and who had spent everything she had, but hadn’t been helped at all, but instead had gotten worse. ²⁷When she heard about Jesus, she came up from behind in the crowd and touched his cloak. (²⁸You see, she was saying, “If I could just touch his clothes, I’ll be cured.”) ²⁹And right away her flow of blood stopped, and she sensed in her body that she was cured of her illness.</p> <p>³⁰And right away, because Jesus realized that power had drained out of him, he turned around and started asking the crowd, “Who touched my clothes?”</p> <p>³¹And his disciples said to him, “You see the crowd jostling you around and you’re asking, ‘Who touched me?’”</p> <p>³²And he started looking around to see who had done this. ³³Although the woman got scared and started trembling, realizing what had happened to her, she came and knelt before him and told him the whole truth.</p> <p>³⁴He said to her, “Daughter, your trust has cured you. Go in peace, and be healed of your affliction.”</p> <p>³⁵While he was still speaking, the synagogue official’s people approach and say, “Your daughter has died; why keep bothering the teacher?”</p>	<p>⁴⁰Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. ⁴¹Just then a man named Jairus, a synagogue official, came up to Jesus. He knelt at Jesus’ feet and begged him to come to his house, ⁴²because his only child, a twelve-year-old daughter, was dying.</p> <p>As Jesus was walking along, the crowd milled around him. ⁴³A woman who had experienced a chronic flow of blood for twelve years,^a and had found no one able to heal her,</p> <p>⁴⁴came up behind him, and touched the hem of his cloak.</p> <p>Immediately her flow of blood stopped.</p> <p>⁴⁵Then Jesus said, “Who touched me?”</p> <p>When everyone denied it, Peter said, “Master, the crowds are pressing in and jostling you!”</p> <p>⁴⁶But Jesus insisted, “Someone touched me; I can tell that power has drained out of me.”</p> <p>⁴⁷And when the woman saw that she had not escaped notice, she came forward trembling, and knelt before him. In front of all the people she explained why she had touched him, and how she had been immediately healed.</p> <p>⁴⁸Jesus said to her, “Daughter, your trust has cured you; go in peace.”</p> <p>⁴⁹While he is still speaking, someone from the synagogue official’s house comes and says, “Your daughter is dead; don’t bother the teacher further.”</p>

<p>²³And when Jesus came into the home of the official and saw the mourners with their flutes, and the crowd making a disturbance, ²⁴he said,</p> <p>“Go away; the girl hasn’t died; she’s sleeping.”</p> <p>And they started laughing at him.</p> <p>²⁵When the crowd had been thrown out,</p> <p>he came in and took the little girl by the hand and raised her up.</p> <p>²⁶And news of this spread all around that region.</p>	<p>³⁶When Jesus overheard this conversation, he says to the official, “Don’t be afraid, just have trust!”</p> <p>³⁷And he wouldn’t let anyone follow along with him except Peter and James and John, James’ brother. ³⁸When they come to the official’s house, he notices a lot of clamor and people crying and wailing, ³⁹and he goes in and says to them, “Why are you carrying on like this? The child hasn’t died; she’s sleeping.”</p> <p>⁴⁰And they started laughing at him. But he throws everyone out and takes the child’s father and her mother and his companions and goes in where the child is. ⁴¹And he takes the child by the hand and says to her, “<i>talitha kum</i>” (which means, “Little girl—I’m talking to you—get up!”). ⁴²And right away the little girl got up and started walking around. (You see, she was twelve years old.)</p> <p>And they were downright ecstatic. ⁴³And he gave them strict orders that no one should learn about this, and he told them to give her something to eat.</p> <p>6:1–6a #95, p. 75</p>	<p>⁵⁰When Jesus heard this, he answered him, “Don’t be afraid; just have trust, and she’ll be cured.”</p> <p>⁵¹When he arrived at the house, he wouldn’t allow anyone to go in with him except Peter and John and James, and the child’s father and mother. ⁵²Everyone was crying and grieving over her, but he said, “Don’t cry; she hasn’t died; she’s sleeping.”</p> <p>⁵³But they started laughing at him, certain that she had died.</p> <p>⁵⁴He took her by the hand and called out, “Child, get up!” ⁵⁵Her breathing returned and she immediately got up.</p> <p>He ordered them to give her something to eat.</p> <p>⁵⁶Her parents were quite ecstatic; but he commanded them not to tell anyone what had happened.</p> <p>9:1–6 #96, p. 77</p>
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^aLk 8:43 Many mss add “and had spent her life savings on physicians” after *twelve years*.

94. Healing of the Blind Men

Mt 9:27–31	Mt 20:29–34*	Mk	Lk
<p>²⁷And when Jesus left there, two blind men followed him, shouting,</p> <p>“Have mercy on us, son of David.”</p> <p>²⁸When Jesus arrived home, the blind men came to him. Jesus says to them, “Do you trust that I can do this?”</p> <p>They reply to him, “Yes, master.”</p> <p>²⁹Then he touched their eyes, saying, “Let it happen to you according to your trust.”³⁰And their eyes were opened. Then Jesus snapped at them, saying, “See that no one finds out about it.”³¹But they went out and spread the news of him throughout that whole territory.</p> <p>9:32–34 #69, p. 56</p>	<p>²⁹And as they were leaving Jericho, a huge crowd followed him. ³⁰There were two blind men sitting along the wayside. When they heard that Jesus was going by, they shouted,</p> <p>“Have mercy on us, Master, son of David.”</p> <p>³¹The crowd yelled at them to shut up, but they shouted all the louder, “Have mercy on us, Master, son of David.”</p> <p>³²Jesus paused and called out to them, “What do you want me to do for you?”</p> <p>³³They said to him, “Master, open our eyes!”</p> <p>³⁴Then Jesus took pity on them, touched their eyes, and right away they regained their sight and followed him.</p> <p>21:1–9 #204, p. 155</p>		

*Mk 10:46–52 / Lk 18:35–43 (#201, p. 152)

95. Jesus visits Nazareth

Mt 13:53–58	Mk 6:1–6a	Lk 4:16–30	other
<p>⁵³And so it happened that, when Jesus had finished these parables, he moved on from there.</p> <p>⁵⁴And he came to his hometown and resumed teaching them in their meeting place,</p> <p>so they were astounded and said so: “Where did this wisdom and these miracles come from?”</p> <p>⁵⁵This is the carpenter’s son, isn’t it? Isn’t his mother called Mary? And aren’t his brothers James and Joseph and Simon and Judas? ⁵⁶And aren’t all his sisters neighbors of ours? So where did he get all this?”</p> <p>⁵⁷And they took offense at him.</p>	<p>¹Then he left that place, and he comes to his hometown, and his disciples follow him. ²When the Sabbath arrived, he started teaching in the meeting place;</p> <p>and many who heard him were astounded and said so: “Where’s he getting all this?” and “Where’d he get all this wisdom?” and “Where’d he get the power to perform such miracles?” ³This is the carpenter, isn’t it? Isn’t he the son of Mary? And aren’t his brothers James, Joses, Judas, and Simon? And aren’t his sisters our neighbors?”</p> <p>And they took offense at him.</p>	<p>¹⁶When he came to Nazareth, where he had been brought up, he went to the meeting place on the Sabbath, as was his custom. He stood up to do the reading ¹⁷and was handed the scroll of the prophet Isaiah. He unrolled the scroll and found the place where it was written: ¹⁸“The spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to announce pardon for prisoners and recovery of sight to the blind; to set free the oppressed, ¹⁹to proclaim the year of the Lord’s amnesty.”</p> <p>²⁰After rolling up the scroll, he gave it back to the attendant, and sat down; and the attention of everyone in the meeting place was riveted on him.</p> <p>²¹He began by saying to them, “Today this scripture has been fulfilled as you listen.”</p> <p>²²And they all were responding favorably to him, and marveling at the pleasing speech that he delivered; and they were saying,</p> <p>“Isn’t this the son of Joseph?”</p> <p>²³And he said to them, “No doubt you will quote me that proverb, ‘Doctor, cure yourself,’ and you’ll tell me, ‘Do here in your hometown what we’ve heard you’ve done in Capernaum.’”</p>	<p>Jn 7:15 The Judeans were taken aback, saying, “This man is uneducated; how come he’s so articulate?”</p> <p>Jn 6:42 They were saying, “Isn’t this Jesus, son of Joseph? Don’t we know both his father and his mother? How can he now say, ‘I’ve come down from heaven?’”</p>

Mt 13:53–58	Mk 6:1–6a	Lk 4:16–30	other
<p>Jesus said to them, “No prophet is disrespected, except on his home turf and at home!”</p> <p>⁵⁸And he did not perform many miracles there</p> <p>because of their lack of trust.</p> <p>14:1–2 #104, p. 85</p>	<p>⁴Jesus used to tell them, “No prophet is disrespected, except on his home turf and among his relatives and at home.”</p> <p>⁵He was unable to perform a single miracle there, except that he did cure a few by laying hands on them, ⁶though he was always shocked at their lack of trust.</p>	<p>²⁴Then he said, “Let me tell you, no prophet is welcome on his home turf.</p> <p>²⁵I can assure you, there were many widows in Israel in Elijah’s time, when the sky was dammed up for three and a half years, and a severe famine swept through the land. ²⁶Yet Elijah was not sent to any of them, but instead to a widow in Zarephath near Sidon. ²⁷There were also many lepers in Israel in the prophet Elisha’s time; but none of them was made clean, except Naaman the Syrian.”</p> <p>²⁸Everyone in the meeting place was filled with rage when they heard this. ²⁹They rose up, ran him out of town, and led him to the brow of the hill on which their town was built, intending to hurl him over the cliff. ³⁰But he slipped through their fingers and got away.</p> <p>4:31–37 #11, p. 17</p>	<p>Jn 4:44b A prophet gets no respect on his own turf.</p> <p>Th 31:1 No prophet is welcome in his home town.</p> <p>Jn 10:39 Again they tried to arrest him, but he escaped.</p> <p>EgerG 1:10 So the Master himself slipped through their hands and got away.</p>

96. The Mission of the Twelve (a)

SEE #98, P. 79

Mt 9:35; 10:1, 9–14	Mk 6:6b–13	Lk 9:1–6*	Lk 10:1, 4a, 5–7, 10–11
<p>Mt 9:35 And Jesus went about all the towns and villages, teaching in their meeting places and proclaiming the gospel of the empire <of Heaven> and healing every disease and ailment.</p> <p>Mt 10:1, 9–14 ¹And summoning his twelve disciples he gave them authority to drive out unclean spirits and to heal every disease and every ailment . . . †</p> <p>⁹Don't get gold or silver or copper coins for spending money, ¹⁰don't take a knapsack for the road, or two shirts, or sandals, or a staff; for 'the worker deserves to be fed.'</p> <p>¹¹Whichever town or village you enter, find out who is deserving; stay there until you leave.</p> <p>¹²When you enter a house, greet it. ¹³And if the house is deserving, give it your peace blessing, but if it is unworthy, withdraw your peace blessing.</p> <p>¹⁴And if anyone will not welcome you, or listen to your words, as you are going out of that house or town shake the dust off your feet.</p>	<p>^{6b}And he used to go around the villages, teaching in a circuit.</p> <p>⁷Then he summoned the Twelve and started sending them out in pairs and giving them authority over unclean spirits.</p> <p>⁸And he instructed them not to take anything on the way, except a staff: no bread, no knapsack, no spending money, ⁹but to wear sandals, and to wear no more than one shirt.</p> <p>¹⁰And he went on to say to them, "Wherever you enter someone's house, stay there until you leave town.</p> <p>¹¹And whatever place does not welcome you or listen to you, get out of there and shake the dust off your feet in witness against them."</p> <p>¹²So they set out and announced that people should</p>	<p>Lk 9:1–6*</p> <p>¹He called the Twelve together and gave them power and authority over all demons and to heal diseases. ²He sent them out to announce the empire of God and to heal the sick. ³He said to them, "Don't carry anything on the way: neither staff nor knapsack, neither bread nor money; no one is to take two shirts.</p> <p>⁴And whichever house you enter, stay there and leave from there.</p> <p>⁵And wherever they do not welcome you, leave the town and shake the dust from your feet in witness against them."</p> <p>⁶And they set out and went from village to village, bringing</p>	<p>¹After this the Master appointed seventy-two^a others and sent them on ahead of him in pairs to every town and place that he himself intended to visit.</p> <p>^{4a}Carry no purse, no knapsack, no sandals.</p> <p>v. 7</p> <p>⁵Whenever you enter a house, first say, 'Peace to this house.' ⁶If peaceful people live there, your peace will rest on them. But if not, it will return to you. ⁷Stay at that one house, eating and drinking whatever they provide, for workers deserve their wages. Do not move from house to house. ¹⁰But whenever you enter a town and they don't welcome you, go out into its streets and say, ¹¹'Even the dust of your town that sticks to our feet, we wipe off against you. But know this: the empire of God is arriving.'</p>

Mt 9:35; 10:1, 9–14	Mk 6:6b–13 turn their lives around, ¹³ and they were driving out demons and anointing many sick people with oil and healing them.	Lk 9:1–6* good news and healing everywhere.	Lk 10:1, 4a, 5–7, 10–11
10:5–15 #98, p. 79		9:7–9 #104, p. 85	10:1–12 #138, p. 113

* ① Lk 10:1–12 (#138, p. 113)

† ① Mt 10:8 (#98, p. 79)

^aLk 10:1 Many mss read “seventy” rather than *seventy-two*.

97. Jesus authorizes the Twelve

Mt 10:1–4	Mk 6:7; 3:14–19	Lk 9:1; 6:13–16
¹ And summoning his twelve disciples he gave them authority to drive out unclean spirits and to heal every disease and every ailment.	Mk 6:7 Then he summoned the Twelve and started sending them out in pairs and giving them authority over unclean spirits. Mk 3:14–19 ¹⁴ He formed a group of twelve ^a to be his companions, and to be sent out to preach, ¹⁵ and to have authority to drive out demons. ¹⁶ And to Simon he gave the nickname Rock <(Peter)>, ¹⁷ and to James, the son of Zebedee, and to John, his brother, he also gave a nickname, Boanerges (which means “Sons of Thunder”); ¹⁸ and Andrew and Philip and Bartholomew and Matthew and Thomas and James, the son of Alphaeus; and Thaddeus and Simon the Zealot; ¹⁹ and Judas Iscariot, who, in the end, turned him in.	Lk 9:1 He called the Twelve together and gave them power and authority over all demons and to heal diseases. Lk 6:13–16 ¹³ He called his disciples and selected twelve of them, whom he named apostles: ¹⁴ Simon, whom he nicknamed Rock <(Peter)>, and Andrew his brother, and James and John, and Philip, and Bartholomew, ¹⁵ and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, ¹⁶ and Judas the son of James, and Judas Iscariot, who turned traitor.
² The names of the twelve apostles were these: first, Simon, also known as Rock <(Peter)>, and Andrew his brother, and James the son of Zebedee and John his brother,	3:20–21 #68, p. 55	6:17–20a #43, p. 34
³ Philip and Bartholomew, Thomas, and Matthew the toll collector, James the son of Alphaeus, and Thaddeus, ^b ⁴ Simon the Zealot, and Judas of Iscariot, the one who, in the end, turned him in.		

^aMk 3:14 Some mss insert “whom he also named apostles” after *twelve*.

^bMt 10:3 A few mss have “Lebbaeus” instead of *Thaddaeus*. Many mss have “Lebbaeus who is called Thaddaeus.”

98. The Mission of the Twelve (b)

SEE #96, P. 77

Mt 10:5–15	Mk 6:8–11	Lk 10:9, 4, 8, 5, 10–12	Lk 9:2–5
<p>⁵Jesus sent out these twelve after he had given them these instructions: “Don’t travel foreign roads and don’t enter a Samaritan town, ⁶but go instead to the lost sheep of the house of Israel.*</p> <p>⁷Go and announce: “The empire of Heaven has arrived.”†</p> <p>⁸Heal the sick, raise the dead, cleanse the lepers, drive out demons.‡ You have received freely, so freely give. ⁹Don’t get gold or silver or copper coins for spending money, ¹⁰don’t take a knapsack for the road, or two shirts, or sandals, or a staff;</p> <p>for ‘the worker deserves to be fed.’</p> <p>¹¹Whichever town or village you enter, find out who is deserving; stay there until you leave.</p> <p>¹²When you enter a house, greet it. ¹³And if the house is deserving, give it your peace blessing, but if it is unworthy, withdraw your peace blessing.</p> <p>¹⁴And if anyone will not welcome you, or listen to your words, as you are going out of that house or town shake the dust off your feet.</p> <p>¹⁵Let me tell you, the land of Sodom and Gomorrah will be better off on judgment day than that town.</p>	<p>⁸And he instructed them</p> <p>not to take anything on the way, except a staff: no bread, no knapsack, no spending money, ⁹but to wear sandals, and to wear no more than one shirt.</p> <p>¹⁰And he went on to say to them, “Wherever you enter someone’s house, stay there until you leave town.</p> <p>¹¹And whatever place does not welcome you or listen to you, get out of there</p> <p>and shake the dust off your feet in witness against them.”</p> <p>6:6b–13 #96, p. 77</p>	<p>⁹Cure the sick there and tell them, ‘For you, God’s empire has arrived.’‡</p> <p>⁴Carry no purse, no knapsack, no sandals. Don’t greet anyone on the road.</p> <p>⁸Whenever you enter a town and they welcome you, eat whatever they offer you.</p> <p>⁵Whenever you enter a house, first say, ‘Peace to this house.’</p> <p>⁶If peaceful people live there, your peace will rest on them. But if not, it will return to you.</p> <p>¹⁰But whenever you enter a town and they don’t welcome you, go out into its streets and say, ¹¹‘Even the dust of your town that sticks to our feet, we wipe off against you. But know this: the empire of God is arriving.’ ¹²I’m telling you, on that day Sodom will be better off than that town.</p> <p>10:1–12 #138, p. 113</p>	<p>²He sent them out to announce the empire of God and to heal the sick.</p> <p>³He said to them, “Don’t carry anything on the way: neither staff nor knapsack, neither bread nor money; no one is to take two shirts.</p> <p>⁴And whichever house you enter, stay there and leave from there.</p> <p>⁵And wherever they do not welcome you, leave the town</p> <p>and shake the dust from your feet in witness against them.</p> <p>9:1–6 #96, p. 77</p>

* Mt 15:24 (#112, p. 93)

† Mt 3:2 (#3, p. 10); 4:17 (#9, p. 16)

‡ Th 14:4 When you go into any region and walk about in the countryside, when people take you in, eat what they serve you and care for the sick among them. (#425, p. 336)

99. What to Do When They Come for You

SEE #313, 319, 357, 383, PP. 251, 255, 292, 311

Mt 10:16–25	Mk 13:9, 11–13	Lk 10:3; 21:12–19: 6:40	other
<p>¹⁶Look, I'm sending you out like sheep to a pack of wolves. Therefore you must be as sly as snakes and as simple as pigeons.</p> <p>¹⁷And beware of people, for they'll turn you over to Jewish councils and flog you in synagogues.* ¹⁸And you'll be hauled up before governors and even kings on my account so you can make your case to them and to the gentiles. ¹⁹And when they lock you up, don't worry about how you should speak or what you should say. It will occur to you at that moment what to say.</p> <p>²⁰For it's not you who are speaking but your Father's spirit speaking through you. ²¹One brother will turn in another to be put to death, and a father his child, and children will turn against their parents and kill them. ²²And you'll be universally hated because of me.†</p> <p>But those who hold out to the end will be saved. ²³When they persecute you in this town, flee to another.^a Let me tell you, you certainly won't have gone through the towns of Israel before the Human One comes.</p>	<p>⁹But you look out for yourselves. They'll turn you over to Jewish councils, and beat you in synagogues, and haul you up before governors and kings on my account, so you can make your case to them.</p> <p>¹¹And when they take you away to turn you in, don't be worried about what you should say. Instead, whatever occurs to you at the moment, say that.</p> <p>For it's not you who are speaking but the holy spirit.</p> <p>¹²And one brother will turn in another to be put to death, and a father his child, and children will turn against their parents and kill them. ¹³And you'll be universally hated because of me.</p> <p>Those who hold out to the End will be saved.</p>	<p>Lk 10:3 Get going; look, I'm sending you out like lambs into a pack of wolves.</p> <p>Lk 21:12–19 ¹²But before all these things happen, they'll manhandle you, and persecute you, and turn you over to synagogues and deliver you to prisons, and you'll be hauled up before kings and governors on account of my name. ¹³This will give you a chance to make your case. ¹⁴So make up your minds not to rehearse your defense in advance, ¹⁵for I will give you the wit and wisdom which none of your adversaries will be able to resist or refute.</p> <p>¹⁶You'll be turned in, even by parents and brothers and relatives and friends; and they'll put some of you to death.</p> <p>¹⁷And you'll be universally hated because of me. ¹⁸Yet not a single hair on your head will be harmed.‡ ¹⁹By your perseverance you will secure your lives.</p>	<p>Th 39:3 As for you, be as sly as snakes and as simple as pigeons.</p> <hr/> <p>Lk 12:11–12 ¹¹And when they make you appear in front of synagogues and haul you up before rulers and authorities, don't worry about how or in what way you should defend yourself or what you should say. ¹²The holy spirit will teach you at that very moment what you ought to say.</p>

<p>²⁴Students are not above their teachers,</p> <p>nor slaves above their masters.</p> <p>²⁵It's enough for students to become like their teachers and slaves to be like their masters. If they have dubbed the master of the house "Beelzebul," aren't they even more likely to malign the members of his household?</p>	<p>13:14–20 #225, p. 174</p>	<p>Lk 6:40 Students are not above their teachers.</p> <p>But those who are fully taught will be like their teachers.</p>	<p>Jn 13:16a Slaves are never better than their masters.</p> <p>Jn 15:20 Slaves are never better than their masters.</p> <p>If they persecuted me, they'll surely persecute you. If they follow my teaching, they'll also follow yours.</p>
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* ① Mt 24:9 (#224, p. 173)

† ① Mt 24:13 (#224, p. 173)

‡ Lk 12:7 / Mt 10:30 (#155, p. 123)

^aMt 10:23 At this point in the verse, a few mss add: "And when they persecute you in another, flee to yet another one."

100. Cover ups will be exposed

SEE #381, P. 310

Mt 10:26–27	Mk 4:22	Lk 8:17; 12:2–3	Th 5:2; 6:5–6; 33:1
<p>²⁶So don't be afraid of them. After all, there is nothing covered up that won't be exposed,</p> <p>or hidden that won't be made known.</p> <p>²⁷What I say to you in the dark, say in the light, and what you hear whispered in your ear,</p> <p>announce from the rooftops.</p>	<p>There is nothing hidden except to be brought to light,</p> <p>nor anything kept secret that won't be exposed.</p> <p>4:21–23 #79, p. 64</p>	<p>Lk 8:17 There is nothing hidden that won't be brought to light, nor kept secret that won't be made known and exposed.</p> <p>Lk 12:2–3 ²There is nothing covered up that won't be exposed, or hidden that won't be made known.</p> <p>³And so whatever you've said in the dark will be heard in the light, and what you've whispered behind closed doors will be announced from the rooftops.</p>	<p>Th 5:2 For there's nothing hidden that won't be revealed.</p> <p>Th 6:5–6 ⁵After all, there's nothing hidden that won't be revealed, ⁶and there's nothing covered up that will remain undisclosed.</p> <p>Th 33:1 What you will hear in your ear,^a</p> <p>proclaim from your rooftops.</p>

^aTh 33:1 Between *ear* and *proclaim* the Coptic has "in the other ear." This is very likely a scribal error (dittography, the inadvertent repetition of a phrase). It is therefore omitted from the translation.

101. Whom to Fear

SEE #382, 383, PP. 310, 311

Mt 10:28–33	Mk	Lk 12:4–9
<p>²⁸Don't fear those who kill the body but cannot kill the soul; instead, you ought to fear the one who can destroy both the soul and the body in Gehenna.</p> <p>²⁹What do two sparrows cost? A couple of bucks? Yet not one of them will fall to the ground without your Father's consent.</p> <p>³⁰As for you, even the hairs on your head have all been counted.*</p> <p>³¹So, don't be so timid; you're worth more than a flock of sparrows.</p> <p>³²Everyone who acknowledges me in public, I too will acknowledge before my Father in the heavens.</p> <p>³³But the one who disowns me in public, I too will disown in front of my Father in the heavens.</p>		<p>⁴I'm telling you, my friends, don't fear those who kill the body, and after that can do no more. ⁵I'll show you whom you ought to fear: fear the one who can kill and then has authority to cast into Gehenna. Believe me, that's the one you should fear!</p> <p>⁶What do five sparrows cost? Five bucks? Yet not one of them is overlooked by God.</p> <p>⁷In fact, even the hairs of your head have all been counted.*</p> <p>Don't be so timid; you're worth more than a flock of sparrows.</p> <p>⁸I'm telling you, everyone who acknowledges me in public, the Human One will acknowledge in front of God's messengers. ⁹But whoever disowns me in public will be disowned in front of God's messengers.†</p> <p>12:10 #73, p. 58</p>

*Lk 21:18 (#224, p. 173)

†Mk 8:38 / Lk 9:26 (#121, p. 102)

102. Discipleship trumps family

SEE #398, 399, PP. 320, 321

Mt 10:34–39	Mk	Lk 12:51–53; 14:26–27; 17:33	other
<p>³⁴Don't get the idea that I came to bring peace on earth. I didn't come to bring peace, but a sword!</p>		<p>Lk 12:51–53 ⁵¹Do you think I came here to bring peace on earth? No, I'm telling you, on the contrary: conflict.</p>	<p>Th 16:1–3 ¹Perhaps people think that I've come to cast peace upon the world. ²They don't know that I've come to sow conflict upon the earth: fire, sword, war.* ³For there'll be five in a house:</p>
<p>³⁵After all, I've come to pit a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.</p>	13:12	<p>⁵²As a result, from now on in any given house there will be five in conflict, three against two and two against three. ⁵³Father will be pitted against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.</p>	<p>there'll be three against two and two against three, father against son and son against father.</p>
<p>³⁶Your enemies live under your own roof.</p>		<p>Lk 14:26–27</p>	<p>Th 101:1 Whoever does not hate [father] and mother as I do cannot be my [disciple].</p>
<p>³⁷If you love your father and mother more than me, you're not worthy of me, and if you love your son or daughter more than me, you're not worthy of me.</p>		<p>²⁶If any of you comes to me and does not hate your own father and mother and wife and children and brothers and sisters—yes, even your own life—you cannot be my disciple.</p>	<p>Th 55:1–2 ¹Whoever does not hate father and mother cannot be my disciple, ²and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.</p>
<p>³⁸Unless you take your cross and come along with me, you're not worthy of me.†</p>		<p>²⁷Unless you carry your own cross and come along with me, you cannot be my disciple.†</p>	<p>Jn 12:25 If you love your life you'll lose it, but if you hate your life in this world you'll preserve it for unending life.</p>
<p>³⁹By finding your life, you'll lose it, but by losing your life for my sake, you'll find it.‡</p>		<p>Lk 17:33 Whoever tries to hang on to life will lose it, but whoever loses it will preserve it.‡</p>	

* Th 82:1–2 ¹Whoever is near me is near the fire, ²and whoever is far from me is far from the (Father's) empire. (#474, p. 356)

† Mt 16:24 / Mk 8:34 / Lk 9:23 (#121, p. 102)

‡ Mt 16:25 / Mk 8:35 / Lk 9:24 (#121, p. 102)

103. You, Me, and the One Who Sent Me

SEE #127, 311, 131, 368, PP. 107, 250, 109, 301

Mt 10:40–11:1	Mk 9:37b, 41	Lk 10:16	Jn 13:20; 15:23; 5:23
<p>⁴⁰The one who welcomes you is welcoming me, and the one who welcomes me is welcoming the one who sent me.*</p> <p>⁴¹The one who welcomes a prophet as a prophet will be treated like a prophet; and the one who welcomes a just person as a just person will be treated like a just person.</p> <p>⁴²And whoever gives so much as a cup of cool water to one of these little ones, because the little one is a follower of mine, let me tell you, such a person certainly won't go unrewarded."</p> <p>11 ¹And so it happened that, when Jesus had finished instructing his twelve disciples, he moved on from there to teach and proclaim in their towns.</p> <p>11:2–6 #54, p. 44</p>	<p>^{37b}Whoever welcomes me is not so much welcoming me as the one who sent me.*</p> <p>⁴¹You see, whoever gives you a cup of water to drink because you carry the name of the Anointed One, let me tell you: such a person certainly won't go unrewarded.</p>	<p>Whoever hears you hears me,</p> <p>and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.</p> <p>10:17–20 #140, p. 115</p>	<p>Jn 13:20 If they receive anyone I send, they are receiving me; and if they receive me, they are receiving the one who sent me.</p> <p>Jn 15:23 Those who hate me also hate my Father.</p> <p>Jn 5:23 Whoever does not respect the son does not respect the Father who sent him.</p>

*Mt 18:5 / Lk 9:48 (#127, p. 107)

104. John the Baptizer Raised from the Dead?

Mt 14:1–2	Mk 6:14–16	Lk 9:7–9
<p>¹On that occasion Herod the tetrarch heard the rumor about Jesus ²and said to his servants, “This is John the Baptizer. He’s been raised from the dead; that’s why miraculous powers are at work in him.”</p>	<p>¹⁴King Herod heard about it—by now, Jesus’ fame had spread—and people kept saying that John the Baptizer had been raised from the dead and that’s why miraculous powers were at work in him. ¹⁵But others were saying that he was Elijah, and others that he was a prophet like one of the <old time> prophets. ¹⁶When Herod got wind of it, he started declaring, “John, the one I beheaded, has been raised!”</p>	<p>⁷Now Herod the tetrarch heard about everything that was happening. He was perplexed because some were saying that John had been raised from the dead, ⁸some that Elijah had appeared, and others that one of the ancient prophets had come back to life. ⁹ Herod said, “John I beheaded; but this one about whom I hear such things—who is he?” And he was curious to see him.</p> <p>9:10–11 #106, p. 87</p>

105. The Murder of John the Baptizer

Mt 14:3–12	Mk 6:17–29	Lk 3:19–20
<p>³Herod, remember, had arrested John, put him in chains, and thrown him in prison on account of Herodias, his brother Philip's wife. ⁴John, for his part, had said to him, "It is not right for you to have her."</p> <p>⁵And while Herod wanted to kill him, he was afraid of the crowd because they regarded John as a prophet.</p> <p>⁶On Herod's birthday,</p> <p>the daughter of Herodias danced for them and captivated Herod, ⁷so he swore an oath and promised to give her whatever she asked.</p> <p>⁸Prompted by her mother, she said, "Give me the head of John the Baptizer right here on a platter."</p> <p>⁹The king was sad, but because of his oath and his dinner guests, he ordered that it be done. ¹⁰And he sent and had John beheaded in prison.</p> <p>¹¹⟨John's⟩ head was brought on a platter and presented to the girl, and she gave it to her mother.</p> <p>¹²Then his disciples came and got his body and buried him. Then they went and told Jesus.</p>	<p>¹⁷Earlier Herod himself had sent someone to arrest John and put him in chains in a dungeon, on account of Herodias, his brother Philip's wife, because he had married her. (¹⁸You see, John had said to Herod, "It is not right for you to have your brother's wife.")</p> <p>¹⁹So Herodias nursed a grudge against him and wanted to eliminate him, but she couldn't manage it, ²⁰because Herod was afraid of John. He knew that he was an upright and holy man, and so protected him, and, although he listened to him frequently, he was very confused, yet he listened to him eagerly.</p> <p>²¹Now a festival day came, when Herod gave a banquet on his birthday for his courtiers, and his commanders, and the leading citizens of Galilee. ²²And the daughter of Herodias came in and captivated Herod and his dinner guests by dancing. The king said to the girl, "Ask me for whatever you wish and I'll grant it to you!" ²³Then he swore an oath to her: "I'll grant you whatever you ask for, up to half my domain!"</p> <p>²⁴She went out and said to her mother, "What should I ask for?"</p> <p>And she replied, "The head of John the Baptizer!"</p> <p>²⁵Right away she hurried back and made her request: "I want you to give me the head of John the Baptizer on a platter, right now!"</p> <p>²⁶The king grew regretful, but because of his oaths and the dinner guests, he didn't want to refuse her. ²⁷So right away the king sent for the executioner and commanded him to bring his head. And he went away and beheaded ⟨John⟩ in prison. ²⁸He brought his head on a platter and presented it to the girl, and the girl gave it to her mother.</p> <p>²⁹When his disciples heard about it, they came and got his body and put it in a tomb.</p>	<p>¹⁹But Herod the tetrarch, who had been denounced by John over the matter of Herodias, his brother's wife, ²⁰topped off all his other crimes by shutting John up in prison.</p> <p>3:19–22 #6, p. 13</p>

106. Jesus is pursued by crowds

Mt 14:13–14; 9:36	Mk 6:30–34	Lk 9:10–11
<p>Mt 14:13–14 ¹³When Jesus got word of (John’s death), he sailed away quietly to an isolated place.</p> <p>The crowds got wind of (his departure) and followed him on foot from the towns. ¹⁴As he stepped ashore and saw this huge crowd, he was moved by them, and healed their sick.</p> <p>Mt 9:36 When he saw the crowd, he was moved by them because they were beaten down and helpless, like sheep without a shepherd.</p>	<p>³⁰Then the apostles regroup around Jesus and they reported to him everything that they had done and taught.</p> <p>³¹And he says to them, “You come by yourselves to an isolated place and rest a little.”</p> <p>(You see, many were coming and going and they didn’t even have a chance to eat.)</p> <p>³²So they went away in the boat privately to an isolated place.</p> <p>³³But many noticed them leaving and figured it out and raced there on foot from all the towns and got there ahead of them. ³⁴When he came ashore, he saw a huge crowd and was moved by them, because they resembled sheep without a shepherd, and he started teaching them at length.</p>	<p>¹⁰On their return the apostles reported to him what they had done. Taking them along, Jesus withdrew privately to a town called Bethsaida.</p> <p>¹¹But the crowds found this out and followed him.</p> <p>He welcomed them, spoke to them about the empire of God, and cured those in need of treatment.</p>

107. Bread and Fish for 5,000

SEE #293, P. 238

Mt 14:15–21*	Mk 6:35–44*	Lk 9:12–17	Jn 6:4–13
<p>¹⁵When it was evening the disciples approached him and said, “This place is deserted and it’s already late. Send the crowd away so that they can go to the villages and buy food for themselves.”</p> <p>¹⁶Jesus said to them, “They don’t need to leave; give them something to eat yourselves!”</p>	<p>³⁵And as the hour had already grown late, his disciples were approaching him and saying, “This place is deserted and it’s late. ³⁶Send them away so that they can go to the farms and villages around here to buy something to eat.”</p> <p>³⁷But in response he said to them, “Give them something to eat yourselves.”</p> <p>And they say to him, “Are we supposed to go out and buy two hundred denarii worth of bread and donate it for their meal?”</p> <p>³⁸So he says to them, “How many loaves do you have? Go look.”</p>	<p>¹²As the day began to draw to a close, the Twelve approached him and said, “Send the crowd away, so that they can go to the villages and farms around here and find food and lodging; for we are in a deserted place here.”</p> <p>¹³But he said to them, “Give them something to eat yourselves.”</p>	<p>⁴It was about time for the Jewish festival of Passover. ⁵Jesus looks up and sees a big crowd approaching him, and he says to Philip, “Where are we going to buy enough bread to feed these people?” (He was saying this to test him; you see, Jesus already knew what he was going to do.)</p> <p>⁷“Two hundred denarii wouldn’t buy enough bread for everyone to have a bite,” Philip said.</p> <p>⁸One of his disciples, Andrew, Simon Peter’s brother, says to him,</p>

Mt 14:15–21*	Mk 6:35–44*	Lk 9:12–17	Jn 6:4–13
<p>¹⁷But they say to him, “We have nothing here except five loaves and two fish.”</p> <p>v. 21</p>	<p>And when they find out, they say, “Five, and two fish.”</p> <p>v. 44</p>	<p>They said, “All we have are five loaves and two fish—unless we go ourselves and buy food for all these people.” (¹⁴There were about five thousand men.)</p>	<p>⁹“There’s a kid here with five loaves of barley bread and two fish; but what does that amount to for so many?”</p>
<p>¹⁸He said, “Bring them here to me.”¹⁹And he told the crowd to recline on the grass,</p> <p>and he took the five loaves and two fish, and looking up to the sky he gave a blessing, and breaking it apart he gave the bread to the disciples, and the disciples gave it to the crowd.</p>	<p>³⁹Next he instructed them all to recline to eat, some over here, some over there, on the green grass. ⁴⁰So they sat down group by group, in hundreds and in fifties.</p> <p>⁴¹And he took the five loaves and the two fish, looked up to the sky, gave a blessing, and broke the bread apart, and started giving it to his disciples to pass around to them; and even the two fish they shared with everybody.</p>	<p>He said to his disciples, “Have them recline in groups of about fifty.” ¹⁵They did so and got them reclined.</p> <p>¹⁶Then he took the five loaves and two fish, looked up to the sky, gave a blessing, and broke them, and started handing them out to the disciples to pass around to the crowd.</p>	<p>¹⁰Jesus said, “Have the people sit down.” (They were in a grassy place.) So they sat down. (The men ⟨alone⟩ numbered about five thousand.)</p> <p>¹¹Jesus took the loaves, gave thanks, and passed them around to the people sitting there, along with the fish,</p>
<p>²⁰And everybody had more than enough to eat.</p>	<p>⁴²Everybody had more than enough to eat.</p>	<p>¹⁷And everybody had more than enough to eat.</p>	<p>and all of them had as much as they wanted.</p> <p>¹²And when they had eaten their fill, he says to his disciples, “Gather up the leftovers so that nothing goes to waste.”</p>
<p>Then they picked up twelve baskets full of leftovers.</p>	<p>⁴³Then they picked up twelve baskets full of leftovers, including some fish.</p>	<p>Then the leftovers were collected, twelve baskets full.</p>	<p>¹³So they gathered them up and filled twelve baskets with scraps from the five barley loaves—from what was left over.</p>
<p>²¹The number of people who had eaten came to about five thousand, not counting women and children.</p>	<p>⁴⁴And the number of men who had some bread came to five thousand.</p>	<p>v. 14</p> <p>9:18–20 #119, p. 100</p>	

* ① Mt 15:32–39 / Mk 8:1–10 (#115, p. 95)

108. Jesus walks on the sea

SEE #294, P. 240

Mt 14:22–33	Mk 6:45–52	Lk	Jn 6:16–21
<p>²²And right away he made the disciples get in a boat and go ahead of him to the other side, while he dispersed the crowds. ²³After he had dispersed the crowds, he went up to the mountain privately to pray. He remained there alone well into the evening.</p> <p>²⁴By this time the boat was already some distance from land and was being pounded by waves because the wind was against them.</p> <p>²⁵About three o'clock in the morning he came toward them walking on the sea.</p> <p>²⁶But when the disciples saw him walking on the sea, they were terrified. "It's a ghost," they said, and cried out in fear.</p> <p>²⁷Right away Jesus spoke to them, saying, "Be brave; it's me! Don't be afraid."</p> <p>²⁸In response Peter said, "Master, if it's really you, order me to come across the water to you."</p> <p>²⁹He said, "Come on."</p> <p>And Peter got out of the boat and walked on the water and came toward Jesus. ³⁰But with the strong wind in his face, he started to panic. And when he began to sink, he cried out, "Master, save me."</p> <p>³¹Jesus immediately held out his hand and took hold of him and says to him, "You with your meager trust! Why did you hesitate?"³²And by the time they had climbed into the boat, the wind had died down.</p> <p>³³Then those in the boat paid homage to him, saying, "You really are God's son."</p>	<p>⁴⁵And right away he made his disciples embark in the boat and go ahead to the opposite shore toward Bethsaida, while he himself dispersed the crowd. ⁴⁶And once he got away from them, he went off to the mountain to pray.</p> <p>⁴⁷When evening came, the boat was in the middle of the sea, and he was alone on the land. ⁴⁸When he saw they were having a rough time making headway, because the wind was against them,</p> <p>at about three o'clock in the morning he comes toward them walking on the sea and intending to go past them.</p> <p>⁴⁹But when they saw him walking on the sea, they thought he was a ghost and they cried out, ⁵⁰because they all saw him and were terrified. But right away he spoke with them and says to them,</p> <p>"Take heart, it's me! Don't be afraid."</p> <p>⁵¹And he climbed into the boat with them, and the wind died down. By this time they were completely dumbfounded.</p> <p>(⁵²You see, they hadn't understood about the loaves; their minds were closed.)</p>	<p>Lk</p>	<p>¹⁶As evening approached, his disciples went down to the sea. ¹⁷They boarded a boat and were trying to cross the sea to Capernaum. It had already gotten dark, and Jesus still had not joined them.</p> <p>¹⁸A strong wind began to blow and the sea was getting rough. ¹⁹When they had rowed about three or four miles,</p> <p>they catch sight of Jesus walking on the sea and coming toward the boat.</p> <p>They were frightened,</p> <p>²⁰but he says to them, "Don't be afraid! It's me."</p> <p>²¹Then they would have taken him on board, but the boat instantly arrived at the shore they had been making for.</p>

109. Healings at Gennesaret

Mt 14:34–36	Mk 6:53–56	Lk	Jn
<p>³⁴Once they had crossed over they landed at Gennesaret.</p> <p>³⁵And the local people recognized him and sent word into the whole surrounding area and brought him all who were ill.</p> <p>³⁶And they begged him just to let them touch the fringe of his cloak. And all those who managed to touch it were cured.</p>	<p>⁵³Once they had crossed over to land, they landed at Gennesaret and moored. ⁵⁴As soon as they had gotten out of the boat, people immediately recognized him, ⁵⁵and they ran around over the whole area and started bringing those who were ill on mats to wherever he was rumored to be. ⁵⁶And wherever he would go, into villages, or towns, or onto farms, they would lay out the sick in the marketplaces and beg him to let them touch the fringe of his cloak. And all those who managed to touch it were cured.</p>		6:22–24

110. Controversy over Washing Hands

Mt 15:1–9	Mk 7:1–13	Lk	EgerG 3:6
<p>¹Then the Pharisees and scholars from Jerusalem come to Jesus, and say,</p> <p>²“Why do your disciples deviate from the traditions of the elders? For instance, they don’t wash their hands before they eat bread.”</p> <p>³In response he asked them, “Why do you also break God’s commandment because of your tradition? ⁴For example, God said, ‘Honor your father and mother’ and ‘Those who curse their father or mother absolutely must die.’ ⁵But you say, ‘If people say to their</p>	<p>¹The Pharisees gather around him, along with some of the scholars, who had come from Jerusalem. ²When they notice some of his disciples eating their meal with defiled hands, that is to say, without washing their hands (³you see, the Pharisees and the Jews never eat without first washing their hands in a particular way, always observing the tradition of the elders, ⁴and they won’t eat when they get back from the marketplace without washing again, and there are many other traditions they cherish, such as the washing of cups and jugs and kettles), ⁵the Pharisees and the scholars start questioning him: “Why don’t your disciples live up to the tradition of the elders, instead of eating bread with defiled hands?”</p> <p>vv. 9–13</p>		

father or mother, “Whatever I might have spent to support you has been consecrated to God,” “they need not honor their father.” So you end up invalidating God’s word because of your tradition.

⁷How accurately Isaiah prophesied about you phonies when he said, ⁸“This people honors me with their lips, but their heart stays far away from me. ⁹Their worship of me is empty, because they insist on teachings that are human regulations.”

vv. 3–6

⁶And he answered them, “How accurately Isaiah foretold you phonies when he wrote, “This people honors me with their lips, but their heart stays far away from me. ⁷Their worship of me is empty, because they insist on teachings that are human regulations.” ⁸You have set aside God’s commandment and hold fast to human tradition.”

⁹Or he would say to them, “How expert you’ve become at putting aside God’s commandment to establish your own tradition. ¹⁰For example, Moses said, ‘Honor your father and your mother’ and ‘Those who curse their fathers or mothers absolutely must die.’ ¹¹But you say, ‘If people say to their fathers or mothers, “Whatever I might have spent to support you is *korban*” (which means “consecrated to God”), ¹²you no longer let those persons do anything for their fathers or mothers. ¹³So you end up invalidating God’s word with your own tradition, which you then perpetuate. And you do all kinds of other things like that.”

How accurately Isaiah prophesied about you when he said, “This people honors me with their lips, but their heart stays far away from me. Their worship of me is empty, [because they insist on teachings that are human] regulations.”

111. What Defiles You

SEE #357, P. 292

Mt 15:10–20	Mk 7:14–23	Lk 6:39	Th 14:5; 34
<p>¹⁰And he summoned the crowd and said to them, “Listen and try to understand.</p> <p>¹¹What goes into your mouth doesn’t defile you; what comes out of your mouth does.”</p> <p>¹²The disciples came and said to him, “Don’t you realize that the Pharisees who heard this remark were offended by it?”</p> <p>¹³He responded, “Every plant which my heavenly Father does not plant will be rooted out. ¹⁴Never mind them. They are blind guides of blind people!^b If one blind person guides another, both will end up in some ditch.”</p> <p>¹⁵Then Peter replied, “Explain the riddle to us.”</p> <p>¹⁶He said, “Are you still as dim-witted as the rest? ¹⁷Don’t you realize</p> <p>that everything that goes into the mouth passes into the stomach and comes out in the outhouse?</p> <p>¹⁸But the things that come out of the mouth come from the heart, and those things defile a person. ¹⁹For out of the heart emerge evil intentions: murders, adulteries, sexual immorality, thefts, false testimonies, blasphemies.</p>	<p>¹⁴Once again he summoned the crowd and would say to them, “Listen to me, all of you, and try to understand.</p> <p>¹⁵What goes into you can’t defile you; what comes out of you can.</p> <p>¹⁶If anyone here has two good ears, use ‘em!”*^a</p> <p>¹⁷When he entered a house away from the crowd, his disciples started questioning him about the riddle. ¹⁸And he says to them, “Are you as dim-witted as the rest? Don’t you realize that nothing from outside can defile by going into a person, ¹⁹because it doesn’t get to the heart but passes into the stomach, and comes out in the outhouse?” (This is how everything we eat is purified.)</p> <p>²⁰And he went on to say, “It’s what comes out of a person that defiles. ²¹For from out of the human heart issue wicked intentions: sexual immorality, thefts, murders, ²²adulteries, greed, wickedness, deceit, promiscuity, an evil eye, blasphemy, arrogance, lack of good sense.</p>	<p>Can one blind person guide another? Won’t they both end up in some ditch?</p>	<p>Th 14:5 What goes into your mouth won’t defile you; what comes out of your mouth will.</p> <p>Th 34 If a blind person leads a blind person, both of them will fall into a hole.</p>

<p>²⁰These are what defile you. Eating with unwashed hands doesn't defile anybody."</p>	<p>²³All these evil things come from the inside out and defile you."</p>	<p>6:37–42 #46, p. 37</p>	
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* Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 21:10; 24:2; 63:4; 65:8; 96:3

^a Mk 7:16 This entire verse is missing in some early mss.

^b Mt 15:14 Some mss omit *of blind people*.

112. Jesus and the Foreign Woman

Mt 15:21–28	Mk 7:24–30	Lk
<p>²¹So Jesus left there, and withdrew to the district of Tyre and Sidon.</p> <p>²²Just then this Canaanite woman from those parts showed up and started shouting, "Have mercy on me, sir, you son of David. My daughter is severely possessed."</p> <p>²³But he did not respond at all. And his disciples came and began to complain, "Get rid of her; she's badgering us."</p> <p>²⁴But in response he said, "I was sent only to the lost sheep of the house of Israel."</p> <p>²⁵She came and bowed down to him, saying, "Sir, please help me."</p> <p>²⁶In response he said, "It's not right to take bread out of children's mouths and throw it to the dogs."</p> <p>²⁷But she said, "Of course, sir, but even the dogs eat the scraps that fall from their master's table."</p> <p>²⁸Then in response Jesus said to her, "My good woman, your trust is enormous! Your wish is as good as fulfilled."</p> <p>And her daughter was cured at that moment.</p> <p>15:29–31 #114, p. 94</p>	<p>²⁴From there he got up and went away to the regions of Tyre. Whenever he visited a house he wanted no one to know, but he could not escape notice. ²⁵But right away a woman whose daughter had an unclean spirit heard about him, and came and knelt at his feet. ²⁶The woman was a Greek, by race a Phoenician from Syria, and she started asking him to drive the demon out of her daughter.</p> <p>²⁷He was saying to her, "Let the children be fed first, since it isn't good to take bread out of children's mouths and throw it to the dogs!"</p> <p>²⁸But she answered him, "Sir, even the dogs under the table get to eat scraps <dropped by> children!"</p> <p>²⁹Then he said to her, "For that insightful answer, be on your way, the demon has come out of your daughter."</p> <p>³⁰She returned home and found the child lying on the bed and the demon gone.</p>	

113. The Healing of a Deaf-Mute

<p>Mt 15:29</p>	<p style="text-align: center;">Mk 7:31-37</p> <p>³¹Then he left the regions of Tyre and traveled through Sidon to the Sea of Galilee, through the middle of the region known as the Ten Cities.</p> <p>³²And they bring him a deaf-mute and plead with him to lay his hand on him. ³³Taking him aside from the crowd in private, he stuck his fingers into the man's ears and spat and touched his tongue. ³⁴And looking up to the sky, he groaned and says to him, "<i>ephphatha</i>" (which means, "Be opened"). ³⁵And right away his ears opened up and his speech impediment was removed and he started speaking properly. ³⁶Then he ordered them to tell no one. But the more he ordered them not to, they more they spread it around.</p> <p>³⁷And they were completely dumbfounded. "He's done everything and done it well," they said; "He even makes the deaf hear and the mute speak!"</p> <p>8:1-10 #115, p. 95</p>	<p>Lk</p>
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114. Mass Healings

<p style="text-align: center;">Mt 15:29-31</p> <p>²⁹Then Jesus left there and went to the sea of Galilee. And he climbed up the mountain and sat there. ³⁰And huge crowds came to him and brought with them the lame, the blind, the maimed, the mute, and many others, and they crowded around his feet and he healed them. ³¹As a result, the crowd was astonished when they saw the mute now speaking, the maimed made whole, the lame walking, and the blind seeing. And they gave all the credit to the God of Israel.</p>	<p>Mk 7:31</p>	<p>Lk</p>
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115. Bread and Fish for 4,000

Mt 15:32–39*	Mk 8:1–10*	Lk
<p>³²Then Jesus called his disciples aside and said,</p> <p>“I feel sorry for the crowd because they have already spent three days with me and now they’ve run out of food. And I don’t want to send these people away hungry, for fear they’ll collapse on the way.”</p> <p>³³And the disciples say to him, “How can we get enough bread here in this desert place to feed so many people?”</p> <p>³⁴Jesus says to them, “How many loaves do you have?”</p> <p>They replied, “Seven, plus a few fish.”</p> <p>³⁵And he ordered the crowd to sit down on the ground. ³⁶And he took the seven loaves and the fish and gave thanks and broke them into pieces, and started giving them to the disciples, and the disciples (started giving them) to the crowds.</p> <p>³⁷And everyone had more than enough to eat. Then they picked up seven baskets full of leftovers. ³⁸Those who had eaten numbered four thousand, not counting women and children.</p> <p>³⁹And after he sent the crowds away, he got into the boat and went to the Magadan region.</p>	<p>¹And in those days, there was again a huge crowd without anything to eat, so he calls the disciples aside and says to them,</p> <p>²“I feel sorry for the crowd, because they have already spent three days with me and now they’ve run out of food. ³If I send these people home hungry, they will collapse on the way and some of them have come from quite a distance.”</p> <p>⁴And his disciples answered him, “How can anyone feed these people bread out here in this desert place?”</p> <p>⁵And he started asking them, “How many loaves do you have?”</p> <p>They replied, “Seven.”</p> <p>⁶Then he orders the crowd to sit down on the ground. And he took the seven loaves, gave thanks, and broke them into pieces, and started giving them to his disciples to hand out; and they passed them around to the crowd. ⁷They also had a few small fish. When he had blessed them, he told them to hand those out as well. ⁸They had more than enough to eat. Then they picked up seven big baskets of leftover scraps. ⁹There were about four thousand people there. Then he started sending them away.</p> <p>¹⁰And right away he got into the boat with his disciples and went to the Dalmanutha district.</p>	Lk

* ① Mt 14:15–21 / Mk 6:35–44 / Lk 9:12–17 (#107, p. 87)

116. Demanding a Sign

Mt 16:1–4	Mt 12:38–39	Mk 8:11–13
<p>¹And the Pharisees and Sadducees came, and they put him to the test by asking him to show them a sign from heaven.</p> <p>²In response he said to them, “When it’s evening, you say, ‘It’ll be fair weather because the sky looks red.’ ³Early in the morning you say, ‘The day will bring winter weather because the sky looks red and dark.’^a</p> <p>You know how to read the face of the sky, but you can’t discern the signs of the times.</p> <p>⁴An evil and adulterous generation demands a sign, yet no sign will be given it except the sign of Jonah.”</p> <p>And he turned his back on them and walked away.</p>	<p>³⁸Then some of the scholars and Pharisees responded to him, “Teacher, we would like to see a sign from you.”</p> <p>³⁹In response he said to them,</p> <p>“An evil and adulterous generation demands a sign, and no sign will be given it—</p> <p>except the sign of Jonah the prophet!”</p> <p>12:38–42 #150, p. 119</p>	<p>¹¹The Pharisees came out and started to argue with him. To put him to the test, they demanded a sign from heaven.</p> <p>¹²He groaned under his breath and says,</p> <p>“Why does this generation demand a sign? Let me tell you, this generation won’t get any sign!”</p> <p>¹³And turning his back on them, he got back in the boat and crossed over to the other side.</p>

^aMt 16:2b–3 Some mss do not have these verses.

<p style="text-align: center;">Lk 11:16; 12:54–56; 11:29</p> <p>Lk 11:16 Others were putting him to the test by demanding a sign from heaven.</p> <p>Lk 12:54–56 ⁵⁴He would also say to the crowds, “When you see a cloud rising in the west, right away you say that it’s going to rain; and so it does. ⁵⁵And when the wind blows from the south, you say we’re in for scorching heat; and we are. ⁵⁶You phonies! You know the lay of the land and can read the face of the sky, so why don’t you know how to interpret the present time?”</p> <p>Lk 11:29 As more and more people were crowding around him, he began to say, “This generation is an evil generation. It demands a sign, but it will be given no sign— except the sign of Jonah!</p>	<p style="text-align: center;">other</p> <p>Jn 6:30 They asked him, “What sign are you going to perform so we can see it and come to believe in you? What ‘work’ are you going to do?”</p> <p>Th 91:2 You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you don’t know how to examine the present moment.</p>
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117. The Leaven of Jesus' Opponents

Mt 16:5–12	Mk 8:14–21	Lk 12:1
<p>⁵And the disciples came to the opposite shore, but they forgot to bring any bread. ⁶Jesus said to them, “Look, be careful: guard against the leaven of the Pharisees and Sadducees.”</p> <p>⁷Now they began arguing among themselves, saying, “We didn’t bring any bread.”</p> <p>⁸Because Jesus was aware of this, he said, “Why are you puzzled that you don’t have any bread, you with your meager trust? ⁹You still don’t get it, do you?”</p> <p>You don’t remember the five loaves for the five thousand and how many baskets you carried away, do you?</p> <p>¹⁰Nor the seven loaves for four thousand and how many big baskets you filled?</p> <p>¹¹How can you possibly think I was talking to you about bread? Just be on guard against the leaven of the Pharisees and Sadducees.”</p> <p>¹²Then they understood that he was not talking about guarding against the leaven in bread but against the teaching of the Pharisees and Sadducees.</p> <p>16:13–19 #119, p. 100</p>	<p>¹⁴They forgot to bring any bread and had nothing with them in the boat except one loaf. ¹⁵Then he started warning them, “Look, watch out for the leaven of the Pharisees and the leaven of Herod.”^a</p> <p>¹⁶They began discussing with one another that they had no bread. ¹⁷And because he was aware of this, he says to them, “Why are you talking about bread you don’t have? You still don’t get it, do you? You still haven’t got the point, have you? Are you just closed-minded? ¹⁸You have eyes, but you still don’t see, and you have ears, but you still don’t hear. Don’t you even remember ¹⁹how many baskets full of scraps you picked up when I broke up the five loaves for the five thousand?”</p> <p>“Twelve,” they reply to him.</p> <p>²⁰“When I broke up the seven loaves for the four thousand, how many big baskets full of scraps did you pick up?”</p> <p>And they say, “Seven.”</p> <p>²¹And he repeats, “You still don’t understand, do you?”</p>	<p>Meanwhile, a crowd of many thousands had thronged together and were trampling each other.</p> <p>He began to speak first to his disciples: “Be on guard against the leaven of the Pharisees” (that is, their hypocrisy).</p> <p>12:2–3 #100, p. 82</p>

^a Mk 8:15 Some mss read “the Herodians” in place of *Herod*.

118. Jesus heals a blind man in two stages

Mt	<p style="text-align: center;">Mk 8:22–26</p> <p>²²They come to Bethsaida, and they bring him a blind man, and plead with him to touch him. ²³He took the blind man by the hand and led him out of the village. And he spat into his eyes, and placed his hands on him, and started questioning him, “Do you see anything?”</p> <p>²⁴And he looked up and began to say, “I see human figures, as though they were trees walking around.”</p> <p>²⁵Then he put his hands on his eyes a second time. And he opened his eyes, and his sight was restored, and he saw everything clearly. ²⁶And he sent him home, saying, “Don’t even go into the village.”</p>	Lk
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119. Who do you say I am?

SEE #343, P. 281

Mt 16:13–19	Mk 8:27–29	Lk 9:18–20	other
<p>¹³When Jesus came to the region of Caesarea Philippi, he started questioning his disciples, asking,</p> <p>“What are people saying about the Human One?”</p> <p>¹⁴They said, “Some <say> ‘John the Baptist,’ but others, ‘Elijah,’ and others, ‘Jeremiah or one of the prophets.’”</p> <p>¹⁵He says to them, “What about you, who do you say I am?”</p> <p>¹⁶And Simon Peter responded, “You are the Anointed One, the son of the living God!”*</p> <p>¹⁷And in response Jesus said to him, “You are to be congratulated, Simon bar Jonah, because flesh and blood did not reveal this to you but my Father who is in heaven. ¹⁸Let me tell you, you are Peter, <‘the Rock,’> and on this very rock I will build my congregation, and the gates of Hades will not be able to overpower it. ¹⁹I will give you the keys of the empire of Heaven, and whatever you uphold on earth will be upheld in heaven, and whatever you dismiss on earth will be dismissed in heaven.”†</p>	<p>²⁷Jesus and his disciples set out for the villages of Caesarea Philippi. On the way he started questioning his disciples, asking them, “What are people saying about me?”</p> <p>²⁸And they told him, “<Some say,> ‘John the Baptist,’ and others, ‘Elijah,’ but others, ‘One of the prophets.’”</p> <p>²⁹But he kept pressing them, “What about you, who do you say I am?”</p> <p>Peter responds to him, “You are the Anointed One!”*</p>	<p>¹⁸And it came to pass, when Jesus was praying alone, that the disciples were with him; and he questioned them asking,</p> <p>“What are the crowds saying about me?”</p> <p>¹⁹They said in response, “<Some say> ‘John the Baptist,’ while others, ‘Elijah,’ and still others, ‘One of the ancient prophets has come back to life.’”</p> <p>²⁰Then he said to them, “What about you, who do you say I am?”</p> <p>And Peter responded, “God’s Anointed One!”*</p>	<p>other</p> <p>Th 13:1–2 ¹Jesus said to his disciples, “Compare me to something and tell me what I’m like.” ²Simon Peter said to him, “You are like a just angel.”</p> <p><i>Jn 6:67–69</i></p> <p>Jn 20:23 If you cancel anyone’s sins, they are cancelled; if you retain them, they are retained.</p>

*Jn 1:40–41 (#281, p. 230)

† Ⓧ Mt 18:18 (#132, p. 110)

120. First Passion Prediction

Mt 16:20–23	Mk 8:30–33	Lk 9:21–22
<p>²⁰Then he ordered the disciples to tell no one that he was the Anointed One.</p> <p>²¹From that time on Jesus^a started to make it clear to his disciples that he was destined to go to Jerusalem, and endure much at the hands of the elders and chief priests and scholars, and be killed and, on the third day, be raised.</p> <p>²²And Peter took him aside and began to lecture him, saying, “God forbid, master; there’s no way that can happen to you.”</p> <p>²³But he turned and said to Peter,</p> <p>“Get out of my sight, you Satan, you. You’re getting in my way because you’re not thinking in God’s terms, but in human terms.”</p>	<p>³⁰And he warned them not to tell anyone about him.</p> <p>³¹He started teaching them that the Human One was destined to endure much, and be rejected by the elders and the chief priests and the scholars, and be killed, and after three days rise.</p> <p>³²And he was putting this in plain language. And Peter took him aside and began to lecture him.</p> <p>³³But he turned, noticed his disciples, and reprimanded Peter verbally:</p> <p>“Get out of my sight, you Satan, you, because you’re not thinking in God’s terms, but in human terms.”</p>	<p>²¹Then he warned them, and forbade them to tell this to anyone,</p> <p>²²adding, “The Human One is destined to endure much, be rejected by the elders and chief priests and scholars, and be killed and, on the third day, be raised.”</p>

^a Mt 16:21 A few mss have *Jesus* “the Anointed.”

121. Pick up your cross

SEE #309, P. 247

Mt 16:24–28	Mk 8:34–9:1	Lk 9:23–27	other
<p>²⁴Then Jesus said to his disciples,</p> <p>“If any of you wants to come after me you should deny yourself, pick up your cross, and follow me!”[*]</p> <p>²⁵Remember, if you try to save your life you’ll lose it, but if you lose your life for my sake, you’ll find it.†</p> <p>²⁶After all, what good will it do if you acquire the whole world but forfeit your life? Or what will you give in exchange for your life?</p> <p>²⁷Remember, the Human One is going to come in the glory of his Father with his messengers, and then he will reward everyone according to their deeds.</p> <p>²⁸Let me tell you, some of those standing here won’t ever taste death before they see the Human One arriving with full imperial power.”</p>	<p>³⁴After he called the crowd together with his disciples, he said to them,</p> <p>“If any of you wants to come after me, you should deny yourself, pick up your cross, and follow after me.</p> <p>³⁵Remember, if you try to save your life, you’ll lose it, but if you lose your life for the sake of the good news, you’ll save it. ³⁶After all, what good does it do to acquire the whole world and forfeit your life?</p> <p>³⁷Or, what would you give in exchange for life?</p> <p>³⁸Moreover, if any of you are ashamed of me and my message in this adulterous and sinful generation, of you the Human One will likewise be ashamed when he comes in his Father’s glory accompanied by the holy heavenly messengers.”</p> <p>9 ¹And he was telling them, “Let me tell you, some of those standing here won’t ever taste death before they see the empire of God arriving in force.”</p>	<p>²³He would say to everyone,</p> <p>“If any of you wants to come after me, you should deny yourself, pick up your cross every day, and follow me!”[*]</p> <p>²⁴Remember, if you try to save your life, you’ll lose it, but if you lose your life for my sake, you’ll save it.†</p> <p>²⁵After all, what good does it do to acquire the whole world and lose or forfeit yourself?</p> <p>²⁶Moreover, if any of you are ashamed of me and of my message,</p> <p>the Human One will be ashamed of you when he comes in his glory and the glory of the Father and of the holy messengers.‡</p> <p>²⁷I’m telling you the truth: some of those standing here won’t ever taste death before they see the empire of God.”</p>	<p>Th 55:1–2</p> <p>¹Whoever does not hate father and mother cannot be my disciple, ²and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.</p> <p>Jn 12:25</p> <p>If you love your life you’ll lose it, but if you hate your life in this world you’ll preserve it for unending life.</p>

* ① Mt 10:38 / Lk 14:27 (#176, p. 134)

† ① Mt 10:39 / Lk 17:33 (#190, p. 142)

‡ ① Lk 12:9 (#156, p. 123)

122. Jesus is transformed

Mt 17:1–8	Mk 9:2–8	Lk 9:28–36
<p>¹Six days later, Jesus takes Peter and James and his brother John along and he leads them off by themselves to a lofty mountain. ²He was transformed in front of them and his face shone like the sun, and his clothes turned as white as light. ³The next thing you know, Moses and Elijah appeared to them and were conversing with Jesus.</p> <p>⁴Peter said to Jesus, “Master, it’s a good thing we’re here. If you want, I’ll set up three tents here, one for you, one for Moses, and one for Elijah.”</p> <p>⁵While he was still speaking, there was a bright cloud that cast a shadow over them. And just then a voice spoke from the cloud:</p> <p>“This is my son, the one I love—I fully approve of him. Listen to him!”* ⁶And as the disciples listened, they knelt with their faces on the ground, and were frightened out of their wits. ⁷And Jesus came and touched them and said, “Get up; don’t be afraid.” ⁸Looking up they saw no one except Jesus by himself.</p>	<p>²Six days later, Jesus takes Peter and James and John along and leads them off by themselves to a lofty mountain. He was transformed in front of them, ³and his clothes became an intensely brilliant white, whiter than any laundry on earth could make them. ⁴Elijah appeared to them, with Moses, and they were conversing with Jesus.</p> <p>⁵Peter responds by saying to Jesus, “Rabbi, it’s a good thing we’re here. How about we set up three tents, one for you and one for Moses and one for Elijah?” (⁶You see, he didn’t know what else to say, since they were terrified.)</p> <p>⁷And a cloud moved in and cast a shadow over them, and a voice came out of the cloud:</p> <p>“This is my son, the one I love, listen to him!”* ⁸Suddenly, as they looked around, they saw no one, but were alone with Jesus.</p>	<p>²⁸About eight days after these sayings it came to pass that Jesus took Peter and John and James along with him and climbed up the mountain to pray. ²⁹And it came to pass as he was praying that his face took on a strange appearance, and his clothing turned dazzling white. ³⁰The next thing you know, two men were talking with him, Moses and Elijah, ³¹who appeared in glory and were discussing his departure, which he was destined to accomplish in Jerusalem. ³²Now Peter and those with him were half asleep at the time. But they came wide awake when they saw his glory and the two men standing next to him. ³³And it came to pass as the men were leaving him that Peter said to Jesus, “Master, it’s a good thing we’re here. How about we set up three tents, one for you, one for Moses, and one for Elijah?” (He didn’t know what he was saying.)</p> <p>³⁴While he was still speaking, a cloud moved in and cast a shadow over them. And their fear increased as they entered the cloud. ³⁵And out of the cloud a voice spoke: “‘This is my son, my chosen one.’^a Listen to him!”*</p> <p>³⁶When the voice had spoken, Jesus was perceived to be alone. And they were speechless and told no one back then anything of what they had seen.</p> <p>9:37–43a #124, p. 104</p>

*Jn 12:27–30 (#309, p. 247)

^aLk 9:35 Many mss read “the one I love” in place of *my chosen one*.

123. Elijah has come

Mt 17:9–13	Mk 9:9–13	Lk
<p>⁹And as they came down from the mountain, Jesus ordered them, “Don’t tell anyone about this vision until the Human One has been raised from the dead.”</p> <p>¹⁰And the disciples questioned him, “So why do the scholars claim that Elijah must come first?”</p> <p>¹¹In response he said, “Elijah does come and will restore everything. ¹²But I’m telling you, Elijah has already come, and they did not recognize him but they did to him whatever they wanted. So the Human One is also going to suffer at their hands.”</p> <p>¹³Then the disciples understood that he had been talking to them about John the Baptizer.</p>	<p>⁹And as they were walking down the mountain he instructed them not to describe what they had seen to anyone, until the Human One rises from the dead.</p> <p>¹⁰And they kept it to themselves, puzzling over what this could mean, this ‘rising from the dead.’</p> <p>¹¹And they started questioning him, “The scholars claim, don’t they, that Elijah must come first?”</p> <p>¹²He was responding to them, “Of course Elijah comes first to restore everything. So, how does scripture claim that the Human One will endure much and be treated with contempt? ¹³But take my word for it: Elijah did in fact arrive, just as the scriptures said he would, and they did to him whatever they pleased.”</p>	

124. Exorcism of an Epileptic Boy

Mt 17:14–20	Mk 9:14–29	Lk 9:37–43a; 17:6
<p>¹⁴And when they rejoined the crowd, a person approached and knelt before him ¹⁵and said, “Master, have mercy on my son, because he suffers terribly from epilepsy. For example, he often falls into the fire and just as often into the water.</p> <p>¹⁶So I brought him to your disciples, but they couldn’t heal him.”</p> <p>¹⁷In response Jesus said, “You distrustful and perverted lot, how much longer do I have to be around you? How much longer do I have to put up with you? Bring him here.”</p>	<p>¹⁴When they rejoined the disciples, they saw a huge crowd surrounding them and scholars arguing with them. ¹⁵And right away, when the whole crowd caught sight of him, they were amazed and rushed up to meet him. ¹⁶He asked them, “Why are you bothering to argue with them?”</p> <p>¹⁷And someone from the crowd answered him, “Teacher, I brought my son to you, because he has a mute spirit. ¹⁸Whenever it takes him over, it knocks him down, and he foams at the mouth and grinds his teeth and stiffens up.</p> <p>I asked your disciples to drive it out, but they couldn’t.”</p> <p>¹⁹In response he says, “You distrustful generation, how much longer do I have to be around you? How much longer do I have to put up with you? Bring him over here!”</p> <p>²⁰And they brought him over to him. And when the spirit noticed him, right away it threw him into convulsions, and</p>	<p>Lk 9:37–43a</p> <p>³⁷It came to pass on the next day, when they came down from the mountain, that a huge crowd met him.</p> <p>³⁸Suddenly a man from the crowd shouted, “Teacher, I beg you to take a look at my son, for he is my only child. ³⁹Without warning a spirit gets hold of him, and all of a sudden he screams; it throws him into convulsions, causing him to foam at the mouth; and it leaves him only after abusing him.</p> <p>⁴⁰I begged your disciples to drive it out, but they couldn’t.”</p> <p>⁴¹In response Jesus said, “You distrustful and perverted generation, how much longer do I have to be around you and put up with you? Bring your son here.”</p> <p>⁴²But as the boy approached, the demon knocked him down and threw him into convulsions.</p>

<p>¹⁸And Jesus rebuked the demon</p> <p>and it came out of him and the child was healed at that precise moment.</p> <p>¹⁹Later the disciples came to Jesus privately and asked, “Why couldn’t we drive it out?”</p> <p>²⁰So he says to them, “Because of your meager trust. Let me tell you, even if you have trust no bigger than a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move. And nothing will be impossible for you.”^{a*}</p>	<p>he fell to the ground, and kept rolling around, foaming at the mouth. ²¹And Jesus asked his father, “How long has he been like this?”</p> <p>He replied, “Ever since he was a child. ²²It has frequently tried to destroy him by throwing him into fire and into water. So if you can do anything, take pity on us and help us!”</p> <p>²³Jesus said to him, “What do you mean, ‘If you can’? Anything is possible for those who trust.”</p> <p>²⁴Right away the father of the child cried out and said, “I do trust! Help my lack of trust!”</p> <p>²⁵When Jesus saw that the crowd was about to mob them, he rebuked the unclean spirit, commanding it, “Deaf and mute spirit, I command you, get out of him and don’t ever go back inside him!”</p> <p>²⁶And after he shrieked and went into a series of convulsions, it came out. And he took on the appearance of a corpse, so that the rumor went around that he had died. ²⁷But Jesus took hold of his hand and raised him, and there he stood.</p> <p>²⁸And when he had gone home, his disciples started questioning him privately, “Why couldn’t we drive it out?”</p> <p>²⁹He said to them, “The only thing that can drive this kind out is prayer.”</p>	<p>Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father.</p> <p>⁴³And everybody was astounded at the majesty of God.</p> <p>Lk 17:6 If you had trust no bigger than a mustard seed, you could tell this mulberry tree, ‘Uproot yourself and plant yourself in the sea,’ and it would obey you.</p>
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* ① Mt 21:21 / Mk 11:23 (#209, p. 159)

^aMt 17:20 Some mss add a v. 21, “This kind does not come out except with prayer and fasting.”

125. The Second Passion Prediction

Mt 17:22–23	Mk 9:30–32	Lk 9:43b–45
<p>²²And when they had been reunited in Galilee, Jesus said to them,</p> <p>“The Human One is destined to be turned over to his enemies, ²³and they will kill him, and on the third day he’ll be raised.” And they were very upset.</p>	<p>³⁰They left there and started going through Galilee, and he did not want anyone to know. ³¹You see, he was instructing his disciples and telling them, “The Human One will be turned over to his enemies, and they will kill him. And three days after he is killed he will rise.”</p> <p>³²They didn’t understand this instruction and they dreaded asking him about it.</p> <p>9:33–37 #127, p. 107</p>	<p>^{43b}While they all were marveling at everything he was doing, he said to his disciples, ⁴⁴“Mark well these words: the Human One is destined to be turned over to his enemies.”</p> <p>⁴⁵But they didn’t understand this instruction. It was couched in veiled language, so they would not get its meaning. And they always dreaded to ask him about this remark.</p> <p>9:46–48 #127, p. 107</p>

126. The Temple Tax

Mt 17:24–27	Mk	Lk
<p>²⁴And when they came to Capernaum, those who collect the temple tax came to Peter and said, “Your teacher pays his temple tax, doesn’t he?” ²⁵He said, “That’s right.”</p> <p>And when he got home, Jesus anticipated what was on Peter’s mind. “What are you thinking, Simon? On whom do earthly kings levy taxes and tolls? Do they levy them on their own people or on foreigners?”</p> <p>²⁶Peter said, “On foreigners.”</p> <p>Jesus responded to him, “Then their own people are exempt. ²⁷Still, we don’t want to get in trouble with them, so go down to the sea, cast your line in, and take the first fish you catch. Open its mouth and you’ll find a coin. Take it and pay them for both of us.”</p>		

127. Who is greatest?

SEE #103, 311, 314, PP. 84, 250, 251

Mt 18:1–5	Mk 9:33–37	Lk 9:46–48	other
<p>¹At that moment the disciples approached Jesus with the question: “Who is greatest in the empire of Heaven?”</p> <p>20:26–27; 23:11</p> <p>²And he called a child over, had her stand in front of them, ³and said,</p> <p>“Let me tell you, if you don’t turn yourself around and become like children, you’ll never enter the empire of Heaven. † ⁴Therefore, those who lower themselves to this child’s level are greatest in the empire of Heaven.</p> <p>⁵And whoever welcomes one such child in my name is welcoming me.</p> <p>10:40</p> <p>18:6–10 #131, p. 109</p>	<p>³³And they came to Capernaum. When he got home, he started questioning them, “What were you arguing about on the way?” ³⁴And they fell silent, because on the way they had been bickering about who was greatest.</p> <p>³⁵He sat down and called the Twelve and says to them, “If any of you wants to be ‘number one,’ you have to be last of all and servant of all.”*</p> <p>³⁶And he took a child and had her stand in front of them, and he put his arm around her, and he said to them,</p> <p>10:15</p> <p>³⁷“Whoever welcomes a child like this in my name is welcoming me. And whoever welcomes me is not so much welcoming me as the one who sent me.” ‡</p>	<p>⁴⁶Now an argument broke out among them over which of them was greatest.</p> <p>22:26</p> <p>⁴⁷But Jesus, knowing what was on their minds, took a child and had her stand next to him. ⁴⁸He said to them,</p> <p>18:17</p> <p>“Whoever welcomes this child in my name is welcoming me. And whoever welcomes me is welcoming the one who sent me. ‡</p> <p>Don’t forget, the one who is least among you is the one who is great.”</p>	<p>other</p> <p>Th 46:2</p> <p>Jn 13:20 Let me tell you this: if they receive anyone I send, they are receiving me; and if they receive me, they are receiving the one who sent me. ‡</p>

* Mk 10:43–44 (#200, p. 151)

† Mt 19:13–15 / Mk 10:13–16 / Lk 18:15–17 / Th 22:1–2 (#195, p. 146)

‡ Jn 12:44–45 (#311, p. 250)

128. An Unauthorized Exorcist

Mt	Mk 9:38–39	Lk 9:49–50
<p>³⁸John said to him, “Teacher, we saw someone driving out demons in your name, so we tried to stop him, because he wasn’t one of our followers.”</p> <p>³⁹Jesus responded, “Don’t stop him. You see, no one who performs a miracle in my name will then turn around and curse me.”</p>	<p>⁴⁹John said in response, “Master, we saw someone driving out demons in your name, and we tried to stop him because he isn’t one of your followers.”</p> <p>⁵⁰But he said to him, “Don’t stop him; for whoever is not against you is on your side.”</p>	<p>9:51–56 #136, p. 112</p>

129. For and Against

Mt 12:30	Mk 9:40	Lk 9:50b; 11:23	GOxy 1224 6:1b–2
<p>Those who aren’t with me are against me, and those one who don’t gather with me scatter.</p> <p>12:31–32 #73, p. 58</p>	<p>For whoever is not against us is on our side.</p>	<p>Lk 9:50b Whoever is not against you is on your side.</p> <p>Lk 11:23 Those who aren’t with me are against me, and those who don’t gather with me scatter.</p>	<p>^{1b}Whoever is not [against y] ou is on your side. ²[Whoever today i]s at a distance, tomorrow will [b]e [near you] and in [. . .] of the advers[ary]</p>

130. A Cup of Water

Mt 10:42	Mk 9:41	Lk
<p>Whoever gives so much as a cup of cool water to one of these little ones, because the little one is a follower of mine, let me tell you: such a person certainly won’t go unrewarded.</p> <p>10:40–11:1 #103, p. 84</p>	<p>You see, whoever gives you a cup of water to drink because you carry the name of the Anointed One, let me tell you: such a person certainly won’t go unrewarded.</p>	

131. Don't exploit the little ones

SEE #404, P. 322

Mt 18:6–10	Mk 9:42–48	Lk 17:1–2
<p>⁶Any of you who entraps and exploits one of these little ones who trusts me would be better off having a millstone hung around your neck and being drowned in the deepest part of the sea!</p> <p>⁷Damn the world for the snares it sets! It's inevitable that traps will be set; but still, damn those who set them!</p> <p>⁸If your hand or your foot gets you into trouble, cut it off and throw it away! It's better for you to enter life maimed or lame than to be thrown into the eternal fire with both hands and both feet.</p> <p>⁹And if your eye gets you into trouble, rip it out and throw it away! After all, it's better for you to enter life one-eyed than to be thrown into Gehenna's fire with both eyes.*</p> <p>¹⁰See that you don't disdain one of these little ones. For I'm telling you, their guardian angels constantly gaze on the face of my Father in heaven.^b</p> <p>18:12–14 #177, p. 135</p>	<p>⁴²And any of you who entraps and exploits one of these little trusting souls would be better off if you had a millstone tied around your neck and were thrown into the sea!</p> <p>⁴³And if your hand gets you into trouble, cut it off! It's better for you to enter life maimed than to wind up in Gehenna, in the unquenchable fire, with both hands!^a</p> <p>⁴⁵And if your foot gets you into trouble, cut it off! It's better for you to enter life lame than to be thrown into Gehenna with both feet!^a</p> <p>⁴⁷And if your eye gets you into trouble, rip it out! It's better for you to enter God's empire one-eyed than to be thrown into Gehenna with both eyes,</p> <p>⁴⁸where the worm never dies and the fire never goes out!</p> <p>9:49–50 #18, p. 21</p>	<p>¹He said to his disciples, "There's no way that traps won't be set; but still, damn those who set them! ²You'd be better off if you had a millstone tied around your neck and were dumped into the sea than to entrap and exploit one of these little ones.</p>

* ① Mt 5:29–30 (#21, p. 23)

^a Mk 9:43, 45 Many mss add a v. 44 and a v. 46, both of which repeat v. 48.^b Mt 18:10 Some mss add a v. 11, "The Human One came to save the lost."

