NEW TESTAMENT

The Gospel According to

MATTHEW

God's promise to provide the Messiah—the One who would rescue people from sin—runs throughout the Old Testament. Every generation of Abraham's descendants provided another opportunity for the prophecies to be fulfilled, but each was left with dashed hopes. The waiting would go on. But it would not continue for good. Matthew's message is one of relief and joy: The long-awaited Messiah had come! Through a carefully selected series of Old Testament quotations, Matthew documents compelling evidence supporting Jesus' claim to be the Messiah. Jesus' genealogy, baptism, message, and miracles all pointed to the same inescapable conclusion: Jesus is King. Even in Christ's death, seeming defeat was turned into victory by the resurrection, and the message again echoed forth: The King of the Jews lives!

DATE: c. 6 BC–AD 33 (written c. AD 50–60)

OCCASION: Matthew wrote his Gospel to a primarily Jewish audience to show Jesus as the Messiah.

MAIN IDEA: Jesus is the Messiah, the King of the Jews and fulfillment of the Old Testament prophecies.

KEY VERSE: Matthew 16:16

FINDING IDENTITY IN MATTHEW: Of the four Gospels, Matthew contains the most evidence of Jesus fulfilling the prophecies of the Old Testament. He uses the word "fulfilled" fifteen times. Matthew focuses on this because he was writing to a Jewish audience and wanted to convince them that Jesus Christ of Nazareth was the promised Messiah. Seeing God fulfill His promises in Jesus Christ gives us confidence that He is trustworthy. We can place our identity in God because we know He will keep His word to forgive our sins and cleanse us from all unrighteousness when we trust in Christ.

OUTLINE — THE OFFER OF THE KING

Presentation of the King 1:1—4:11	Proclamation of the King 4:12—7:29	Power of the King 8:1—11:1

c. 6 BC–AD 33

THEME: Teaching the Throngs

APPROACH: Chronological — Thematic

LOCATION: Bethlehem and Nazareth — Galilee

OUTLINE — THE REJECTION OF THE KING

Progressive Rejection of the King 11:2—16:12	Preparation of the King's Disciples 16:13—20:28	Presentation and Rejection of the King 20:29—27:66	Proof of the Risen King 28:1–20

c. 6 BC–AD 33

THEME: Teaching the Twelve

APPROACH: Chronological

LOCATION: Galilee — Judea

None can trust in the merits of Christ, till he has utterly renounced his own.

JOHN WESLEY (1703–1791)
Salvation by Faith

THE GENEALOGY OF JESUS CHRIST

1 The book of the [a]genealogy of Jesus Christ, [b]the Son of David, [c]the Son of Abraham:

2 [a]Abraham begot Isaac, [b]Isaac begot Jacob, and Jacob begot [c]Judah and his brothers. 3 [a]Judah begot Perez and Zerah by Tamar, [b]Perez begot Hezron, and Hezron begot Ram. 4 Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. 5 Salmon begot [a]Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, 6 and [a]Jesse begot David the king.

[b]David the king begot Solomon by her *who had been the wife*[1] of Uriah. 7 [a]Solomon begot Rehoboam, Rehoboam begot [b]Abijah, and Abijah begot Asa.[1] 8 Asa begot [a]Jehoshaphat, Jehoshaphat begot Joram, and Joram begot [b]Uzziah. 9 Uzziah begot Jotham, Jotham begot [a]Ahaz, and Ahaz begot Hezekiah. 10 [a]Hezekiah begot Manasseh, Manasseh begot Amon,[1] and Amon begot [b]Josiah. 11 [a]Josiah begot Jeconiah and his brothers about the time they were [b]carried away to Babylon.

12 And after they were brought to Babylon, [a]Jeconiah begot Shealtiel, and Shealtiel begot [b]Zerubbabel. 13 Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. 14 Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. 15 Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. 16 And Jacob begot Joseph the husband of [a]Mary, of whom was born Jesus who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations, from David until the captivity in Babylon *are* fourteen generations, and from the captivity in Babylon until the Christ *are* fourteen generations.

CHRIST BORN OF MARY

18 Now the [a]birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was

1:1 [a] Luke 3:23 [b] John 7:42 [c] Gen. 12:3; 22:18
1:2 [a] Gen. 21:2, 12 [b] Gen. 25:26; 28:14 [c] Gen. 29:35
1:3 [a] Gen. 38:27; 49:10 [b] Ruth 4:18–22
1:5 [a] Ruth 2:1; 4:1–13
1:6 [a] 1 Sam. 16:1 [b] 2 Sam. 7:12; 12:24
[1] Words in italic type have been added for clarity. They are not found in the original Greek.
1:7 [a] 1 Chr. 3:10 [b] 2 Chr. 11:20 [1] NU-Text reads *Asaph.*
1:8 [a] 1 Chr. 3:10 [b] 2 Kin. 15:13
1:9 [a] 2 Kin. 15:38
1:10 [a] 2 Kin. 20:21 [b] 1 Kin. 13:2 [1] NU-Text reads *Amos.*
1:11 [a] 1 Chr. 3:15, 16 [b] 2 Kin. 24:14–16
1:12 [a] 1 Chr. 3:17 [b] Ezra 3:2
1:16 [a] Matt. 13:55
1:18 [a] Luke 1:27

found with child [b]of the Holy Spirit. 19Then Joseph her husband, being a just *man,* and not wanting [a]to make her a public example, was minded to put her away secretly. 20But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, [a]for that which is conceived in her is of the Holy Spirit. 21[a]And she will bring forth a Son, and you shall call His name JESUS, [b]for He will save His people from their sins."

22So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: 23[a]"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"[1] which is translated, "God with us."

24Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, 25and did not know her till she had brought forth [a]her firstborn Son.[1] And he called His name JESUS.