132. Dealing with an Errant Companion

SEE #271, P. 221

<p style="text-align: center;">Mt 18:15–18</p> <p>¹⁵And if some companion does wrong,^a go have it out between the two of you privately. If that person listens to you, you have won your companion over. ¹⁶And if he or she doesn't listen, take one or two people with you so that 'every fact may be supported by two or three witnesses.'¹⁷Then if he or she refuses to listen to them, report it to the congregation. If he or she refuses to listen even to the congregation, treat that companion like you would a pagan or toll collector. ¹⁸Let me tell you, whatever you uphold on earth will be upheld in heaven, and whatever you dismiss on earth will be dismissed in heaven.*</p>	Mk	<p style="text-align: center;">Lk 17:3</p> <p>If your companion does wrong, scold that person; if there is a change of heart, forgive the person.</p> <p style="text-align: center;">17:4 #134, p. 111</p>	<p style="text-align: center;">Jn 20:23</p> <p>If you cancel anyone's sins, they are cancelled; if you retain them, they are retained.</p>
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* ① Mt 16:19 (#119, p. 100)

^aMt 18:15 Some mss made the condition more specific by inserting a "you:" *if some companion does "you" wrong.*

133. Two or Three Gathered

<p style="text-align: center;">Mt 18:19–20</p> <p>¹⁹Again I assure you, if two of you on earth agree on anything you ask for, it will be done for you by my Father in heaven. ²⁰In fact, wherever two or three are gathered together in my name, I will be there among them."</p>	Mk	Lk	<p style="text-align: center;">Th 30:2^a</p> <p>Where there are two or one, I am with that one.</p>
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^aTh 30:2 The Coptic version of this saying is deficient, based perhaps on a scribal error. The Greek version is closer to the original: "Where there are [three, they are without] God, and where there is only [one,] I say, I am with that one."

134. Forgiving 7/77 Times

SEE #407, P. 324

<p style="text-align: center;">Mt 18:21–22</p> <p>²¹Then Peter came up and asked him, “Master, how many times can a companion wrong me and still expect my forgiveness? As many as seven times?” ²²Jesus replies to him, “My advice to you is not seven times, but seventy-seven times.</p>	<p style="text-align: center;">Mk</p>	<p style="text-align: center;">Lk 17:4</p> <p>If someone wrongs you seven times a day, and seven times turns around and says to you, “I’m sorry,” you must forgive that person.</p> <p style="text-align: right;">17:5–6 #186, p. 140</p>	<p style="text-align: center;">GNaz 5:1</p> <p>If your brother or sister has wronged you verbally and made amends, welcome him or her seven times a day.</p> <p style="text-align: center;">His disciple Simon said to him,</p> <p>“Seven times a day?” The Master answered him, “That’s right; in fact, up to seventy times seven times.”</p>
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135. The Parable of the Unforgiving Debtor

<p style="text-align: center;">Mt 18:23–35</p> <p>²³This is why the empire of Heaven should be compared to a human ruler who decided to settle accounts with his slaves. ²⁴When the process began, this debtor was brought to him who owed a gazillion dollars. ²⁵Since he couldn’t pay it back, the ruler ordered him sold, along with his wife and children and everything he had, so he could recover his money.</p> <p>²⁶At this prospect, the slave knelt down and groveled before him: “Be patient with me and I’ll pay you back in full.” ²⁷Because he was compassionate, the master of that slave let him go and canceled the debt.</p> <p>²⁸As soon as he got out, that same slave collared one of his fellow slaves who owed him five thousand dollars, and grabbed him by the neck and demanded, “Pay back what you owe!”</p> <p>²⁹His fellow slave knelt down and begged him, “Be patient with me and I’ll pay you back.”</p> <p>³⁰But he wasn’t interested; instead, he went out and threw him in prison until he paid the debt.</p> <p>³¹When his fellow slaves realized what had happened, they were terribly upset and went and reported to their master everything that had happened.</p> <p>³²At that point, his master summoned him. “You wicked slave,” he says to him, “I canceled your entire debt because you begged me. ³³Wasn’t it only fair for you to treat your fellow slave with the same consideration as I treated you?” ³⁴And the master was so angry he turned him over to the torturers until he paid back everything he owed. ³⁵That’s what my heavenly Father will do to you, unless you find it in your heart to forgive each one of your brothers and sisters.*</p> <p>19:1–9 #193, p. 145</p>	<p style="text-align: center;">Mk</p>	<p style="text-align: center;">Lk</p>
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*Mt 6:15 (#28, p. 27)

136. Samaritans snub Jesus

Mt	Mk	Lk 9:51–56
		<p>⁵¹It came to pass, as the deadline for him to be taken up was fast approaching, that he set his sights on Jerusalem. ⁵²He sent messengers on ahead of him. They entered a Samaritan village, to get things ready for him. ⁵³But the Samaritans would not welcome him, because he had made up his mind to go on to Jerusalem. ⁵⁴When his disciples James and John realized this, they said, “Master, do you want us to call down fire from heaven and annihilate them?” ⁵⁵But he turned and reprimanded them. ⁵⁶Then they continued on to another village.</p>

137. Demands of Discipleship

SEE #365, P. 299

Mt 8:19–22	Mk	Lk 9:57–62	Th 86:1–2
<p>¹⁹And one scholar came forward and said to him, “Teacher, I’ll follow you wherever you go.”</p> <p>²⁰And Jesus says to him, “Foxes have dens, and birds of the sky have nests, but the Human One has nowhere to rest his head.”</p> <p>²¹Another of his disciples said to him, “Master, first let me go and bury my father.”</p> <p>²²But Jesus says to him, “Follow me, and leave it to the dead to bury their own dead.”</p>		<p>⁵⁷As they were going along the road, someone said to him, “I’ll follow you wherever you go.”</p> <p>⁵⁸And Jesus said to him, “Foxes have dens, and birds of the sky have nests, but the Human One has nowhere to rest his head.”</p> <p>⁵⁹To another he said, “Follow me.”</p> <p>But he said, “First, let me go and bury my father.”</p> <p>⁶⁰Jesus said to him,</p> <p>“Leave it to the dead to bury their own dead; but you, go out and announce the empire of God.”</p> <p>⁶¹Another said, “I’ll follow you, sir; but let me first say good-bye to my people at home.”</p> <p>⁶²Jesus said to him, “No one who puts his hand to the plow and looks back is qualified for the empire of God.”</p>	<p>¹[Foxes have] their dens and birds have their nests, ²but the human being has no place to lie down and rest.</p>
8:18, 23–27 #91, p. 69			

138. The Mission of the Seventy-Two

SEE #366, P. 299

<p>Mt 9:37–38; 10:16, 9–10a, 11–13, 10b, 7–8a, 14–15</p> <p>Mt 9:37–38 ³⁷Then he said to his disciples, “The crop is good, but there are few to harvest it. † ³⁸So beg the harvest boss to dispatch workers to the fields.”</p> <p>Mt 10:16 Look, I’m sending you out like sheep to a pack of wolves. Therefore you must be as sly as snakes and as simple as pigeons.</p> <p>Mt 10:9–10a ⁹Don’t get gold or silver or copper coins for spending money, ¹⁰don’t take a knapsack for the road, or two shirts, or sandals, or a staff.</p> <p>Mt 10:11–13 ¹¹Whichever town or village you enter, find out who is deserving; stay there until you leave. ¹²When you enter a house, greet it. ¹³And if the house is deserving, give it your peace blessing, but if it is unworthy, withdraw your peace blessing.</p> <p>Mt 10:10b for “the worker deserves to be fed.”</p> <p>Mt 10:7–8a ⁷Go and announce: “The empire of Heaven has arrived.” ^{8a}Heal the sick, raise the dead, cleanse the lepers, drive out demons.</p>	<p>Mk 6:7–11</p> <p>⁷Then he summoned the Twelve and started sending them out in pairs and giving them authority over unclean spirits.</p> <p>⁸And he instructed them not to take anything on the way, except a staff: no bread, no knapsack, no spending money, ⁹but to wear sandals, and to wear no more than one shirt.</p> <p>¹⁰And he went on to say to them, “Wherever you enter someone’s house, stay there until you leave town.</p>	<p>Lk 10:1–12*</p> <p>¹After this the Master appointed seventy-two^a others and sent them on ahead of him in pairs to every town and place that he himself intended to visit. ²He would say to them, “The crop is good, but there are few to harvest it. † So beg the harvest boss to dispatch workers to the fields.</p> <p>³Get going; look, I’m sending you out like lambs into a pack of wolves.</p> <p>⁴Carry no purse, no knapsack, no sandals.</p> <p>Don’t greet anyone on the road.</p> <p>⁵Whenever you enter a house, first say, ‘Peace to this house.’ ⁶If peaceful people live there, your peace will rest on them. But if not, it will return to you. ⁷Stay at that one house, eating and drinking whatever they provide, for workers deserve their wages. Do not move from house to house. ⁸Whenever you enter a town and they welcome you, eat whatever they offer you. ⁹Cure the sick there and tell them, ‘For you, God’s empire has arrived.’</p>	<p>Th 73; 39:3; 14:4</p> <p>Th 73 The crop is huge but the workers are few, † so beg the boss to dispatch workers to the fields.</p> <p>Th 39:3 Be as sly as snakes and as simple as pigeons.</p> <p>Th 14:4 When you go into any region and walk about in the countryside, when people take you in, eat what they serve you and care for the sick among them.</p>
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<p>Mt 9:37–38; 10:16, 9–10a, 11–13, 10b, 7–8a, 14–15</p> <p>Mt 10:14–15</p> <p>¹⁴And if anyone will not welcome you, or listen to your words, as you are going out of that house or town shake the dust off your feet.</p> <p>10:7</p> <p>¹⁵Let me tell you, the land of Sodom and Gomorrah will be better off on judgment day than that town.</p>	<p>Mk 6:7–11</p> <p>¹¹And whatever place does not welcome you or listen to you, get out of there and shake the dust off your feet in witness against them.”</p> <p>6:6b–13 #96, p. 77</p>	<p>Lk 10:1–12*</p> <p>¹⁰But whenever you enter a town and they don't welcome you, go out into its streets and say, ¹¹“Even the dust of your town that sticks to our feet, we wipe off against you. But know this: the empire of God is arriving.”</p> <p>¹²I'm telling you, on that day Sodom will be better off than that town.</p>	<p>Th 73; 39:3; 14:4</p>
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* ① Lk 9:2–6 (#96, p. 77)

† Jn 4:35–36 (#286, p. 233)

^aLk 10:1 Many mss read “seventy” rather than *seventy-two*.

139. Damn you, Chorazin and Bethsaida

SEE #367, P. 301

<p>Mt 11:20–24</p> <p>²⁰Then he began to insult the towns where he had performed most of his miracles, because they had not changed their ways.</p> <p>²¹“Damn you, Chorazin! Damn you, Bethsaida! If the miracles done in you had been done in Tyre and Sidon, they would have <sat> in sackcloth and ashes and changed their ways long ago. ²²So I'm telling you, Tyre and Sidon will be better off on judgment day than you.</p> <p>²³And you, Capernaum, you don't think you'll be exalted to heaven, do you? No, you'll go to hell. Because if the miracles done within your boundaries had been done in Sodom, Sodom would still be around.</p> <p>²⁴So I'm telling you, the land of Sodom will be better off on judgment day than you.</p> <p>11:25–27 #141, p. 115</p>	<p>Mk</p>	<p>Lk 10:13–15</p> <p>¹³Damn you, Chorazin! Damn you, Bethsaida! If the miracles done in you had been done in Tyre and Sidon, they would have sat in sackcloth and ashes and changed their ways long ago. ¹⁴But Tyre and Sidon will be better off at the judgment than you.</p> <p>¹⁵And you, Capernaum, you don't think you'll be exalted to heaven, do you? No; you'll go to hell.</p> <p>10:16 #103, p. 84</p>
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140. Satan falls like lightning

SEE #309, P. 247

Mt	Mk	Lk 10:17–20	Jn
	16:17–18	<p>¹⁷The seventy-two^a returned joyfully, saying, “Master, even the demons submit to us when we invoke your name!”</p> <p>¹⁸And he said to them, “I was watching Satan fall like lightning from heaven. ¹⁹Look, I have given you authority to trample on snakes and scorpions, and over the full force of the enemy; nothing will ever harm you. ²⁰However, don’t rejoice that the spirits submit to you; rejoice instead that your names have been inscribed in heaven.”</p>	12:31

^aLk 10:17 Many mss read “seventy” rather than *seventy-two*.

141. Son and Father

SEE #284, 369, PP. 232, 302

Mt 11:25–27	Mk	Lk 10:21–22	other
<p>²⁵At that point, Jesus responded, “I praise you, Father, master of earth and sky, because you have hidden these things from the wise and the learned but revealed them to the unsophisticated; ²⁶yes indeed, Father, because that is the way you want it.</p> <p>²⁷My Father has turned everything over to me.</p> <p>No one knows the son except the Father, nor does anyone know the Father except the son—and anyone to whom the son wishes to reveal him.</p>		<p>²¹At that moment Jesus was overjoyed by the holy spirit and said, “I praise you, Father, master of earth and sky, because you have hidden these things from the wise and the learned but revealed them to the unsophisticated; yes indeed, Father, because that’s the way you want it.</p> <p>²²My Father has turned everything over to me.</p> <p>No one knows who the son is except the Father, or who the Father is except the son—and anyone to whom the son wishes to reveal him.</p> <p>10:23–24 #143, p. 116</p>	<p>Th 61:3b I have been given some of the things of my Father.</p> <p>Jn 3:35 The Father loves the son and has entrusted everything to him.</p> <p>Jn 13:3 Jesus could tell that the Father had left everything up to him and that he had come from God and was going back to God.</p> <p>Jn 10:15a The Father knows me and I know the Father.</p>

142. The Comfortable Yoke

Mt 11:28–30	Mk	Lk	Th 90:1–2
<p>²⁸All you who toil and are overloaded come to me, and I will refresh you. ²⁹Take my yoke upon you and learn from me, because I am gentle and modest and your lives will find rest. ³⁰For my yoke is comfortable and my load is light.</p> <p>12:1–8 #64, p. 52</p>			<p>¹Come to me, for my yoke is comfortable and my authority is gentle, ²and you will find rest for yourselves.</p>

143. Privileged Eyes

SEE #370, P. 302

Mt 13:16–17	Mk	Lk 10:23–24
<p>¹⁶How privileged are your eyes because they see, and your ears because they hear.</p> <p>¹⁷Let me tell you, many prophets and just persons have longed to see what you see and never saw it, and to hear what you hear and never heard it.*</p> <p>13:18–23 #78, p. 63</p>		<p>²³Turning to the disciples he said privately, “How privileged are the eyes that see what you see!</p> <p>²⁴I’m telling you, many prophets and kings wanted to see what you see, and never saw it, and to hear what you hear, and never heard it.”*</p>

*Th 38:1–2 ¹You’ve often wanted to hear these sayings that I am speaking to you, and you have no one else from whom to hear them. ²There will be days when you’ll seek me and you won’t find me.” (#444, p. 342)

144. How to Inherit Eternal Life

<i>Mt 22:34–39</i>	<i>Mk 12:28–31</i>	Lk 10:25–28	Th 25:1–2
<p>³⁴When the Pharisees learned that he had silenced the Sadducees, they conspired against him. ³⁵And one of them, a legal expert, put him to the test: ³⁶“Teacher, which commandment in the Law is the greatest?”</p> <p>³⁷He replied to him,</p> <p>“You shall love the Lord your God with all your heart and all your soul and all your mind.’</p>	<p>²⁸And one of the scholars approached when he heard them arguing, and because he saw how skillfully Jesus answered them, he asked him, “Of all the commandments, which is the most important?”</p> <p>²⁹Jesus answered, “The first is, ‘Hear, Israel, the Lord your God is one Lord,</p> <p>³⁰and you shall love the Lord your God with all your heart and all your soul and all your mind and with all your strength.’</p>	<p>²⁵On one occasion, a legal expert stood up to put him to the test with a question:</p> <p>“Teacher, what do I have to do to inherit eternal life?”</p> <p>²⁶He said to him, “How do you read what is written in the Law?”</p> <p>²⁷And he answered, “You shall love the Lord your God with all your heart and all your soul and all your strength and with all your mind;</p>	

<p>³⁸This commandment is first and foremost. ³⁹And the second is like it: 'You shall love your neighbor as yourself.'</p> <p>22:34–40 #215, p. 166</p>	<p>³¹The second is this: 'You shall love your neighbor as yourself.'</p> <p>12:28–34 #215, p. 166</p>	<p>and your neighbor as yourself."</p> <p>²⁸Jesus said to him, "You're right; do this and you will have life."</p>	<p>¹Love your friends like your own soul, ²protect them like the pupil of your eye.</p>
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145. The Parable of the Good Samaritan

Mt	Mk	<p style="text-align: center;">Lk 10:29–37</p> <p>²⁹But trying to justify himself, (a legal expert) said to Jesus, "But who is my neighbor?"</p> <p>³⁰Jesus replied, "This man was on his way from Jerusalem down to Jericho when he fell into the hands of bandits. They stripped him, beat him, and went off, leaving him half dead.</p> <p>³¹Now by coincidence a priest was going down that road; when he caught sight of him, he went out of his way to avoid him. ³²In the same way, when a Levite came to the place, he took one look at him and crossed the road to avoid him.</p> <p>³³But this Samaritan was traveling that way. When he came to where he was and caught sight of him, his heart went out to him. ³⁴He went up to him and bandaged his wounds, pouring olive oil and wine on them. He hoisted him onto his own animal, brought him to an inn, and looked after him. ³⁵The next day he took out two denarii, which he gave to the innkeeper, and said, 'Look after him, and on my way back I'll reimburse you for any extra expense you've had.'</p> <p>³⁶"Which of these three, in your opinion, acted like a neighbor to the man who fell into the hands of the bandits?"</p> <p>³⁷He said, "The one who showed him compassion." Jesus said to him, "Then go and do the same yourself."</p>
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146. Martha and Mary

Mt	Mk	Lk 10:38–42
		<p>³⁸Now as they went along, he came to this village where a woman named Martha welcomed him into her home. ³⁹And she had a sister named Mary, who sat at the Master's feet and listened to his words. ⁴⁰But Martha kept getting distracted because she was doing all the serving. So she went up to Jesus and said, "Master, doesn't it matter to you that my sister has left me with all the serving? Tell her to give me a hand."</p> <p>⁴¹But the Master answered her, "Martha, Martha, you are worried and upset about a lot of things. ⁴²But only one thing is necessary. Mary has made the better choice and it's something she will never lose."</p>
		11:1–4 #28, p. 27

147. The Parable of the Annoying Friend at Midnight

Mt	Mk	Lk 11:5–8
		<p>⁵Jesus said to them, "Suppose you have a friend who comes to you in the middle of the night and says to you, 'Friend, lend me three loaves, ⁶for a friend of mine on a trip has just shown up and I have nothing to offer him.' ⁷And suppose you reply, 'Stop bothering me. The door is already locked and my children and I are in bed. I can't get up to give you anything.' ⁸I'm telling you, even though you won't get up and give him anything out of friendship, you will get up and give him whatever he needs because of his shameless behavior."</p>
		11:9–13 #36, p. 31

148. One demon brings back seven more

SEE #374, P. 305

Mt 12:43–45	Mk	Lk 11:24–26
<p>⁴³When an unclean spirit leaves a person, it wanders through waterless places in search of a place to rest. When it doesn't find one, ⁴⁴it then says, 'I will return to the home I left.' It then returns and finds the place empty, swept, and put in order. ⁴⁵Next, it goes out and brings back with it seven other spirits more vile than itself, who enter and settle in there. So that person ends up worse off than when he or she started. That's how it will be for this evil generation.</p>		<p>²⁴When an unclean spirit leaves a person, it wanders through waterless places in search of a place to rest. When it doesn't find one, it says, 'I will go back to the home I left.' ²⁵It then returns, and finds the place swept and put in order. ²⁶Next, it goes out and brings back seven other spirits more vile than itself, who enter and settle in there. So that person ends up worse off than when he or she started.</p>
12:46–50 #75, p. 60		

149. Congratulations to the Womb that Carried Jesus

Mt	Mk	Lk 11:27–28	Th 79:1–2
		<p>²⁷And it came to pass, as he was making these remarks, that a woman from the crowd raised her voice and said to him, “Congratulations to the womb that carried you and the breasts that nursed you!” ²⁸“Rather,” he replied, “congratulations to those who hear the word of God and keep it.”*</p>	<p>¹A woman in the crowd said to him, “Congratulations to the womb that carried you and the breasts that fed you.” ²He said to [her], “Congratulations to those who’ve heard the word of the Father and have truly kept it.”</p>

*Lk 8:21 (#75, p. 60)

150. The Sign of Jonah

SEE #375, P. 306

Mt 12:38–42	Mk 8:11–12	Lk 11:29–32
<p>³⁸Then some of the scholars and Pharisees responded to him, “Teacher, we would like to see a sign from you.”* ³⁹In response he said to them, “An evil and adulterous generation demands a sign, and no sign will be given it—except the sign of Jonah the prophet!† ⁴⁰You see, just as ‘Jonah was in the belly of a sea monster for three days and three nights,’ so the Human One will be in the heart of the earth for three days and three nights. ⁴¹On judgment day, the citizens of Nineveh will come back to life along with this generation and condemn it, because they had a change of heart in response to Jonah’s message. Yet take note: what is right here is greater than Jonah. ⁴²On judgment day, the queen of the south will be brought back to life along with this generation, and she will condemn it, because she came from the ends of the earth to listen to Solomon’s wisdom. Yet take note: what is right here is greater than Solomon.”</p> <p style="text-align: center;">v. 41</p> <p>12:43–45 #148, p. 118</p>	<p>¹¹The Pharisees came out and started to argue with him. To put him to the test, they demanded a sign from heaven.* ¹²He groaned under his breath and says, “Why does this generation demand a sign? Let me tell you, this generation won’t get any sign!”</p> <p>8:11–13 #116, p. 96</p>	<p style="text-align: center;">11:16</p> <p>²⁹As more and more people were crowding around him, he began to say, “This generation is an evil generation. It demands a sign, but it will be given no sign—except the sign of Jonah! ³⁰You see, just as Jonah became a sign for the Ninevites, so the Human One will be a sign for this generation.”</p> <p style="text-align: center;">v. 32</p> <p>³¹On judgment day, the queen of the south will be brought back to life along with members of this generation, and she will condemn them, because she came from the ends of the earth to listen to Solomon’s wisdom. Yet take note: what is right here is greater than Solomon. ³²On judgment day, the citizens of Nineveh will come back to life along with this generation and condemn it, because they had a change of heart in response to Jonah’s message. Yet take note: what is right here is greater than Jonah.</p>

*Jn 6:30 They asked him, “What sign are you going to perform so we can see it and come to believe in you? What ‘work’ are you going to do?” (see #296, p. 241)

† Ⓢ Mt 16:4 (#116, p. 96)

151. Lamps go on lampstands

SEE #376, P. 307

Mt 5:15	Mk 4:21	Lk 11:33*	Th 33:2-3
<p>People do not light a lamp and put it under a bushel basket,</p> <p>but instead on a lampstand, where it sheds light for everyone in the house.</p> <p>5:13-16 #18, p. 21</p>	<p>Since when is the lamp brought in to be put under the bushel basket or under the bed?</p> <p>It's put on the lampstand, isn't it?</p> <p>4:21-23 #79, p. 64</p>	<p>No one lights a lamp and then puts it in a cellar or under a bushel basket,^a</p> <p>but instead on a lampstand so that those who come in can see the light.</p>	<p>²After all, no one lights a lamp and puts it under a basket, nor does one put it in a hidden place.</p> <p>³Rather, one puts it on a lampstand so that all who come and go will see its light.</p>

* ① Lk 8:16 (#79, p. 64)

^a Lk 11:33 A few mss omit *or under a bushel basket*.

152. The eye is the body's lamp

SEE #377, P. 307

Mt 6:22-23	Mk	Lk 11:34-36	Th 24:3; 61:5
<p>²²The eye is the body's lamp. It follows that if your eye is clear, your whole body will be flooded with light.</p> <p>²³If your eye is clouded, your whole body will be shrouded in darkness. If, then, the light within you is darkness, how dark that can be!</p> <p>6:24 #32, p. 28</p>		<p>³⁴Your eye is the body's lamp. When your eye is clear, your whole body is flooded with light. When your eye is clouded, your body is shrouded in darkness.</p> <p>³⁵Take care, then, that the light within you is not darkness.</p> <p>³⁶So if your whole body is flooded with light, and no corner of it is darkness, it will be completely illuminated as when a lamp's rays engulf you.</p>	<p>Th 24:3 There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark.</p> <p>Th 61:5 If anyone becomes unwavering, they will be filled with light, but if anyone becomes divided, they will be filled with darkness.</p>

153. Damn you, Pharisees!

SEE #378–380, PP. 308–9

Mt 23 (various verses)	Mk	Lk 11:37–54	Th 89:1–2; 39:1–2
<p>²⁵You scholars and Pharisees, you impostors! Damn you! You wash the outside of cups and plates, but inside they are full of greed and self-indulgence.</p> <p>²⁶You blind Pharisee, first clean the inside of the cup and then the outside will be clean too.</p> <p>²³You scholars and Pharisees, you impostors! Damn you! You pay tithes on mint and dill and cumin too, but ignore the really important matters of the Law, such as justice and mercy and trust. It's these you should have practiced without ignoring the others.</p> <p>⁶They love the best couches at banquets and the prominent seats in synagogues ⁷and respectful greetings in marketplaces and having everyone call them 'Rabbi.'</p> <p>²⁷You scholars and Pharisees, you impostors! Damn you! You're like whitewashed tombs: on the outside they look beautiful, but inside they are full of dead bones and every kind of decay.</p> <p>⁴They invent heavy burdens and lay them on folks' shoulders, but they themselves won't lift a finger to move them.</p> <p>²⁹You scholars and Pharisees, you impostors! Damn you! You build the tombs of the prophets and decorate the graves of the just ³⁰and claim, 'If we had lived in the days of our ancestors, we wouldn't have</p>		<p>³⁷While he was speaking, a Pharisee invites him to dinner at his house. So he came and reclined (at the table). ³⁸The Pharisee was astonished to see that he did not first wash his hands before the meal.</p> <p>³⁹But the Master said to him,</p> <p>"You Pharisees clean the outside of cups and dishes, but inside you are full of greed and evil.</p> <p>⁴⁰You fools! Did not the one who made the outside also make the inside? ⁴¹Still, donate what is inside to charity, and then you'll see how everything comes clean for you.</p> <p>⁴²Damn you, Pharisees!</p> <p>You pay tithes on mint and rue and every herb, but neglect justice and the love of God.</p> <p>It's these you should have practiced without neglecting the others.</p> <p>⁴³Damn you, Pharisees! You love the prominent seat in synagogues and respectful greetings in marketplaces.*</p> <p>⁴⁴Damn you! You're like unmarked graves that people walk on without realizing it."</p> <p>⁴⁵One of the legal experts says to him in reply, "Teacher, when you say these things you're insulting us, too."</p> <p>⁴⁶And he said, "Damn you legal experts too! You load people down with crushing burdens, but you yourselves don't lift a finger to help carry them.</p> <p>⁴⁷Damn you! You build monuments to the prophets whom your ancestors murdered. ⁴⁸You are therefore witnesses to and approve of the deeds of your ancestors: they</p>	<p>Th 89:1–2</p> <p>¹Why do you wash the outside of the cup?</p> <p>²Don't you understand that the one who made the inside is also the one who made the outside?</p>

<p>Mt 23 (various verses)</p> <p>joined them in spilling the prophets' blood.' ³¹So, you witness against yourselves: you are descendants of those who murdered the prophets, ³²and you're the spitting image of your ancestors.</p> <p>³⁴Look, that is why I send you prophets and sages and scholars. Some you're going to kill and crucify, and some you're going to flog in your synagogues and hound from town to town. ³⁵And so all the innocent blood that has ever been shed on the earth will be on you, from the blood of innocent Abel to the blood of Zechariah, son of Baruch, whom you murdered between the temple and the altar. ³⁶Let me tell you, all these things are going to rain down on this generation.</p> <p>¹³You scholars and Pharisees, you impostors! Damn you! You slam the door of the empire of Heaven in people's faces. You yourselves don't go in, and you block the way of those trying to go in.^{a†}</p>	<p>Mk</p>	<p>Lk 11:37–54</p> <p>killed <the prophets> and you build <monuments> to them.</p> <p>⁴⁹That's why the Wisdom of God has said, 'I will send them prophets and apostles, and some of them they are always going to kill and persecute.'</p> <p>⁵⁰So, this generation will have to answer for the blood of all the prophets that has been shed since the world was founded, ⁵¹from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I'm telling you, this generation will have to answer for it.</p> <p>⁵²You legal experts, damn you! You've taken away the key of knowledge. You yourselves haven't gone in and you have blocked the way of those trying to go in."[†]</p> <p>⁵³By the time he had left there, the scholars and Pharisees began to resent him bitterly and to harass him with all kinds of questions, ⁵⁴conspiring to trap him with his own words.</p>	<p>Th 89:1–2; 39:1–2</p> <p>Th 39:1–2</p> <p>¹The Pharisees and the scholars have taken the keys of knowledge and hidden them.</p> <p>²They have not entered, nor have they allowed those who want to enter to do so.[†]</p>
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* ① Mk 12:38–39 / Lk 20:46 (#217, p. 167)

† Th 102 Damn the Pharisees! They are like a dog sleeping in the cattle's feeding trough: the dog neither eats nor [lets] the cattle eat." (#487, p. 361)

^a Mt 23:13 Some mss add a v. 14: "Damn you, you scholars and Pharisees, impostors! You prey on widows and their families, and recite long prayers for appearance sake. Therefore, you will get a stiff sentence."

154. The Leaven of the Pharisees

Mt 16:6	Mk 8:15	Lk 12:1
Look, be careful: guard against the leaven of the Pharisees and Sadducees.	Look, watch out for the leaven of the Pharisees and the leaven of Herod.	Meanwhile, a crowd of many thousands had thronged together and were trampling each other. He began to speak first to his disciples: "Be on guard against the leaven of the Pharisees" (that is, their hypocrisy).
16:5–12 #117, p. 98	8:14–21 #117, p. 98	12:2–3 #100, p. 82

155. What do sparrows cost?

SEE #382, P. 310

Mt 10:28–31	Mk	Lk 12:4–7
<p>²⁸Don't fear those who kill the body but cannot kill the soul; instead, you ought to fear the one who can destroy both the soul and the body in Gehenna.</p> <p>²⁹What do two sparrows cost? A couple of bucks? Yet not one of them will fall to the ground without your Father's consent.</p> <p>³⁰As for you, even the hairs on your head have all been counted.* ³¹So, don't be so timid; you're worth more than a flock of sparrows.</p>		<p>⁴I'm telling you, my friends, don't fear those who kill the body, and after that can do no more. ⁵I'll show you whom you ought to fear: fear the one who can kill and then has authority to cast into Gehenna. Believe me, that's the one you should fear!</p> <p>⁶What do five sparrows cost? Five bucks? Yet not one of them is overlooked by God.</p> <p>⁷In fact, even the hairs of your head have all been counted.* Don't be so timid; you're worth more than a flock of sparrows.</p>

*Lk 21:18 (#224, p. 173)

156. Acknowledging Jesus in Public

SEE #383, P. 311

Mt 10:32–33	Mk	Lk 12:8–9
<p>³²Everyone who acknowledges me in public, I too will acknowledge before my Father in the heavens.</p> <p>³³But the one who disowns me in public, I too will disown in front of my Father in the heavens.</p> <p>10:34–39 #102, p. 83</p>		<p>⁸I'm telling you, everyone who acknowledges me in public, the Human One will acknowledge in front of God's messengers.</p> <p>⁹But whoever disowns me in public will be disowned in front of God's messengers.*</p> <p>12:10 #73, p. 58</p>

*Mk 8:38 / Lk 9:26 (#121, p. 102)

157. Don't worry about what to say

SEE #383, P. 311

Mt 10:19–20	Mk 13:9–11	Lk 12:11–12
<p>¹⁹And when they lock you up,</p> <p>don't worry about how you should speak or what you should say.</p> <p>It will occur to you at that moment what to say.</p> <p>²⁰For it's not you who are speaking but your Father's spirit speaking through you.</p> <p>10:16–25 #99, p. 80</p>	<p>⁹But you look out for yourselves. They'll turn you over to Jewish councils, and beat you in synagogues, and haul you up before governors and kings on my account, so you can make your case to them. ¹⁰Yet the good news must first be announced to all peoples.</p> <p>¹¹And when they take you away to turn you in, don't be worried about what you should say.</p> <p>Instead, whatever occurs to you at the moment, say that.</p> <p>For it's not you who are speaking but the holy spirit.</p> <p>13:9–13 #224, p. 173</p>	<p>¹¹And when they make you appear in front of synagogues and haul you up before rulers and authorities,</p> <p>don't worry about how or in what way you should defend yourself or what you should say.</p> <p>¹²The holy spirit will teach you at that very moment what you ought to say.*</p>

* ① Lk 21:14–15 (#224, p. 173)

158. The Parable of the Rich Fool

Mt	Mk	Lk 12:13–21	Th 72:1–3; 63:1–3
		<p>¹³Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”</p> <p>¹⁴But Jesus said to him, “Mister, who appointed me your judge or arbiter?”</p> <p>¹⁵Then he said to them, “Watch out! Be on guard against greed in all its forms; after all, possessions, even in abundance, don't guarantee you life.”</p> <p>¹⁶Then he told them a parable:</p> <p>There was a rich man whose fields produced a bumper crop. ¹⁷“What do I do now?” he asked himself, “since I don't have any place to store my crops. ¹⁸I know!” he said, “I'll tear down my barns and build larger ones so I can store all my grain and my goods. ¹⁹Then I'll say to myself, ‘You have plenty put away for years to come. Take it easy; eat, drink, and enjoy yourself.’” ²⁰But God said to him, “You fool! This very night your life will be demanded back from you. All this stuff you've collected—whose will it be now?”</p> <p>²¹That's the way it is with those who save up for themselves, but aren't rich where God is concerned.</p> <p>12:22–31 #33, p. 29</p>	<p>Th 72:1–3</p> <p>¹A [person said] to him, “Tell my brothers to divide my father's possessions with me.”</p> <p>²He said to the person, “Mister, who made me a divider?”</p> <p>³He turned to his disciples and said to them, “I'm not a divider, am I?”</p> <p>Th 63:1–3</p> <p>¹There was a rich man who had a great deal of money.</p> <p>²He said, “I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may lack nothing.”</p> <p>³These were the things he was thinking in his heart, but that very night he died.</p>

161. The Trustworthy Slave and the Dismembered Slave

SEE #387, P. 314

Mt 24:45–51	Mk	Lk 12:41–48
<p>⁴⁵Who then is the trustworthy and prudent slave to whom the master assigns responsibility for his household, to provide them with food at the right time?</p> <p>⁴⁶Congratulations to the slave who's on the job when his master arrives. ⁴⁷Let me tell you, he'll put him in charge of all his property. ⁴⁸But suppose that worthless slave says to himself, 'My master is taking his time,' ⁴⁹and begins to beat his fellow slaves, and starts eating and drinking with drunks, ⁵⁰that slave's master will show up on the day he least expects and at an hour he doesn't suspect. ⁵¹He'll cut him to pieces, and assign him a fate among the impostors, where they'll weep and grind their teeth.</p> <p>25:1–13 #232, p. 178</p>	<p>13:35</p>	<p>⁴¹Peter said, "Master, are you telling this parable just for us or for the benefit of everyone?"</p> <p>⁴²The Master said, "Who then is the trustworthy and prudent manager to whom the master assigns responsibility for his household staff, to dole out their food allowance at the right time?"</p> <p>⁴³Congratulations to the slave who's on the job when his master arrives. ⁴⁴I'm telling you the truth: he'll put him in charge of all his property. ⁴⁵But suppose that slave says to himself, 'My master is taking his time getting here,' and begins to beat the servants and the maids, and to eat and drink and get drunk, ⁴⁶that slave's master will show up on the day he least expects and at an hour he doesn't suspect. He'll cut him to pieces and assign him a fate among the disloyal.</p> <p>⁴⁷And the slave who knew what his master wanted, but didn't get things ready or act properly, will be flogged severely. ⁴⁸On the other hand, the slave who didn't know what his master wanted, yet did things that deserve punishment, will be flogged lightly. A great deal will be required of everyone to whom much is given; yet even more will be demanded from the one to whom a great deal has been entrusted.</p>

162. Jesus brings fire and conflict

SEE #388, P. 315

<p>Mt 10:34–36</p> <p>20:22b</p> <p>³⁴Don't get the idea that I came to bring peace on earth.</p> <p>I didn't come to bring peace, but a sword!</p> <p>³⁵After all, I've come to pit a man against his father, a daughter against her mother,</p> <p>and a daughter-in-law against her mother-in-law.</p> <p>³⁶Your enemies live under your own roof.</p> <p>10:34–39 #102, p. 83</p>	<p>Mk 10:38</p> <p>Can you drink the cup that I'm drinking, or go through the baptism I'm going through?"</p> <p>13:12</p> <p>10:34–45 #200, p. 151</p>	<p>Lk 12:49–53</p> <p>⁴⁹I came to set the earth on fire, and how I wish it were already ablaze!*</p> <p>⁵⁰I have a baptism to be baptized with, and what pressure I'm under until it's over!</p> <p>⁵¹Do you think I came here to bring peace on earth?</p> <p>No, I'm telling you, on the contrary: conflict. ⁵²As a result, from now on in any given house there will be five in conflict, three against two and two against three. ⁵³Father will be pitted against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.</p>	<p>Th 10; 16:1–3</p> <p>Th 10</p> <p>I have cast fire upon the world, and look, I'm guarding it until it blazes.*</p> <p>Th 16:1–3</p> <p>¹Perhaps people think that I've come to cast peace upon the world. ²They don't know that I've come to sow conflict upon the earth: fire, sword, war. ³For there'll be five in a house: there'll be three against two and two against three, father against son and son against father.</p>
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*Th 82:1–2 ¹Whoever is near me is near the fire, ²and whoever is far from me is far from the (Father's) empire. (#474, p. 356)

163. Reading the Face of the Sky

SEE #389, P. 315

<p>Mt 16:2–3</p> <p>²In response he said to them, "When it's evening, you say, 'It'll be fair weather because the sky looks red.' ³Early in the morning you say, 'The day will bring winter weather because the sky looks red and dark.'</p> <p>You know how to interpret the face of the sky,</p> <p>but you can't (do that for) the signs of the times.</p> <p>16:1–4 #116, p. 96</p>	<p>Mk</p>	<p>Lk 12:54–56</p> <p>⁵⁴He would also say to the crowds, "When you see a cloud rising in the west, right away you say that it's going to rain; and so it does. ⁵⁵And when the wind blows from the south, you say we're in for scorching heat; and we are. ⁵⁶You phonies! You know the lay of the land and can read the face of the sky,</p> <p>so why don't you know how to read the present time?</p>	<p>Th 91:2</p> <p>You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you don't know how to examine the present moment.</p>
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164. Settle out of court

SEE #390, P. 316

Mt 5:25–26	Mk	Lk 12:57–59
<p>²⁵You should settle quickly with your accuser while you are both on the way (to court), or else your accuser will turn you over to the judge, and the judge to the bailiff, and you are thrown in jail. ²⁶Let me tell you, you'll never get out of there until you've paid the last dime.</p> <p>5:27–30 #21, p. 23</p>		<p>⁵⁷Why can't you decide for yourselves what is right? ⁵⁸When you're about to appear with your accuser before the magistrate, do your best to settle with him on the way, or else he might drag you up before the judge, and the judge turn you over to the jailer, and the jailer throw you in prison. ⁵⁹I'm telling you, you'll never get out of there until you've paid every last cent.</p>

165. Change or Doom

Mt	Mk	Lk 13:1–5
		<p>¹Some who were there at the time told him about the Galileans, about how Pilate had mixed their own blood with their sacrifices. ²He answered them, "Do you suppose that these Galileans were the worst sinners in Galilee, because they suffered this? ³Hardly. However, let me tell you, if you don't have a change of heart, you'll all meet your doom in the same way. ⁴Or how about those eighteen in Siloam, who were killed when that tower fell on them—do you suppose that they were any guiltier than the whole population of Jerusalem? ⁵Hardly. However, let me tell you, if you don't have a change of heart, all of you will meet your doom in a similar fashion."</p>

166. The Parable of the Patient Vinekeeper

Mt	Mk	Lk 13:6–9
		<p>⁶Then he told this parable: A man had a fig tree growing in his vineyard; he came looking for fruit on it but didn't find any. ⁷So he said to the vinekeeper, "See here, for three years in a row I've come looking for fruit on this tree, and haven't found any. Cut it down. Why should it suck the nutrients out of the soil?" ⁸In response he says to him, "Let it stand, sir, one more year, until I get a chance to dig around it and work in some manure. ⁹Maybe it will produce next year; but if it doesn't, we can go ahead and cut it down."</p>

167. Exorcism of the Woman with a Bent Spine

Mt	Mk	Lk 13:10–17
		<p>¹⁰Now he was teaching in one of the meeting places on the Sabbath. ¹¹A woman showed up who for eighteen years had been afflicted by a spirit; she was bent over and unable to straighten up even a little. ¹²When Jesus noticed her, he called her over and said, “Woman, you are freed from your affliction.” ¹³He laid hands on her, and immediately she stood up straight and began to praise God.</p> <p>¹⁴The leader of the meeting place was indignant, however, because Jesus had healed on the Sabbath. He said to the crowd, “There are six days which we devote to work; so come on one of those days and be healed, but not on the Sabbath.”</p> <p>¹⁵But the Master answered him, “You phonies! Every last one of you unties your ox or your donkey from the feeding trough on the Sabbath and leads it off to water, don’t you?”</p> <p>¹⁶This woman, a daughter of Abraham whom Satan has kept in bondage for eighteen long years—should she not be released from these bonds just because it is the Sabbath?” ¹⁷As he said this, all his adversaries were put to shame, but most folks rejoiced at all the wonderful things he was doing.</p> <p>13:18–19 #83, p. 66</p>

*Mt 12:11 / Lk 14:5 (#172, p. 131)

168. The Narrow Door

SEE #393, P. 317

Mt 7:13–14; 25:10b–12; 7:22–23	Mk	Lk 13:22–27
<p>Mt 7:13–14</p> <p>¹³Get in through the narrow gate. Wide and smooth is the road that leads to destruction. Many are taking that route. ¹⁴Narrow and rough is the road that leads to life. Only a few discover it.*</p> <p>Mt 25:10b–12</p> <p>^{10b}The bridegroom arrived and those who had come prepared accompanied him to the wedding; then the door was closed. ¹¹The other maidens finally come and say, “Master, master, open the door for us.” ¹²He responded, “Let me tell you, I don’t recognize you.”</p> <p>Mt 7:22–23</p> <p>²²On that day many will say to me, ‘Master, master, didn’t we use your name when we prophesied? Didn’t we use your name when we exorcised demons? Didn’t we use your name when we performed all those miracles?’ ²³Then I will tell them honestly, ‘I never knew you; get away from me, you subverters of the Law!’</p>		<p>²²On his journey he passed through towns and villages, teaching and making his way toward Jerusalem.</p> <p>²³And someone asked him, “Sir, is it true that only a few are going to be saved?”</p> <p>He said to them, ²⁴“Struggle to get in through the narrow door;</p> <p>I’m telling you, many will try to get in, but won’t be able.*</p> <p>²⁵Once the master of the house gets up and bars the door, you’ll be left standing outside and knocking at the door: ‘Master, open up for us.’ But he’ll answer you, ‘I don’t know where you come from.’</p> <p>²⁶Then you’ll start saying, ‘We ate and drank with you, and you taught in our streets.’</p> <p>²⁷But he’ll reply, ‘I don’t know where you come from; get away from me, all you evildoers!’</p>

*Th 75 There are many standing at the door, but those who are solitary will enter the wedding hall. (#468, p. 354)

169. Thrown out of the Patriarchs' Banquet

SEE #394, P. 318

<p>Mt 8:11-12</p> <p>¹¹Many will come from east and west and dine with Abraham and Isaac and Jacob in the empire of Heaven, ¹²but those who think the empire of Heaven belongs to them will be thrown out into the utter darkness.</p> <p>There'll be weeping and grinding of teeth out there.</p> <p>8:5-13 #52, p. 42</p>	<p>Mk</p>	<p>Lk 13:28-29</p> <p>²⁸There'll be weeping and grinding of teeth out there when you see Abraham and Isaac and Jacob and all the prophets in God's empire and yourselves thrown out.</p> <p>²⁹And people will come from east and west, from north and south, and dine in God's empire.</p>
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170. The first will be last

SEE #394, P. 318

<p>Mt 19:30; 20:16</p> <p>Mt 19:30 Many of the first will be last, and many of the last will be first.</p> <p>Mt 20:16 The last will be first and the first last.</p>	<p>Mk 10:31</p> <p>Many of the first will be last, and many of the last will be first.</p> <p>10:32-34 #199, p. 150</p>	<p>Lk 13:30</p> <p>And remember, those who will be first are last, and those who will be last are first.</p>	<p>Th 4:2</p> <p>For many of the first will be last.</p>
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171. Herod the Fox

<p>Mt</p>	<p>Mk</p>	<p>Lk 13:31-33</p> <p>³¹About that time some Pharisees approached and warned him, "Get out of here! Herod wants to kill you." ³²He replied to them, "Go tell that fox, 'Look here, today and tomorrow I'll be driving out demons and healing people, and the third day I'll be finished.' ³³Still, today and tomorrow and the day after, I have to move on, because it's impossible for a prophet to die outside of Jerusalem."</p> <p>13:34-35 #220, p. 171</p>
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172. Is it permissible to heal on the Sabbath?

<p style="text-align: center;">Mt 12:11</p> <p>If you had only a single sheep, and it fell into a ditch on the Sabbath, wouldn't you grab it and pull it out?</p> <p>12:9–14 #65, p. 53</p>	Mk	<p style="text-align: center;">Lk 14:1–6*</p> <p>¹And it came to pass one Sabbath, when Jesus was having dinner at the house of a prominent Pharisee, that they were keeping an eye on him. ²This man who had dropsy suddenly showed up.</p> <p>³Jesus addressed the legal experts and Pharisees: “Is it permitted to heal on the Sabbath, or not?”</p> <p>⁴But they were silent.</p> <p>So he took the man, healed him, and sent him on his way.</p> <p>⁵Then he said to them, “Suppose your son^a or your ox falls down a well, would any of you hesitate for a second to pull him out on the Sabbath?”</p> <p>⁶And they had no response to this.</p>
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*Mt 12:9–14 / Mk 3:1–6 / Lk 6:6–11 (#65, p. 53)

^aLk 14:5 Some mss read “donkey” in place of *son*.

173. Banquet Wisdom

SEE #396, P. 318

<p style="text-align: center;">Mt 23:12</p> <p>Those who promote themselves will be demoted and those who demote themselves will be promoted.</p> <p>23:1–12 #218, p. 168</p>	Mk	<p style="text-align: center;">Lk 14:7–11</p> <p>⁷He would tell a parable for the guests, when he noticed how they were choosing the places of honor.</p> <p>He said to them, ⁸“When someone invites you to a wedding banquet, don't take the place of honor, in case someone more important than you has been invited.</p> <p>⁹Then the one who invited you both will come and say to you, ‘Make room for this person,’ and you'll be embarrassed to have to take the lowest place. ¹⁰Instead, when you're invited, go take the lowest place, so when the host comes he'll say to you, ‘Friend, come up higher.’ Then you'll be honored in front of all those reclining <around the table> with you.</p> <p>¹¹Those who promote themselves will be demoted, and those who demote themselves will be promoted.”*</p>
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* ⓓ Lk 18:14 (#192, p. 144)

174. Invite those who can't repay you

Mt	Mk	Lk 14:12-14
		<p>¹²Then he said also to his host, "When you give a lunch or a dinner, don't invite your friends, or your brothers and sisters, or relatives, or rich neighbors. They might invite you in return and so you would be repaid. ¹³Instead, when you throw a dinner party, invite the poor, the crippled, the lame, and the blind. ¹⁴In that case, you are to be congratulated, since they cannot repay you. You will be repaid at the resurrection of the just."</p>

175. The Parable of the Dinner Guests Who Had Excuses

SEE #397, P. 319

Mt 22:1-14	Mk	Lk 14:15-24	Th 64:1-12
<p>¹Jesus again responded to them and told them parables.</p> <p>²The empire of Heaven is like a king who gave a wedding celebration for his son. ³Then he sent his slaves to summon those who had been invited to the wedding, but they declined to attend.</p>		<p>¹⁵When one of his fellow guests heard this, he said to him, "Congratulations to those who will eat bread in the empire of God!"</p> <p>¹⁶Jesus told him: Someone was giving a big dinner and invited many guests. ¹⁷At the dinner hour the host sent his slave to tell the guests, "Come, it's ready now."</p> <p>¹⁸But one by one they all began to make excuses.</p> <p>The first said to him, "I just bought a farm and I have to go and inspect it; please excuse me." ¹⁹And another said, "I just bought five pairs of oxen and I'm on my way to check them out; please excuse me." ²⁰And another said, "I just got married and so I cannot attend."</p> <p>²¹So the slave came back and reported these <excuses> to his master.</p>	<p>¹A man was receiving guests. When he had prepared the dinner, he sent his slave to invite the guests. ²The slave went to the first and said, "My master invites you."</p> <p>³He replied, "Some merchants owe me money; they're coming to me tonight. I have to go and give them instructions. Please excuse me from dinner."</p> <p>⁴The slave went to another and said, "My master has invited you."</p> <p>⁵He said to him, "I've bought a house and I've been called away for a day. I won't have any time."</p> <p>⁶He went to another and said, "My master invites you."</p> <p>⁷He said to him, "My friend is to be married and I have to arrange the banquet. I won't be able to come. Please excuse me from dinner."</p> <p>⁸He went to another and said, "My master invites you."</p> <p>⁹He said to him, "I've bought an estate and I'm going to collect the rent. I won't be able to come. Please excuse me."</p> <p>¹⁰The slave returned and said to his master, "Those whom you invited to dinner have asked to be excused."</p>

⁴He sent additional slaves with the instructions: “Tell those invited, ‘Look, the feast is ready, the oxen and fat calves have been slaughtered, and everything is set. Come to the wedding.’”

⁵But they couldn’t be bothered and went off, one to his own farm, one to his business, ⁶while the rest seized his slaves, attacked and killed them.

⁷Now the king was outraged and sent his armies to destroy those murderers and burn their city. ⁸Then he tells his slaves, “The wedding celebration is ready, but those we’ve invited didn’t deserve it. ⁹So go to the city gates and invite anybody you find to the wedding.”

¹⁰Those slaves then went out into the streets and collected everybody they could find, the good and bad alike. And the wedding hall was full of guests.

¹¹The king came in to see the guests for himself and noticed this one man without proper attire.

¹²And he says to him, “Look pal, how’d you get in here without dressing for the occasion?”

And he was speechless.

¹³Then the king ordered his waiters, “Bind him hand and foot and throw him out into the utter darkness. They’ll weep and grind their teeth out there. ¹⁴After all, many are called but few are chosen.”

22:15–22 #213, p. 164

Then the master of the house was outraged

and instructed his slave, “Quick! Go out into the streets and alleys of the town, and usher in the poor, and crippled, the blind, and the lame.”

²²And the slave said, “Master, your orders have been carried out, and there’s still room.”

²³And the master said to the slave, “Then go out into the roads and the country lanes, and force people to come in so my house will be filled.

²⁴For I’m telling you, not one of those who were invited will taste my dinner.”

¹¹The master said to his slave, “Go out on the roads and bring back whomever you find to have dinner.”

¹²Buyers and merchants [will] not enter the places of my Father.

176. Counting the Cost

SEE #398, P. 320

<p style="text-align: center;">Mt 10:37–39</p> <p>³⁷If you love your father and mother more than me, you're not worthy of me, and if you love your son or daughter more than me, you're not worthy of me.</p> <p>³⁸Unless you take your cross and come along with me, you're not worthy of me.*</p> <p>³⁹By finding your life, you'll lose it, but by losing your life for my sake, you'll find it.</p> <p>10:40–11:1 #103, p. 84</p>	<p style="text-align: center;">Mk</p>	<p style="text-align: center;">Lk 14:25–33</p> <p>²⁵Once when hordes of people were traveling with him, he turned and addressed them: ²⁶“If any of you comes to me and does not hate your own father and mother and wife and children and brothers and sisters—yes, even your own life—you cannot be my disciple.</p> <p>²⁷Unless you carry your own cross and come along with me, you cannot be my disciple.*</p> <p style="text-align: center;">17:33</p> <p>²⁸Think about it: if you plan to build a tower, don't you first sit down and calculate whether you can afford to complete it? ²⁹Otherwise you might lay the foundation and not be able to finish, and all the onlookers would begin to make fun of you: ³⁰“That guy started to build but couldn't finish.”</p> <p>³¹Or if a king was going to war against another king, wouldn't he first sit down and figure out whether he would be able with ten thousand men to engage an enemy coming against him with twenty thousand?</p> <p>³²If he decided he couldn't, he would send an envoy to ask for terms of peace while the enemy was still a long way off.</p> <p>³³It's just like that: if you don't say good-bye to everything that belongs to you, you cannot be my disciple.</p> <p>14:34–35 #18, p. 21</p>	<p style="text-align: center;">Th 101:1; 55:1–2</p> <p>Th 101:1 Whoever does not hate [father] and mother as I do cannot be my [disciple].</p> <p>Th 55:1–2 ¹Whoever does not hate father and mother cannot be my disciple, ²and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.</p>
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*Mt 16:24 / Mk 8:34 / Lk 9:23 (#121, p. 102)

177. The Parable of the Lost-and-Found Sheep

SEE #405, P. 323

<p>Mt 18:12–14</p> <p>¹²What do you think about this? If someone has a hundred sheep and one of them wanders off, won't he leave the ninety-nine in the hills and go look for the one that wandered off? ¹³And if he should find it, let me tell you, he'll rejoice over it more than over the ninety-nine that didn't wander off.</p> <p>¹⁴And so it is the intention of your Father in heaven that not one of these little ones be lost.</p> <p>18:15–18 #132, p. 110</p>	<p>Mk</p>	<p>Lk 15:1–7</p> <p>¹Now the toll collectors and sinners kept crowding around Jesus so they could hear him. ²But the Pharisees and the scholars would complain to each other, "This guy welcomes sinners and eats with them."*</p> <p>³So he told them this parable:</p> <p>⁴Is there any one of you who owns a hundred sheep and one of them gets lost, who wouldn't leave the ninety-nine in the wild and go after the one that got lost until he finds it? ⁵And when he finds it, he is happy and hoists it onto his shoulders. ⁶Once he gets home, he invites his friends and his neighbors over, and says to them, "Celebrate with me, because I've found my lost sheep."</p> <p>⁷I'm telling you, it'll be just like that in heaven: there'll be more celebrating over one sinner who has a change of heart than over ninety-nine virtuous people who have no need to change their hearts.</p>	<p>other</p> <p>GOxy 1224 5:1</p> <p>When the scholars an[d Pharise]es and priests observ[ed hi]m, they were indignant [because he reclined <at table> in the com]pany of sin[ners].</p> <p>Th 107:1–3</p> <p>¹The <Father's> empire is like a shepherd who had a hundred sheep. ²One of them, the largest, went astray. He left the ninety-nine and looked for the one until he found it. ³After he had struggled, he said to the sheep, "I love you more than the ninety-nine."</p>
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*Mt 9:11 / Mk 2:16 / Lk 5:30 (#60, p. 49)

178. The Parable of the Lost-and-Found Coin

SEE #406, P. 323

<p>Mt</p>	<p>Mk</p>	<p>Lk 15:8–10</p> <p>⁸Or again, is there any woman with ten drachmas, who if she loses one, wouldn't light a lamp and sweep the house and search high and low until she finds it? ⁹When she finds it, she invites her friends and neighbors over and says, "Celebrate with me, because I've found the drachma I lost."</p> <p>¹⁰I'm telling you, it's just like that among God's messengers: they celebrate when one sinner has a change of heart.</p>
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179. The Parable of the Man and His Two Sons

Mt	Mk	Lk 15:11–32
		<p>¹¹Then he said: Once there was this man who had two sons. ¹²The younger of them said to his father, “Father, give me the share of the property that’s coming to me.” So he divided his resources between them.</p> <p>¹³Not too many days later, the younger son got all his things together and left home for a faraway country, where he squandered his resources by living recklessly. ¹⁴Just when he had spent it all, a serious famine swept through that country, and he began to do without. ¹⁵So he went and hired himself out to one of the citizens of that country, who sent him out to his farm to feed the pigs. ¹⁶He longed to satisfy his hunger with the carob pods, which the pigs usually ate; but no one offered him anything. ¹⁷Coming to his senses he said, “Lots of my father’s hired hands have more than enough to eat, while here I am starving to death! ¹⁸I’ll get up and go to my father and I’ll say to him, ‘Father, I have sinned against Heaven and against you. ¹⁹I no longer deserve to be called your son; treat me like one of your hired hands.’” ²⁰And he got up and returned to his father.</p> <p>But while he was still a long way off, his father caught sight of him and was moved to compassion. He went running out to him, threw his arms around his neck, and kissed him. ²¹And the son said to him, “Father, I have sinned against Heaven and against you. I no longer deserve to be called your son.”</p> <p>²²But the father said to his slaves, “Hurry up! Bring out the finest robe and put it on him; put a ring on his finger and sandals on his feet. ²³Fetch the fat calf and slaughter it; let’s have a feast and celebrate, ²⁴because this son of mine was dead and has come back to life; he was lost and now is found.” And they started celebrating.</p> <p>²⁵Now his elder son was out in the field; and as he got closer to the house, he heard music and dancing. ²⁶He called one of the servant boys over and asked what was going on.</p> <p>²⁷He told him, “Your brother has come home and your father has slaughtered the fat calf, because he has him back safe and sound.”</p> <p>²⁸But he was angry and refused to go in. So his father came out and began to plead with him. ²⁹But he answered his father, “See here, all these years I have slaved for you. I never once disobeyed any of your orders; but you never once let me have a kid goat so I could celebrate with my friends. ³⁰But when this son of yours shows up, the one who has devoured your assets with whores—for him you slaughter the fat calf.”</p> <p>³¹But (the father) said to him, “My child, you are always at my side. Everything that’s mine is yours. ³²But we just had to celebrate and rejoice, because this brother of yours was dead and has come back to life; he was lost and now is found.”</p>

180. The Parable of the Dishonest Manager

Mt	Mk	<p>Lk 16:1-9</p> <p>¹Jesus would say to the disciples: There was this rich man whose manager had been maliciously accused of squandering his master's property. ²He called him in and said, "What's this I hear about you? Turn in your record books; you're no longer working here." ³Then the manager said to himself, "What am I going to do? My master is firing me. I'm not able to dig ditches and I'm ashamed to beg. ⁴I've got it! I know what I'll do so doors will open for me when I'm removed from management." ⁵So he called in each of his master's debtors. He said to the first, "How much do you owe my master?" ⁶He said, "Five hundred gallons of olive oil." And he said to him, "Here is your invoice; sit down right now and make it two hundred and fifty." ⁷Then he said to another, "And how much do you owe?" He said, "A thousand bushels of wheat." He says to him, "Here is your invoice; make it eight hundred." ⁸The master praised the dishonest manager because he had acted prudently. For the children of this world are more prudent in dealing with their own kind than are the children of light. ⁹And I'm telling you, make use of your ill-gotten mammon to make friends for yourselves, so that when the bottom falls out they are there to welcome you into eternal dwelling places.</p>
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181. God and Mammon

SEE #401, P. 321

Mt 6:24	Mk	<p>Lk 16:10-13</p> <p>¹⁰Those who can be trusted in trivial matters can also be trusted with large amounts; and those who cheat in trivial matters will also cheat where large amounts are concerned. ¹¹So if you can't be trusted with ill-gotten mammon, who will trust you with real wealth? ¹²And if you can't be trusted with something that belongs to somebody else, who will give you property of your own? ¹³No servant can be a slave to two masters. That slave will either hate one and love the other, or be devoted to one and disdain the other. You can't be enslaved to both God and mammon.</p>	Th 47:2
<p>No one can be a slave to two masters. That slave will either hate one and love the other, or be devoted to one and disdain the other. You can't be enslaved to both God and Mammon.</p> <p>6:25-34 #33, p. 29</p>			<p>And a slave cannot serve two masters, otherwise that slave will honor the one and offend the other.</p>

182. Greedy Pharisees

Mt	Mk	Lk 16:14–15
		¹⁴ The Pharisees, who were money grubbers, heard all this and sneered at him. ¹⁵ But he said to them, “You’re the type who justify yourselves to others, but God reads your hearts. What people rank highest is detestable in God’s estimation.”

183. Violence and God’s Empire

SEE #402, P. 321

Mt 11:12–13, 14–15; 5:18	Mk	Lk 16:16–17
<p>Mt 11:12–15 ¹²From the time of John the Baptizer until now the empire of Heaven has been breaking in violently, and violent men are trying to seize it. ¹³You see, the Prophets and the Law predicted everything up to John’s time. ¹⁴And if you are willing to admit it, John is the Elijah who was to come. ¹⁵Anyone here with ears, use ‘em!*</p> <p>Mt 5:18 Let me tell you, before earth and sky pass away,† not one iota, not one serif, will disappear from the Law, until it all happens.</p>		<p>¹⁶Right up to John’s time you have the Law and the Prophets; since then God’s empire has been proclaimed as good news and everyone is breaking into it violently.</p> <p>¹⁷But it’s easier for earth and sky to pass away† than for one serif of the Law to drop out.</p> <p>16:18 #22, p. 23</p>

*Mt 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 21:10; 24:2; 63:4; 65:8; 96:3

†Th 11:1 This heaven will pass away and the one above it will pass away. (#422, p. 335)

184. The Parable of the Rich Man and Lazarus

Mt	Mk	<p style="text-align: center;">Lk 16:19–31</p> <p>¹⁹There was this rich man, who wore clothing fit for a king and who dined lavishly every day. ²⁰This poor man, named Lazarus, languished at his gate, all covered with sores. ²¹He longed to eat what fell from the rich man’s table. Dogs even used to come and lick his sores. ²²It came to pass that the poor man died and was carried by the heavenly messengers to be with Abraham. The rich man died too, and was buried.</p> <p>²³From Hades, where he was being tortured, he looked up and saw Abraham a long way off and Lazarus with him. ²⁴He called out, “Father Abraham, have pity on me! Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in torment in these flames.”</p> <p>²⁵But Abraham said, “My child, remember that you had good fortune in your lifetime, while Lazarus had it bad. Now he is being comforted here, and you are in torment. ²⁶And besides all this, a great chasm has been set between us and you, so that even those who want to cross over from here to you cannot, and no one can cross over from that side to ours.”</p> <p>²⁷But he said, “Father, I beg you then, send him to my father’s house ²⁸—after all, I have five brothers—so he can warn them not to wind up in this place of torture.”</p> <p>²⁹But Abraham says, “They have Moses and the prophets; why don’t they listen to them?”</p> <p>³⁰“But they won’t do that, father Abraham,” he said. “But, if someone appears to them from the dead, they’ll have a change of heart.”</p> <p>³¹Abraham said to him, “If they won’t listen to Moses and the prophets, they won’t be convinced even if someone were to rise from the dead.”</p> <p>17:1–2 #131, p. 109</p>
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185. Serial Forgiving

SEE #407, P. 324

<p>Mt 18:15, 21–22</p> <p>¹⁵If some companion does wrong, go have it out between the two of you privately. If that person listens to you, you have won your companion over.</p> <p>²¹Then Peter came up and asked him, “Master, how many times can a companion wrong me and still expect my forgiveness? As many as seven times?”</p> <p>²²Jesus replies to him, “My advice to you is not seven times, but seventy-seven times.”</p> <p>18:23–35 #135, p. 111</p>	<p>Mk</p>	<p>Lk 17:3–4</p> <p>³So be on your guard. If your companion does wrong, scold that person; if there is a change of heart, forgive the person.</p> <p>⁴If someone wrongs you seven times a day, and seven times turns around and says to you, “I’m sorry,” you must forgive that person.”</p>	<p>GNaz 5:1</p> <p>If your brother or sister has wronged you verbally and made amends, welcome him or her seven times a day.</p> <p>His disciple Simon said to him, “Seven times a day?”</p> <p>The Master answered him, “That’s right; in fact, up to seventy times seven times.”</p>
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186. How to Move Mountains and Trees

SEE #408, P. 324

<p>Mt 17:20b; 21:21</p> <p>Mt 17:20b</p> <p>Let me tell you, even if you have trust no bigger than a mustard seed, you will say to this mountain, “Move from here to there,” and it will move.</p> <p>Mt 21:21</p> <p>Let me tell you, if you have trust and do not doubt, not only can you do this to a fig tree but you can even say to this mountain, “Up with you and into the sea!” and that’s what will happen.</p>	<p>Mk 11:23</p> <p>Let me tell you, those who say to this mountain, “Up with you and into the sea!” and do not waver in their conviction, but trust that what they say will happen, that’s the way it will be.</p> <p>11:20–25 #209, p. 159</p>	<p>Lk 17:5–6</p> <p>⁵The apostles said to the Master, “Make our trust grow!”</p> <p>⁶And the Master said, “If you had trust no bigger than a mustard seed, you could tell this mulberry tree, ‘Uproot yourself and plant yourself in the sea,’ and it would obey you.”</p>	<p>Th 48; 106:2</p> <p>Th 48</p> <p>If two make peace with each other in a single house, they will say to the mountain, “Move from here!” and it will move.</p> <p>Th 106:2</p> <p>When you say, “Mountain, move from here!” it will move.</p>
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187. “We’re worthless slaves”

Mt	Mk	Lk 17:7–10
		<p>⁷If you had a slave plowing or herding sheep and he came in from the fields, would any of you tell him, “Come right in and recline (at the table)”? ⁸Wouldn’t you say to him instead, “Get my dinner ready, put on your apron, and serve me while I eat and drink. You can eat and drink later”? ⁹He wouldn’t thank the slave because he did what he was told to do, would he? ¹⁰The same goes for you: when you’ve done everything you’ve been told to do, say, “We’re worthless slaves; we’ve only done our job.”</p>

188. Ten Lepers Healed

Mt	Mk	Lk 17:11–19
		<p>¹¹And it came to pass on the way to Jerusalem that he was passing between Samaria and Galilee. ¹²As he was coming into this village, he was met by ten lepers, who kept their distance. ¹³They shouted, “Jesus, Master, have mercy on us!”</p> <p>¹⁴When he saw them, he told them, “Go show yourselves to the priests.”</p> <p>And it came to pass as they departed that they were made clean.</p> <p>¹⁵Then one of them, realizing that he had been healed, came back. He praised God out loud, ¹⁶knelt with his face to the ground at Jesus’ feet, and thanked him. (Incidentally, this man was a Samaritan.)</p> <p>¹⁷But Jesus said, “Ten were cured, weren’t they? What became of the other nine? ¹⁸Didn’t any of them return to praise God besides this foreigner?”</p> <p>¹⁹And he said to him, “Get up and be on your way; your trust has cured you.”</p>

189. Empire of God Among You

SEE #190, 409, PP. 142, 324

Mt	Mk	Lk 17:20–21	Th 113:1–4	Th 3:1–3
		<p>²⁰When asked by the Pharisees when the empire of God would come, he answered them, “You won’t be able to observe the coming of the empire of God. ²¹People won’t be able to say, ‘Look, here it is!’ or ‘Over there!’”</p> <p>On the contrary, the empire of God is among you.”</p>	<p>¹His disciples said to him, “When will the (Father’s) empire come?”</p> <p>²“It won’t come by watching for it.</p> <p>³It won’t be said, ‘Look, here!’ or ‘Look, there!’”</p> <p>⁴Rather, the Father’s empire is spread out upon the earth, and people don’t see it.”</p>	<p>¹If your leaders say to you, “Look, the (Father’s) empire is in the sky,” then the birds of the sky will precede you. ²If they say to you, “It’s in the sea,” then the fish will precede you.</p> <p>³Rather, the (Father’s) empire is inside you and outside you.</p>

*Mt 24:23 / Mk 13:21 (#226, p. 175)

190. The Day of the Human One

SEE #309, 410, PP. 247, 325

Mt 24 (various verses) + 10:39	Mk 13:21, 15–16	Lk 17:22–37	other
<p>Mt 24:23, 26–27, 37–39, 17–18</p> <p>²³Then if someone says to you, “Look, here’s the Anointed One” or “over here,” don’t count on it! ²⁶In fact, if they should say to you, “Look, he’s in the desert,” don’t go out there; or “Look, he’s in one of the inner rooms,” don’t count on it. ²⁷For just as lightning comes out of the east and is visible all the way to the west, that’s what the coming of the Human One will be like.</p> <p>³⁷The Human One’s coming will be just like the days of Noah. ³⁸That’s how people behaved then before the flood came: they ate and drank, married and were given in marriage, until the day Noah boarded the ark, ³⁹and they were oblivious until the flood came and swept them all away.</p> <p>That’s how it will be when the Human One comes.</p> <p>¹⁷No one on the roof should go downstairs to retrieve anything;</p>	<p>²¹And then if someone says to you, “Look, here’s the Anointed One,” or “Look, there he is!” don’t count on it!</p> <p>¹⁵No one on the roof should go downstairs, no one should enter the house to retrieve anything,</p>	<p>Lk 17:22–37</p> <p>²²And he said to the disciples, “There’ll come a time when you will yearn to see one of the days of the Human One, and you won’t see it.</p> <p>²³And they’ll be telling you, ‘Look, there it is!’ or ‘Look, here it is!’ Don’t rush off; don’t pursue it.</p> <p>²⁴For just as lightning flashes and lights up the sky from one end to the other, that’s what the Human One will be like in his day.^a ²⁵But first he is destined to endure much and be rejected by this present generation. ²⁶And just as it was in the days of Noah, that’s how it will be in the days of the Human One. ²⁷They ate, drank, got married, and were given in marriage, until the day Noah boarded the ark. Then the flood came and destroyed them all.</p> <p>²⁸That’s also the way it was in the days of Lot. Everyone ate, drank, bought, sold, planted, and built. ²⁹But on the day Lot left Sodom, fire and sulfur rained down from the sky and destroyed them all. ³⁰It will be like that on the day the Human One is revealed.</p> <p>³¹On that day, if any are on the roof and their things are in the house, they had better not go down to fetch them.</p>	<p>Th 113:1–4</p> <p>¹His disciples said to him, “When will the (Father’s) empire come?”</p> <p>²“It won’t come by watching for it. ³It won’t be said, ‘Look, here!’ or ‘Look, there!’</p> <p>⁴Rather, the Father’s empire is spread out upon the earth, and people don’t see it.”</p>

<p>¹⁸and no one in the field should turn back to get a coat. Mt 10:39 ³⁹By finding your life, you'll lose it, but by losing your life for my sake, you'll find it. Mt 24:40–41, 28 ⁴⁰Then two men will be in the field; one will be taken and one will be left. ⁴¹Two women will be grinding at the mill; one will be taken and one left.</p> <p>²⁸For wherever there's a corpse, that's where vultures gather.</p>	<p>¹⁶and no one in the field should turn back to get a coat.</p>	<p>The same goes for those in the field: they had better not turn back for anything left behind. ³²Remember Lot's wife. ³³Whoever tries to hang on to life will lose it, but whoever loses it will preserve it.* ³⁴I'm telling you, on that night there will be two on one couch; one will be taken and the other left. ³⁵There will be two women grinding together; one will be taken and the other left."^b ³⁷Then they asked him, "Taken where, Master?" And he said to them, "Vultures collect wherever there's a carcass."</p>	<p>Jn 12:25 If you love your life you'll lose it, but if you hate your life in this world you'll preserve it for unending life. Th 61:1 Two will recline on a couch; one will die, one will live.</p>
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* Mt 16:25 / Mk 8:35 / Lk 9:24 (#121, p. 102)

^a Lk 17:24 Some mss omit *in his day*.

^b Lk 17:35 Some mss add another verse, traditionally numbered 17:36: "Two will be in the fields; one will be taken, the other left."

191. The Parable of the Judge and the Widow

<p>Mt</p>	<p>Mk</p>	<p>Lk 18:1–8</p> <p>¹He told them a parable about the need to pray at all times and never to lose heart. ²This is what he said: Once there was a judge in this town who neither feared God nor had any respect for people. ³In that same town was a widow who kept coming to him and demanding, "Give me a ruling against my opponent." ⁴For a while he refused; but eventually he said to himself, "I don't fear God and I have no respect for people, ⁵but this widow keeps pestering me. So I'm going to rule in her favor, or else she'll keep coming back until she wears me down." ⁶And the Master said, "Don't you hear what this corrupt judge is saying? ⁷Do you really think God won't hand out justice to his chosen ones—those who call on him day and night? Do you really think he'll put them off? ⁸I'm telling you, he'll give them justice and give it quickly. Still, when the Human One comes, will he find any trust on the earth?"</p>
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192. The Parable of the Pharisee and the Toll Collector

Mt	Mk	<p style="text-align: center;">Lk 18:9–14</p> <p>⁹Then for those who were confident of their own moral superiority and who held everyone else in contempt, he had this parable:</p> <p>¹⁰Two men went up to the temple to pray, one a Pharisee and the other a toll collector.</p> <p>¹¹The Pharisee stood up and prayed silently as follows: “I thank you, God, that I’m not like everybody else, thieving, unjust, adulterous, and especially not like that toll collector over there. ¹²I fast twice a week; I donate ten percent of everything that I acquire.”</p> <p>¹³But the toll collector stood off by himself and didn’t even dare to look up, but struck his chest, saying, “God, have mercy on me, sinner that I am.”</p> <p>¹⁴Let me tell you, the second man went back home vindicated but the first one did not. For those who promote themselves will be demoted, but those who demote themselves will be promoted.*</p> <p>18:15–17 #195, p. 146</p>
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* ① Mt 23:12 / Lk 14:11 (#173, p. 131)

193. On Divorce

SEE #403, 525, PP. 322, 398

Mt 19:1-9	Mk 10:1-12	Lk
<p>¹And so it happened that, when Jesus had finished this instruction, he took leave of Galilee and went to the territory of Judea across the Jordan. ²And large crowds followed him and he healed them there.</p> <p>³And the Pharisees approached him and, to test him, they ask, “Is ⟨a man⟩ permitted to divorce his wife for any reason?”</p> <p style="text-align: center;">v. 7</p> <p style="text-align: center;">v. 8</p> <p>⁴In response he said to them, “Haven’t you read that in the beginning the Creator ‘made them male and female,’ ⁵and that further on it says, ‘for this reason, a man will leave his father and mother and be united with his wife, and the two will be one body.’ ⁶That’s why they are no longer two but ‘one body.’ Therefore, those whom God has coupled together, no one else should separate.”</p> <p>⁷They say to him, “Then why did Moses order ‘a certificate of separation and divorce?’”</p> <p>⁸He says to them, “Because you are headstrong Moses permitted you to divorce your wives, but it wasn’t like that originally.</p> <p>⁹Now I say to you, whoever divorces his wife, except for immorality, and marries another commits adultery.”*</p>	<p>¹And from there he gets up and goes to the territory of Judea and across the Jordan, and again crowds gather around him. And again, as usual, he started teaching them.</p> <p>²And Pharisees approach him and, to test him, they ask whether a husband is permitted to divorce his wife.</p> <p>³In response he said to them, “What did Moses command you?”</p> <p>⁴They replied, “Moses allowed a man to get a divorce by preparing a certificate of separation.”</p> <p>⁵Jesus said to them, “He gave you this injunction because you are headstrong.</p> <p>⁶But in the beginning, at the creation, ‘God made them male and female.’</p> <p>⁷For this reason, a man will leave his father and mother and be united with his wife, ⁸and the two will be one body.’ That’s why they are no longer two, but ‘one body.’ ⁹Therefore those whom God has coupled together, no one else should separate.”</p> <p style="text-align: center;">v. 4</p> <p style="text-align: center;">v. 5</p> <p>¹⁰And once again, as usual, when they got home, the disciples questioned him about this. ¹¹And he says to them, “Whoever divorces his wife and marries another commits adultery against her; ¹²and if she divorces her husband and marries another, she commits adultery.”</p> <p>10:13-16 #195, p. 146</p>	<p>Lk</p>

* ① Mt 5:32 But I tell you, anyone who divorces his wife (except in the case of immorality) forces her into adultery; and whoever marries a divorced woman commits adultery.