WISE MEN FROM THE EAST

2 Now after [a]Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men [b]from the East came to Jerusalem, 2saying, [a]"Where is He who has been born King of the Jews? For we have seen [b]His star in the East and have come to worship Him."

3When Herod the king heard *this,* he was troubled, and all Jerusalem with him. 4And when he had gathered all [a]the chief priests and [b]scribes of the people together, [c]he inquired of them where the Christ was to be born.

5So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet:

6 'But[a] you, Bethlehem, *in* the land of Judah,
Are not the least among the rulers of Judah;
For out of you shall come a Ruler
[b]Who will shepherd My people Israel.' "[1]

7Then Herod, when he had secretly called the wise men, determined from them what time the [a]star appeared. 8And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found *Him,* bring back word to me, that I may come and worship Him also."

9When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. 10When they saw the star, they rejoiced with exceedingly great joy. 11And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, [a]they presented gifts to Him: gold, frankincense, and myrrh.

12Then, being divinely warned [a]in a dream that they should not return to Herod, they departed for their own country another way.

THE FLIGHT INTO EGYPT

13Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child

1:18 [b] Luke 1:35 1:19 [a] Deut. 24:1 1:20 [a] Luke 1:35 1:21 [a] Luke 1:31; 2:21 [b] John 1:29 1:23 [a] Is. 7:14 [1] Isaiah 7:14 1:25 [a] Luke 2:7, 21 [1] NU-Text reads *a Son.* 2:1 [a] Mic. 5:2; Luke 2:4 [b] Gen. 25:6 2:2 [a] Luke 2:11 [b] [Num. 24:17] 2:4 [a] 2 Chr. 36:14 [b] 2 Chr. 34:13 [c] Mal. 2:7 2:6 [a] Mic. 5:2 [b] [Rev. 2:27] [1] Micah 5:2 2:7 [a] Num. 24:17 2:11 [a] Is. 60:6 2:12 [a] Matt. 1:20

I HAVE A FAMILY

Matthew 1:1–17

Many of us likely gloss over this section of names as we begin the New Testament. A closer look at it, however, reveals something unique about the nature of Jesus' family line. Notice that this line is marked by brokenness, scandal, and sin. Yet, the Lord chose to use this family to bring His Christ into the world. What does this mean? It means that *anyone* can join this family. No one is disqualified from this new family. Jesus identifies with all kinds of broken and sinful people. And that includes us.

I RULE

Matthew 2:1–6

The humble and unimpressive circumstances of Jesus' birth demonstrate the upside-down nature of ruling in God's kingdom. The world is concerned with power, glory, and fame, and yet Jesus came in humility and meekness. From the start, we see that He would be a different kind of king. He would be a servant leader who put others before Himself. He would be a king who died for those He led. Christ's leadership is a complete reversal of how the world understands power, rule, and authority. And it is a rule we have been called to imitate. As those who follow Jesus, we show the world a better way to rule.

I LIVE WITH HUMILITY

Matthew 3:11–12

Few people have walked in righteousness like John the Baptist. Never do we see him grab for power or draw attention to himself. His life was characterized by depriving himself and accepting suffering. His bold message put him at odds with the powerful leaders and ended up costing him his life. John, whom Jesus called the greatest of those ever born (see Matt. 11:11), humbly acknowledged that Jesus was far greater. Here we see a beautiful picture of humility. No matter what we might do for Christ, to live with humility means we honor Him, believing that He deserves all the glory.

and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

14When he arose, he took the young Child and His mother by night and departed for Egypt, 15and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, [a]"Out of Egypt I called My Son."[1]

MASSACRE OF THE INNOCENTS

16Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. 17Then was fulfilled what was spoken by Jeremiah the prophet, saying:

18 "A [a]voice was heard in Ramah,
Lamentation, weeping, and great mourning,
Rachel weeping *for* her children,
Refusing to be comforted,
Because they are no more."[1]

THE HOME IN NAZARETH

19Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 20[a]saying, "Arise, take the young Child and His mother, and go to the land of Israel, for those who [b]sought the young Child's life are dead." 21Then he arose, took the young Child and His mother, and came into the land of Israel.

22But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a [a]dream, he turned aside [b]into the region of Galilee. 23And he came and dwelt in a city called [a]Nazareth, that it might be fulfilled [b]which was spoken by the prophets, "He shall be called a Nazarene."

JOHN THE BAPTIST PREPARES THE WAY

3 In those days [a]John the Baptist came preaching [b]in the wilderness of Judea, 2and saying, "Repent, for [a]the kingdom of heaven is at hand!" 3For this is he who was spoken of by the prophet Isaiah, saying:

[a]"The voice of one crying in the wilderness:
[b]'Prepare the way of the LORD;
Make His paths straight.' "[1]

4Now [a]John himself was clothed in camel's hair, with a leather belt around his waist; and his food was [b]locusts and [c]wild honey. 5[a]Then Jerusalem, all Judea, and all the region around the Jordan went out to him 6[a]and were baptized by him in the Jordan, confessing their sins.