Lk 16:18 Everyone who divorces his wife and marries another commits adultery; and the one who marries a woman divorced from her husband commits adultery. (#22, p. 23)

194. Castrated Men

Mt 19:10-12	Mk	Lk
<p>¹⁰The disciples say to him, “If that’s the way a man has to treat wife, it’s better not to marry.”</p> <p>¹¹Then he said to them, “Not everyone can accept this teaching, only those for whom it was intended.</p> <p>¹²After all, there are castrated men who were born that way, and there are castrated men who were castrated by others, and there are castrated men who castrated themselves because of the empire of Heaven. If you can accept this ⟨teaching⟩, do so.”</p>		

195. Children and the Empire of God

Mt 19:13–15	Mk 10:13–16	Lk 18:15–17	Th 22:1–2
<p>¹³Then children were brought to him so he could lay his hands on them and pray, but the disciples scolded them.</p> <p>¹⁴Now Jesus said,</p> <p>“Let the children alone. Don’t try to stop them from coming up to me. After all, the empire of Heaven belongs to people like these.”</p> <p style="text-align: center;">18:3</p> <p>¹⁵And he laid his hands on them and left that place.</p>	<p>¹³And they would bring children to him so he could bless them with his hands, but the disciples scolded them.</p> <p>¹⁴Then Jesus grew indignant when he saw this and said to them,</p> <p>“Let the children come up to me; don’t try to stop them. After all, the empire of God belongs to people like these.</p> <p>¹⁵Let me tell you, whoever doesn’t welcome the empire of God the way a child would, will never set foot in (his empire).”</p> <p>¹⁶After he put his arms around them, he blesses them, laying his hands on them.</p>	<p>¹⁵They would even bring him their babies so he could bless them with his hands. But when the disciples noticed it, they scolded them.</p> <p>¹⁶Jesus called for the babies and said,</p> <p>“Let the children come up to me, and don’t try to stop them. After all, the empire of God belongs to people like these.</p> <p>¹⁷Let me tell you, whoever doesn’t welcome the empire of God the way a child would, will never enter it.”</p>	<p>¹Jesus saw some babies nursing. ²He said to his disciples, “These nursing babies are like those who enter the (Father’s) empire.”</p> <p style="text-align: center;">Th 46:2</p>

196. The Young Man with a Fortune

Mt 19:16–22	Mk 10:17–22	Lk 18:18–23	GNaz 6:1–4
<p>¹⁶And just then someone came and asked him, “Teacher, what good do I have to do to have eternal life?”</p> <p>¹⁷He said to him, “Why ask me about the good? There is only One who is good. If you want to enter life, observe the commandments.”</p> <p>¹⁸He says to him, “Which ones?”</p> <p>Jesus replied, “‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, ¹⁹you shall honor your father and mother, and you shall love your neighbor as yourself.’”</p> <p>²⁰The young man says to him, “I have observed all these; what am I missing?”</p> <p>²¹Jesus said to him, “If you want to be perfect, make your move, sell your belongings, and give ⟨the money⟩ to the poor and you will have treasure in heaven. And then come on, follow me!”</p> <p>²²When the young man heard this advice, he went away dejected since he had a fortune.</p> <p style="text-align: center;">22:39</p>	<p>¹⁷As he was traveling along the way, someone ran up, knelt before him, and started questioning him, “Good teacher, what do I have to do to inherit eternal life?”</p> <p>¹⁸Jesus said to him, “Why do you call me good? No one is good except God alone. ¹⁹You know the commandments:</p> <p style="padding-left: 2em;">‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, and you shall honor your father and mother.’”</p> <p>²⁰He said to him, “Teacher, I have observed all these things since I was a child.”</p> <p>²¹Jesus looked at him and loved him and said to him, “You are missing one thing: make your move, sell whatever you have, and give ⟨the money⟩ to the poor, and you will have treasure in heaven. And then come on, follow me!”</p> <p>²²But stunned by this advice, he went away dejected, since he had a fortune.</p> <p style="text-align: center;">12:31</p>	<p>¹⁸Someone from the ruling class asked him,</p> <p>“Good teacher, what do I have to do to inherit eternal life?”</p> <p>¹⁹Jesus said to him, “Why do you call me good? No one is good except God alone. ²⁰You know the commandments:</p> <p style="padding-left: 2em;">‘You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, and you shall honor your father and mother.’”</p> <p>²¹And he said, “I have observed all these since I was a child.”</p> <p>²²When Jesus heard this, he said to him, “You are still short one thing. Sell everything you have and distribute ⟨the money⟩ among the poor, and you will have treasure in heaven. And then come on, follow me!”</p> <p>²³But when he heard this, he became very sad, for he was extremely rich.</p> <p style="text-align: center;">10:27b</p> <p style="text-align: center;">16:19–31</p>	<p>¹The second rich man said to him, “Teacher, what good do I have to do to live?”</p> <p>²He said to him, “Mister, follow the Law and the Prophets.”</p> <p>He answered, “I’ve done that.”</p> <p>He said to him, “Go sell everything you own and give it away to the poor</p> <p>and then come on, follow me.”</p> <p>³But the rich man didn’t want to hear this and began to scratch his head.</p> <p>And the Master said to him, “How can you say that you follow the Law and the Prophets? In the Law it says: ‘Love your neighbor as yourself.’ ⁴Look around you: many of your brothers and sisters, sons and daughters of Abraham, are living in filth and dying of hunger. Your house is full of good things and not a thing of yours manages to get out to them.”</p>

197. A Camel and the Eye of a Needle

SEE #412, P. 328

Mt 19:23–30	Mk 10:23–31	Lk 18:24–30; 22:28–30; 13:30	other
<p>²³Jesus said to his disciples, “Let me tell you, it’s difficult for the wealthy to enter the empire of Heaven.</p> <p>²⁴I’m telling you again, it’s easier for a camel to squeeze through the eye of a needle than for the wealthy to get into the empire of God.”</p> <p>²⁵When the disciples heard this, they were very amazed and said, “Well then, who can be saved?”</p> <p>²⁶Jesus looked them in the eye, and said to them, “For humans this is impossible; for God everything’s possible.”</p> <p>²⁷In response Peter said to him, “Look at us, we left everything to follow you! What do we get out of it?”</p> <p>²⁸Jesus told them, “Let me tell you, you who have followed me, when the Human One is seated on his throne of glory in the renewal (of creation), you also will be seated on twelve thrones and sit in judgment on the twelve tribes of Israel.</p> <p>²⁹And everyone who for my sake has left homes or brothers or sisters or father or mother or children or farms, will receive a hundred times</p>	<p>²³After looking around, Jesus says to his disciples, “How difficult it is for those with money to enter God’s empire!” ²⁴The disciples were amazed at his words.</p> <p>In response Jesus says again, “Children, how difficult it is to enter God’s empire!”</p> <p>²⁵It’s easier for a camel to squeeze through the eye of a needle than for the wealthy to get into the empire of God!”</p> <p>²⁶And they were totally amazed, saying to each other, “Well then, who can be saved?”</p> <p>²⁷Jesus looks them in the eye and says, “For humans it’s impossible, but not for God; you see, everything’s possible for God.”</p> <p>²⁸Peter began telling him, “Look at us, we left everything to follow you!”</p> <p>²⁹Jesus said, “Let me tell you, there is no one who has left home or brothers or sisters or mother or father or children or farms on my account</p>	<p>Lk 18:24–28</p> <p>²⁴When Jesus observed that he had become very sad, he said, “How difficult it is for those with money to enter God’s empire!”</p> <p>²⁵It’s easier for a camel to squeeze through the eye of a needle than for the wealthy to get into the empire of God.”</p> <p>²⁶Those who heard this said, “Well then, who can be saved?”</p> <p>²⁷But he said, “What’s impossible for humans is possible for God.”</p> <p>²⁸Then Peter said, “Look at us! We have left what we had to follow you.”</p> <p>Lk 22:28–30</p> <p>²⁸You are the ones who have stuck by me in my ordeals.</p> <p>²⁹And I confer on you the right to rule, just as surely as my Father conferred that right on me, ³⁰so you may eat and drink at my table in my empire, and be seated on thrones and sit in judgment on the twelve tribes of Israel.</p> <p>Lk 18:29–30</p> <p>²⁹And he told them, “Let me tell you, there is no one who has left home or wife or brothers or parents or children for the sake of the empire of God, ³⁰who won’t</p>	<p>GNaz 6:5b</p> <p>It’s easier for a camel to squeeze through the eye of a needle than for a wealthy person to get into the empire of Heaven.</p>

<p>as much and inherit eternal life.</p> <p>³⁰Many of the first will be last, and many of the last will be first.”*</p>	<p>and on account of the good news, ³⁰who won't receive a hundred times as much now, in the present time: homes and brothers and sisters and mothers and children and farms—including persecutions—and in the age to come, eternal life.</p> <p>³¹Many of the first will be last, and many of the last will be first.”</p> <p>10:32–34 #199, p. 150</p>	<p>receive many times as much in the present age, and in the age to come, eternal life.”</p> <p>Lk 13:30 Those who will be first are last, and those who will be last are first.</p> <p>18:31–34 #199, p. 150</p>	<p>Th 4:2–3 ²For many of the first will be last, ³and will become a single one.</p>
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* ① Mt 20:16 (#198, p. 149)

198. The Parable of the Workers in the Vineyard

Mt 20:1–16	Mk	Lk
<p>¹The empire of Heaven is like a landowner who went out first thing in the morning to hire workers for his vineyard. ²After agreeing with the workers for a denarius a day he sent them into his vineyard.</p> <p>³And coming out around 9 a.m. he saw others loitering in the marketplace ⁴and he said to them, “You go into the vineyard too, and I’ll pay you whatever is fair.” ⁵So they went.</p> <p>Around noon he went out again, and at 3 p.m. he repeated the process. ⁶About 5 p.m. he went out and found others loitering about and says to them, “Why did you stand around here idle the whole day?”</p> <p>⁷They reply, “Because no one hired us.”</p> <p>He tells them, “You go into the vineyard as well.”</p> <p>⁸When evening came the owner of the vineyard tells his foreman, “Call the workers and pay them their wages starting with those hired last and ending with those hired first.”</p> <p>⁹Those hired at 5 p.m. came up and received a denarius each.</p> <p>¹⁰Those hired first approached thinking they would receive more. But they also got a denarius apiece. ¹¹They took it and began to grumble against the owner: ¹²“These guys hired last worked only an hour but you have made them equal to us who did most of the work during the heat of the day.”</p> <p>¹³In response he said to one of them, “Friend, did I wrong you? You did agree with me for a denarius, didn’t you? ¹⁴Take what’s yours and go! I choose to treat the man hired last the same as you. ¹⁵Is there some law against my doing what I please with my own money? Or are you envious because I am generous?”</p> <p>¹⁶“The last will be first and the first last.”*</p>		

* ① Mt 19:30 (#197, p. 148)

199. The Third Passion Prediction

Mt 20:17–19	Mk 10:32–34	Lk 18:31–34
<p>¹⁷As he was going up to Jerusalem,</p> <p>Jesus took the Twelve aside privately and said to them as they walked along,</p> <p>¹⁸“Listen, we’re going up to Jerusalem, and the Human One will be turned over to the chief priests and scholars, and they will sentence him to death, ¹⁹and turn him over to foreigners to be made fun of and flogged and crucified. But on the third day he will be raised.”</p>	<p>³²On the way up to Jerusalem, Jesus was leading the way; they were anxious, and those following were afraid. Once again he took the Twelve aside and started telling them what was going to happen to him.</p> <p>³³“Listen, we’re going up to Jerusalem, and the Human One will be turned over to the chief priests and the scholars, and they will sentence him to death, and turn him over to foreigners, ³⁴and they will make fun of him, and spit on him, and flog him, and kill <him>. But after three days he will rise.”</p>	<p>³¹Jesus took the Twelve aside and said to them,</p> <p>“Listen, we’re going up to Jerusalem, and everything written by the prophets about the Human One will come true. ³²For he will be turned over to the gentiles, and will be made fun of and insulted. They will spit on him ³³and flog him and kill him, and on the third day he will rise.”</p> <p>³⁴But they did not understand any of this; this remark was obscure to them, and they never did figure out what it meant.</p> <p>18:35–43 #201, p. 152</p>

200. How To Be Great

Mt 20:20–28	Mk 10:35–45	Lk 12:50; 22:24–27
<p>²⁰Then the mother of the sons of Zebedee came up to him with her sons, bowed down before him, and asked him for a favor.</p> <p>²¹He said to her, “What do you want?”</p> <p>She said to him, “Give me your word that these two sons of mine may sit, one at your right hand and one at your left, in your empire.”</p> <p>²²In response Jesus said, “You have no idea what you’re asking for. Can you drink the cup that I’m about to drink?”</p> <p>They said to him, “We can!”</p> <p>²³He says to them, “You’ll be drinking my cup,</p> <p>but as for sitting at my right or my left, that’s not up to me; it’s for those for whom it’s been reserved by my Father.”</p> <p>²⁴And when the other ten heard of it, they were incensed with the two brothers. ²⁵And calling them aside, Jesus said, “You know how foreign rulers lord it over their subjects, and how their strong men tyrannize them.</p> <p>²⁶It’s not going to be like that with you! With you, whoever wants to become great will be your slave, ²⁷and whoever among you wants to be ‘number one’ is to be your slave.</p> <p>²⁸After all, the Human One didn’t come to be served, but to serve and to give his life as a ransom for many.”</p>	<p>³⁵Then James and John, the sons of Zebedee, come up to him, and say to him, “Teacher, we want you to do for us whatever we ask.”</p> <p>³⁶He said to them, “What do you want me to do for you?”</p> <p>³⁷They reply to him, “In your glory, let one of us sit at your right hand, and the other at your left.”</p> <p>³⁸Jesus said to them, “You have no idea what you’re asking for. Can you drink the cup that I’m drinking, or go through the baptism I’m going through?”</p> <p>³⁹They said to him, “We can!”</p> <p>Jesus said to them, “The cup I’m drinking you’ll be drinking, and the baptism I’m going through you’ll go through, ⁴⁰but as for sitting at my right or my left, that’s not mine to grant, but belongs to those for whom it has been reserved.”</p> <p>⁴¹When the other ten heard of it, they were incensed with James and John.</p> <p>⁴²Calling them aside, Jesus says to them, “You know how those who supposedly rule over foreigners lord it over them, and how their strong men tyrannize them. ⁴³But it’s not going to be like that with you. With you, whoever wants to become great must be your servant, ⁴⁴and whoever among you wants to be ‘number one’ must be everybody’s slave.</p> <p>⁴⁵You see, the Human One didn’t come to be served, but to serve and to give his life as a ransom for many.”</p>	<p>Lk 12:50</p> <p>I have a baptism to be baptized with, and what pressure I’m under until it’s over!</p> <p>Lk 22:24–27</p> <p>²⁴Then they got into an argument over which of them should be considered the greatest. ²⁵He said to them, “Among the foreigners, it’s the kings who lord it over everyone, and those in power are addressed as ‘benefactors.’ ²⁶But not so with you; rather, the greatest among you must behave as a beginner, and the leader as one who serves. ²⁷Who is the greater, after all: the one reclining (at a banquet) or the one doing the serving? Isn’t it the one who reclines? But here among you I am the one doing the serving.</p> <p>22:24–30 #240, p. 185</p>

201. Healing of the Blind Man/Men of Jericho

Mt 20:29–34*	Mk 10:46–52	Lk 18:35–43
<p>²⁹And as they were leaving Jericho, a huge crowd followed him.</p> <p>³⁰There were two blind men sitting along the wayside. When they heard that Jesus was going by, they shouted, “Have mercy on us, Master,^a son of David.”</p> <p>³¹The crowd yelled at them to shut up, but they shouted all the louder, “Have mercy on us, Master, son of David.”</p> <p>³²Jesus paused and called out to them, “What do you want me to do for you?”</p> <p>³³They said to him, “Master, open our eyes!”</p> <p>³⁴Then Jesus took pity on them, touched their eyes, and right away they regained their sight and followed him.</p> <p>21:1–9 #204, p. 155</p>	<p>⁴⁶Then they come to Jericho. As he was leaving Jericho with his disciples and a good-sized crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the wayside.</p> <p>⁴⁷When he heard that it was Jesus the Nazarene, he began to shout, “Son of David, Jesus, have mercy on me!”</p> <p>⁴⁸And many kept yelling at him to shut up, but he shouted all the louder, “Son of David, have mercy on me!”</p> <p>⁴⁹Jesus paused and said, “Call him over here!”</p> <p>They called to the blind man, “Be brave, get up, he’s calling you!” ⁵⁰So he threw off his cloak, and jumped to his feet, and went over to Jesus.</p> <p>⁵¹In response Jesus said, “What do you want me to do for you?”</p> <p>The blind man said to him, “Rabbi, I want to see again.”</p> <p>⁵²And Jesus said to him, “Get going; your trust has cured you.” And right away he regained his sight, and he started following him on the way.</p> <p>11:1–10 #204, p. 155</p>	<p>³⁵It came to pass, as he was coming into Jericho, that this blind man was sitting by the wayside begging. ³⁶Hearing a crowd passing through, he asked what was going on.</p> <p>³⁷They told him, “Jesus the Nazarene is going by.”</p> <p>³⁸Then he shouted, “Jesus, son of David, have mercy on me!”</p> <p>³⁹Those in the lead kept yelling at him to shut up, but he kept shouting all the louder, “Son of David, have mercy on me!”</p> <p>⁴⁰Jesus paused and ordered them to guide the man over.</p> <p>When he came near, Jesus asked him, ⁴¹“What do you want me to do for you?”</p> <p>He said, “Master, I want to see again.”</p> <p>⁴²Jesus said to him, “Then see again; your trust has cured you.”</p> <p>⁴³And immediately he regained his sight, and began to follow him, praising God all the while. And everyone who saw it gave God the praise.</p>

* ① Mt 9:27–31 (#94, p. 74)

^aMt 20:30 Some mss omit *Master* from the blind men’s shout, while a few mss substitute “Jesus.”

202. Jesus and Zacchaeus

Mt	Mk	<p style="text-align: center;">Lk 19:1–10</p> <p>¹Then he entered Jericho and was making his way through it.</p> <p>²Now a man named Zacchaeus lived there who was a chief toll collector and a rich man. ³He was trying to see who Jesus was, but couldn't, because of the crowd, since he was short.</p> <p>⁴So he ran on ahead to a point Jesus was to pass and climbed a sycamore tree to get a view of him.</p> <p>⁵When Jesus reached that spot, he looked up at him and said, "Zacchaeus, hurry up and climb down; I have to stay at your house today."</p> <p>⁶So he scurried down and welcomed him warmly.</p> <p>⁷Everyone who saw this complained, "He's going to spend the day with some sinner!"</p> <p>⁸But Zacchaeus stood his ground and said to the Master, "Look, sir, I'll give half of what I own to the poor, and if I have extorted anything from anyone, I'll pay back four times as much."</p> <p>⁹Jesus said to him, "Today salvation has come to this house. This man is a real son of Abraham. ¹⁰Remember, the Human One came to seek out and to save what was lost."</p>
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203. The Parable of the Ruthless Master

SEE #411, P. 326

Mt 25:14–30	Mk	Lk 19:11–27
<p>¹⁴You know, it's like a man going on a trip who called his slaves and turned his property over to them. ¹⁵To the first he gave five talents' worth of silver, to the second two talents' worth, and to the third one talent's worth, to each in proportion to his ability. Then he left.</p> <p>¹⁶The one who had received five talents' worth of silver went right out and put the money to work; he doubled his investment.</p> <p>¹⁷The second also doubled his money.</p> <p>¹⁸But the third, who had received the smallest amount, went out, dug a hole, and hid his master's silver.</p> <p>¹⁹After a long absence, the master of those slaves returned to settle accounts with them. ²⁰The first, who had received five talents' worth of silver, came and produced an additional five, with this report: "Master, you handed me five talents of silver; as you can see, I've made you five more."</p> <p>²¹His master commended him: "Well done, you competent and trustworthy slave. You've been trustworthy in a little, so I'll put you in charge of a lot. Come celebrate with your master."</p> <p>²²The one with two talents of silver also came and reported, "Master, you handed me two talents of silver; as you can see, I've made you two more."</p> <p>²³His master commended him: "Well done, you competent and trustworthy slave. You've been trustworthy in a little, so I'll put you in charge of a lot. Come celebrate with your master."</p> <p>²⁴The one who had received one talent's worth of silver also came and reported, "Master, I know that you are ruthless, reaping where you didn't sow and gathering where you didn't scatter. ²⁵Since I was afraid, I went out and buried your money in the ground. Look, here it is!"</p> <p>²⁶But his master replied to him, "You incompetent and timid slave! So you knew that I reap where I didn't sow and gather where I didn't scatter, did you? ²⁷Then you should have taken my money to the bankers. Then when I returned I would have recovered what's mine, plus interest.</p> <p>²⁸So take the talent away from this guy and give it to the one who has ten.</p>	<p>13:34</p>	<p>¹¹While they were still paying attention to this exchange, he proceeded to tell a parable, because he was near Jerusalem and it seemed to them that God's empire was about to appear at any moment. ¹²So he said,</p> <p>A nobleman went off to a distant land intending to acquire a kingship for himself and then return. ¹³Calling ten of his slaves, he gave them ten minas and told them, "Do business with this while I'm away."</p> <p>¹⁴His fellow citizens, however, hated him and sent a delegation right on his heels, with the petition: "We don't want this man to rule us."</p> <p>¹⁵And it came to pass that he got the kingship and returned. He had those slaves summoned to whom he had given the money, in order to find out what profit they had made.</p> <p>¹⁶The first came in and reported, "Master, your mina has increased ten times over."</p> <p>¹⁷He said to him, "Well done, you competent slave! Because you've been trustworthy in this small matter, you are to be in charge of ten towns."</p> <p>¹⁸The second came in and reported, "Master, your mina has increased five times over."</p> <p>¹⁹And he said to him, "And you are to be in charge of five towns."</p> <p>²⁰Then the other <slave> came in and said, "Master, here is your money. I kept it tucked away safe in a handkerchief. ²¹You see, I was afraid of you, because you're a demanding man: you withdraw what you didn't deposit and reap what you didn't sow."</p> <p>²²He said to him, "You incompetent slave! Your own words convict you. So you knew I was a demanding man, did you? That I withdraw what I didn't deposit and reap what I didn't sow? ²³So why didn't you put my money in the bank? Then I could have collected it with interest when I got back."</p> <p>²⁴Then he said to his attendants,</p> <p>"Take the mina away from this guy and give it to the one who has ten."</p>

<p>²⁹In fact, to everyone who has, more will be given and then some; and from those who don't have, even what they do have will be taken away.* ³⁰And throw this worthless slave out into the utter darkness, where they'll weep and grind their teeth.”</p> <p>25:31–46 #233, p. 179</p>	<p>²⁵“But master,” they said to him, “he already has ten minas.” ²⁶He replied, “I’m telling you, to everyone who has, more will be given; and from those who don't have, even what they do have will be taken away.* ²⁷But now, about those enemies of mine, the ones who didn't want me to rule them: bring them here and slaughter them in front of me.”</p>
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* ① Mt 13:12 / Mk 4:25 / Lk 8:18 / Th 41:1–2 (#80, p. 65)

204. Jesus rides into Jerusalem

SEE #308, P. 246

Mt 21:1–9	Mk 11:1–10	Lk 19:28–40	Jn 12:12–15
<p>¹When they got close to Jerusalem, and came to Bethphage at the Mount of Olives, then Jesus sent two disciples ahead ²with these instructions:</p> <p>“Go into the village across the way, and right away you will find a donkey tied up, and a colt alongside her. Untie them and bring them to me. ³And if anyone says anything to you, just say, ‘The Master needs them and he’ll send them back right away.’”</p> <p>⁴This happened in order to fulfill the prediction spoken through the prophet: “⁵Tell the daughter of Zion, ‘Look, your king comes to you gently, mounted on a donkey and on a colt, the foal of a pack animal.’”</p> <p>⁶Then the disciples went and did as Jesus instructed them,</p>	<p>¹When they get close to Jerusalem, near Bethphage and Bethany at the Mount of Olives, he sends off two of his disciples ²with these instructions:</p> <p>“Go into the village across the way, and after you enter it, right away you’ll find a colt tied up, one that has never been ridden. Untie it and bring it here. ³If anyone says, ‘Why are you doing this?’ just say, ‘The master needs it and he will send it back here right away.’”</p> <p>⁴They set out and found a colt tied up at the door out on the street, and they untie it. ⁵Some of the people standing around started saying to them, “What</p>	<p>²⁸When he had finished the parable, he walked on ahead, on his way up to Jerusalem. ²⁹And it came to pass as he got close to Bethphage and Bethany, at the mountain called Olives, that he sent off two of the disciples ³⁰with these instructions:</p> <p>“Go into the village across the way. As you enter, you will find a colt tied there, one that has never been ridden. Untie it and bring it here. ³¹If anyone asks you, ‘Why are you untying it?’ just say, ‘The Master needs it.’”</p> <p>³²So those who were sent went off and found it exactly as he had described. ³³Just as they were untying the colt, its owners said to them, “What are you doing</p>	<p>vv. 14–15</p>

Mt 21:1-9	Mk 11:1-10	Lk 19:28-40	Jn 12:12-15
<p>⁷and brought the donkey and colt and they placed their cloaks on them, and he sat on top of them.</p> <p>⁸The enormous crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road.</p> <p>⁹The crowds leading the way and those following kept shouting, "Hosanna to the son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest <heaven>."</p> <p>vv. 4-5</p> <p>21:10-17 #206, p. 157</p>	<p>do you think you're doing, untying that colt?" ⁶But they said just what Jesus had told them to say, so they left them alone.</p> <p>⁷So they bring the colt to Jesus, and they throw their cloaks over it; then he got on it.</p> <p>⁸And many people spread their cloaks on the road, while others cut leafy branches from the fields.</p> <p>⁹Those leading the way and those following kept shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! ¹⁰Blessed is the coming kingdom of our father David! Hosanna in the highest <heaven>!"</p> <p>11:11 #206, p. 157</p>	<p>untying that colt?"</p> <p>³⁴So they said, "The Master needs it."</p> <p>³⁵So they brought it to Jesus. They threw their cloaks on the colt and helped Jesus mount it.</p> <p>³⁶And as he rode along, people would spread their cloaks on the road. ³⁷As he approached the slope of the Mount of Olives, the entire throng of his disciples began to cheer and shout praise to God for all the miracles they had seen. ³⁸They kept repeating, "Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest <heaven>!"</p> <p>³⁹But some of the Pharisees, also in the crowd, said to him, "Teacher, restrain your disciples."</p> <p>⁴⁰But he responded, "Take my word for it: if these folks were to keep quiet, these stones would shout."</p>	<p>¹²The next day the huge crowd that had come for the festival heard that Jesus was coming into Jerusalem.</p> <p>¹³They got palm fronds and went out to meet him.</p> <p>They began to shout, "Hosanna! Blessed is the one who comes in the name of the Lord! <Blessed is> the King of Israel!"</p> <p>¹⁴Then Jesus found a young donkey and rode on it, as scripture puts it: ¹⁵"Fear not, daughter of Zion. Look, your king comes riding on a donkey's colt."</p>

205. Jesus weeps over Jerusalem

Mt	Mk	Lk 19:41–44
		<p>⁴¹When he got close enough to catch sight of the city, he wept over it. ⁴²If you—yes, you—had only recognized the path to peace even today! But as it is, it is hidden from your eyes.</p> <p>⁴³The time will come down on you when your enemies will throw up a rampart against you and surround you, and hem you in on every side, ⁴⁴and then smash you to the ground, you and your children with you. They will not leave one stone on top of another within you, because you failed to recognize the time of your visitation.”</p> <p>19:45–48 #208, p. 158</p>

206. Jesus visits/disrupts the Temple

SEE #208, P. 158

Mt 21:10–17	Mk 11:11	Lk
<p>¹⁰And when he entered Jerusalem the whole city was shaken, saying, “Who is this?” ¹¹The crowds said, “This is the prophet Jesus from Nazareth in Galilee!”</p> <p>¹²And Jesus went into God’s^a temple and threw all the vendors and customers out of the temple area; and he knocked over the currency exchange tables, along with the chairs of the dove merchants.</p> <p>¹³Then he says to them, “It is written, ‘My house shall be designated a house of prayer, but you’re turning it into ‘a hideout for bandits!’”</p> <p>¹⁴And some blind and lame people came to him in the temple area, and he healed them. ¹⁵Then the chief priests and scholars saw the remarkable feats he performed, and the children who kept cheering in the temple area, shouting, “Hosanna to the son of David,” and they were infuriated. ¹⁶And they said to him, “Do you hear what these people are saying?”</p> <p>Jesus says to them, “Of course. Have you never read the verse, ‘Out of the mouths of babies and nursing infants you brought forth praise for yourself?’”</p> <p>¹⁷And leaving them behind, he went outside the city to Bethany and spent the night there.</p>	<p>And he went into Jerusalem to the temple area and took stock of everything,</p> <p style="text-align: center;">11:15–17</p> <p>but, since the hour was already late, he returned to Bethany with the Twelve.</p>	19:45–46

^aMt 21:12 Some mss omit *God’s* as a modifier of *temple*.

207. Jesus curses a fig tree

Mt 21:18–19	Mk 11:12–14	Lk
<p>¹⁸Early in the morning, as he was returning to the city, he was hungry. ¹⁹And so when he spotted a single fig tree on the way, he went up to it,</p> <p>and found nothing on it, only leaves,</p> <p>and he says to it, “You’ll never bear fruit again!” And the fig tree withered right then and there.</p> <p>21:20–22 #209, p. 159</p>	<p>¹²On the next day, as they were leaving Bethany, he was hungry. ¹³So when he spotted a fig tree in the distance with leaves on it, he went up to it hoping to find something on it. But when he got up next to it, he found nothing on it, only leaves. (You see, it wasn’t “time” for figs.)</p> <p>¹⁴And he reacted by saying to it, “May no one so much as taste your fruit again!” And his disciples were listening.</p>	

^aMt 21:12 Some mss omit *God’s* as a modifier of *temple*.

208. Jesus disrupts the temple

SEE #282, P. 231

Mt 21:12–13	Mk 11:15–19	Lk 19:45–48	Jn 2:13–16
<p>¹²And Jesus went into God’s temple and threw all the vendors and customers out of the temple area;</p> <p>and he knocked over the currency exchange tables, along with the chairs of the dove merchants.</p> <p>¹³Then he says to them, “It is written, ‘My house shall be designated a house of prayer,’</p> <p>But you’re turning it into ‘a hideout for bandits!’”</p>	<p>¹⁵They come to Jerusalem. And he went into the temple and began throwing the vendors and the customers out of the temple area,</p> <p>and he knocked over the currency exchange tables, along with the chairs of the dove merchants, ¹⁶and he wouldn’t even let anyone carry a container through the temple area. ¹⁷Then he started teaching and saying to them, “Don’t the scriptures say, ‘My house shall be designated a house of prayer for all peoples?’</p> <p>But you have turned it into ‘a hideout for bandits!’”</p> <p>¹⁸And the chief priests and the scholars heard this</p> <p>and kept looking for a way to destroy him. (You see, they were afraid of him because the</p>	<p>⁴⁵Then he entered the temple area and began throwing the vendors out.</p> <p>⁴⁶He says to them, “It is written, ‘My house shall be a house of prayer.’</p> <p>But you have turned it into ‘a hideout for bandits!’”</p> <p>⁴⁷Every day he would teach in the temple area. The chief priests and the scholars, along with the leaders of the people, kept looking for some way to destroy him. ⁴⁸But they never figured out how to do</p>	<p>¹³It was almost time for the Jewish Passover festival, so Jesus went up to Jerusalem. ¹⁴In the temple area he found people selling oxen and sheep and doves, and others exchanging currency. ¹⁵He made a whip out of rope and drove them all out of the temple area, sheep and oxen; then he knocked over the exchange tables and scattered the coins. ¹⁶And to the dove merchants he said, “Get these birds out of here!”</p> <p>How dare you use my Father’s house as a public market.”</p>

<p>21:10–17 #206, p. 157</p>	<p>whole crowd was astonished at his teaching.) ¹⁹And when it grew dark, they were leaving the city.</p>	<p>it, because all the people hung on his every word. 20:1–8 #210, p. 160</p>	
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209. How to Move Mountains

SEE #317, 321, PP. 253, 256

Mt 21:20–22; 6:14	Mk 11:20–25	Lk	other
<p>Mt 21:20–22 ²⁰And when the disciples saw this, they expressed amazement: “How could the fig tree wither so quickly?”</p> <p>²¹In response Jesus said to them, “Let me tell you, if you have trust and do not doubt, not only can you do this to a fig tree but you can even say to this mountain, ‘Up with you and into the sea!’ and that’s what will happen;*</p> <p>²²and everything you ask for in prayer you’ll get if you trust.”</p> <p>Mt 6:14 For if you forgive the offenses of others, your heavenly Father will also forgive yours.</p>	<p>²⁰As they were walking along early in the morning, they saw the fig tree withered from the roots up. ²¹And Peter remembered and says to him, “Rabbi, look, the fig tree you cursed has withered!”</p> <p>²²In response Jesus says to them, “Have trust in God. ²³Let me tell you, those who say to this mountain, ‘Up with you and into the sea!’ and do not waver in their conviction, but trust that what they say will happen, that’s the way it will be.</p> <p>²⁴This is why I keep telling you, trust that you will receive everything you pray and ask for, and that’s the way it will turn out.</p> <p>²⁵And when you stand up to pray, if you are holding anything against anyone, forgive them, so your Father in heaven may forgive your transgressions.”^a ‡</p>	<p>6:37c</p>	<p>Th 48 If two make peace with each other in a single house, they will say to the mountain, “Move from here!” and it will move.</p> <p>Th 106:1–2 ¹When you make the two into one, you will become children of Adam, ²and when you say, “Mountain, move from here!” it will move.</p> <p>Jn 15:7 If you stay attached to me and my words live in you, ask whatever you want and it will happen to you.</p> <p>Jn 16:23 Let me tell you this: if you ask the Father for anything using my name, he will grant it to you.†</p>

* ① Mt 17:20 / Lk 17:6 (#186, p. 140)

† Jn 14:13–14; 15:16 (#317, p. 253)

‡ Mt 5:23–24 (#20, p. 22)

^aMk 11:25 Many mss include a v. 26: “But if you do not forgive, neither will your father in heaven forgive your misdeeds.”

210. By What Authority?

Mt 21:23–27	Mk 11:27–33	Lk 20:1–8
<p>²³And when he came to the temple area, the chief priests and elders of the people approached him while he was teaching, and asked, “Where’d you get the authority to do these things?” and “Who gave you this authority?”</p> <p>²⁴In response Jesus said to them, “I also have one question for you. If you answer me, I’ll tell you by what authority I do these things.</p> <p>²⁵The baptism of John, where did it come from? From Heaven or from humans?”</p> <p>And they conferred among themselves, saying, “If we say ‘from Heaven,’ he’ll say to us, ‘Then why didn’t you believe him?’”</p> <p>²⁶And if we say ‘From humans! . . .’ We’re afraid of the crowd.” (Remember, everybody considered John a prophet.)</p> <p>²⁷So they answered Jesus by saying, “We can’t tell.”</p> <p>He replied to them in kind: “Then I’m not going to tell you by what authority I do these things.</p>	<p>²⁷Again they come to Jerusalem. As he walks around in the temple area, the chief priests and scholars and elders come up to him ²⁸and start questioning him: “Where’d you get the authority to do these things?” or, “Who gave you the authority to do these things?”</p> <p>²⁹But Jesus said to them, “I have one question for you. If you answer me, then I’ll tell you by what authority I do these things.</p> <p>³⁰Tell me, was the baptism of John from Heaven or was it of from humans? Answer me that.”</p> <p>³¹And they conferred among themselves, saying, “If we say ‘from Heaven,’ he’ll say, ‘Then why didn’t you trust him?’” ³²But if we say ‘From humans! . . .’ They were afraid of the crowd. (You see, everybody considered John a genuine prophet.)</p> <p>³³So they answered Jesus by saying, “We can’t tell.”</p> <p>And Jesus says to them, “Then I’m not going to tell you by what authority I do these things!”</p> <p>12:1–12 #212, p. 162</p>	<p>¹And it came to pass one day, as he was teaching the people in the temple area and speaking of the good news, that the chief priests and the scholars approached him along with the elders, ²and put this question to him: “Tell us where you got the authority to do these things? Who’s the one who gave you this authority?”</p> <p>³In response Jesus said to them, “I also have a question for you: tell me, ⁴was John’s baptism from Heaven or from humans?”</p> <p>⁵And they started conferring among themselves, reasoning as follows: “If we say, ‘From Heaven,’ he’ll say, ‘Then why didn’t you trust him?’” ⁶But if we say, ‘From humans,’ the people will all stone us.” (Remember, <the people> were convinced John was a prophet.)</p> <p>⁷So they answered that they couldn’t tell where it came from.</p> <p>⁸And Jesus said to them, “Then I’m not going to tell you by what authority I do these things.”</p> <p>20:9–19 #212, p. 162</p>

211. The Parable of the Sons Who Had Second Thoughts

Mt 21:28–32	Mk	<i>Lk 7:29–30</i>
<p>²⁸Now what do you think? A man had two sons. He went to the first, and said, “Son, go and work in the vineyard today.” ²⁹He answered, “I’m on it, master,” but he didn’t move. ³⁰Then he went to the second and said the same thing. He responded, “I don’t want to,” but later on he thought better of it and went (to work). ³¹“Which of the two did what the father wanted?” They said, “The second.”^a Jesus said to them, “Let me tell you, toll collectors and prostitutes will get into God’s empire, but you will not. ³²After all, John came to you walking in the way of God, but you didn’t believe him; yet toll collectors and prostitutes believed him. Even after you observed (this), you didn’t think better of it later and believe him.</p>		<p>²⁹All the people, even the toll collectors, who were listening and had been baptized by John, vindicated God’s plan; ³⁰but the Pharisees and the legal experts, who had not been baptized by him, subverted God’s plan for themselves.</p>

^aMt 21:29–31 The textual transmission of the parable is very confusing. Some mss adopt the version printed above; many mss had the first son say “no,” but then change his mind, while the second son says “yes,” and then doesn’t go. In this case the audience responds “the first.” A few mss even have the first son say “no,” but change his mind; the second say “yes,” but not go; and the audience answer the “the second.”

212. The Parable of the Tenants

Mt 21:33–46	Mk 12:1–12	Lk 20:9–19	Th 65:1–8; 66
<p>³³Listen to another parable.</p> <p>There once was a landlord who planted a vineyard, put a hedge around it, dug a winepress in it, built a tower, leased it out to some farmers, and went abroad.</p> <p>³⁴Now when harvest time arrived, he sent his slaves to the farmers to collect his crop.</p> <p>³⁵And the farmers grabbed his slaves, and one they beat and another they killed, and another they stoned.</p> <p>³⁶Again he sent other slaves, more than the first group, and they did the same thing to them.</p> <p>³⁷Then finally he sent his son to them, with the thought, “They’ll show my son some respect.”</p> <p>³⁸But when the farmers recognized the son they said to one another, “This guy’s the heir! Come on, let’s kill him and we’ll have his inheritance!”</p> <p>³⁹And they grabbed him, dragged him outside the vineyard, and killed him.</p> <p>⁴⁰When the owner of the vineyard comes, what will he do to those farmers then?</p> <p>⁴¹They say to him, “He’ll massacre those scum and lease the vineyard out to other farmers who will deliver their produce to him at the proper time.”</p>	<p>¹And he began to speak to them in parables.</p> <p>A man planted a vineyard, put a hedge around it, dug a winepress, built a tower, leased it out to some farmers, and went abroad.</p> <p>²In due time he sent a slave to the farmers to collect his share of the vineyard’s crop from them.</p> <p>³But they grabbed him, beat him, and sent him away empty-handed.</p> <p>⁴And again he sent another slave to them, but they attacked him and abused him.</p> <p>⁵Then he sent another, and this one they killed; many others followed, some of whom they beat, others of whom they killed.</p> <p>⁶Finally he sent his son, whom he loved. He said to himself, “They will show this son of mine some respect.”</p> <p>⁷But those farmers said to one another,</p> <p>“This guy’s the heir! Come on, let’s kill him and the inheritance will be ours!”</p> <p>⁸So they grabbed him, and killed him, and threw him outside the vineyard.</p> <p>⁹What will the owner of the vineyard do?</p> <p>He will come in person, and massacre those farmers, and give the vineyard to others.</p>	<p>⁹Then he began to tell the people this parable.</p> <p>A man planted a vineyard, leased it out to some farmers, and went abroad for an extended time. ¹⁰In due course he sent a slave to the farmers, so they could pay him his share of the vineyard’s crop. But the farmers beat him and sent him away empty-handed.</p> <p>¹¹He repeated his action by sending another slave; but they beat him up too, and humiliated him, and sent him away empty-handed. ¹²And he sent yet a third slave; but they injured him and threw him out.</p> <p>¹³Then the owner of the vineyard asked himself, “What should I do now? I’ll send my son, the one I love. They’ll probably show him some respect.”</p> <p>¹⁴But when the farmers recognized him, they talked it over, and concluded, “This guy’s the heir. Let’s kill him so the inheritance will be ours.”</p> <p>¹⁵So they dragged him outside the vineyard and killed him.</p> <p>So what will the owner of the vineyard do to them?</p> <p>¹⁶He will come in person, massacre those farmers, and give the vineyard to others.</p>	<p>Th 65:1–8</p> <p>¹A [greedy]^a man owned a vineyard and rented it to some farmers, so they could work it and he could collect its crop from them.</p> <p>²He sent his slave so the farmers would give him the vineyard’s crop.</p> <p>³They grabbed him, beat him, and almost killed him, and the slave returned and told his master.</p> <p>⁴His master said, “Perhaps he didn’t know them.”^b</p> <p>⁵He sent another slave, and the farmers beat that one as well.</p> <p>⁶Then the master sent his son and said, “Perhaps they’ll show my son some respect.”</p> <p>⁷Because the farmers knew that he was the heir to the vineyard,</p> <p>they grabbed him and killed him.</p> <p>⁸Whoever has ears to hear should listen.*</p>

<p>⁴²Jesus says to them,</p> <p>“It seems you haven’t read in scripture: ‘A stone that the builders threw away has ended up as the keystone. It was the Lord’s doing, something we find amazing.’</p> <p>⁴³So take my word for it: God’s empire will be taken away from you and given to a people that bears its fruit.”^c</p> <p>⁴⁵And when the chief priests and Pharisees heard his parable, they understood that he was talking about them.</p> <p>⁴⁶They wanted to seize him, but were afraid of the crowds, because everyone thought he was a prophet.</p> <p>22:1–14 #175, p. 132</p>	<p>¹⁰It seems you haven’t read in scripture: “A stone that the builders threw away has ended up as the keystone. ¹¹It was the Lord’s doing, something we find amazing.”</p> <p>They kept looking for some opportunity to seize him, but they were afraid of the crowd because they understood that he had aimed the parable at them. So they left him there and went away.</p>	<p>When they heard this, they said, “God forbid!”</p> <p>¹⁷But Jesus looked them straight in the eye and said, “What can this scripture possibly mean: ‘A stone that the builders threw away has ended up as the keystone?’</p> <p>¹⁸Everyone who falls over that stone will be smashed to bits, and anyone on whom it falls will be crushed.”</p> <p>¹⁹The scholars and the chief priests wanted to lay hands on him then and there, but they were afraid of the people because they understood he had aimed this parable at them.</p>	<p>Th 66</p> <p>Show me the stone that the builders rejected: that is the keystone.</p>
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* Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 21:10; 24:2; 63:4; 96:3

^a Th 65:1 A lacuna in the papyrus makes the Coptic here uncertain; the hole can be filled in to read either “good man” or “greedy man.”

^b Th 65:4 *Perhaps he didn’t know them*: Some scholars believe that the text should be emended here to read: “Perhaps they didn’t know him.”

^c Mt 21:43 Many mss add a v. 44: “The one who falls over this stone will be smashed to pieces, and anyone on whom it falls will be crushed.”

213. God and Caesar

Mt 22:15-22	Mk 12:13-17	Lk 20:20-26	other
<p>¹⁵Then the Pharisees went and conferred on how to trap him with a riddle.</p> <p>¹⁶And they send their disciples to him along with the Herodians to say, “Teacher, we know that you are honest and that you teach God’s way forthrightly, and that you are impartial, because you pay no attention to appearances. ¹⁷So tell us what you think: is it permissible to pay the poll tax to Caesar or not?”</p> <p>¹⁸Jesus knew how devious they were, and said, “Why do you provoke me, you phonies?”</p> <p>¹⁹Show me the money used to pay the poll tax.” And they handed him a denarius.</p> <p>²⁰And he says to them, “Whose image is this? Whose name is on it?”</p> <p>²¹They say to him, “Caesar’s.” Then he says to them, “Pay to Caesar what belongs to Caesar, and to God what belongs to God!”</p> <p>²²When they heard his reply, they were dumbfounded. And they withdrew from him and went away.</p>	<p>¹³And they send some of the Pharisees and the Herodians to him to trap him with a riddle.</p> <p>¹⁴They come and say to him, “Teacher, we know that you are honest and impartial, because you pay no attention to appearances, but instead you teach God’s way forthrightly.</p> <p>Is it permissible to pay the poll tax to Caesar or not? Should we pay or should we not pay?”</p> <p>¹⁵But he saw through their trap, and said to them, “Why do you provoke me like this? Let me have a look at a denarius.”</p> <p>¹⁶They handed him one, and he says to them, “Whose image is this? Whose name is on it?”</p> <p>They replied, “Caesar’s.”</p> <p>¹⁷Jesus said to them, “Pay to Caesar what belongs to Caesar, and to God what belongs to God.”</p> <p>And they were dumbfounded at him.</p>	<p>²⁰So they kept him under surveillance, and sent spies, who feigned sincerity, so they could twist something he said and turn him over to the authority and jurisdiction of the governor.</p> <p>²¹They asked him, “Teacher, we know that what you speak and teach is correct, that you show no favoritism, but instead teach God’s way forthrightly.</p> <p>²²Is it permissible for us to pay taxes to Caesar or not?”</p> <p>²³But he saw through their duplicity, and said to them,</p> <p>²⁴“Show me a denarius.</p> <p>Whose image and inscription is on it?”</p> <p>They said, “Caesar’s.”</p> <p>²⁵So he said to them, “Then pay to Caesar what belongs to Caesar, and to God what belongs to God!”</p> <p>²⁶And so they were unable to catch him in anything he said in front of the people; they were dumbfounded at his answer and fell silent.</p>	<p>EgerG 3:1-4</p> <p>¹They come to him and interrogate him as a way of putting him to the test. ²They ask, “Teacher, Jesus, we know that you are [from God], since the things you do put you above all the prophets.</p> <p>³Tell us, then, is it permissible to pay to rulers what is due them? Should we pay them or not?”</p> <p>⁴Jesus knew what they were up to, and became indignant.</p> <p>Th 100:1-4</p> <p>¹They showed Jesus a gold coin and said to him, “Caesar’s people demand taxes from us.”</p> <p>²He said to them, “Give Caesar what belongs to Caesar, ³give God what belongs to God, ⁴and give me what is mine.”</p>

214. A Woman with Seven Husbands

Mt 22:23–33	Mk 12:18–27	Lk 20:27–40
<p>²³That same day, some Sadducees, who maintain there is no resurrection, came up to him and questioned him. ²⁴“Teacher,” they said, “Moses said, ‘If someone dies without children, his brother shall marry the widow and produce offspring for his brother.’</p> <p>²⁵We knew these seven brothers. Now the first married and died, and since he left no children, he left his widow to his brother. ²⁶The second brother did the same thing, and the third, and so on, through the seventh brother.</p> <p>²⁷Finally the wife died. ²⁸So then, in the resurrection, whose wife, of the seven, will she be, since they had all married her?”</p> <p>²⁹In response Jesus said to them, “You’ve missed the point; you ignore both the scriptures and the power of God.</p> <p>³⁰You see, at the resurrection people do not marry but resemble heaven’s messengers. ³¹As for the resurrection of the dead, I guess you haven’t read God’s word to you:</p> <p>³²‘I am the God of Abraham and the God of Isaac and the God of Jacob.’ This is not the God of the dead, but of the living.”</p> <p>³³And when the crowd heard, they were stunned by his teaching.</p>	<p>¹⁸And some Sadducees—those who maintain there is no resurrection—come up to him and they start questioning him. ¹⁹“Teacher,” they said, “Moses wrote for our benefit, ‘If someone’s brother dies and leaves his widow childless, his brother shall take the widow as his wife and produce offspring for his brother.’ ²⁰There were seven brothers; now the first took a wife but left no children when he died. ²¹So the second married her but died without leaving offspring, and the third likewise. ²²In fact, all seven <married her but> left no offspring.</p> <p>Finally, the wife died too. ²³In the resurrection, after they rise, whose wife will she be, since all seven had her as a wife?”</p> <p>²⁴Jesus said to them, “Isn’t this the reason you’ve missed the point: that you ignore both the scriptures and the power of God?”</p> <p>²⁵You see, when men and women rise from the dead, they do not marry, but resemble heaven’s messengers. ²⁶As for whether or not the dead are raised, I guess you haven’t read in the book of Moses in the passage about the bush, how God spoke to him:</p> <p>‘I am the God of Abraham and the God of Isaac and the God of Jacob.’ ²⁷This is not the God of the dead, but of the living—you’re constantly missing the point.”</p>	<p>²⁷Some of the Sadducees—those who argue there is no resurrection—came up to him ²⁸and put a question to him. “Teacher,” they said, “Moses wrote for our benefit, ‘If someone’s brother dies, leaving behind a wife but no children, his brother shall take the widow as his wife and produce offspring for his brother.’ ²⁹Now let’s say there were seven brothers; the first took a wife, and died childless. ³⁰Then the second ³¹and the third married her, and so on. All seven <married her but> left no children when they died.</p> <p>³²Finally, the wife died too. ³³So then, in the ‘resurrection’ whose wife will the woman be, since all seven had her as a wife?”</p> <p>³⁴And Jesus said to them, “The children of this age marry and are given in marriage; ³⁵but those who are considered worthy of participating in the age to come, which means ‘in the resurrection from the dead,’ do not marry. ³⁶They can no longer die, since they are the equivalent of heavenly messengers; they are children of God and children of the resurrection. ³⁷Moses proved that the dead are raised in the passage about the bush: he calls the Lord ‘the God of Abraham, the God of Isaac, and the God of Jacob.’ ³⁸So this is not the God of the dead, but of the living, since to him they are all alive.”</p> <p>³⁹And some of the scholars answered, “Well put, Teacher.” (⁴⁰You see, they no longer dared to ask him about anything else.)</p> <p>20:41–44 #216, p. 167</p>

215. The Most Important Commandment(s)

Mt 22:34–40	Mk 12:28–34	Lk 10:25–28	Th 25:1–2
<p>³⁴When the Pharisees learned that he had silenced the Sadducees, they conspired against him. ³⁵And one of them, a legal expert, put him to the test: ³⁶“Teacher, which commandment in the Law is the greatest?”</p> <p>³⁷He replied to him,</p> <p>“You shall love the Lord your God with all your heart and all your soul and all your mind.”</p> <p>³⁸This commandment is first and foremost. ³⁹And the second is like it: ‘You shall love your neighbor as yourself.’</p> <p>⁴⁰Everything in the Law and the Prophets hangs on these two commandments.”</p> <p style="text-align: right;"><i>22:46b</i></p>	<p>²⁸And one of the scholars approached when he heard them arguing, and because he saw how skillfully Jesus answered them, he asked him, “Of all the commandments, which is the most important?”</p> <p>²⁹Jesus answered, “The first is, ‘Hear, Israel, the Lord your God is one Lord,</p> <p>³⁰and you shall love the Lord your God with all your heart and all your soul and all your mind and all your strength.’</p> <p>³¹The second is this: ‘You shall love your neighbor as yourself.’</p> <p>There is no other commandment greater than these.”</p> <p>³²And the scholar said to him, “That’s a fine answer, Teacher. You have correctly said that God is one and there is no other beside him. ³³And ‘to love him with all one’s heart and with all one’s mind and with all one’s strength’ and ‘to love one’s neighbor as oneself’ is greater than all the burnt offerings and sacrifices put together.”</p> <p>³⁴And when Jesus saw that he answered him sensibly, he said to him, “You are not far from God’s empire.”</p> <p>And from then on no one dared question him.</p>	<p>²⁵On one occasion, a legal expert stood up to put him to the test with a question:</p> <p>“Teacher, what do I have to do to inherit eternal life?”</p> <p>²⁶He said to him, “How do you read what is written in the Law?”</p> <p>²⁷And he answered, “You shall love the Lord your God with all your heart and all your soul and all your strength and all your mind;</p> <p>and your neighbor as yourself.”</p> <p>²⁸Jesus said to him, “You’re right; do this and you will have life.”</p> <p style="text-align: center;"><i>20:39</i></p> <p style="text-align: center;"><i>20:40</i></p> <p>10:29–37 #145, p. 117</p>	<p>¹Love your friends like your own soul,</p> <p>²protect them like the pupil of your eye.</p>

216. How can the Anointed be David's son?

Mt 22:41–46	Mk 12:35–37	Lk 20:41–44
<p>⁴¹When the Pharisees gathered around, Jesus asked them,</p> <p>⁴²“What do you think about the Anointed One? Whose son is he?”</p> <p>They said to him, “David’s.”</p> <p>⁴³He said to them, “Then how can David call him ‘lord,’ while speaking under the influence of the spirit:</p> <p>⁴⁴“The Lord said to my lord, “Sit here at my right, until I make your enemies grovel at your feet”?</p> <p>⁴⁵If David actually called him ‘lord,’ how can he be his son?”</p> <p>⁴⁶And no one could come up with an answer to his riddle. And from that day on no one dared ask him a question.</p> <p>23:1–12 #218, p. 168</p>	<p>³⁵And while Jesus was teaching in the temple area, he was asking this question: “How can the scholars claim that the Anointed One is the son of David?”</p> <p>³⁶David himself said under the influence of the holy spirit,</p> <p>“The Lord said to my lord, “Sit here at my right, until I make your enemies grovel at your feet.”</p> <p>³⁷David himself calls him ‘lord,’ so how can he be his son?”</p> <p>And a huge crowd was listening to him with delight.</p> <p>12:34b</p>	<p>⁴¹Then he asked them,</p> <p>“How can they say that the Anointed One is the son of David?”</p> <p>⁴²Remember, David himself says in the book of Psalms,</p> <p>“The Lord said to my lord, “Sit here at my right, ⁴³until I make your enemies grovel at your feet.”</p> <p>⁴⁴Since David calls him ‘lord,’ how can he be his son?”</p> <p>20:40</p>

217. Beware of scholars

Mt 23:6–7	Mk 12:38–40	Lk 20:45–47
<p>⁶They love the best couches at banquets and the prominent seats in synagogues ⁷and respectful greetings in marketplaces and having everyone call them ‘Rabbi.’</p>	<p>³⁸In his teaching he was saying,</p> <p>“Look out for the scholars who like to parade around in long robes, and (insist on) respectful greetings in the marketplaces ³⁹and the prominent seats in the synagogues and the best couches at banquets. ⁴⁰They are the ones who prey on widows and their families, and then recite long prayers just to look good. These people will get what’s coming to them, and more!”</p>	<p>⁴⁵Within earshot of the people Jesus said to the disciples,</p> <p>⁴⁶“Be on guard against the scholars who like to parade around in long robes, and who love respectful greetings in the marketplaces and the prominent seats in the synagogues and the best couches at banquets. ⁴⁷They are the ones who prey on widows and their families, and then recite long prayers just to look good. These people will get what’s coming to them, and more!”</p> <p>21:1–4 #221, p. 171</p>

218. Beware of scholars (and Pharisees)

SEE #379, 396, PP. 309, 318

Mt 23:1–12	Mk 12:38–40	Lk 20:45; 11:46; 20:46; 18:14b/14:11; 20:47
<p>¹Then Jesus said to the crowds and to his disciples, ²“The scholars and Pharisees occupy the chair of Moses. ³So do everything they tell you, but don’t do what they do; they don’t practice what they preach. ⁴They invent heavy burdens^a and lay them on folks’ shoulders, but they themselves won’t lift a finger to move them. ⁵Everything they do, they do for show. So they widen their phylacteries and enlarge their tassels.</p> <p>⁶They love the best couches at banquets and the prominent seats in synagogues ⁷and respectful greetings in marketplaces and having everyone call them ‘Rabbi.’ ⁸But none of you are to be called ‘Rabbi’; after all, you only have one teacher, and all of you belong to the same family. ⁹And don’t call anyone on earth ‘father,’ since you have only one Father, and he is in heaven. ¹⁰You are not to be called ‘instructors,’ because you have only one instructor, the Anointed One. ¹¹Now whoever is greater than you will be your slave.†</p> <p>¹²Those who promote themselves will be demoted, and those who demote themselves will be promoted.”</p>	<p>³⁸In his teaching he was saying,</p> <p>“Look out for the scholars who like to parade around in long robes, and (insist on) respectful greetings in the marketplaces ³⁹and the prominent seats in the synagogues and the best couches at banquets.</p> <p>⁴⁰They are the ones who prey on widows and their families, and then recite long prayers just to look good. These people will get what’s coming to them, and more!”</p> <p>12:41–44 #221, p. 171</p>	<p>Lk 20:45 ⁴⁵Within earshot of the people Jesus said to the disciples,</p> <p>Lk 11:46 Damn you legal experts too! You load people down with crushing burdens, but you yourselves don’t lift a finger to help carry them.</p> <p>Lk 20:46 Be on guard against the scholars who like to parade around in long robes, and who love respectful greetings in the marketplaces and the prominent seats in the synagogues and the best couches at banquets.*</p> <p>Lk 18:14b Those who promote themselves will be demoted, but those who demote themselves will be promoted.</p> <p>Lk 14:11 Those who promote themselves will be demoted, and those who demote themselves will be promoted.</p> <p>Lk 20:47 They are the ones who prey on widows and their families, and then recite long prayers just to look good. These people will get what’s coming to them, and more!</p>

* ① Lk 11:43 (#153, p. 121)

† Mk 9:35 / Lk 9:48 (#127, p. 107)

^a Mt 23:4 Some mss add “that are hard to bear” after *heavy burdens*.

219. Damn you, scholars and Pharisees and legal experts!

SEE #380, P. 309

Mt 23:13–36	Mk	Lk 11:52, 42, 39–41, 44, 47–51	Th 39:1–2; 89:1–2
<p>¹³You scholars and Pharisees, you impostors! Damn you! You slam the door of the empire of Heaven in people's faces. You yourselves don't go in, and you block the way of those trying to go in.^a</p> <p>¹⁵You scholars and Pharisees, you impostors! Damn you! You scour land and sea to make one convert, and when you do, you make that person twice as much a child of Gehenna than you.</p> <p>¹⁶Damn you, you blind guides who claim, 'When you swear by the temple, it doesn't matter, but when you swear by the treasure in the temple, it is binding.'¹⁷You blind fools, which is greater, the treasure or the temple that makes the gold sacred? ¹⁸You go on, 'When you swear by the altar, it doesn't matter, but when you swear by the offering that lies on the altar, it is binding.'¹⁹You are so blind! Which is greater, the offering or the altar that makes the offering sacred? ²⁰So when you swear by the altar, you swear by the altar and everything on it. ²¹And anyone who swears by the temple, swears by the temple and the one who makes it home, ²²and anyone who swears by heaven swears by the throne of God and the one who occupies it.</p> <p>²³You scholars and Pharisees, you impostors! Damn you! You pay tithes on mint and dill and cumin too, but ignore the really important matters of the Law, such as justice and mercy and trust. It's these you should have practiced without ignoring the others. ²⁴You blind leaders! You strain out a gnat and gulp down a camel!</p> <p>²⁵You scholars and Pharisees, you impostors! Damn you! You wash the outside of cups and plates, but inside they are full of greed and self-indulgence. ²⁶You blind Pharisee, first clean the inside of the cup and then</p>		<p>⁵²You legal experts, damn you! You've taken away the key of knowledge.</p> <p>You yourselves haven't gone in and you have blocked the way of those trying to go in.</p> <p>⁴²Damn you, Pharisees! You pay tithes on mint and rue and every herb, but neglect justice and the love of God.</p> <p>It's these you should have practiced without neglecting the others.</p> <p>³⁹You Pharisees clean the outside of cups and dishes, but inside you are full of greed and evil. ⁴⁰You fools! Did not the one who made the outside also make the inside? ⁴¹Still, donate what is inside to charity, and</p>	<p>Th 39:1–2</p> <p>¹The Pharisees and the scholars have taken the keys of knowledge and hidden them. ²They have not entered, nor have they allowed those who want to enter to do so.*</p> <p>Th 89:1–2</p> <p>¹Why do you wash the outside of the cup?</p> <p>²Don't you understand that the one who made the inside is also the one who made the outside?</p>

<p style="text-align: center;">Mt 23:13–36</p> <p>the outside will be clean too.</p> <p>²⁷You scholars and Pharisees, you impostors! Damn you! You're like whitewashed tombs: on the outside they look beautiful, but inside they are full of dead bones and every kind of decay. ²⁸So you too look like upright people on the outside, but on the inside you are doing nothing but posturing and subverting the Law.</p> <p>²⁹You scholars and Pharisees, you impostors! Damn you! You build the tombs of the prophets and decorate the graves of the just ³⁰and claim, 'If we had lived in the days of our ancestors, we wouldn't have joined them in spilling the prophets' blood.' ³¹So, you witness against yourselves: you are descendants of those who murdered the prophets, ³²and you're the spitting image of your ancestors. ³³You serpents! You spawn of Satan! How are you going to escape Gehenna's judgment?†</p> <p>³⁴Look, that is why I send you prophets and sages and scholars. Some you're going to kill and crucify, and some you're going to flog in your synagogues and hound from town to town. ³⁵And so all the innocent blood that has ever been shed on the earth will be on you, from the blood of innocent Abel to the blood of Zechariah, son of Baruch, whom you murdered between the temple and the altar. ³⁶Let me tell you, all these things are going to rain down on this generation.</p>	<p style="text-align: center;">Mk</p> <p style="text-align: center;">Lk 11:52, 42, 39–41, 44, 47–51</p> <p>then you'll see how everything comes clean for you.</p> <p>⁴⁴Damn you! You're like unmarked graves that people walk on without realizing it."</p> <p>⁴⁷Damn you! You build monuments to the prophets whom your ancestors murdered.</p> <p>⁴⁸You are therefore witnesses to and approve of the deeds of your ancestors: they killed <the prophets> and you build <monuments> to them.</p> <p>⁴⁹That's why the Wisdom of God has said, 'I will send them prophets and apostles, and some of them they are always going to kill and persecute.'</p> <p>⁵⁰So, this generation will have to answer for the blood of all the prophets that has been shed since the world was founded, ⁵¹from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I'm telling you, this generation will have to answer for it.</p>	<p style="text-align: center;">Th 39:1–2; 89:1–2</p>
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* Th 102 Damn the Pharisees! They are like a dog sleeping in the cattle's feeding trough: the dog neither eats nor [lets] the cattle eat. (#487, p. 361)

† ① Mt 3:7 / Lk 3:7 (#4, p. 11)

³Mt 23:13 Some mss add a v. 14: "Damn you, you scholars and Pharisees, impostors! You prey on widows and their families, and recite long prayers for appearance sake. Therefore, you will get a stiff sentence."

220. Jerusalem, Murderer of Prophets

SEE #395, P. 318

Mt 23:37–39	Mk	Lk 13:34–35
<p>³⁷Jerusalem, Jerusalem, you murder the prophets and stone those sent to you! How often I wanted to gather your children as a hen gathers her chicks under her wings, but you wouldn't let me. ³⁸Can't you see, your house is being abandoned as a ruin?</p> <p>³⁹I'm telling you, you certainly won't see me again until you say, 'Blessed is the one who comes in the name of the Lord.'"</p> <p>24:1–2 #222, p. 171</p>		<p>³⁴Jerusalem, Jerusalem, you murder the prophets and stone those sent to you! How often I wanted to gather your children as a hen <gathers> her own chicks under her wings, but you wouldn't let me. ³⁵Can't you see, your house is being abandoned?</p> <p>I'm telling you, you certainly won't see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord.'"</p> <p>14:1–6 #172, p. 131</p>

221. The Widow's Pittance

Mt	Mk 12:41–44	Lk 21:1–4
	<p>⁴¹And he sat across from the temple treasury and was observing the crowd dropping money into the collection box. And many wealthy people would drop large amounts in. ⁴²Then one poor widow came and put in two quarters, which is a pittance. ⁴³And he motioned his disciples over and said to them, "Let me tell you, this poor widow has contributed more than all those who dropped something into the collection box. ⁴⁴You see, they were all donating out of their surplus, whereas she, out of her poverty, was contributing all she had, her whole livelihood."</p>	<p>¹He looked up and observed the rich dropping their donations into the collection box.</p> <p>²Then he noticed that a needy widow put in two quarters,</p> <p>³and he observed, "I'm telling you the truth: this poor widow has contributed more than all of them. ⁴You see, they all made donations out of their surplus, whereas she, out of her poverty, was contributing everything she had to live on."</p>

222. Not One Stone on Another

Mt 24:1–2	Mk 13:1–2	Lk 21:5–6
<p>¹Jesus was leaving the temple area on his way out, when his disciples came to him and called his attention to the sacred buildings.</p> <p>²In response he said to them, "Yes, take a good look at all this! Let me tell you, not one single stone will be left on top of another! Every last one will be knocked down!"</p>	<p>¹And as he was going out of the temple area, one of his disciples remarks to him, "Teacher, look, what magnificent masonry! What wonderful buildings!"</p> <p>²And Jesus replied to him, "Take a good look at these monumental buildings! Not a single stone will be left on top of another! Every last one will certainly be knocked down!"</p>	<p>⁵When some were remarking about how the temple was adorned with fine masonry and ornamentation, he said,</p> <p>⁶"As for these things that you now admire, the time will come when not one stone will be left on top of another! Every last one will be knocked down!"</p>

223. The Sign of the End

Mt 24:3–8	Mk 13:3–8	Lk 21:7–11
<p>³As he was sitting on the Mount of Olives, the disciples came to him privately, and said,</p> <p>“Tell us, when are these things going to happen, and what will be the sign of your coming and of the culmination of the age?”</p> <p>⁴And in response Jesus said to them, “Stay alert, or else someone might deceive you. ⁵You know, many will come using my name, and claim, ‘I’m the Anointed One!’ and they will deceive many people. ⁶You’re going to hear about wars and rumors of wars. See that you are not afraid.</p> <p>For these are inevitable, but it is not yet the End.</p> <p>⁷For nation will rise up against nation and empire against empire; and there will be famines and earthquakes everywhere. ⁸Now all these things mark the beginning of the birth pangs.</p>	<p>³And as he was sitting on the Mount of Olives across from the temple, Peter was asking him privately, as would James and John and Andrew,</p> <p>⁴“Tell us, when are these things going to happen, and what will be the sign to show when all these things are about to culminate?”</p> <p>⁵And Jesus began to say to them, “Stay alert, or else someone might deceive you. ⁶You know, many will come using my name and claim, ‘I’m the one!’ and they will deceive many people. ⁷When you hear of wars and rumors of wars, don’t be afraid.</p> <p>These are inevitable, but it is not yet the End.</p> <p>⁸For nation will rise up against nation and empire against empire; there will be earthquakes everywhere; there will be famines. These things mark the beginning of the birth pangs.</p>	<p>⁷And they asked him,</p> <p>“Teacher, when are these things going to happen? What will be the sign to show when these things are about to occur?”</p> <p>⁸He said,</p> <p>“Stay alert! Don’t be deceived. You know, many will come using my name and claim, ‘I’m the one!’ and ‘The time has arrived!’ Don’t go running after them! ⁹And when you hear of wars and insurrections, don’t panic.</p> <p>It’s inevitable that these things happen first, but that doesn’t mean the End is imminent.”</p> <p>¹⁰Then he went on to tell them,</p> <p>“Nation will rise up against nation, and empire against empire. ¹¹There will be powerful earthquakes, and famines and plagues all over the place; there will be dreadful events and spectacular signs from heaven.</p>

225. The Coming Tribulation

Mt 24:15–22	Mk 13:14–20	Lk 21:20–24; 17:31
<p>¹⁵So when you see the “devastating desecration” (as described by Daniel the prophet) standing “in the holy place” —the lector had better figure out what this means— ¹⁶then the people in Judea should head for the hills;</p> <p>¹⁷no one on the roof should go down-stairs to retrieve anything;</p> <p>¹⁸and no one in the field should turn back to get a coat.</p> <p>¹⁹It’ll be too bad for pregnant women and nursing mothers in those days! ²⁰Pray that you don’t have to flee during the winter or on the Sabbath. ²¹For there will be great tribulation, the likes of which has not occurred since the world began until now, and will never occur again. ²²And if those days had not been cut short, no human being would have survived. But for the sake of the chosen people, those days will be cut short.</p>	<p>¹⁴When you see the “devastating desecration” standing where it should not —the lector had better figure out what this means—then the people in Judea should head for the hills.</p> <p>¹⁵No one on the roof should go down-stairs, no one should enter the house to retrieve anything, ¹⁶and no one in the field should turn back to get a coat.</p> <p>¹⁷It’ll be too bad for pregnant women and nursing mothers in those days! ¹⁸Pray that none of this happens in winter! ¹⁹For those days will see tribulation the likes of which has not occurred since God created the world until now, and will never occur again. ²⁰And if the Lord had not cut short the days, no human being would have survived. But he did shorten the days for the sake of the chosen people whom he selected.</p>	<p>Lk 21:20–21 ²⁰When you see Jerusalem surrounded by armies, know then that its destruction is just around the corner. ²¹Then the people in Judea should head for the hills, and those inside the city flee, and those out in the countryside not re-enter.</p> <p>Lk 17:31 On that day, if any are on the roof and their things are in the house, they had better not go down to fetch them. The same goes for those in the field: they had better not turn back for anything left behind.</p> <p>Lk 21:22–24 ²²For these are days of vengeance, when everything that was predicted will be fulfilled. ²³It’ll be too bad for pregnant women and for nursing mothers in those days! There will be utter misery throughout the land and wrath <will fall> upon this people.</p> <p>²⁴They will fall by the edge of the sword, and be hauled off as prisoners to all the foreign countries, and Jerusalem will be overrun by pagans, until the period allotted to the pagans has run its course.</p> <p>21:25–28 #227, p. 175</p>

226. Warning against Phony Messiahs

SEE #410, P. 325

Mt 24:23–28	Mk 13:21–23	Lk 17:23–24, 37b
<p>²³Then if someone says to you, “Look, here’s the Anointed One” or “over here,” don’t count on it!*</p> <p>²⁴After all, phony messiahs and phony prophets will show up, and they’ll provide spectacular signs and omens in an attempt to deceive, if possible, even the chosen people.</p> <p>²⁵Look, I have warned you in advance.</p> <p>²⁶In fact, if they should say to you, “Look, he’s in the desert,” don’t go out there; or “Look, he’s in one of the inner rooms,” don’t count on it. ²⁷For just as lightning comes out of the east and is visible all the way to the west, that’s what the coming of the Human One will be like. ²⁸For wherever there’s a corpse, that’s where vultures gather.</p>	<p>²¹And then if someone says to you, “Look, here’s the Anointed One,” or “Look, there he is!” don’t count on it!*</p> <p>²²After all, phony messiahs and phony prophets will show up, and they’ll provide signs and omens in an attempt to deceive, if possible, the chosen people. ²³But you be on your guard. I have warned you about everything in advance.</p>	<p>²³And they’ll be telling you, “Look, there it is!” or “Look, here it is!” Don’t rush off; don’t pursue it. ²⁴For just as lightning flashes and lights up the sky from one end to the other, that’s what the Human One will be like in his day. ^{37b}Vultures collect wherever there’s a carcass.</p> <p>17:22–37 #190, p. 142</p>

*Th 113:1–3 ¹His disciples said to him, “When will the (Father’s) empire come?” ²“It won’t come by watching for it. ³It won’t be said, ‘Look, here!’ or ‘Look, there!’” (#494, p. 363)

227. The Coming of the Human One

Mt 24:29–31	Mk 13:24–27	Lk 21:25–28
<p>²⁹Right after the tribulation of those days the sun will be darkened, and the moon will not give off her glow; the stars will fall from the sky, and the heavenly forces will be shaken.</p> <p>³⁰And then the sign of the Human One will appear in the sky, and every tribe of the earth will lament, and they’ll see the Human One coming on the clouds of the sky with great power and splendor.</p> <p>³¹And he’ll send out his messengers with a blast on the trumpet, and they’ll gather his chosen people from the four winds, from one end of the sky to the other.</p>	<p>²⁴But in those days, after that tribulation, the sun will be darkened, and the moon will not give off her glow; ²⁵the stars will fall from the sky, and the heavenly forces will be shaken.</p> <p>²⁶And then they will see the Human One coming on the clouds with great power and splendor.</p> <p>²⁷And then he will send out messengers and will gather the chosen people from the four winds, from the ends of the earth to the edge of the sky.</p>	<p>²⁵And there will be omens in the sun and moon and stars, and on the earth nations will be anguished in their confusion at the roar of the surging sea.</p> <p>²⁶People will faint from terror at the prospect of what is coming over the civilized world, for the heavenly forces will be shaken. ²⁷And then they will see the Human One coming a cloud with great power and splendor. ²⁸Now when these things begin to happen, stand tall and hold your heads high, because your deliverance is just around the corner!</p>

228. Taking a Cue from the Fig Tree

Mt 24:32–36	Mk 13:28–32	Lk 21:29–33
<p>³²Take a cue from the fig tree. When its branch is already in bud and leaves come out, you know that summer is near.</p> <p>³³So, when you see all these things, you should realize that he is near, just outside your door.</p> <p>³⁴Let me tell you, this generation certainly won't pass away before all these things happen!*</p> <p>³⁵The earth will pass away and so will the sky, but my words will never pass away.</p> <p>³⁶As for that exact day and hour, no one knows, not even Heaven's messengers, nor even the son^a—no one, except the Father alone.</p> <p>24:37–42 #231, p. 177</p>	<p>²⁸Take a cue from the fig tree. When its branch is already in bud and leaves come out, you know that summer is near.</p> <p>²⁹So, when you see these things happen, you should realize that he is near, just outside your door.</p> <p>³⁰Let me tell you, this generation certainly won't pass away before all these things happen!*</p> <p>³¹The earth will pass away and so will the sky, but my words will never pass away.</p> <p>³²As for that exact day or hour, no one knows, not even heaven's messengers, nor even the son—no one, except the Father.</p>	<p>²⁹Then he told them a parable: "Observe the fig tree, or any tree, for that matter. ³⁰Once it puts out foliage, you can see for yourselves that summer is near.</p> <p>³¹So, when you see these things happening, you should realize that the empire of God is near.</p> <p>³²Let me tell you, this generation certainly won't pass away before it all happens.*</p> <p>³³The earth will pass away and so will the sky, but my words will never pass away!</p> <p>21:34–38 #230, p. 177</p>

* ① Mt 16:28 / Mk 9:1 / Lk 9:27 (#121, p. 102)

^aMt 24:36 *Nor even the son* is omitted by many mss, but it is present in the best early mss.

229. Stay Alert

SEE #386, P. 313

Mt 25:13–15; 24:42, 44	Mk 13:33–37	Lk 19:12–13; 12:40
<p>Mt 25:13–15</p> <p>¹³So stay alert because you don't know either the day or the hour. ¹⁴You know, it's like a man going on a trip who called his slaves and turned his property over to them. ¹⁵To the first he gave five talents' worth of silver, to the second two talents' worth, and to the third one talent's worth, to each in proportion to his ability. Then he left.</p> <p>Mt 24:42</p> <p>So stay alert! You never know on what day your master returns.</p> <p>Mt 24:44</p> <p>Therefore, you too should be prepared. Remember, the Human One is coming when you least expect it.</p>	<p>³³Be on guard! Stay alert! For you never know what time it is. ³⁴It's like a person who takes a trip and puts slaves in charge, each with a task, and orders the doorkeeper to be alert.</p> <p>³⁵Therefore, stay alert! For you never know when the master of the house returns, maybe at dusk, or at midnight, or when the rooster crows, or maybe early in the morning. ³⁶He may return suddenly and find you asleep. ³⁷What I'm telling you, I say to everyone: stay alert!</p> <p>14:1–2 #234, p. 180</p>	<p>Lk 19:12–13</p> <p>¹²A nobleman went off to a distant land intending to acquire a kingship for himself and then return. ¹³Calling ten of his slaves, he gave them ten minas and told them, "Do business with this while I'm away."</p> <p>Lk 12:40</p> <p>You too should be prepared. Remember, the Human One is coming when you least expect it.</p>

230. Pray for strength

Mt	Mk	Lk 21:34–38
		<p>³⁴So watch yourselves so your minds won't be dulled by hangovers and drunkenness and the worries of everyday life, and so that day won't spring upon you suddenly like some trap you weren't expecting. ³⁵It will come down for sure on all who inhabit the earth. ³⁶Stay alert! Pray constantly that you may have the strength to escape all these things that are on their way and the strength to stand before the Human One.</p> <p>³⁷During the day he would teach in the temple area, and in the evening he would go and spend the night on the mountain called Olives. ³⁸And all the people would get up early to come to the temple area to hear him.</p> <p>22:1–2 #234, p. 180</p>

231. Like the Days of Noah

SEE #410, P. 325

Mt 24:37–42	Mk	Lk 17:26–27, 30, 34–35	Th 61:1
<p>³⁷The Human One's coming will be just like the days of Noah. ³⁸That's how people behaved then before the flood came: they ate and drank, married and were given in marriage, until the day Noah boarded the ark, ³⁹and they were oblivious until the flood came and swept them all away. That's how it will be when the Human One comes.</p> <p>⁴⁰Then two men will be in the field; one will be taken and one will be left.</p> <p>⁴¹Two women will be grinding at the mill; one will be taken and one left.</p> <p>⁴²So stay alert! You never know on what day your master returns.</p> <p>24:43–44 #160, p. 125</p>	13:35	<p>²⁶And just as it was in the days of Noah, that's how it will be in the days of the Human One.</p> <p>²⁷They ate, drank, got married, and were given in marriage, until the day Noah boarded the ark. Then the flood came and destroyed them all.</p> <p>³⁰It will be like that on the day the Human One is revealed.</p> <p>³⁴I'm telling you, on that night there will be two on one couch; one will be taken and the other left.</p> <p>³⁵There will be two women grinding together; one will be taken and the other left.^a</p> <p>17:22–37 #190, p. 142</p>	<p>Two will recline on a couch; one will die, one will live.</p>

^aLk 17:35 Some mss add another verse, traditionally numbered 17:36: "Two will be in the fields; one will be taken, the other left."

232. The Parable of the Foolish and Prudent Maidens

SEE #393, P. 317

Mt 25:1–13	Mk 13:33, 35, 37	Lk 12:35–36, 38; 13:25; 12:40
<p>¹When the time comes, the empire of Heaven will be like ten maidens who took their lamps and went out to meet the bridegroom. ²Five of them were foolish and five were prudent. ³You see, the foolish maidens took their lamps but failed to take oil with them, ⁴while the prudent ones took flasks of oil along with their lamps. ⁵When the bridegroom was delayed, they all dozed off and fell asleep.</p> <p>⁶Then in the middle of the night there was a shout: “Look, the bridegroom is coming! Let’s go out to meet him.” ⁷Then the maidens all got up and trimmed their lamps.</p> <p>⁸The foolish said to the prudent ones, “Let us have some of your oil because our lamps are going out.”</p> <p>⁹But the prudent maidens responded, “We can’t do that in case there isn’t enough for both of us. You’d better go to the merchants and buy some for yourselves.”</p> <p>¹⁰While they were gone to get some, the bridegroom arrived and those who had come prepared accompanied him to the wedding; then the door was closed.</p> <p>¹¹The other maidens finally come and say, “Master, master, open the door for us.”</p> <p>¹²He responded, “Let me tell you, I don’t recognize you.”</p> <p>¹³So stay alert because you don’t know either the day or the hour.*</p> <p>25:14–30 #203, p. 154</p>	<p>13:35–37</p> <p>³³Be on guard! Stay alert! For you never know what time it is.</p> <p>³⁵Therefore, stay alert! For you never know when the master of the house returns, maybe at dusk, or at midnight, or when the rooster crows, or maybe early in the morning.</p> <p>³⁷What I’m telling you, I say to everyone: stay alert!</p> <p>14:1–2 #234, p. 180</p>	<p>Lk 12:35–36, 38</p> <p>³⁵Keep your belts fastened and your lamps lit. ³⁶Imitate those who are waiting for their master to come home from a wedding, ready to open the door for him as soon as he arrives and knocks.</p> <p>³⁸If he gets home around midnight, or even around 3 a.m., and finds them so, they are to be congratulated!</p> <p>Lk 13:25</p> <p>Once the master of the house gets up and bars the door, you’ll be left standing outside and knocking at the door: ‘Master, open up for us.’ But he’ll answer you, ‘I don’t know where you come from.’</p>

*Mt 24:44 / Lk 12:40 (#229, p. 176)

233. The Judgment of the Sheep and the Goats

Mt 25:31–46	Mk	Lk
<p>³¹When the Human One comes in his glory, accompanied by all his messengers,* he'll be seated on his glorious throne. ³²Then all peoples will be assembled before him, and he will separate them into groups, much as a shepherd separates sheep from goats. ³³He'll place the sheep to his right and the goats to his left. ³⁴Then the king will say to those at his right, "Come, you who have the blessing of my Father, inherit the empire prepared for you from the foundation of the world. ³⁵For I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a foreigner and you offered me hospitality; ³⁶I was naked and you clothed me; I was ill and you visited me; I was in prison and you came to see me."</p> <p>³⁷Then the righteous will say to him, "Master, when did we see you hungry and feed you or thirsty and give you a drink? ³⁸When did we notice that you were a foreigner and offer you hospitality? Or naked and clothe you? ³⁹When did we find you ill or in prison and come to visit you?"</p> <p>⁴⁰And the king will respond to them, "Let me tell you, whatever you did for the least of my brothers and sisters, you did for me."</p> <p>⁴¹Next, he will say to those at his left, "You, condemned to the everlasting fire prepared for the devil and his messengers, get away from me! ⁴²For I was hungry and you didn't give me anything to eat; I was thirsty and you refused me a drink; ⁴³I was a foreigner and you failed to offer me hospitality; naked and you didn't clothe me; ill and in prison and you didn't visit me."</p> <p>⁴⁴Then they will give him a similar reply, "Master, when did we notice that you were hungry or thirsty or a foreigner or naked or ill or in prison and not take care of you?"</p> <p>⁴⁵He will then respond, "Let me tell you, whatever you didn't do for the least of my brothers and sisters, you didn't do for me."</p> <p>⁴⁶The second group will then head for everlasting punishment, but the righteous for everlasting life.†</p>		

* Mt 16:27 / Mk 8:38 / Lk 9:26 (#121, p. 102)

† Jn 5:28–29 ²⁸The time is coming when all who are in their graves will hear his voice ²⁹and come out—those who have done good will be raised to life, and those who have done vile deeds raised to stand trial. (#291, p. 236)

234. The Conspiracy to Arrest Jesus

SEE #306, P. 244

Mt 26:1–5	Mk 14:1–2	Lk 22:1–2
<p>¹And so it happened that, when Jesus had concluded his discourse, he told his disciples, ²“You know that Passover comes in two days, and the Human One will be turned over to be crucified.”</p> <p>³Then the chief priests and elders of the people gathered in the courtyard of the chief priest, whose name was Caiaphas, ⁴and they conspired to seize Jesus by trickery and kill him.*</p> <p>⁵They were saying, “Not during the festival or else the people will riot.”</p>	<p>¹Now it was two days until Passover and the festival of Unleavened Bread.</p> <p>And the chief priests and the scholars were looking for some way to seize him by trickery and kill him.*</p> <p>²For they were saying, “Not during the festival, otherwise the people will riot.”</p>	<p>¹The festival of Unleavened Bread, known as Passover, was approaching.</p> <p>²The chief priests and the scholars were still looking for some way to get rid of Jesus,*</p> <p>but they feared the people.</p> <p>22:3–6 #236, p. 181</p>

*Jn 11:47, 53 ⁴⁷So the chief priests and Pharisees called the Council together and posed this question to them: “What are we going to do now that this man performs so many signs? . . . ⁵³So from that day on they began plotting how to kill him. (#306, p. 244)

235. A Woman anoints Jesus

= #307, P. 244

Mt 26:6–13	Mk 14:3–9	Lk 7:36–39	Jn 12:1–8
<p>⁶While Jesus was in Bethany at the house of Simon the leper,</p> <p>⁷a woman who had an alabaster jar of very expensive aromatic ointment came up to him and poured it over his head while he was reclining <at table>.</p> <p>⁸When they saw this, the disciples were annoyed, and said, “What good is this waste?”</p>	<p>³When he was in Bethany at the house of Simon the leper,</p> <p>he was just reclining there, and a woman came in carrying an alabaster jar of aromatic ointment made from pure and expensive nard. She broke the jar and poured <the ointment> on his head.</p> <p>⁴Now some were annoyed <and thought> to themselves, “What good does it do to waste this ointment?” ⁵She</p>	<p>³⁶One of the Pharisees invited him to dinner; he entered the Pharisee’s house, and reclined <for the meal>. ³⁷A local woman, who was a sinner, found out that he was having dinner at the Pharisee’s house. She suddenly showed up with an alabaster jar of aromatic ointment, ³⁸and stood there behind him weeping at his feet. Her tears wet his feet, and she wiped them dry with her hair; she kissed his feet, and anointed them with the ointment.</p> <p>³⁹The Pharisee who had invited him saw this and said to himself, “If this man were a prophet, he would know who this is and what kind of woman is touching him, since she is a sinner.”</p>	<p>¹Six days before Passover Jesus came to Bethany, where Lazarus lived, the one Jesus had raised from the dead. ²There they gave a dinner for him; Martha did the serving, and Lazarus was one of those who ate with him. ³Mary brought in a pound of expensive aromatic ointment made from pure nard and anointed Jesus’ feet and wiped them with her hair. And the house was filled with the ointment’s fragrance.</p> <p>⁴Judas Iscariot, the disciple who was going to turn him in, says,</p>

<p>⁹She could have sold it for a good price and given <i><the money></i> to the poor.”</p> <p>¹⁰But Jesus knew what was going on and said to them, “Why are you giving this woman a hard time?”</p> <p>v. 12</p> <p>After all, she has done a good deed for me. ¹¹Remember, the poor will always be around; but I won’t always be around. ¹²After all, by pouring this ointment on my body she has prepared me for burial. ¹³Let me tell you, wherever this good news is announced in all the world, the story of what she’s done will be told in her memory.”</p>	<p>could have sold the ointment for more than three hundred denarii and given <i><the money></i> to the poor.” And they were angry with her.</p> <p>⁶Then Jesus said, “Let her alone! Why are you giving her a hard time?”</p> <p>v. 8</p> <p>She has done a good deed for me. ⁷Remember, the poor will always be around, and whenever you want you can do good for them, but I won’t always be around. ⁸She did what she could; she has planned ahead by anointing my body for burial. ⁹Let me tell you, wherever the good news is announced in all the world, the story of what she’s done will be told in her memory.”</p>		<p>⁵“Why wasn’t this ointment sold? It would bring three hundred denarii, and the money could have been given to the poor.”</p> <p>(⁶He didn’t say this because he cared about the poor, but because he was a thief. He was in charge of the common purse and now and again would pilfer money put into it.)</p> <p>⁷“Leave her alone,” Jesus said.</p> <p>“Let her keep it for the day of my burial.</p> <p>⁸There will always be poor around, but I won’t always be around.”^a</p> <p>v. 7b</p>
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^aJn 12:8 A few mss lack this verse.