7But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, [a]"Brood of vipers! Who warned you to flee from [b]the wrath to come? 8Therefore bear fruits worthy of repentance, 9and do not think to say to yourselves, [a]'We have Abraham as *our* father.' For I say to you that God is able to raise up children to Abraham from these stones. 10And even now the ax is laid to the root of the trees. [a]Therefore every tree which does not bear good fruit is cut down and thrown into the fire. 11[a]I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. [b]He will baptize you with

2:15 [a] Hos. 11:1 [1] Hosea 11:1
2:18 [a] Jer. 31:15 [1] Jeremiah 31:15
2:20 [a] Luke 2:39 [b] Matt. 2:16
2:22 [a] Matt. 2:12, 13, 19 [b] Luke 2:39
2:23 [a] John 1:45, 46 [b] Judg. 13:5
3:1 [a] Mark 1:3–8 [b] Josh. 14:10
3:2 [a] Dan. 2:44
3:3 [a] Is. 40:3 [b] Luke 1:76 [1] Isaiah 40:3
3:4 [a] Mark 1:6 [b] Lev. 11:22 [c] 1 Sam. 14:25, 26
3:5 [a] Mark 1:5
3:6 [a] Acts 19:4, 18
3:7 [a] Matt. 12:34 [b] [1 Thess. 1:10]
3:9 [a] John 8:33
3:10 [a] Matt. 7:19
3:11 [a] Luke 3:16 [b] [Acts 2:3, 4]

the Holy Spirit and fire.[1] 12[a]His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will [b]burn up the chaff with unquenchable fire."

JOHN BAPTIZES JESUS

13[a]Then Jesus came [b]from Galilee to John at the Jordan to be baptized by him. 14And John *tried to* prevent Him, saying, "I need to be baptized by You, and are You coming to me?"

15But Jesus answered and said to him, "Permit *it to be so* now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

16[a]When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He[1] saw [b]the Spirit of God descending like a dove and alighting upon Him. 17[a]And suddenly a voice *came* from heaven, saying, [b]"This is My beloved Son, in whom I am well pleased."

SATAN TEMPTS JESUS

4 Then [a]Jesus was led up by [b]the Spirit into the wilderness to be tempted by the devil. 2And when He had fasted forty days and forty nights, afterward He was hungry. 3Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."

4But He answered and said, "It is written, [a]'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' "[1]

5Then the devil took Him up [a]into the holy city, set Him on the pinnacle of the temple, 6and said to Him, "If You are the Son of God, throw Yourself down. For it is written:

[a]'He shall give His angels charge over you,'

and,

[b]'In *their* hands they shall bear you up,
Lest you dash your foot against a stone.' "[1]

7Jesus said to him, "It is written again, [a]'You shall not tempt the LORD your God.' "[1]

8Again, the devil took Him up on an exceedingly high mountain, and [a]showed Him all the kingdoms of the world and their glory. 9And he said to Him, "All these things I will give You if You will fall down and worship me."

10Then Jesus said to him, "Away with you,[1] Satan! For it is written, [a]'You shall worship the LORD your God, and Him only you shall serve.' "[2]

11Then the devil [a]left Him, and behold, [b]angels came and ministered to Him.

JESUS BEGINS HIS GALILEAN MINISTRY

12[a]Now when Jesus heard that John had been put in prison, He departed to Galilee. 13And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, 14that it might be fulfilled which was spoken by Isaiah the prophet, saying:

15 "The[a] land of Zebulun and the land of Naphtali,
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles:

I AM COMPLETE

Matthew 4:1–4

The world tells us that many different things will complete us and make us whole, flourishing individuals. Relationships, physical fitness, and financial well-being usually top the list of what culture says will satisfy us. There is nothing wrong with these things, but Jesus offers a different path, a much better one. The Word of God is what we live by and what ultimately satisfies and completes us. We do not find life in bread (money, possessions, fitness). We find life—real and complete life—in every word that God has revealed to us. God's Word sustains and satisfies us. It makes us whole. Why run to anything else?

3:11 [1] M-Text omits *and fire.*
3:12 [a] Mal. 3:3 [b] Matt. 13:30
3:13 [a] Mark 1:9–11 [b] Matt. 2:22
3:16 [a] Mark 1:10 [b] [Is. 11:2]; John 1:32
[1] Or *he*
3:17 [a] John 12:28 [b] Ps. 2:7
4:1 [a] Mark 1:12 [b] Ezek. 3:14
4:4 [a] Deut. 8:3 [1] Deuteronomy 8:3
4:5 [a] Neh. 11:1, 18
4:6 [a] Ps. 91:11 [b] Ps. 91:12 [1] Psalm 91:11, 12
4:7 [a] Deut. 6:16 [1] Deuteronomy 6:16
4:8 [a] [1 John 2:15–17]
4:10 [a] Deut. 6:13; 10:20 [1] M-Text reads *Get behind Me.* [2] Deuteronomy 6:13
4:11 [a] [James 4:7] [b] [Heb. 1:14]
4:12 [a] John 4:43
4:15 [a] Is. 9:1, 2

16 [a]The people who sat in darkness have seen
a great light,
And upon those who sat in the region and shadow
of death
Light has dawned."[1]

17[a]From that time Jesus began to preach and to say, [b]"Repent, for the kingdom of heaven is at hand."

FOUR FISHERMEN CALLED AS DISCIPLES

18[a]And Jesus, walking by the Sea of Galilee, saw two brothers, Simon [b]called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19Then He said to them, "Follow Me, and [a]I will make you fishers of men." 20[a]They immediately left *their* nets and followed Him.

21[a]Going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, 22and immediately they left the boat and their father, and followed Him.

JESUS HEALS A GREAT MULTITUDE

23And Jesus went about all Galilee, [a]teaching in their synagogues, preaching [b]the gospel of the kingdom, [c]and healing all kinds of sickness and all kinds of disease among the people. 24Then His fame went throughout all Syria; and they [a]brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. 25[a]Great multitudes followed Him—from Galilee, and *from* Decapolis, Jerusalem, Judea, and beyond the Jordan.