236. Judas agrees to turn Jesus over

Mt 26:14–16	Mk 14:10–11	Lk 22:3–6
<p>¹⁴Then one of the Twelve, Judas Iscariot by name, went to the chief priests ¹⁵and said, “What are you willing to pay me if I turn him over to you?” They agreed on thirty silver coins.</p> <p>¹⁶And from that moment he started looking for a good opportunity to turn him in.</p>	<p>¹⁰And Judas Iscariot, one of the Twelve, went off to the chief priests to turn him over to them.</p> <p>¹¹When they heard, they were delighted, and promised to pay him in silver. And he started looking for a good opportunity to turn him in.</p>	<p>³Then Satan took possession of Judas,* the one called Iscariot, who was a member of the Twelve. ⁴He went off to negotiate with the chief priests and <i><temple></i> police how to turn Jesus over to them. ⁵They were delighted and agreed to pay him in silver. ⁶And Judas accepted the deal and began looking for a good opportunity to turn him in when a crowd was not around.</p>

*Jn 13:27 (#315, p. 252)

237. Preparations for the Passover

Mt 26:17–19	Mk 14:12–16	Lk 22:7–13
<p>¹⁷On the first <day> of Unleavened Bread</p> <p>the disciples came to Jesus and said, “Where do you want us to get things ready for you to celebrate Passover?”</p> <p>¹⁸He said, “Go into the city to a certain guy</p> <p>and tell him, ‘The Teacher says, “My time is near; I will observe Passover at your place with my disciples.”’”</p> <p>¹⁹And the disciples did as Jesus instructed them and they got things ready for Passover.</p>	<p>¹²On the first day of Unleavened Bread, when they would sacrifice the Passover lamb,</p> <p>his disciples say to him, “Where do you want us to go and get things ready for you to celebrate Passover?”</p> <p>¹³He sends two of his disciples and says to them, “Go into the city, and a man carrying a water pot will meet you. Follow him, ¹⁴and whatever place he enters say to the head of the house, ‘The Teacher asks, “Where is my guest room where I can celebrate Passover with my disciples?’”</p> <p>¹⁵And he’ll show you a large upstairs room that has been arranged. That’s the place where you should get ready for us.”</p> <p>¹⁶And the disciples left, went into the city, and found it exactly as he had told them; and they got things ready for Passover.</p>	<p>⁷The festival of Unleavened Bread arrived, when the Passover <lamb> had to be sacrificed. ⁸So Jesus sent Peter and John, with these instructions: “Go get things ready for us to eat the Passover.”</p> <p>⁹They said to him, “Where do you want us to get things ready?”</p> <p>¹⁰He said to them, “Look, when you enter the city, a man carrying a waterpot will meet you. Follow him into the house he enters, ¹¹and say to the head of the house, ‘The Teacher asks you, “Where is the guest room where I can celebrate Passover with my disciples?’”</p> <p>¹²And he will show you a large upstairs room that’s been arranged; that’s the place where you should get things ready.”</p> <p>¹³They set off and found things exactly as he had told them; and they got things ready for Passover.</p>

238. The Betrayer’s Identity

SEE #315, P. 252

Mt 26:20–25	Mk 14:17–21	Lk 22:14–23	Jn 13:21–27
<p>²⁰When it was evening, he was reclining <for the meal> with his twelve disciples.</p> <p>26:29</p>	<p>¹⁷When evening comes, he arrives with the Twelve.</p> <p>14:25</p>	<p>¹⁴When the time came, he took his place <at the meal>, and the apostles joined him.</p> <p>¹⁵He said to them, “I have looked forward with all my heart to celebrating this Passover with you before my ordeal begins. ¹⁶For I’m telling you, I certainly won’t eat it again until everything is fulfilled in God’s empire.”</p> <p>¹⁷Then he took a cup, gave thanks, and said, “Take this and share it among yourselves. ¹⁸For I’m telling you, I certainly won’t drink any of the fruit of the vine from now on until God’s empire is established!”</p>	

<p>26:26</p> <p>26:27</p> <p>²¹And as they were eating, he said,</p> <p>“Let me tell you, one of you is going to turn me in.”</p> <p>v. 24</p> <p>²²And they were very upset and each one said to him in turn, “I’m not the one, am I, Master?”</p> <p>²³In response he said, “The one who dips his hand in the bowl with me—that’s who’s going to turn me in.</p> <p>²⁴The Human One departs just as the scriptures predict, but damn the one responsible for turning the Human One in! That man would be better off if he’d never been born!”</p> <p>²⁵Judas, the one who was going to turn him in, responded, “You can’t mean me, can you, Rabbi?”</p>	<p>14:22</p> <p>14:23</p> <p>¹⁸And as they reclined (for dinner) and were eating, Jesus said,</p> <p>“Let me tell you, one of you eating with me is going to turn me in!”</p> <p>v. 21</p> <p>¹⁹They got very upset and said to him one after another, “I’m not the one, am I?”</p> <p>²⁰But he said to them, “It’s one of the Twelve, the one who is dipping into the bowl with me.</p> <p>²¹The Human One departs just as the scriptures predict, but damn the one responsible for turning the Human One in! That man would be better off if he’d never been born!”</p>	<p>¹⁹And he took a loaf, gave thanks, broke it into pieces, offered it to them, and said, “This is my body, which is offered for you. Do this as my memorial.”</p> <p>²⁰And, in the same manner, he took the cup after dinner and said, “This cup is the new covenant in my blood, which is poured out for you.”</p> <p>²¹“But look! Right here with me at this very table is the one who is going to turn me in.</p> <p>²²The Human One goes to meet his destiny; and yet damn the one responsible for turning him in!”</p> <p>²³And they began to ask one another which of them could possibly attempt such a thing.</p> <p>v. 22</p> <p>v. 3</p> <p>v. 4</p> <p>22:24–30 #240, p. 185</p>	<p>²¹When he had said all this, Jesus became agitated. He declared,</p> <p>“Let me tell you this: one of you will turn me in.”</p> <p>²²The disciples stole glances at each other, at a loss to understand who it was he was talking about. ²³One of them, the disciple Jesus loved, was reclining next to him. ²⁴So Simon Peter leans over to ask that disciple who it was Jesus was talking about. ²⁵He, in turn, leans back on Jesus’ chest and asks him, “Master, who is it?”</p> <p>²⁶Jesus answers, “I am going to dip this piece of bread, and the one I give it to is the one.”</p> <p>So he dips the piece of bread and gives it to Judas, son of Simon Iscariot. ²⁷The moment (he had given Judas) the piece of bread, Satan took possession of him. Then Jesus says to him, “Go ahead and do what you’re going to do.”</p>
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239. Jesus' Body and Blood

Mt 26:26–29	Mk 14:22–25	Lk 22:19–20, 18
<p>²⁶As they were eating, Jesus took a loaf, gave a blessing, and broke it into pieces. And he offered it to the disciples, and said, “Take some and eat; this is my body.”</p> <p>²⁷He also took a cup and gave thanks and offered it to them, saying,</p> <p>“Drink from it, all of you, ²⁸for this is my blood of the covenant, which has been poured out for many for the forgiveness of sins.* ²⁹Now I’m telling you, from now on I won’t touch a drop of this fruit of the vine, until that day when I drink it for the first time with you in my Father’s empire!”</p> <p>26:30–35 #241, p. 186</p>	<p>²²And as they were eating, he took a loaf, gave a blessing, broke it into pieces, and offered it to them. And he said, “Take some; this is my body!”</p> <p>²³He also took a cup, gave thanks, and offered it to them, and they all drank from it. ²⁴And he said to them,</p> <p>“This is my blood of the covenant, which has been poured out for many.*</p> <p>²⁵Let me tell you, I’ll never touch a drop of the fruit of the vine until that day when I drink it for the first time in God’s empire.”</p> <p>14:26–31 #241, p. 186</p>	<p>¹⁹And he took a loaf, gave thanks, broke it into pieces, offered it to them, and said, “¹⁹This is my body, which is offered for you.^a Do this as my memorial.”</p> <p>²⁰And, in the same manner, he took the cup after dinner and said,</p> <p>“This cup is the new covenant in my blood, which is poured out for you.*</p> <p>¹⁸For I’m telling you, I certainly won’t drink any of the fruit of the vine from now on until God’s empire is established!”</p> <p>22:14–23 #238, p. 182</p>

* 1 Cor 11:23–25 ²³I received from the lord the same thing I passed on to you, that on the night when he was handed over, the lord Jesus took bread ²⁴and after he gave thanks he broke it and said, “This is my body broken for you. Do this to remember me.” ²⁵And in the same way he took the wine cup after the meal and said, “This cup is the new covenant ratified by my blood. Whenever you drink this, do it to remember me.” (#526, p. 400)

^aLk 22:19–20 A few mss omit *which is offered for you* and all of v. 20.

240. What it Means to be Greatest

SEE #412, P. 328

Mt 20:24–28; 19:28	Mk 10:41–45	Lk 22:24–30
<p>Mt 20:24–28</p> <p>²⁴And when the other ten heard of it, they were incensed with the two brothers. ²⁵And calling them aside, Jesus said, “You know how foreign rulers lord it over their subjects, and how their strong men tyrannize them.</p> <p>²⁶It’s not going to be like that with you! With you, whoever wants to become great will be your servant,</p> <p>²⁷and whoever among you wants to be ‘number one’ is to be your slave.</p> <p>²⁸After all, the Human One didn’t come to be served, but to serve and to give his life as a ransom for many.”</p> <p>Mt 19:28</p> <p>Let me tell you, you who have followed me, when the Human One is seated on his throne of glory in the renewal (of creation), you also will be seated on twelve thrones and sit in judgment on the twelve tribes of Israel.</p> <p>20:29–34 #201, p. 152</p>	<p>⁴¹When the other ten heard of it, they were incensed with James and John.</p> <p>⁴²Calling them aside, Jesus says to them, “You know how those who supposedly rule over foreigners lord it over them, and how their strong men tyrannize them. ⁴³But it’s not going to be like that with you. With you, whoever wants to become great must be your servant,</p> <p>⁴⁴and whoever among you wants to be ‘number one’ must be everybody’s slave.</p> <p>⁴⁵You see, the Human One didn’t come to be served, but to serve and to give his life as a ransom for many.”</p> <p>10:46–52 #201, p. 152</p>	<p>²⁴Then they got into an argument over which of them should be considered the greatest. ²⁵He said to them, “Among the foreigners, it’s the kings who lord it over everyone, and those in power are addressed as ‘benefactors.’ ²⁶But not so with you; rather, the greatest among you must behave as a beginner, and the leader as one who serves. ²⁷Who is the greater, after all: the one reclining (at a banquet) or the one doing the serving? Isn’t it the one who reclines? But here among you I am the one doing the serving.</p> <p>²⁸You are the ones who have stuck by me in my ordeals. ²⁹And I confer on you the right to rule, just as surely as my Father conferred that right on me, ³⁰so you may eat and drink at my table in my empire, and be seated on thrones and sit in judgment on the twelve tribes of Israel.”</p>

241. Peter's Denial Predicted

SEE #316, P. 253

Mt 26:30–35	Mk 14:26–31	Lk 22:39, 31–34	Jn 13:36–38
<p>³⁰And they sang a hymn and left for the Mount of Olives.</p> <p>³¹Then Jesus says to them,</p> <p>“All of you will be shaken and fall away this night because of me. Remember, it is written, “I will strike the shepherd and the sheep of the flock will be scattered.”</p> <p>³²But after I’m raised I’ll go ahead of you to Galilee.”</p> <p>³³In response Peter said to him,</p> <p>“Even if everyone else is shaken and falls away because of you, I never will.”</p> <p>³⁴Jesus said to him,</p> <p>“Let me tell you, tonight before the rooster crows you will disown me three times.”</p> <p>³⁵Peter says to him,</p> <p>“Even if they condemn me to die with you, I will never disown you!”</p> <p>And all the disciples said the same thing.</p> <p>26:36–46 #243, p. 187</p>	<p>²⁶And they sang a hymn and left for the Mount of Olives.</p> <p>²⁷And Jesus says to them,</p> <p>“You will all be shaken and fall away. Remember, scripture says, “I will strike the shepherd and the sheep will be scattered.”</p> <p>²⁸But after I’m raised I’ll go ahead of you to Galilee.”</p> <p>²⁹Peter said to him,</p> <p>“Even if everyone else is shaken and falls away, I won’t!”</p> <p>³⁰And Jesus says to him,</p> <p>“Let me tell you, tonight before the rooster crows twice you will disown me three times.”</p> <p>³¹But he repeated it with more bluster:</p> <p>“Even if they condemn me to die with you, I will never disown you!”</p> <p>And so said they all.</p> <p>14:32–42 #243, p. 187</p>	<p>³⁹Then he left and walked, as usual, over to the Mount of Olives; and the disciples followed him.</p> <p>³¹“Simon, Simon, look out: Satan is after all of you, to sift you like wheat. ³²But I have prayed for you that your trust won’t give out. And once you’ve recovered, you are to shore up these brothers of yours.”</p> <p>³³He said to him,</p> <p>“Master, I’m prepared to follow you not only to prison but all the way to death.”</p> <p>³⁴He said,</p> <p>“Let me tell you, Peter, the rooster will not crow tonight until you deny three times that you know me.”</p>	<p>³⁶Simon Peter says to him, “Master, where are you going?”</p> <p>Jesus answered, “For now you can’t follow me where I’m going; you’ll follow later.”</p> <p>³⁷Peter says to him,</p> <p>“Master, why can’t I follow you now? I’d give my life for you.”</p> <p>³⁸Jesus responded, “You’d give your life for me? Let me tell you this: the rooster won’t crow before you disown me three times.”</p>

242. Two swords is plenty

Mt	Mk	Lk 22:35–38
		<p>³⁵And he said to them, “When I sent you out with no purse or knapsack or sandals, you weren’t short of anything, were you?”</p> <p>They said, “Not a thing.”</p> <p>³⁶He said to them, “But now, if you have a purse, take it along; and the same goes for a knapsack. And if you don’t have a sword, sell your coat and buy one. ³⁷For I’m telling you, this scripture, ‘And he was considered a criminal,’ is destined to be completed in my life; for what is written about me is reaching completion.”</p> <p>³⁸And they said, “Look, Master, here are two swords.”</p> <p>And he said to them, “That’s plenty.”</p>

243. Jesus' Anguished Prayer

SEE #309, 322, PP. 247, 257

Mt 26:36–46	Mk 14:32–42	Lk 22:39–46	Jn 18:1; 12:27; 18:11b
<p>³⁶Then Jesus goes with them to a place called Gethsemane, and he says to the disciples, “Sit down here while I go over there and pray.”</p> <p>³⁷And taking Peter and the two sons of Zebedee, he began to feel dejected and full of anguish. ³⁸He says to them, “I’m so sad I could die. You stay here with me and be alert!”</p> <p>³⁹And he went a little farther, knelt with his face to the ground, and prayed,</p> <p>“My Father, if it’s possible, take this cup away from me. But it’s your will that matters, not mine.”</p> <p>⁴⁰And he returns to the disciples and finds them sleeping, and says to Peter, “Couldn’t you stay awake with me for one hour?”</p> <p>⁴¹Be alert, and pray that you won’t be put to the test.</p> <p>The spirit is willing, but the flesh is weak.”</p> <p>⁴²Again for a second time he went away and prayed, “My Father, if it’s not possible for me to avoid drinking from this cup, then your will be done.”</p> <p>⁴³And once again he came and found them sleeping, since their eyes had grown heavy. ⁴⁴And leaving them again, he went away and</p>	<p>³²And they go to a place named Gethsemane, and he says to his disciples, “Sit down here while I pray.”</p> <p>³³And he takes Peter and James and John along with him, and he grew apprehensive and full of anguish. ³⁴He says to them, “I’m so sad I could die. You stay here and be alert.”</p> <p>³⁵And he would move on a little, lay facedown on the ground, and pray that he might avoid the crisis, if possible. ³⁶And he was saying, “<i>Abba</i> (Father), all things are possible for you. Take this cup away from me. But it’s your will that matters, not mine.”</p> <p>³⁷And he returns and finds them sleeping, and says to Peter, “Simon, are you sleeping? Couldn’t you stay awake for one hour?”</p> <p>³⁸Be alert and pray that you won’t be put to the test.</p> <p>The spirit is willing, but the flesh is weak.”</p> <p>³⁹And once again he went away and prayed, saying the same thing.</p> <p>⁴⁰And once again he came and found them sleeping, since their eyes had grown very heavy, and they didn’t know what to say to him.</p>	<p>³⁹Then he left and walked, as usual, over to the Mount of Olives; and the disciples followed him. ⁴⁰When he arrived at his usual place, he said to them, “Pray that you won’t be put to the test.”</p> <p>⁴¹And he withdrew from them about a stone’s throw away, got down on his knees, and began to pray,</p> <p>⁴²“Father, if you so choose, take this cup away from me! Yet not my will, but yours, be done.”^a</p> <p>⁴⁵And when he got up from his prayer and returned to the disciples, he found them asleep, weary from grief. ⁴⁶He said to them, “What are you doing asleep? Get up and pray that you won’t be put to the test.”</p>	<p>Jn 18:1 When he had said all this, Jesus went out with his disciples across the Kidron valley. There was a garden there where he and his disciples went.</p> <p>Jn 12:27 Now my life is in turmoil, but should I say, “Father, rescue me from this moment?”</p> <p>No, it was to face this moment that I came.</p> <p>Jn 18:11b I have to drink from the cup my Father has given me, don’t I?</p>

Mt 26:36–46	Mk 14:32–42	Lk 22:39–46	Jn 18:1; 12:27; 18:11b
<p>prayed, repeating the same words for a third time.</p> <p>⁴⁵Then he comes to the disciples and says to them, “Are you still sleeping and taking a rest? Look, the time has arrived! The Human One is being turned over to sinners.</p> <p>⁴⁶Get up, let’s go! See for yourselves! Here comes the one who is going to turn me in.”</p>	<p>⁴¹And he comes a third time and says to them, “You may as well sleep on now and get your rest. It’s all over! The time has come! Look, the Human One is being turned over to sinners.</p> <p>⁴²Get up, let’s go! See for yourselves! Here comes the one who is going to turn me in.”</p>		

^aLk 22:42 Many mss add another two verses, traditionally numbered 22:43–44: ⁴³“An angel from heaven appeared to him and gave him strength. ⁴⁴In his anxiety he prayed more fervently, and it so happened that his sweat fell to the ground like great drops of blood.” (It is very doubtful that these verses were part of the original text.)

Mt 26:47–56	Mk 14:43–52	Lk 22:47–53	Jn 18:1–11
<p>⁵¹All of a sudden one of those with Jesus lifted his hand, drew his sword, struck the chief priest's slave, and cut off his ear.</p> <p>⁵²Then Jesus says to him, "Put your sword back where it belongs. For everyone who takes up the sword will be destroyed by the sword.</p> <p>⁵³Or don't you think I can call on my Father, who would put more than twelve legions of heavenly messengers at my disposal? ⁵⁴But then how would the scriptures that say these things are inevitable be fulfilled?"</p> <p>⁵⁵At that moment Jesus said to the crowds,</p> <p>"Have you come to arrest me with swords and clubs as you would an insurgent? I used to sit there in the temple area day after day teaching, and you didn't seize me."*</p> <p>⁵⁶All of this happened so the writings of the prophets would be fulfilled.</p> <p>Then all the disciples deserted him and ran away.</p>	<p>⁴⁷One of those standing around drew his sword and swung at the chief priest's slave and cut off his ear.</p> <p>⁴⁸In response Jesus said to them,</p> <p>"Have you come to arrest me with swords and clubs as you would an insurgent? ⁴⁹I was with you in the temple area day after day teaching and you didn't seize me.*</p> <p>But the scriptures must be fulfilled!"</p> <p>⁵⁰And they all deserted him and ran away. ⁵¹And a young man was following him, wearing a shroud over his nude body, and they grab him. ⁵²But he dropped the shroud and ran away naked.</p>	<p>⁴⁹And when those around him realized what was coming next, they said, "Master, should we use our swords?"</p> <p>⁵⁰And one of them struck the chief priest's slave and cut off his right ear.</p> <p>⁵¹But Jesus responded, "Stop! That's enough!"</p> <p>And he touched his ear and healed him.</p> <p>⁵²Then Jesus addressed the chief priests and temple police and elders who had come out after him:</p> <p>"Have you come with swords and clubs to arrest me as you would an insurgent? ⁵³When I was with you day after day in the temple area, you didn't lay a hand on me.* But it's your turn now, and the authority of darkness is on your side."</p>	<p>he had made would be fulfilled: "I haven't lost one—not one of those you gave me.")</p> <p>¹⁰Simon Peter had brought along a sword, and now he drew it, slashed at the chief priest's slave, who was called Malchus, and cut off his right ear.</p> <p>¹¹"Put the sword back in its scabbard," Jesus told Peter. "I have to drink from the cup my Father has given me, don't I?"</p>

*Jn 18:20 I have spoken openly to anyone and everyone. I've always taught in meeting places and in the temple area, in places where all Jewish people gather. I've said nothing in secret. (#325, p. 260)

245. Jesus on Trial before the Chief Priest

SEE #283, 323, 324, PP. 232, 258, 259

Mt 26:57–68	Mk 14:53–65	Lk 22:54–71	other
<p>⁵⁷Those who had arrested Jesus brought him before Caiaphas the chief priest, where the scholars and elders had assembled.</p>	<p>⁵³And they brought Jesus before the chief priest, and all the chief priests and elders and scholars assemble.</p>	<p>⁵⁴They arrested him and marched him away to the house of the chief priest.</p>	<p>Jn 18:12–13, 15a, 18 ¹²Then the battalion and their captain, with the Judean police, arrested Jesus and bound him. ¹³They took him first to Annas. (Annas was the father-in-law of that year's chief priest, Caiaphas.</p>
<p>⁵⁸But Peter followed him at a distance as far as the courtyard of the chief priest.</p>	<p>⁵⁴Peter followed him at a distance until he was inside the courtyard of the chief priest,</p>	<p>Peter followed at a distance.</p>	<p>^{15a}Simon Peter and another disciple were trailing along behind Jesus.</p>
<p>He went inside and sat with the attendants to see how things would turn out.</p>	<p>and was sitting with the attendants and keeping warm by the fire.</p>	<p>⁵⁵When they had started a fire in the middle of the courtyard and were sitting around it, Peter joined them.</p>	<p>¹⁸Meanwhile, since it was cold, the slaves and police had made a charcoal fire and were standing around it, trying to keep warm. Peter was standing there too, warming himself.</p>
v. 69	vv. 66–67	<p>⁵⁶Then a slave woman noticed him sitting there in the glow of the fire. She stared at him, then spoke up, "This guy was with him too."</p>	Jn 18:25
v. 70	v. 68	<p>⁵⁷He denied it. "Lady," he said, "I don't know him."</p>	
vv. 71–72	v. 69	<p>⁵⁸A little later someone else noticed him and said, "You're one of them too."</p>	
v. 73	v. 70	<p>"Not me, mister," Peter replied.</p>	Jn 18:26
v. 74	vv. 71–72a	<p>⁵⁹About an hour went by and someone else insisted, "No question about it; this guy's also one of them; he's even a Galilean!"</p>	Jn 18:27
v. 75	v. 72b	<p>⁶⁰But Peter said, "Mister, I don't know what you're talking about."</p>	
		<p>And all of a sudden, while he was still speaking, a rooster crowed. ⁶¹And the Master turned and looked straight at Peter. And Peter remembered what the Master had told him: "Before the rooster crows tonight, you will disown me three times." ⁶²And he went outside and wept bitterly.</p>	

Mt 26:57–68	Mk 14:53–65	Lk 22:54–71	other
vv. 67–68	v. 65	<p>⁶³Then the men who were holding Jesus in custody began to make fun of him and rough him up. ⁶⁴They blindfolded him and demanded: “Prophesy! Guess who hit you!” ⁶⁵And this was only the beginning of their insults.</p>	
27:1	15:1	<p>⁶⁶When day came, the elders of the people convened, along with the chief priests and scholars. They had him brought before their Council,</p>	
<p>⁵⁹The chief priests and the whole Council were looking for false testimony against Jesus so they might issue a death sentence; ⁶⁰but they couldn’t find many perjurers to come forward.</p>	<p>⁵⁵The chief priests and the whole Council were looking for evidence against Jesus in order to issue a death sentence, but they couldn’t find any. ⁵⁶Although many gave false evidence against him, their stories didn’t agree. ⁵⁷And some people stood up and testified falsely against him, ⁵⁸“We have heard him saying, ‘I’ll destroy this temple made with hands and in three days I’ll build another, not made with hands!’” ⁵⁹Yet even then their stories did not agree.</p>		<p>Jn 2:19 Destroy this temple and I’ll raise it in three days.</p>
<p>Finally, two men came forward ⁶¹and said, “This man said, ‘I can destroy the temple of God and rebuild it within three days.’”</p>	<p>⁶⁰And the chief priest got up and questioned Jesus, “Don’t you have anything to say? Why do these people testify against you?”</p>		<p>Th 71 I will destroy [this] house, and no one will be able to build it [. . .].</p>
<p>⁶²Then the chief priest got up and questioned him, “Don’t you have something to say? Why do these people testify against you?”</p>	<p>⁶¹But he was silent and refused to answer.</p>	<p>where they interrogated him: ⁶⁷“If you are the Anointed One, the son of the Blessed One?”</p>	
<p>⁶³But Jesus was silent.</p> <p>And the chief priest said to him, “I ask you under oath before the living God: tell us if you are the Anointed One, the son of God!”</p>	<p>Once again the chief priest questioned him and says to him, “Are you the Anointed One, the son of the Blessed One?”</p>	<p>⁶⁸If you are the Anointed One, tell us.”</p>	
<p>⁶⁴Jesus says to him, “If you say so.</p>	<p>⁶²Jesus replied, “I am!</p>	<p>But he said to them, “If I tell you, there’s no way you’ll believe me. ⁶⁸If I ask you a question, there’s no way you’ll answer. ⁶⁹But from now on the Human One will be seated at the right hand of the power of God.”</p>	
<p>But I’m telling you, from now on you will see the Human One sitting at the right hand of Power and coming on the clouds of the sky.”*</p>	<p>And you will see the Human One sitting at the right hand of Power and coming with the clouds of the sky!”*</p>	<p>⁷⁰And they all said, “So you, are you the son of God?” He said to them, “You’re</p>	

<p>⁶⁵Then the chief priest tore his vestment and said, “He has blasphemed! Why do we still need witnesses? See, now you have heard the blasphemy. ⁶⁶What do you think?”</p> <p>In response they said, “He deserves to die!”</p> <p>⁶⁷Then they spit in his face, and beat him and slapped him, ⁶⁸saying, “Prophesy for us, you Anointed One, you! Guess who hit you!”</p>	<p>⁶³Then the chief priest tore his vestments and says, “Why do we still need witnesses? ⁶⁴You have heard the blasphemy! What do you think?”</p> <p>And they all concurred in the death penalty.</p> <p>⁶⁵And some began to spit on him, and to put a blindfold on him, and beat him, and say to him, “Prophesy!” And the guards slapped him around as they took him into custody.</p>	<p>the ones who say so.”</p> <p>⁷¹And they said, “Why do we still need witnesses? We have heard it ourselves from his own mouth.”</p> <p>vv. 63–64</p> <p>23:1 #247, p. 195</p>	<p>Pt 3:4</p> <p>And others standing about would spit in his eyes, and others slapped his face, while others poked him with a rod. Some kept flogging him as they said, “Let’s pay proper respect to the son of God.”</p>
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* ① Mt 24:30 / Mk 13:26 (#227, p. 175)

246. Peter denies Jesus

= #326, P. 261

Mt 26:69–75	Mk 14:66–72	Lk 22:56–62	Jn 18:25–27
<p>⁶⁹Meanwhile Peter was sitting outside in the courtyard,</p> <p>and one slave woman came up to him,</p> <p>and said, “You too were with Jesus the Galilean.”</p> <p>⁷⁰But he denied it in front of everyone, saying, “I don’t know what you’re talking about.”</p> <p>⁷¹After Peter went out to the entrance,</p> <p>another slave woman saw him and says to those there,</p> <p>“This guy was with that Nazarean, Jesus.”</p> <p>⁷²And again he denied it with an oath: “I don’t know the man!”</p> <p>⁷³A little later those standing around came and said to Peter, “You really are one of them; even the way you talk gives you away!”</p> <p>⁷⁴Then he began to curse and swear: “I don’t know the man!”</p> <p>And just then a rooster crowed.</p> <p>⁷⁵And Peter remembered what Jesus had said: “Before the rooster crows you will disown me three times.”</p> <p>And he went outside and wept bitterly.</p>	<p>⁶⁶And while Peter was below in the courtyard,</p> <p>one of the chief priest’s slave women comes over, ⁶⁷and sees Peter warming himself; she looks at him closely and says, “You too were with that Nazarene, Jesus.”</p> <p>⁶⁸But he denied it, saying, “I haven’t the slightest idea what you’re talking about.”</p> <p>And he went outside into the forecourt.</p> <p>⁶⁹And when the slave woman saw him, she once again began to say to those standing nearby, “This guy is one of them.”</p> <p>⁷⁰But once again he denied it.</p> <p>And a little later, those standing nearby were saying to Peter, “You really are one of them, since you also are a Galilean.”</p> <p>⁷¹But he began to curse and swear, “I don’t know this man you’re talking about!”</p> <p>⁷²And just then a rooster crowed a second time,</p> <p>and Peter remembered what Jesus had told him: “Before a rooster crows twice you will disown me three times.”</p> <p>And he broke down and started to cry.</p>	<p>⁵⁶Then a slave woman noticed him sitting there in the glow of the fire. She stared at him, then spoke up, “This guy was with him too.”</p> <p>⁵⁷He denied it.</p> <p>“Lady,” he said, “I don’t know him.”</p> <p>⁵⁸A little later someone else noticed him and said, “You’re one of them too.”</p> <p>“Not me, mister,” Peter replied.</p> <p>⁵⁹About an hour went by and someone else insisted, “No question about it; this guy’s also one of them; he’s even a Galilean!”</p> <p>⁶⁰But Peter said, “Mister, I don’t know what you’re talking about.”</p> <p>And all of a sudden, while he was still speaking, a rooster crowed.</p> <p>⁶¹And the Master turned and looked straight at Peter. And Peter remembered what the Master had told him: “Before the rooster crows tonight, you will disown me three times.”</p> <p>⁶²And he went outside and wept bitterly.</p>	<p>²⁵Meanwhile, Simon Peter was still standing outside, keeping warm.</p> <p>The others there said to him, “You’re not one of his disciples too, are you?” He denied it.</p> <p>“No, I’m not,” he said.</p> <p>²⁶One of the chief priest’s slaves, a relative of the one whose ear Peter had cut off, says, “I saw you in the garden with him, didn’t I?”</p> <p>²⁷Once again Peter denied it.</p> <p>At that very moment a rooster crowed.</p>

247. Jesus is turned over to Pilate

SEE #327, P. 262

<p>Mt 27:1–2</p> <p>¹When morning came, all the chief priests and elders of the people plotted against Jesus to put him to death. ²And they bound him and led him away and turned him over to Pilate the <Roman> governor.</p>	<p>Mk 15:1</p> <p>And right away, at day-break, the chief priests, after consulting with the elders and scholars and the whole Council, bound Jesus and led him away and turned him over to Pilate.</p> <p>15:2–5 #249, p. 196</p>	<p>Lk 23:1</p> <p>At this point the whole assembly got up</p> <p>and took him before Pilate.</p> <p>23:2–4 #249, p. 196</p>	<p>Jn 18:28a</p> <p>They then take Jesus from Caiaphas' place to the governor's residence. By now it was early morning.</p>
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248. Judas kills himself

<p>Mt 27:3–10</p> <p>³Then Judas, who had turned him in, realizing that Jesus had been condemned, was overcome with remorse and returned the thirty silver coins to the chief priests and elders. ⁴He said, "I've made a serious mistake in turning in this blameless man." But they said, "What do we care? That's your business." ⁵And hurling the silver into the temple he slunk off, and went out and hanged himself. ⁶The chief priests took the silver and said, "It wouldn't be right to put this into the temple treasury, since it's blood money." ⁷So they devised a plan and bought the potter's field as a burial ground for foreigners. ⁸As a result, that field has been called Bloody Field even to this day. ⁹Then the prediction spoken through Jeremiah the prophet was fulfilled: "And they took the thirty silver coins, the price put on a man's head (this is the price they put on him among the Israelites), ¹⁰and they donated it for the potter's field, as my Lord commanded me."</p>	<p>Mk</p>	<p>Lk</p>
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249. Pilate interrogates Jesus

SEE #327, P. 262

Mt 27:11–14	Mk 15:2–5	Lk 23:2–4	Jn 18:33, 37–38
<p>¹¹Jesus stood before the ⟨Roman⟩ governor, and the governor questioned him: “<i>You</i> are ‘the King of the Judeans?’”</p> <p>Jesus said, “If you say so.”</p> <p>¹²And while he was being accused by the chief priests and elders, he said absolutely nothing.</p> <p>¹³Then Pilate says to him, “Don’t you have anything to say to the long list of charges they bring against you?”</p> <p>¹⁴But he did not respond to him, not to a single charge, so the governor was very astonished.</p> <p>27:15–26 #252, p. 198</p>	<p>²And Pilate questioned him: “<i>You</i> are ‘the King of the Judeans?’”</p> <p>And in response he says to him, “If you say so.”</p> <p>³And the chief priests started a long list of accusations against him.</p> <p>⁴Again Pilate tried questioning him: “Don’t you have some answer to give? Look at the long list of charges they bring against you!”</p> <p>⁵But Jesus still did not respond, so Pilate was astonished.</p> <p>15:6–15 #252, p. 198</p>	<p>²They introduced their accusations by saying, “We have found this man to be a corrupting influence on our people, opposing the payment of taxes to Caesar and claiming that he himself is an anointed king.”</p> <p>³Pilate questioned him, “<i>You</i> are ‘the King of the Judeans?’”</p> <p>In response he said to him, “If you say so.”</p> <p>23:10</p> <p>⁴And Pilate said to the chief priests and the crowds, “In my judgment there is no case against this man.”</p>	<p>18:29–30</p> <p>³³Then Pilate went back into his residence. He summoned Jesus and asked him, “<i>You</i> are ‘the King of the Judeans?’”</p> <p>⋮</p> <p>³⁷“So you are a king!” said Pilate.</p> <p>“You’re the one saying I’m a king,” responded Jesus. “This is what I was born for, and this is why I came into the world: to testify to the truth. Everyone who belongs to the truth listens to my voice.”</p> <p>³⁸“What is the truth?” says Pilate.</p> <p>When he had said this, he again went out to the Judeans. “In my judgment there is no case against him,” he says to them.</p>

250. Jesus before Herod

Mt	Mk	Lk 23:5–12
		<p>⁵But they persisted, saying, “He foments unrest among the people by going around teaching everywhere in Judea and as far away as Galilee and everywhere between.”</p> <p>⁶When Pilate heard this, he asked whether the man were a Galilean. ⁷And once he confirmed that he was from Herod’s jurisdiction, he sent him on to Herod, who happened to be in Jerusalem at the time.</p> <p>⁸Now Herod was delighted to see Jesus. In fact, he had been eager to see him for quite some time, since he had heard so much about him, and was hoping to see him perform some sign. ⁹So Herod plied him with questions; but Jesus would not answer him at all. ¹⁰All this time the chief priests and the scholars were standing around, hurling accusation after accusation against him. ¹¹Herod and his soldiers treated him with contempt and made fun of him; they put a magnificent robe around him, then sent him back to Pilate. ¹²That very day Herod and Pilate became friends; prior to this they had been constantly at odds.</p>
27:12	15:3	

251. Pilate declares Jesus innocent

Mt	Mk	Lk 23:13–16
		<p>¹³Pilate then called together the chief priests, the rulers, and the people, ¹⁴and addressed them. “You brought this man to me because you claim he’s been corrupting the people. Now look, after interrogating him in your presence, I have found in this man no grounds at all for your charges against him. ¹⁵Nor has Herod, since he sent him back to us. In fact, he has done nothing to deserve death. ¹⁶So I will teach him a lesson and set him free.”^a</p>

^a23:16 Many mss add another verse, traditionally numbered 23:17: “He was required to release one man to them during the festival.” A few mss place this verse after 23:19.

252. Jesus or Barabbas

SEE #327, 328, PP. 262, 263

Mt 27:15–26	Mk 15:6–15	Lk 23:18–25	other
<p>¹⁵At each festival it was the custom for the governor to set one prisoner free for the crowd, whichever one they wanted. ¹⁶⟨The Romans⟩ were then holding a notorious prisoner named Jesus^a Barabbas.</p> <p>¹⁷When the crowd had gathered,</p> <p>Pilate said to them, “Do you want me to set Jesus^a Barabbas free for you or Jesus who is known as ‘the Anointed One?’”</p> <p>(¹⁸You see, he knew that they had turned him over out of envy.)</p> <p>¹⁹While he was sitting on the judgment seat, his wife sent a message to him: “Don’t have anything to do with that innocent man, because I have agonized a great deal today over a dream about him.”</p> <p>²⁰The chief priests and the elders induced the crowds to ask for Barabbas but to have Jesus executed. ²¹In response ⟨to their request⟩ the governor said to them, “Which of the two do you want me to set free for you?”</p> <p>They said, “Barabbas!”</p> <p>²²Pilate says to them, “What should I do with Jesus, known as ‘the Anointed One?’”</p>	<p>⁶At each festival it was the custom for ⟨the Roman governor⟩ to set one prisoner free for them, whichever one they requested. ⁷And one called Barabbas was being held with the insurgents who had committed murder during the insurrection.</p> <p>⁸And when the crowd arrived, they began to demand that he do what he usually did for them.</p> <p>⁹And in response Pilate said to them, “Do you want me to set ‘the King of the Judeans’ free for you?”</p> <p>(¹⁰You see, he realized that the chief priests had turned him over out of envy.)</p> <p>¹¹But the chief priests incited the crowd to get Barabbas set free for them instead.</p> <p>¹²But in response Pilate again said to them, “What do you want me to do with the man you call ‘the King of the Judeans?’”</p>	<p>Lk 23:18–25</p> <p>¹⁸But they all cried out in unison, “Do away with this man, and set Barabbas free.”</p> <p>(¹⁹This man had been thrown into prison for murder and for an act of insurrection carried out in the city.)</p> <p>²⁰But Pilate, who wanted to set Jesus free, addressed them again,</p>	<p>Jn 18:39–40</p> <p>³⁹⟨Pilate said,⟩ “It’s your privilege at Passover to have me free one prisoner for you.</p> <p>So, do you want me to free ‘the King of the Judeans’ for you?”</p> <p>⁴⁰At this they shouted back, “Not this guy—Barabbas!”</p> <p>(Barabbas was an insurgent.)</p>

<p>Everyone responded, "Have him crucified!" ²³But he said, "Why? What has he done wrong?"</p> <p>But they would shout all the louder, "Have him crucified!" ²⁴Now when Pilate could see that he was getting nowhere, but that a riot was starting instead, he took water and washed his hands in full view of the crowd and said, "I'm not responsible for this man's blood. That's your business!" ²⁵In response all the people said, "So, smear his blood on us and on our children."</p> <p>²⁶Then he set Barabbas free for them,</p> <p>but had Jesus flogged,</p> <p>and then turned him over to be crucified.</p>	<p>¹³And they in turn shouted, "Crucify him!" ¹⁴Pilate kept saying to them, "Why? What has he done wrong?"</p> <p>But they shouted all the louder, "Crucify him!"</p> <p>¹⁵And because Pilate was always looking to satisfy the crowd, he set Barabbas free for them,</p> <p>had Jesus flogged,</p> <p>and then turned him over to be crucified.</p>	<p>²¹but they shouted out, "Crucify, crucify him!" ²²For the third time he said to them, "Why? What has he done wrong? In my judgment there is no capital case against him. So, I will teach him a lesson and set him free." ²³But they kept up the pressure, shouting their demands that he be crucified. And their shouts were prevailing,</p> <p>²⁴so Pilate ruled that their demand should be carried out. ²⁵He set free the man they had asked for, who had been thrown into prison for insurrection and murder;</p> <p>but he turned over Jesus to their will.</p> <p>23:26 #254, p. 200</p>	<p>Jn 18:38b "In my judgment there is no case against him," <Pilate> says to them.</p> <p>Pt 11:4 Pilate responded by saying, "I am clean of the blood of the son of God; this was all your doing."</p> <p>Jn 19:1 Then Pilate had Jesus taken away and flogged.</p> <p>Jn 19:16 And so, in the end, Pilate turned him over to them to be crucified.</p> <p>Pt 2:5 And he turned him over to the people on the day before their festival, known as Unleavened Bread, began.</p>
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^aMt 27:16; 17 Many texts omit *Jesus*.

253. Soldiers humiliate Jesus

Mt 27:27–31a	Mk 15:16–20a	Lk
<p>²⁷Then the governor's soldiers took Jesus into the governor's residence and surrounded him with the whole cohort <of Roman troops>.</p> <p>²⁸They stripped him and dressed him in a crimson cloak, ²⁹and they wove a crown out of thorns and put it on his head. They placed a stick in his right hand, and bowing down before him, they made fun of him, saying, "Greetings, 'King of the Judeans!'" ³⁰And spitting on him, they took the stick and hit him on the head.</p> <p>^{31a}And when they had made fun of him, they stripped off the cloak and put his own clothes back on him</p>	<p>¹⁶And the <Roman> soldiers led him away to the courtyard of the governor's residence, and they summoned the whole company <of troops>.</p> <p>¹⁷And they dressed him in purple and crowned him with a garland woven of thorns.</p> <p>¹⁸And they began to salute him: "Greetings, 'King of the Judeans!'" ¹⁹And they kept striking him on the head with a stick, and spitting on him; and they were getting down on their knees and bowing down to him.</p> <p>^{20a}And when they had made fun of him, they stripped off the purple and put his own clothes back on him.</p>	

254. Jesus is led to crucifixion

SEE #331, P. 268

Mt 27:31b–32	Mk 15:20b–21	Lk 23:26	Jn 19:16b–17a
<p>^{31b}And they led him out to crucify him.</p> <p>³²As they were going out, they came across a Cyrenian named Simon. This man they conscripted to carry his cross.</p> <p>27:33–37 #256, p. 202</p>	<p>^{20b}And they lead him out to crucify him.</p> <p>²¹And they conscript someone named Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.</p> <p>15:22–26 #256, p. 202</p>	<p>And as they were marching him away,</p> <p>they grabbed someone named Simon, a Cyrenian, as he was coming in from the country. They loaded the cross on him, to carry behind Jesus.</p>	<p>^{16b}So they took Jesus,</p> <p>^{17a}who carried the cross by himself.</p>

255. Jesus and the Weeping Women

Mt	Mk	Lk 23:27–31	Th 79:3
		<p>²⁷A huge crowd of the people followed him, including women who mourned and lamented him. ²⁸Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me. Weep instead for yourselves and for your children. ²⁹Look, the time is coming when they will say, 'Congratulations to those who are infertile, to the wombs that never gave birth, and to the breasts that never nursed!'" ³⁰Then they will beg the mountains, 'Fall on us,' and the hills, 'Bury us.' ³¹If they behave this way when the wood is green, what will happen when it dries out?"</p>	<p>There will be days when you will say, "Congratulations to the womb that has not conceived and the breasts that have not given milk."</p>

Jn 19:2-3

²And the soldiers wove a crown out of thorns and put it on his head; they also dressed him up in a purple robe.

³They began marching up to him and saying, "Greetings, 'King of the Judeans,'" as they slapped him in the face.

Pt 3:1-4

They took the Master and kept pushing him along as they ran; and they were saying, "Let's drag the son of God along, since we have him in our power."

²And they threw a purple robe around him and sat him upon the judgment seat and said, "Judge justly, king of Israel." ³And one of them brought a crown of thorns and set it on the head of the Master. ⁴And others standing about would spit in his eyes, and others slapped his face, while others poked him with a rod. Some kept flogging him as they said, "Let's pay proper respect to the son of God."

256. Jesus is crucified

Mt 27:33–37	Mk 15:22–26	Lk 23:32–34, 38
<p>³³And when they reached the place known as Golgotha (which means “Place of the Skull”), ³⁴they gave him a drink of wine mixed with gall, but once he tasted it, he didn’t want to drink it.</p> <p>³⁵After crucifying him,</p> <p style="text-align: center;">v. 28</p> <p>they divided up his clothes by casting lots.</p> <p>³⁶And they sat down there and kept guard over him.</p> <p>³⁷And over his head they put an inscription that identified his crime: “This is Jesus, the King of the Judeans.”</p>	<p>²²And they bring him to the place Golgotha (which means “Place of the Skull”).</p> <p>²³And they tried to give him wine mixed with myrrh, but he didn’t take it.</p> <p>²⁴And they crucify him,</p> <p style="text-align: center;">v. 27</p> <p>and they divide up his clothes, casting lots to see who would get what.</p> <p>²⁵It was nine o’clock in the morning when they crucified him. ²⁶And the placard, on which the charge against him was inscribed, read, “The King of the Judeans.”</p>	<p>³²Two others, who were criminals, were also taken away with him to be executed.</p> <p>³³And when they reached the place called “The Skull,”</p> <p>they crucified him there along with the criminals, one on his right and the other on his left.^a</p> <p>³⁴They divided up his clothes after they cast lots (for them).</p> <p>³⁸There was also this placard over him: “This is the King of the Judeans.”^b</p>

^a Lk 23:34 Many mss add “And Jesus said, ‘Father, forgive them because they don’t know what they’re doing.’”

^b Lk 23:38 Many mss add that the notice “was written in Greek, Latin, and Hebrew.”

Jn 19:16b–18, 23–24a, 19	Pt 4:1, 3, 2
<p>So they took Jesus, ¹⁷who carried the cross by himself, out to the place called Skull (known in Hebrew as <i>Golgotha</i>).</p>	
<p>v. 29</p>	
<p>¹⁸There they crucified him, and with him two others—one on each side, with Jesus in the middle.</p>	<p>¹And they brought two criminals and crucified the Master between them. But he himself remained silent, as if in no pain.</p>
<p>²³When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, one share for each soldier. But his shirt was woven continuously without seam. ^{24a}So they said to each other, “Let’s not tear it, but toss to see who gets it.”</p>	<p>³And they piled his clothes in front of him; then they divided them among themselves and gambled for them.</p>
<p>¹⁹Pilate also had a notice written and posted it on the cross; it read: “Jesus the Nazorean, the King of the Judeans.”</p>	<p>²And when they set up the cross, they put an inscription on it, “This is the king of Israel.”</p>

257. Jesus is taunted

Mt 27:38–43	Mk 15:27–32a	Lk 23:35–38	Jn 19:18, 29
<p>³⁸Then they crucified two insurgents with him, one on his right and one on his left.</p> <p>³⁹Those passing by kept taunting him, wagging their heads, and saying,</p> <p>⁴⁰“You were going to destroy the temple and rebuild it in three days? Save yourself! If you’re God’s son, come down from the cross!”</p> <p>⁴¹Likewise the chief priests made fun of him along with the scholars and elders; they were saying,</p> <p>⁴²“He saved others, but he can’t even save himself!</p> <p style="text-align: center;">v. 48</p>	<p>²⁷And with him they crucify two insurgents, one on his right and one on his left.^a</p> <p>²⁹Those passing by kept taunting him, wagging their heads, and saying, “Well, well, well! <i>You’re</i> the one who was going to destroy the temple and rebuild it in three days! ³⁰Save yourself and come down from that cross.”</p> <p>³¹Likewise the chief priests had made fun of him to one another, along with the scholars; they were saying, “He saved others, but he can’t even save himself!</p> <p style="text-align: center;">v. 36</p>	<p style="text-align: center;">v. 33b</p> <p>³⁵And the people stood around looking on.</p> <p>And the rulers kept sneering at him,</p> <p>“He saved others; he should save himself if he is God’s Anointed One, the Chosen One!”</p> <p>³⁶The soldiers also made fun of him. They would come up and offer him sour wine,*</p>	<p>¹⁸There they crucified him, and with him two others—one on each side, with Jesus in the middle.</p>
<p>He’s the King of Israel; he should come down from the cross here and now and then we’ll believe him.</p> <p>⁴³He trusted God, so God should rescue him now if he cares about him. After all, he said, ‘I’m God’s son.’”</p> <p style="text-align: center;">v. 37</p>	<p>³²‘The Anointed One,’ ‘the King of Israel,’ should come down from the cross here and now, so that we can see for ourselves and believe!”</p> <p style="text-align: center;">v. 26</p>	<p>³⁷and they would say, “If you’re the King of the Judeans, why not save yourself?”</p> <p>³⁸There was also this placard over him: “This is the King of the Judeans.”^b</p>	<p>²⁹A bowl of sour wine was sitting there, and so they filled a sponge with wine, stuck it on some hyssop, and held it to his mouth.</p> <p style="text-align: center;">Jn 19:19</p>

* Pt 5:2 (#500, p. 372)

^a Mk 15:27 Some mss add a verse here, traditionally numbered 15:28: “And the scripture that says, ‘And he was considered one of the lawless’ was fulfilled.”

^b Lk 23:38 Many mss add that the notice “was written in Greek, Latin, and Hebrew.”

258. The Men Crucified with Jesus

Mt 27:44	Mk 15:32b	Lk 23:39–43	Pt 4:4
<p>In the same way, the insurgents who were crucified with him were also insulting him.</p>	<p>Even those being crucified along with him were insulting him.</p>	<p>³⁹One of the criminals hanging there kept taunting him: “Aren’t you supposed to be the Anointed One? Save yourself and us!”</p> <p>⁴⁰But the other (criminal) rebuked the first: “Don’t you even fear God, since you’re under the same sentence?”</p> <p>⁴¹We are getting justice, since we are getting what we deserve. But this man has done nothing wrong.”</p> <p>⁴²And he implored, “Jesus, remember me when you come into your empire.”</p> <p>⁴³And Jesus said to him, “Let me tell you, today you’ll be with me in Paradise.”</p>	<p>But one of those criminals reproached them and said,</p> <p>“We’re suffering for the evil that we’ve done, but this man, who has become a savior of humanity, what wrong has he done to you?”</p>

259. Jesus dies

SEE #337, P. 272

Mt 27:45–50	Mk 15:33–37	Lk 23:44–46
<p>⁴⁵Beginning at noon darkness blanketed the entire land until mid-afternoon.</p> <p>v. 51</p> <p>⁴⁶And about three o'clock in the afternoon Jesus shouted at the top of his voice, "<i>Eli, Eli, lema sabachthani</i>" (which means "My God, my God, why have you abandoned me?")</p> <p>⁴⁷When some of those standing there heard this, they said, "This guy's calling Elijah!"</p> <p>⁴⁸And right then one of them ran and took a sponge filled with sour wine and stuck it on a stick and offered him a drink.</p> <p>⁴⁹But the rest were saying, "Wait! Let's see if Elijah comes to rescue him."</p> <p>⁵⁰Jesus again shouted at the top of his voice and surrendered the spirit.</p>	<p>³³And when noon came, darkness blanketed the whole land until mid-afternoon.</p> <p>v. 35</p> <p>³⁴And at three o'clock in the afternoon Jesus shouted at the top of his voice, "<i>Eloi, Eloi, lema sabachthani</i>" (which means "My God, my God, why have you abandoned me?").</p> <p>³⁵And when some of those standing nearby heard, they were saying, "Listen, he's calling Elijah!"</p> <p>³⁶And someone ran and filled a sponge with sour wine, stuck it on a stick, and offered him a drink, saying, "Let's see if Elijah comes to rescue him!"</p> <p>³⁷But Jesus let out a great shout and breathed his last.</p>	<p>⁴⁴It was already about noon, and darkness blanketed the whole land until mid-afternoon, ⁴⁵during an eclipse of the sun. The curtain of the temple was torn down the middle.</p> <p>⁴⁶Then Jesus shouted at the top of his voice, "Father, into your hands I entrust my spirit!"</p> <p>Having said this, he breathed his last.</p>

*GHeb 1:7 After they had raised him on the cross, the Father took him up into heaven to himself. (#513, p. 391)

<p style="text-align: center;">Jn 19:28–30</p> <p>²⁸Then, since Jesus knew that everything was now completed, he says (in order to fulfill the scripture), “I’m thirsty.”</p> <p>²⁹A bowl of sour wine was sitting there, and so they filled a sponge with wine, stuck it on some hyssop, and held it to his mouth.</p> <p>³⁰When Jesus had taken some wine, he said, “Now it’s complete.”</p> <p style="text-align: center;">v. 29</p> <p>Lowering his head, he handed over the spirit.</p>	<p style="text-align: center;">Pt 5:1a, 2, 5</p> <p>^{1a}It was midday and darkness covered the whole of Judea.</p> <p style="text-align: center;">5:6</p> <p>²And one of them said, “Give him vinegar mixed with something bitter to drink.” And they mixed it and gave it to him to drink.</p> <p>⁵And the Master cried out, saying, “My power, ⟨my⟩ power, you have abandoned me.”</p> <p style="text-align: center;">v. 2</p> <p>When he said this, he was taken up.*</p>
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260. Omens and Responses

Mt 27:51–54	Mk 15:38–39	Lk 23:47–48	Pt 5:6; 8:1b
<p>⁵¹And suddenly the curtain of the temple was torn in two from top to bottom, and the earth quaked, rocks were split apart, ⁵²and tombs were opened and many bodies of sleeping saints came back to life. ⁵³And they came out of the tombs after his resurrection and went into the holy city, where they appeared to many. ⁵⁴The Roman officer and those with him keeping watch over Jesus witnessed the sign and what had happened, and were terrified, and said, “This man really was God’s son.”</p>	<p>³⁸And the curtain of the temple was torn in two from top to bottom!</p> <p>³⁹When the Roman officer in charge saw that he had died like this,</p> <p>he said, “This man really was God’s son!”</p>	<p>v. 45</p> <p>⁴⁷Now when the Roman officer saw what happened, he praised God</p> <p>and said, “This man really was innocent!”</p> <p>⁴⁸And when the throng of people that had gathered for this spectacle observed what had transpired, they all returned home beating their chests.</p>	<p>Pt 5:6 And at that moment, the curtain of the Jerusalem temple was torn in two.</p> <p>Pt 8:1b all the people were moaning and beating their chests, and saying, “If his death has produced these overwhelming signs, he must have been completely innocent!”</p>

261. The Women Who Watched Jesus Die

= #336, P. 272

Mt 27:55–56	Mk 15:40–41	Lk 23:49	Jn 19:25–27
<p>⁵⁵Many women were there observing from a distance—those who had followed Jesus from Galilee to minister to him, ⁵⁶among whom were Mary of Magdala, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.</p>	<p>⁴⁰Now some women were observing from a distance, among whom were Mary of Magdala, and Mary the mother of James the younger and Joses, and Salome. ⁴¹These women had regularly followed and assisted him when he was in Galilee, along with many other women who had come up to Jerusalem in his company.</p>	<p>And all his acquaintances, including the women who had followed him from Galilee, were standing off at a distance watching these events.</p>	<p>²⁵Meanwhile, Jesus' mother, his mother's sister, Mary the wife of Klopas, and Mary of Magdala were standing near his cross.</p> <p>²⁶When Jesus saw his mother, and the disciple he loved standing nearby, he says to his mother, "Lady, here is your son." ²⁷Then he says to the disciple, "Here is your mother." And from that moment the disciple made her part of his family.</p>

262. Jesus is buried

Mt 27:57–61	Mk 15:42–47	Lk 23:50–56
<p>⁵⁷It was dark when a rich man from Arimathea, by the name of Joseph,</p> <p>who himself was a follower of Jesus,</p> <p>showed up ⁵⁸and went to Pilate and requested the body of Jesus.</p> <p>Then Pilate ordered it to be turned over to him.</p> <p>⁵⁹And taking the body,</p> <p>Joseph wrapped it in a clean linen shroud</p> <p>⁶⁰and put it in his new tomb, which had been cut in the rock. He rolled a huge stone across the opening of the tomb and left.</p> <p>⁶¹But Mary of Magdala and the other Mary stayed there, sitting across from the tomb.</p>	<p>⁴²And since it was the preparation day (the day before the Sabbath), and already getting dark, ⁴³Joseph of Arimathea, a respected Council member,</p> <p>who himself was anticipating the empire of God,</p> <p>came forward and dared to go to Pilate to request the body of Jesus.</p> <p>⁴⁴And Pilate was surprised that he had died so soon. He summoned the Roman officer and asked him whether he had been dead for long. ⁴⁵And when he had been briefed by the officer, he granted the body to Joseph. ⁴⁶And he bought a shroud and took him down</p> <p>and wrapped him in the shroud,</p> <p>and placed him in a tomb that had been hewn out of rock, and rolled a stone up against the opening of the tomb.</p> <p>⁴⁷And Mary of Magdala and Mary the mother of Joses noted where he had been laid to rest.</p> <p>16:1–4 #264, p. 214</p>	<p>⁵⁰There was a man named Joseph, a Council member, a decent and upright man, ⁵¹who had not endorsed their decision or gone along with their action. He was from the town of Arimathea in Judea, and he lived in anticipation of the empire of God.</p> <p>⁵²This man went to Pilate and requested the body of Jesus.</p> <p>⁵³Then he took it down</p> <p>and wrapped it in a shroud,</p> <p>and laid him in a tomb cut from the rock, where no one had ever been buried.</p> <p>⁵⁴It was the day of preparation, and the Sabbath was about to begin. ⁵⁵The women who had come with him from Galilee followed. They kept an eye on the tomb, to see how his body was laid to rest. ⁵⁶Then they went home to prepare spices and ointments. On the Sabbath they rested in observance of the commandment.</p> <p>24:1–2 #264, p. 214</p>

<p style="text-align: center;">Jn 19:38–42</p> <p>³⁸After all this, Joseph of Arimathea—</p> <p>a disciple of Jesus, but a secret one because he was afraid of the Judeans—asked Pilate’s permission to take Jesus’ body down.</p> <p>Pilate agreed,</p> <p>so Joseph came and took his body down. ³⁹Nicodemus, the one who had first gone to him at night, came too, bringing a mixture of myrrh and aloes weighing about seventy-five pounds. ⁴⁰So they took Jesus’ body, and wound it up in strips of burial cloth along with the spices, as the Jews customarily do to bury their dead. ⁴¹Now there was a garden in the place where he had been crucified, and a new tomb in the garden where no one had ever been laid to rest. ⁴²Since this tomb was handy and because it was the Jewish day of preparation, it was here that they laid Jesus.</p> <p style="text-align: center;">vv. 39–40</p>	<p style="text-align: center;">Pt 2:1–2; 6:3a, 4</p> <p>Pt 2:1–2</p> <p>¹Joseph, the friend of Pilate and the Master, stood there. When he realized that they were about to crucify him,</p> <p>he went to Pilate and asked for the Master’s body for burial. ²And Pilate sent to Herod and asked for his body.</p> <p>Pt 6:3a, 4</p> <p>³Now the Judeans rejoiced and gave his body to Joseph so that he might bury it. ⁴⟨Joseph⟩ took the Master,</p> <p>washed ⟨his body⟩ and wound a linen ⟨shroud⟩ around him,</p> <p>and brought him to his own tomb, called “Joseph’s Garden.”</p>
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263. Guards are posted at Jesus' tomb

Mt 27:62–66	Mk	Lk	Pt 8:1–6
<p>⁶²On the next day, which is the day after preparation,</p> <p>the chief priests and the Pharisees met with Pilate.</p> <p>⁶³“Your Excellency, we remember what that deceiver said while he was still alive: ‘After three days I’m going to be raised up.’ ⁶⁴So order the tomb sealed for three days so his disciples won’t come and steal his body and tell everyone, ‘He has been raised from the dead.’ If that were to happen, the last deception will be worse than the first.”</p> <p>⁶⁵Pilate replied to them, “You have guards; go and secure it as you think best.”</p> <p>⁶⁶They went and secured the tomb by sealing <it with a> stone and posting a guard.</p>		<p>23:48</p>	<p>¹When the scholars and the Pharisees and the priests had gathered together, and when they heard that all the people were moaning and beating their breasts, and saying, “If his death has produced these overwhelming signs, he must have been completely innocent!” ²They became frightened and went to Pilate and begged him, ³“Give us soldiers so that <we> can guard his tomb for three [days], in case his disciples come and steal his body and the people assume that he is risen from the dead and do us harm.”</p> <p>⁴So Pilate gave them the officer Petronius with soldiers to guard the tomb. And elders and scholars went with them to the tomb. ⁵And all who were there <with> the officer and the soldiers helped roll a large stone against the entrance to the tomb. ⁶And they put seven seals on it. Then they pitched a tent there and kept watch.</p>

264. The Discovery that Jesus' Tomb is Open

SEE #340, P. 278

Mt 28:1-4	Mk 16:1-4	Lk 24:1-2
<p>¹After the Sabbath, at first light on Sunday, Mary of Magdala and the other Mary came to inspect the tomb.</p> <p>²And just then there was a strong earthquake. You see, a messenger of the Lord had come down from the sky, arrived (at the tomb), rolled away the stone, and was sitting on it. ³The messenger gave off a dazzling light and wore clothes as white as snow.</p> <p>⁴Now those who kept watch were quaking with fear and looked like corpses themselves.</p>	<p>¹And when the Sabbath was over, Mary of Magdala and Mary the mother of James and Salome bought spices so they could go and anoint him. ²And very early on Sunday they got to the tomb just as the sun was coming up. ³And they had been asking themselves, "Who will help us roll the stone away from the opening of the tomb?"</p> <p>⁴Then they look up and discover that the stone has been rolled away.</p> <p>(You see, the stone was very large.)</p>	<p>¹On Sunday, at daybreak, they made their way to the tomb, bringing the spices they had prepared.</p> <p>²They found the stone rolled away from the tomb.</p>

265. "He is not here"

Mt 28:5-8	Mk 16:5-8	Lk 24:3-11	Pt 13:1b-3
<p>⁵In response the messenger said to the women, "Don't be afraid! I know you are looking for Jesus who was crucified.</p> <p>⁶He is not here. You see, he was raised, just as he said. Come here; look at the spot where he was lying.</p> <p>⁷Go quickly and tell his disciples that he has been raised from the dead. Don't forget, he is going ahead of you to Galilee. There you will see him. That's what I came to tell you."</p> <p>⁸And they hurried away from the tomb, afraid and filled with joy,</p> <p>and ran to tell his disciples.</p>	<p>⁵And when they went into the tomb,</p> <p>they saw a young man sitting on the right, wearing a white robe, and they grew apprehensive.</p> <p>⁶He says to them, "Don't be alarmed. You are looking for Jesus the Nazarene who was crucified. He was raised,</p> <p>he is not here.</p> <p>Look at the spot where they put him.</p> <p>⁷But go and tell his disciples, including 'Rock,'</p> <p>'He is going ahead of you to Galilee. There you will see him, just as he told you.'"</p> <p>⁸And once they got outside, they ran away from the tomb, because great fear and excitement got the better of them. And they didn't breathe a word of it to anyone: talk about terrified . . .^b</p>	<p>³but when they went inside they did not find the body of the Master Jesus.</p> <p>⁴And it came to pass, while they were still uncertain about what to do, that two men in dazzling clothes suddenly appeared and stood beside them.</p> <p>⁵They were terrified and knelt with their faces to the ground. The men said to them, "Why are you looking for the living among the dead?"</p> <p>⁶He is not here—he was raised.^a Remember what he told you while he was still in Galilee: ⁷the Human One is destined to be turned over to sinners, to be crucified, and on the third day to rise."⁷</p> <p>⁸Then they recalled what he had said.</p> <p>⁹And returning from the tomb, they related everything to the Eleven and to everybody else.* ¹⁰The group included Mary of Magdala and Joanna and Mary the mother of James, and the rest of the women companions. They related their story to the apostles; ¹¹but their story</p>	<p>^{1b}They went up to <the tomb>, stooped down,</p> <p>and saw a young man sitting there <in> the middle of the tomb; he was handsome and wore a splendid robe.</p> <p>He said to them, ²"Why have you come? Who are you looking for? Surely not the one who was crucified? He is risen and gone. If you don't believe it, stoop down and take a look at the place where he lay—he's not there. You see, he is risen and has gone back to the place he was sent from."</p> <p>³Then the women fled in fear.</p>

		seemed nonsense to them, so they refused to believe the women.	
	Longer Ending #272, p. 222 Shorter Ending #273, p. 223	24:12 #268, p. 219	

*Jn 20:2 <Mary of Magdala> runs and comes to Simon Peter and the other disciple, the one that Jesus loved, and tells them, “They’ve taken the Master from the tomb, and we don’t know where they’ve put him.” (#340 p. 278)

^aLk 24:6 A few mss omit *He is not here—he was raised.*

^bMk 16:8 The best ancient mss conclude the Gospel of Mark with this verse. Other mss supply lengthier narrative endings. See “Mark’s Shorter Ending” and “Mark’s Longer Ending.” (#273, 272, pp. 223, 222)

266. The two Marys meet Jesus

Mt 28:9–10	Mk	Lk
<p>⁹Just then Jesus met <Mary of Magdala and the other Mary> and said, “Hello!”</p> <p>They came up and grabbed his feet and paid him homage.</p> <p>¹⁰Then Jesus says to them, “Don’t be afraid. Go tell my friends so they can leave for Galilee, where they will see me.”</p> <p>28:11–15 #269, p. 219</p>		

267. Jesus appears to Mary of Magdala

= #342, P. 280

Mt	Mk 16:9–11	Lk	Jn 20:11–18
	<p>⁹Now after he arose at daybreak on Sunday, he appeared first to Mary of Magdala, from whom he had driven out seven demons.</p> <p>¹⁰She went and told those who were close to him, who were mourning and weeping.</p> <p>¹¹But when those folks heard that he was alive and had been seen by her, they did not believe it.</p> <p>16:9–20 #272, p. 222</p>		<p>¹¹Mary, however, stood crying outside, and in her tears she stooped to look into the tomb, ¹²and she sees two heavenly messengers in white seated where Jesus' body had lain, one at the head and the other at the feet.</p> <p>¹³"Lady, why are you crying?" they ask her. "They've taken my master away," she tells them, "and I don't know where they've put him."</p> <p>¹⁴No sooner had she said this than she turned around and sees Jesus standing there—but she didn't realize that it was Jesus.</p> <p>¹⁵"Lady," Jesus says to her, "why are you crying? Who is it you're looking for?"</p> <p>Thinking that he was the gardener, she says to him, "Please, mister, if you've moved him, tell me where you've put him so I can take him away."</p> <p>¹⁶"Mary," says Jesus.</p> <p>She turns around and exclaims in Hebrew, "<i>Rabbuni!</i>" (which means "Teacher").</p> <p>¹⁷"Let go of me," Jesus tells her, "because I have not yet ascended to the Father. But go to my brothers and tell them this: 'I'm ascending to my Father and your Father—to my God and your God.'"</p> <p>¹⁸Mary of Magdala goes and reports to the disciples, "I've seen the Master," and relates everything he had told her.</p>

268. Peter (and the other disciple) see the tomb

= #341, P. 278

Mt	Mk	<p style="text-align: center;">Lk 24:12^a</p> <p>But Peter got up and ran to the tomb.</p> <p>He peeked in and saw only the linen wrappings,</p> <p>and returned home, marveling at what had happened.</p> <p>24:13–35 #270, p. 220</p>	<p style="text-align: center;">Jn 20:3–10</p> <p>³So Peter and the other disciple went out and they make their way to the tomb. ⁴The two of them were running along together, but the other disciple ran faster than Peter and was the first to reach the tomb. ⁵Stooping down, he could see the strips of burial cloth lying there; but he didn't go in. ⁶Then Simon Peter comes along behind him and went in. He too sees the strips of burial cloth there, ⁷and also the cloth they had used to cover his head, lying not with the strips of burial cloth but rolled up by itself. ⁸Then the other disciple, who had been the first to reach the tomb, came in. He saw all this, and he believed. ⁹But since neither of them yet understood the prophecy that he was destined to rise from the dead, ¹⁰these disciples went back home.</p>
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^aLk 24:12 A few mss omit this verse.

269. The Cover Up by Jewish Authorities

<p style="text-align: center;">Mt 28:11–15*</p> <p>¹¹While (Mary of Magdala and the other Mary) were on their way, some of the guards returned to the city and reported to the chief priests everything that had happened. ¹²They met with the elders and hatched a plan. They bribed the soldiers with an adequate amount of money ¹³and ordered them, "Tell everybody, 'His disciples came at night and stole his body while we were asleep.' ¹⁴If the governor should hear about this, don't worry; we'll deal with him." ¹⁵They took the money and did as they had been instructed. And this story has been passed around in the Jewish community until this very day.</p> <p>28:16–20 #274, p. 223</p>	Mk	Lk
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*Pt 11:3, 5–7 ³When those in the officer's unit saw this, they rushed out into the night to Pilate, leaving the tomb that they were supposed to be guarding. And as they were recounting everything they had seen, they became deeply disturbed and cried, "He really was God's son!"

⁵Then they all crowded around (Pilate) and began to beg and urge him to order the officer and his soldiers to tell no one what they had seen. ⁶"You see," they said, "it's better for us to be guilty of the greatest sin before God than to fall into the hands of the Judean people and be stoned."

⁷Pilate then ordered the officer and the soldiers to say nothing. (#505 p. 380)

270. On the Road to Emmaus

Mt	Mk 16:12	<p style="text-align: center;">Lk 24:13–35</p> <p>¹³Now, that same day a couple of them were traveling to a village named Emmaus, about seven miles from Jerusalem.* ¹⁴They were engaged in conversation about all that had taken place. ¹⁵And it came to pass, during the course of their discussion, that Jesus himself approached and began to walk along with them. ¹⁶But they couldn't recognize him. ¹⁷He said to them, "What were you discussing as you walked along?" Then they paused, looking depressed. ¹⁸One of them, named Kleopas, said to him in reply, "Are you the only visitor to Jerusalem who doesn't know what's happened there these last few days?" ¹⁹And he said to them, "What are you talking about?" And they said to him, "About Jesus of Nazareth, who was a prophet powerful in word and deed in the eyes of God and all the people, ²⁰and about how our chief priests and rulers turned him in to be sentenced to death, and crucified him. ²¹We were hoping that he would be the one who was going to ransom Israel. And as if this weren't enough, it's been three days now since all this happened. ²²Meanwhile, some women from our group gave us quite a shock. They were at the tomb early this morning ²³and didn't find his body. They came back claiming even to have seen a vision of heavenly messengers, who said that he was alive. ²⁴Some of those with us went to the tomb and found it exactly as the women had described; but nobody saw him." ²⁵And he said to them, "You people are so dim, so reluctant to trust everything the prophets have said! ²⁶Wasn't the Anointed One destined to endure these things and enter into his glory?" ²⁷Then, starting with Moses and all the prophets, he interpreted for them every passage of scripture that referred to himself. ²⁸They had gotten close to the village to which they were headed, and he acted as if he were going on. ²⁹But they insisted, "Stay with us; it's almost evening, the day is practically over." So he went in to stay with them. ³⁰And it came to pass, as soon as he took his place at table with them, that he took a loaf, and gave a blessing, broke it, and started passing it out to them. ³¹Then their eyes were opened and they recognized him, but he vanished from their sight. ³²They said to each other, "Weren't our hearts burning within us while he was talking to us on the way, and explaining the scriptures to us?" ³³And they got up at once and returned to Jerusalem. And when they found the Eleven and those with them gathered together, ³⁴they said, "The Master really has been raised, and has appeared to Simon!" ³⁵Then they described what had happened on the road, and how they came to recognize him in the breaking of bread.</p>
	16:13	

*Pt 14:1–2 ¹Now it was the last day of Unleavened Bread, and many began to return to their homes because the festival was over. ²But we, the twelve disciples of the Master, continued to weep and mourn, and each one, still grieving because of what had happened, left for his own home. (#508, p. 384)

271. Jesus appears to the disciples

<p>Mt 16:19</p> <p>28:18–20</p> <p>I will give you the keys of the empire of Heaven, and whatever you uphold on earth will be upheld in heaven, and whatever you dismiss on earth will be dismissed in heaven.*</p>	<p>Mk 16:14</p>	<p>Lk 24:36–49</p> <p>³⁶While they were talking about this, he himself appeared among them and says to them, “Peace be with you.”^a</p> <p>³⁷But they were terrified and frightened, and figured that they were seeing a ghost.</p> <p>³⁸And he said to them, “Why are you upset? Why do such thoughts run through your minds? ³⁹You can see from my hands and my feet that it’s really me. Touch me and see—a ghost doesn’t have flesh and bones as you can see that I have.”^b</p> <p>⁴¹And while for sheer joy they still didn’t know what to believe and were bewildered, he said to them, “Is there anything here to eat?” ⁴²They offered him a piece of grilled fish, ⁴³and he took it and ate it in front of them.</p> <p>⁴⁴Then he said to them, “This is the message I gave you while I was still with you: everything written about me in the Law of Moses and the Prophets and the Psalms is destined to be fulfilled.”</p> <p>⁴⁵Then he prepared their minds to understand the scriptures. ⁴⁶He said to them, “This is what is written: the Anointed One will suffer and rise from the dead on the third day. ⁴⁷And all peoples will be called on to change their hearts for the forgiveness of sins, beginning from Jerusalem. ⁴⁸You are witnesses to</p>	<p>Jn 20:19–23</p> <p>¹⁹Now that Sunday evening, the disciples had locked the doors out of fear of the Judeans, but Jesus came and stood in front of them and he greets them: “Peace.”</p> <p>²⁰Then he showed them his hands and his side.</p> <p>The disciples were delighted to see the Master.</p> <p>²¹Jesus greets them again: “Peace,” he says. “Just as the Father sent me, so now I’m sending you.”</p> <p>²²And at this he breathed over them and says, “Here’s some holy spirit. Take it. ²³If you cancel anyone’s sins, they are cancelled; if you retain them, they are retained.”</p>
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Mt 16:19	Mk	Lk 24:36–49	Jn 20:19–23
		this. ⁴⁹ And be prepared: I'm sending down on you what my Father promised. Stay here in the city until you are invested with power from on high."	
		24:50–53 #275, p. 223	

* ① Mt 18:18 (#132, p. 110)

^a Lk 24:36 A few mss omit *and says to them, "Peace be with you."*

^b Lk 24:39 Many mss add a v. 40, "As he said this, he showed them his hands and his feet," taken from John 20:20.

272. Mark's Longer Ending

Mt	Mk 16:9–20	Lk	Jn
	⁹ Now after he arose at daybreak on Sunday, he appeared first to Mary of Magdala, from whom he had driven out seven demons. ¹⁰ She went and told those who were close to him, who were mourning and weeping. ¹¹ But when those folks heard that he was alive and had been seen by her, they did not believe it.		20:14–18
	¹² A little later he appeared to two of them in a different guise as they were walking along, on their way to the country. ¹³ And these two returned and told the others. They did not believe them either.	24:13–16	
	¹⁴ Later he appeared to the Eleven as they were reclining (at a meal). He reproached them for their close-mindedness and lack of trust, because they did not believe those who had seen him after he had been raised. ¹⁵ And he said to them: "Go out into the whole world and announce the good news to every creature.	24:35 24:36	
28:19	¹⁶ Whoever trusts and is baptized will be saved, but whoever lacks trust will be condemned. ¹⁷ These are the signs that will accompany those who have trust: they'll drive out demons in my name; they'll speak in new tongues; ¹⁸ they'll pick up snakes with their hands; and even if they swallow poison, it'll never harm them; they'll lay their hands on the sick, and they'll get well."		
	¹⁹ The Lord Jesus, after he said these things, was taken up into the sky and sat down at the right hand of God.		
	²⁰ Those (to whom he had spoken) went out and made their announcement everywhere, and the Lord worked with them and certified what they said by means of accompanying signs.	24:51	

273. Mark's Shorter Ending

Mt	Mk—Shorter Ending (16:21) They promptly reported to Peter and his companions all the instructions they had been given. Afterwards Jesus himself, using them as agents, broadcast the sacred and imperishable message of eternal salvation from one end of the earth to the other.	Lk
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274. "Make disciples of all peoples"

Mt 28:16–20 ¹⁶ The eleven disciples went to the mountain in Galilee where Jesus had told them to go. ¹⁷ And when they saw him, they paid him homage; but some were dubious. ¹⁸ And Jesus approached them and spoke these words: "All authority has been given to me in heaven and on earth. ¹⁹ You shall go and make disciples of all peoples, baptizing them in the name of the Father and the son and the holy spirit. ²⁰ Teach them to observe everything I commanded you. I'll be with you day in and day out, as you'll see, until the culmination of the age."	Mk 16:15–16	Lk 24:47	Jn 20:21
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275. Jesus is carried into the sky

Mt The Lord Jesus, after he said these things, was taken up into the sky and sat down at the right hand of God. 16:9–20 #272, p. 222	Mk 16:19	Lk 24:50–53 ⁵⁰ Then he led them out as far as Bethany, and lifting up his hands he blessed them. ⁵¹ And while he was blessing them, it came to pass that he departed from them, and was carried up into the sky. ^{a*} ⁵² And they paid homage to him and ^b returned to Jerusalem full of joy, ⁵³ and were continually in the temple blessing God.	Pt 5:5 And the Master cried out, saying, "My power, <my> power, you have abandoned me." When he said this, he was taken up.†
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* Acts 1:3, 9 ³After his suffering he presented himself to them in many ways that proved he was alive, appearing to them over a forty-day period and speaking about the empire of God. . . . ⁹As they were watching he was lifted up and a cloud carried him up until they could no longer see him. (#527, p. 401)

† GHeb 1:7 After they had raised him on the cross, the Father took him up into heaven to himself. (#513, p. 391)

^a Lk 24:51 Some mss omit *and was carried up into the sky*.