THE BEATITUDES

5 And seeing the multitudes, [a]He went up on a mountain, and when He was seated His disciples came to Him. 2Then He opened His mouth and [a]taught them, saying:

3 "Blessed[a] *are* the poor in spirit,
For theirs is the kingdom of heaven.
4 [a]Blessed *are* those who mourn,
For they shall be comforted.
5 [a]Blessed *are* the meek,
For [b]they shall inherit the earth.
6 Blessed *are* those who [a]hunger and thirst
for righteousness,
[b]For they shall be filled.
7 Blessed *are* the merciful,
[a]For they shall obtain mercy.
8 [a]Blessed *are* the pure in heart,
For [b]they shall see God.
9 Blessed *are* the peacemakers,
For they shall be called sons of God.
10 [a]Blessed *are* those who are persecuted for
righteousness' sake,
For theirs is the kingdom of heaven.

11[a]Blessed are you when they revile and persecute you, and say all kinds of [b]evil against you falsely for My sake. 12[a]Rejoice and be exceedingly glad, for great *is* your reward in heaven, for [b]so they persecuted the prophets who were before you.

4:16 [a] Luke 2:32 [1] Isaiah 9:1, 2
4:17 [a] Mark 1:14, 15 [b] Matt. 3:2; 10:7
4:18 [a] Mark 1:16–20 [b] John 1:40–42
4:19 [a] Luke 5:10
4:20 [a] Mark 10:28
4:21 [a] Mark 1:19
4:23 [a] Matt. 9:35 [b] [Matt. 24:14] [c] Mark 1:34
4:24 [a] Luke 4:40
4:25 [a] Mark 3:7, 8
5:1 [a] Mark 3:13
5:2 [a] [Matt. 7:29]
5:3 [a] Luke 6:20–23
5:4 [a] Rev. 21:4
5:5 [a] Ps. 37:11 [b] [Rom. 4:13]
5:6 [a] Luke 1:53 [b] [Is. 55:1; 65:13]
5:7 [a] Ps. 41:1
5:8 [a] Ps. 15:2; 24:4 [b] 1 Cor. 13:12
5:10 [a] 1 Pet. 3:14
5:11 [a] Luke 6:22 [b] 1 Pet. 4:14
5:12 [a] 1 Pet. 4:13, 14 [b] Acts 7:52

BELIEVERS ARE SALT AND LIGHT

13 "You are the salt of the earth; [a]but if the salt loses its flavor,
how shall it be seasoned? It is then good for nothing but to be
thrown out and trampled underfoot by men.
14 [a]"You are the light of the world. A city that is set on a hill cannot
be hidden. 15 Nor do they [a]light a lamp and put it under a basket,
but on a lampstand, and it gives light to all *who are* in the house.
16 Let your light so shine before men, [a]that they may see your good
works and [b]glorify your Father in heaven.

CHRIST FULFILLS THE LAW

17 [a]"Do not think that I came to destroy the Law or the Prophets.
I did not come to destroy but to fulfill. 18 For assuredly, I say to you,
[a]till heaven and earth pass away, one jot or one tittle will by no
means pass from the law till all is fulfilled. 19 [a]Whoever therefore
breaks one of the least of these commandments, and teaches men
so, shall be called least in the kingdom of heaven; but whoever
does and teaches *them,* he shall be called great in the kingdom of
heaven. 20 For I say to you, that unless your righteousness exceeds
[a]*the righteousness* of the scribes and Pharisees, you will by no means
enter the kingdom of heaven.

MURDER BEGINS IN THE HEART

21 "You have heard that it was said to those of old, [a]'You shall not
murder,'[1] and whoever murders will be in danger of the judgment.'
22 But I say to you that [a]whoever is angry with his brother without
a cause[1] shall be in danger of the judgment. And whoever says to
his brother, [b]'Raca!' shall be in danger of the council. But whoever
says, 'You fool!' shall be in danger of hell fire. 23 Therefore [a]if you
bring your gift to the altar, and there remember that your brother
has something against you, 24 [a]leave your gift there before the altar,
and go your way. First be reconciled to your brother, and then come
and offer your gift. 25 [a]Agree with your adversary quickly, [b]while you
are on the way with him, lest your adversary deliver you to the
judge, the judge hand you over to the officer, and you be thrown
into prison. 26 Assuredly, I say to you, you will by no means get out
of there till you have paid the last penny.

ADULTERY IN THE HEART

27 "You have heard that it was said to those of old,[1] [a]'You shall
not commit adultery.'[2] 28 But I say to you that whoever [a]looks at a
woman to lust for her has already committed adultery with her
in his heart. 29 [a]If your right eye causes you to sin, [b]pluck it out and
cast *it* from you; for it is more profitable for you that one of your
members perish, than for your whole body to be cast into hell. 30 And
if your right hand causes you to sin, cut it off and cast *it* from you;
for it is more profitable for you that one of your members perish,
than for your whole body to be cast into hell.

MARRIAGE IS SACRED AND BINDING

31 "Furthermore it has been said, [a]'Whoever divorces his wife, let
him give her a certificate of divorce.' 32 But I say to you that [a]whoever
divorces his wife for any reason except sexual immorality[1] causes
her to commit adultery; and whoever marries a woman who is
divorced commits adultery.

JESUS FORBIDS OATHS

33 "Again you have heard that [a]it was said to those of old, [b]'You
shall not swear falsely, but [c]shall perform your oaths to the Lord.'

I LIVE WITH LOVE

Matthew 5:43–48

Here, Jesus raised the bar for what it means to live with love when He said we're to love our enemies. Certainly, how well we love those who love us matters too. He in no way meant to undermine the importance of loving those we get along with or prefer. However, if our love stops there, we are not truly living with love. How we love our enemies and those who are challenging to get along with speaks much more to how loving we actually are. This is the love that most reflects our Father's love. Think of those difficult people in your life or those who oppose you. How can you love them in a way that glorifies God?

5:13 [a] Luke 14:34
5:14 [a] [John 8:12]
5:15 [a] Luke 8:16
5:16 [a] 1 Pet. 2:12 [b] [John 15:8]
5:17 [a] Rom. 10:4
5:18 [a] Luke 16:17
5:19 [a] [James 2:10]
5:20 [a] [Rom. 10:3]
5:21 [a] Ex. 20:13; Deut. 5:17 [1] Exodus 20:13; Deuteronomy 5:17
5:22 [a] [1 John 3:15] [b] [James 2:20; 3:6] [1] NU-Text omits *without a cause.*
5:23 [a] Matt. 8:4
5:24 [a] [Job 42:8]
5:25 [a] Luke 12:58, 59 [b] [Is. 55:6]
5:27 [a] Ex. 20:14; Deut. 5:18 [1] NU-Text and M-Text omit *to those of old.* [2] Exodus 20:14; Deuteronomy 5:18
5:28 [a] Prov. 6:25
5:29 [a] Mark 9:43 [b] [Col. 3:5]
5:31 [a] Deut. 24:1
5:32 [a] [Luke 16:18] [1] Or *fornication*
5:33 [a] Matt. 23:16 [b] Lev. 19:12 [c] Deut. 23:23

34 But I say to you, [a]do not swear at all: neither by heaven, for it is
[b]God's throne; 35 nor by the earth, for it is His footstool; nor by Je-
rusalem, for it is the city of [a]the great King. 36 Nor shall you swear
by your head, because you cannot make one hair white or black.
37 [a]But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more
than these is from the evil one.

5:34 [a] James 5:12 [b] Is. 66:1
5:35 [a] Ps. 48:2
5:37 [a] [Col. 4:6]
5:38 [a] Ex. 21:24; Lev. 24:20; Deut. 19:21 [1] Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
5:39 [a] Luke 6:29 [b] Is. 50:6

GO THE SECOND MILE

38 "You have heard that it was said, [a]'An eye for an eye and a
tooth for a tooth.'[1] 39 [a]But I tell you not to resist an evil person. [b]But
whoever slaps you on your right cheek, turn the other to him also.
40 If anyone wants to sue you and take away your tunic, let him

PART 6 OF 8

MARRIAGE AND MY IDENTITY

Pursuing Remarriage

Marriage is one of the most important relationships we can have with another human being because its oneness was created to display the unfailing faithfulness of the love of Christ and His church. This means that marriage is designed to last "until death do us part," as the traditional wedding vows say. When death occurs, the surviving spouse is again single; most believe he or she is free to marry someone else and, through this new marriage, continue to show the world what the relationship between Christ and His bride looks like.

Marriages, however, can also end because of divorce. In Matthew 5:32, Jesus said, "Whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery." This implies that remarriage after a divorce is conditional. A divorced person who is considering remarriage when their former spouse is still alive should pray and seek the counsel of their pastoral leadership and Christian community to determine how to proceed. Furthermore, just because a person *can* get remarried does not necessarily mean that he or she should. Another option might be to pray that God would remove any hardness of heart (see Matt. 19:8) that led to the divorce and to pursue reconciliation with and remarriage to the same person. This remarriage would follow the example of Hosea, who was led by God to pursue and remarry Gomer, a woman who left him and committed adultery (see Hos. 3:1–5).

When a divorced person remarries, this new marriage is a covenant just as the previous one was, and it is designed to show the world the loving, committed relationship that Christ has with His bride, the church (see Eph. 5:22–32). The husband and wife are called to invest fully in this marriage, laying down their personal desires for the good of each other and the marriage. A remarriage is the same as a first marriage in the eyes of God, and the couple in a remarriage should see their union in the same way.

Whenever remarriage is being considered after the death of a spouse or after divorce, marriage should never be entered into out of a feeling of loneliness or incompleteness. Those who have lost a spouse may understandably feel like they lack a complete identity because their sense of self was tied to their former spouse for so long. The primary answer to this feeling is not to pursue remarriage, though, but to pursue the One for whom marriage was created. As great as marriage is, it is merely a picture of how much Christ loves us and is dedicated to us, His chosen people that He died for. Our primary identity is as children of God in Christ and members of the church, His beloved bride.

Part 7 of 8, "Marriage and My Identity: Grieving with Hope," is on page 1610. Part 1, "Marriage and My Identity: A Picture of Christ and the Church," is on page 1302.

have *your* cloak also. 41And whoever [a]compels you to go one mile, go with him two. 42Give to him who asks you, and [a]from him who wants to borrow from you do not turn away.

LOVE YOUR ENEMIES

43"You have heard that it was said, [a]'You shall love your neighbor'[1] [b]and hate your enemy.' 44But I say to you, [a]love your enemies, bless those who curse you, [b]do good to those who hate you, and pray [c]for those who spitefully use you and persecute you,[1] 45that you may be sons of your Father in heaven; for [a]He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46[a]For if you love those who love you, what reward have you? Do not even the tax collectors do the same? 47And if you greet your brethren[1] only, what do you do more *than others?* Do not even the tax collectors[2] do so? 48[a]Therefore you shall be perfect, just [b]as your Father in heaven is perfect.

DO GOOD TO PLEASE GOD

6 "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. 2Therefore, [a]when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. 3But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4that your charitable deed may be in secret; and your Father who sees in secret [a]will Himself reward you openly.[1]

THE MODEL PRAYER

5"And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. 6But you, when you pray, [a]go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.[1] 7And when you pray, [a]do not use vain repetitions as the heathen *do.* [b]For they think that they will be heard for their many words.