^b Lk 24:52 A few mss omit *paid homage to him and*.

The Gospel of John



276. Prologue to the Gospel (Jn)

SEE # 1, P. 8

Mt	Mk	Lk	Jn 1:1–18
1:1	1:1	1:1–4	<p>¹In the beginning there was the divine word and wisdom.</p> <p>The divine word and wisdom was there with God, and it was what God was.</p> <p>²It was there with God from the beginning.</p> <p>³Everything came to be by means of it; and without it not one thing that exists came to be.</p> <p>⁴In it was life, and this life was the light of humanity.</p> <p>⁵Light was shining in darkness, and darkness did not master it.</p> <p>⁶There appeared a man sent from God named John.</p> <p>⁷He came to testify—to testify about the light—so everyone would believe through him. ⁸He was not the light; he came only to testify about the light.</p> <p>⁹Genuine light—the kind that enlightens everyone—was coming into the world.</p> <p>¹⁰Although it was in the world, and the world came to be through it, the world did not recognize it.</p> <p>¹¹It came to its own place, but its own people were not receptive to it.</p> <p>¹²But to all who did embrace it, to those who believed in it, it gave the right to become children of God.</p> <p>¹³They were born not from blood, not from physical desire, nor from male desire; they were born out of God.</p> <p>¹⁴The divine word and wisdom became human and resided among us. We have seen its glory, glory appropriate to a Father’s only son, brimming with generosity and truth.</p> <p>¹⁵John testifies about him and has called out, “This is the one I was talking about when I said, ‘The one who’s coming after me ranks ahead of me, because he was before I was.’”</p> <p>¹⁶From his richness all of us benefited—one gift after another.</p> <p>¹⁷The Law was given through Moses; mercy and truth came through Jesus the Anointed One.</p> <p>¹⁸No one has ever seen God; the only son, close to the Father’s heart—he has disclosed <him>.</p>

277. The Identity of John the Baptizer (Jn)

SEE #3, P. 10

Mt 3:1–3	Mk 1:4, 1–3	Lk 3:2b–6	Jn 1:19–23
<p>¹In due course John the Baptizer appears in the Judean desert,</p> <p>²calling out, “change your ways because the empire of Heaven is arriving.”</p>	<p>⁴So, John the Baptizer appeared in the desert</p> <p>calling for baptism and a change of heart that lead to forgiveness of sins.</p>	<p>^{2b}The word of God came to John, son of Zechariah, in the desert.</p> <p>³And he went into the whole region around the Jordan, calling for baptism and a change of heart that lead to forgiveness of sins.</p>	<p>¹⁹This is John’s testimony when the Judeans sent priests and Levites from Jerusalem to ask him, “Who are you?”</p> <p>²⁰He made it clear—he wouldn’t deny it—“I’m not the Anointed One.”</p> <p>²¹And they asked him, “Then what are you? Are you Elijah?”</p> <p>And he replies, “I am not.”</p> <p>“Are you the Prophet?”</p> <p>He answered, “No.”</p> <p>²²So they said to him, “Tell us who you are so we can report to those who sent us. What have you got to say for yourself?”</p>
<p>³No doubt this is the person described by Isaiah the prophet:</p> <p>“A voice of someone shouting in the desert, ‘Make ready the way of the Lord; make his paths straight.’”</p>	<p>¹The good news of Jesus the Anointed begins ²with something Isaiah the prophet wrote:</p> <p>“Here is my messenger, whom I send on ahead of you to prepare your way!</p> <p>³A voice of someone shouting in the desert, ‘Make ready the way of the Lord; make his paths straight.’”</p>	<p>⁴As is written in the book of the sayings of Isaiah the prophet:</p> <p>“The voice of someone shouting in the desert: ‘Make ready the way of the Lord; make his paths straight.</p> <p>⁵Every valley will be filled, and every mountain and hill leveled. What is crooked will be made straight, and the rough ways smooth. ⁶Then the whole human race will see the salvation of God.”</p>	<p>²³He replied, “I am ‘the voice of someone shouting in the desert, ‘Make the way of the Lord straight’”— that’s how Isaiah the prophet put it.”</p>

278. The One Coming after John (Jn)

SEE #5, P. 12

<p>Mt 3:11-12</p> <p>¹¹I baptize you with water for a change of heart,</p> <p>but someone more powerful than I will succeed me. I'm not fit to take off his sandals.</p> <p>He'll baptize you with holy spirit and fire.</p> <p>¹²His pitchfork is in his hand, and he'll make a clean sweep of his threshing floor, and gather the wheat into his granary, but the chaff he'll burn in a fire that can't be put out.</p>	<p>Mk 1:8, 7b</p> <p>⁸I've been baptizing you with water, but he will baptize you with holy spirit.</p> <p>^{7b}Someone more powerful than I will succeed me, whose sandal straps I am not fit to bend down and untie.</p>	<p>Lk 3:15-17</p> <p>¹⁵The people were filled with expectation and everyone was trying to figure out whether John might be the Anointed One.</p> <p>¹⁶John's answer was the same to everyone: "I baptize you with water;</p> <p>but someone more powerful than I is coming. I'm not fit to untie his sandal straps.</p> <p>He'll baptize you with holy spirit and fire.</p> <p>¹⁷His pitchfork is in his hand, to make a clean sweep of his threshing floor and to gather the wheat into his granary, but the chaff he'll burn in a fire that can't be put out."</p>	<p>Jn 1:24-28</p> <p>(²⁴It was the Pharisees who had sent them.)</p> <p>²⁵"So," they persisted, "why are you baptizing if you're not the Anointed One, not Elijah, and not the Prophet?"</p> <p>²⁶John answered them, "I baptize, yes, but only with water. Right there with you is someone you don't yet recognize; ²⁷he's the one who is coming after me. I don't even deserve to untie his sandal straps."</p> <p>²⁸All this took place in Bethany on the far side of the Jordan, where John was baptizing.</p>
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279. The Lamb of God (Jn)

<p>Mt</p>	<p>Mk</p>	<p>Lk</p>	<p>Jn 1:29-31</p> <p>²⁹The next day John sees Jesus approaching and says, "Look, there's the lamb of God, who takes away the sin of the world. ³⁰This is the one I was talking about when I said, 'A man is coming after me who ranks ahead of me, because he was before I was.' ³¹Even I didn't know who he was, although it was my mission to baptize with water so he would be revealed to Israel."</p>
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280. John sees the spirit over Jesus (Jn)*

SEE #6, P. 13

Mt 3:16–17	Mk 1:9–11	Lk 3:21–22	Jn 1:32–34
<p>¹⁶Right after Jesus had been baptized, he got up out of the water, and—amazingly—the skies opened up and he saw God’s spirit coming down on him like a dove, perching on him,</p> <p>¹⁷and—listen!—there was a voice from the skies, which said,</p> <p>“This is my son, the one I love—I fully approve of him.”</p>	<p>⁹During that same period Jesus came from Nazareth, Galilee, and was baptized in the Jordan by John. ¹⁰And right away as he got up out of the water, he saw the skies torn open and the spirit coming down toward him like a dove.</p> <p>¹¹There was also a voice from the skies:</p> <p>“You are my son, the one I love—I fully approve of you.”</p>	<p>²¹And it came to pass when all the people were baptized, and after Jesus had been baptized and while he was praying, that the sky opened up, ²²and the holy spirit came down on him in bodily form like a dove,</p> <p>and a voice came from the sky,</p> <p>“You are my son; today I have fathered you.”^a</p>	<p>³²And John continued his testimony: “I have seen the spirit coming down like a dove out of the sky, and it hovered over him. ³³I wouldn’t have recognized him, but the very one who sent me to baptize with water told me, ‘When you see the spirit come down and hover over someone, that’s the one who baptizes with holy spirit.’ ³⁴I have seen this and I have testified: this is the son of God.”</p>

* GHeb 3:2–4 (#515, p. 392)

^a Lk 3:22 Most mss read “You are my son, the one I love—I fully approve of you” (as in Mark 1:11).

281. Jesus recruits his first disciples (Jn)

Mt	Mk	Lk	Jn 1:35–51
			<p>³⁵The next day John was standing there again with two of his disciples. ³⁶When he noticed Jesus walking by, he says, “Look, there’s the lamb of God.”</p> <p>³⁷His two disciples heard him (say this), and they followed Jesus. ³⁸Jesus turned around, saw them following, and says to them, “What are you looking for?”</p> <p>They said to him, “Rabbi” (which means “Teacher”), “where do you live?”</p> <p>³⁹He says to them, “Come and see.”</p> <p>They went and saw where he was staying and spent (the rest of) the day with him. It was about four in the afternoon.</p> <p>⁴⁰Andrew, Simon Peter’s brother, was one of the two who followed Jesus after hearing John (speak about him). ⁴¹First he goes and finds his brother Simon and tells him, “We have found the Messiah” (which is translated “Anointed One”), ⁴²and he led him to Jesus.</p> <p>Jesus looked straight at him and said, “You’re Simon, son of John; you’re going to be called Kephas” (which means Peter (or Rock)).</p> <p>⁴³The next day Jesus decided to leave for Galilee. He finds Philip and says to him, “Follow me.”</p> <p>⁴⁴Philip was from Bethsaida, the hometown of Andrew and Peter. ⁴⁵Philip finds Nathanael and tells him, “We’ve found the one Moses wrote about in the Law, and the prophets mention too: Jesus, son of Joseph, from Nazareth.”</p> <p>⁴⁶“From Nazareth?” Nathanael said to him. “Can anything good come from that place?”</p> <p>Philip replies to him, “Come and see.”</p> <p>⁴⁷Jesus saw Nathanael coming toward him, and he remarks about him: “There’s a genuine Israelite—not a trace of deceit in him.”</p> <p>⁴⁸“Where do you know me from?” Nathanael asks him.</p> <p>Jesus replied, “I saw you under the fig tree before Philip invited you (to join us).”</p> <p>⁴⁹Nathanael responded to him, “Rabbi, you are the son of God! You are King of Israel!”</p> <p>⁵⁰Jesus replied, “Do you believe just because I told you I saw you under the fig tree? You’re going to see a lot more than that.”</p> <p>⁵¹Then he adds, “Let me tell you this: you’ll see the sky split open and God’s messengers ascending and descending on the Human One.”</p>
16:16	8:29	9:20	
16:17–18	3:16	6:14a	

282. Jesus disrupts the temple (Jn)

SEE #208, P. 158

Mt 21:12–13	Mk 11:15–17	Lk 19:45–46	Jn 2:13–17
<p>¹²And Jesus went into God's temple</p> <p>and threw all the vendors and customers out of the temple area;</p> <p>and he knocked over the currency exchange tables, along with the chairs of the dove merchants.</p> <p>¹³Then he says to them, "It is written, 'My house shall be designated a house of prayer,'</p> <p>But you're turning it into 'a hideout for bandits!'"</p>	<p>¹⁵They come to Jerusalem. And he went into the temple</p> <p>and began throwing the vendors and the customers out of the temple area,</p> <p>and he knocked over the currency exchange tables, along with the chairs of the dove merchants, ¹⁶and he wouldn't even let anyone carry a container through the temple area. ¹⁷Then he started teaching and saying to them, "Don't the scriptures say, 'My house shall be designated a house of prayer for all peoples?'</p> <p>But you have turned it into 'a hideout for bandits!'"</p>	<p>⁴⁵Then he entered the temple area</p> <p>and began throwing the vendors out.</p> <p>⁴⁶He says to them, "It is written, 'My house shall be a house of prayer.'</p> <p>But you have turned it into 'a hideout for bandits!'"</p>	<p>¹³It was almost time for the Jewish Passover festival, so Jesus went up to Jerusalem.</p> <p>¹⁴In the temple area he found people selling oxen and sheep and doves, and others exchanging currency. ¹⁵He made a whip out of rope and drove them all out of the temple area, sheep and oxen; then he knocked over the exchange tables and scattered the coins. ¹⁶And to the dove merchants he said, "Get these birds out of here!"</p> <p>How dare you use my Father's house as a public market."</p> <p>¹⁷His disciples were reminded of the words of scripture: "Zeal for your house will eat me alive."</p>

283. Jesus will raise the temple (Jn)

SEE #245, P. 191

<p>Mt 26:59–61</p> <p>⁵⁹The chief priests and the whole Council were looking for false testimony against Jesus so they might issue a death sentence; ⁶⁰but they couldn't find many perjurers to come forward. Finally, two men came forward ⁶¹and said, "This man said, 'I can destroy the temple of God and rebuild it within three days.'"</p>	<p>Mk 14:57–58</p> <p>⁵⁷And some people stood up and testified falsely against him, ⁵⁸"We have heard him saying, 'I'll destroy this temple made with hands and in three days I'll build another, not made with hands!'"</p>	<p>Lk</p>	<p>Jn 2:18–22</p> <p>¹⁸To this the Judeans responded, "What sign can you show us to justify doing all this?"</p> <p>¹⁹Jesus replied, "Destroy this temple and I'll raise it in three days."</p> <p>²⁰"It has taken forty-six years to build this temple," the Judeans said, "and you're going to raise it in three days?"</p> <p>(²¹However, he was referring to his body as a temple. ²²When he had been raised from the dead his disciples remembered that he had made this claim, and so they came to believe both the word of scripture and the word Jesus had spoken.)</p>	<p>Th 71</p> <p>I will destroy [this] house, and no one will be able to build it [. . .].</p>
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284. The Father entrusts everything to Jesus (Jn)

SEE #141, P. 115

<p>Mt 11:27a</p> <p>My Father has turned everything over to me.</p>	<p>Mk</p>	<p>Lk 10:22a</p> <p>My Father has turned everything over to me.</p>	<p>Jn 3:35*</p> <p>The Father loves the son and has entrusted everything to him.</p>	<p>Th 61:3</p> <p>I am the one who comes from the one who is unwavering. I have been given some of the things of my Father.</p>
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*Jn 13:3 (#312, p. 250)

285. Jesus baptizes—but not really (Jn)

Mt	Mk	Lk	Jn 4:1-3
4:12	1:14	4:14a	<p>¹Jesus was aware of the rumor that had reached the Pharisees: that he is recruiting and baptizing more disciples than John. (²Actually, Jesus himself didn't baptize anyone; his disciples did the baptizing.)</p> <p>³So he left Judea again for Galilee.</p>

286. Time for Harvest (Jn)

SEE #63, P. 51

Mt 9:37-38	Mk	Lk 10:2	Jn 4:35	Th 73
<p>³⁷The crop is good, but there are few to harvest it.</p> <p>³⁸So beg the harvest boss to dispatch workers to the fields.</p>		<p>The crop is good, but there are few to harvest it.</p> <p>So beg the harvest boss to dispatch workers to the fields.</p>	<p>You have a saying: "It's still four months till harvest." But I'm telling you: look at the fields, they're ripe for harvesting.</p>	<p>The crop is huge but the workers are few, so beg the boss to dispatch workers to the fields.</p>

287. A Prophet Without Respect (Jn)

SEE #95, P. 75

Mt 13:57b	Mk 6:4	Lk 4:24	Jn 4:44b	Th 31:1
No prophet is disrespected, except on his home turf and at home	No prophet is disrespected, except on his home turf and among his relatives and at home.	Let me tell you, no prophet is welcome on his home turf.	A prophet gets no respect on his own turf.	No prophet is welcome in his home town

288. An official's boy is healed (Jn)

SEE #52, P. 42

Mt 8:5-6	Mk	Lk 7:1-3	Jn 4:46b-54
<p data-bbox="309 272 355 295">7:28</p> <p data-bbox="150 334 502 484">⁵When he had entered Capernaum, a Roman officer approached him and pleaded with him, ⁶“Sir, my servant boy was struck down with paralysis and is in terrible pain.”</p> <p data-bbox="289 703 375 726"><i>vv. 7-12</i></p> <p data-bbox="309 857 355 880">v. 13</p>		<p data-bbox="643 272 994 357">¹After he had completed all he had to say to his audience, he went into Capernaum.</p> <p data-bbox="643 365 1001 573">²A Roman officer had a slave he was very fond of but who was sick and about to die. ³So when he heard about Jesus, the officer sent some elders of the Jewish community to him, and asked him to come and cure his slave.</p> <p data-bbox="791 703 862 726"><i>vv. 6-9</i></p> <p data-bbox="802 857 848 880">v. 10</p>	<p data-bbox="1024 301 1384 357">^{46b}In Capernaum there was a government official whose son was sick.</p> <p data-bbox="1024 365 1384 515">⁴⁷When he heard that Jesus had returned to Galilee from Judea, he approached him and pleaded with him to come down and cure his son, who was about to die.</p> <p data-bbox="1024 581 1384 666">⁴⁸Jesus said to him, “You people refuse to believe unless you see signs and omens.”</p> <p data-bbox="1024 674 1384 730">⁴⁹The official responds, “Sir, please come down before my child dies.”</p> <p data-bbox="1024 738 1384 794">⁵⁰Jesus says, “Go home, your son will live.”</p> <p data-bbox="1024 801 1384 1037">The man believed what Jesus told him and went home. ⁵¹While he was still on his way home, his slaves met him and told him that his boy was alive. ⁵²So he asked them when he had begun to recover, and they told him, “The fever broke yesterday at one o’clock.”</p> <p data-bbox="1024 1045 1384 1253">⁵³Then the father realized that one o’clock was precisely the time Jesus had said to him, “Your son will live.” And he believed, as did his whole household. ⁵⁴Jesus performed this second sign after he had returned from Judea to Galilee.</p>

289. The Healing of the Crippled Man (Jn)

SEE #59, P. 48

Mt 9:6-7	Mk 2:10-12	Lk 5:24-25	Jn 5:1-9a
<p data-bbox="271 488 329 513">9:1-5</p> <p data-bbox="150 981 443 1193"> ⁶But just so you realize that on earth the Human One has authority to forgive sins—he then says to the paralytic— “Get up, pick up your bed and go home.” </p> <p data-bbox="150 1228 401 1282"> ⁷And he got up and went home. </p>	<p data-bbox="582 488 640 513">2:1-9</p> <p data-bbox="465 981 757 1193"> ¹⁰But just so you realize that on earth the Human One has authority to forgive sins—he says to the paralytic— ¹¹“You there, get up, pick up your mat and go home!” </p> <p data-bbox="465 1228 757 1315"> ¹²And he got up, picked his mat right up, and walked out as everyone looked on. </p>	<p data-bbox="877 488 967 513">5:17-23</p> <p data-bbox="773 981 1065 1193"> ²⁴But just so you realize that on earth the Human One has authority to forgive sins—he said to the paralyzed man— “¹¹You there, get up, pick up your pallet and go home.” </p> <p data-bbox="773 1228 1065 1375"> ²⁵And immediately he stood up in front of them, picked up what he had been lying on, and went home praising God. </p>	<p data-bbox="1087 272 1379 359"> ¹After these events, on the occasion of a Jewish festival, Jesus went up to Jerusalem. </p> <p data-bbox="1087 363 1379 730"> ²In Jerusalem, by the Sheep <Gate>, there is a pool, called <i>Bethzatha</i> in Hebrew. It has five colonnades, ³among which numerous invalids—blind, lame, paralyzed—were usually lying around. ⁵One man had been crippled for thirty-eight years. ⁶Jesus observed him lying there and realized he had been there a long time. </p> <p data-bbox="1087 734 1379 788"> “Do you want to get well?” he asks him. </p> <p data-bbox="1087 792 1379 975"> ⁷The crippled man replied, “Sir, I don’t have anyone to put me in the pool when the water is agitated; while I’m trying to get in someone else beats me to it.” </p> <p data-bbox="1087 1136 1379 1222"> ⁸“Get up, pick up your mat, and walk around,” Jesus tells him. </p> <p data-bbox="1087 1226 1379 1313"> ^{9a}And at once the man recovered; he picked up his mat and started walking. </p>

290. Respecting the Son and the Father (Jn)

SEE #103, P. 84

Mt	Mk	<p>Lk 10:16</p> <p>Whoever hears you hears me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.</p>	<p>Jn 5:19–23</p> <p>¹⁹Let me tell you this: the son can't do anything on his own, but only what he sees the Father doing. Whatever the Father does, the son does as well. ²⁰The Father loves the son, and shows him everything he does. He is going to show him even greater works, so that you'll be amazed. ²¹Just as the Father raises the dead and gives them life, the son also gives life to everyone he wants. ²²Not that the Father condemns anyone; rather, he has turned all such decisions over to the son, ²³so that everyone will respect the son, just as they respect the Father. Whoever does not respect the son does not respect the Father who sent him.*</p>
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*Jn 15:23 (#319, p. 255)

291. Resurrection for Judgment (Jn)

SEE #233, P. 179

Mt	Mk	Lk	<p>Jn 5:24–29</p> <p>²⁴Let me tell you this: those who hear my word and believe the one who sent me have unending life and do not come up for trial. No, they have passed through death into life. ²⁵Let me tell you this: the time is coming—in fact, it's already here—for the dead to hear the voice of God's son and, because they've heard it, to live. ²⁶Just as the Father is himself the source of life, he has also made the son to be the source of life. ²⁷And he has given him the authority to do the judging, because he is the Human One. ²⁸Don't be surprised; the time is coming when all who are in their graves will hear his voice ²⁹and come out—those who have done good will be raised to life, and those who have done vile deeds raised to stand trial.</p>
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25:31–46

292. The Scriptures, Moses, and Jesus (Jn)

Mt	Mk	Lk	Jn 5:39–46	EgerG 1:2b–6
			<p>³⁹You pore over the scriptures, because you imagine that in them there’s unending life to be had. They do indeed give evidence on my behalf, ⁴⁰yet you refuse to come to me to have life. ⁴¹I’m not interested in any human praise; ⁴²but I also know that you have none of God’s love in you. ⁴³I’ve come in my Father’s name, and you don’t welcome me; if others come in their own name, you’ll welcome them. ⁴⁴How can you believe, since you accept praise from each other but don’t even consider the praise that comes from the only God?</p> <p>⁴⁵Don’t suppose that I’ll be your accuser before the Father. You have an accuser, and it’s Moses—the one you were relying on.</p> <p style="text-align: center;">9:29</p> <p>⁴⁶But if you really believed Moses, you’d believe me; after all, I’m the one he wrote about. ⁴⁷But since you don’t really believe what he wrote, how are you going to believe what I say?</p>	<p>^{2b}Pore over the scriptures. You imagine that in them there’s life to be had. They do indeed give evidence on my behalf.</p> <p>³Don’t suppose that I’ve come to be your accuser before my Father. The one accusing you is Moses, the one you were relying on.”</p> <p>⁴They say, “We know God spoke to Moses. But you—we don’t know [where you come from.]”</p> <p>⁵Jesus replied: “Now you stand accused for not trusting those who are [commended by <Moses>].”</p> <p>⁶If you had believed Moses, you would’ve believed me; after all, he [wrote] about me to your ancestors.”</p>

293. Bread and Fish for 5,000 (Jn)

SEE #107, P. 87

Mt 14:15–21*	Mk 6:35–44*	Lk 9:12–17	Jn 6:1–15
<p data-bbox="252 330 351 359"><i>14:13–14</i></p> <p data-bbox="150 577 443 819">¹⁵When it was evening the disciples approached him and said, “This place is deserted and it’s already late. Send the crowd away so that they can go to the villages and buy food for themselves.”</p> <p data-bbox="175 886 375 915">¹⁶Jesus said to them,</p> <p data-bbox="150 948 420 1035">“They don’t need to leave; give them something to eat yourselves!”</p> <p data-bbox="150 1412 443 1499">¹⁷But they say to him, “We have nothing here except five loaves and two fish.”</p> <p data-bbox="150 1595 443 1682">¹⁸He said, “Bring them here to me.”¹⁹And he told the crowd to recline on the grass,</p>	<p data-bbox="571 330 659 359"><i>6:30–34</i></p> <p data-bbox="463 577 756 819">³⁵And as the hour had already grown late, his disciples were approaching him and saying, “This place is deserted and it’s late. ³⁶Send them away so that they can go to the farms and villages around here to buy something to eat.”</p> <p data-bbox="463 886 733 944">³⁷But in response he said to them,</p> <p data-bbox="463 977 748 1035">“Give them something to eat yourselves.”</p> <p data-bbox="463 1166 748 1311">And they say to him, “Are we supposed to go out and buy two hundred denarii worth of bread and donate it for their meal?”</p> <p data-bbox="463 1321 756 1408">³⁸So he says to them, “How many loaves do you have? Go look.”</p> <p data-bbox="463 1418 748 1476">And when they find out, they say, “Five, and two fish.”</p> <p data-bbox="463 1595 748 1717">³⁹Next he instructed them all to recline to eat, some over here, some over there, on the green grass. ⁴⁰So they</p>	<p data-bbox="879 330 967 359"><i>9:10–11</i></p> <p data-bbox="776 577 1068 819">¹²As the day began to draw to a close, the Twelve approached him and said, “Send the crowd away, so that they can go to the villages and farms around here and find food and lodging; for we are in a deserted place here.”</p> <p data-bbox="776 886 991 915">¹³But he said to them,</p> <p data-bbox="776 977 1061 1035">“Give them something to eat yourselves.”</p> <p data-bbox="776 1412 1068 1591">They said, “All we have are five loaves and two fish—unless we go ourselves and buy food for all these people.” (¹⁴There were about five thousand men.)</p> <p data-bbox="776 1601 1068 1717">He said to his disciples, “Have them recline in groups of about fifty.” ¹⁵They did so and got them reclined.</p>	<p data-bbox="1087 272 1379 635">¹After these events, Jesus crossed to the far side of the Sea of Galilee, (also known as the Sea of) Tiberias. ²A huge crowd was following him, because they wanted to see the signs he was performing for the sick. ³Jesus climbed up the mountain, and he sat down there with his disciples. ⁴It was about time for the Jewish festival of Passover.</p> <p data-bbox="1087 828 1379 915">⁵Jesus looks up and sees a big crowd approaching him, and he says to Philip,</p> <p data-bbox="1087 977 1379 1161">“Where are we going to buy enough bread to feed these people?” (⁶He was saying this to test him; you see, Jesus already knew what he was going to do.)</p> <p data-bbox="1087 1195 1379 1315">⁷“Two hundred denarii wouldn’t buy enough bread for everyone to have a bite,” Philip said.</p> <p data-bbox="1087 1325 1379 1412">⁸One of his disciples, Andrew, Simon Peter’s brother, says to him,</p> <p data-bbox="1087 1447 1379 1562">⁹“There’s a kid here with five loaves of barley bread and two fish; but what does that amount to for so many?”</p> <p data-bbox="1087 1595 1379 1717">¹⁰Jesus said, “Have the people sit down.” (They were in a grassy place.) So they sat down. (The men (alone)</p>

<p>and he took the five loaves and two fish, and looking up to the sky he gave a blessing, and breaking it apart he gave the bread to the disciples, and the disciples gave it to the crowd.</p> <p>²⁰And everybody had more than enough to eat.</p> <p>Then they picked up twelve baskets full of leftovers.</p> <p>²¹The number of people who had eaten came to about five thousand, not counting women and children.</p>	<p>sat down group by group, in hundreds and in fifties. ⁴¹And he took the five loaves and the two fish, looked up to the sky, gave a blessing, and broke the bread apart, and started giving it to his disciples to pass around to them; and even the two fish they shared with everybody.</p> <p>⁴²Everybody had more than enough to eat.</p> <p>⁴³Then they picked up twelve baskets full of leftovers, including some fish.</p> <p>⁴⁴And the number of men who had some bread came to five thousand.</p>	<p>¹⁶Then he took the five loaves and two fish, looked up to the sky, gave a blessing, and broke them, and started handing them out to the disciples to pass around to the crowd.</p> <p>¹⁷And everybody had more than enough to eat.</p> <p>Then the leftovers were collected, twelve baskets full.</p>	<p>numbered about five thousand.) ¹¹Jesus took the loaves, gave thanks, and passed them around to the people sitting there, along with the fish, and all of them had as much as they wanted.</p> <p>¹²And when they had eaten their fill, he says to his disciples, "Gather up the leftovers so that nothing goes to waste."</p> <p>¹³So they gathered them up and filled twelve baskets with scraps from the five barley loaves—from what was left over. ¹⁴When these folks saw the sign he had performed they were saying, "This has to be the Prophet who is to come into the world!" ¹⁵Jesus perceived that they were about to come and force him to be king, so he retreated once again to the mountain by himself.</p>
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* ① Mt 15:32–39 / Mk 8:1–10 (#115, p. 95)

294. Jesus walks on the sea (Jn)

SEE #108, P. 89

Mt 14:22–27, 32–33	Mk 6:45–51	Lk	Jn 6:16–21
<p>²²And right away he made the disciples get in a boat and go ahead of him to the other side, while he dispersed the crowds. ²³After he had dispersed the crowds, he went up to the mountain privately to pray. He remained there alone well into the evening.</p> <p>²⁴By this time the boat was already some distance from land and was being pounded by waves because the wind was against them.</p> <p>²⁵About three o'clock in the morning he came toward them walking on the sea. ²⁶But when the disciples saw him walking on the sea, they were terrified. "It's a ghost," they said, and cried out in fear.</p> <p>²⁷Right away Jesus spoke to them, saying, "Be brave; it's me! Don't be afraid."</p> <p>³²And by the time they had climbed into the boat, the wind had died down.</p> <p>³³Then those in the boat paid homage to him, saying, "You really are God's son."</p>	<p>⁴⁵And right away he made his disciples embark in the boat and go ahead to the opposite shore toward Bethsaida, while he himself dispersed the crowd. ⁴⁶And once he got away from them, he went off to the mountain to pray.</p> <p>⁴⁷When evening came, the boat was in the middle of the sea, and he was alone on the land. ⁴⁸When he saw they were having a rough time making headway, because the wind was against them, at about three o'clock in the morning he comes toward them walking on the sea and intending to go past them. ⁴⁹But when they saw him walking on the sea, they thought he was a ghost and they cried out, ⁵⁰because they all saw him and were terrified. But right away he spoke with them and says to them,</p> <p>"Take heart, it's me! Don't be afraid."</p> <p>⁵¹And he climbed into the boat with them, and the wind died down.</p> <p>By this time they were completely dumbfounded.</p>		<p>¹⁶As evening approached, his disciples went down to the sea. ¹⁷They boarded a boat and were trying to cross the sea to Capernaum. It had already gotten dark, and Jesus still had not joined them.</p> <p>¹⁸A strong wind began to blow and the sea was getting rough. ¹⁹When they had rowed about three or four miles, they catch sight of Jesus walking on the sea and coming toward the boat. They were frightened,</p> <p>²⁰but he says to them,</p> <p>"Don't be afraid! It's me."</p> <p>²¹Then they would have taken him on board, but the boat instantly arrived at the shore they had been making for.</p>

295. Looking for Jesus by Boat (Jn)

Mt 14:34–36	Mk 6:53–56	Lk	Jn 6:22–24 ²² The next day, the crowd, which was still on the other side of the sea, remembered that there had been only one boat there, and that Jesus had not gotten into that boat with the disciples, but that his disciples had set off alone. ²³ Other boats came out from Tiberias, near the place where they had eaten bread. ²⁴ So when the crowd saw that neither Jesus nor his disciples were there, they too got into boats and set out for Capernaum to look for Jesus.
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296. Demanding a Sign (Jn)

SEE #116, P. 96

Mt 16:1 And the Pharisees and Sadducees came, and they put him to the test by asking him to show them a sign from heaven.	Mt 12:38 Then some of the scholars and Pharisees responded to him, “Teacher, we would like to see a sign from you.”	Mk 8:11 The Pharisees came out and started to argue with him. To put him to the test, they demanded a sign from heaven.	Lk 11:16 Others were putting him to the test by demanding a sign from heaven.	Jn 6:30 They asked him, “What sign are you going to perform so we can see it and come to believe in you? What ‘work’ are you going to do?”
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297. Isn't Jesus Joseph's son? (Jn)

SEE #95, P. 75

Mt 13:54b–56 ^{54b} They were astounded and said so: “Where did this wisdom and these miracles come from? ⁵⁵ This is the carpenter's son, isn't it? Isn't his mother called Mary? And aren't his brothers James and Joseph and Simon and Judas? ⁵⁶ And aren't all his sisters neighbors of ours? So where did he get all this?”	Mk 6:2b–3 ^{2b} Many who heard him were astounded and said so: “Where's he getting all this?” and “Where'd he get all this wisdom?” and “Where'd he get the power to perform such miracles? ³ This is the carpenter, isn't it? Isn't he the son of Mary? And aren't his brothers James, Joses, Judas, and Simon? And aren't his sisters our neighbors?”	Lk 4:22 And they all were responding favorably to him, and marveling at the pleasing speech that he delivered; and they were saying, “Isn't this the son of Joseph?”	Jn 6:42 They were saying, “Isn't this Jesus, son of Joseph? Don't we know both his father and his mother? How can he now say, ‘I've come down from heaven?’”
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298. Peter proclaims Jesus the holy one of God (Jn)

SEE #119, P. 100

Mt	Mk	Lk	Jn 6:66–69	Th 1
			⁶⁶ Many of his disciples dropped out and would no longer travel around with him. ⁶⁷ Jesus then said to the Twelve, “Do you want to leave too?” ⁶⁸ Simon Peter replied to him, “Master, is there anyone else we can turn to? You have the words of unending life.* ⁶⁹ We have become believers and have realized that you are the holy one of God.”	And <Jesus> said, “Whoever discovers the interpretation of <my> sayings will not taste death.”
16:15	8:27	9:20		

*Jn 8:51–52 (#302, p. 243)

299. Uneducated Jesus (Jn)

SEE #95, P. 75

Mt 13:54b–55	Mk 6:2b–3a	Lk 4:22	Jn 7:15
^{54b} They were astounded and said so: “Where did this wisdom and these miracles come from?” ⁵⁵ This is the carpenter’s son, isn’t it? Isn’t his mother called Mary?	^{2b} Many who heard him were astounded and said so: “Where’s he getting all this?” and “Where’d he get all this wisdom?” and “Where’d he get the power to perform such miracles?” ^{3a} This is the carpenter, isn’t it? Isn’t he the son of Mary?	And they all were responding favorably to him, and marveling at the pleasing speech that he delivered; and they were saying, “Isn’t this the son of Joseph?”	The Judeans were taken aback, saying, “‘This man is uneducated; how come he’s so articulate?’”

300. Seeking Jesus, But Not Finding Him (Jn)

Mt	Mk	Lk	Jn 7:33–34	Th 38:2
			³³ Then Jesus said, “I’ll be with you a little longer; then I’ll return to the one who sent me. ³⁴ You’ll look for me, but you won’t find me; where I am you can’t come.”	There will be days when you’ll seek me and you won’t find me.

301. The Light of the World (Jn)

SEE #18, 470, PP. 21, 354

Mt 5:14	Mk	Lk	Jn 8:12	Jn 9:5
You are the light of the world.			I am the light of the world.	While I am in the world I am the light of the world.

302. Words of Immortality (Jn)

Mt	Mk	Lk	Jn 8:51–52* ⁵¹ “Let me tell you this: whoever follows my teaching will never die. ⁵² To this the Judeans retorted, “Now we’re certain you’re possessed! (Even) Abraham died, and so did the prophets, and here you are claiming, “Whoever follows my teaching will never taste death.”	Th 1 And (Jesus) said, “Whoever discovers the interpretation of (my) sayings will not taste death.”
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*Jn 6:68 (#298, p. 242)

303. Pharisees don’t know Jesus’ origins (Jn)

SEE #509, P. 386

Mt	Mk	Lk	Jn 9:28–29 ²⁸ (The Pharisees) hurled insults at (the man born blind): “You may be his disciple; we’re disciples of Moses. ²⁹ We know God spoke to Moses; we don’t even know where this man came from.”	EgerG 1:4 We know God spoke to Moses. But you—we don’t know [where you come from.]
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304. The Good Shepherd (Jn)

SEE #141, 369, PP. 115, 302

Mt 11:27b No one knows the son except the Father, nor does anyone know the Father except the son—and anyone to whom the son wishes to reveal him.	Mk No one knows who the son is except the Father, or who the Father is except the son—and anyone to whom the son wishes to reveal him.	Lk 10:22b No one knows who the son is except the Father, or who the Father is except the son—and anyone to whom the son wishes to reveal him.	Jn 10:14–15 ¹⁴ I am the good shepherd. I know my sheep and my sheep know me, ¹⁵ just as the Father knows me and I know the Father, and I give my life for my sheep.
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305. Jesus escapes stoning (Jn)

SEE #510, P. 387

Mt	Mk	Lk 4:28–30 ²⁸ Everyone in the meeting place was filled with rage when they heard this. ²⁹ They rose up, ran him out of town, and led him to the brow of the hill on which their town was built, intending to hurl him over the cliff. ³⁰ But he slipped through their fingers and got away.	Jn 10:31, 39 ³¹ Again the Judeans picked up stones to stone him. ³⁹ Again they tried to arrest him, but he escaped.	EgerG 1:8–10 ⁸ [The rulers] laid their hands on him to arrest him and [turn him] over to the crowd. ⁹ But they couldn’t arrest him because the time for him to be turned over hadn’t yet arrived. ¹⁰ So the Master himself slipped through their hands and got away.
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306. The authorities plot to kill Jesus (Jn)

SEE #234, P. 180

Mt	Mk	Lk	Jn 11:45–53
			<p>⁴⁵As a result, many of the Judeans who had come to Mary and observed what Jesus had done came to believe in him. ⁴⁶But some of them went to the Pharisees and reported what Jesus had done.</p> <p>⁴⁷So the chief priests and Pharisees called the Council together and posed this question to them: “What are we going to do now that this man performs so many signs? ⁴⁸If we let him go on like this, everybody will come to believe in him. Then the Romans will come and destroy our (holy) place and our nation.”</p> <p>⁴⁹Then one of them, Caiaphas, that year’s chief priest, addressed them as follows: “Don’t you know anything? ⁵⁰Don’t you realize that you’re better off having one man die for the people than having the whole nation wiped out?”</p> <p>(⁵¹He didn’t say this on his own authority, but since he was that year’s chief priest he could foresee that Jesus would die for the nation. ⁵²In fact, he would die not only for the nation, but to gather together all God’s dispersed children and make them one people.)</p> <p>⁵³So from that day on they began plotting how to kill him.</p>
26:1–5	14:1–2	22:1–2	

307. Mary anoints Jesus’ feet (Jn)

= #235, P. 180

Mt 26:6–13	Mk 14:3–9	Lk 7:36–39	Jn 12:1–8
<p>⁶While Jesus was in Bethany at the house of Simon the leper,</p> <p>⁷a woman who had an alabaster jar of very expensive aromatic ointment came up to him and poured it over his head while he was reclining (at table).</p> <p>⁸When they saw this, the disciples were annoyed, and said,</p>	<p>³When he was in Bethany at the house of Simon the leper, he was just reclining there, and a woman came in carrying an alabaster jar of aromatic ointment made from pure and expensive nard. She broke the jar and poured (the ointment) on his head.</p> <p>⁴Now some were annoyed (and thought) to themselves,</p>	<p>³⁶One of the Pharisees invited him to dinner; he entered the Pharisee’s house, and reclined (for the meal). ³⁷A local woman, who was a sinner, found out that he was having dinner at the Pharisee’s house. She suddenly showed up with an alabaster jar of aromatic ointment, ³⁸and stood there behind him weeping at his feet. Her tears wet his feet, and she wiped them dry with her hair; she kissed his feet, and anointed them with the ointment.</p> <p>³⁹The Pharisee who had invited him saw this and said to himself,</p>	<p>¹Six days before Passover Jesus came to Bethany, where Lazarus lived, the one Jesus had raised from the dead. ²There they gave a dinner for him; Martha did the serving, and Lazarus was one of those who ate with him. ³Mary brought in a pound of expensive aromatic ointment made from pure nard and anointed Jesus’ feet and wiped them with her hair. And the house was filled with the ointment’s fragrance.</p> <p>⁴Judas Iscariot, the disciple who was going to turn him in, says,</p>

<p>“What good is this waste?”</p> <p>⁹She could have sold it for a good price and given ⟨the money⟩ to the poor.”</p> <p>¹⁰But Jesus knew what was going on and said to them, “Why are you giving this woman a hard time?”</p> <p>v. 12</p> <p>After all, she has done a good deed for me. ¹¹Remember, the poor will always be around; but I won’t always be around. ¹²After all, by pouring this ointment on my body she has prepared me for burial. ¹³Let me tell you, wherever this good news is announced in all the world, the story of what she’s done will be told in her memory.”</p>	<p>“What good does it do to waste this ointment?”</p> <p>⁵She could have sold the ointment for more than three hundred denarii and given ⟨the money⟩ to the poor.”</p> <p>And they were angry with her.</p> <p>⁶Then Jesus said, “Let her alone! Why are you giving her a hard time?”</p> <p>v. 8</p> <p>She has done a good deed for me. ⁷Remember, the poor will always be around, and whenever you want you can do good for them, but I won’t always be around. ⁸She did what she could; she has planned ahead by anointing my body for burial. ⁹Let me tell you, wherever the good news is announced in all the world, the story of what she’s done will be told in her memory.”</p>	<p>“If this man were a prophet, he would know who this is and what kind of woman is touching him, since she is a sinner.”</p>	<p>⁵“Why wasn’t this ointment sold? It would bring three hundred denarii, and the money could have been given to the poor.”</p> <p>(⁶He didn’t say this because he cared about the poor, but because he was a thief. He was in charge of the common purse and now and again would pilfer money put into it.)</p> <p>⁷“Leave her alone,” Jesus said.</p> <p>“Let her keep it for the day of my burial.</p> <p>⁸There will always be poor around,</p> <p>but I won’t always be around.”^a</p> <p>v. 7b</p>
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^aJn 12:8 A few mss lack this verse.

308. Jesus rides into Jerusalem (Jn)

SEE #204, P. 155

Mt 21:8–9, 7, 4–5	Mk 11:8–10, 7	Lk 19:36–38, 35	Jn 12:12–15
<p>⁸The enormous crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road.</p> <p>⁹The crowds leading the way and those following kept shouting,</p> <p>“Hosanna to the son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest <heaven>.”</p> <p>⁷<They> brought the donkey and colt and they placed their cloaks on them, and he sat on top of them.</p> <p>⁴This happened in order to fulfill the prediction spoken through the prophet:</p> <p>⁵“Tell the daughter of Zion, “Look, your king comes to you gently, mounted on a donkey and on a colt, the foal of a pack animal.”</p>	<p>⁸And many people spread their cloaks on the road, while others cut leafy branches from the fields.</p> <p>⁹Those leading the way and those following kept shouting,</p> <p>“Hosanna! Blessed is the one who comes in the name of the Lord! ¹⁰Blessed is the coming kingdom of our father David! Hosanna in the highest <heaven>!”</p> <p>⁷So they bring the colt to Jesus, and they throw their cloaks over it; then he got on it.</p>	<p>³⁶And as he rode along, people would spread their cloaks on the road.</p> <p>³⁷As he approached the slope of the Mount of Olives, the entire throng of his disciples began to cheer and shout praise to God for all the miracles they had seen. ³⁸They kept repeating, “Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest <heaven>!”</p> <p>³⁵So they brought it to Jesus. They threw their cloaks on the colt and helped Jesus mount it.</p>	<p>¹²The next day the huge crowd that had come for the festival heard that Jesus was coming into Jerusalem.</p> <p>¹³They got palm fronds and went out to meet him.</p> <p>They began to shout,</p> <p>“Hosanna! Blessed is the one who comes in the name of the Lord! <Blessed is> the King of Israel!”</p> <p>¹⁴Then Jesus found a young donkey and rode on it,</p> <p>as scripture puts it:</p> <p>¹⁵“Fear not, daughter of Zion. Look, your king comes riding on a donkey’s colt.”</p>

309. Jesus is glorified (Jn)

SEE #121, 243, PP. 102, 187

<p>Mt 16:25; 10:39; 26:37–39</p> <p>Mt 16:25 Remember, if you try to save your life you'll lose it, but if you lose your life for my sake, you'll find it.</p> <p>Mt 10:39 By finding your life, you'll lose it, but by losing your life for my sake, you'll find it.</p> <p>Mt 26:37–39 ³⁷And taking Peter and the two sons of Zebedee, he began to feel dejected and full of anguish. ³⁸He says to them, "I'm so sad I could die. You stay here with me and be alert!" ³⁹And he went a little farther, knelt with his face to the ground, and prayed,</p> <p>"My Father, if it's possible, take this cup away from me.</p> <p>But it's your will that matters, not mine."</p>	<p>Mk 8:35; 14:33–36</p> <p>Mk 8:35 Remember, if you try to save your life, you'll lose it, but if you lose your life for the sake of the good news, you'll save it.</p> <p>Mk 14:33–36 ³³And he takes Peter and James and John along with him, and he grew apprehensive and full of anguish. ³⁴He says to them, "I'm so sad I could die. You stay here and be alert." ³⁵And he would move on a little, lay facedown on the ground, and pray that he might avoid the crisis, if possible.</p> <p>³⁶And he was saying, "<i>Abba</i> (Father), all things are possible for you. Take this cup away from me.</p> <p>But it's your will that matters, not mine."</p>	<p>Lk 9:24; 17:33; 22:41–42; 10:18</p> <p>Lk 9:24 Remember, if you try to save your life, you'll lose it, but if you lose your life for my sake, you'll save it.</p> <p>Lk 17:33 Whoever tries to hang on to life will lose it, but whoever loses it will preserve it.</p> <p>Lk 22:41–42 ⁴¹And he withdrew from them about a stone's throw away, got down on his knees, and began to pray,</p> <p>⁴²"Father, if you so choose, take this cup away from me!</p> <p>Yet not my will, but yours, be done."</p>	<p>Jn 12:23–33</p> <p>²³The time has come for the Human One to be glorified. ²⁴Let me tell you this: unless the kernel of wheat falls to the earth and dies, it remains a single seed, but if it dies, it produces a great harvest.</p> <p>²⁵If you love your life you'll lose it, but if you hate your life in this world you'll preserve it for unending life.</p> <p>²⁶Whoever serves me must follow me, for wherever I am, my servant must be there also. Whoever serves me, the Father will honor.</p> <p>²⁷Now my life is in turmoil, but should I say, 'Father, rescue me from this moment?' No, it was to face this moment that I came.</p>
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<p>Mt 16:25; 10:39; 26:37–39</p> <p style="text-align: center;">17:5</p>	<p>Mk 8:35; 14:33–36</p> <p style="text-align: center;">9:7</p>	<p>Lk 9:24; 17:33; 22:41–42; 10:18</p> <p style="text-align: center;">9:35</p> <p>Lk 10:18 I was watching Satan fall like lightning from heaven.</p>	<p style="text-align: center;">Jn 12:23–33</p> <p>²⁸Father, glorify your name!” Then a voice spoke out of the sky, “I have glorified it and I will glorify even more.”</p> <p>²⁹The crowd there heard this, and some people remarked that it was thunder, others that a heavenly messenger had spoken to him.</p> <p>³⁰“That voice did not come for me but for you,” Jesus answered. ³¹“Now sentence is passed on this world; now the ruler of this world will be driven out. ³²And if I’m elevated from the earth, I’ll take everyone with me.” (³³He said this to show what kind of death he was going to die.)</p>
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310. Isaiah saw Jesus' glory (Jn)

SEE #77, P. 62

Mt 13:11–15	Mk 4:11–12	Lk 8:10	Jn 12:37–41
<p>¹¹You've been given the privilege of knowing the secrets of the empire of Heaven, but that privilege has not been granted to anyone else. ¹²In fact, to those who have, more will be given, and then some; and from those who don't have, even what they do have will be taken away. ¹³That is why I tell them parables, because “When they look they don't really see and when they listen they don't really hear or understand.” ¹⁴Moreover, in them the prophecy of Isaiah is fulfilled, the one which says, “You listen closely, yet you won't ever understand, and you look intently but won't ever see. ¹⁵For the mind of this people has grown dull, and their ears are hard of hearing, and they have shut their eyes, otherwise they might actually see with their eyes, and hear with their ears, and understand with their minds, and turn around and I would heal them.”</p>	<p>¹¹You have been given the secret of the empire of God; but to those outside everything is presented in parables, 4:25 ¹²so that “They may look with eyes wide open but never quite see, and may listen with ears attuned but never quite understand, otherwise they might turn around and find forgiveness.”</p>	<p>^{10a}You have been given the privilege of knowing the secrets of the empire of God; but the rest get only parables, 8:18 ^{10b}so that “They may look but not see, listen but not understand.”</p>	<p>³⁷Although he had performed so many signs before their eyes, they did not believe in him, ³⁸in order that the word the prophet Isaiah spoke would be fulfilled: “Lord, who has believed our message? To whom is God's might revealed?” ³⁹So they were unable to believe, for Isaiah also said, ⁴⁰“He has blinded their eyes, and closed their minds, to make sure they don't see with their eyes and understand with their minds, or else they would turn <their lives> around and I would heal them.” ⁴¹Isaiah said these things because he saw his glory and spoke about it.</p>

311. Believing in Jesus and the One Who Sent Him (Jn)

SEE #103, 127, 313, PP. 84, 107, 251

Mt	Mk 9:37 Whoever welcomes a child like this in my name is welcoming me.	Lk 9:48a Whoever welcomes this child in my name is welcoming me.	Jn 12:44–45 ⁴⁴ Those who believe in me believe not only in me, but in the one who sent me.	Jn 13:20 Let me tell you this: if they receive anyone I send, they are receiving me;
10:40	And whoever welcomes me is not so much welcoming me as the one who sent me.*	And whoever welcomes me is welcoming the one who sent me.*	⁴⁵ And those who see me see the one who sent me.	and if they receive me, they are receiving the one who sent me.

*Lk 10:16 (#103, p. 84)

312. The Father left everything up to Jesus (Jn)

SEE #141, P. 115

Mt 11:27a My Father has turned everything over to me.	Mk	Lk 10:22a My Father has turned everything over to me.	Jn 13:3* Jesus could tell that the Father had left everything up to him and that he had come from God and was going back to God.	Th 61:3 I am the one who comes from the one who is unwavering. I have been given some of the things of my Father.
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*Jn 3:35 (#284, p. 232)

315. The Betrayer's Identity (Jn)

SEE #238, P. 182

Mt 26:21–25	Mk 14:18–21	Lk 22:21–23; 22:3–4	Jn 13:21–27
<p>²¹And as they were eating, he said, “Let me tell you, one of you is going to turn me in.”</p>	<p>¹⁸And as they reclined (for dinner) and were eating, Jesus said, “Let me tell you, one of you eating with me is going to turn me in!”</p>	<p>²¹“But look! Right here with me at this very table is the one who is going to turn me in.</p>	<p>²¹When he had said all this, Jesus became agitated. He declared, “Let me tell you this: one of you will turn me in.”</p>
<p>v. 24</p>	<p>v. 21</p>	<p>²²The Human One goes to meet his destiny; and yet damn the one responsible for turning him in!”</p>	
<p>²²And they were very upset and each one said to him in turn, “I’m not the one, am I, Master?”</p>	<p>¹⁹They got very upset and said to him one after another, “I’m not the one, am I?”</p>	<p>²³And they began to ask one another which of them could possibly attempt such a thing.</p>	<p>²²The disciples stole glances at each other, at a loss to understand who it was he was talking about. ²³One of them, the disciple Jesus loved, was reclining next to him. ²⁴So Simon Peter leans over to ask that disciple who it was Jesus was talking about. ²⁵He, in turn, leans back on Jesus’ chest and asks him, “Master, who is it?”</p>
<p>²³In response he said, “The one who dips his hand in the bowl with me—that’s who’s going to turn me in.</p> <p>²⁴The Human One departs just as the scriptures predict, but damn the one responsible for turning the Human One in! That man would be better off if he’d never been born!”</p>	<p>²⁰But he said to them, “It’s one of the Twelve, the one who is dipping into the bowl with me.</p> <p>²¹The Human One departs just as the scriptures predict, but damn the one responsible for turning the Human One in! That man would be better off if he’d never been born!”</p>	<p>v. 22</p>	<p>²⁶Jesus answers, “I am going to dip this piece of bread, and the one I give it to is the one.”</p>
<p>²⁵Judas, the one who was going to turn him in, responded, “You can’t mean me, can you, Rabbi?”</p> <p>26:14–15</p>	<p>14:10</p>	<p>³Then Satan took possession of Judas, the one called Iscariot, who was a member of the Twelve. ⁴He went off to negotiate with the chief priests and (temple) police how to turn Jesus over to them.</p>	<p>So he dips the piece of bread and gives it to Judas, son of Simon Iscariot. ²⁷The moment (he had given Judas) the piece of bread, Satan took possession of him.</p> <p>Then Jesus says to him, “Go ahead and do what you’re going to do.”</p>

316. Peter's Denial Predicted (Jn)

SEE #241, P. 186

Mt 26:33–34	Mk 14:29–30	Lk 22:31–33	Jn 13:36–38
<p>³³In response Peter said to him, “Even if everyone else is shaken and falls away because of you, I never will.” ³⁴Jesus said to him, “Let me tell you, tonight before the rooster crows you will disown me three times.”</p>	<p>²⁹Peter said to him, “Even if everyone else is shaken and falls away, I won’t!” ³⁰And Jesus said to him, “Let me tell you, tonight before the rooster crows twice you will disown me three times.”</p>	<p>³¹“Simon, Simon, look out: Satan is after all of you, to sift you like wheat. ³²But I have prayed for you that your trust won’t give out. And once you’ve recovered, you are to shore up these brothers of yours.” ³³He said to him, “Master, I’m prepared to follow you not only to prison but all the way to death.” ³⁴He said, “Let me tell you, Peter, the rooster will not crow tonight until you deny three times that you know me.”</p>	<p>³⁶Simon Peter says to him, “Master, where are you going?” Jesus answered, “For now you can’t follow me where I’m going; you’ll follow later.” ³⁷Peter says to him, “Master, why can’t I follow you now? I’d give my life for you.” ³⁸Jesus responded, “You’d give your life for me? Let me tell you this: the rooster won’t crow before you disown me three times.”</p>

317. Asking Jesus Using His Name (Jn)

SEE #209, 321, PP. 159, 256

Mt 21:22	Mk 11:24b	Lk	Jn 14:12–14
<p>Everything you ask for in prayer you’ll get if you trust.</p>	<p>Trust that you will receive everything you pray and ask for, and that’s the way it will turn out.</p>		<p>¹²Let me tell you this: anyone who believes in me will perform the works I perform and will be able to perform even greater feats, because I’m on my way to the Father. ¹³In addition, I’ll do whatever you request using my name, so the Father can be glorified in the son. ¹⁴If you request anything using my name, I’ll do it.*</p>

*Jn 15:7; 16:24 (#318, 321, pp. 254, 256)

318. Vine and Branches (Jn)

SEE #36, 209, PP. 31, 159

Mt 21:22; 7:7-8	Mk 11:24b	Lk 11:9-10	Jn 15:5-8
<p>Mt 21:22 Everything you ask for in prayer you'll get if you trust.</p> <p>Mt 7:7-8 ⁷Ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you.† ⁸Everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>	<p>Trust that you will receive everything you pray and ask for, and that's the way it will turn out.</p>	<p>⁹Ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you.† ¹⁰For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>	<p>⁵I am the vine, you are the branches. Those who stay attached to me—and I to them—produce a lot of fruit; without me you can't do anything. ⁶Those who don't remain attached to me are thrown away like dead branches: they're collected, tossed into the fire, and burned. ⁷If you stay attached to me and my words live in you,</p> <p>ask whatever you want and it will happen to you.*</p> <p>⁸My Father is glorified by the great quantity of fruit you produce in being my disciples.</p>

*Jn 14:13-14; 16:24 (#317, 321, pp. 253, 256)

† Th 92:1; 94:1-2; 2:1 (#479, 481, 414, pp. 357, 358, 330)

319. Slaves are never better than their masters (Jn)

SEE # 99, 103, PP. 80, 84

<p style="text-align: center;">Mt 10:24–25</p> <p>²⁴Students are not above their teachers, nor slaves above their masters.</p> <p>²⁵It's enough for students to become like their teachers and slaves to be like their masters. If they have dubbed the master of the house 'Beelzebul,' aren't they even more likely to malign the members of his household?</p>	<p style="text-align: center;">Mk</p>	<p style="text-align: center;">Lk 6:40; 10:16</p> <p>Lk 6:40 Students are not above their teachers.</p> <p>But those who are fully taught will be like their teachers.</p> <p>Lk 10:16 Whoever hears you hears me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.</p>	<p style="text-align: center;">Jn 15:18–25</p> <p>¹⁸If the world hates you, don't forget that it hated me first. ¹⁹If you were at home in the world, the world would befriend <you as> its own. But you are not at home in the world. On the contrary, I have chosen you out of the world; that's why the world hates you. ²⁰Recall what I told you:</p> <p>“slaves are never better than their masters.”*</p> <p>If they persecuted me, they'll surely persecute you. If they follow my teaching, they'll also follow yours. ²¹Yet they are going to do all these things to you because of me, since they don't know the one who sent me.</p> <p>²²If I hadn't come and spoken to them, they wouldn't be guilty of sin. But as it is, they have no excuse for their sin.</p> <p>²³Those who hate me also hate my Father.†</p> <p>²⁴If I hadn't performed feats among them such as no one else has ever performed, they wouldn't be guilty of sin. But as it is, they have witnessed <these feats> and come to hate both me and my Father. ²⁵This has happened so the saying in their Law would be fulfilled: “They hated me for no reason.”</p>
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* ① Jn 13:16 (#313, p. 251)

† Jn 5:23 (#290, p. 236)

320. Former Secrets Now Revealed (Jn)

Mt	Mk	Lk	<p style="text-align: center;">Jn 16:1–5</p> <p>¹I've told you these things to keep you from being misled. ²They are going to throw you out of their congregations. But the time is coming when those who kill you will think they are offering devotion to God. ³They are going to do these things because they never knew the Father or me. ⁴Yet I have told you all this so, when the time comes, you'll recall that I told you about them. I didn't tell you these things at first because I was with you then. ⁵Now I am on my way to the one who sent me, and not one of you asks me, "Where are you going?"</p>	<p style="text-align: center;">Th 92:2</p> <p>In the past I didn't tell you the things about which you asked me then. Now I'm willing to tell them, but you're not seeking them.</p>
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321. Asking the Father Using Jesus' Name (Jn)

SEE #36, 209, 317, PP. 31, 159, 253

<p style="text-align: center;">Mt 21:22; 7:7–8</p> <p>Mt 21:22 Everything you ask for in prayer you'll get if you trust.</p> <p>Mt 7:7–8 ⁷Ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you. † ⁸Everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>	<p style="text-align: center;">Mk 11:24b</p> <p>Trust that you will receive everything you pray and ask for, and that's the way it will turn out.</p>	<p style="text-align: center;">Lk 11:9–10</p> <p>⁹Ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you. † ¹⁰For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>	<p style="text-align: center;">Jn 16:23b–24</p> <p>^{23b}Let me tell you this: if you ask the Father for anything using my name, he will grant it to you. ²⁴Up until now you haven't asked for anything using my name. Ask and you'll receive,* so your joy will be complete.</p>
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*Jn 14:13–14; 15:7 (#317, 318, pp. 253, 254)

† Th 92:1; 94:1–2; 2:1 (#479, 481, 414, pp. 357, 358, 330)

322. Jesus surrenders (Jn)

SEE #243, 244, PP. 187, 189

Mt 26:30, 36, 47, 51–52, 39b	Mk 14:26, 32, 43, 47, 36	Lk 22:39, 47, 49–51, 42	Jn 18:1–11
<p>³⁰And they sang a hymn and left for the Mount of Olives.</p> <p>³⁶Then Jesus goes with them to a place called Gethsemane, and he says to the disciples,</p> <p>“Sit down here while I go over there and pray.”</p> <p>⁴⁷And while he was still speaking, suddenly Judas, one of the Twelve, arrived and with him a great crowd wielding swords and clubs, dispatched by the chief priests and elders of the people.</p> <p>⁴⁹And right away he came up to Jesus and said, “Hello, Rabbi,” and kissed him.</p>	<p>²⁶And they sang a hymn and left for the Mount of Olives.</p> <p>³²And they go to a place named Gethsemane, and he says to his disciples,</p> <p>“Sit down here while I pray.”</p> <p>⁴³And right away, while he was still speaking, Judas, one of the Twelve, shows up, and with him a crowd, dispatched by the chief priests and the scholars and the elders, wielding swords and clubs.</p> <p>⁴⁵And right away he arrives, comes up to him, and says, “Rabbi,” and kissed him.</p>	<p>³⁹Then he left and walked, as usual, over to the Mount of Olives; and the disciples followed him.</p> <p>⁴⁷Suddenly, while he was still speaking, a crowd appeared with the one called Judas, one of the Twelve, leading the way.</p> <p>He stepped up to Jesus to give him a kiss.</p>	<p>¹When he had said all this, Jesus went out with his disciples across the Kidron valley. There was a garden there where he and his disciples went. ²But because Jesus had often gone there with his disciples, Judas, who was about to turn him in, knew the place too. ³So it wasn't long before Judas arrives, bringing with him the battalion (of Roman soldiers) and some of the police from the chief priests and the Pharisees, with their lanterns and torches and weapons.</p> <p>⁴Jesus, of course, knew just what would happen to him, so he went right up to them and says, “Who is it you're looking for?”</p> <p>⁵“Jesus the Nazarene,” was their reply.</p> <p>“I am,” says Jesus.</p> <p>(And all the while Judas, who was turning him in, was standing there with them.)</p> <p>⁶But as soon as he said, “I am,” they all retreated and fell to the ground.</p> <p>⁷So Jesus asked them again, “Who is it you're looking for?”</p> <p>“Jesus the Nazarene,” they said.</p> <p>⁸“I told you that I am,” Jesus answered, “so if it's me you're looking for, let the others go.”</p> <p>(⁹This was so the prediction he had made would be fulfilled: “I haven't lost one—not one of those you gave me.”)</p>

Mt 26:30, 36, 47, 51–52, 39b	Mk 14:26, 32, 43, 47, 36	Lk 22:39, 47, 49–51, 42	Jn 18:1–11
<p>⁵¹All of a sudden one of those with Jesus lifted his hand, drew his sword, struck the chief priest's slave, and cut off his ear.</p> <p>⁵²Then Jesus says to him, "Put your sword back where it belongs. For everyone who takes up the sword will be destroyed by the sword."</p> <p>^{39b}"My Father, if it's possible, take this cup away from me. But it's your will that matters, not mine."</p>	<p>⁴⁷One of those standing around drew his sword and swung at the chief priest's slave and cut off his ear.</p> <p>³⁶"<i>Abba</i> (Father), all things are possible for you. Take this cup away from me. But it's your will that matters, not mine."</p>	<p>⁴⁹And when those around him realized what was coming next, they said, "Master, should we use our swords?"</p> <p>⁵⁰And one of them struck the chief priest's slave and cut off his right ear.</p> <p>⁵¹But Jesus responded, "Stop! That's enough!"</p> <p>And he touched his ear and healed him.</p> <p>⁴²"Father, if you so choose, take this cup away from me! Yet not my will, but yours, be done."^a</p>	<p>¹⁰Simon Peter had brought along a sword, and now he drew it, slashed at the chief priest's slave, who was called Malchus, and cut off his right ear.</p> <p>¹¹"Put the sword back in its scabbard," Jesus told Peter.</p> <p>"I have to drink from the cup my Father has given me, don't I?"</p>

^aLk 22:42 Many mss add another two verses, traditionally numbered 22:43–44: ⁴³An angel from heaven appeared to him and gave him strength. ⁴⁴In his anxiety he prayed more fervently, and it so happened that his sweat fell to the ground like great drops of blood." (It is very doubtful that these verses were part of the original text.)

323. Jesus is arrested (Jn)

SEE #245, P. 191

Mt 26:57	Mk 14:53	Lk 22:54a	Jn 18:12–14
<p>Those who had arrested Jesus brought him before Caiaphas the chief priest, where the scholars and elders had assembled.</p>	<p>And they brought Jesus before the chief priest, and all the chief priests and elders and scholars assemble.</p>	<p>They arrested him and marched him away to the house of the chief priest.</p>	<p>¹²Then the battalion and their captain, with the Judean police, arrested Jesus and bound him. ¹³They took him first to Annas. (Annas was the father-in-law of that year's chief priest, Caiaphas. ¹⁴Remember, it was Caiaphas who had given the Judeans this advice: You're better off having one man die for the people.)</p>

324. Peter denies Jesus for the first time (Jn)

SEE #245, P. 191

<p>Mt 26:58, 69–70</p> <p>⁵⁸But Peter followed him at a distance</p> <p>as far as the courtyard of the chief priest. He went inside and sat with the attendants to see how things would turn out.</p> <p>⁶⁹Meanwhile Peter was sitting outside in the courtyard, and one slave woman came up to him,</p> <p>and said, “You too were with Jesus the Galilean.”</p> <p>⁷⁰But he denied it in front of everyone, saying, “I don’t know what you’re talking about.”</p>	<p>Mk 14:54a, 66–68, 54b</p> <p>^{54a}Peter followed him at a distance</p> <p>until he was inside the courtyard of the chief priest.</p> <p>⁶⁶And while Peter was below in the courtyard, one of the chief priest’s slave women comes over, ⁶⁷and sees Peter warming himself; she looks at him closely and says, “You too were with that Nazarene, Jesus.”</p> <p>⁶⁸But he denied it, saying, “I haven’t the slightest idea what you’re talking about.” And he went outside into the forecourt.</p> <p>^{54b}and was sitting with the attendants and keeping warm by the fire.</p>	<p>Lk 22:54b, 56–57, 55</p> <p>^{54b}Peter followed at a distance.</p> <p>⁵⁶Then a slave woman noticed him sitting there in the glow of the fire. She stared at him, then spoke up, “This guy was with him too.”</p> <p>⁵⁷He denied it. “Lady,” he said, “I don’t know him.”</p> <p>⁵⁵When they had started a fire in the middle of the courtyard and were sitting around it, Peter joined them.</p>	<p>Jn 18:15–18</p> <p>¹⁵Simon Peter and another disciple were trailing along behind Jesus. This other disciple, who was an acquaintance of the chief priest, went in with Jesus to the chief priest’s courtyard. ¹⁶Peter was standing outside the gate; so this other disciple, the acquaintance of the chief priest, went out, had a word with the woman who kept watch at the gate, and got Peter in.</p> <p>¹⁷The slave woman who kept watch at the gate says to Peter, “You’re not one of this man’s disciples too, are you?” “No, I’m not,” he replies.</p> <p>¹⁸Meanwhile, since it was cold, the slaves and police had made a charcoal fire and were standing around it, trying to keep warm. Peter was standing there too, warming himself.</p>
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325. Jesus defends himself to the chief priest (Jn)

Mt	Mk	Lk	Jn 18:19-24
26:55	14:49	22:53	<p>¹⁹Now the chief priest interrogated Jesus about his disciples and about his teaching.</p> <p>²⁰"I have spoken openly to anyone and everyone," Jesus replied. "I've always taught in meeting places and in the temple area, in places where all Jewish people gather. I've said nothing in secret. ²¹Why are you asking me? Ask those who heard what I said. You'll see that they know what I said."</p> <p>²²As soon as he said this, one of the policemen on duty there slapped Jesus. "How dare you talk back to the chief priest!" he said.</p> <p>²³"If I've said something wrong, show what's wrong with it," Jesus said in reply. "But if I'm right, why are you slapping me?"</p> <p>²⁴At that Annas sent him, still bound, to the chief priest, Caiaphas.</p>
26:57	14:53	22:54a	

326. Peter denies Jesus again (Jn)

= #246, P. 194

Mt 26:69–75	Mk 14:66–72	Lk 22:56–62	Jn 18:25–27
<p>⁶⁹Meanwhile Peter was sitting outside in the courtyard,</p> <p>and one slave woman came up to him,</p> <p>and said, “You too were with Jesus the Galilean.”</p> <p>⁷⁰But he denied it in front of everyone, saying, “I don’t know what you’re talking about.”</p> <p>⁷¹After Peter went out to the entrance,</p> <p>another slave woman saw him and says to those there,</p> <p>“This guy was with that Nazarean, Jesus.”</p> <p>⁷²And again he denied it with an oath: “I don’t know the man!”</p> <p>⁷³A little later those standing around came and said to Peter, “You really are one of them; even the way you talk gives you away!”</p> <p>⁷⁴Then he began to curse and swear: “I don’t know the man!”</p> <p>And just then a rooster crowed.</p> <p>⁷⁵And Peter remembered what Jesus had said: “Before the rooster crows you will disown me three times.”</p> <p>And he went outside and wept bitterly.</p>	<p>⁶⁶And while Peter was below in the courtyard,</p> <p>one of the chief priest’s slave women comes over, ⁶⁷and sees Peter warming himself; she looks at him closely and says, “You too were with that Nazarene, Jesus.”</p> <p>⁶⁸But he denied it, saying, “I haven’t the slightest idea what you’re talking about.”</p> <p>And he went outside into the forecourt.</p> <p>⁶⁹And when the slave woman saw him, she once again began to say to those standing nearby, “This guy is one of them.”</p> <p>⁷⁰But once again he denied it.</p> <p>And a little later, those standing nearby were saying to Peter, “You really are one of them, since you also are a Galilean.”</p> <p>⁷¹But he began to curse and swear, “I don’t know this man you’re talking about!”</p> <p>⁷²And just then a rooster crowed a second time,</p> <p>and Peter remembered what Jesus had told him: “Before a rooster crows twice you will disown me three times.”</p> <p>And he broke down and started to cry.</p>	<p>⁵⁶Then a slave woman noticed him sitting there in the glow of the fire. She stared at him, then spoke up, “This guy was with him too.”</p> <p>⁵⁷He denied it.</p> <p>“Lady,” he said, “I don’t know him.”</p> <p>⁵⁸A little later someone else noticed him and said, “You’re one of them too.”</p> <p>“Not me, mister,” Peter replied.</p> <p>⁵⁹About an hour went by and someone else insisted, “No question about it; this guy’s also one of them; he’s even a Galilean!”</p> <p>⁶⁰But Peter said, “Mister, I don’t know what you’re talking about.”</p> <p>And all of a sudden, while he was still speaking, a rooster crowed.</p> <p>⁶¹And the Master turned and looked straight at Peter. And Peter remembered what the Master had told him: “Before the rooster crows tonight, you will disown me three times.”</p> <p>⁶²And he went outside and wept bitterly.</p>	<p>²⁵Meanwhile, Simon Peter was still standing outside, keeping warm.</p> <p>The others there said to him, “You’re not one of his disciples too, are you?” He denied it.</p> <p>“No, I’m not,” he said.</p> <p>²⁶One of the chief priest’s slaves, a relative of the one whose ear Peter had cut off, says, “I saw you in the garden with him, didn’t I?”</p> <p>²⁷Once again Peter denied it.</p> <p>At that very moment a rooster crowed.</p>

327. Jesus before Pilate (Jn)

SEE #247, 249, PP. 195, 196

Mt 27:1–2, 11	Mk 15:1–2	Lk 23:1, 3	Jn 18:28–38a
<p>¹When morning came, all the chief priests and elders of the people plotted against Jesus to put him to death. ²And they bound him and led him away and turned him over to Pilate the ⟨Roman⟩ governor.</p>	<p>¹And right away, at day-break, the chief priests, after consulting with the elders and scholars and the whole Council, bound Jesus and led him away and turned him over to Pilate.</p>	<p>¹At this point the whole assembly got up and took him before Pilate.</p>	<p>²⁸They then take Jesus from Caiaphas' place to the governor's residence. By now it was early morning. (They didn't actually go into the governor's residence, or else they would become unclean, and unable to eat the Passover meal.) ²⁹So Pilate came out and says to them, "What charge are you bringing against this man?" ³⁰"If he hadn't committed a crime," they retorted, "we wouldn't have turned him over to you." ³¹"Deal with him yourselves," Pilate said to them. "Judge him by your own law." "But it's illegal for us to execute anyone," the Judeans said to him. (³²They said this so Jesus' prediction of how he would die would be fulfilled.)</p>
<p>¹¹Jesus stood before the ⟨Roman⟩ governor, and the governor questioned him, "You are 'the King of the Judeans?'"</p>	<p>²And Pilate questioned him, "You are 'the King of the Judeans?'"</p>	<p>³Pilate questioned him, "You are 'the King of the Judeans?'"</p>	<p>³³Then Pilate went back into his residence. He summoned Jesus and asked him, "You are 'the King of the Judeans?'" ³⁴"Is this what you think," Jesus answered, "or what other people have told you about me?" ³⁵"Am I a Judean?!" countered Pilate. "It's your own people and the chief priests who have turned you over to me. What have you done?" ³⁶To this Jesus responded, "My empire is not part of this world. If it were, my people would be fighting to keep me from being turned over to the Judeans. But the truth is that my empire does not belong here."</p>

<p>Jesus said, “If you say so.”</p>	<p>And in response he says to him, “If you say so.”</p>	<p>In response he said to him, “If you say so.”</p>	<p>³⁷“So you are a king!” said Pilate. “You’re the one saying I’m a king,” responded Jesus. “This is what I was born for, and this is why I came into the world: to testify to the truth. Everyone who belongs to the truth listens to my voice.” ^{38a}“What is the truth?” says Pilate.</p>
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328. Jesus or Barabbas? (Jn)

SEE #252, P. 198

Mt 27:15, 17, 16	Mk 15:6, 8, 7	Lk 23:4, 18–19	Jn 18:38b–40
<p>¹⁵At each festival it was the custom for the governor to set one prisoner free for the crowd, whichever one they wanted. ¹⁷When the crowd had gathered, Pilate said to them, “Do you want me to set Jesus^a Barabbas free for you or Jesus who is known as ‘the Anointed One?’”</p> <p style="text-align: center;">27:20–21</p> <p>¹⁶⟨The Romans⟩ were then holding a notorious prisoner named Jesus^a Barabbas.</p>	<p>⁶At each festival it was the custom for ⟨the Roman governor⟩ to set one prisoner free for them, whichever one they requested. ⁸And when the crowd arrived, they began to demand that he do what he usually did for them.</p> <p style="text-align: center;">15:11</p> <p>⁷And one called Barabbas was being held with the insurgents who had committed murder during the insurrection.</p>	<p>⁴And Pilate said to the chief priests and the crowds, “In my judgment there is no case against this man.”</p> <p>¹⁸But they all cried out in unison, “Do away with this man, and set Barabbas free.” (¹⁹This man had been thrown into prison for murder and for an act of insurrection carried out in the city.)</p>	<p>^{38b}When he had said this, he again went out to the Judeans. “In my judgment there is no case against him,” he says to them. ³⁹“But it’s your privilege at Passover to have me free one prisoner for you.</p> <p>So, do you want me to free ‘the King of the Judeans’ for you?”</p> <p>⁴⁰At this they shouted back, “Not this guy—Barabbas!”</p> <p>(Barabbas was an insurgent.)</p>

^aMt 27:16; 17 Many mss omit *Jesus*.

329. Soldiers humiliate Jesus (Jn)

SEE # 252, 253, PP. 198, 200

Mt 27:26–30	Mk 15:15–19	Lk
<p>²⁶Then he set Barabbas free for them, but had Jesus flogged, and then turned him over to be crucified.</p> <p>²⁷Then the governor's soldiers took Jesus into the governor's residence and surrounded him with the whole cohort <of Roman troops>.</p> <p>²⁸They stripped him and dressed him in a crimson cloak, ²⁹and they wove a crown out of thorns and put it on his head. They placed a stick in his right hand, and bowing down before him, they made fun of him, saying, "Greetings, 'King of the Judeans!'" ³⁰And spitting on him, they took the stick and hit him on the head.</p>	<p>¹⁵And because Pilate was always looking to satisfy the crowd, he set Barabbas free for them, had Jesus flogged, and then turned him over to be crucified.</p> <p>¹⁶And the <Roman> soldiers led him away to the courtyard of the governor's residence, and they summoned the whole company <of troops>.</p> <p>¹⁷And they dressed him in purple and crowned him with a garland woven of thorns.</p> <p>¹⁸And they began to salute him:</p> <p>"Greetings, 'King of the Judeans!'" ¹⁹And they kept striking him on the head with a stick, and spitting on him; and they were getting down on their knees and bowing down to him.</p>	Lk

Jn 19:1-3

¹Then Pilate had Jesus taken away and flogged.

²And the soldiers wove a crown out of thorns and put it on his head; they also dressed him up in a purple robe.

³They began marching up to him and saying,

“Greetings, ‘King of the Judeans,’” as they slapped him in the face.

Pt 3:2-4

²And they threw a purple robe around him and sat him upon the judgment seat and said, “Judge justly, king of Israel.” ³And one of them brought a crown of thorns and set it on the head of the Master.

⁴And others standing about would spit in his eyes, and others slapped his face, while others poked him with a rod. Some kept flogging him as they said, “Let’s pay proper respect to the son of God.”

330. Pilate tries to free Jesus (Jn)

Mt	Mk	Lk	Jn 19:4–15
			<p>⁴Pilate went outside once more. “See here,” he says, “I’m bringing him out to make it clear to you that in my judgment there is no case against him.”</p> <p>⁵Now Jesus came outside, still wearing the crown of thorns and the purple robe.</p> <p>Pilate says to them, “Look at the man!”</p> <p>⁶When the chief priests and the police saw him, they screamed, “Crucify! Crucify!”</p> <p>“Deal with him yourselves,” Pilate tells them. “You crucify him. I’ve told you already: I don’t find him guilty of any crime.”</p> <p>⁷“We have our law,” the Judeans answered, “and our law says that he must die because he has made himself out to be God’s son.”</p> <p>⁸When Pilate heard this kind of talk he was even more afraid. ⁹He went back into his residence.</p> <p>“Where are you from?” he asks Jesus.</p> <p>But Jesus didn’t answer him.</p> <p>¹⁰“You won’t speak to me?” says Pilate. “Don’t you get it? I have the power to free you, and I have the power to crucify you.”</p> <p>¹¹“You would have no power of any kind over me,” said Jesus, “unless it was given to you from above. That is why the one who turned me in to you has committed the greater sin.”</p> <p>¹²At this, Pilate began to look for a way to release him. But the Judeans screamed at him, “If you free this man, you’re no Friend of Caesar! Every self-appointed king is in rebellion against Caesar.”</p> <p>¹³Pilate heard all this, but still he brought Jesus out and sat him on the judge’s seat in the place called Stone Pavement (<i>Gabbatha</i> in Hebrew). ¹⁴(It was now about twelve noon on the day of preparation for Passover.) He says to the Judeans, “Look, here’s your king.”</p> <p>¹⁵But they screamed, “Get him out of here! Crucify him!”</p> <p>“Am I supposed to crucify your king?” asks Pilate. The chief priests answered him, “The only king we have is Caesar!”</p>

331. Jesus carries his cross (Jn)

SEE #254, P. 200

Mt 27:26c, 31b–32	Mk 15:15c, 20b–21	Lk 23:25b–26
<p>^{26c}(Pilate) turned him over to be crucified.</p> <p>^{31b}And they led him out to crucify him.</p> <p>³²As they were going out, they came across a Cyrenian named Simon. This man they conscripted to carry his cross.</p>	<p>^{15c}(Pilate) turned him over to be crucified.</p> <p>^{20b}And they lead him out to crucify him.</p> <p>²¹And they conscript someone named Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.</p>	<p>^{25b}Jesus he handed over to their will.</p> <p>²⁶And as they were marching him away,</p> <p>they grabbed someone named Simon, a Cyrenian, as he was coming in from the country. They loaded the cross on him, to carry behind Jesus.</p>

332. Jesus is crucified (Jn)

SEE #256, P. 202

Mt 27:33–35a, 38	Mk 15:22–24a, 27	Lk 23:33
<p>³³And when they reached the place known as Golgotha (which means “Place of the Skull”),</p> <p>³⁴they gave him a drink of wine mixed with gall, but once he tasted it, he didn’t want to drink it.</p> <p>^{35a}After crucifying him . . .</p> <p>³⁸Then they crucified two insurgents with him, one on his right and one on his left.</p>	<p>²²And they bring him to the place Golgotha (which means “Place of the Skull”).</p> <p>²³And they tried to give him wine mixed with myrrh, but he didn’t take it.</p> <p>^{24a}And they crucify him . . .</p> <p>²⁷And with him they crucify two insurgents, one on his right and one on his left.^a</p>	<p>And when they reached the place called “The Skull,”</p> <p>they crucified him there along with the criminals, one on his right and the other on his left.</p>

^aMk 15:27 Some mss add a verse here, traditionally numbered 15:28: “And the scripture that says, ‘And he was considered one of the lawless’ was fulfilled.”