8"Therefore do not be like them. For your Father [a]knows the things you have need of before you ask Him. 9In this [a]manner, therefore, pray:

[b]Our Father in heaven,
Hallowed be Your [c]name.
10 Your kingdom come.
[a]Your will be done
On earth [b]as *it is* in heaven.
11 Give us this day our [a]daily bread.
12 And [a]forgive us our debts,
As we forgive our debtors.
13 [a]And do not lead us into temptation,
But [b]deliver us from the evil one.
For Yours is the kingdom and the power and the glory
forever. Amen.[1]

14[a]"For if you forgive men their trespasses, your heavenly Father will also forgive you. 15But [a]if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

I LIVE WITH FORGIVENESS

Matthew 6:14–15

This teaching from Jesus might frighten us. Does this mean our forgiveness from the Father *depends on* how we forgive others? Yes and no. No, in the sense that we cannot earn our standing with God through any good work, even the one of forgiving someone. But yes, in the sense that receiving God's forgiveness cannot be disconnected from extending forgiveness to others. As people who have been forgiven by grace of all our sins against God, how can we withhold forgiveness for the wrongs others have done against us? Being forgiven is key to living with forgiveness.

5:41 [a] Matt. 27:32
5:42 [a] Luke 6:30–34
5:43 [a] Lev. 19:18 [b] Deut. 23:3–6
[1] Compare Leviticus 19:18
5:44 [a] Luke 6:27 [b] [Rom. 12:20] [c] Acts 7:60 [1] NU-Text omits three clauses from this verse, leaving, *"But I say to you, love your enemies and pray for those who persecute you."*
5:45 [a] Job 25:3
5:46 [a] Luke 6:32
5:47 [1] M-Text reads *friends.* [2] NU-Text reads *Gentiles.*
5:48 [a] [Col. 1:28; 4:12] [b] Eph. 5:1
6:2 [a] Rom. 12:8
6:4 [a] Luke 14:12–14 [1] NU-Text omits *openly.*
6:6 [a] 2 Kin. 4:33 [1] NU-Text omits *openly.*
6:7 [a] Eccl. 5:2 [b] 1 Kin. 18:26
6:8 [a] [Rom. 8:26, 27]
6:9 [a] Luke 11:2–4 [b] [Matt. 5:9, 16] [c] Mal. 1:11
6:10 [a] Matt. 26:42 [b] Ps. 103:20
6:11 [a] Prov. 30:8
6:12 [a] [Matt. 18:21, 22]
6:13 [a] [2 Pet. 2:9] [b] John 17:15 [1] NU-Text omits *For Yours* through *Amen.*
6:14 [a] Mark 11:25
6:15 [a] Matt. 18:35

FASTING TO BE SEEN ONLY BY GOD

16 "Moreover, [a]when you fast, do not be like the hypocrites, with
a sad countenance. For they disfigure their faces that they may
appear to men to be fasting. Assuredly, I say to you, they have
their reward. 17 But you, when you fast, [a]anoint your head and wash
your face, 18 so that you do not appear to men to be fasting, but to
your Father who *is* in the secret *place;* and your Father who sees
in secret will reward you openly.[1]

LAY UP TREASURES IN HEAVEN

19 [a]"Do not lay up for yourselves treasures on earth, where moth
and rust destroy and where thieves break in and steal; 20 [a]but lay up
for yourselves treasures in heaven, where neither moth nor rust
destroys and where thieves do not break in and steal. 21 For where
your treasure is, there your heart will be also.

THE LAMP OF THE BODY

22 [a]"The lamp of the body is the eye. If therefore your eye is
good, your whole body will be full of light. 23 But if your eye is bad,
your whole body will be full of darkness. If therefore the light that
is in you is darkness, how great *is* that darkness!

YOU CANNOT SERVE GOD AND RICHES

24 [a]"No one can serve two masters; for either he will hate the one
and love the other, or else he will be loyal to the one and despise
the other. [b]You cannot serve God and mammon.

DO NOT WORRY

25 "Therefore I say to you, [a]do not worry about your life, what
you will eat or what you will drink; nor about your body, what you
will put on. Is not life more than food and the body more than
clothing? 26 [a]Look at the birds of the air, for they neither sow nor
reap nor gather into barns; yet your heavenly Father feeds them.
Are you not of more value than they? 27 Which of you by worrying
can add one cubit to his stature?

28 "So why do you worry about clothing? Consider the lilies of
the field, how they grow: they neither toil nor spin; 29 and yet I say
to you that even Solomon in all his glory was not arrayed like one
of these. 30 Now if God so clothes the grass of the field, which today
is, and tomorrow is thrown into the oven, *will He* not much more
clothe you, O you of little faith?

31 "Therefore do not worry, saying, 'What shall we eat?' or 'What
shall we drink?' or 'What shall we wear?' 32 For after all these things
the Gentiles seek. For your heavenly Father knows that you need
all these things. 33 But [a]seek first the kingdom of God and His right-
eousness, and all these things shall be added to you. 34 Therefore
do not worry about tomorrow, for tomorrow will worry about its
own things. Sufficient for the day *is* its own trouble.

DO NOT JUDGE

7 "Judge [a]not, that you be not judged. 2 For with what judgment
you judge, you will be judged; [a]and with the measure you use,
it will be measured back to you. 3 [a]And why do you look at the speck
in your brother's eye, but do not consider the plank in your own
eye? 4 Or how can you say to your brother, 'Let me remove the speck
from your eye'; and look, a plank *is* in your own eye? 5 Hypocrite!
First remove the plank from your own eye, and then you will see
clearly to remove the speck from your brother's eye.

6 [a]"Do not give what is holy to the dogs; nor cast your pearls

6:16 [a] Is. 58:3–7
6:17 [a] Ruth 3:3
6:18 [1] NU-Text and M-Text omit *openly.*
6:19 [a] Prov. 23:4
6:20 [a] Matt. 19:21
6:22 [a] Luke 11:34, 35
6:24 [a] Luke 16:9, 11, 13 [b] [Gal. 1:10]
6:25 [a] Luke 12:22
6:26 [a] Luke 12:24
6:33 [a] [1 Tim. 4:8]
7:1 [a] Rom. 14:3
7:2 [a] Luke 6:38
7:3 [a] Luke 6:41
7:6 [a] Prov. 9:7, 8

before swine, lest they trample them under their feet, and turn
and tear you in pieces.

KEEP ASKING, SEEKING, KNOCKING

7[a]"Ask, and it will be given to you; seek, and you will find; knock,
and it will be opened to you. 8For [a]everyone who asks receives, and
he who seeks finds, and to him who knocks it will be opened. 9[a]Or
what man is there among you who, if his son asks for bread, will give
him a stone? 10Or if he asks for a fish, will he give him a serpent? 11If
you then, [a]being evil, know how to give good gifts to your children,
how much more will your Father who is in heaven give good things
to those who ask Him! 12Therefore, [a]whatever you want men to do
to you, do also to them, for [b]this is the Law and the Prophets.

THE NARROW WAY

13[a]"Enter by the narrow gate; for wide *is* the gate and broad *is*
the way that leads to destruction, and there are many who go in
by it. 14Because[1] narrow *is* the gate and difficult *is* the way which
leads to life, and there are few who find it.

YOU WILL KNOW THEM BY THEIR FRUITS

15[a]"Beware of false prophets, [b]who come to you in sheep's clothing,
but inwardly they are ravenous wolves. 16[a]You will know them by their
fruits. [b]Do men gather grapes from thornbushes or figs from thistles?
17Even so, [a]every good tree bears good fruit, but a bad tree bears bad
fruit. 18A good tree cannot bear bad fruit, nor *can* a bad tree bear
good fruit. 19[a]Every tree that does not bear good fruit is cut down and
thrown into the fire. 20Therefore by their fruits you will know them.

7:7 [a] [Mark 11:24]
7:8 [a] Prov. 8:17
7:9 [a] Luke 11:11
7:11 [a] Gen. 6:5; 8:21
7:12 [a] Luke 6:31 [b] Gal. 5:14
7:13 [a] Luke 13:24
7:14 [1] NU-Text and M-Text read *How . . . !*
7:15 [a] Jer. 23:16 [b] Mic. 3:5
7:16 [a] Matt. 7:20; 12:33 [b] Luke 6:43
7:17 [a] Matt. 12:33
7:19 [a] [John 15:2, 6]

PART 1 OF 3

ETHNICITY AND MY IDENTITY

Our Ethnic Identity

Ethnicity is a person's cultural identity that he or she has primarily learned from his or her community or family. People of the same ethnicity share cultural traits and a common history. They may also share the same nationality, religion, and language, though that is not always true. Because the culture of our community is such a big part of how we see ourselves, ethnicity is a key part of our identity. Our sense of self is greatly influenced by our ethnicity.

The fact that our identity is tied in part to our ethnicity is not wrong because, throughout the Bible, God affirms that our ethnicity matters. *Ethnicity* comes from the Greek word *ethnos*, which was frequently used by the writers of the New Testament, though it is usually translated as "Gentiles" or "nations." We see from these occurrences that God desires to bless all ethnicities and for all of them to worship Him. While all ethnicities are called by God to be one family and one people in Christ, God never asks us to lose what makes us ethnically distinct. In fact, Revelation tells us that our ethnicity will continue into eternity, where the redeemed from diverse cultures will worship God forever, together (see 7:9–10).

Sin, however, can easily twist our proper thankfulness for our ethnicity into a sinful hatred and prejudice toward those of other ethnicities and cultures. This is technically called *ethnicism*, though the distinct but related term *racism* is more commonly used. Both ethnicism and racism are evil because God condemns all partiality and calls us to treat others as we would want to be treated (see Matt. 7:12).

Part 2 of 3, "Ethnicity and My Identity: God Values All Ethnicities," is on page 954.

I LIVE WITH OBEDIENCE

Matthew 7:21–23

Jesus reminds us that a person can do great things in His name without knowing Him. Our obedience to the Lord must be tethered to our relationship with Him. Indeed, Jesus tells us that acting in His name without knowing Him is not obedience at all; it is lawlessness. We are reminded here that externals might not always align with what is internal. But we also know that what is internal will always work out to the external. Loving Christ will always lead to obeying Christ. Our obedience does not earn or preserve our salvation, but it shows that we have it, that we know Christ and He knows us.

I NEVER KNEW YOU

21 "Not everyone who says to Me, [a]'Lord, Lord,' shall enter the
kingdom of heaven, but he who [b]does the will of My Father in
heaven. 22 Many will say to Me in that day, 'Lord, Lord, have we [a]not
prophesied in Your name, cast out demons in Your name, and done
many wonders in Your name?' 23 And [a]then I will declare to them, 'I
never knew you; [b]depart from Me, you who practice lawlessness!'

BUILD ON THE ROCK

24 "Therefore [a]whoever hears these sayings of Mine, and does
them, I will liken him to a wise man who built his house on the
rock: 25 and the rain descended, the floods came, and the winds
blew and beat on that house; and it did not fall, for it was founded
on the rock.

26 "But everyone who hears these sayings of Mine, and does not
do them, will be like a foolish man who built his house on the sand:
27 and the rain descended, the floods came, and the winds blew and
beat on that house; and it fell. And great was its fall."

28 And so it was, when Jesus had ended these sayings, that [a]the
people were astonished at His teaching, 29 [a]for He taught them as
one having authority, and not as the scribes.

JESUS CLEANSES A LEPER

8 When He had come down from the mountain, great multitudes
followed Him. 2 [a]And behold, a leper came and [b]worshiped Him,
saying, "Lord, if You are willing, You can make me clean."

3 Then Jesus put out *His* hand and touched him, saying, "I am
willing; be cleansed." Immediately his leprosy [a]was cleansed.