333. The Inscription on the Cross (Jn)

SEE #256, P. 202

Mt 27:37	Mk 15:26	Lk 23:38
<p>And over his head they put an inscription that identified his crime: “This is Jesus, the King of the Judeans.”</p>	<p>And the placard, on which the charge against him was inscribed, read, “The King of the Judeans.”</p>	<p>There was also this placard over him: “This is the King of the Judeans.”^a</p>

^aLk 23:38 Many mss add that the notice “was written in Greek, Latin, and Hebrew.”

<p style="text-align: center;">Jn 19:16–17a</p> <p>¹⁶And so, in the end, Pilate turned him over to them to be crucified.</p> <p style="padding-left: 40px;">So they took Jesus,</p> <p>^{17a}who carried the cross by himself</p>	<p style="text-align: center;">Pt 2:5</p> <p>And he turned him over to the people on the day before their festival, known as Unleavened Bread, began.</p>
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<p style="text-align: center;">Jn 19:16b–18</p> <p>^{16b}So they took Jesus, ¹⁷who carried the cross by himself, out to the place called Skull (known in Hebrew as <i>Golgotha</i>).</p> <p>¹⁸There they crucified him, and with him two others—one on each side, with Jesus in the middle.</p>	<p style="text-align: center;">Pt 4:1a</p> <p>And they brought two criminals and crucified the Master between them.</p>
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<p style="text-align: center;">Jn 19:19</p> <p>Pilate also had a notice written and posted it on the cross; it read: “Jesus the Nazorean, the King of the Judeans.”</p>	<p style="text-align: center;">Pt 4:2</p> <p>And when they set up the cross, they put an inscription on it, “This is the king of Israel.”</p>
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334. Reactions to the Inscription (Jn)

Mt	Mk	Lk	Jn 19:20–22 ²⁰ Many of the Judeans read the notice, since Jesus was crucified near the city and it was written in Hebrew, Latin, and Greek. ²¹ The chief Judean priests tried protesting to Pilate: “Don’t write, ‘The King of the Judeans,’ but instead, ‘This man said, “I am King of the Judeans.”” ²² Pilate answered them, “What I have written stays written.”
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335. Gambling for Jesus’ Clothes (Jn)

SEE #256, P. 202

Mt 27:35 After crucifying him, they divided up his clothes by casting lots.	Mk 15:24 And they crucify him, and they divide up his clothes, casting lots to see who would get what.	Lk 23:34 They divided up his clothes after they cast lots (for them).
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<p style="text-align: center;">Jn 19:23–24</p> <p>²³When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, one share for each soldier. But his shirt was woven continuously without seam. ²⁴So they said to each other, “Let’s not tear it, but toss to see who gets it.” This happened so that the scripture would be fulfilled that says, “They divided my garments among them, and for my clothes they cast lots.” So that is what the soldiers did.</p>	<p style="text-align: center;">Pt 4:3</p> <p>And they piled his clothes in front of him; then they divided them among themselves and gambled for them.</p>
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336. Jesus' Loved Ones at the Cross (Jn)

= #261, P. 209

Mt 27:55–56	Mk 15:40–41	Lk 23:49	Jn 19:25–27
<p>⁵⁵Many women were there observing from a distance—those who had followed Jesus from Galilee to minister to him, ⁵⁶among whom were Mary of Magdala, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.</p>	<p>⁴⁰Now some women were observing from a distance, among whom were Mary of Magdala, and Mary the mother of James the younger and Joses, and Salome. ⁴¹These women had regularly followed and assisted him when he was in Galilee, along with many other women who had come up to Jerusalem in his company.</p>	<p>And all his acquaintances, including the women who had followed him from Galilee, were standing off at a distance watching these events.</p>	<p>²⁵Meanwhile, Jesus' mother, his mother's sister, Mary the wife of Klopas, and Mary of Magdala were standing near his cross.</p> <p>²⁶When Jesus saw his mother, and the disciple he loved standing nearby, he says to his mother, "Lady, here is your son." ²⁷Then he says to the disciple, "Here is your mother." And from that moment the disciple made her part of his family.</p>

337. Jesus dies (Jn)

SEE #259, P. 206

Mt 27:48–49, 46, 50	Mk 15:36, 34, 37	Lk 23:36, 46
<p>⁴⁸And right then one of them ran and took a sponge filled with sour wine and stuck it on a stick and offered him a drink. ⁴⁹But the rest were saying, "Wait! Let's see if Elijah comes to rescue him." ⁴⁶And about three o'clock in the afternoon Jesus shouted at the top of his voice, "<i>Eli, Eli, lema sabachthani</i>" (which means "My God, my God, why have you abandoned me?"). ⁵⁰Jesus again shouted at the top of his voice and surrendered the spirit.</p>	<p>³⁶And someone ran and filled a sponge with sour wine, stuck it on a stick, and offered him a drink, saying, "Let's see if Elijah comes to rescue him!" ³⁴And at three o'clock in the afternoon Jesus shouted at the top of his voice, "<i>Eloi, Eloi, lema sabachthani</i>" (which means "My God, my God, why have you abandoned me?"). ³⁷But Jesus let out a great shout and breathed his last.</p>	<p>³⁶The soldiers also made fun of him. They would come up and offer him sour wine.</p> <p>⁴⁶Then Jesus shouted at the top of his voice, "Father, into your hands I entrust my spirit!"</p> <p>Having said this, he breathed his last.</p>

*GHeb 1:7 After they had raised him on the cross, the Father took him up into heaven to himself. (#513, p. 391)

Jn 19:28–30	Pt 5:2, 5
<p>²⁸Then, since Jesus knew that everything was now completed, he says (in order to fulfill the scripture), “I’m thirsty.”</p>	
<p>²⁹A bowl of sour wine was sitting there, and so they filled a sponge with wine, stuck it on some hyssop, and held it to his mouth.</p>	<p>²And one of them said, “Give him vinegar mixed with something bitter to drink.” And they mixed it and gave it to him to drink.</p>
<p>³⁰When Jesus had taken some wine, he said, “Now it’s complete.”</p>	<p>⁵And the Master cried out, saying, “My power, ⟨my⟩ power, you have abandoned me.”</p>
<p>Lowering his head, he handed over the spirit.</p>	<p>When he said this, he was taken up.*</p>

339. Jesus is buried (Jn)

SEE #262, P. 210

Mt 27:57-60	Mk 15:42-46	Lk 23:50-53
<p>⁵⁷It was dark when a rich man from Arimathea, by the name of Joseph,</p> <p>who himself was a follower of Jesus,</p> <p>showed up ⁵⁸and went to Pilate and requested the body of Jesus.</p> <p>Then Pilate ordered it to be turned over to him.</p> <p>⁵⁹And taking the body,</p> <p>Joseph wrapped it in a clean linen shroud</p> <p>⁶⁰and put it in his new tomb, which had been cut in the rock. He rolled a huge stone across the opening of the tomb and left.</p>	<p>⁴²And since it was the preparation day (the day before the Sabbath), and already getting dark, ⁴³Joseph of Arimathea, a respected Council member,</p> <p>who himself was anticipating the empire of God,</p> <p>came forward and dared to go to Pilate to request the body of Jesus.</p> <p>⁴⁴And Pilate was surprised that he had died so soon. He summoned the Roman officer and asked him whether he had been dead for long. ⁴⁵And when he had been briefed by the officer, he granted the body to Joseph. ⁴⁶And he bought a shroud and took him down</p> <p>and wrapped him in the shroud,</p> <p>and placed him in a tomb that had been hewn out of rock, and rolled a stone up against the opening of the tomb.</p>	<p>⁵⁰There was a man named Joseph, a Council member, a decent and upright man, ⁵¹who had not endorsed their decision or gone along with their action. He was from the town of Arimathea in Judea, and he lived in anticipation of the empire of God.</p> <p>⁵²This man went to Pilate and requested the body of Jesus.</p> <p>⁵³Then he took it down</p> <p>and wrapped it in a shroud,</p> <p>and laid him in a tomb cut from the rock, where no one had ever been buried.</p>

Jn 19:38–42	Pt 2:1–2; 6:3a, 4
<p>³⁸After all this, Joseph of Arimathea</p> <p>—a disciple of Jesus, but a secret one because he was afraid of the Judeans—asked Pilate’s permission to take Jesus’ body down.</p> <p>Pilate agreed,</p> <p>so Joseph came and took his body down. ³⁹Nicodemus, the one who had first gone to him at night, came too, bringing a mixture of myrrh and aloes weighing about seventy-five pounds.</p> <p>⁴⁰So they took Jesus’ body, and wound it up in strips of burial cloth along with the spices, as the Jews customarily do to bury their dead. ⁴¹Now there was a garden in the place where he had been crucified, and a new tomb in the garden where no one had ever been laid to rest. ⁴²Since this tomb was handy and because it was the Jewish day of preparation, it was here that they laid Jesus.</p>	<p>Pt 2:1–2</p> <p>¹Joseph, the friend of Pilate and the Master, stood there. When he realized that they were about to crucify him,</p> <p>he went to Pilate and asked for the Master’s body for burial. ²And Pilate sent to Herod and asked for his body.</p> <p>Pt 6:3a, 4</p> <p>^{3a}Now the Judeans rejoiced and gave his body to Joseph so that he might bury it. ⁴⟨Joseph⟩ took the Master,</p> <p>washed ⟨his body⟩ and wound a linen ⟨shroud⟩ around him,</p> <p>and brought him to his own tomb, called “Joseph’s Garden.”</p>

340. Mary of Magdala discovers the empty tomb (Jn)

SEE #264, P. 214

Mt 28:1–2	Mk 16:1–2, 4	Lk 24:1–2, 9
<p>¹After the Sabbath, at first light on Sunday, Mary of Magdala and the other Mary came to inspect the tomb.</p> <p>²And just then there was a strong earthquake. You see, a messenger of the Lord had come down from the sky, arrived (at the tomb), rolled away the stone, and was sitting on it.</p> <p style="text-align: right;">28:8</p>	<p>¹And when the Sabbath was over, Mary of Magdala and Mary the mother of James and Salome bought spices so they could go and anoint him. ²And very early on Sunday they got to the tomb just as the sun was coming up.</p> <p>⁴Then they look up and discover that the stone has been rolled away.</p> <p style="text-align: right;">16:8</p>	<p>¹On Sunday, at daybreak, (the women) made their way to the tomb, bringing the spices they had prepared.</p> <p>²They found the stone rolled away from the tomb.</p> <p>⁹And returning from the tomb, they related everything to the Eleven and to everybody else.</p>

341. Peter and the other disciple see the tomb (Jn)

SEE #268, P. 219

Mt	Mk	Lk 24:12 ^a	Jn 20:3–10
		<p>But Peter got up and ran to the tomb.</p> <p>He peeked in and saw only the linen wrappings,</p> <p>and returned home, marveling at what had happened.</p>	<p>³So Peter and the other disciple went out and they make their way to the tomb. ⁴The two of them were running along together, but the other disciple ran faster than Peter and was the first to reach the tomb. ⁵Stooping down, he could see the strips of burial cloth lying there; but he didn't go in. ⁶Then Simon Peter comes along behind him and went in. He too sees the strips of burial cloth there, ⁷and also the cloth they had used to cover his head, lying not with the strips of burial cloth but rolled up by itself. ⁸Then the other disciple, who had been the first to reach the tomb, came in. He saw all this, and he believed. ⁹But since neither of them yet understood the prophecy that he was destined to rise from the dead, ¹⁰these disciples went back home.</p>

^aLk 24:12 A few mss omit this verse.

342. Jesus appears to Mary of Magdala (Jn)

= #267, P. 218

Mt	Mk 16:9–11	Lk	<p style="text-align: center;">Jn 20:11–18</p> <p>¹¹Mary, however, stood crying outside, and in her tears she stooped to look into the tomb, ¹²and she sees two heavenly messengers in white seated where Jesus' body had lain, one at the head and the other at the feet.</p> <p>¹³“Lady, why are you crying?” they ask her. “They’ve taken my master away,” she tells them, “and I don’t know where they’ve put him.”</p> <p>¹⁴No sooner had she said this than she turned around and sees Jesus standing there—but she didn’t realize that it was Jesus.</p> <p>¹⁵“Lady,” Jesus says to her, “why are you crying? Who is it you’re looking for?”</p> <p>Thinking that he was the gardener, she says to him, “Please, mister, if you’ve moved him, tell me where you’ve put him so I can take him away.”</p> <p>¹⁶“Mary,” says Jesus.</p> <p>She turns around and exclaims in Hebrew, “<i>Rabbuni!</i>” (which means “Teacher”).</p> <p>¹⁷“Let go of me,” Jesus tells her, “because I have not yet ascended to the Father. But go to my brothers and tell them this: ‘I’m ascending to my Father and your Father—to my God and your God.’”</p> <p>¹⁸Mary of Magdala goes and reports to the disciples, “I’ve seen the Master,” and relates everything he had told her.</p>
	<p>⁹Now after he arose at daybreak on Sunday, he appeared first to Mary of Magdala, from whom he had driven out seven demons.</p> <p>¹⁰She went and told those who were close to him, who were mourning and weeping.</p> <p>¹¹But when those folks heard that he was alive and had been seen by her, they did not believe it.</p>		

343. Jesus appears to the disciples (Jn)

SEE #271, P. 221

Mt	Mk	Lk 24:36–39	Jn 20:19–20
	16:14	<p>³⁶While they were talking about this, he himself appeared among them and says to them, “Peace be with you.”^a</p> <p>³⁷But they were terrified and frightened, and figured that they were seeing a ghost.</p> <p>³⁸And he said to them, “Why are you upset? Why do such thoughts run through your minds?”</p> <p>³⁹You can see from my hands and my feet that it’s really me. Touch me and see—a ghost doesn’t have flesh and bones as you can see that I have.”^b</p>	<p>¹⁹Now that Sunday evening, the disciples had locked the doors out of fear of the Judeans, but Jesus came and stood in front of them and he greets them: “Peace.”</p> <p>²⁰Then he showed them his hands and his side.</p> <p>The disciples were delighted to see the Master.</p>

^a Lk 24:36 A few mss omit *and says to them, “Peace be with you.”*

^b Lk 24:39 Many mss add a v. 40, “As he said this, he showed them his hands and his feet,” taken from John 20:20.

344. Jesus sends his disciples (Jn)

SEE #119, 271, P. 100, 221

Mt 16:19	Mk	Lk	Jn 20:21–23
28:18–20			<p>²¹Jesus greets them again: “Peace,” he says. “Just as the Father sent me, so now I’m sending you.”</p> <p>²²And at this he breathed over them and says, “Here’s some holy spirit. Take it.</p> <p>²³If you cancel anyone’s sins, they are cancelled; if you retain them, they are retained.”</p>
<p>I will give you [Peter] the keys of the empire of Heaven, and whatever you uphold on earth will be upheld in heaven, and whatever you dismiss on earth will be dismissed in heaven.*</p>			

* © Mt 18:18 (#132, p. 110)

345. Jesus appears to Thomas (Jn)

Mt	Mk	Lk	<p style="text-align: center;">Jn 20:24–29</p> <p>²⁴Now Thomas, the one known as “the Twin,” one of the Twelve, hadn’t been with them when Jesus showed up. ²⁵So the other disciples tried to tell him, “We’ve seen the Master.”</p> <p>But he responded, “Unless I see the holes the nails made, and put my finger in them and my hand in his side, I’ll never believe.”</p> <p>²⁶A week later the disciples were again indoors, and this time Thomas was with them. The doors were locked, but Jesus comes and stood in front of them, and said, “Peace.” ²⁷Then he says to Thomas, “Put your finger here, and look at my hands; take your hand and put it in my side. Stop doubting and start believing.”</p> <p>²⁸Thomas responded, “My Master! My God!”</p> <p>²⁹“Do you believe because you’ve seen me?” asks Jesus. “Congratulations to those who believe without seeing.”</p>
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346. First Conclusion to John’s Gospel (Jn)

Mt	Mk	Lk	<p style="text-align: center;">Jn 20:30–31</p> <p>³⁰Although Jesus performed many more signs for his disciples to see than could be written down in this book, ³¹these are written down so you will come to believe that Jesus is the Anointed One, the son of God—and by believing this have life in his name.</p>
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347. Jesus appears by the Sea of Tiberias (Jn)

SEE #50, P. 40

Mt	Mk	Lk 5:1–11	<p style="text-align: center;">Jn 21:1–14</p> <p>¹Some time after these events, Jesus again appeared to his disciples by the Sea of Tiberias. This is how he did it.</p> <p>²When Simon Peter and Thomas, the one known as “the Twin,” were together, along with Nathanael from Cana, Galilee, the sons of Zebedee, and two other disciples, ³Simon Peter says to them, “I’m going fishing.” “We’re coming with you,” they reply.</p> <p>They went down and got into</p>	Pt 14:2–3
13:1–3	4:1–2	<p>¹It came to pass, when the crowd pressed him to hear the word of God, that he was standing by Lake Gennesaret. ²He noticed two boats moored there at the shore; the fishermen had left them and were washing their nets. ³He got into one of the boats, the one belonging to Simon, and asked him to put out a little from the shore. Then he sat down and began to teach the crowds from the boat.</p> <p>⁴When he had finished speaking, he said to Simon, “Put out</p>	<p>²We, the twelve disciples of the Master, continued to weep and mourn, and each one, still grieving because of what had happened, left for his own home. ³But I, Simon Peter, and Andrew, my brother, took our fishing nets and went away to the sea. And with us was Levi, the son of Alphaeus, whom the Master . . .^a</p>	

4:18–22	1:16–20	<p>into deep water and lower your nets for a catch.”</p> <p>⁵But Simon replied, “Master, we’ve been hard at it all night and haven’t caught a thing. But if you insist, I’ll lower the nets.”⁶So they did and netted such a huge number of fish that their nets began to tear apart.⁷They signaled to their partners in the other boat to come and lend a hand. They came and loaded both boats until they nearly sank.</p> <p>⁸At the sight of this, Simon Peter fell to his knees in front of Jesus and said, “Get away from me, Master; I’m a sinful man.”⁹(You see, he and his companions were stunned at the catch of fish they had taken,¹⁰as were James and John, sons of Zebedee and partners of Simon.)</p> <p>Jesus said to Simon, “Don’t be afraid; from now on you’ll be catching people.”¹¹They then brought their boats to shore, abandoned everything, and followed him.</p>	<p>the boat, but that night they didn’t catch a thing.</p> <p>⁴It was already getting light when Jesus appeared on the shore, but his disciples didn’t recognize that it was Jesus.</p> <p>⁵“You boys haven’t caught any fish, have you?” Jesus asks them.</p> <p>“No,” they replied.</p> <p>⁶He told them, “Cast your net on the right side of the boat and you’ll have better luck.”</p> <p>So they cast the net, but then couldn’t haul it in because of the huge number of fish.⁷That disciple whom Jesus loved exclaims to Peter, “It’s the Master!”</p> <p>When Simon Peter heard, “It’s the Master,” he tied his cloak around himself, since he was stripped for work, and threw himself into the water.</p> <p>⁸The rest of the disciples came by boat, dragging the net full of fish. (Actually, they were not far from land, only about a hundred yards.)</p> <p>⁹When they got to shore, they see a charcoal fire burning, with fish cooking on it, and some bread.¹⁰Jesus says to them, “Bring some of the fish you’ve just caught.”</p> <p>¹¹Then Simon Peter went aboard and <helped> haul in the net full of large fish ashore—one hundred fifty-three of them. Even though there were so many of them, the net still didn’t tear.</p> <p>¹²Jesus says to them, “Come on, eat.”</p> <p>None of the disciples dared ask, “Who are you?” They knew it was the Master.¹³Jesus comes, takes the bread, and gives it to them, and passes the fish around as well.</p> <p>¹⁴This was now the third time after he had been raised from the dead that Jesus appeared to his disciples.</p>
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^aPt 14:3 At this point in the ms the text breaks off abruptly.

348. Second Conclusion to John's Gospel (Jn)

Mt	Mk	Lk	Jn 21:15–25
			<p>¹⁵When they had eaten, Jesus asks Simon Peter, “Simon, son of John, do you love me more than they do?”</p> <p>“Of course, Master; you know I love you,” he replies.</p> <p>“Then feed my lambs,” Jesus tells him.</p> <p>¹⁶Jesus asks him again, for the second time, “Simon, son of John, do you love me?”</p> <p>“Yes, Master; you know I love you,” he replies.</p> <p>“Tend my sheep.”</p> <p>¹⁷Jesus says to him a third time, “Simon, son of John, do you love me?”</p> <p>Peter was hurt that he had asked him for the third time, “Do you love me?” and he says to him, “Master, you know everything; you know I love you.”</p> <p>Jesus says to him, “Feed my sheep. ¹⁸Let me tell you this: when you were young you used to gather your cloak about you and go where you wanted to go. But when you’ve grown old, you’ll stretch out your arms, and someone else will get you ready and take you where you don’t want to go.”</p> <p>(¹⁹He said this to indicate the kind of death by which Peter would glorify God.)</p> <p>And after saying this, he adds, “Keep following me.”</p> <p>²⁰Peter turns and sees the disciple Jesus loved following them, the one who had leaned back on Jesus’ chest at supper and asked, “Master, who’s going to turn you in?” ²¹When Peter saw this disciple (following), he asks Jesus, “Master, what about this one?”</p> <p>²²Jesus replies to him, “What’s it to you if I want him to stay around till I come? You keep on following me.”</p> <p>(²³Because of this the rumor spread among the family of believers that this disciple wouldn’t die. But Jesus had not said to him, “He won’t die”; he said, “What’s it to you if I want him to stay around till I come?”)</p> <p>²⁴This is the disciple who is testifying to all this and has written it down, and we know that his testimony is truthful.</p> <p>²⁵Jesus of course did many other things. If they were all to be recorded in detail, I doubt that the entire world would hold the books that would have to be written.</p>

The Q Gospel



349. Introduction of John the Baptizer (Q)

SEE #3, P. 10

Mk	Mt 3:1, 5	Q 3:2-3 ^a	Lk 3:2-3
1:5	<p>¹In due course John the Baptizer appears in the Judean desert</p> <p>⁵Then Jerusalem, and all Judea, and all the region around the Jordan streamed out to him,</p> <p>⁶and got baptized in the Jordan River by him, admitting their sins.</p>	<p>²John . . .</p> <p>³the whole region around the Jordan . . .</p>	<p>²while Annas and Caiaphas were chief priests, the word of God came to John, son of Zechariah, in the desert.</p> <p>³And he went into the whole region around the Jordan, calling for baptism and a change of heart that lead to forgiveness of sins.</p>

^aQ 3:2-3 These are the only words that can be reconstructed with any confidence.

350. The Preaching of John the Baptizer (Q)

SEE #4, P. 11

Mt 3:7-10	Q 3:7-9	Lk 3:7-9
<p>⁷When he saw that many of the Pharisees and Sadducees were coming for baptism, John said to them,</p> <p>“You spawn of Satan! Who warned you to flee from the impending doom? ⁸Well then, start producing fruit suitable for a change of heart, ⁹and don’t even think of saying to yourselves, “We have Abraham for our father.”</p> <p>Let me tell you, God can raise up children for Abraham right out of these rocks! ¹⁰Even now the axe is aimed at the root of the trees. So every tree not producing choice fruit gets cut down and tossed into the fire.</p>	<p>⁷John would say to the crowds that came out to get baptized,</p> <p>“You spawn of Satan! Who warned you to flee from the impending doom? ⁸Well then, start producing fruit suitable for a change of heart, and don’t even think of saying to yourselves, “We have Abraham for our father.”</p> <p>Let me tell you, God can raise up children for Abraham right out of these rocks! ⁹Even now the axe is aimed at the root of the trees. So every tree not producing choice fruit gets cut down and tossed into the fire.</p>	<p>⁷So John would say to the crowds that came out to get baptized by him,</p> <p>“You spawn of Satan! Who warned you to flee from the impending doom? ⁸Well then, start producing fruits suitable for a change of heart, and don’t even start saying to yourselves, “We have Abraham for our father.”</p> <p>Let me tell you, God can raise up children for Abraham right out of these rocks! ⁹Even now the axe is aimed at the root of the trees. So every tree not producing choice fruit gets cut down and tossed into the fire.</p>

351. Someone More Powerful than John (Q)

SEE #5, P. 12

Mk	Mt 3:11–12	Q 3:16–17	Lk 3:16–17	Jn
1:7–8	<p>¹¹I baptize you with water for a change of heart, but someone more powerful than I will succeed me. I'm not fit to take off his sandals.</p> <p>He'll baptize you with holy spirit and fire.</p> <p>¹²His pitchfork is in his hand, and he'll make a clean sweep of his threshing floor, and gather the wheat into his granary, but the chaff he'll burn in a fire that can't be put out.</p>	<p>¹⁶I baptize you with water, but someone more powerful than I will succeed me. I'm not fit to take off his sandals.</p> <p>He'll baptize you with holy spirit and fire.</p> <p>¹⁷His pitchfork is in his hand, and he'll make a clean sweep of his threshing floor, and gather the wheat into his granary, but the chaff he'll burn in a fire that can't be put out.</p>	<p>¹⁶I baptize you with water; but someone more powerful than I is coming. I'm not fit to untie his sandal straps.</p> <p>He'll baptize you with holy spirit and fire.</p> <p>¹⁷His pitchfork is in his hand, to make a clean sweep of his threshing floor and to gather the wheat into his granary, but the chaff he'll burn in a fire that can't be put out.</p>	1:26–27

352. Jesus is baptized (Q)

SEE #6, P. 13

Mk	Mt 3:16–17	Q 3:21–22 ^a	Lk 3:21–22	Jn
1:9–11	<p>¹⁶Right after Jesus had been baptized, he got up out of the water, and—amazingly—the skies opened up and he saw God's spirit coming down on him like a dove, perching on him, ¹⁷and—listen!—there was a voice from the skies, which said, "This is my son, the one I love—I fully approve of him."</p>	<p>²¹Jesus . . . baptized,</p> <p>the sky opened up</p> <p>²²and the spirit . . . on him . . .</p> <p>son . . .</p>	<p>²¹And it came to pass when all the people were baptized, and after Jesus had been baptized and while he was praying, that the sky opened up, ²²and the holy spirit came down on him in bodily form like a dove, and a voice came from the sky,</p> <p>"You are my son; today I have fathered you."^b</p>	1:32

^aQ 3:21–22 These are the only words that can be reconstructed with any confidence.^bLk 3:22 Most mss read "You are my son, the one I love—I fully approve of you."

353. Jesus is tempted (Q)*

SEE #8, P. 15

Mt 4:1–11	Q 4:1–4, 9–12, 5–8, 13	Lk 4:1–4, 9–12, 5–8, 13
<p>¹Then Jesus was guided into the desert by the spirit to be put to the test by the devil. ²And after he had fasted forty days and forty nights, he was famished.</p> <p>³And the tester confronted him and said, “To prove you’re God’s son, order these stones to turn into bread.”</p> <p>⁴He responded, “It is written, ‘Human beings shall not live on bread alone, but on every word that comes from God’s mouth.’”</p> <p>⁵Then the devil conducts him to the holy city, sets him on the high point of the temple, ⁶and says to him, “To prove you’re God’s son, jump off; remember, it is written, ‘To his heavenly messengers he will give orders about you,’ and ‘With their hands they will catch you, so you won’t even stub your toe on a stone.’”</p> <p>⁷Jesus said to him, “Elsewhere it is written, ‘You shall not put the Lord your God to the test.’”</p> <p>⁸Again the devil takes him to a very high mountain and shows him all the empires of the world and their splendor, ⁹and says to him, “I’ll give you all these, if you will kneel down and pay homage to me.”</p> <p>¹⁰Finally Jesus says to him, “Get out of here, Satan! Remember, it is written, ‘You shall pay homage to the Lord your God, and him alone shall you revere.’”</p> <p>¹¹Then the devil leaves him, and heavenly messengers arrive out of nowhere and look after him.</p>	<p>¹Jesus was guided into the desert by the spirit ²to be put to the test by the devil. He ate nothing for forty days and forty nights he was famished.</p> <p>³The devil said to him, “To prove you’re God’s son, order these stones to turn into bread.”</p> <p>⁴Jesus responded, “It is written, ‘Human beings shall not live on bread alone.’”</p> <p>⁹Then the devil took him to Jerusalem, set him on the high point of the temple, and said to him, “To prove you’re God’s son, jump off; ¹⁰remember, it is written, ‘To his heavenly messengers he will give orders about you,’ ¹¹and ‘With their hands they will catch you, so you won’t even stub your toe on a stone.’”</p> <p>¹²And in response Jesus said to him, “It is written, ‘You shall not put the Lord your God to the test.’”</p> <p>⁵Then the devil takes him to a very high mountain and shows him all the empires of the world and their splendor, ⁶and says to him, “I’ll give you all these, ⁷if you will kneel down and pay homage to me.”</p> <p>⁸Jesus responded,</p> <p>“It is written, ‘You shall pay homage to the Lord your God, and him alone shall you revere.’”</p> <p>¹³And the devil left him.</p>	<p>¹Jesus departed from the Jordan full of holy spirit and was guided by the spirit into the desert, ²where he was put to the test by the devil for forty days. He ate nothing that whole time; and when it was all over, he was famished.</p> <p>³The devil said to him, “To prove you’re God’s son, order this stone to turn into bread.”</p> <p>⁴Jesus responded to him, “It is written, ‘Human beings shall not live on bread alone.’”</p> <p>⁹Then he took him to Jerusalem, set him on the high point of the temple, and said to him, “To prove you’re God’s son, jump off from here; ¹⁰remember, it is written, ‘To his heavenly messengers he will give orders about you, to protect you,’ ¹¹and ‘With their hands they will catch you, so you won’t even stub your toe on a stone.’”</p> <p>¹²And in response Jesus said to him, “It is said, ‘You shall not put the Lord your God to the test.’”</p> <p>⁵Then he took Jesus up, and in an instant of time showed him all the empires of the civilized world. ⁶The devil said to him, “I’ll give you authority over all this and the glory that comes with it; it has been turned over to me, and I can give it to anyone I want. ⁷So, if you will pay homage to me, it will all be yours.”</p> <p>⁸Jesus responded,</p> <p>“It is written, ‘You shall pay homage to the Lord your God, and him alone shall you revere.’”</p> <p>¹³So when the devil had tried every kind of test, he let him alone, for the time being.</p>

* Mk 1:12–13 (#8, p. 15)

354. Congratulations and Curses (Q)

SEE #44, P. 35

Mk	Mt 5:2–12	Q 6:20–26	Lk 6:20–26	Th
	<p>²He then began to speak, and this is what he would teach them:</p>	<p>²⁰Then he looked squarely at his disciples and said,</p>	<p>²⁰Then he would look squarely at his disciples and say:</p>	
	<p>³Congratulations to the poor in spirit!</p>	<p>Congratulations, you poor!</p>	<p>Congratulations, you poor!</p>	54
	<p>The empire of Heaven belongs to them.</p>	<p>God's empire belongs to you.</p>	<p>God's empire belongs to you.</p>	
	<p>⁵Congratulations to the gentle! They will inherit the earth.</p>			
	<p>⁶Congratulations to those who hunger and thirst for justice!</p>	<p>²¹Congratulations, you hungry!</p>	<p>²¹Congratulations, you hungry!</p>	69:2
	<p>They will have a feast.</p>	<p>You will have a feast.</p>	<p>You will have a feast.</p>	
	<p>⁴Congratulations to those who grieve!</p>	<p>Congratulations, you who grieve!</p>	<p>Congratulations, you who weep now!</p>	
	<p>They will be consoled.</p>	<p>You will be consoled.</p>	<p>You will laugh.</p>	
	<p>⁷Congratulations to the merciful!</p>			
	<p>They will receive mercy.</p>			
	<p>⁸Congratulations to those whose motives are pure!</p>			
	<p>They will see God.</p>			
	<p>⁹Congratulations to those who work for peace!</p>			
	<p>They will be called God's children.</p>			
	<p>¹⁰Congratulations to those who have suffered persecution for the sake of justice!</p>			
	<p>The empire of Heaven belongs to them.</p>			
	<p>¹¹Congratulations to you when they denounce you and persecute you and spread malicious gossip^a about you</p>	<p>²²Congratulations to you when they denounce you and persecute you and spread malicious gossip about you</p>	<p>²²Congratulations to you when people hate you, and when they ostracize you and spread malicious gossip about you and scorn your name as evil,</p>	68
	<p>because of me.</p>	<p>because of the Human One.</p>	<p>because of the Human One!</p>	
	<p>¹²Rejoice and be glad!</p>	<p>²³Rejoice and be glad!</p>	<p>²³Rejoice on that day and jump for joy! Because look:</p>	
	<p>Your reward is great in heaven.</p>	<p>Your reward is great in heaven.</p>	<p>your reward is great in heaven.</p>	
	<p>Remember, that is how they persecuted the prophets who preceded you.</p>	<p>Remember, this is how they persecuted the prophets who preceded you.</p>	<p>Bear in mind that their ancestors treated the prophets the same way.</p>	
		<p>²⁴<i>Damn you rich!</i> <i>You already have your consolation.</i></p>	<p>²⁴Damn you rich! You already have your consolation.</p>	
		<p>²⁵<i>Damn you who are well-fed now!</i> <i>You will know hunger.</i></p>	<p>²⁵Damn you who are well-fed now! You will know hunger.</p>	
		<p><i>Damn you who laugh now!</i></p>	<p>Damn you who laugh now!</p>	

Mk	Mt 5:2–12	Q 6:20–26 <i>You will learn to weep and grieve. ^{26c}Damn you when everybody speaks well of you! Bear in mind that their ancestors treated the phony prophets the same way.^b</i>	Lk 6:20–26 You will learn to weep and grieve. ²⁶ Damn you when everybody speaks well of you! Bear in mind that their ancestors treated the phony prophets the same way.	Th
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^aMt 5:11 A few mss add “tell lies” to the triad of *denounce and persecute and spread malicious gossip*.

^bQ 6:24–26 SV includes these verses in Q; IQP does not.

355. Love your enemies (Q)

SEE #45, P. 36

<p>Mt 5:44–45, 39b–42</p> <p>⁴⁴Love your enemies and pray for your persecutors.</p> <p>⁴⁵You’ll then become children of your Father in the heavens, for God makes the sun rise on both the bad and the good, and sends rain on both the just and the unjust.</p> <p>^{39b}When someone slaps you on the right cheek, turn the other as well.</p> <p>⁴⁰If someone is determined to sue you for your shirt, let him have your coat along with it.</p> <p>⁴¹Further, when anyone conscripts you for one mile, go along an extra mile.</p> <p>⁴²Give to those who beg from you; and don’t turn away those who want to borrow from you.</p>	<p>Q 6:27–28, 35, 29, ^{QMt} 5:41, 6:30</p> <p>²⁷Love your enemies</p> <p>²⁸and pray for your persecutors.</p> <p>³⁵You’ll then become children of your Father, for God makes the sun rise on both the bad and the good, and sends rain on both the just and the unjust.</p> <p>²⁹When someone slaps you on the cheek,^a turn the other as well.</p> <p>If someone is determined to sue you for your shirt, let him have your coat along with it.</p> <p>^{QMt 5:41} <i>Further, when anyone conscripts you for one mile, go along an extra mile.</i></p> <p>³⁰Give to those who beg from you; and when someone borrows your things, don’t ask for them back.</p>	<p>Lk 6:27b–28, 35, 29–30</p> <p>^{27b}Love your enemies, do good to those who hate you, ²⁸bles those who curse you, pray for your abusers.</p> <p>³⁵But love your enemies, and do good, and lend, expecting nothing in return. Your reward will be great, and you’ll be children of the Most High.</p> <p>As you know, the Most High is generous to the ungrateful and the evil.</p> <p>²⁹When someone strikes you on the cheek, offer the other as well.</p> <p>If someone takes away your coat, don’t prevent him from taking your shirt along with it.</p> <p>³⁰Give to everyone who begs from you; and when someone takes your things, don’t ask for them back.</p>
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^aQ 6:29 *cheek*: It is possible that Q read “right cheek” as in Matt 5:39.

356. The Golden Rule (Q)

SEE #45, P. 36

Mk	Mt 7:12; 5:46–48	Q 6:31–32, 34, 36	Lk 6:31–36	Th
	<p>Mt 7:12 Always treat people the way you want them to treat you. This sums up the Law and the Prophets.</p> <p>Mt 5:46–48 ⁴⁶If you love those who love you, why should you be rewarded for that? Even the toll collectors do as much, don't they? ⁴⁷And if you greet only your friends, what have you done that is exceptional?</p> <p>Even the pagans^a do as much, don't they?</p> <p style="text-align: center;">5:45</p> <p>⁴⁸To sum up, you shall be perfect, in the same way your heavenly Father is perfect.</p>	<p>³¹Treat people the way you want them to treat you.</p> <p>³²If you love those who love you, why should you be rewarded for that? Even the toll collectors do as much, don't they?</p> <p><i>³⁴And if you lend to those from whom you hope to gain, why should you be rewarded for that?</i></p> <p>Even the pagans do as much, don't they?</p> <p style="text-align: center;">6:35</p> <p>³⁶Be as compassionate as your Father is.</p>	<p>³¹Treat people the same way you want them to treat you.</p> <p>³²If you love those who love you, what merit is there in that?</p> <p>After all, even sinners love those who love them. ³³And if you do good to those who do good to you, what merit is there in that? After all, even sinners do as much. ³⁴And if you lend to those from whom you hope to gain, what merit is there in that?</p> <p>Even sinners lend to sinners, in order to get as much in return. ³⁵But love your enemies, and do good, and lend, expecting nothing in return. Your reward will be great, and you'll be children of the Most High. As you know, the Most High is generous to the ungrateful and the evil.</p> <p>³⁶Be as compassionate as your Father is.</p>	<p style="text-align: center;">95:1–2</p>

^aMt 5:47 Many mss read "toll collectors" instead of *pagans*.

357. On Passing Judgment (Q)

SEE #46, P. 37

Mk	Mt 7:1–2; 15:14; 10:24–25a	Q 6:37–40	Lk 6:37–40	other
4:24	<p>Mt 7:1–2 ¹Don't pass judgment, so you won't be judged. ²Don't forget, the judgment you hand out will be the judgment you get back.</p> <p>And the standard you apply will be the standard applied to you.</p> <p>Mt 15:14 They are blind guides of blind people! If one blind person guides another, both will end up in some ditch.</p> <p>Mt 10:24–25a ²⁴Students are not above their teachers, nor slaves above their masters. ^{25a}It's enough for students to become like their teachers and slaves to be like their masters.</p>	<p>³⁷Don't pass judgment, so you won't be judged. <i>Don't forget, the judgment you hand out will be the judgment you get back.</i></p> <p>³⁸And the standard you apply will be the standard applied to you.</p> <p>³⁹Can one blind person guide another? Won't they both end up in some ditch?</p> <p>⁴⁰Students are not above their teachers.</p> <p>It's enough for students to become like their teachers.</p>	<p>³⁷Don't pass judgment, and you won't be judged;</p> <p>don't condemn, and you won't be condemned; forgive, and you'll be forgiven. ³⁸Give, and it'll be given to you: they'll put in your lap a full measure, packed down, sifted, and overflowing.</p> <p>For the standard you apply will be the standard applied to you. ³⁹And he posed a riddle for them:</p> <p>Can one blind person guide another? Won't they both end up in some ditch?</p> <p>⁴⁰Students are not above their teachers.</p> <p>But those who are fully taught will be like their teachers.</p>	<p></p> <p>Th 34</p> <p>Jn 13:16, 15:20</p>

358. Wood in the Eye (Q)

SEE #46, P. 37

Mk	Mt 7:3-5	Q 6:41-42	Lk 6:41-42	Th
	³ Why do you notice the sliver in your friend's eye, but overlook the timber in your own? ⁴ How can you say to your friend, "Let me get the sliver out of your eye," when there is that timber in your own?	⁴¹ Why do you notice the sliver in your friend's eye, but overlook the timber in your own? ⁴² How can you say to your friend, "Let me get the sliver out of your eye," when there is that timber in your own?	⁴¹ Why do you notice the sliver in your friend's eye, but overlook the timber in your own? ⁴² How can you say to your friend, "Friend, let me get the sliver in your eye," when you don't notice the timber in your own?	26:1
	⁵ You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver from your friend's eye.	You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver from your friend's eye.	You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver in your friend's eye.	26:2

359. By Their Fruits (Q)

SEE #47, P. 38

Mk	Mt 7:18; 12:33; 7:16; 12:35, 34	Q 6:43-45	Lk 6:43-45	Th
	Mt 7:18 A healthy tree cannot produce spoiled fruit, any more than a rotten tree can produce choice fruit.	⁴³ A choice tree does not produce rotten fruit, any more than a rotten tree produces choice fruit;	⁴³ A choice tree does not produce rotten fruit, any more than a rotten tree produces choice fruit;	
	Mt 12:33 If you make the tree choice, its fruit will be choice; if you make the tree rotten, its fruit will be rotten. After all, the tree is known by its fruit.	⁴⁴ for each tree is known by its fruit.	⁴⁴ for each tree is known by its fruit.	
	Mt 7:16 You'll know who they are by what they produce. Since when do people pick grapes from thorns or figs from thistles?	Since when are figs picked from thorns, or grapes from thistles?	Figs are not gathered from thorns, nor are grapes picked from brambles.	45:1
	Mt 12:35, 34 ³⁵ The good person produces good things out of a fund of good; and the evil person produces evil things out of a fund of evil. ³⁴ You spawn of Satan, how can your speech be good when you are evil? As you know, the mouth gives voice to what the heart is full of.	⁴⁵ The good person produces good things out of a fund of good; and the evil person produces evil things out of a fund of evil. As you know, the mouth gives voice to what the heart is full of.	⁴⁵ The good person produces good from the fund of good in the heart, and the evil person produces evil from the evil within. As you know, the mouth gives voice to what the heart is full of.	45:2-3

360. Foundations (Q)

SEE #48, 49, P. 39

Mt 7:21, 24–27	Q 6:46–49	Lk 6:46–49
<p>²¹Not everyone who addresses me as “Master, master,” will get into the empire of Heaven—only those who carry out the will of my Father in heaven.</p> <p>²⁴Everyone who listens to these words of mine and acts on them</p> <p>will be like a prudent man who built a house on bedrock.</p> <p>²⁵Later the rain fell, and the torrents came, and the winds blew and pounded that house, yet it did not collapse, since its foundation rested on bedrock.</p> <p>²⁶Everyone who listens to these words of mine and doesn’t act on them will be like a stupid man, who built a house on sand.</p> <p>²⁷When the rain fell, and the torrents came, and the winds blew and pounded that house, it collapsed—it totally collapsed.</p>	<p>⁴⁶Why do you call me “Master, master,” and not do what I tell you?</p> <p>⁴⁷Everyone who listens to my words and acts on them</p> <p>⁴⁸is like a person who built a house on bedrock.</p> <p>Later the rain fell, and the floods came, and the winds blew and pounded that house, yet it did not collapse, since its foundation rested on bedrock.</p> <p>⁴⁹Everyone who listens ⟨to my words⟩ and doesn’t act ⟨on them⟩ is like a person who built a house on sand.</p> <p>When the rain fell, and the floods came, and the winds blew and pounded that house, it collapsed—it totally collapsed.</p>	<p>⁴⁶Why do you call me “Master, master,” and not do what I tell you?</p> <p>⁴⁷Everyone who comes to me and pays attention to my words and acts on them—I’ll show you what such a person is like: ⁴⁸That one is like a person building a house, who dug deep and laid the foundation on bedrock; when a flood came, the torrent slammed against that house, but could not shake it, because it was well built.</p> <p>⁴⁹But the one who listens ⟨to my words⟩ and doesn’t act ⟨on them⟩ is like a person who built a house on the ground without a foundation; when the torrent slammed against it, it immediately collapsed. And so the ruin of that house was total.</p>

361. An official's boy is healed (Q)

SEE #52, P. 42

Mk	Mt 8:5–10	Q 7:1, 3, 6–9	Lk 7:1–9	Jn
	<p data-bbox="406 272 452 291">7:28</p> <p data-bbox="266 330 563 388">⁵When he had entered Capernaum,</p> <p data-bbox="266 455 589 606">a Roman officer approached him and pleaded with him, “Sir, my servant boy was struck down with paralysis and is in terrible pain.”</p> <p data-bbox="266 794 543 852">⁷And he said to him, “I’ll come and cure him.”</p> <p data-bbox="266 884 579 913">⁸And the officer replied, “Sir,</p> <p data-bbox="266 948 555 1006">I don’t deserve to have you in my house,</p> <p data-bbox="266 1074 563 1132">but only say the word and my boy will be cured.</p> <p data-bbox="266 1136 589 1344">⁹After all, I myself am under orders, and I have soldiers under me. I order one to go, and he goes; I order another to come, and he comes; and I order my slave to do something, and he does it.”</p> <p data-bbox="266 1348 586 1441">¹⁰As Jesus listened he was amazed and said to those who followed,</p> <p data-bbox="266 1474 540 1561">“Let me tell you, I have not found such trust in a single Israelite.”</p>	<p data-bbox="605 272 928 359">¹And so it happened that, when he had completed this discourse, he went into Capernaum.</p> <p data-bbox="605 455 928 542">³A Roman officer approached him and pleaded with him, “My servant boy is sick.”</p> <p data-bbox="605 794 897 852">And Jesus said to him, “I’ll come and cure him.”</p> <p data-bbox="605 884 917 913">⁶And the officer replied, “Sir,</p> <p data-bbox="605 948 894 1006">I don’t deserve to have you in my house,</p> <p data-bbox="605 1074 910 1132">⁷but only say the word and my boy will be cured.</p> <p data-bbox="605 1136 928 1344">⁸After all, I myself am under orders, and I have soldiers under me. I order one to go, and he goes; I order another to come, and he comes; and I order my slave to do something, and he does it.”</p> <p data-bbox="605 1348 925 1441">⁹As Jesus listened he was amazed and said to those who followed,</p> <p data-bbox="605 1474 910 1532">“I’m telling you, not even in Israel have I found such trust.”</p>	<p data-bbox="944 272 1244 359">¹After he had completed all he had to say to his audience, he went into Capernaum.</p> <p data-bbox="944 392 1267 794">²A Roman officer had a slave he was very fond of but who was sick and about to die. ³So when he heard about Jesus, the officer sent some elders of the Jewish community to him, and asked him to come and cure his slave. ⁴When they came to Jesus, they pleaded with him urgently, saying, “He deserves to have you do this for him ⁵because he loves our people, and even built a meeting place for us.”</p> <p data-bbox="944 797 1228 826">⁶So Jesus went with them.</p> <p data-bbox="944 830 1236 948">When he got close to the house, the officer dispatched friends to say to him, “Don’t trouble yourself, sir, for I don’t deserve to have you in my house;</p> <p data-bbox="944 1010 1244 1068">⁷that’s why I didn’t presume to come to you in person.</p> <p data-bbox="944 1072 1236 1130">Just say the word, and let my boy be cured.</p> <p data-bbox="944 1134 1267 1342">⁸After all, I myself am under orders and I have soldiers under me. I order one to go, and he goes; I order another to come, and he comes; and I order my slave to do something, and he does it.”</p> <p data-bbox="944 1346 1252 1532">⁹As Jesus listened to this he was amazed at him. He turned and said to the crowd that followed,</p> <p data-bbox="944 1474 1248 1532">“I’m telling you, not even in Israel have I found such trust.”</p>	<p data-bbox="1290 272 1382 291">4:46–53</p>

362. Messengers from John the Baptizer (Q)

SEE #54, P. 44

Mt 11:2-6	Q 7:18-19, 22-23	Lk 7:18-23
<p>²While John was in prison he heard about what the Anointed One had been doing and he sent his disciples ³to ask,</p> <p>“Are you the one who is to come, or do we have to wait for another?”</p> <p>⁴And so Jesus answered them, “Go report to John what you have heard and seen: ⁵the blind see again and the lame walk; lepers are cleansed and the deaf hear; the dead are raised, and the poor have the good news preached to them.</p> <p>⁶Congratulations to those who don’t take offense at me.”</p>	<p>¹⁸When John heard about all these things, he sent his disciples ¹⁹to ask him,</p> <p>“Are you the one who is to come, or do we have to wait for another?”</p> <p>²²And so he answered them, “Go report to John what you have heard and seen: the blind see again and the lame walk; lepers are cleansed and the deaf hear; the dead are raised, and the poor have the good news preached to them.</p> <p>²³Congratulations to those who don’t take offense at me.”</p>	<p>¹⁸John’s disciples reported all these things to him. ¹⁹John summoned a couple of his disciples and sent them to the Master to ask,</p> <p>“Are you the one who is to come, or do we have to wait for someone else?”</p> <p>²⁰And when the men came to Jesus, they said, “John the Baptizer sent us to you to ask: ‘Are you the one who is to come, or do we have to wait for someone else?’”</p> <p>²¹Jesus had just cured many of their diseases and plagues and evil spirits, and restored sight to many who were blind.</p> <p>²²And so he answered them, “Go report to John what you have seen and heard: the blind see again, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news preached to them.</p> <p>²³Congratulations to those who don’t take offense at me.”</p>

363. More than a Prophet (Q)

SEE #55, P. 45

Mk	Mt 11:7–11	Q 7:24–30	Lk 7:24–30	Th
	<p>⁷After ⟨John’s disciples⟩ had departed, Jesus began to talk to the crowds about John.</p> <p>“What did you go out to the desert to gawk at? A reed shaking in the wind? ⁸What did you really go out to see? A man dressed in fancy clothes? But wait! Those who wear fancy clothes are found in royal houses.</p> <p>⁹Come on, what did you go out to see? A prophet? Yes, that’s what you went out to see, and even more than a prophet. ¹⁰This is the one about whom it was written: ‘Here is my messenger, whom I send on ahead of you to prepare your way before you.’</p> <p>¹¹Let me tell you, among those born of women no one has arisen who is greater than John the Baptizer; yet the least ⟨important⟩ in the empire of Heaven is greater than he is.”</p>	<p>²⁴After they had left, Jesus began to talk to the crowds about John.</p> <p>“What did you go out to the desert to gawk at? A reed shaking in the wind? ²⁵What did you really go out to see? A man dressed in fancy clothes? But wait! Those who dress fashionably are found in royal houses.</p> <p>²⁶Come on, what did you go out to see? A prophet? Yes, that’s what you went out to see, and even more than a prophet. ²⁷This is the one about whom it was written: ‘Here is my messenger, whom I send on ahead of you to prepare your way before you.’</p> <p>²⁸I’m telling you, among those born of women no one has arisen who is greater than John; yet the least ⟨important⟩ in the empire of God is greater than he is.”</p> <p>(²⁹After all, John came to you . . . toll collectors and . . . ^a</p> <p>³⁰but the Pharisees and the legal experts didn’t believe him.)</p>	<p>²⁴After John’s messengers had left, Jesus began to talk to the crowds about John.</p> <p>“What did you go out to the desert to gawk at? A reed shaking in the wind? ²⁵What did you really go out to see? A man dressed in fancy clothes? But wait! Those who dress fashionably and live in luxury are found in palaces.</p> <p>²⁶Come on, what did you go out to see? A prophet? Yes, that’s what you went out to see, and even more than a prophet. ²⁷This is the one about whom it was written: ‘Here is my messenger, whom I send on ahead of you to prepare your way before you.’</p> <p>²⁸I’m telling you, among those born of women none is greater than John; yet the least ⟨important⟩ in the empire of God is greater than he is.”</p> <p>(²⁹All the people, even the toll collectors, who were listening and had been baptized by John, vindicated God’s plan; ³⁰but the Pharisees and the legal experts, who had not been baptized by him, subverted God’s plan for themselves.)</p>	<p>78:1–3</p> <p>46:1–2</p>

^aQ 7:29 The words describing what the toll collectors did cannot be reconstructed, but probably had the sense of “responded positively.”

364. Like Children in the Marketplace (Q)

SEE #56, P. 46

Mt 11:16–19	Q 7:31–35	Lk 7:31–35
<p>¹⁶What does this generation remind me of?</p>	<p>³¹What does this generation remind me of?</p>	<p>³¹What do the people of this generation remind me of?</p>
<p>It is like children sitting in marketplaces who call out to others,</p>	<p>What is it like? ³²It is like children sitting in marketplaces who call out to others,</p>	<p>What are they like? ³²They are like children sitting in the marketplace and calling out to one another,</p>
<p>¹⁷“We played the flute for you, but you wouldn’t dance; we sang a dirge but you wouldn’t mourn.”</p>	<p>“We played the flute for you, but you wouldn’t dance; we sang a dirge, but you wouldn’t weep.”</p>	<p>“We played the flute for you, but you wouldn’t dance; we sang a dirge, but you wouldn’t weep.”</p>
<p>¹⁸Just remember, John appeared on the scene neither eating nor drinking, and they say, “He’s possessed.”</p>	<p>³³Just remember, John appeared on the scene, eating no bread and drinking no wine, and you say, “He’s possessed.”</p>	<p>³³Just remember, John the Baptizer appeared on the scene, eating no bread and drinking no wine, and you say, “He’s possessed.”</p>
<p>¹⁹The Human One appeared on the scene both eating and drinking, and they say, “There’s a glutton and a drunk, a crony of toll collectors and sinners!”</p>	<p>³⁴The Human One appeared on the scene both eating and drinking, and you say, “There’s a glutton and a drunk, a crony of toll collectors and sinners!”</p>	<p>³⁴The Human One appeared on the scene both eating and drinking, and you say, “There’s a glutton and a drunk, a crony of toll collectors and sinners!”</p>
<p>Indeed, Wisdom is vindicated by her deeds.</p>	<p>³⁵Indeed, Wisdom is vindicated by her children.</p>	<p>³⁵Indeed, Wisdom is vindicated by all her children.</p>

365. Demands of Discipleship (Q)

SEE #137, P. 112

Mk	Mt 8:19–22	Q 9:57–62	Lk 9:57–62	Th
	<p>¹⁹And one scholar came forward and said to him, “Teacher, I’ll follow you wherever you go.”</p> <p>²⁰And Jesus says to him, “Foxes have dens, and birds of the sky have nests, but the Human One has nowhere to rest his head.”</p> <p>²¹Another of his disciples said to him, “Master, first let me go and bury my father.”</p> <p>²²But Jesus says to him, “Follow me, and leave it to the dead to bury their own dead.”</p>	<p>⁵⁷Someone said to him, “I’ll follow you wherever you go.”</p> <p>⁵⁸And Jesus said to him, “Foxes have dens, and birds of the sky have nests, but the Human One has nowhere to rest his head.”</p> <p>⁵⁹Another said to him, “Master, first let me go and bury my father.”</p> <p>⁶⁰But he said to him, “Follow me, and leave it to the dead to bury their own dead.”</p> <p>⁶¹Another said, “I’ll follow you, sir; but let me first say good-bye to my people at home.”</p> <p>⁶²Jesus said to him, “No one who puts his hand to the plow and looks back is qualified for the empire of God.”^a</p>	<p>⁵⁷As they were going along the road, someone said to him, “I’ll follow you wherever you go.”</p> <p>⁵⁸And Jesus said to him, “Foxes have dens, and birds of the sky have nests, but the Human One has nowhere to rest his head.”</p> <p>⁵⁹To another he said, “Follow me.”</p> <p>But he said, “First, let me go and bury my father.”</p> <p>⁶⁰Jesus said to him, “Leave it to the dead to bury their own dead; but you, go out and announce the empire of God.”</p> <p>⁶¹Another said, “I’ll follow you, sir; but let me first say good-bye to my people at home.”</p> <p>⁶²Jesus said to him, “No one who puts his hand to the plow and looks back is qualified for the empire of God.”</p>	86:1–2

^aQ 9:61–62 SV includes these verses in Q; IQP does not.

366. The Mission of the Seventy-Two (Q)

SEE #138, P. 113

Mk	Mt 9:37–38; 10:16a, 9–10a, 11–13, 10b, 7–8a, 14–15	Q 10:2–12	Lk 10:2–12	Th
	<p>Mt 9:37–38</p> <p>³⁷Then he said to his disciples, “The crop is good, but there are few to harvest it. ³⁸So beg the harvest boss to dispatch workers to the fields.</p> <p>Mt 10:16a</p> <p>Look, I’m sending you out like sheep into a pack of wolves.</p>	<p>²He would say to his disciples, “The crop is good, but there are few to harvest it. So beg the harvest boss to dispatch workers to the fields.</p> <p>³Get going; look, I’m sending you out like sheep into a pack of wolves.</p>	<p>²He would say to them, “The crop is good, but there are few to harvest it. So beg the harvest boss to dispatch workers to the fields.</p> <p>³Get going; look, I’m sending you out like lambs into a pack of wolves.</p>	73

	Mk	Q 10:2-12	Lk 10:2-12	Th
	Mt 9:37-38; 10:16a, 9-10a, 11-13, 10b, 7-8a, 14-15			
6:8-9	<p>Mt 10:9-10a ⁹Don't get gold or silver or copper coins for spending money, ¹⁰don't take a knapsack for the road, or two shirts, or sandals, or a staff.</p>	<p>⁴Carry no purse, no knapsack, no sandals, no staff.</p>	<p>⁴Carry no purse, no knapsack, no sandals.</p>	
6:10	<p>Mt 10:11-13 ¹¹Whichever town or village you enter, find out who is deserving; stay there until you leave. ¹²When you enter a house, greet it. ¹³And if the house is deserving, give it your peace blessing,</p>	<p>Don't greet anyone on the road.</p>	<p>Don't greet anyone on the road.</p>	
	<p>but if it is unworthy, withdraw your peace blessing.</p>	<p>⁵Whenever you enter a house, first say, 'Peace to this house.' ⁶If peaceful people live there, your peace will rest on them. But if not, withdraw your peace blessing.</p>	<p>⁵Whenever you enter a house, first say, 'Peace to this house.' ⁶If peaceful people live there, your peace will rest on them. But if not, it will return to you.</p>	
6:11	<p>Mt 10:10b For "the worker deserves to be fed"</p>	<p>⁷<i>Stay at that one house, eating and drinking whatever they provide</i>, for workers deserve their wages. <i>Do not move from house to house.</i> ⁸Whenever you enter a town and they welcome you, eat whatever they offer you.</p>	<p>⁷Stay at that one house, eating and drinking whatever they provide, for workers deserve their wages. Do not move from house to house. ⁸Whenever you enter a town and they welcome you, eat whatever they offer you.</p>	
	<p>Mt 10:7-8a ⁷Go and announce: 'The empire of Heaven has arrived.' ^{8a}Heal the sick, raise the dead, cleanse the lepers, drive out demons.</p>	<p>⁹Cure the sick there and tell them, 'For you, God's empire has arrived.'</p>	<p>⁹Cure the sick there and tell them, 'For you, God's empire has arrived.'</p>	14:4
	<p>Mt 10:14-15 ¹⁴And if anyone will not welcome you, or listen to your words, as you are going out of that house or town shake the dust off your feet.</p>	<p>¹⁰But whenever you enter a town and they don't welcome you, as you are going out of that town, ¹¹shake the dust off your feet.</p>	<p>¹⁰But whenever you enter a town and they don't welcome you, go out into its streets and say, ¹¹'Even the dust of your town that sticks to our feet, we wipe off against you.</p>	
	<p>10:7 ¹⁵Let me tell you, the land of Sodom and Gomorrah will be better off on judgment day than that town.</p>	<p>¹²I'm telling you, on that day Sodom will be better off than that town.</p>	<p>But know this: the empire of God is arriving.' ¹²I'm telling you, on that day Sodom will be better off than that town.</p>	

367. Damn you, Chorazin and Bethsaida (Q)

SEE #139, P. 114

Mt 11:21–24	Q 10:13–15, ^{QMt}11:23–24	Lk 10:13–15
<p>²¹Damn you, Chorazin! Damn you, Bethsaida! If the miracles done in you had been done in Tyre and Sidon, they would have <sat> in sackcloth and ashes and changed their ways long ago.</p> <p>²²So I'm telling you, Tyre and Sidon will be better off on judgment day than you.</p> <p>²³And you, Capernaum, you don't think you'll be exalted to heaven, do you? No; you'll go to hell.</p> <p>Because if the miracles done within your boundaries had been done in Sodom, Sodom would still be around.</p> <p>²⁴So I'm telling you, the land of Sodom will be better off on judgment day than you.</p>	<p>¹³Damn you, Chorazin! Damn you, Bethsaida! If the miracles done in you had been done in Tyre and Sidon, they would have <sat> in sackcloth and ashes and changed their ways long ago.</p> <p>¹⁴But Tyre and Sidon will be better off at the judgment than you.</p> <p>¹⁵And you, Capernaum, you don't think you'll be exalted to heaven, do you? No; you'll go to hell.</p> <p>^{QMt} 11:23 <i>Because if the miracles done within your boundaries had been done in Sodom, Sodom would still be around.</i></p> <p>^{QMt} 11:24 <i>I'm telling you, the land of Sodom will be better off on judgment day than you.</i>^a</p>	<p>¹³Damn you, Chorazin! Damn you, Bethsaida! If the miracles done in you had been done in Tyre and Sidon, they would have sat in sackcloth and ashes and changed their ways long ago.</p> <p>¹⁴But Tyre and Sidon will be better off at the judgment than you.</p> <p>¹⁵And you, Capernaum, you don't think you'll be exalted to heaven, do you? No; you'll go to hell.</p>

^aQMt 11:23–24 SV includes these verses in Q; IQP does not.

368. You, Me, and the One Who Sent Me (Q)

SEE #103, P. 84

Mk	Mt 10:40	Q 10:16	Lk 10:16	Jn
9:37b	The one who welcomes you is welcoming me, and the one who welcomes me is welcoming the one who sent me.	The one who welcomes you is welcoming me, and the one who welcomes me is welcoming the one who sent me.	Whoever hears you hears me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.	13:20

369. Son and Father (Q)

SEE #141, P. 115

Mk	Mt 11:25–27	Q 10:21–22	Lk 10:21–22	other
	<p>²⁵At that point,</p> <p>Jesus responded, “I praise you, Father, master of earth and sky, because you have hidden these things from the wise and the learned but revealed them to the unsophisticated; ²⁶yes indeed, Father, because that is the way you want it. ²⁷My Father has turned everything over to me. No one knows the son except the Father, nor does anyone know the Father except the son—and anyone to whom the son wishes to reveal him.”</p>	<p>²¹At that point</p> <p>he said, “I praise you, Father, master of earth and sky, because you have hidden these things from the wise and the learned but revealed them to the unsophisticated; yes indeed, Father, because that is the way you want it. ²²My Father has turned everything over to me. No one knows the son except the Father, nor does anyone know the Father except the son—and anyone to whom the son wishes to reveal him.”</p>	<p>²¹At that moment Jesus was overjoyed by the holy spirit and said, “I praise you, Father, master of earth and sky, because you have hidden these things from the wise and the learned but revealed them to the unsophisticated; yes indeed, Father, because that’s the way you want it. ²²My Father has turned everything over to me. No one knows who the son is except the Father, or who the Father is except the son—and anyone to whom the son wishes to reveal him.”</p>	<p>Jn 3:35 Jn 13:3 Th 61:3b Jn 10:15a</p>

370. Privileged Eyes (Q)

SEE #143, P. 116

Mk	Mt 13:16–17	Q 10:23–24	Lk 10:23b–24	Th
	<p>¹⁶How privileged are your eyes because they see, and your ears because they hear. ¹⁷Let me tell you, many prophets and just persons longed to see what you see and never saw it, and to hear what you hear and never heard it.</p>	<p>²³How privileged are the eyes that see what you see!</p> <p>²⁴I’m telling you, many prophets and kings wanted to see what you see and never saw it, and to hear what you hear and never heard it.</p>	<p>^{23b}How privileged are the eyes that see what you see!</p> <p>²⁴I’m telling you, many prophets and kings wanted to see what you see and never saw it, and to hear what you hear and never heard it.</p>	<p>38:1–2</p>

371. The Lord's Prayer (Q)

SEE #28, P. 27

Mt 6:9–13	Q 11:2–4	Lk 11:2–4
<p>⁹You should pray like this: Our Father in the heavens, your name be revered. ¹⁰Your empire be established, your will be done on earth as it is in heaven. ¹¹Provide us with the bread we need for the day.* ¹²Forgive our debts to the extent that we have forgiven^a those in debt to us. ¹³And don't make us face the test, but rescue us from the evil one.^b</p>	<p>²When you pray, you should say: Father, your name be revered. Your empire be established. ³Provide us with the bread we need for the day.* ⁴Forgive our sins, since we too forgive everyone in debt to us. And don't make us face the test.</p>	<p>²When you pray, you should say: Father, your name be revered. Your empire be established. ³Provide us with the bread we need day by day.* ⁴Forgive our sins, since we too forgive everyone in debt to us. And don't make us face the test.</p>

*GNaz 3 Provide us with the bread we need for tomorrow. (#518, p. 394)

^aMt 6:12 Many mss read “we forgive” instead of *we have forgiven*.

^bMt 6:13 At the end of the verse, many mss insert “for yours is the kingdom, the power, and the glory. Amen.”

372. Ask, Seek, Knock (Q)

SEE #36, P. 31

Mk	Mt 7:7–11	Q 11:9–13	Lk 11:9–13	Th
	<p>⁷Ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you.* ⁸For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened. ⁹Who among you would hand a son a stone when he's asking for bread? ¹⁰Again, who would hand him a snake when he's asking for fish? Of course no one would! ¹¹So if you, worthless as you are, know how to give your children good gifts, isn't it much more likely that your Father in the heavens will give good things to those who ask him?</p>	<p>⁹And I'm telling you: ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you.* ¹⁰For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened. ¹¹Who among you would hand a son a stone when he's asking for bread? ¹²Again, who would hand him a snake when he's asking for fish? ¹³So if you, worthless as you are, know how to give your children good gifts, isn't it much more likely that your Father in the heavens will give good things to those who ask him?</p>	<p>⁹And I'm telling you: ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you.* ¹⁰For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened. ¹¹Which of you fathers would hand his son a snake^a instead of a fish when he's asking for fish? ¹²Or a scorpion when he's asking for an egg? ¹³So if you, worthless as you are, know how to give your children good gifts, isn't it much more likely that the heavenly Father will give holy spirit to those who ask him?</p>	<p>92:1 2:1 94:1–2</p>

*Jn 15:5–8; 16:23–24 (#318, 321, pp. 254, 256)

^aLk 11:11 Some mss insert “stone, if he asks for bread, or give him a” before *snake*.

373. The Beelzebul Controversy (Q)

SEE #69, 71, 72, PP. 56, 57

Mk	Mt 12:22–30	Q 11:14–15, 17–23	Lk 11:14–23	Th
<p>3:22–27</p>	<p>²²Then they brought to him a blind and mute person who was demon possessed, and he cured him so the mute could both speak and to see.</p> <p>²³And the entire crowd was beside itself and was saying, “This man can’t be the son of David, can he?”</p> <p>²⁴But when the Pharisees heard of it, they said, “This guy drives out demons only with the power of Beelzebul, the head demon.”</p> <p>²⁵But he knew how they thought, and said to them, “Every empire divided against itself is devastated, and no town or household divided against itself can survive. ²⁶So if Satan drives out Satan, he is divided against himself. In that case, how can his empire survive?</p> <p>²⁷Suppose I do drive out demons with the power of Beelzebul, then with whose power do your own people drive <them> out? That’s why they will be your judges. ²⁸But if I drive out demons with the spirit of God, then the empire of God has come for you.</p> <p>²⁹Or how can anyone enter a strong man’s house and plunder his belongings, unless he first ties him up?</p> <p>Only then does he plunder his house.</p> <p>³⁰Those who aren’t with me are against me, and those who don’t gather with me scatter.</p>	<p>¹⁴Jesus was driving out a demon that was mute, and when the demon had departed the mute man spoke. And the crowds were amazed.</p> <p>¹⁵But some of them said, “He drives out demons with the power of Beelzebul, the head demon.”</p> <p>¹⁷But he knew what they were thinking, and said to them, “Every empire divided against itself is devastated, and no household divided against itself can survive. ¹⁸If Satan is divided against himself, how will his empire survive?</p> <p>¹⁹Suppose I do drive out demons with the power of Beelzebul, then with whose power do your own people drive <them> out? That’s why they will be your judges. ²⁰But if I drive out demons with the finger of God, then the empire of God has come for you.</p> <p>²¹. . .^a</p> <p>²². . .^a</p> <p>²³Those who aren’t with me are against me, and those who don’t gather with me scatter.</p>	<p>¹⁴Jesus was driving out a demon that was mute, and when the demon had departed the mute man spoke. And the crowds were amazed.</p> <p>¹⁵But some of them said, “He drives out demons with the power of Beelzebul, the head demon.”</p> <p>¹⁶Others were putting him to the test by demanding a sign from heaven.</p> <p>¹⁷But he knew what they were thinking, and said to them, “Every empire divided against itself is devastated, and a house divided against a house falls. ¹⁸If Satan is divided against himself—since you claim I drive out demons with Beelzebul’s power—how will his empire survive?</p> <p>¹⁹Suppose I do drive out demons with the power of Beelzebul, then with whose power do your own people drive <them> out? That’s why they will be your judges. ²⁰But if I drive out demons with the finger of God, then the empire of God has come for you.</p> <p>²¹When a strong man is fully armed and guards his courtyard, his possessions are safe. ²²But when a stronger man attacks and overpowers him, he takes away the weapons on which he was relying and divides up his loot.</p> <p>²³Those who aren’t with me are against me, and those who don’t gather with me scatter.</p>	<p>35:1–2</p>

^a Q 11:21–22 Q probably had some text here, but it cannot be reconstructed with any confidence. The sense of this passage was probably something like: “A strong man’s home cannot be looted. But if a stronger man overpowers him, he does get looted.”

374. One demon brings back seven more (Q)

SEE #148, P. 118

Mt 12:43–45	Q 11:24–26	Lk 11:24–26
<p>⁴³When an unclean spirit leaves a person, it wanders through waterless places in search of a place to rest. When it doesn't find one, ⁴⁴it then says, "I will return to the home I left." It then returns, and finds the place empty, swept, and put in order. ⁴⁵Next, it goes out and brings back with it seven other spirits more vile than itself, who enter and settle in there. So that person ends up worse off than when he or she started.</p> <p>That's how it will be for this evil generation.</p>	<p>²⁴When an unclean spirit leaves a person, it wanders through waterless places in search of a place to rest. When it doesn't find one, it says, "I will go back to the home I left." ²⁵It then returns, and finds the place swept and put in order. ²⁶Next, it goes out and brings back seven other spirits more vile than itself, who enter and settle in there. So that person ends up worse off than when he or she started.</p>	<p>²⁴When an unclean spirit leaves a person, it wanders through waterless places in search of a place to rest. When it doesn't find one, it says, "I will go back to the home I left." ²⁵It then returns, and finds the place swept and put in order. ²⁶Next, it goes out and brings back seven other spirits more vile than itself, who enter and settle in there. So that person ends up worse off than when he or she started.</p>

375. The Sign of Jonah (Q)

SEE #150, P. 119

Mk	Mt 12:38–40, 42, 41	Q 11:16, 29–32	Lk 11:16, 29–32	Jn
8:11	³⁸ Then some of the scholars and Pharisees responded to him, “Teacher, we would like to see a sign from you.”	¹⁶ Some were demanding a sign from him.	¹⁶ Others were putting him to the test by demanding a sign from heaven.	6:30
8:12	³⁹ In response he said to them, “An evil and adulterous generation demands a sign, and no sign will be given it—except the sign of Jonah the prophet! ⁴⁰ You see, just as Jonah was in the belly of a sea monster for three days and three nights, so the Human One will be in the heart of the earth for three days and three nights. ⁴² On judgment day, the queen of the south will be brought back to life along with this generation, and she will condemn it, because she came from the ends of the earth to listen to Solomon’s wisdom. Yet take note: what is right here is greater than Solomon. ⁴¹ On judgment day, the citizens of Nineveh will come back to life along with this generation and condemn it, because they had a change of heart in response to Jonah’s message. Yet take note: what is right here is greater than Jonah.”	²⁹ But he said, “This generation is an evil generation. It demands a sign, but it will be given no sign—except the sign of Jonah! ³⁰ You see, just as Jonah became a sign for the Ninevites, so the Human One will be a sign for this generation. ³¹ On judgment day, the queen of the south will be brought back to life along with members of this generation, and she will condemn them, because she came from the ends of the earth to listen to Solomon’s wisdom. Yet take note: what is right here is greater than Solomon. ³² On judgment day, the citizens of Nineveh will come back to life along with this generation and condemn it, because they had a change of heart in response to Jonah’s message. Yet take note: what is right here is greater than Jonah.”	²⁹ As more and more people were crowding around him, he began to say, “This generation is an evil generation. It demands a sign, but it will be given no sign—except the sign of Jonah! ³⁰ You see, just as Jonah became a sign for the Ninevites, so the Human One will be a sign for this generation. ³¹ On judgment day, the queen of the south will be brought back to life along with members of this generation, and she will condemn them, because she came from the ends of the earth to listen to Solomon’s wisdom. Yet take note: what is right here is greater than Solomon. ³² On judgment day, the citizens of Nineveh will come back to life along with this generation and condemn it, because they had a change of heart in response to Jonah’s message. Yet take note: what is right here is greater than Jonah.”	

376. Lamps go on lampstands (Q)

SEE #151, P. 120

Mk 4:21	Mt 5:15 People do not light a lamp and put it under a bushel basket, but instead on a lampstand, where it sheds light for everyone in the house.	Q 11:33 No one lights a lamp and then puts it in a cellar, but instead on a lampstand so that those who come in can see the light.	Lk 11:33* No one lights a lamp and then puts it in a cellar or under a bushel basket, ^a but instead on a lampstand so that those who come in can see the light.	Th 33:2-3
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* ① Lk 8:16 (#79, p. 64)

^aLk 11:33 A few mss omit *or under a bushel basket*.**377. The eye is the body's lamp (Q)**

SEE #152, P. 120

Mk	Mt 6:22-23 ²² The eye is the body's lamp. It follows that if your eye is clear, your whole body will be flooded with light. ²³ If your eye is clouded, your whole body will be shrouded in darkness. If, then, the light within you is darkness, how dark that can be!	Q 11:34-35 ³⁴ The eye is the body's lamp. If your eye is clear, your whole body will be flooded with light. If your eye is clouded, your whole body is shrouded in darkness. ³⁵ If, then, the light within you is darkness, how dark that can be!	Lk 11:34-35 ³⁴ Your eye is the body's lamp. When your eye is clear, your whole body is flooded with light. When your eye is clouded, your body is shrouded in darkness. ³⁵ Take care, then, that the light within you is not darkness.	Th 24:3 61:5
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378. Damn you, Pharisees! (Q)

SEE #153, P. 121

Mk	Mt 23: 23, 25, 26, 6, 27	Q 11:42, 39b, 41, 43–44	Lk 11:42, 39–41, 43–44	Th
12:38–39	<p>²³You scholars and Pharisees, you impostors! Damn you! You pay tithes on mint and dill and cumin too, but ignore the really important matters of the Law, such as justice and mercy and trust. It's these you should have practiced without ignoring the others.</p> <p>²⁵You scholars and Pharisees, you impostors! Damn you! You wash the outside of cups and plates, but inside they are full of greed and self-indulgence.</p> <p>²⁶You blind Pharisee, first clean the inside of the cup and then the outside will be clean too.</p> <p>⁶They love the best couches at banquets and the prominent seats in synagogues ⁷and respectful greetings in marketplaces and having everyone call them 'Rabbi.'</p> <p>²⁷You scholars and Pharisees, you impostors! Damn you! You're like whitewashed tombs: on the outside they look beautiful, but inside they are full of dead bones and every kind of decay.</p>	<p>⁴²Damn you, Pharisees! You pay tithes on mint and dill and cumin too, but ignore justice and mercy and trust. It's these you should have practiced without ignoring the others.</p> <p>^{39b}Damn you, Pharisees! You wash the outside of cups and plates, but inside they are full of greed and self-indulgence.</p> <p>⁴¹Clean the inside of the cup and the outside will be clean too.</p> <p>⁴³Damn you, Pharisees! You love the best couches at banquets and the prominent seats in synagogues and respectful greetings in marketplaces.</p> <p>⁴⁴Damn you, Pharisees! You're like unmarked graves that people walk on without realizing it.</p>	<p>⁴²Damn you, Pharisees! You pay tithes on mint and rue and every herb, but neglect justice and the love of God. It's these you should have practiced without neglecting the others.</p> <p>³⁹But the Master said to him, "You Pharisees clean the outside of cups and dishes, but inside you are full of greed and evil. ⁴⁰You fools! Did not the one who made the outside also make the inside? ⁴¹Still, donate what is inside to charity, and then you'll see how everything comes clean for you.</p> <p>⁴³Damn you, Pharisees! You love the prominent seat in synagogues and respectful greetings in marketplaces.</p> <p>⁴⁴Damn you! You're like unmarked graves that people walk on without realizing it.</p>	89:1–2

379. Damn you, legal experts! (Q)

SEE #153, P. 121

Mk	Mt 23:4, 13	Q 11:46, 52	Lk 11:46, 52	Th
	<p>⁴They invent heavy burdens and lay them on folks' shoulders, but they themselves won't lift a finger to move them.</p> <p>¹³You scholars and Pharisees, you impostors! Damn you! You slam the door of the empire of Heaven in people's faces. You yourselves don't go in, and you block the way of those trying to go in.</p>	<p>⁴⁶Damn you legal experts too! You load people down with crushing burdens, but you yourselves don't lift a finger to help carry them.</p> <p>⁵²Damn you legal experts! You slam the door of the empire of God in people's faces. You yourselves don't go in, and you block the way of those trying to go in.</p>	<p>⁴⁶Damn you legal experts too! You load people down with crushing burdens, but you yourselves don't lift a finger to help carry them.</p> <p>⁵²You legal experts, damn you! You've taken away the key of knowledge. You yourselves haven't gone in and you have blocked the way of those trying to go in.</p>	39:1-2

380. Answering for the Blood of the Prophets (Q)

SEE #153, P. 121

Mt 23:29-36	Q 11:47-51	Lk 11:47-51
<p>²⁹You scholars and Pharisees, you impostors! Damn you! You build the tombs of the prophets and decorate the graves of the just ³⁰and claim, "If we had lived in the days of our ancestors, we wouldn't have joined them in spilling the prophets' blood."</p> <p>³¹So, you witness against yourselves: you are descendants of those who murdered the prophets, ³²and you're the spitting image of your ancestors. ³³You serpents! You spawn of Satan! How are you going to escape Gehenna's judgment?</p> <p>³⁴Look, that is why</p> <p>I send you prophets and sages and scholars. Some you're going to kill and crucify, and some you're going to flog in your synagogues and hound from town to town.</p> <p>³⁵And so all the innocent blood that has ever been shed on the earth will be on you, from the blood of innocent Abel to the blood of Zechariah, son of Baruch, whom you murdered between the temple and the altar. ³⁶Let me tell you, all these things are going to rain down on this generation.</p>	<p>⁴⁷Damn you! You build the tombs of the prophets whom your ancestors murdered.</p> <p>⁴⁸So, you witness against yourselves: you are descendants of your ancestors.</p> <p>⁴⁹That's why Wisdom has said, "I will send them prophets and sages, and some of them they are always going to kill and persecute."</p> <p>⁵⁰So, this generation will have to answer for the blood of all the prophets that has been shed since the world was founded, ⁵¹from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I'm telling you, this generation will have to answer for it.</p>	<p>⁴⁷Damn you! You build monuments to the prophets whom your ancestors murdered.</p> <p>⁴⁸You are therefore witnesses to and approve of the deeds of your ancestors: they killed <the prophets> and you build <monuments> to them.</p> <p>⁴⁹That's why the Wisdom of God has said, "I will send them prophets and apostles, and some of them they are always going to kill and persecute."</p> <p>⁵⁰So, this generation will have to answer for the blood of all the prophets that has been shed since the world was founded, ⁵¹from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I'm telling you, this generation will have to answer for it.</p>

381. Cover ups will be exposed (Q)

SEE #100, P. 82

Mk	Mt 10:26b–27	Q 12:2–3	Lk 12:2–3	Th
4:22	<p>^{26b}There is nothing covered up that won't be exposed, or hidden that won't be made known.</p> <p>²⁷What I say to you in the dark, say in the light, and what you hear whispered in your ear, announce from the rooftops.</p>	<p>²There is nothing covered up that won't be exposed, or hidden that won't be made known.</p> <p>³What I say to you in the dark, say in the light, and what you hear whispered in your ear, announce from the rooftops.</p>	<p>²There is nothing covered up that won't be exposed, or hidden that won't be made known.</p> <p>³And so whatever you've said in the dark will be heard in the light, and what you've whispered behind closed doors will be announced from the rooftops.</p>	<p>5:2</p> <p>6:5–6</p> <p>33:1</p>

382. What do sparrows cost? (Q)

SEE #155 P. 123

Mt 10:28–31	Q 12:4–7	Lk 12:4–7
<p>²⁸And don't fear those who kill the body but cannot kill the soul;</p> <p>instead, you ought to fear the one who can destroy both the soul and the body in Gehenna.</p> <p>²⁹What do two sparrows cost? A couple of bucks? Yet not one of them will fall to the ground without your Father's consent.</p> <p>³⁰As for you, even the hairs on your head have all been counted.</p> <p>³¹So, don't be so timid; you're worth more than a flock of sparrows.</p>	<p>⁴And don't fear those who kill the body but cannot kill the soul;</p> <p>⁵instead, fear the one who can destroy both the soul and the body in Gehenna.</p> <p>⁶What do five sparrows cost? Five bucks? Yet not one of them will fall to the ground without your Father's consent.</p> <p>⁷As for you, even the hairs on your head have all been counted. So, don't be so timid; you're worth more than a flock of sparrows.</p>	<p>⁴I'm telling you, my friends, don't fear those who kill the body, and after that can do no more.</p> <p>⁵I'll show you whom you ought to fear: fear the one who can kill and then has authority to cast into Gehenna. Believe me, that's the one you should fear!</p> <p>⁶What do five sparrows cost? Five bucks? Yet not one of them is overlooked by God.</p> <p>⁷In fact, even the hairs of your head have all been counted. Don't be so timid; you're worth more than a flock of sparrows.</p>

383. Witnessing in Public (Q)

SEE #156, 157, PP. 123, 124

Mk	Mt 10:32-33; 12:32; 10:19-20	Q 12:8-12	Lk 12:8-12	Th
	<p>Mt 10:32-33 ³²Everyone who acknowledges me in public, I too will acknowledge before my Father in the heavens. ³³But the one who disowns me in public, I too will disown in front of my Father in the heavens.</p>	<p>⁸Everyone who acknowledges me in public, the Human One will acknowledge in front of God's messengers. ⁹But whoever disowns me in public will be disowned in front of God's messengers.</p>	<p>⁸Everyone who acknowledges me in public, the Human One will acknowledge in front of God's messengers. ⁹But whoever disowns me in public will be disowned in front of God's messengers.</p>	
3:28-29	<p>Mt 12:32 And the one who speaks a word against the Human One will be forgiven; but the one who speaks a word against the holy spirit won't be forgiven, neither in this age nor in the age to come.</p>	<p>¹⁰And the one who speaks a word against the Human One will be forgiven; but the one who speaks a word against the holy spirit won't be forgiven.</p>	<p>¹⁰And everyone who utters a word against the Human One will be forgiven; but whoever blasphemes against the holy spirit won't be forgiven.</p>	44:1-3
13:9	<p>Mt 10:19-20 ¹⁹And when they lock you up,</p>	<p>¹¹And when they make you appear in front of synagogues,</p>	<p>¹¹And when they make you appear in front of synagogues and haul you up before rulers and authorities,</p>	
13:11	<p>don't worry about how you should speak or what you should say. It will occur to you at that moment what to say. ²⁰For it's not you who are speaking but your Father's spirit speaking through you.</p>	<p>don't worry about how or what you should say.</p>	<p>don't worry about how or in what way you should defend yourself or what you should say.</p>	
		<p>¹²The holy spirit will teach you at that moment what you ought to say.</p>	<p>¹²The holy spirit will teach you at that very moment what you ought to say.</p>	

384. Don't fret about life (Q)

SEE #33, P. 29

Mk	Mt 6:25-34	Q 12:22-31	Lk 12:22-31	Th
	<p>²⁵That's why I'm telling you: don't fret about your life, what you're going to eat and drink—or about your body, what you're going to wear.</p> <p>There's more to living than food and clothing, isn't there?</p> <p>²⁶Take a look at the birds of the sky: they don't plant or harvest or gather into barns. Yet your heavenly Father feeds them.</p> <p>You're worth more than they, aren't you?</p> <p>²⁷Can any of you add one hour to life by fretting about it?</p> <p>²⁸Why worry about clothes? Notice how the wild lilies grow: they don't toil and they never spin. ²⁹But let me tell you, even Solomon at the height of his glory was never decked out like one of them. ³⁰If God dresses up the grass in the field, which is here today and is thrown into an oven tomorrow, won't (God take care of) you even more, you with your meager trust?</p> <p>³¹So don't fret. Don't say, "What are we going to eat?" or "What are we going to drink?" or "What are we going to wear?"</p> <p>³²These are all things pagans seek. After all, your heavenly Father is aware that you need them all. ³³Seek God's empire and his justice first, and all these things will come to you as a bonus.</p> <p>³⁴So don't fret about tomorrow. Let tomorrow fret about itself. The troubles that the day brings are enough.</p>	<p>²²That's why I'm telling you: don't fret about your life, what you're going to eat—or about your body, what you're going to wear.</p> <p>²³There's more to living than food and clothing, isn't there?</p> <p>²⁴Think about the crows: they don't plant or harvest or gather into barns. Yet God feeds them.</p> <p>You're worth more than the birds, aren't you?</p> <p>²⁵Can any of you add one hour to life by fretting about it?</p> <p>²⁶Why worry about clothes? ²⁷Notice how the wild lilies grow: they don't toil and they never spin. But let me tell you, even Solomon at the height of his glory was never decked out like one of them. ²⁸If God dresses up the grass in the field, which is here today and is thrown into an oven tomorrow, won't (God take care of) you even more, you with your meager trust?</p> <p>²⁹So don't fret. Don't say, "What are we going to eat?" or "What are we going to drink?" or "What are we going to wear?"</p> <p>³⁰These are all things pagans seek. After all, your heavenly Father is aware that you need them all. ³¹Seek God's empire</p> <p>and all these things will come to you as a bonus.</p>	<p>²²That's why I'm telling you: don't fret about life, what you're going to eat—or about your body, what you're going to wear. ²³Remember, there's more to living than food and clothing.</p> <p>²⁴Think about the crows: they don't plant or harvest, they don't have storerooms or barns. Yet God feeds them.</p> <p>You're worth a lot more than the birds!</p> <p>²⁵Can any of you add an hour to life by fretting about it?</p> <p>²⁶So if you can't do a little thing like that, why worry about the rest?</p> <p>²⁷Think about how the lilies grow: they don't toil and they never spin. But let me tell you, even Solomon at the height of his glory was never decked out like one of them. ²⁸If God dresses up the grass in the field, which is here today and is tossed into the oven tomorrow, how much more will (God take care of) you, you with your meager trust.</p> <p>²⁹And don't be constantly on the lookout for what you're going to eat and what you're going to drink. Don't give it a thought.</p> <p>³⁰These are all things the world's pagans seek, and your Father is aware that you need them.</p> <p>³¹Instead, seek his empire</p> <p>and these things will come to you as a bonus.</p>	36

385. Treasure in Heaven (Q)

SEE #30, P. 28

Mk	Mt 6:19-21	Q 12:33-34	Lk 12:33-34	Th
	¹⁹ Don't pile up possessions here on earth, where moths and insects eat away and where burglars break in and steal.	³³ <i>Don't pile up possessions here on earth, where moths and insects eat away and where burglars break in and steal.</i>		
	²⁰ Instead, gather your nest egg in heaven, where neither moths nor insects eat away and where no burglars break in or steal.	Instead, gather your nest egg in heaven, where neither moths nor insects eat away and where no burglars break in or steal.	³³ Sell your belongings, and donate to charity; make yourselves purses that don't wear out, with inexhaustible wealth in heaven, where no burglar can get to it and no moth can destroy it.	76:3
	²¹ As you know, what you treasure is your heart's true measure.	³⁴ As you know, what you treasure is your heart's true measure.	³⁴ As you know, what you treasure is your heart's true measure.	

386. Anticipating the Burglar (Q)

SEE #160, P. 125

Mk	Mt 24:43-44	Q 12:39-40	Lk 12:39-40	Th
	⁴³ Mark this well: if the homeowner had known when the burglar was coming, he would have been on guard and not have allowed anyone to break into his house.	³⁹ Mark this well: if the homeowner had known what time the burglar was coming,	³⁹ Mark this well: if the homeowner had known what time the burglar was coming, ^a	21:5
	⁴⁴ Therefore, you too should be prepared. Remember, the Human One is coming when you least expect it.	he would not have let anyone break into his house. ⁴⁰ You too should be prepared. Remember, the Human One is coming when you least expect it.	he would not have let anyone break into his house. ⁴⁰ You too should be prepared. Remember, the Human One is coming when you least expect it.	103

^aLk 12:39 Many mss insert "he would have watched and" after *coming*.

387. The Trustworthy Slave and the Dismembered Slave (Q)

SEE #161, P. 126

Mk	Mt 24:45-51	Q 12:42-46	Lk 12:42-46	Th
13:35	<p>⁴⁵Who then is the trustworthy and prudent slave to whom the master assigns responsibility for his household, to provide them with food at the right time?</p> <p>⁴⁶Congratulations to the slave who's on the job when his master arrives. ⁴⁷Let me tell you, he'll put him in charge of all his property.</p> <p>⁴⁸But suppose that worthless slave says to himself, "My master is taking his time,"</p> <p>⁴⁹and begins to beat his fellow slaves, and starts eating and drinking with drunks,</p> <p>⁵⁰that slave's master will show up on the day he least expects and at an hour he doesn't suspect.</p> <p>⁵¹He'll cut him to pieces and assign him a fate among the impostors, where they'll weep and grind their teeth.</p>	<p>⁴²Who then is the trustworthy and prudent slave to whom the master assigns responsibility for his household, to provide them with food at the right time?</p> <p>⁴³Congratulations to the slave who's on the job when his master arrives. ⁴⁴Let me tell you, he'll put him in charge of all his property.</p> <p>⁴⁵But suppose that slave says to himself, "My master is taking his time,"</p> <p>and begins to beat his fellow slaves, and starts eating and drinking with drunks,</p> <p>⁴⁶that slave's master will show up on the day he least expects and at an hour he doesn't suspect. He'll cut him to pieces and assign him a fate among the disloyal.</p>	<p>⁴²Who then is the trustworthy and prudent manager to whom the master assigns responsibility for his household staff, to dole out their food allowance at the right time?</p> <p>⁴³Congratulations to the slave who's on the job when his master arrives. ⁴⁴I'm telling you the truth: he'll put him in charge of all his property.</p> <p>⁴⁵But suppose that slave says to himself, "My master is taking his time getting here,"</p> <p>and begins to beat the servants and the maids, and to eat and drink and get drunk,</p> <p>⁴⁶that slave's master will show up on the day he least expects and at an hour he doesn't suspect. He'll cut him to pieces and assign him a fate among the disloyal.</p>	

388. Jesus brings fire and conflict (Q)

SEE #162, P. 127

Mk	Mt 10:34-36	Q 12:49, 51, 53	Lk 12:49-53	Th
13:12		⁴⁹ <i>I came to set the earth on fire, and how I wish it were already ablaze!</i>	⁴⁹ I came to set the earth on fire, and how I wish it were already ablaze!	10 82:1-2
	³⁴ Don't get the idea that I came to bring peace on earth. I didn't come to bring peace, but a sword!	⁵¹ Do you think I came here to bring peace on earth? I didn't come to bring peace, but a sword!	⁵¹ Do you think I came here to bring peace on earth? No, I'm telling you, on the contrary: conflict. ⁵² As a result, from now on in any given house there will be five in conflict, three against two and two against three. ⁵³ Father will be pitted against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.	16:1-3
	³⁵ After all, I've come to pit a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.	⁵³ After all, I've come to pit a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.		
	³⁶ Your enemies live under your own roof.			

389. Reading the Face of the Sky (Q)

SEE #163, P. 127

Mk	Mt 16:2-3	Q 12:54-56	Lk 12:54-56	Th
	² In response he said to them, "When it's evening, you say, 'It'll be fair weather because the sky looks red.' ³ Early in the morning you say, 'The day will bring winter weather because the sky looks red and dark.'	⁵⁴ He said to them, "When it's evening, you say, 'It'll be fair weather because the sky looks red.' ⁵⁵ Early in the morning you say, 'The day will bring winter weather because the sky looks red and dark.'	⁵⁴ He would also say to the crowds, "When you see a cloud rising in the west, right away you say that it's going to rain; and so it does. ⁵⁵ And when the wind blows from the south, you say we're in for scorching heat; and we are. ⁵⁶ You phonies!	91:2
	You know how to interpret the face of the sky, but you can't <do that for> the signs of the times.	⁵⁶ You know how to interpret the face of the sky, but you can't <do that for> the present time.	You know the lay of the land and can read the face of the sky, so why don't you know how to read the present time?	

390. Settle out of court (Q)

SEE #164, P. 128

Mt 5:25-26	Q 12:58-59	Lk 12:58-59
<p>²⁵You should settle quickly with your accuser while you are both on the way (to court), or else your accuser will turn you over to the judge, and the judge to the bailiff, and you are thrown in jail.</p>	<p>⁵⁸When you're on your way (to court) with your accuser, do your best to settle with him on the way, or else your accuser will turn you over to the judge, and the judge to the bailiff, and the bailiff will throw you in jail.</p>	<p>⁵⁸When you're about to appear with your accuser before the magistrate, do your best to settle with him on the way, or else he might drag you up before the judge, and the judge turn you over to the jailer, and the jailer throw you in prison.</p>
<p>²⁶Let me tell you, you'll never get out of there until you've paid the last dime.</p>	<p>⁵⁹I'm telling you, you'll never get out of there until you've paid the last dime.</p>	<p>⁵⁹I'm telling you, you'll never get out of there until you've paid every last cent.</p>

391. The Parable of the Mustard (Q)

SEE #83, P. 66

Mk	Mt 13:31b-32	Q 13:18-19	Lk 13:18-19	Th
<p>4:30-32</p>	<p>^{31b}The empire of Heaven is like a mustard seed that a man took and sowed in his field. ³²Though it is the smallest of all seeds, when it grows up, it is the largest of garden plants, and becomes a tree, so that the birds of the sky come and roost in its branches.</p>	<p>¹⁸What is the empire of God like? What does it remind me of? ¹⁹It's like a mustard seed that a man took and tossed into his garden. It grew and became a tree, and the birds of the sky roosted in its branches.</p>	<p>¹⁸What is the empire of God like? What does it remind me of? ¹⁹It's like a mustard seed that a man took and tossed into his garden. It grew and became a tree, and the birds of the sky roosted in its branches.</p>	<p>20:1-4</p>

392. The Parable of the Leaven (Q)

SEE #84, P. 67

Mk	Mt 13:33 He told them another parable: “The empire of Heaven is like leaven that a woman took and concealed in fifty pounds of flour until it was all leavened.”	Q 13:20-21 ²⁰ And again: “What does the empire of God remind me of? ²¹ It’s like leaven that a woman took and concealed in fifty pounds of flour until it was all leavened.”	Lk 13:20-21 ²⁰ And again he said: “What does the empire of God remind me of? ²¹ It’s like leaven that a woman took and concealed in fifty pounds of flour until it was all leavened.”	Th 96:1–2
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393. The Narrow Door (Q)

SEE #168, P. 129

Mt 7:13–14; 25:10b–12; 7:22–23 Mt 7:13–14 ¹³ Get in through the narrow gate. Wide and smooth is the road that leads to destruction. Many are taking that route. ¹⁴ Narrow and rough is the road that leads to life. Only a few discover it. Mt 25:10b–12 ^{10b} The bridegroom arrived and those who had come prepared accompanied him to the wedding; then the door was closed. ¹¹ The other maidens finally come and say, “Master, master, open the door for us.” ¹² He responded, “Let me tell you, I don’t recognize you.” Mt 7:22–23 ²² On that day many will say to me, “Master, master, didn’t we use your name when we prophesied? Didn’t we use your name when we exorcised demons? Didn’t we use your name when we performed all those miracles?” ²³ Then I will tell them honestly, “I never knew you; get away from me, you subverters of the Law!”	Q 13:24–27 ²⁴ Get in through the narrow door; many will try to get in, but only a few get through it. ²⁵ Once the master of the house gets up and bars the door, you’ll be left standing outside and knocking at the door: “Master, open up for us.” But he’ll answer you, “I don’t know you.” ²⁶ Then you’ll start saying, “We ate and drank with you, and you taught in our streets.” ²⁷ But he’ll reply, “I don’t know you; get away from me, you subverters of the Law!”	Lk 13:24–27 ²⁴ Struggle to get in through the narrow door; I’m telling you, many will try to get in, but won’t be able. ²⁵ Once the master of the house gets up and bars the door, you’ll be left standing outside and knocking at the door: “Master, open up for us.” But he’ll answer you, “I don’t know where you come from.” ²⁶ Then you’ll start saying, “We ate and drank with you, and you taught in our streets.” ²⁷ But he’ll reply, “I don’t know where you come from; get away from me, all you evildoers!”
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394. Thrown out of the Patriarchs' Banquet (Q)

SEE #169, 170, P. 130

Mk	Mt 8:11–12; 20:16 Mt 8:11–12 ¹¹ Many will come from east and west and dine with Abraham and Isaac and Jacob in the empire of Heaven, ¹² but those who think the empire of Heaven belongs to them will be thrown out into the utter darkness. There'll be weeping and grinding of teeth out there.	Q 13:29, 28, 30 ²⁹ Many will come from east and west and dine ²⁸ with Abraham and Isaac and Jacob in the empire of God, but you'll be thrown out into the utter darkness. There'll be weeping and grinding of teeth out there.	Lk 13:28–30 ²⁸ There'll be weeping and grinding of teeth out there when you see Abraham and Isaac and Jacob and all the prophets in the empire of God and yourselves thrown out. ²⁹ And people will come from east and west, from north and south, and dine in the empire of God. ³⁰ And remember, those who will be first are last, and those who will be last are first.	Th 4:2
10:31	Mt 20:16 The last will be first and the first last.	³⁰ The last will be first and the first last.		

395. Jerusalem, Murderer of Prophets (Q)

SEE #220, P. 171

Mt 23:37–39 ³⁷ Jerusalem, Jerusalem, you murder the prophets and stone those sent to you! How often I wanted to gather your children as a hen gathers her chicks under her wings, but you wouldn't let me. ³⁸ Can't you see, your house is being abandoned as a ruin? ³⁹ I'm telling you, you certainly won't see me again until you say, "Blessed is the one who comes in the name of the Lord."	Q 13:34–35 ³⁴ Jerusalem, Jerusalem, you murder the prophets and stone those sent to you! How often I wanted to gather your children as a hen gathers her chicks under her wings, but you wouldn't let me. ³⁵ Can't you see, your house is being abandoned? I'm telling you, you certainly won't see me until the time comes when you say, "Blessed is the one who comes in the name of the Lord."	Lk 13:34–35 ³⁴ Jerusalem, Jerusalem, you murder the prophets and stone those sent to you! How often I wanted to gather your children as a hen <gathers> her own chicks under her wings, but you wouldn't let me. ³⁵ Can't you see, your house is being abandoned? I'm telling you, you certainly won't see me until the time comes when you say, "Blessed is the one who comes in the name of the Lord."
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396. Promotion and Demotion (Q)

SEE #173, P. 131

Mt 23:12 Those who promote themselves will be demoted and those who demote themselves will be promoted.	Q 14:11 Those who promote themselves will be demoted, and those who demote themselves will be promoted.	Lk 14:11* Those who promote themselves will be demoted, and those who demote themselves will be promoted.
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* ① Lk 18:14b (#192, p. 144)

397. The Parable of the Dinner Guests Who Had Excuses (Q)

SEE #175, P. 132

Mk	Mt 22:2–14	Q 14:16–18, 21, 23	Lk 14:16–24	Th 64:1–11
	<p>²The empire of Heaven is like a king who gave a wedding celebration for his son. ³Then he sent his slaves to summon those who had been invited to the wedding, but they declined to attend.</p> <p>⁴He sent additional slaves with the instructions: “Tell those invited, ‘Look, the feast is ready, the oxen and fat calves have been slaughtered, and everything is set. Come to the wedding.’”</p> <p>⁵But they couldn’t be bothered and went off, one to his own farm, one to his business, ⁶while the rest seized his slaves, attacked and killed them.</p> <p>⁷Now the king was outraged and sent his armies to destroy those murderers and burn their city. ⁸Then he tells his slaves, “The wedding celebration is ready, but those we’ve invited didn’t deserve it.</p> <p>⁹So go to the city gates and invite anybody you find to the wedding.”</p>	<p>¹⁶Someone was giving a big dinner and invited many guests. ¹⁷At the dinner hour the host sent his slave to tell the guests, “Come, it’s ready now.”</p> <p>¹⁸⟨One excused himself because of his⟩ farm . . .</p> <p>^{19?} . . . ^a</p> <p>^{20?} . . . ^a</p> <p>²¹<i>So the slave ⟨came back and reported⟩ these ⟨excuses⟩ to his master.</i></p> <p>Then the master of the house was outraged</p> <p>and instructed his slave,</p> <p>²³“Go out into the streets and invite anybody you find so my house will be filled.”</p>	<p>¹⁶Someone was giving a big dinner and invited many guests. ¹⁷At the dinner hour the host sent his slave to tell the guests, “Come, it’s ready now.”</p> <p>¹⁸But one by one they all began to make excuses. The first said to him, “I just bought a farm and I have to go and inspect it; please excuse me.” ¹⁹And another said, “I just bought five pairs of oxen and I’m on my way to check them out; please excuse me.” ²⁰And another said, “I just got married and so I cannot attend.”</p> <p>²¹So the slave came back and reported these ⟨excuses⟩ to his master.</p> <p>Then the master of the house was outraged</p> <p>and instructed his slave, “Quick! Go out into the streets and alleys of the town, and usher in the poor, and crippled, the blind, and the lame.”</p> <p>²²And the slave said, “Master, your orders have been carried out, and there’s still room.”</p> <p>²³And the master said to the slave, “Then go out into the roads and the country lanes, and force people to come in so my house will be filled. ²⁴For I’m telling you, not one of those who were invited will taste my dinner.”</p>	

Mk	<p>Mt 22:2–14</p> <p>¹⁰Those slaves then went out into the streets and collected everybody they could find, the good and bad alike. And the wedding hall was full of guests.</p> <p>¹¹The king came in to see the guests for himself and noticed this one man without proper attire. ¹²And he says to him, “Look pal, how’d you get in here without dressing for the occasion?”</p> <p>And he was speechless.</p> <p>¹³Then the king ordered his waiters, “Bind him hand and foot and throw him out into the utter darkness. They’ll weep and grind their teeth out there.</p> <p>¹⁴After all, many are called but few are chosen.”</p>	<p>Q 14:16–18, 21, 23</p>	<p>Lk 14:16–24</p>	<p>Th</p>
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^aQ 14:19–20 Q must have had some text here, but it cannot be reconstructed. The sense of the missing verses apparently was something like: “Another excused himself because of his business. A third excused himself . . .”

398. The Price of Discipleship (Q)

SEE # 176, P. 134

Mk	<p>Mt 10:37–38</p> <p>³⁷If you love your father and mother more than me, you’re not worthy of me, and if you love your son or daughter more than me, you’re not worthy of me.</p> <p>³⁸Unless you take your cross and come along with me, you’re not worthy of me.*</p>	<p>Q 14:26–27</p> <p>²⁶Unless you hate your father and mother, you cannot be my disciple; and unless you hate your son and daughter, you cannot be my disciple.</p> <p>²⁷Unless you carry your cross and follow after me, you cannot be my disciple.*</p>	<p>Lk 14:26–27</p> <p>²⁶If any of you comes to me and does not hate your own father and mother and wife and children and brothers and sisters—yes, even your own life—you cannot be my disciple.</p> <p>²⁷Unless you carry your own cross and come along with me, you cannot be my disciple.*</p>	<p>Th</p> <p>101:1 55:1</p> <p>55:2</p>
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*Mt 16:24 / Mk 8:34 / Lk 9:23 (#121, p. 102)

399. Finding and Losing Your Life (Q)*

SEE #102, P. 83

Mk	Mt 10:39 By finding your life, you'll lose it, but by losing your life for my sake, you'll find it.	Q 17:33 By finding your life, you'll lose it, but by losing your life for my sake, you'll find it.	Lk 17:33 Whoever tries to hang on to life will lose it, but whoever loses it will preserve it.	Jn 12:25
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*Mt 16:25 / Mk 8:35 / Lk 9:24 (#121, p. 102)

400. Useless Salt (Q)

SEE #18, P. 21

Mk 9:50	Mt 5:13 You are the salt of the earth. But if salt loses its zing, how will it be made salty? It's then good for nothing, except to be thrown out and stomped on.	Q 14:34-35 ³⁴ Salt is good, but if it loses its zing, how will it be renewed? ³⁵ It's no good for either earth or manure. It just gets thrown away.	Lk 14:34-35a ³⁴ Salt is good, but if it loses its zing, how will it be renewed? ^{35a} It's no good for either earth or manure. It just gets thrown away.	Th
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401. God or Mammon (Q)

SEE #181, P. 137

Mk	Mt 6:24 No one can be a slave to two masters. That slave will either hate one and love the other, or be devoted to one and disdain the other. You can't be enslaved to both God and Mammon.	Q 16:13 No one can be a slave to two masters. That slave will either hate one and love the other, or be devoted to one and disdain the other. You can't be enslaved to both God and Mammon.	Lk 16:13 No servant can be a slave to two masters. That slave will either hate one and love the other, or be devoted to one and disdain the other. You can't be enslaved to both God and mammon.	Th 47:2
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402. Violence and God's Empire (Q)

SEE #183, P. 138

Mt 11:12-13; 5:18 Mt 11:12-13 ¹² From the time of John the Baptizer until now the empire of Heaven has been breaking in violently, and violent men are trying to seize it. ¹³ You see, the Prophets and the Law predicted everything up to John's time. Mt 5:18 Let me tell you, before earth and sky pass away, not one iota, not one serif, will disappear from the Law, until it all happens.	Q 16:16-17 ¹⁶ The Law and the Prophets were until John; since then the empire of God has been breaking in violently, and violent men are trying to seize it. ¹⁷ But it's easier for earth and sky to pass away than for one iota or one serif of the Law to drop out.	Lk 16:16-17 ¹⁶ Right up to John's time you have the Law and the Prophets; since then the empire of God has been proclaimed as good news and everyone is breaking into it violently. ¹⁷ But it's easier for earth and sky to pass away than for one serif of the Law to drop out.
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403. On Divorce and Adultery (Q)

SEE #22, 525, PP. 23, 398

<p>Mk 10:11-12</p>	<p>Mt 19:9* Whoever divorces his wife, except for immorality, and marries another commits adultery.</p>	<p>Q 16:18 Everyone who divorces his wife and marries another commits adultery; and the one who marries a divorced woman commits adultery.</p>	<p>Lk 16:18 Everyone who divorces his wife and marries another commits adultery; and the one who marries a woman divorced from her husband commits adultery.</p>	<p>Th</p>
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* ① Mt 5:32 (#22, p. 23)

404. Don't exploit the little ones (Q)

SEE #131, P. 109

<p>Mk 9:42</p>	<p>Mt 18:7, 6 ⁷Damn the world for the snares it sets! It's inevitable that traps will be set; but still, damn those who set them! ⁶Any of you who entraps and exploits one of these little ones who trusts me would be better off having a millstone hung around your neck and being drowned in the deepest part of the sea!</p>	<p>Q 17:1-2 ¹It's inevitable that traps will be set; but still, damn those who set them! ²You'd be better off if you had a millstone tied around your neck and were dumped into the sea than to entrap and exploit one of these little ones.</p>	<p>Lk 17:1-2 ¹There's no way that traps won't be set; but still, damn those who set them! ²You'd be better off if you had a millstone tied around your neck and were dumped into the sea than to entrap and exploit one of these little ones.</p>	<p>Th</p>
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405. The Parable of the Lost-and-Found Sheep (Q)

SEE #177, P. 135

Mk	Mt 18:12b–14	Q 15:4–5, 7	Lk 15:4–7	Th
	<p>^{12b}If someone has a hundred sheep and one of them wanders off, won't he leave the ninety-nine in the hills and go look for the one that wandered off? ¹³And if he should find it,</p> <p>let me tell you,</p> <p>he'll rejoice over it more than</p> <p>over the ninety-nine that didn't wander off.</p> <p>¹⁴And so it is the intention of your Father in heaven that not one of these little ones be lost.</p>	<p>⁴Is there any one of you who owns a hundred sheep and one of them gets lost, who wouldn't leave the ninety-nine in the hills and go look for the one that got lost? ⁵And if he should find it,</p> <p>⁷I'm telling you,</p> <p>he'll rejoice over it more than</p> <p>over the ninety-nine that didn't wander off.</p>	<p>⁴Is there any one of you who owns a hundred sheep and one of them gets lost, who wouldn't leave the ninety-nine in the wild and go after the one that got lost until he finds it? ⁵And when he finds it, he is happy and hoists it onto his shoulders. ⁶Once he gets home, he invites his friends and his neighbors over, and says to them, "Celebrate with me, because I've found my lost sheep." ⁷I'm telling you, it'll be just like that in heaven: there'll be more celebrating over one sinner who has a change of heart than over ninety-nine virtuous people who have no need to change their hearts.</p>	107:1–3

406. The Parable of the Lost-and-Found Coin (Q)

SEE #178, P. 135

Mt	Q 15:8–10	Lk 15:8–10
	<p>⁸<i>Or is there any woman with ten drachmas, who if she loses one, wouldn't light a lamp and sweep the house and search high and low until she finds it?</i> ⁹<i>When she finds it, she invites her friends and neighbors over and says, "Celebrate with me, because I've found the drachma I lost."</i> ¹⁰<i>I'm telling you, it's just like that among God's messengers: they celebrate when one sinner has a change of heart.</i></p>	<p>⁸Or again, is there any woman with ten drachmas, who if she loses one, wouldn't light a lamp and sweep the house and search high and low until she finds it? ⁹When she finds it, she invites her friends and neighbors over and says, "Celebrate with me, because I've found the drachma I lost." ¹⁰I'm telling you, it's just like that among God's messengers: they celebrate when one sinner has a change of heart.</p>

407. Serial Forgiving (Q)

SEE #134, 185, PP. 111, 140

Mt 18:15, 21–22	Q 17:3–4	Lk 17:3–4
<p>¹⁵If some companion does wrong, go have it out between the two of you privately. If that person listens to you, you have won your companion over.</p> <p>²¹Then Peter came up and asked him, “Master, how many times can a companion wrong me and still expect my forgiveness? As many as seven times?”</p> <p>²²Jesus replies to him, “My advice to you is not seven times, but seventy-seven times.”</p>	<p>³If your companion wrongs you, scold that person; if there is a change of heart, forgive the person.</p> <p>⁴If someone wrongs you seven times a day, you must forgive that person seven times.</p>	<p>³So be on your guard. If your companion does wrong, scold that person; if there is a change of heart, forgive the person.</p> <p>⁴If someone wrongs you seven times a day, and seven times turns around and says to you, “I’m sorry,” you must forgive that person.</p>

408. How to Move Trees (Q)

SEE #186, P. 140

Mk	Mt 21:21	Q 17:6	Lk 17:6	Th
<p>11:23</p>	<p>If you have trust and do not doubt, not only can you do this to a fig tree but you can even say to this mountain, “Up with you and into the sea,” and that’s what will happen.</p>	<p>If you had trust no bigger than a mustard seed, you could tell this mulberry tree,</p> <p>“Uproot yourself and plant yourself in the sea,” and it would obey you.</p>	<p>If you had trust no bigger than a mustard seed, you could tell this mulberry tree,</p> <p>“Uproot yourself and plant yourself in the sea,” and it would obey you.</p>	<p>48</p> <p>106:2</p>

409. Empire of God Among You (Q)

SEE #189, P. 141

Mk	Mt	Q 17:20–21	Lk 17:20–21	Th
		<p>²⁰When asked when the empire of God would come, he answered them, “You won’t be able to observe the coming of the empire of God. ²¹People won’t be able to say, ‘Look, here it is!’ or ‘Over there!’ On the contrary, the empire of God is among you.”</p>	<p>²⁰When asked by the Pharisees when the empire of God would come, he answered them, “You won’t be able to observe the coming of the empire of God. ²¹People won’t be able to say, ‘Look, here it is!’ or ‘Over there!’ On the contrary, the empire of God is among you.”</p>	<p>113:1–4</p> <p>3:1–3</p>

410. The Day of the Human One (Q)

SEE #190, P. 142

Mk	Mt 24:26–28, 37–39, 17–18, 40–41	Q 17:23–24, 37, 26–30, 34–35	Lk 17:22–37	Th
	<p>²⁶If they should say to you, “Look, he’s in the desert,” don’t go out there; or “Look, he’s in one of the inner rooms,” don’t count on it.</p> <p>²⁷For just as lightning comes out of the east and is visible all the way to the west, that’s what the coming of the Human One will be like.</p> <p>²⁸For wherever there’s a corpse, that’s where vultures gather.</p> <p>³⁷The Human One’s coming will be just like the days of Noah.</p> <p>³⁸That’s how people behaved then before the flood came: they ate and drank, married and were given in marriage, until the day Noah boarded the ark, ³⁹and they were oblivious until the flood came and swept them all away.</p> <p>That’s how it will be when the Human One comes.</p> <p>¹⁷No one on the roof should go downstairs to retrieve anything;</p> <p>¹⁸and no one in the field should turn back to get a coat.</p>	<p>²³If they should say to you, “Look, he’s in the desert,” don’t go out there; or, “Look, he’s in one of the inner rooms,” don’t pursue it.</p> <p>²⁴For just as lightning comes out of the east and is visible all the way to the west, that’s what the Human One will be like in his day.</p> <p>³⁷For wherever there’s a corpse, that’s where vultures gather.</p> <p>²⁶And just as it was in the days of Noah, that’s how it will be in the day of the Human One.</p> <p>²⁷That’s how people behaved then: they ate and drank, married and were given in marriage, until the day Noah boarded the ark, and the flood came and swept them all away.</p> <p>^{228?}<i>That’s also the way it was in the days of Lot. Everyone ate, drank, bought, sold, planted, and built.</i> ^{229?}<i>But on the day Lot left Sodom, fire and sulfur rained down from the sky and destroyed them all.</i>^a</p> <p>³⁰It will be like that on the day the Human One is revealed.</p>	<p>²²And he said to the disciples, “There’ll come a time when you will yearn to see one of the days of the Human One, and you won’t see it.</p> <p>²³And they’ll be telling you, ‘Look, there it is!’ or ‘Look, here it is!’</p> <p>Don’t rush off; don’t pursue it.</p> <p>²⁴For just as lightning flashes and lights up the sky from one end to the other, that’s what the Human One will be like in his day.</p> <p>v. 37</p> <p>²⁵But first he is destined to endure much and be rejected by this present generation.</p> <p>²⁶And just as it was in the days of Noah, that’s how it will be in the days of the Human One.</p> <p>²⁷They ate, drank, got married, and were given in marriage, until the day Noah boarded the ark. Then the flood came and destroyed them all.</p> <p>²⁸That’s also the way it was in the days of Lot. Everyone ate, drank, bought, sold, planted, and built. ²⁹But on the day Lot left Sodom, fire and sulfur rained down from the sky and destroyed them all.</p> <p>³⁰It will be like that on the day the Human One is revealed.</p> <p>³¹On that day, if any are on the roof and their things are in the house, they had better not go down to fetch them. The same goes for those in the field: they had better not turn back for anything left behind. ³²Remember Lot’s wife. ³³Whoever tries to</p>	

Mk	Mt 24:26–28, 37–39, 17–18, 40–41	Q 17:23–24, 37, 26–30, 34–35	Lk 17:22–37	Th
	⁴⁰ Then there will be two men in the field; one will be taken and one will be left. ⁴¹ Two women will be grinding at the mill; one will be taken and one left.	³⁴ I'm telling you, there will be two men in the field; one will be taken and one will be left. ³⁵ Two women will be grinding at the mill; one will be taken and one left.	hang on to life will lose it, but whoever loses it will preserve it. ³⁴ I'm telling you, on that night there will be two on one couch; one will be taken and the other left. ³⁵ There will be two women grinding together; one will be taken and the other left." ^b ³⁷ Then they asked him, "Taken where, Master?" And he said to them, "Vultures collect wherever there's a carcass."	61:1
	v. 28	v. 37		

^a Q 17:28–29 SV includes these verses in Q; IQP does not.

^b Lk 17:35 Some mss add another verse, traditionally numbered 17:36: "Two will be in the fields; one will be taken, the other left."

411. The Parable of the Ruthless Master (Q)

SEE #203, P. 154

Mt 25:14–30	Q 19:12–13, 15–24, 26	Lk 19:12–27
¹⁴ You know, it's like a man going on a trip who called his slaves and turned his property over to them. ¹⁵ To the first he gave five talents' worth of silver, to the second two talents' worth, and to the third one talent's worth, to each in proportion to his ability. Then he left.	¹² A man was going on a trip. ¹³ He called ten of his slaves, gave them ten minas, and told them, "Do business with this while I'm away."	¹² A nobleman went off to a distant land intending to acquire a kingship for himself and then return. ¹³ Calling ten of his slaves, he gave them ten minas and told them, "Do business with this while I'm away."
¹⁶ The one who had received five talents' worth of silver went right out and put the money to work; he doubled his investment.		¹⁴ His fellow citizens, however, hated him and sent a delegation right on his heels, with the petition: "We don't want this man to rule us."
¹⁷ The second also doubled his money.		
¹⁸ But the third, who had received the smallest amount, went out, dug a hole, and hid his master's silver.		¹⁵ And it came to pass that he got the kingship and returned. He had those slaves summoned to whom he had given the money, in order to find out what profit they had made.
¹⁹ After a long absence, the master of those slaves returned to settle accounts with them.	¹⁵ After a long absence, the master of those slaves returned to settle accounts with them.	¹⁶ The first came in and reported, "Master, your mina has increased ten times over."
²⁰ The first, who had received five talents' worth of silver, came and produced an additional five, with this report: "Master, you handed me five talents of silver; as you can see, I've made you five more."	¹⁶ The first came in and reported, "Master, your mina has increased ten times over."	
²¹ His master commended him: "Well done, you competent and trustworthy slave."	¹⁷ He said to him, "Well done, you competent slave!"	¹⁷ He said to him, "Well done, you competent slave!"

You've been trustworthy in a little, so I'll put you in charge of a lot.

Come celebrate with your master."

²²The one with two talents of silver also came and reported, "Master, you handed me two talents of silver; as you can see, I've made you two more."

²³His master commended him: "Well done, you competent and trustworthy slave. You've been trustworthy in a little, so I'll put you in charge of a lot. Come celebrate with your master."

²⁴The one who had received one talent's worth of silver also came and reported, "Master, I know that you're a ruthless man, reaping where you didn't sow and gathering where you didn't scatter.

²⁵Since I was afraid, I went out and buried your money in the ground. Look, here it is!"

²⁶But his master replied to him, "You incompetent and timid slave!

So you knew that I reap where I didn't sow and gather where I didn't scatter, did you? ²⁷Then you should have taken my money to the bankers. Then when I returned I would have recovered what's mine, plus interest.

²⁸So take the talent away from this guy and give it to the one who has ten.

²⁹In fact, to everyone who has, more will be given and then some; and from those who don't have, even what they do have will be taken away.*

³⁰And throw this worthless slave out into the utter darkness, where they'll weep and grind their teeth."

You've been trustworthy in a little so I'll put you in charge of a lot."

¹⁸The second came in and reported,

"Master, your mina has increased five times over."

¹⁹And he said to him,

"Well done, you competent and trustworthy slave. You've been trustworthy in a little so I'll put you in charge of a lot."

²⁰Then the other <slave> came in and

said, "Master, ²¹I know that you're a ruthless man, reaping where you didn't sow and gathering where you didn't scatter.

Since I was afraid, I went out and buried your money in the ground. Look, here it is!"

²²He said to him, "You incompetent slave!

So you knew that I reap where I didn't sow and gather where I didn't scatter, did you? ²³Then you should have taken my money to the bankers. Then when I returned I would have recovered what's mine, plus interest.

²⁴So take the mina away and give it to the one who has ten."

²⁶In fact, to everyone who has, more will be given; and from those who don't have, even what they do have will be taken away.*

Because you've been trustworthy in this small matter, you are to be in charge of ten towns."

¹⁸The second came in and reported,

"Master, your mina has increased five times over."

¹⁹And he said to him,

"And you are to be in charge of five towns."

²⁰Then the other <slave> came in and

said, "Master, here is your money. I kept it tucked away safe in a handkerchief.

²¹You see, I was afraid of you, because you're a demanding man: you withdraw what you didn't deposit and reap what you didn't sow."

²²He said to him,

"You incompetent slave!

Your own words convict you.

So you knew I was a demanding man, did you? That I withdraw what I didn't deposit and reap what I didn't sow? ²³So why didn't you put my money in the bank? Then I could have collected it with interest when I got back."

²⁴Then he said to his attendants, "Take the mina away from this guy and give it to the one who has ten."

²⁵"But master," they said to him, "he already has ten minas."

²⁶He replied, "I'm telling you, to everyone who has, more will be given; and from those who don't have, even what they do have will be taken away.*

²⁷But now, about those enemies of mine, the ones who didn't want me to rule them: bring them here and slaughter them in front of me."

412. Judging the Twelve Tribes (Q)

SEE #240, P. 185

Mt 19:28	Q 22:28, 30	Lk 22:28–30
<p>You who have followed me, when the Human One is seated on his throne of glory in the renewal (of creation), you also</p> <p>will be seated on twelve thrones and sit in judgment on the twelve tribes of Israel.</p>	<p>²⁸You who have followed me</p> <p>³⁰will be seated on thrones and sit in judgment on the twelve tribes of Israel.</p>	<p>²⁸You are the ones who have stuck by me in my ordeals. ²⁹And I confer on you the right to rule, just as surely as my Father conferred that right on me, ³⁰so you may eat and drink at my table in my empire, and be seated on thrones and sit in judgment on the twelve tribes of Israel.</p>

The Gospel of Thomas



413. Words of Immortality (Th)

Mk	Mt	Lk	<p>Th Prologue & Saying 1</p> <p>These are the secret sayings that the living Jesus spoke and Didymos Judas Thomas recorded.</p> <p>¹And he said, “Whoever discovers the interpretation of these sayings will not taste death.”</p>	<p>Jn 8:51, 52b</p> <p>⁵¹Let me tell you this: whoever follows my teaching will never die.</p> <p>^{52b}Whoever follows my teaching will never taste death.</p>	<p>Jn 6:68</p> <p>Simon Peter replied to him, “Master, is there anyone else we can turn to? You have the words of unending life.”</p>
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414. Seeking and Finding (a) (Th)

SEE #36, 479, 481, PP. 31, 357, 358

<p>Mt 7:7–8</p> <p>⁷Ask—it’ll be given to you; seek—you’ll find; knock—it’ll be opened for you.*</p> <p>⁸For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>	Mk	<p>Lk 11:9–10</p> <p>⁹Ask—it’ll be given to you; seek—you’ll find; knock—it’ll be opened for you.*</p> <p>¹⁰For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>
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*Jn 15:5–8; 16:23–24 (#318, 321, pp. 254, 256)

415. Empire of God Inside You and Outside You (Th)

SEE #189, 494, PP. 141, 363

Mt	Mk	<p>Lk 17:20–21</p> <p>²⁰When asked by the Pharisees when the empire of God would come, he answered them, “You won’t be able to observe the coming of the empire of God. ²¹People won’t be able to say, ‘Look, here it is!’ or ‘Over there!’*”</p> <p>On the contrary, the empire of God is among you.”</p>	<p>Th 3:1–3</p> <p>¹If your leaders say to you, ‘Look, the <Father’s> empire is in the sky,’ then the birds of the sky will precede you. ²If they say to you, ‘It’s in the sea,’ then the fish will precede you.</p> <p>³Rather, the <Father’s> empire is inside you and outside you.</p>	<p>Th 113:1–4</p> <p>¹His disciples said to him, “When will the <Father’s> empire come?”</p> <p>²“It won’t come by watching for it.</p> <p>³It won’t be said, ‘Look, here!’ or ‘Look, there!’*”</p> <p>⁴Rather, the Father’s empire is spread out upon the earth, and people don’t see it.”</p>
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*Mt 24:23 / Mk 13:21 (#226, p. 175)

<p>Th 2:1-4</p> <p>¹Those who seek should not stop seeking until they find.*</p> <p>²When they find, they will be disturbed.</p> <p>³When they are disturbed, they will marvel ⁴and will rule the universe.</p>	<p>Th 92:1; 94:1-2</p> <p>Th 92:1 Seek and you will find.*</p> <p>Th 94:1-2 ¹The one who seeks will find,* ²and for [one who knocks] it will be opened.</p>	<p>GHeb 6b</p> <p>Those who seek should not stop until they find;</p> <p>when they find, they will marvel. When they marvel, they will rule, and when they rule, they will rest.</p>
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416. The first will be last (Th)

SEE #170, P. 130

<p>Mt 19:30; 20:16</p> <p>Mt 19:30 Many of the first will be last, and many of the last will be first.</p> <p>Mt 20:16 The last will be first and the first last.</p>	<p>Mk 10:31</p> <p>Many of the first will be last, and many of the last will be first.</p>	<p>Lk 13:30</p> <p>Those who will be first are last, and those who will be last are first.</p>	<p>Th 4:1-3</p> <p>¹The person old in days won't hesitate to ask a little child seven days old about the place of life, and that person will live.</p> <p>²For many of the first will be last,</p> <p>³and will become a single one.</p>
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417. Hidden and Revealed (a) (Th)

SEE #79, 418, PP. 64, 332

Mt 10:26b	Mk 4:22	Lk 8:17; 12:2
<p>There is nothing covered up that won't be exposed,</p> <p>or hidden that won't be made known.</p>	<p>There is nothing hidden except to be brought to light,</p> <p>nor anything kept secret that won't be exposed.</p>	<p>Lk 8:17 There is nothing hidden that won't be brought to light, nor kept secret that won't be made known and exposed.</p> <p>Lk 12:2 There is nothing covered up that won't be exposed, or hidden that won't be made known.</p>

418. Hidden and Revealed (b) (Th)

SEE #79, 417, PP. 64, 332

Mt 10:26b	Mk 4:22	Lk 8:17; 12:2
<p>There is nothing covered up that won't be exposed,</p> <p>or hidden that won't be made known.</p>	<p>There is nothing hidden except to be brought to light,</p> <p>nor anything kept secret that won't be exposed.</p>	<p>Lk 8:17 There is nothing hidden that won't be brought to light, nor kept secret that won't be made known and exposed.</p> <p>Lk 12:2 There is nothing covered up that won't be exposed, or hidden that won't be made known.</p>

Th 5:1–2	Th 6:5–6
<p>¹Know what's in front of your face, and what's hidden from you will be disclosed to you.</p> <p>²After all, there's nothing hidden that won't be revealed.</p>	<p>⁵After all, there's nothing hidden that won't be revealed, ⁶and there's nothing covered up that will remain undisclosed.</p>

Th 6:2–6	Th 5:2
<p>²Don't lie, ³and don't do what you hate, ⁴because all things are disclosed before heaven.</p> <p>⁵After all, there's nothing hidden that won't be revealed, ⁶and there's nothing covered up that will remain undisclosed.</p>	<p>After all, there's nothing hidden that won't be revealed.</p>

419. The Parable of the Wise Fisherman (Th)

= #89, P. 68

Mt 13:47–50	Mk	Lk	Th 8:1–4
<p>⁴⁷The empire of Heaven is like a net that is cast into the sea and catches all kinds of fish. ⁴⁸When the net is full, they haul it ashore. Then they sit down and collect the good fish into baskets, but the worthless fish they throw away.</p> <p>⁴⁹This is how the present age will end. God's messengers will go out and separate the evil from the just ⁵⁰and throw the evil into the fiery furnace. People in that place will weep and grind their teeth.</p>			<p>¹The human being is like a wise fisherman who cast his net into the sea and drew it up from the sea full of little fish. ²Among them the wise fisherman discovered a fine large fish. ³He threw all the little fish back into the sea, and easily chose the large fish.</p> <p>⁴Whoever has ears to hear should listen.*</p>

* Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 21:10; 24:2; 63:4; 65:8; 96:3

420. The Parable of the Sower (Th)

SEE #76, P. 61

Mt 13:3b–8	Mk 4:3–8	Lk 8:5–8a	Th 9:1–5
<p>^{3b}This sower went out to sow. ⁴While he was sowing, some seed fell along the path, and the birds came and devoured it. ⁵Other seed fell on rocky ground where there wasn't much soil, and it came up right away because the soil had no depth. ⁶When the sun came up it was scorched, and because it had no roots it withered. ⁷Still other seed fell among thorns, and the thorns came up and choked them. ⁸Other seed fell on good soil and started producing fruit: one part had a yield of one hundred, another a yield of sixty, and a third a yield of thirty.</p>	<p>³This sower went out to sow. ⁴While he was sowing, some seed fell along the path, and the birds came and devoured it. ⁵Other seed fell on rocky ground where there wasn't much soil, and it came up right away because the soil had no depth. ⁶But when the sun came up it was scorched, and because it had no root it withered. ⁷Still other seed fell among thorns, and the thorns came up and choked it, so that it produced no fruit. ⁸Finally, some seed fell on good soil and started producing fruit. The seed sprouted and grew: one part had a yield of thirty, another part sixty, and a third part one hundred.</p>	<p>⁵A sower went out to sow his seed; and while he was sowing, some seed fell along the path, and was trampled under foot, and the birds of the sky devoured it. ⁶Other seed fell on the rock; when it grew, it withered because it lacked moisture. ⁷Still other seed fell among thorns; the thorns grew with it and choked it. ^{8a}Other seed fell on fertile soil; and when it matured, it produced fruit a hundredfold.</p>	<p>¹Look, the sower went out, took a handful <of seeds>, and scattered <them>. ²Some fell on the road, and the birds came and gathered them. ³Others fell on rock, and they didn't take root in the soil and didn't produce heads of grain. ⁴Others fell on thorns, and they choked the seeds and worms ate them. ⁵And others fell on good soil, and it produced a good crop: it yielded sixty per measure and one hundred twenty per measure.</p>

421. Jesus casts fire (Th)

SEE #162, P. 127

Mt	Mk	<p>Lk 12:49</p> <p>I came to set the earth on fire, and how I wish it were already ablaze!</p>	<p>Th 10</p> <p>I have cast fire upon the world, and look, I'm guarding it until it blazes.</p>	<p>Th 82:1–2; 16:1–2</p> <p>Th 82:1–2 ¹Whoever is near me is near the fire, ²and whoever is far from me is far from the (Father's) empire.</p> <p>Th 16:1–2 ¹Perhaps people think that I've come to cast peace upon the world. ²They don't know that I've come to sow conflict upon the earth: fire, sword, war.</p>
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422. Heaven will pass away (Th)

SEE #19, 402, PP. 22, 321

<p>Mt 5:18</p> <p>Let me tell you, before earth and sky pass away,</p> <p>not one iota, not one serif, will disappear from the Law, until it all happens.</p>	<p>Mk</p> <p>13:31</p>	<p>Lk 16:17</p> <p>It's easier for earth and sky to pass away</p> <p>than for one serif of the Law to drop out.</p>	<p>Th 11:1</p> <p>This heaven will pass away and the one above it will pass away.</p>
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423. What am I like? (Th)

SEE #119, P. 100

<p>Mt 16:15–16</p> <p>¹⁵He says to them, "What about you, who do you say I am?"</p> <p>¹⁶And Simon Peter responded, "You are the Anointed One, the son of the living God!"*</p>	<p>Mk 8:29</p> <p>But he kept pressing them, "What about you, who do you say I am?"</p> <p>Peter responds to him, "You are the Anointed One!"*</p>	<p>Lk 9:20</p> <p>Then he said to them, "What about you, who do you say I am?"</p> <p>And Peter responded, "God's Anointed One!"*</p>	<p>Th 13:1–4</p> <p>¹Jesus said to his disciples, "Compare me to something and tell me what I'm like."</p> <p>²Simon Peter said to him, "You are like a just angel."</p> <p>³Matthew said to him, "You are like a wise philosopher."</p> <p>⁴Thomas said to him, "Teacher, my mouth is utterly unable to say what you're like."</p>
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*Jn 1:40–41 (#281, p. 230)

424. Avoid pious deeds (Th)

<p style="text-align: center;">Mt 6:16, 5, 2</p> <p>¹⁶When you fast, don't make a spectacle of your remorse as the phonies do. As you know, they make their faces unrecognizable so their fasting may be publicly recognized. Let me tell you, they've already received their reward.</p> <p>⁵When you pray, don't act like phonies. They love to stand up and pray in synagogues and on street corners, so they can show off in public. Let me tell you, they've already received their reward.</p> <p>²When you give to charity, don't bother to toot your own horn as some phonies do in synagogues and on the street. They are seeking human recognition. Let me tell you, they've already received their reward.</p>	Mk	Lk	<p style="text-align: center;">Th 14:1-3</p> <p>¹If you fast, you'll bring sin upon yourselves,</p> <p>²and if you pray, you'll be condemned,</p> <p>³and if you give to charity, you'll harm your spirits.</p>
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425. Sharing Food and Healing (Th)

SEE #138, P. 113

<p>Mt 10:7-8a</p> <p>⁷Go and announce: "The empire of Heaven has arrived." ^{8a}Heal the sick, raise the dead, cleanse the lepers, drive out demons.</p>	Mk	<p>Lk 10:8-9</p> <p>⁸Whenever you enter a town and they welcome you, eat whatever they offer you. ⁹Cure the sick there and tell them, "For you, the empire of God has arrived."</p>	<p>Th 14:4</p> <p>When you go into any region and walk about in the countryside, when people take you in, eat what they serve you and care for the sick among them.</p>
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426. What Defiles You (Th)

SEE #111, P. 92

<p>Mt 15:11</p> <p>What goes into your mouth doesn't defile you; what comes out of your mouth does.</p>	<p>Mk 7:15</p> <p>What goes into you can't defile you; what comes out of you can.</p>	Lk	<p>Th 14:5</p> <p>What goes into your mouth won't defile you; what comes out of your mouth will.</p>
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427. Jesus brings family conflict (Th)

SEE #162, P. 127

<p>Mt 10:34–35</p> <p>³⁴Don't get the idea that I came to bring peace on earth. I didn't come to bring peace, but a sword!</p> <p>³⁵After all, I've come to pit a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.</p>	<p>Mk</p> <p><i>13:12</i></p>	<p>Lk 12:51–53</p> <p>⁵¹Do you think I came here to bring peace on earth? No, I'm telling you, on the contrary: conflict.</p> <p>⁵²As a result, from now on in any given house there will be five in conflict, three against two and two against three. ⁵³Father will be pitted against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.</p>	<p>Th 16:1–4</p> <p>¹Perhaps people think that I've come to cast peace upon the world. ²They don't know that I've come to sow conflict upon the earth: fire, sword, war.</p> <p>³For there'll be five in a house: there'll be three against two and two against three, father against son and son against father,</p> <p>⁴and they will stand alone.</p>	<p>Th 10</p> <p>I have cast fire upon the world, and look, I'm guarding it until it blazes.*</p>
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* Lk 12:49; Th 82:1 (#162, 474, pp. 127, 356)

428. What No Eye Has Seen (Th)

<p>Mt</p>	<p>Mk</p>	<p>Lk</p>	<p>Th 17</p> <p>I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart.</p>	<p>1 Cor 2:9</p> <p>The scripture says, "No eye has ever seen, no ear has ever heard, or has the human mind ever imagined what God has prepared for those who love him."</p>
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429. The Parable of the Mustard (Th)

= #83, P. 66

Mt 13:31–32	Mk 4:30–32	Lk 13:18–19	Th 20:1–4
<p>³¹He put another parable before them with these words: The empire of Heaven is like a mustard seed that a man took and sowed in his field.</p> <p>³²Though it is the smallest of all seeds, when it grows up, it is the largest of garden plants, and becomes a tree, so that the birds of the sky come and roost in its branches.</p>	<p>³⁰And he was saying: To what should we compare the empire of God, or what parable should we use for it? ³¹Think about the mustard seed: when it is sown on the ground, though it is the smallest of all the seeds on the earth, ³²—yet when it is sown, it comes up, and becomes the biggest of all garden plants, and produces branches, so that the birds of the sky can nest in its shade.</p> <p>4:33–34 #85, p. 67</p>	<p>¹⁸Then he was saying, What is the empire of God like? What does it remind me of? ¹⁹It’s like a mustard seed that a man took and tossed into his garden.</p> <p>It grew and became a tree, and the birds of the sky roosted in its branches.</p>	<p>¹The disciples said to Jesus, “Tell us what Heaven’s empire is like.” ²He said to them, It’s like a mustard seed. ³⟨It’s⟩ the smallest of all seeds, ⁴but when it falls on prepared soil, it produces a large branch and becomes a shelter for birds of the sky.</p>

430. Anticipating the Thief (Th)

SEE #160, P. 125

Mt 24:43	Mk	Lk 12:39	Th 21:5–7	Th 103
<p>Mark this well: if the homeowner had known when the burglar was coming, he would have been on guard and not have allowed anyone to break into his house.</p> <p>24:44</p>		<p>Mark this well: if the homeowner had known what time the burglar was coming,^a he would not have let anyone break into his house.</p> <p>12:40</p>	<p>⁵For this reason I say, if the owners of a house know that a thief is coming, they will be on guard before the thief arrives, and won’t let the thief break into their house and steal their possessions. ⁶As for you, then, be on guard against the world. ⁷Prepare yourselves with great strength, so the robbers can’t find a way to get to you, for the privation you expect will come.</p>	<p>Congratulations to the one who knows where the brigands are going to attack. [He] can take action, mobilize his kingdom, and be prepared before the brigands invade.</p>

^aLk 12:39 Many mss insert “he would have watched and” after *coming*.

431. Understanding and Harvesting (Th)

SEE #81, P. 65

Mt	Mk 4:29	Lk	Th 21:8–10
	But when the grain ripens, right away he sends for the sickle, because it's harvest time.		⁸ Let there be among you a person who understands. ⁹ When the crop ripened, he came quickly carrying a sickle and harvested it. ¹⁰ Whoever has ears to hear should listen.*

*Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 24:2; 63:4; 65:8; 96:3

432. Babies and the Father's Empire (Th)

SEE #195, P. 146

Mt 19:13–14	Mk 10:13–14	Lk 18:15–16	Th 22:1–2
¹³ Then children were brought to him so he could lay his hands on them and pray, but the disciples scolded them. ¹⁴ Now Jesus said, “Let the children alone. Don't try to stop them from coming up to me. After all, the empire of Heaven belongs to people like these.”*	¹³ And they would bring children to him so he could bless them with his hands, but the disciples scolded them. ¹⁴ Then Jesus grew indignant when he saw this and said to them, “Let the children come up to me; don't try to stop them. After all, the empire of God belongs to people like these.”*	¹⁵ They would even bring him their babies so he could bless them with his hands. But when the disciples noticed it, they scolded them. ¹⁶ Jesus called for the babies and said, “Let the children come up to me, and don't try to stop them. After all, the empire of God belongs to people like these.”*	¹ Jesus saw some babies nursing. ² He said to his disciples, “These nursing babies are like those who enter the (Father's) empire.”

*Mt 18:3 (#127, p. 107)

433. A Person of Light (Th)

SEE #152, P. 120

Mt 6:22–23a	Mk	Lk 11:34	Th 24:1–3
²² The eye is the body's lamp. It follows that if your eye is clear, your whole body will be flooded with light. ^{23a} If your eye is clouded, your whole body will be shrouded in darkness.		Your eye is the body's lamp. When your eye is clear, your whole body is flooded with light. When your eye is clouded, your body is shrouded in darkness.	¹ His disciples said, “Show us the place where you are, for we must seek it.” ² He said to them, “Whoever has ears to hear should listen.* ³ There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark.”†

*Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 21:10; 63:4; 65:8; 96:3

†Th 61:5 (#457, p. 348)

434. Love your friends (Th)

SEE #215, P. 166

<p>Mt 22:37–39</p> <p>³⁷You shall love the Lord your God with all your heart and all your soul and all your mind.</p> <p>³⁸This commandment is first and foremost.</p> <p>³⁹And the second is like it: You shall love your neighbor as yourself.</p>	<p>Mk 12:30–31</p> <p>³⁰You shall love the Lord your God with all your heart and all your soul and all your mind and all your strength.</p> <p>³¹The second is this: You shall love your neighbor as yourself.</p>	<p>Lk 10:27</p> <p>You shall love the Lord your God with all your heart and all your soul and all your strength and all your mind;</p> <p>and your neighbor as yourself.</p>	<p>Th 25:1–2</p> <p>¹ Love your friends like your own soul, ²protect them like the pupil of your eye.</p>
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435. Removing Wood from the Eye (Th)

SEE #46, 358, PP. 37, 293

<p>Mt 7:3–5</p> <p>³Why do you notice the sliver in your friend's eye, but overlook the timber in your own? ⁴How can you say to your friend, "Let me get the sliver out of your eye," when there is that timber in your own?</p> <p>⁵You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver from your friend's eye.</p>	<p>Mk</p>	<p>Lk 6:41–42</p> <p>⁴¹Why do you notice the sliver in your friend's eye, but overlook the timber in your own? ⁴²How can you say to your friend, "Friend, let me get the sliver in your eye," when you don't notice the timber in your own?</p> <p>You phony, first take the timber out of your own eye and then you'll see well enough to remove the sliver in your friend's eye.</p>	<p>Th 26:1–2</p> <p>¹You see the sliver in your friend's eye, but you don't see the timber in your own eye.</p> <p>²When you take the timber out of your own eye, then you'll see well enough to remove the sliver from your friend's eye.</p>
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436. Assurance of Abiding Presence (Th)

SEE #133, P. 110

<p>Mt 18:20</p> <p>Wherever two or three are gathered together in my name, I will be there among them.</p>	<p>Mk</p>	<p>Lk</p>	<p>Th 30:1–2^a</p> <p>¹Where there are three deities, they are divine. ²Where there are two or one, I am with that one.</p>
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^aTh 30:2 The Coptic version of this saying is deficient, based perhaps on a scribal error. The Greek version is closer to the original: "Where there are [three, they are without] God, and where there is only [one,] I say, I am with that one."

437. The Rejected Prophet (Th)

SEE #95, P. 75

Mt 13:57b No prophet is disrespected, except on his home turf and at home.	Mk 6:4 No prophet is disrespected, except on his home turf and among his relatives and at home.	Lk 4:24 No prophet is welcome on his home turf.	Th 31:1–2 ¹ No prophet is welcome in his home town; ² doctors don't cure those who know them.	Jn 4:44b A prophet gets no respect on his own turf.
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438. A City on a Hill (Th)

SEE #18, P. 21

Mt 5:14b A city sitting on top of a mountain can't be concealed.	Mk	Lk	Th 32 A city fortified and built on a high hill cannot fall, nor can it be hidden.
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439. Rooftop Proclamation (Th)

SEE #100, P. 82

Mt 10:27 What I say to you in the dark, say in the light, and what you hear whispered in your ear, announce from the rooftops.	Mk	Lk 12:3 And so whatever you've said in the dark will be heard in the light, and what you've whispered behind closed doors will be announced from the rooftops.	Th 33:1 What you will hear in your ear, ^a proclaim from your rooftops.
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^aTh 33:1 Between *ear* and *proclaim* the Coptic has "in the other ear." This is very likely a scribal error (dittography, the inadvertent repetition of a phrase). It is therefore omitted from the translation.

440. Lamps go on lampstands (Th)

SEE #79, P. 64

Mt 5:15 Nor do people light a lamp and put it under a bushel basket, but instead on a lampstand, where it sheds light for everyone in the house.	Mk 4:21 Since when is the lamp brought in to be put under the bushel basket or under the bed? It's put on the lampstand, isn't it?	Lk 8:16 No one lights a lamp and covers it with a pot or puts it under a bed; instead, one puts it on a lampstand, so that those who come in can see the light.	Lk 11:33 No one lights a lamp and then puts it in a cellar or under a bushel basket, but instead on a lampstand so that those who come in can see the light.	Th 33:2–3 ² No one lights a lamp and puts it under a basket, nor does one put it in a hidden place. ³ Rather, one puts it on a lampstand so that all who come and go will see its light.
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441. The Blind Leading the Blind (Th)

SEE #46, 357, PP. 37, 292

Mt 15:14b If one blind person guides another, both will end up in some ditch.	Mk	Lk 6:39b Can one blind person guide another? Won't they both end up in some ditch?	Th 34 If a blind person leads a blind person, both of them will fall into a hole.
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442. Looting a Strong Man's House (Th)

SEE #72, P. 57

Mt 12:29 Or how can anyone enter a strong man's house and plunder his belongings, unless he first ties him up? Only then does he plunder his house.	Mk 3:27 No one can enter a strong man's house to plunder his belongings unless he first ties him up. Only then does he plunder his house.	Lk 11:21–22 ²¹ When a strong man is fully armed and guards his courtyard, his possessions are safe. ²² But when a stronger man attacks and overpowers him, he takes away the weapons on which he was relying and divides up his loot.	Th 35:1–2 ¹ You can't enter a strong man's house and take it by force without tying his hands. ² Then you can loot his house.
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443. Don't fret about clothing (Th)

SEE #33, 384, PP. 29, 312

Mt 6:25b Don't fret about your life, what you're going to eat and drink—or about your body, what you're going to wear.	Mk	Lk 12:22b Don't fret about life, what you're going to eat—or about your body, what you're going to wear.	Th 36^a Don't fret, from morning to evening and from evening to morning, about what you're going to wear.
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^aTh 36 The Greek version of this saying is longer. After the second *morning* it adds: "[about] your [food], what [you're going to] eat, or about [your clothing]. . . ." At the end of the saying it adds: ²"[You're much] better than the lilies, which don't card and never [spin]. ³As for you, when you have no garment, what [are you going to put] on? ⁴Who could add to your life span? That same one will give you your garment."

444. Seeking Jesus, but Not Finding Him (Th)

SEE #143, 300, PP. 116, 242

Mt 16:17	Mk	Lk 10:24	Th 38:1–2 ¹ You've often wanted to hear these sayings that I am speaking to you, and you have no one else from whom to hear them. ² There will be days when you'll seek me and you won't find me.	Jn 7:34 You'll look for me, but you won't find me; where I am you can't come.
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445. Hiding the Keys of Knowledge (Th)

= #487; SEE #153, 379, PP. 361, 121, 309

<p>Mt 23:13 You scholars and Pharisees, you impostors! Damn you! You slam the door of the empire of Heaven in people's faces. You yourselves don't go in, and you block the way of those trying to go in.</p>	<p>Mk</p>	<p>Lk 11:52 You legal experts, damn you! You've taken away the key of knowledge. You yourselves haven't gone in and you have blocked the way of those trying to go in.</p>	<p>Th 39:1-2 ¹The Pharisees and the scholars have taken the keys of knowledge and hidden them. ²They have not entered, nor have they allowed those who want to enter to do so.</p>	<p>Th 102 Damn the Pharisees! They are like a dog sleeping in the cattle's feeding trough: the dog neither eats nor [lets] the cattle eat.</p>
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446. Snakes and Pigeons (Th)

SEE #99, P. 80

<p>Mt 10:16 You must be as sly as snakes and as simple as pigeons.</p>	<p>Mk</p>	<p>Lk</p>	<p>Th 39:3 As for you, be as sly as snakes and as simple as pigeons.</p>
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447. The haves get more (Th)

SEE #80, P. 65

<p>Mt 13:12; 25:29 Mt 13:12 In fact, to those who have, more will be given, and then some; and from those who don't have, even what they do have will be taken away. Mt 25:29 In fact, to everyone who has, more will be given and then some; and from those who don't have, even what they do have will be taken away.</p>	<p>Mk 4:25 In fact, to those who have, more will be given, and from those who don't have, even what they do have will be taken away.</p>	<p>Lk 8:18b; 19:26 Lk 8:18b In fact, to those who have, more will be given, and from those who don't have, even what they seem to have will be taken away. Lk 19:26 I'm telling you, to everyone who has, more will be given; and from those who don't have, even what they do have will be taken away.</p>	<p>Th 41:1-2 ¹Those who have something in hand will be given more, ²and those who have nothing will be deprived of even the little they have.</p>
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448. Blaspheming the Holy Spirit (Th)

SEE #73, 383, PP. 58, 311

<p>Mt 12:31–32 ³¹Every offense and blasphemy will be forgiven humankind, but the blasphemy of the spirit won't be forgiven. ³²And the one who speaks a word against the Human One will be forgiven; but the one who speaks a word against the holy spirit won't be forgiven, neither in this age nor in the age to come.</p>	<p>Mk 3:28–29 ²⁸All offenses and whatever blasphemies humankind might blaspheme will be forgiven them. ²⁹But whoever blasphemes against the holy spirit is never forgiven, but is guilty of an eternal sin.</p>	<p>Lk 12:10 And everyone who utters a word against the Human One will be forgiven; but whoever blasphemes against the holy spirit won't be forgiven.</p>	<p>Th 44:1–3 ¹Whoever blasphemes against the Father will be forgiven, ²and whoever blasphemes against the son will be forgiven, ³but whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven.</p>
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449. Good produces good (Th)

SEE #74, 359, PP. 59, 293

<p>Mt 7:16; 12:35, 34b Mt 7:16 You'll know who they are by what they produce. Since when do people pick grapes from thorns or figs from thistles? Mt 12:35, 34b ³⁵The good person produces good things out of a fund of good; and the evil person produces evil things out of a fund of evil. ^{34b}As you know, the mouth gives voice to what the heart is full of.</p>	<p>Mk</p>	<p>Lk 6:44–45 ⁴⁴Each tree is known by its fruit. Figs are not gathered from thorns, nor are grapes picked from brambles. ⁴⁵The good person produces good from the fund of good in the heart, and the evil person produces evil from the evil within. As you know, the mouth gives voice to what the heart is full of.</p>	<p>Th 45:1–3 ¹Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit. ²Good persons produce good from what they've stored up; ³bad persons produce evil from the wickedness they've stored up in their hearts, and say evil things. For from the overflow of the heart comes evil.</p>
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450. Greater than John the Baptizer (Th)

SEE #55, 195, 363, PP. 45, 146, 297

<p>Mt 11:11a; 18:3; 11:11b</p> <p>Mt 11:11a Among those born of women no one has arisen who is greater than John the Baptizer;</p> <p>Mt 18:3 If you don't turn yourself around and become like children, you'll never enter the empire of Heaven.</p> <p>Mt 11:11b yet the least <important> in the empire of Heaven is greater than he is.</p>	<p>Mk 10:15</p> <p>Whoever doesn't welcome the empire of God the way a child would, will never set foot in <his empire>.</p>	<p>Lk 7:28a; 18:17; 7:28b</p> <p>Lk 7:28a Among those born of women none is greater than John;</p> <p>Lk 18:17 Whoever doesn't welcome the empire of God the way a child would, will never enter it.</p> <p>Lk 7:28b yet the least <important> in the empire of God is greater than he is.</p>	<p>Th 46:1-2</p> <p>¹From Adam to John the Baptizer, among those born of women, no one is so much greater than John the Baptizer, so his eyes should not be downcast. ²But I have said that whoever among you becomes a child will recognize the <Father's> empire</p> <p>and will become greater than John.</p>
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451. Two Masters (Th)

SEE #32, 401, PP. 28, 321

<p>Mt 6:24</p> <p>No one can be a slave to two masters. That slave will either hate one and love the other, or be devoted to one and disdain the other. You can't be enslaved to both God and Mammon.</p>	<p>Mk</p>	<p>Lk 16:13</p> <p>No servant can be a slave to two masters. That slave will either hate one and love the other, or be devoted to one and disdain the other. You can't be enslaved to both God and mammon.</p>	<p>Th 47:1-2</p> <p>¹No one can mount two horses or bend two bows. ²And a slave cannot serve two masters, otherwise that slave will honor the one and offend the other.</p>
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452. New Wine and New Garments (Th)

SEE #61, P. 50

Mt 9:17, 16	Mk 2:22, 21	Lk 5:39, 37–38, 36b	Th 47:3–5
<p>¹⁷Nor do they pour new wine into old wineskins, otherwise the wineskins burst, the wine gushes out, and the wineskins are destroyed.</p> <p>Instead, they put new wine in new wineskins and both are preserved.</p> <p>¹⁶Nobody patches an old garment with a piece of unshrunk cloth, since the patch pulls away from the garment and creates a worse tear.</p>	<p>²²And nobody pours new wine into old wineskins, otherwise the wine will burst the wineskins, and destroy both the wine and the wineskins.</p> <p>²¹Nobody sews a piece of unshrunk cloth on an old garment, otherwise the new, unshrunk patch pulls away from the old and creates a worse tear.</p>	<p>³⁹Besides, nobody wants new wine after drinking aged wine. As they say, “Aged wine is just fine!”</p> <p>³⁷And nobody pours new wine into old wineskins, otherwise the new wine will burst the wineskins, it will gush out, and the wineskins will be destroyed.</p> <p>³⁸Instead, new wine must be put into new wineskins.</p> <p>^{36b}Nobody tears a piece from a new garment and puts it on an old one, since the new one will tear and the piece from the new will not match the old.</p>	<p>³Nobody drinks aged wine and immediately wants to drink new wine.</p> <p>⁴New wine is not poured into old wineskins, or they might break,</p> <p>and aged wine is not poured into a new wineskin, or it might spoil.</p> <p>⁵An old patch is not sewn onto a new garment, since it would create a tear.</p>

453. How to Move a Mountain (Th)

= #490; SEE #209, PP. 362, 159

Mt 21:21b	Mk 11:23	Lk	Th 48	Th 106:1–2
<p>Let me tell you, if you have trust and do not doubt, not only can you do this to a fig tree but you can even say to this mountain, “Up with you and into the sea!” and that’s what will happen.*</p>	<p>Let me tell you, those who say to this mountain, “Up with you and into the sea!” and do not waver in their conviction, but trust that what they say will happen, that’s the way it will be.</p>		<p>If two make peace with each other in a single house, they will say to the mountain, “Move from here!” and it will move.</p>	<p>¹When you make the two into one, you will become children of Adam, ²and when you say, “Mountain, move from here!” it will move.</p>

* ① Mt 17:20 / Lk 17:6 (#186, p. 140)

454. Congratulations to the Poor (Th)

SEE #17, 354, PP. 20, 289

Mt 5:3	Mk	Lk 6:20b	Th 54
<p>Congratulations to the poor in spirit! The empire of Heaven belongs to them.</p>		<p>Congratulations, you poor! the empire of God belongs to you.</p>	<p>Congratulations to the poor, for the empire of Heaven belongs to you.</p>

455. Hating Father and Mother (a) (Th)

SEE #176, 486, PP. 134, 360

Mt 10:37–38		Lk 14:26–27	Th 55:1–2	Th 101:1
<p>³⁷If you love your father and mother more than me, you're not worthy of me, and if you love your son or daughter more than me, you're not worthy of me.</p> <p>³⁸Unless you take your cross and come along with me, you're not worthy of me.*</p>		<p>²⁶If any of you comes to me and does not hate your own father and mother and wife and children and brothers and sisters—yes, even your own life—you cannot be my disciple.</p> <p>²⁷Unless you carry your own cross and come along with me, you cannot be my disciple.*</p>	<p>¹Whoever does not hate father and mother cannot be my disciple, ²and whoever does not hate brothers and sisters,</p> <p>and carry the cross as I do,</p> <p>will not be worthy of me.*</p>	<p>Whoever does not hate [father] and mother as I do cannot be my [disciple].</p>

* Mt 16:24 / Mk 8:34 / Lk 9:23 (#121, p. 102)

456. The Parable of the Weeds and the Wheat (Th)

= #82, P. 66

Mt 13:24b–30	Mk	Lk	Th 57:1–4
<p>^{24b}The empire of Heaven is like someone who sowed good seed in his field. ²⁵And while everyone was asleep, his enemy came and scattered weed seed around in his wheat and stole away. ²⁶And when the crop sprouted and produced grain, then the weeds also appeared. ²⁷The owner's slaves came and asked him, "Master, didn't you sow good seed in your field? Then why are there weeds everywhere?" ²⁸He replied to them, "Some enemy has done this." The slaves said to him, "So do you want us to go and pull the weeds?" ²⁹He replied, "No, otherwise you'll uproot the wheat at the same time as you pull the weeds. ³⁰Let them grow up together until the harvest, and at harvest time I'll say to the harvesters, 'Gather the weeds first and bind them in bundles for burning, but gather the wheat into my granary.'"</p>			<p>¹The Father's empire is like someone who had [good] seed.</p> <p>²His enemy came during the night and sowed weeds among the good seed.</p> <p>³The man did not let the <workers> pull up the weeds, but said to them, "Don't, or else you might go to pull up the weeds and pull up the wheat along with them."</p> <p>⁴For on the day of the harvest the weeds will be conspicuous, and will be pulled up and burned.</p>

457. Unwavering Discipleship (Th)

SEE #152, 141, 190, PP. 120, 115, 142

Mt 24:40–41; 11:27a; 6:23b	Mk	Lk 17:34–35; 10:22a; 11:35–36	Th 61:1–5
<p>Mt 24:40–41 ⁴⁰Then two men will be in the field; one will be taken and one will be left. ⁴¹Two women will be grinding at the mill; one will be taken and one left.</p> <p>Mt 11:27a My Father has turned everything over to me.*</p> <p>Mt 6:23b If, then, the light within you is darkness, how dark that can be!</p>		<p>Lk 17:34–35 ³⁴On that night there will be two on one couch; one will be taken and the other left. ³⁵There will be two women grinding together; one will be taken and the other left.^a</p> <p>Lk 10:22a My Father has turned everything over to me.*</p> <p>Lk 11:35–36 ³⁵Take care, then, that the light within you is not darkness. ³⁶So if your whole body is flooded with light, and no corner of it is darkness, it will be completely illuminated as when a lamp's rays engulf you.</p>	<p>¹Jesus said, "Two will recline on a couch; one will die, one will live."</p> <p>²Salome said, "Who are you, mister? You have climbed onto my couch and eaten from my table as a stranger."</p> <p>³Jesus said to her, "I am the one who comes from the one who is unwavering. I have been given some of the things of my Father."</p> <p>⁴"I am your disciple."</p> <p>⁵"For this reason I say, if anyone becomes unwavering, they will be filled with light, but if anyone becomes divided, they will be filled with darkness."</p>

*Jn 3:35; 13:3 (#284, 312, pp. 232, 250)

^aLk 17:35 Some mss add another verse, traditionally numbered 17:36: "Two will be in the fields; one will be taken, the other left."

458. Left Hand in the Dark (Th)

SEE #26, P. 26

<p>Mt 6:3–4</p> <p>³When you give to charity, don't let your left hand in on what your right hand is up to, ⁴so your acts of charity will stay secret. And your Father, who sees what happens in secret, will reward you.</p>	<p>Mk</p>	<p>Lk</p>	<p>Th 62:1–2</p> <p>¹I disclose my mysteries to those [who are worthy] of [my] mysteries.</p> <p>²Don't let your left hand know what your right hand is doing.</p>
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459. The Parable of the Rich Fool (Th)

SEE #158, P. 124

<p>Mt</p>	<p>Mk</p>	<p>Lk 12:16b–21</p> <p>^{16b}There was a rich man whose fields produced a bumper crop. ¹⁷“What do I do now?” he asked himself, “since I don't have any place to store my crops. ¹⁸I know!” he said, “I'll tear down my barns and build larger ones so I can store all my grain and my goods. ¹⁹Then I'll say to myself, ‘You have plenty put away for years to come. Take it easy; eat, drink, and enjoy yourself.’” ²⁰But God said to him, “You fool! This very night your life will be demanded back from you. All this stuff you've collected—whose will it be now?”</p> <p>²¹That's the way it is with those who save up for themselves, but aren't rich where God is concerned.</p>	<p>Th 63:1–4</p> <p>¹There was a rich man who had a great deal of money.</p> <p>²He said, “I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may lack nothing.”</p> <p>³These were the things he was thinking in his heart, but that very night he died.</p> <p>⁴Whoever has ears to hear should listen.*</p>
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*Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 21:10; 24:2; 65:8; 96:3

460. The Parable of the Dinner Guests Who Had Excuses (Th)

SEE #175, P. 132

Mt 22:2-3	Mk	Lk 14:16-21a, 23	Th 64:1-12
<p>²The empire of Heaven is like a king who gave a wedding celebration for his son. ³Then he sent his slaves to summon those who had been invited to the wedding, but they declined to attend.</p>		<p>¹⁶Someone was giving a big dinner and invited many guests. ¹⁷At the dinner hour the host sent his slave to tell the guests, "Come, it's ready now." ¹⁸But one by one they all began to make excuses.</p> <p>The first said to him, "I just bought a farm and I have to go and inspect it; please excuse me."¹⁹And another said, "I just bought five pairs of oxen and I'm on my way to check them out; please excuse me."²⁰And another said, "I just got married and so I cannot attend."</p> <p>^{21a}So the slave came back and reported these <excuses> to his master.</p> <p>²³And the master said to the slave, "Then go out into the roads and the country lanes, and force people to come in so my house will be filled.</p> <p>²⁴For I'm telling you, not one of those who were invited will taste my dinner."</p>	<p>¹A man was receiving guests. When he had prepared the dinner, he sent his slave to invite the guests. ²The slave went to the first and said, "My master invites you." ³He replied, "Some merchants owe me money; they're coming to me tonight. I have to go and give them instructions. Please excuse me from dinner." ⁴The slave went to another and said, "My master has invited you." ⁵He said to him, "I've bought a house and I've been called away for a day. I won't have any time." ⁶He went to another and said, "My master invites you." ⁷He said to him, "My friend is to be married and I have to arrange the banquet. I won't be able to come. Please excuse me from dinner." ⁸He went to another and said, "My master invites you." ⁹He said to him, "I've bought an estate and I'm going to collect the rent. I won't be able to come. Please excuse me." ¹⁰The slave returned and said to his master, "Those whom you invited to dinner have asked to be excused." ¹¹The master said to his slave, "Go out on the roads and bring back whomever you find to have dinner." ¹²Buyers and merchants [will] not enter the places of my Father.</p>

461. The Parable of the Tenants (Th)

SEE #212, P. 162

Mt 21:33b–46	Mk 12:1b–12	Lk 20:9b–19	Th 65:1–8
<p>^{33b}There once was a landlord who planted a vineyard, put a hedge around it, dug a winepress in it, built a tower, leased it out to some farmers, and went abroad.</p>	<p>^{1b}A man planted a vineyard, put a hedge around it, dug a winepress, built a tower, leased it out to some farmers, and went abroad.</p>	<p>^{9b}A man planted a vineyard, leased it out to some farmers, and went abroad for an extended time.</p>	<p>¹A [greedy]^a man owned a vineyard and</p>
<p>³⁴Now when harvest time arrived, he sent his slaves to the farmers to collect his crop.</p>	<p>²In due time he sent a slave to the farmers to collect his share of the vineyard's crop from them.</p>	<p>¹⁰In due course he sent a slave to the farmers, so they could pay him his share of the vineyard's crop.</p>	<p>rented it to some farmers, so they could work it and he could collect its crop from them. ²He sent his slave so the farmers would give him the vineyard's crop.</p>
<p>³⁵And the farmers grabbed his slaves, and one they beat and another they killed, and another they stoned.</p>	<p>³But they grabbed him, beat him, and sent him away empty-handed.</p>	<p>But the farmers beat him and sent him away empty-handed.</p>	<p>³They grabbed him, beat him, and almost killed him, and the slave returned and told his master.</p>
<p>³⁶Again he sent other slaves, more than the first group, and they did the same thing to them.</p>	<p>⁴And again he sent another slave to them, but they attacked him and abused him. ⁵Then he sent another, and this one they killed; many others followed, some of whom they beat, others of whom they killed.</p>	<p>¹¹He repeated his action by sending another slave; but they beat him up too, and humiliated him, and sent him away empty-handed. ¹²And he sent yet a third slave; but they injured him and threw him out.</p>	<p>⁴His master said, "Perhaps he didn't know them."^b ⁵He sent another slave, and the farmers beat that one as well.</p>
<p>³⁷Then finally he sent his son to them, with the thought, "They'll show my son some respect." ³⁸But when the farmers recognized the son they said to one another, "This guy's the heir! Come on, let's kill him and we'll have his inheritance!" ³⁹And they grabbed him, dragged him outside the vineyard, and killed him.</p>	<p>⁶Finally he sent his son, whom he loved. He said to himself, "They will show this son of mine some respect." ⁷But those farmers said to one another, "This guy's the heir! Come on, let's kill him and the inheritance will be ours!" ⁸So they grabbed him, and killed him, and threw him outside the vineyard.</p>	<p>¹³Then the owner of the vineyard asked himself, "What should I do now? I'll send my son, the one I love. They'll probably show him some respect." ¹⁴But when the farmers recognized him, they talked it over, and concluded, "This guy's the heir. Let's kill him so the inheritance will be ours." ¹⁵So they dragged him outside the vineyard and killed him.</p>	<p>⁶Then the master sent his son and said, "Perhaps they'll show my son some respect." ⁷Because the farmers knew that he was the heir to the vineyard,</p>
<p>⁴⁰When the owner of the vineyard comes, what will he do to those farmers then? ⁴¹They say to him,</p>	<p>⁹What will the owner of the vineyard do? He will come in person, and</p>	<p>So what will the owner of the vineyard do to them? ¹⁶He will come in person,</p>	<p>they grabbed him and killed him. ⁸Whoever has ears to hear should listen.*</p>

Mt 21:33b–46	Mk 12:1b–12	Lk 20:9b–19	Th 65:1–8
“He’ll massacre those scum and lease the vineyard out to other farmers who will deliver their produce to him at the proper time.”	massacre those farmers, and give the vineyard to others.	massacre those farmers, and give the vineyard to others.	

*Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 21:10; 24:2; 63:4; 96:3

^aTh 65:1 A lacuna in the papyrus makes the Coptic here uncertain; the hole can be filled in to read either “good man” or “greedy man.”

462. The Rejected Keystone (Th)

SEE #212, P. 162

Mt 21:42	Mk 12:10–11	Lk 20:17	Th 66
It seems you haven’t read in scripture: “A stone that the builders threw away has ended up as the keystone. It was the Lord’s doing, something we find amazing.”	¹⁰ It seems you haven’t read in scripture: “A stone that the builders threw away has ended up as the keystone. ¹¹ It was the Lord’s doing, something we find amazing.”	What can this scripture possibly mean: “A stone that the builders threw away has ended up as the keystone”?	Show me the stone that the builders rejected: that is the keystone.

463. Congratulations to the Persecuted (Th)

SEE #17, 354, PP. 20, 289

Mt 5:11	Mk	Lk 6:22	Th 68:1–2
Congratulations to you when they denounce you and persecute you and spread malicious gossip ^a about you because of me.		Congratulations to you when people hate you, and when they ostracize you and spread malicious gossip about you and scorn your name as evil, because of the Human One!	¹ Congratulations to you when you are hated and persecuted; ² and no place will be found, wherever you’ve been persecuted.

^aMt 5:11 A few mss add “and tell lies” to the triad of *denounce and persecute and spread malicious gossip*.

464. Congratulations to the Persecuted and the Hungry (Th)

SEE #17, 354, PP. 20, 289

Mt 5:10, 6	Mk	Lk 6:21a	Th 69:1–2
¹⁰ Congratulations to those who have suffered persecution for the sake of justice! The empire of Heaven belongs to them. ⁶ Congratulations to those who hunger and thirst for justice! They will have a feast.		Congratulations, you hungry! You will have a feast.	¹ Congratulations to those who’ve been persecuted in their hearts: they are the ones who have truly come to know the Father. ² Congratulations to those who go hungry, so the stomach of the needy may be filled.

465. I will destroy this house (Th)

SEE #283, P. 232

<p>Mt 26:59–61 ⁵⁹The chief priests and the whole Council were looking for false testimony against Jesus so they might issue a death sentence; ⁶⁰but they couldn't find many perjurers to come forward. Finally, two men came forward ⁶¹and said, "This man said, 'I can destroy the temple of God and rebuild it within three days.'"</p>	<p>Mk 14:57–58 ⁵⁷And some people stood up and testified falsely against him, ⁵⁸"We have heard him saying, 'I'll destroy this temple made with hands and in three days I'll build another, not made with hands!'"</p>	<p>Lk</p>	<p>Th 71 I will destroy [this] house, and no one will be able to build it [. . .].</p>	<p>Jn 2:18–19 ¹⁸To this the Judeans responded, "What sign can you show us to justify doing all this?" ¹⁹Jesus replied, "Destroy this temple and I'll raise it in three days."</p>
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466. Jesus refuses to be a divider (Th)

SEE #158, P. 124

<p>Mt</p>	<p>Mk</p>	<p>Lk 12:13–14 ¹³Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." ¹⁴But Jesus said to him, "Mister, who appointed me your judge or arbiter?"</p>	<p>Th 72:1–3 ¹A [person said] to him, "Tell my brothers to divide my father's possessions with me." ²He said to the person, "Mister, who made me a divider?" ³He turned to his disciples and said to them, "I'm not a divider, am I?"</p>
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467. Huge Crop, Few Workers (Th)

SEE #138, 365, PP. 113, 299

<p>Mt 9:37b–38 ^{37b}The crop is good, but there are few to harvest it.* ³⁸So beg the harvest boss to dispatch workers to the fields.</p>	<p>Mk</p>	<p>Lk 10:2 The crop is good, but there are few to harvest it.* So beg the harvest boss to dispatch workers to the fields.</p>	<p>Th 73 The crop is huge, but the workers are few,* so beg the boss to dispatch workers to the fields.</p>
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*Jn 4:35–36 (#286, p. 233)

468. The solitary will enter the wedding hall (Th)

SEE #168, 393, PP. 129, 317

<p>Mt 7:13–14</p> <p>¹³Get in through the narrow gate. Wide and smooth is the road that leads to destruction. Many are taking that route. ¹⁴Narrow and rough is the road that leads to life. Only a few discover it.</p>	<p>Mk</p>	<p>Lk 13:24</p> <p>Struggle to get in through the narrow door; I'm telling you, many will try to get in, but won't be able.</p>	<p>Th 75</p> <p>There are many standing at the door,</p> <p>but those who are solitary will enter the wedding hall.</p>
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469. The Parable of the Pearl (Th)

SEE #88, 30, 385, PP. 68, 28, 313

<p>Mt 13:45–46; 6:20</p> <p>Mt 13:45–46</p> <p>⁴⁵Again, the empire of Heaven is like some merchant looking for beautiful pearls. ⁴⁶When he finds one priceless pearl, he sells everything he owns and buys it.</p> <p>Mt 6:20</p> <p>Gather your nest egg in heaven, where neither moths nor insects eat away and where no burglars break in or steal.</p>	<p>Mk</p> <p><i>10:21</i></p>	<p>Lk 12:33</p> <p>Sell your belongings, and donate to charity; make yourselves purses that don't wear out, with inexhaustible wealth in heaven,*</p> <p>where no burglar can get to it and no moth can destroy it.</p>	<p>Th 76:1–3</p> <p>¹The Father's empire is like a merchant who had a supply of merchandise and then found a pearl. ²That merchant was prudent; he sold the merchandise and bought the single pearl for himself.</p> <p>³Seek his treasure that is unfailing and enduring,</p> <p>where no moth comes to eat and no worm destroys.</p>
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*Mt 19:21 / Mk 10:21/ Lk 18:22 (#196, p. 147)

470. I am the Light (Th)

SEE #301, P. 242

<p>Mt</p> <p><i>5:14</i></p>	<p>Mk</p>	<p>Lk</p>	<p>Th 77:1–3</p> <p>¹I am the light that is over all things. I am all: from me all came forth, and to me all attained. ²Split a piece of wood; I'm there. ³Lift up the stone and you'll find me there.^a</p>	<p>Jn 8:12</p> <p>I am the light of the world.</p>	<p>Jn 9:5</p> <p>So long as I am in the world, I am the light of the world.</p>
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^aTh 77:2–3 The Greek version of this saying is preceded by the words: [Jesus says], "Where there are [three, they are without] God, and where there is only [one], I say, I am with that one." In the Coptic version these words are found in Thom 30:1–2.

474. Jesus is like fire (Th)

SEE #162, P. 127

Mt	Mk	Lk 12:49* I came to set the earth on fire, and how I wish it were already ablaze!	Th 82:1–2 ¹ Whoever is near me is near the fire, ² and whoever is far from me is far from the <Father's> empire.	Th 10* I have cast fire upon the world, and look, I'm guarding it until it blazes.
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*Th 16:2 (#427, p. 337)

475. Foxes and Birds (Th)

SEE #137, 365, PP. 112, 299

Mt 8:20 Foxes have dens, and birds of the sky have nests, but the Human One has nowhere to rest his head.	Mk	Lk 9:58 Foxes have dens, and birds of the sky have nests, but the Human One has nowhere to rest his head.	Th 86:1–2 ¹ [Foxes have] their dens and birds have their nests, ² but the human being has no place to lie down and rest.
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476. Inside and Outside (Th)

SEE #153, 378, PP. 121, 308

Mt 23:25–26 ²⁵ You scholars and Pharisees, you impostors! Damn you! You wash the outside of cups and plates, but inside they are full of greed and self-in- dulgence. ²⁶ You blind Pharisee, first clean the inside of the cup and then the outside will be clean too.	Mk	Lk 11:39–41 ³⁹ You Pharisees clean the outside of cups and dishes, but inside you are full of greed and evil. ⁴⁰ You fools! Did not the one who made the outside also make the inside? ⁴¹ Still, donate what is inside to charity, and then you'll see how everything comes clean for you.	Th 89:1–2 ¹ Why do you wash the outside of the cup? ² Don't you understand that the one who made the inside is also the one who made the outside?
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477. The Comfortable Yoke (Th)

= #142, P. 116

Mt 11:28–30 ²⁸ All you who toil and are overloaded come to me, and I will refresh you. ²⁹ Take my yoke upon you and learn from me, because I am gentle and modest and your lives will find rest. ³⁰ For my yoke is comfortable and my load is light.	Mk	Lk	Th 90:1–2 ¹ Come to me, for my yoke is comfortable and my authority is gentle, ² and you will find rest for yourselves.
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481. Seeking and Finding (c) (Th)

SEE #36, 372, 414, 479 PP. 31, 303, 330, 357

<p>Mt 7:7–8 ⁷Ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you.* ⁸For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>	Mk	<p>Lk 11:9–10 ⁹Ask—it'll be given to you; seek—you'll find; knock—it'll be opened for you.* ¹⁰For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>	<p>Th 94:1–2 ¹The one who seeks will find,* ²and for [one who knocks] it will be opened.</p>	<p>Th 92:1; 2:1 Th 92:1 Seek and you will find.* Th 2:1 Those who seek should not stop seeking until they find.†</p>
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*Jn 15:5–8; 16:23–24 (#318, 392, pp. 254, 317)

†GHeb 6b (#517, p. 392)

482. Don't charge interest (Th)

SEE #24, 355, PP. 24, 290

<p>Mt 5:42 Give to those who beg from you; and don't turn away those who want to borrow from you.</p>	Mk	<p>Lk 6:30 Give to everyone who begs from you; and when someone takes your things, don't ask for them back.</p>	<p>Th 95:1–2 ¹If you have money, don't lend it at interest. ²Instead, give [it] to someone from whom you won't get it back.</p>
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483. The Parable of the Leaven (Th)

SEE #84, 392, PP. 67, 317

<p>Mt 13:33b The empire of Heaven is like leaven that a woman took and concealed in fifty pounds of flour until it was all leavened.</p>	Mk	<p>Lk 13:20–21 ²⁰What does the empire of God remind me of? ²¹It's like leaven that a woman took and concealed in fifty pounds of flour until it was all leavened.</p>	<p>Th 96:1–3 ¹The Father's empire is like [a] woman ²who took a little leaven, [hid] it in dough, and made it into large loaves of bread. ³Whoever has ears to hear should listen.*</p>
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*Mt 11:15; 13:9; 13:43b; Mk 4:9; 4:23; Lk 8:8b; 14:35b; Th 8:4; 21:10; 24:2; 63:4; 65:8

484. Jesus' True Family (Th)

= #75, P. 60

Mt 12:46–50	Mk 3:31–35	Lk 8:19–21	Th 99:1–3
<p>⁴⁶While he was still speaking to the crowds, his mother and brothers showed up outside; they had come to speak to him. ⁴⁷Someone said to him, “Look, your mother and your brothers are outside and they want to speak to you.”^a</p> <p>⁴⁸In response he said to the one speaking to him, “Who is my mother and who are my brothers?”</p> <p>⁴⁹And he pointed to his disciples and said,</p> <p>“Here are my mother and my brothers. ⁵⁰For whoever does the will of my Father in heaven, that’s my brother and sister and mother.”*</p>	<p>³¹Then his mother and his brothers arrive. While still outside, they send in and ask for him. ³²A crowd was sitting around him, and they say to him, “Look, your mother and your brothers are outside looking for you.”</p> <p>³³In response he says to them, “Who are my mother and brothers?”</p> <p>³⁴And looking right at those seated around him in a circle, he says,</p> <p>“Here are my mother and my brothers. ³⁵Whoever does God’s will, that’s my brother and sister and mother.”*</p>	<p>¹⁹Then his mother and his brothers came to see him, but they could not reach him because of the crowd. ²⁰When he was told, “Your mother and your brothers are outside and want to see you,”</p> <p>²¹he replied to them,</p> <p>“My mother and my brothers are those who listen to God’s message and do it.”*</p>	<p>¹The disciples said to him, “Your brothers and your mother are standing outside.”</p> <p>²He said to them,</p> <p>“Those here who do what my Father wants are my brothers and my mother.</p> <p>³They’re the ones who will enter my Father’s empire.”</p>

* GHeb 4a My mother, the holy spirit, took me by one of my hairs and brought me to Tabor, the great mountain. (#516, p. 392)

^a Mt 12:47 Many mss lack v. 47.

485. God and Caesar (Th)

SEE #213, P. 164

Mt 22:15–22	Mk 12:14b–17a	Lk 20:22–25	Th 100:1–4
<p>^{17b}“Is it permissible to pay the poll tax to Caesar or not?”</p> <p>¹⁸Jesus knew how devious they were, and said, “Why do you provoke me, you phonies?”</p> <p>¹⁹Show me the money used to pay the poll tax.”</p> <p>And they handed him a denarius.</p> <p>²⁰And he says to them, “Whose image is this? Whose name is on it?”</p> <p>²¹They say to him, “Caesar’s.”</p> <p>Then he says to them, “Pay to Caesar what belongs to Caesar, and to God what belongs to God!”</p>	<p>^{14b}“Is it permissible to pay the poll tax to Caesar or not? Should we pay or should we not pay?”</p> <p>¹⁵But he saw through their trap, and said to them, “Why do you provoke me like this? Let me have a look at a denarius.”</p> <p>¹⁶They handed him one, and he says to them, “Whose image is this? Whose name is on it?”</p> <p>They replied, “Caesar’s.”</p> <p>^{17a}Jesus said to them, “Pay to Caesar what belongs to Caesar, and to God what belongs to God.”</p>	<p>^{22c}“Is it permissible for us to pay taxes to Caesar or not?”</p> <p>²³But he saw through their duplicity, and said to them,</p> <p>²⁴“Show me a denarius.</p> <p>Whose image and inscription is on it?”</p> <p>They said, “Caesar’s.”</p> <p>²⁵So he said to them, “Then pay to Caesar what belongs to Caesar, and to God what belongs to God!”</p>	<p>¹They showed Jesus a gold coin and said to him, “Caesar’s people demand taxes from us.”</p> <p>²He said to them, “Give Caesar what belongs to Caesar, ³give God what belongs to God, ⁴and give me what is mine.”</p>

486. Hating Father and Mother (b) (Th)

SEE #176, 398, 455, PP. 134, 320, 347

Mt 10:37–38	Mk	Lk 14:26–27	Th 101:1–3	Th 55:1–2
<p>³⁷If you love your father and mother more than me, you’re not worthy of me, and if you love your son or daughter more than me, you’re not worthy of me.</p> <p>³⁸Unless you take your cross and come along with me, you’re not worthy of me.*</p>		<p>²⁶If any of you comes to me and does not hate your own father and mother and wife and children and brothers and sisters—yes, even your own life—you cannot be my disciple.</p> <p>²⁷Unless you carry your own cross and come along with me, you cannot be my disciple.*</p>	<p>¹Whoever does not hate [father] and mother as I do cannot be my [disciple], ²and whoever does [not] love [father and] mother as I do cannot be my [disciple].</p> <p>³For my mother [. . .],^a but my true [mother] gave me life.</p>	<p>¹Whoever does not hate father and mother cannot be my disciple, ²and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.*</p>

* Mt 16:24 / Mk 8:34 / Lk 9:23 (#121, p. 102)

^aTh 101:3 The lacuna cannot be filled in with certainty. One proposal: “For my mother [gave me falsehood].”

487. A Dog in the Feeding Trough (Th)

= #445; SEE #153, 379, PP. 343, 121, 309

Mt 23:13 You scholars and Pharisees, you impostors! Damn you! You slam the door of the empire of Heaven in people's faces. You yourselves don't go in, and you block the way of those trying to go in.	Mk	Lk 11:52 You legal experts, damn you! You've taken away the key of knowledge. You yourselves haven't gone in and you have blocked the way of those trying to go in.	Th 102 Damn the Pharisees! They are like a dog sleep- ing in the cattle's feeding trough: the dog neither eats nor [lets] the cattle eat.	Th 39:1-2 ¹ The Pharisees and the scholars have taken the keys of knowledge and hidden them. ² They have not entered, nor have they allowed those who want to enter to do so.
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488. Anticipating the Brigands (Th)

SEE #160, 386, 430, PP. 125, 313, 338

Mt 24:43 Mark this well: if the homeowner had known when the burglar was coming, he would have been on guard and not have allowed anyone to break into his house.	Mk	Lk 12:39 Mark this well: if the homeowner had known what time the burglar was coming, ^a he would not have let anyone break into his house.	Th 103 Congratulations to the one who knows where the brigands are going to at- tack. [He] can take action, mobilize his kingdom, and be prepared before the brigands invade.	Th 21:5 For this reason I say, if the owners of a house know that a thief is coming, they will be on guard before the thief arrives, and won't let the thief break into their house and steal their pos- sessions.
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^aLk 12:39 Many mss insert "he would have watched and" after *coming*.**489. When the Groom Leaves (Th)**

SEE #61, P. 50

Mt 9:15b But the days will come when the groom is taken away from them, and then they will fast.	Mk 2:20 But the days will come when the groom is taken away from them, and then they will fast, on that day.	Lk 5:35 But the days will come when the groom is taken away from them, and then they will fast, in those days.	Th 104:1-3 ¹ They said to Jesus, "Come on, let's pray today, and let's fast." ² Jesus said, "What sin have I committed, or how have I been undone?" ³ When the groom leaves the wedding hall, then let people fast and pray."
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490. How to Move a Mountain (Th)

= #453; SEE #209, PP. 346, 159

Mt 21:21b	Mk 11:23	Lk	Th 106:1–2	Th 48
Let me tell you, if you have trust and do not doubt, not only can you do this to a fig tree but you can even say to this mountain, “Up with you and into the sea!” and that’s what will happen.*	Let me tell you, those who say to this mountain, “Up with you and into the sea!” and do not waver in their conviction, but trust that what they say will happen, that’s the way it will be.		¹ When you make the two into one, you will become children of Adam, ² and when you say, “Mountain, move from here!” it will move.	If two make peace with each other in a single house, they will say to the mountain, “Move from here!” and it will move.

* ① Mt 17:20 / Lk 17:6 (#186, p. 140)

491. The Parable of the Lost-and-Found Sheep (Th)

SEE #177, 405, PP. 135, 323

Mt 18:12–14	Mk	Lk 15:4–7	Th 107:1–3
<p>¹²What do you think about this? If someone has a hundred sheep and one of them wanders off, won’t he leave the ninety-nine in the hills and go look for the one that wandered off? ¹³And if he should find it, let me tell you, he’ll rejoice over it more than over the ninety-nine that didn’t wander off.</p> <p>¹⁴And so it is the intention of your Father in heaven that not one of these little ones be lost.</p>		<p>⁴Is there any one of you who owns a hundred sheep and one of them gets lost, who wouldn’t leave the ninety-nine in the wild and go after the one that got lost until he finds it? ⁵And when he finds it, he is happy and hoists it onto his shoulders. ⁶Once he gets home, he invites his friends and his neighbors over, and says to them, “Celebrate with me, because I’ve found my lost sheep.”</p> <p>⁷I’m telling you, it’ll be just like that in heaven: there’ll be more celebrating over one sinner who has a change of heart than over ninety-nine virtuous people who have no need to change their hearts.</p>	<p>¹The (Father’s) empire is like a shepherd who had a hundred sheep. ²One of them, the largest, went astray. He left the ninety-nine and looked for the one until he found it. ³After he had struggled, he said to the sheep, “I love you more than the ninety-nine.”</p>

492. The Parable of the Treasure (Th)

= #87, P. 68

Mt 13:44	Mk	Lk	Th 109:1-3
The empire of Heaven is like treasure hidden in a field. When someone finds it, that person covers it up again, and out of sheer joy goes and sells every last possession and buys that field.			¹ The (Father's) empire is like a man who had a treasure in his field but didn't know it. ² And [when] he died he left it to his [son]. The son [did] not know (about it either). He took over the field and sold it. ³ The buyer went plowing, [discovered] the treasure, and began to lend money at interest to whomever he wished.

493. The wealthy should renounce the world (Th)

= #473, P. 355

Mt	Mk	Lk	Th 110	Th 81:1-2
			Whoever has found the world, and has become wealthy, should renounce the world.	¹ Whoever has become wealthy should rule, ² and whoever has power should renounce (it).

494. Empire of God Spread Out on the Earth (Th)

= #189, #415, PP. 141, 330

Mt	Mk	Lk 17:20-21	Th 113:1-4	Th 3:1-3
		²⁰ When asked by the Pharisees when the empire of God would come, he answered them, "You won't be able to observe the coming of the empire of God. ²¹ People won't be able to say, 'Look, here it is!' or 'Over there!'"* On the contrary, the empire of God is among you."	¹ His disciples said to him, "When will the (Father's) empire come?" ² "It won't come by watching for it. ³ It won't be said, 'Look, here!' or 'Look, there!'"* ⁴ Rather, the Father's empire is spread out upon the earth, and people don't see it."	¹ If your leaders say to you, 'Look, the (Father's) empire is in the sky,' then the birds of the sky will precede you. ² If they say to you, 'It's in the sea,' then the fish will precede you. ³ Rather, the (Father's) empire is inside you and outside you.

*Mt 24:23/Mk 13:21 (#226, p. 175)

The Gospel of Peter



495. Joseph asks Pilate for the Master's body (Pt)

SEE #262, P. 210

Mt 27:57-58	Mk 15:43-45, 42	Lk 23:50-52, 54
<p>⁵⁷It was dark when a rich man from Arimathea, by the name of Joseph, who himself was a follower of Jesus, showed up</p> <p>⁵⁸and went to Pilate and requested the body of Jesus.</p> <p>Then Pilate ordered it to be turned over to him.</p>	<p>⁴³Joseph of Arimathea, a respected Council member, who himself was anticipating the empire of God,</p> <p>came forward and dared to go to Pilate to request the body of Jesus. ⁴⁴And Pilate was surprised that he had died so soon. He summoned the Roman officer and asked him whether he had been dead for long. ⁴⁵And when he had been briefed by the officer, he granted the body to Joseph.</p> <p>⁴²And since it was the preparation day (the day before the Sabbath), and already getting dark,</p>	<p>⁵⁰There was a man named Joseph, a Council member, a decent and upright man, ⁵¹who had not endorsed their decision or gone along with their action. He was from the town of Arimathea in Judea, and he lived in anticipation of the empire of God.</p> <p>⁵²This man went to Pilate and requested the body of Jesus.</p> <p>⁵⁴It was the day of preparation, and the Sabbath was about to begin.</p>

496. Jesus is turned over to the people (Pt)

SEE #252, 331, PP. 198, 268

Mt 27:26	Mk 15:15	Lk 23:24-25
<p>Then he set Barabbas free for them, but had Jesus flogged,</p> <p>and then turned him over to be crucified.</p>	<p>And because Pilate was always looking to satisfy the crowd, he set Barabbas free for them, had Jesus flogged,</p> <p>and then turned him over to be crucified.</p>	<p>²⁴Pilate ruled that their demand should be carried out. ²⁵He set free the man they had asked for, who had been thrown into prison for insurrection and murder;</p> <p>but he turned over Jesus to their will.</p>

<p style="text-align: center;">Jn 19:38</p> <p>³⁸After all this, Joseph of Arimathea—a disciple of Jesus, but a secret one because he was afraid of the Judeans—</p> <p>asked Pilate’s permission to take Jesus’ body down.</p> <p>Pilate agreed,</p>	<p style="text-align: center;">Pt 2:1–4</p> <p>¹Joseph, the friend of Pilate and the Master, stood there.</p> <p>When he realized that they were about to crucify him, he went to Pilate and asked for the Master’s body for burial.</p> <p>²And Pilate sent to Herod and asked for his body</p> <p>³And Herod replied, “Brother Pilate, even if no one had asked for him, we would have buried him, since the Sabbath is drawing near. ⁴For it is written in the Law, ‘The sun must not set upon one who has been executed.’”</p>
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<p style="text-align: center;">Jn 19:16</p> <p>And so, in the end, Pilate turned him over to them to be crucified.</p>	<p style="text-align: center;">Pt 2:5</p> <p>And he turned him over to the people on the day before their festival, known as Unleavened Bread, began.</p>
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497. The Humiliating Ordeal (Pt)

SEE #253, 329, PP. 200, 264

Mt 27:27–30	Mk 15:16–19	Lk	Jn 19:2–3	Pt 3:1–4
<p>²⁷Then the governor's soldiers took Jesus into the governor's residence and surrounded him with the whole cohort <of Roman troops>.</p> <p>²⁸They stripped him and dressed him in a crimson cloak,</p> <p>²⁹and they wove a crown out of thorns and put it on his head.</p> <p>They placed a stick in his right hand, and bowing down before him, they made fun of him, saying, "Greetings, 'King of the Judeans!'" ³⁰And spitting on him, they took the stick and hit him on the head.</p>	<p>¹⁶And the <Roman> soldiers led him away to the courtyard of the governor's residence, and they summoned the whole company <of troops>.</p> <p>¹⁷And they dressed him in purple</p> <p>and crowned him with a garland woven of thorns.</p> <p>¹⁸And they began to salute him: "Greetings, 'King of the Judeans!'" ¹⁹And they kept striking him on the head with a stick, and spitting on him; and they were getting down on their knees and bowing down to him.</p>		<p>²And the soldiers wove a crown out of thorns and put it on his head; they also dressed him up in a purple robe.</p> <p>³They began marching up to him and saying, "Greetings, 'King of the Judeans,'" as they slapped him in the face.</p>	<p>They took the Master and kept pushing him along as they ran;</p> <p>and they were saying, "Let's drag the son of God along, since we have him in our power." ²And they threw a purple robe around him and sat him upon the judgment seat and said, "Judge justly, king of Israel." ³And one of them brought a crown of thorns and set it on the head of the Master. ⁴And others standing about would spit in his eyes, and others slapped his face, while others poked him with a rod. Some kept flogging him as they said, "Let's pay proper respect to the son of God."</p>

498. Jesus is crucified (Pt)

SEE #256, P. 202

Mt 27:38, 37, 35	Mk 15:24a, 26, 24b	Lk 23:33, 38, 34
<p>³⁸Then they crucified two insurgents with him, one on his right and one on his left.</p>	<p>^{24a}And they crucify him,</p>	<p>³³They crucified him there along with the criminals, one on his right and the other on his left.</p>
<p>³⁷And over his head they put an inscription that identified his crime: “This is Jesus, the King of the Judeans.”</p>	<p>²⁶And the placard, on which the charge against him was inscribed, read, “The King of the Judeans.”</p>	<p>³⁸There was also this placard over him: “This is the King of the Judeans.”^a</p>
<p>³⁵After crucifying him, they divided up his clothes by casting lots.</p>	<p>^{24b}and they divide up his clothes, casting lots to see who would get what.</p>	<p>³⁴They divided up his clothes after they cast lots (for them).^b</p>

^aLk 23:38 Many mss add that the notice “was written in Greek, Latin, and Hebrew.”

^bLk 23:34 Many mss add “And Jesus said, ‘Father, forgive them because they don’t know what they’re doing’” at the beginning of the verse.

499. A criminal defends Jesus (Pt)

SEE #258, P. 205

Mt 27:44	Mk 15:32b	Lk 23:39–43
<p>In the same way, the insurgents who were crucified with him were also insulting him.</p>	<p>Even those being crucified along with him were insulting him.</p>	<p>³⁹One of the criminals hanging there kept taunting him: “Aren’t you supposed to be the Anointed One? Save yourself and us!” ⁴⁰But the other (criminal) rebuked the first: “Don’t you even fear God, since you’re under the same sentence?” ⁴¹We are getting justice, since we are getting what we deserve. But this man has done nothing wrong.” ⁴²And he implored, “Jesus, remember me when you come into your empire.”^a ⁴³And Jesus said to him, “Let me tell you, today you’ll be with me in Paradise.”</p>

^aLk 23:42 Many mss read “with” instead of *into*.

<p>Jn 19:18–19, 23–24a</p> <p>¹⁸There they crucified him, and with him two others—one on each side, with Jesus in the middle.</p> <p>¹⁹Pilate also had a notice written and posted it on the cross; it read:</p> <p>“Jesus the Nazorean, the King of the Judeans.”</p> <p>²³When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, one share for each soldier. But his shirt was woven continuously without seam. ^{24a}So they said to each other, “Let’s not tear it, but toss to see who gets it.”</p>	<p>Pt 4:1–3</p> <p>¹And they brought two criminals and crucified the Master between them.</p> <p>But he himself remained silent, as if in no pain.</p> <p>²And when they set up the cross, they put an inscription on it,</p> <p>“This is the king of Israel.”</p> <p>³And they piled his clothes in front of him; then they divided them among themselves and gambled for them.</p>
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<p>Jn 19:32–33</p> <p>³²So the soldiers came and broke the legs of the first man, and then of the other who had been crucified with him. ³³But when they came to Jesus, they could see that he was already dead, so they didn’t break his legs.</p>	<p>Pt 4:4–5</p> <p>⁴But one of those criminals reproached them and said,</p> <p>“We’re suffering for the evil that we’ve done, but this man, who has become a savior of humanity, what wrong has he done to you?”</p> <p>⁵And they got angry at him and ordered that his legs not be broken so he would die in agony.</p>
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500. Jesus is taken up (Pt)

SEE # 259, P. 206

Mt 27:45, 34, 46, 50	Mk 15:33, 23, 34, 37	Lk 23:44–45a, 46
<p>⁴⁵Beginning at noon darkness blanketed the entire land until mid-afternoon.</p> <p>³⁴they gave him a drink of wine mixed with gall, but once he tasted it, he didn't want to drink it.</p> <p>⁴⁶And about three o'clock in the afternoon Jesus shouted at the top of his voice, "Eli, Eli, lema sabachthani" (which means "My God, my God, why have you abandoned me?")</p> <p>⁵⁰Jesus again shouted at the top of his voice and surrendered the spirit.</p>	<p>³³And when noon came, darkness blanketed the whole land until mid-afternoon.</p> <p>²³And they tried to give him wine mixed with myrrh, but he didn't take it.</p> <p>³⁴And at three o'clock in the afternoon Jesus shouted at the top of his voice, "Eloi, Eloi, lema sabachthani" (which means "My God, my God, why have you abandoned me?").</p> <p>³⁷But Jesus let out a great shout and breathed his last.</p>	<p>⁴⁴It was already about noon, and darkness blanketed the whole land until mid-afternoon, ^{45a}during an eclipse of the sun.</p> <p>⁴⁶Then Jesus shouted at the top of his voice, "Father, into your hands I entrust my spirit!"</p> <p>Having said this, he breathed his last.</p>

*GHeb 1:7 After they had raised him on the cross, the Father took him up into heaven to himself. (#513, p. 391)

† Mk 16:9 / Lk 24:51 / Acts 1:9 (#527, p. 401)

Jn 19:28–30	Pt 5:1–5
<p>²⁸Then, since Jesus knew that everything was now completed, he says (in order to fulfill the scripture), “I’m thirsty.”</p> <p>²⁹A bowl of sour wine was sitting there, and so they filled a sponge with wine, stuck it on some hyssop, and held it to his mouth. ³⁰When Jesus had taken some wine,</p> <p>he said, “Now it’s complete.”</p> <p>Lowering his head, he handed over the spirit.</p>	<p>¹It was midday and darkness covered the whole of Judea.</p> <p>They were confused and anxious for fear that the sun had set while he was still alive. (For) it is written, “The sun must not set upon one who has been executed.”</p> <p>²And one of them said, “Give him vinegar mixed with something bitter to drink.” And they mixed it and gave it to him to drink.</p> <p>³And they fulfilled all things and brought to completion the sins on their head. ⁴Now many went around with lamps, and, thinking that it was night, they lay down.</p> <p>⁵And the Master cried out, saying, “My power, (my) power, you have abandoned me.”</p> <p>When he said this, he was taken up.* †</p>

501. Omens at the Death of Jesus (Pt)

SEE #260, P. 208

Mt 27:51–53	Mk 15:38	Lk 23:45b	Pt 5:6–6:2
<p>⁵¹And suddenly the curtain of the temple was torn in two from top to bottom,</p> <p>and the earth quaked,</p> <p>vv. 45–46</p> <p>rocks were split apart, ⁵²and tombs were opened and many bodies of sleeping saints came back to life. ⁵³And they came out of the tombs after his resurrection and went into the holy city, where they appeared to many.</p>	<p>And the curtain of the temple was torn in two from top to bottom!</p> <p>vv. 33–34</p>	<p>The curtain of the temple was torn down the middle.</p>	<p>^{5:6}And at that moment, the curtain of the Jerusalem temple was torn in two.</p> <p>^{6:1}And then they pulled the nails from the Master's hands and set him on the ground. And the whole earth shook and there was great fear. ^{6:2}Then the sun came out and it turned out to be three o'clock in the afternoon.</p>

502. Jesus is buried (Pt)

SEE #262, P. 210

Mt 27:58b–61	Mk 15:45b–47	Lk 23:53, 55
<p>^{58b}Then Pilate ordered <the body> to be turned over to <Joseph>.</p> <p>⁵⁹And taking the body,</p> <p>Joseph wrapped it in a clean linen shroud</p> <p>⁶⁰and put it in his new tomb, which had been cut in the rock.</p> <p>He rolled a huge stone across the opening of the tomb and left.</p> <p>⁶¹But Mary of Magdala and the other Mary stayed there, sitting across from the tomb.</p>	<p>^{45b}<Pilate> granted the body to Joseph.</p> <p>⁴⁶And he bought a shroud and took him down</p> <p>and wrapped him in the shroud,</p> <p>and placed him in a tomb that had been hewn out of rock,</p> <p>and rolled a stone up against the opening of the tomb.</p> <p>⁴⁷And Mary of Magdala and Mary the mother of Joses noted where he had been laid to rest.</p>	<p>⁵³Then he took <the body> down</p> <p>and wrapped it in a shroud,</p> <p>and laid him in a tomb cut from the rock, where no one had ever been buried.</p> <p>⁵⁵The women who had come with him from Galilee followed. They kept an eye on the tomb, to see how his body was laid to rest.</p>

<p style="text-align: center;">Jn 19:38b–42</p> <p style="text-align: center;">v. 38a</p> <p>^{38b}so Joseph came and took his body down. ³⁹Nicodemus, the one who had first gone to him at night, came too, bringing a mixture of myrrh and aloes weighing about seventy-five pounds. ⁴⁰So they took Jesus' body, and wound it up in strips of burial cloth along with the spices, as the Jews customarily do to bury their dead. ⁴¹Now there was a garden in the place where he had been crucified, and a new tomb in the garden where no one had ever been laid to rest. ⁴²Since this tomb was handy and because it was the Jewish day of preparation, it was here that they laid Jesus.</p>	<p style="text-align: center;">Pt 6:3–4</p> <p>³Now the Judeans rejoiced and gave his body to Joseph so that he might bury it. ⁴⟨Joseph⟩ took the Master,</p> <p>washed ⟨his body⟩ and wound a linen ⟨shroud⟩ around him,</p> <p>and brought him to his own tomb, called "Joseph's Garden."</p>
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503. Guards are posted at Jesus' tomb (Pt)

SEE #263, P. 213

Mt 27:54, 62b–66	Mk 15:39	Lk 23:48, 47	Pt 8:1–6
<p>⁵⁴The Roman officer and those with him keeping watch over Jesus witnessed the sign and what had happened, and were terrified, and said,</p> <p>“This man really was God’s son.”</p> <p>^{62b}The chief priests and the Pharisees met with Pilate.</p> <p>⁶³“Your Excellency, we remember what that deceiver said while he was still alive: ‘After three days I’m going to be raised up.’ ⁶⁴So order the tomb sealed for three days so his disciples won’t come and steal his body and tell everyone, ‘He has been raised from the dead.’ If that were to happen, the last deception will be worse than the first.”</p> <p>⁶⁵Pilate replied to them, “You have guards; go and secure it as you think best.”</p> <p>⁶⁶They went and secured the tomb by sealing (it with a) stone and posting a guard.</p>	<p>When the Roman officer in charge saw that he had died like this, he said,</p> <p>“This man really was God’s son!”</p>	<p>⁴⁸And when the throng of people that had gathered for this spectacle observed what had transpired, they all returned home beating their chests.</p> <p>⁴⁷Now when the Roman officer saw what happened, he praised God and said,</p> <p>“This man really was innocent!”</p>	<p>¹When the scholars and the Pharisees and the priests had gathered together, and when they heard that all the people were moaning</p> <p>and beating their chests, and saying</p> <p>“If his death has produced these overwhelming signs, he must have been completely innocent!”</p> <p>²They became frightened and went to Pilate and begged him, ³“Give us soldiers so that (we) can guard his tomb for three [days], in case his disciples come and steal his body and the people assume that he is risen from the dead and do us harm.”</p> <p>⁴So Pilate gave them the officer Petronius with soldiers to guard the tomb. And elders and scholars went with them to the tomb. ⁵And all who were there (with) the officer and the soldiers helped roll a large stone against the entrance to the tomb. ⁶And they put seven seals on it. Then they pitched a tent there and kept watch.</p>

504. Guards and Two Young Men (Pt)

SEE #264, P. 214

Mt 28:2-4	Mk 16:2, 4-5	Lk 24:2, 4
<p>²And just then there was a strong earthquake. You see, a messenger of the Lord had come down from the sky, arrived (at the tomb), rolled away the stone, and was sitting on it. ³The messenger gave off a dazzling light and wore clothes as white as snow.</p> <p>⁴Now those who kept watch were quaking with fear and looked like corpses themselves.</p>	<p>²And very early on Sunday they got to the tomb just as the sun was coming up.</p> <p>⁴Then they look up and discover that the stone has been rolled away. (You see, the stone was very large.)</p> <p>⁵And when they went into the tomb, they saw a young man sitting on the right, wearing a white robe, and they grew apprehensive.</p>	<p>²They found the stone rolled away from the tomb.</p> <p>⁴And it came to pass, while they were still uncertain about what to do, that two men in dazzling clothes suddenly appeared and stood beside them.</p>

505. The Official Cover Up (Pt)

SEE # 252, P. 198

<p style="text-align: center;">Mt 27:24</p> <p style="text-align: center;">27:54</p> <p>Now when Pilate could see that he was getting nowhere, but that a riot was starting instead, he took water and washed his hands in full view of the crowd and said, "I'm not responsible for this man's blood. That's your business!"</p> <p style="text-align: center;">28:11-15</p>	<p style="text-align: center;">Mk</p> <p style="text-align: center;">15:39</p>	<p style="text-align: center;">Lk</p> <p style="text-align: center;">23:47</p>	<p style="text-align: center;">Pt 11:3-7</p> <p>³When those in the officer's unit saw this, they rushed out into the night to Pilate, leaving the tomb that they were supposed to be guarding. And as they were recounting everything they had seen, they became deeply disturbed and cried, "He really was God's son!"</p> <p>⁴Pilate responded by saying, "I am clean of the blood of the son of God; this was all your doing."</p> <p>⁵Then they all crowded around (Pilate) and began to beg and urge him to order the officer and his soldiers to tell no one what they had seen. ⁶"You see," they said, "it's better for us to be guilty of the greatest sin before God than to fall into the hands of the Judean people and be stoned."</p> <p>⁷Pilate then ordered the officer and the soldiers to say nothing.</p>
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506. Approaching the Tomb (Pt)

SEE #264, P. 214

<p style="text-align: center;">Mt 28:1</p> <p>After the Sabbath, at first light on Sunday, Mary of Magdala and the other Mary came to inspect the tomb.</p>	<p style="text-align: center;">Mk 16:1, 3, 4b</p> <p>¹And when the Sabbath was over, Mary of Magdala and Mary the mother of James and Salome bought spices so they could go and anoint him. ²And very early on Sunday they got to the tomb just as the sun was coming up.</p> <p>³And they had been asking themselves, "Who will help us roll the stone away from the opening of the tomb?"</p> <p>^{4b}(You see, the stone was very large.)</p>	<p style="text-align: center;">Lk 24:1</p> <p>On Sunday, at daybreak, they made their way to the tomb, bringing the spices they had prepared.</p>
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<p style="text-align: center;">Jn 20:1</p> <p>Early on Sunday, while it was still dark, Mary of Magdala comes to the tomb.</p>	<p style="text-align: center;">Pt 12:1-5</p> <p>¹Early on the Lord's day, Mary of Magdala, a disciple of the Master, was fearful on account of the Judeans and, since they were inflamed with rage, she did not do at the Master's tomb what women usually do for their loved ones who die. ²Nevertheless, she took her friends with her and went to the tomb where he had been laid. ³And they were afraid that the Judeans might see them and were saying, "Although on the day he was crucified we could not weep and beat our breasts, we should now perform these rites at his tomb. ⁴But who will roll away the stone for us, the one placed at the entrance of the tomb, so that we can enter and sit beside him and do what ought to be done?" ⁵(Remember, it was a huge stone.) "We fear that someone might see us. And if we are unable <to roll the stone away> we should, at least, place at the entrance the memorial we brought for him, and we should weep and beat our breasts until we go home."</p>
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507. Questions at the Empty tomb (Pt)

SEE #265, P. 216

Mt 28:2b, 5–8	Mk 16:4–8	Lk 24:2–9
<p>^{2b}You see, a messenger of the Lord had come down from the sky, arrived (at the tomb), rolled away the stone, and was sitting on it.</p> <p>⁵In response the messenger said to the women, “Don’t be afraid! I know you are looking for Jesus who was crucified.</p> <p>⁶He is not here. You see, he was raised, just as he said. Come here; look at the spot where he was lying.</p> <p>⁷Go quickly and tell his disciples that he has been raised from the dead. Don’t forget, he is going ahead of you to Galilee. There you will see him. That’s what I came to tell you.”</p> <p>⁸And they hurried away from the tomb, afraid and filled with joy,</p> <p>and ran to tell his disciples.</p>	<p>⁴Then they look up and discover that the stone has been rolled away. (You see, the stone was very large.)</p> <p>⁵And when they went into the tomb,</p> <p>they saw a young man sitting on the right, wearing a white robe, and they grew apprehensive.</p> <p>⁶He says to them, “Don’t be alarmed. You are looking for Jesus the Nazarene who was crucified. He was raised, he is not here. Look at the spot where they put him.</p> <p>⁷But go and tell his disciples, including ‘Rock,’ ‘He is going ahead of you to Galilee. There you will see him, just as he told you.’”</p> <p>⁸And once they got outside, they ran away from the tomb, because great fear and excitement got the better of them. And they didn’t breathe a word of it to anyone: talk about terrified . . .^b</p>	<p>²They found the stone rolled away from the tomb.</p> <p>³but when they went inside they did not find the body of the Master Jesus.</p> <p>⁴And it came to pass, while they were still uncertain about what to do, that two men in dazzling clothes suddenly appeared and stood beside them.</p> <p>⁵They were terrified and knelt with their faces to the ground. The men said to them, “Why are you looking for the living among the dead?”</p> <p>⁶He is not here—he was raised.^a</p> <p>Remember what he told you while he was still in Galilee: ⁷‘the Human One is destined to be turned over to sinners, to be crucified, and on the third day to rise.’” ⁸Then they recalled what he had said.</p> <p>⁹And returning from the tomb,</p> <p>they related everything to the Eleven and to everybody else.*</p>

*Jn 20:2 (Mary of Magdala) runs and comes to Simon Peter and the other disciple, the one that Jesus loved, and tells them, “They’ve taken the Master from the tomb, and we don’t know where they’ve put him.” (#340 p. 278)

^aLk 24:6 A few mss omit *He is not here—he was raised*.

^bMk 16:8 The best ancient mss conclude the Gospel of Mark with this verse. Other mss supply lengthier narrative endings. See “Mark’s Longer Ending” and “Mark’s Shorter Ending.” (#272, 273, pp. 222, 223)

Jn 20:1, 11–13	Pt 13:1–3
<p>¹Mary of Magdala comes to the tomb and sees that the stone has been moved away.*</p> <p>¹¹Mary, however, stood crying outside, and in her tears she stooped to look into the tomb,</p> <p>¹²and she sees two heavenly messengers in white seated where Jesus' body had lain, one at the head and the other at the feet.</p> <p>¹³“Lady, why are you crying?” they ask her.</p> <p>“They’ve taken my master away,” she tells them, “and I don’t know where they’ve put him.”</p>	<p>¹And they went and found the tomb open.</p> <p>They went up to ⟨the tomb⟩, stooped down,</p> <p>and saw a young man sitting there ⟨in⟩ the middle of the tomb; he was handsome and wore a splendid robe.</p> <p>He said to them,</p> <p>²“Why have you come? Who are you looking for? Surely not the one who was crucified? He is risen and gone. If you don’t believe it, stoop down and take a look at the place where he lay—he’s not there. You see, he is risen and has gone back to the place he was sent from.”</p> <p>³Then the women fled in fear.</p>

508. Some disciples prepare to fish (Pt)

SEE #50, 270, PP. 40, 220

Mt	Mk	Lk	Jn	Pt 14:1-3
	<i>16:12</i>	<i>24:13</i>	<i>21:1-11</i>	<p>¹Now it was the last day of Unleavened Bread, and many began to return to their homes because the festival was over. ²But we, the twelve disciples of the Master, continued to weep and mourn, and each one, still grieving because of what had happened, left for his own home.</p> <p>³But I, Simon Peter, and Andrew, my brother, took our fishing nets and went away to the sea. And with us was Levi, the son of Alphaeus, whom the Master . . .^a</p>

^aPt 14:3 The text breaks off abruptly. The ms has ornamentation immediately following these words, which suggests that it was copied from an already fragmented text.

*The Other Gospels
and Early Christian Writings*



The Egerton Gospel

509. The Scriptures, Moses, and Jesus (EgerG)

SEE #292, P. 237

Mt	Mk	Lk	Jn 5:39, 45; 9:29; 5:46	EgerG 1:1–6
			<p>Jn 5:39, 45 ³⁹You pore over the scriptures, because you imagine that in them there's unending life to be had. They do indeed give evidence on my behalf. ⁴⁵Don't suppose that I'll be your accuser before the Father. You have an accuser, and it's Moses—the one you were relying on.</p> <p>Jn 9:29 We know God spoke to Moses; we don't even know where this man came from."</p> <p>Jn 5:46 But if you really believed Moses, you'd believe me; after all, I'm the one he wrote about.</p>	<p>¹[. . .] to the legal experts [. . .] everyone who acts unjustly [. . .] and not me [. . .] he does, how does he? ²Turning to the rulers of the people, ⟨Jesus⟩ made this statement: "Pore over the scriptures. You imagine that in them there's life to be had. They do indeed give evidence on my behalf. ³Don't suppose that I've come to be your accuser before my Father. The one accusing you is Moses, the one you were relying on." ⁴They say, "We know God spoke to Moses. But you—we don't know [where you come from.]"^a ⁵Jesus replied: "Now you stand accused for not trusting those who are [commended by ⟨Moses⟩.] ⁶If you had believed Moses, you would've believed me; after all, he [wrote]^b about me to your ancestors."</p>

^aEgerG 1:4 [*where you come from*]: The Greek letters are completely lost, so the restoration is based on the parallel to John 9:29.

^bEgerG1:6 [*wrote*] is a restoration based on the parallel to John 5:46; "spoke" is another possible restoration.

510. Jesus escapes arrest (EgerG)

SEE #305, P. 243

Mt	Mk	<p>Lk 4:28–30</p> <p>²⁸Everyone in the meeting place was filled with rage when they heard this. ²⁹They rose up, ran him out of town, and led him to the brow of the hill on which their town was built, intending to hurl him over the cliff. ³⁰But he slipped through their fingers and got away.</p>	<p>Jn 7:30</p> <p>They would have arrested him then and there, but no one laid a hand on him, because his time had not yet come.</p>	<p>Jn 8:20b; 10:39</p> <p>Jn 8:20b No one arrested him because his time had not yet come.</p> <p>Jn 10:39 Again they tried to arrest him, but he escaped.</p>	<p>EgerG 1:7–10 [. . .⁷. . .] stones together [. . .] him [. . .] ⁸[The rulers] laid their hands on him to arrest him and [turn him] over^a to the crowd. ⁹But they couldn't arrest him because the time for him to be turned over hadn't yet arrived.</p> <p>¹⁰So the Master himself slipped through their hands and got away.</p>
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^a 1:8 [turn him] over: The number of missing letters is uncertain and another suggested restoration is “throw him to.”

511. A leper is healed (EgerG)

= #51, P. 41

Mt 8:1–4	Mk 1:40–45	Lk 5:12–16	EgerG 2:1–4
<p>¹When he came down from the mountain, huge crowds followed him. ²Just then a leper appeared, bowed down to him, and said,</p> <p>“Master, if you want to, you can make me clean.”</p> <p>³And he stretched out his hand, touched him, and says,</p> <p>“Okay—you’re clean!” And right away his leprosy was cleansed.</p> <p>⁴Then Jesus warns him, “Don’t tell anyone, but go, have a priest examine you. Then offer the gift that Moses commanded, as evidence ⟨of your cure⟩.”</p>	<p>⁴⁰Then a leper comes up to him, pleads with him, falls down on his knees, and says to him,</p> <p>“If you want to, you can make me clean.”</p> <p>⁴¹Although Jesus was indignant,^a he stretched out his hand, touched him, and says to him,</p> <p>“Okay—you’re clean!”</p> <p>⁴²And right away the leprosy disappeared, and he was made clean. ⁴³And Jesus snapped at him, and right away threw him out ⁴⁴with this warning:</p> <p>“Don’t tell anyone anything, but go, have a priest examine you. Then offer for your cleansing what Moses commanded, as evidence ⟨of your cure⟩.”</p> <p>⁴⁵But after he left, he started telling everyone and spreading the story, so that Jesus could no longer enter a town openly, but had to stay out in isolated places. Yet they continued to come to him from everywhere.</p>	<p>¹²And it came to pass, while he was in one of the towns, that there was this man covered with leprosy. Seeing Jesus, he knelt with his face to the ground and begged him,</p> <p>“Master, if you want to, you can make me clean.”</p> <p>¹³Jesus stretched out his hand, touched him, saying,</p> <p>“Okay—you’re clean!” And right away the leprosy disappeared.</p> <p>¹⁴He ordered him to tell no one. “But go, have a priest examine you. Then make an offering, as Moses commanded, for your cleansing, as evidence ⟨of your cure⟩.”</p> <p>¹⁵Yet the story about him spread around all the more. Great crowds would gather to hear him and to be healed of their diseases. ¹⁶But he would withdraw to isolated places and pray.</p>	<p>¹Just then a leper comes up to him and says, “Teacher Jesus, in wandering around with lepers and eating with them in the inn, I became a leper myself. ²If you want to, I’ll be made clean.”</p> <p>³The Master said to him,</p> <p>“Okay—you’re clean!” And right away his leprosy disappeared from him.</p> <p>⁴Jesus says to him, “Go and have the priests examine ⟨your skin⟩. Then offer for your purification what Moses commanded —and no more sinning.”</p>

^aMk 1:41 Most mss read “And Jesus was moved” in place of *Although Jesus was indignant*.

512. The Question of Paying Rulers (EgerG)

SEE #213, 110, PP. 164, 90

Mt 22:15–18a; 7:21; 15:7–9; 22:18b–21	Mk 12:13–15a; 7:6–7; 12:15b–17a	Lk 20:20–23a; 6:46; 20:23b–25	EgerG 3:1–6
<p>Mt 22:15–18a ¹⁵Then the Pharisees went and conferred on how to trap him with a riddle.</p> <p>¹⁶And they send their disciples to him along with the Herodians to say,</p> <p>“Teacher, we know that you are honest and that you teach God’s way forthrightly, and that you are impartial, because you pay no attention to appearances.</p> <p>¹⁷So tell us what you think: is it permissible to pay the poll tax to Caesar or not?”</p> <p>^{18a}Jesus knew how devious they were.</p> <p>Mt 7:21 Not everyone who addresses me as ‘Master, master,’ will get into the empire of Heaven—only those who carry out the will of my Father in heaven.</p> <p>Mt 15:7–9 ⁷How accurately Isaiah prophesied about you phonies when he said, “⁸This people honors me with their lips, but their heart stays far away from me. ⁹Their worship of me is empty, because they insist on teachings that are human regulations.”</p> <p>Mt 22:18b–21* ^{18b}He said, “Why do you provoke me, you phonies? ¹⁹Show me the money used to pay the poll tax.” And they handed him a denarius. ²⁰And he says to them,</p>	<p>Mk 12:13–15a ¹³And they send some of the Pharisees and the Herodians to him to trap him with a riddle.</p> <p>¹⁴They come and say to him, “Teacher, we know that you are honest and impartial, because you pay no attention to appearances, but instead you teach God’s way forthrightly.</p> <p>Is it permissible to pay the poll tax to Caesar or not? Should we pay or should we not pay?”</p> <p>^{15a}But he saw through their trap.</p> <p>Mk 7:6–7 ⁶How accurately Isaiah foretold you phonies when he wrote, “This people honors me with their lips, but their heart stays far away from me. ⁷Their worship of me is empty, because they insist on teachings that are human regulations.”</p> <p>Mk 12:15b–17a* ^{15b}He said to them, “Why do you provoke me like this? Let me have a look at a denarius.” ¹⁶They handed him one, and he says to them,</p>	<p>Lk 20:20–23a ²⁰So they kept him under surveillance, and sent spies, who feigned sincerity, so they could twist something he said and turn him over to the authority and jurisdiction of the governor.</p> <p>²¹They asked him, “Teacher, we know that what you speak and teach is correct, that you show no favoritism, but instead teach God’s way forthrightly.</p> <p>²²Is it permissible for us to pay taxes to Caesar or not?”</p> <p>^{23a}But he saw through their duplicity.</p> <p>Lk 6:46 Why do you call me “Master, master,” and not do what I tell you?</p> <p>Lk 20:23b–25* ^{23b}He said to them,</p> <p>²⁴“Show me a denarius.</p>	<p>¹They come to him and interrogate him as a way of putting him to the test.</p> <p>²They ask, “Teacher, Jesus, we know that you are [from God],^a since the things you do put you above all the prophets.</p> <p>³Tell us, then, is it permissible to pay to rulers what is due them? Should we pay them or not?”</p> <p>⁴Jesus knew what they were up to, and became indignant.</p> <p>⁵Then he said to them, “Why do you pay me lip service as a teacher but not [do]^b what I say?”</p> <p>⁶How accurately Isaiah prophesied about you when he said, “This people honors me with their lips, but their heart stays far away from me. Their worship of me is empty, [because they insist on teachings that are human] regulations.”</p>

Mt 22:15–18a; 7:21; 15:7–9; 22:18b–21	Mk 12:13–15a; 7:6–7; 12:15b–17a	Lk 20:20–23a; 6:46; 20:23b–25	EgerG 3:1–6
<p>“Whose image is this? Whose name is on it?”</p> <p>²¹They say to him, “Caesar’s.”</p> <p>Then he says to them, “Pay to Caesar what belongs to Caesar, and to God what belongs to God.”</p>	<p>“Whose image is this? Whose name is on it?”</p> <p>They replied, “Caesar’s.”</p> <p>¹⁷Jesus said to them, “Pay to Caesar what belongs to Caesar, and to God what belongs to God.”</p>	<p>Whose image and inscription is on it?”</p> <p>They said, “Caesar’s.”</p> <p>²⁵So he said to them, “Then pay to Caesar what belongs to Caesar, and to God what belongs to God.”</p>	

*Th 100:1–4 (#485, p. 360)

^aEgerG 3:2 [*from God*]: The letters are completely lost, so the restoration is based on the loose parallel to John 3:2.

^bEgerG 3:5 [*do*]: Another possible restoration is “hear.”

The Gospel of the Hebrews

513. The Father takes Jesus up (GHeb)

SEE #259, 500, PP. 206, 372

Mt	Mk	Lk	<p>Pt 5:5*</p> <p>And the Master cried out, saying, “My power, ⟨my⟩ power, you have abandoned me.” When he said this, he was taken up.</p>	<p>GHeb 1:7*</p> <p>After they had raised him on the cross, the Father took him up into heaven to himself.</p>
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* Mk 16:19 / Lk 24:51 / Acts 1:9 (#527, p. 401)

514. Does Jesus need baptism? (GHeb)

SEE #6, P. 13

<p>Mt 3:13–15</p> <p>¹³Then Jesus comes from Galilee to John at the Jordan to get baptized by him. ¹⁴And John tried to stop him with these words: “I’m the one who needs to get baptized by you, yet you come to me?” ¹⁵In response, Jesus said to him, “Let it go for now. This is the right thing for us to do.” Then John gave into to him.</p>	<p>Mk</p> <p>1:9</p>	<p>Lk</p> <p>3:21</p>	<p>GHeb 2:1–2</p> <p>¹The mother of the Master and his brothers said to him, “John the Baptizer baptized for the forgiveness of sins. Let’s go and get baptized by him.” ²But he said to them, “How have I sinned? So why should I go and get baptized by him? Only if I don’t what I’m talking about.”</p>
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515. The Fountain of the Spirit (GHeb)

SEE #6, P. 13

Mt 3:16–17	Mk 1:10–11	Lk 3:21–22
<p>¹⁶Right after Jesus had been baptized, he got up out of the water, and—amazingly—the skies opened up and he saw God’s spirit coming down on him like a dove, perching on him, ¹⁷and—listen!—there was a voice from the skies, which said, “‘This is my son, the one I love—I fully approve of him.’”*</p>	<p>¹⁰And right away as he got up out of the water, he saw the skies torn open and the spirit coming down toward him like a dove. ¹¹There was also a voice from the skies: “‘You are my son, the one I love—I fully approve of you.’”*</p>	<p>²¹And it came to pass when all the people were baptized, and after Jesus had been baptized and while he was praying, that the sky opened up, ²²and the holy spirit came down on him in bodily form like a dove, and a voice came from the sky, “‘You are my son; today I have fathered you.’”^{a*}</p>

* ① Mt 17:5 / Mk 9:7 / Lk 9:35 (#122, p. 103)

^aLk 3:22 Most mss read “You are my son, the one I love—I fully approve of you” (as in Mark 1:11).**516. Taken by the Hair (GHeb)**

SEE #8, P. 15

Mt 4:8	Mk	Lk	GHeb 4a
<p>The devil takes him to a very high mountain and shows him all the empires of the world and their splendor.*</p>			<p>Just now my mother, the holy spirit, took me by one of my hairs and brought me to Tabor, the great mountain.</p>

*Lk 4:5 (#8, p. 15)

517. Seeking and Finding (GHeb)

= #414, P. 330

Mt 7:7–8	Mk	Lk 11:9–10
<p>⁷Ask—it’ll be given to you; seek—you’ll find; knock—it’ll be opened for you.* ⁸For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>		<p>⁹Ask—it’ll be given to you; seek—you’ll find; knock—it’ll be opened for you.* ¹⁰For everyone who asks receives; everyone who seeks finds; and for the one who knocks it is opened.</p>

*Jn 15:5–8; 16:23–24 (#318, 321, pp. 254, 256)

<p>Jn 1:32</p> <p>John continued his testimony:</p> <p>“I have seen the spirit coming down like a dove out of the sky, and it hovered over him.”</p>	<p>GHeb 3:2–4</p> <p>²And it happened that when the Master came up out of the water, the whole fountain of the holy spirit came down on him and rested on him.</p> <p>³It said to him,</p> <p>“My son, I was waiting for you in all the prophets, waiting for you to come so I could rest in you. ⁴For you are my rest; you are my first-begotten son who rules forever.”</p>
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<p>Th 2:1–4</p> <p>¹Those who seek should not stop seeking until they find.*</p> <p>²When they find, they will be disturbed.</p> <p>³When they are disturbed, they will marvel ⁴and will rule the universe.</p>	<p>Th 92:1; 94:1–2</p> <p>Th 92:1</p> <p>Seek and you will find.*</p> <p>Th 94:1–2</p> <p>¹The one who seeks will find,* ²and for [one who knocks] it will be opened.</p>	<p>GHeb 6b</p> <p>Those who seek should not stop until they find;</p> <p>when they find, they will marvel. When they marvel, they will rule, and when they rule, they will rest.</p>
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The Gospel of the Nazoreans

518. Bread for Tomorrow (GNaz)

SEE #28, P. 27

Mt 6:9–13	Mk	Lk 11:2–4	GNaz 3
<p>⁹You should pray like this: Our Father in the heavens, your name be revered.</p> <p>¹⁰Your empire be established, your will be done on earth as it is in heaven.</p> <p>¹¹Provide us with the bread we need for the day.</p> <p>¹²Forgive our debts to the extent that we have forgiven^a those in debt to us.</p> <p>¹³And don't make us face the test, but rescue us from the evil one.^b</p>		<p>²When you pray, you should say: Father, your name be revered. Your empire be established.</p> <p>³Provide us with the bread we need day by day.</p> <p>⁴Forgive our sins, since we too forgive everyone in debt to us. And don't make us face the test.</p>	<p>Provide us today with the bread we need for tomorrow.</p>

^aMt 6:12 Many mss read “we forgive” instead of *we have forgiven*.

^bMt 6:13 At the end of the verse, many mss insert “for yours is the kingdom, the power, and the glory. Amen.”

519. Serial Forgiving (GNaz)

= #134, 407, PP. 111, 324

Mt 18:21–22	Mk	Lk 17:4	GNaz 5:1
<p>²¹Then Peter came up and asked him, “Master, how many times can a companion wrong me and still expect my forgiveness? As many as seven times?”</p> <p>²²Jesus replies to him, “My advice to you is not seven times, but seventy-seven times.</p>		<p>If someone wrongs you seven times a day, and seven times turns around and says to you, “I’m sorry,” you must forgive that person.</p>	<p>If your brother or sister has wronged you verbally and made amends, wel- come him or her seven times a day.</p> <p>His disciple Simon said to him,</p> <p>“Seven times a day?” The Master answered him, “That’s right; in fact, up to seventy times seven times.”</p>

520. The Second Rich Man (GNaz)

= #196, P. 147

Mt 19:16–22	Mk 10:17–22	Lk 18:18–23	GNaz 6:1–4
<p>¹⁶And just then someone came and asked him, “Teacher, what good do I have to do to have eternal life?”</p> <p>¹⁷He said to him, “Why ask me about the good? There is only One who is good. If you want to enter life, observe the commandments.”</p> <p>¹⁸He says to him, “Which ones?”</p> <p>Jesus replied, “‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, ¹⁹you shall honor your father and mother, and you shall love your neighbor as yourself.’”</p> <p>²⁰The young man says to him, “I have observed all these; what am I missing?”</p> <p>²¹Jesus said to him, “If you want to be perfect, make your move, sell your belongings, and give ⟨the money⟩ to the poor and you will have treasure in heaven. And then come on, follow me!”</p> <p>²²When the young man heard this advice, he went away dejected since he had a fortune.</p>	<p>¹⁷As he was traveling along the way, someone ran up, knelt before him, and started questioning him, “Good teacher, what do I have to do to inherit eternal life?”</p> <p>¹⁸Jesus said to him, “Why do you call me good? No one is good except God alone. ¹⁹You know the commandments:</p> <p>‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, and you shall honor your father and mother.’”</p> <p>²⁰He said to him, “Teacher, I have observed all these things since I was a child.”</p> <p>²¹Jesus looked at him and loved him and said to him, “You are missing one thing: make your move, sell whatever you have, and give ⟨the money⟩ to the poor, and you will have treasure in heaven. And then come on, follow me!”</p> <p>²²But stunned by this advice, he went away dejected, since he had a fortune.</p>	<p>¹⁸Someone from the ruling class asked him,</p> <p>“Good teacher, what do I have to do to inherit eternal life?”</p> <p>¹⁹Jesus said to him, “Why do you call me good? No one is good except God alone. ²⁰You know the commandments:</p> <p>‘You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, and you shall honor your father and mother.’”</p> <p>²¹And he said, “I have observed all these since I was a child.”</p> <p>²²When Jesus heard this, he said to him, “You are still short one thing. Sell everything you have and distribute ⟨the money⟩ among the poor, and you will have treasure in heaven. And then come on, follow me!”</p> <p>²³But when he heard this, he became very sad, for he was extremely rich.</p>	<p>¹The second rich man said to him, “Teacher, what good do I have to do to live?”</p> <p>²He said to him, “Mister, follow the Law and the Prophets.”</p> <p>He answered, “I’ve done that.”</p> <p>He said to him, “Go sell everything you own and give it away to the poor</p> <p>and then come on, follow me.”</p> <p>³But the rich man didn’t want to hear this and began to scratch his head.</p> <p>And the Master said to him, “How can you say that you follow the Law and the Prophets? In the Law it says: ‘Love your neighbor as yourself.’ ⁴Look around you: many of your brothers and sisters, sons and daughters of Abraham, are living in filth and dying of hunger. Your house is full of good things and not a thing of yours manages to get out to them.”</p>
<p>22:39</p>	<p>12:31</p>	<p>10:27b</p> <p>16:19–31</p>	

521. A Camel and the Eye of a Needle (GNaz)

SEE #197, P. 148

Mt 19:24	Mk 10:25	Lk 18:25	GNaz 6:5b
It's easier for a camel to squeeze through the eye of a needle than for the wealthy to get into the empire of God.	It's easier for a camel to squeeze through the eye of a needle than for the wealthy to get into the empire of God.	It's easier for a camel to squeeze through the eye of a needle than for the wealthy to get into the empire of God.	It's easier for a camel to squeeze through the eye of a needle than for the wealthy to get into the empire of Heaven.

Gospel Oxyrhynchus 1224

522. In Sinners' Company (GOxy 1224)

SEE #60, 177, PP. 49, 135

Mt 9:11–13	Mk 2:16–17	Lk 5:30–32	GOxy 1224 5:1–2
<p>¹¹And whenever the Pharisees saw this, they would question his disciples,</p> <p>“Why does your teacher eat with toll collectors and sinners?”</p> <p>¹²When Jesus overheard, he said, “Since when do the able-bodied need a doctor? It’s the sick who do.</p> <p>¹³Go and learn what this means, ‘It’s mercy I desire instead of sacrifice.’ After all, I did not come to enlist the upright but sinners!”</p>	<p>¹⁶And whenever the Pharisees’ scholars saw him eating with sinners and toll collectors, they would question his disciples, “What’s he doing eating with toll collectors and sinners?”</p> <p>¹⁷When Jesus overhears, he says to them, “Since when do the able-bodied need a doctor? It’s the sick who do.</p> <p>I did not come to enlist the upright but sinners!”</p>	<p>³⁰The Pharisees and their scholars would complain to his disciples,</p> <p>“Why do you people eat and drink with toll collectors and sinners?”</p> <p>³¹In response Jesus said to them: “Since when do the healthy need a doctor? It’s the sick who do.</p> <p>³²I have not come to enlist the upright to change their hearts, but sinners.”</p>	<p>¹When the scholars an[d Pharise]es and priests observ[ed hi]m, they were indignant [because he reclined <at table> in the com]pany of sin[ners].*</p> <p>²But Jesus overheard [them and said,] “Those who are he[alth]y don’t need a doctor.”]</p>

*Lk 15:1 (#177, p. 135)

523. Pray for Enemies (GOxy 1224)

SEE #25, 129, 355, PP. 25, 108, 290

Mt 5:44	Mk 9:40	Lk 6:27–28; 9:50b	GOxy 1224 6:1–2
<p>Love your enemies</p> <p>and pray for your persecutors.</p>	<p>For whoever is not against us is on our side.*</p>	<p>Lk 6:27–28 ²⁷Love your enemies, do good to those who hate you, ²⁸ble^ss those who curse you, pray for your abusers.</p> <p>Lk 9:50b Whoever is not against you is on your side.*</p>	<p>P[r]ay for your [ene]mies.</p> <p>For whoever is not [against y]ou is on your side.* ²[Whoever today i]s at a distance, tomorrow will [b]e [near you] and in [. . .] of the advers[ary].</p>

*Mt 12:30 / Lk 11:23 (#72, p. 57)

1 Corinthians

524. What God Has Prepared (1 Cor)

= #428, P. 337

Mt	Mk	Lk	<p>Th 17</p> <p>I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart.</p>	<p>1 Cor 2:9</p> <p>The scripture says, “No eye has ever seen, no ear has ever heard, or has the human mind ever imagined what God has prepared for those who love him.”</p>
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525. Advice On Divorce (1 Cor)

SEE #22, P. 23

<p>Mt 5:32</p> <p>Anyone who divorces his wife (except in the case of immorality) forces her into adultery; and whoever marries a divorced woman commits adultery.</p>	<p>Mt 19:9</p> <p>Whoever divorces his wife, except for immorality, and marries another commits adultery.</p>	<p>Mk 10:12, 11</p> <p>¹²and if she divorces her husband and marries another, she commits adultery. ¹¹Whoever divorces his wife and marries another commits adultery against her;</p>
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<p style="text-align: center;">Lk 16:18</p> <p>¹⁸Everyone who divorces his wife and marries another commits adultery; and the one who marries a woman divorced from her husband commits adultery.</p>	<p style="text-align: center;">1 Cor 7:10–11</p> <p>¹⁰To the married my instruction (not mine, but the lord's) is that a wife should not divorce her husband—¹¹but if she is already divorced, she should remain unmarried or be reconciled with her husband—and that a husband should not leave his wife.</p>
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526. Jesus' Body and Blood (1 Cor)

SEE #239, P. 184

Mt 26:26–28	Mk 14:22–24	Lk 22:19–20	1 Cor 11:23–25
<p>²⁶As they were eating, Jesus took a loaf, gave a blessing, and broke it into pieces. And he offered it to the disciples, and said, “Take some and eat; this is my body.”</p> <p>²⁷He also took a cup and gave thanks and offered it to them,</p> <p>saying, “Drink from it, all of you, ²⁸for this is my blood of the covenant, which has been poured out for many for the forgiveness of sins.</p>	<p>²²And as they were eating, he took a loaf, gave a blessing, broke it into pieces, and offered it to them. And he said, “Take some; this is my body!”</p> <p>²³He also took a cup, gave thanks, and offered it to them, and they all drank from it.</p> <p>²⁴And he said to them, “This is my blood of the covenant, which has been poured out for many.</p>	<p>¹⁹And he took a loaf, gave thanks, broke it into pieces, offered it to them, and said, “This is my body, which is offered for you. Do this as my memorial.”^a</p> <p>²⁰And, in the same manner, he took the cup after dinner</p> <p>and said, “This cup is the new covenant in my blood, which is poured out for you.</p>	<p>²³I received from the lord the same thing I passed on to you, that on the night when he was handed over, the lord Jesus took bread ²⁴and after he gave thanks he broke it</p> <p>and said, “This is my body broken for you. Do this to remember me.”</p> <p>²⁵And in the same way he took the wine cup after the meal</p> <p>and said, “This cup is the new covenant ratified by my blood.</p> <p>Whenever you drink this, do it to remember me.”</p>

^a Lk 22:19–20 A few mss omit *which is offered for you* and all of v. 20.

Acts of the Apostles

527. Jesus is carried into the sky (Acts)

SEE #275, 500, PP. 223, 372

Mt	Mk 16:19	Lk 24:50-51	Pt 5:5	Acts 1:3, 9
	The Lord Jesus, after he said these things, was taken up into the sky and sat down at the right hand of God.	⁵⁰ Then he led them out as far as Bethany, and lifting up his hands he blessed them. ⁵¹ And while he was blessing them, it came to pass that he departed from them, and was carried up into the sky. ^a	<p>And the Master cried out, saying, “My power, <my> power, you have abandoned me.”</p> <p>When he said this, he was taken up.*</p>	<p>³After his suffering he presented himself to them in many ways that proved he was alive, appearing to them over a forty-day period and speaking about the empire of God. . . .</p> <p>⁹As they were watching he was lifted up and a cloud carried him up until they could no longer see him.</p>

* GHeb 1:7 (#513, p. 391)

^a Lk 24:51 Some mss omit *and was carried up into the sky*.

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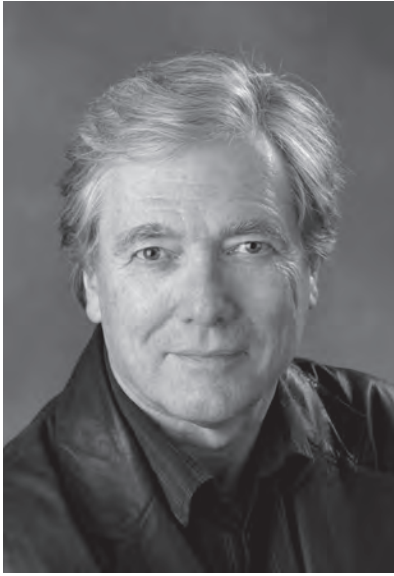
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