4 And Jesus said to him, [a]"See that you tell no one; but go your
way, show yourself to the priest, and offer the gift that [b]Moses
[c]commanded, as a testimony to them."

JESUS HEALS A CENTURION'S SERVANT

5 [a]Now when Jesus had entered Capernaum, a [b]centurion came
to Him, pleading with Him, 6 saying, "Lord, my servant is lying at
home paralyzed, dreadfully tormented."

7 And Jesus said to him, "I will come and heal him."

8 The centurion answered and said, "Lord, [a]I am not worthy that
You should come under my roof. But only [b]speak a word, and my
servant will be healed. 9 For I also am a man under authority, having
soldiers under me. And I say to this *one,* 'Go,' and he goes; and to anoth-
er, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it.*"

10 When Jesus heard *it,* He marveled, and said to those who fol-
lowed, "Assuredly, I say to you, I have not found such great faith, not
even in Israel! 11 And I say to you that [a]many will come from east and
west, and sit down with Abraham, Isaac, and Jacob in the kingdom
of heaven. 12 But [a]the sons of the kingdom [b]will be cast out into outer
darkness. There will be weeping and gnashing of teeth." 13 Then Jesus
said to the centurion, "Go your way; and as you have believed, *so*
let it be done for you." And his servant was healed that same hour.

PETER'S MOTHER-IN-LAW HEALED

14 [a]Now when Jesus had come into Peter's house, He saw [b]his
wife's mother lying sick with a fever. 15 So He touched her hand, and
the fever left her. And she arose and served them.[1]

MANY HEALED IN THE EVENING

16 [a]When evening had come, they brought to Him many who
were demon-possessed. And He cast out the spirits with a word,

7:21 [a] Luke 6:46 [b] Rom. 2:13
7:22 [a] Num. 24:4
7:23 [a] [2 Tim. 2:19] [b] Ps. 5:5; 6:8
7:24 [a] Luke 6:47–49
7:28 [a] Matt. 13:54
7:29 [a] [John 7:46]
8:2 [a] Mark 1:40–45 [b] John 9:38
8:3 [a] Luke 4:27
8:4 [a] Mark 5:43 [b] Luke 5:14 [c] Deut. 24:8
8:5 [a] Luke 7:1–3 [b] Matt. 27:54
8:8 [a] Luke 15:19, 21 [b] Ps. 107:20
8:11 [a] Is. 2:2, 3; Mal. 1:11
8:12 [a] [Matt. 21:43] [b] Luke 13:28
8:14 [a] Mark 1:29–31 [b] 1 Cor. 9:5
8:15 [1] NU-Text and M-Text read *Him.*
8:16 [a] Luke 4:40, 41

and healed all who were sick, 17that it might be fulfilled which was spoken by Isaiah the prophet, saying:

[a]"He Himself took our infirmities
And bore *our* sicknesses."[1]

THE COST OF DISCIPLESHIP

18And when Jesus saw great multitudes about Him, He gave a command to depart to the other side. 19[a]Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go."

20And Jesus said to him, "Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head."

21[a]Then another of His disciples said to Him, "Lord, [b]let me first go and bury my father."

22But Jesus said to him, "Follow Me, and let the dead bury their own dead."

WIND AND WAVE OBEY JESUS

23Now when He got into a boat, His disciples followed Him. 24[a]And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. 25Then His disciples came to *Him* and awoke Him, saying, "Lord, save us! We are perishing!"

26But He said to them, "Why are you fearful, O you of little faith?" Then [a]He arose and rebuked the winds and the sea, and there was a great calm. 27So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

TWO DEMON-POSSESSED MEN HEALED

28[a]When He had come to the other side, to the country of the Gergesenes,[1] there met Him two demon-possessed *men,* coming out of the tombs, exceedingly fierce, so that no one could pass that way. 29And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"

30Now a good way off from them there was a herd of many swine feeding. 31So the demons begged Him, saying, "If You cast us out, permit us to go away[1] into the herd of swine."

32And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

33Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men.* 34And behold, the whole city came out to meet Jesus. And when they saw Him, [a]they begged *Him* to depart from their region.

JESUS FORGIVES AND HEALS A PARALYTIC

9 So He got into a boat, crossed over, [a]and came to His own city. 2[a]Then behold, they brought to Him a paralytic lying on a bed. [b]When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you."

3And at once some of the scribes said within themselves, "This Man blasphemes!"

4But Jesus, [a]knowing their thoughts, said, "Why do you think evil in your hearts? 5For which is easier, to say, '*Your* sins are forgiven you,' or to say, 'Arise and walk'? 6But that you may know that the Son of Man has power on earth to forgive sins"—then He said to

I LIVE WITH COMPASSION

Matthew 8:1–4

In Jesus' day, lepers were outcasts of society and considered unclean by the people of God. No one dared approach a person with leprosy, let alone come in physical contact with one, lest they, too, would become unclean. Not so for Jesus. He not only interacted with the leper, but He *touched* him. Imagine how this leper must have felt when he heard Jesus say "I am willing" and felt Christ's hand upon him. Compassion begins with that phrase and that gesture. It begins with a willingness to do the hard thing and go where others might not go. Be willing to move toward others the way Jesus did.

8:17 [a] Is. 53:4 [1] Isaiah 53:4
8:19 [a] Luke 9:57, 58
8:21 [a] Luke 9:59, 60 [b] 1 Kin. 19:20
8:24 [a] Mark 4:37
8:26 [a] Ps. 65:7; 89:9; 107:29
8:28 [a] Mark 5:1–4 [1] NU-Text reads *Gadarenes.*
8:31 [1] NU-Text reads *send us.*
8:34 [a] Luke 5:8; Acts 16:39
9:1 [a] Matt. 4:13; 11:23
9:2 [a] Luke 5:18–26 [b] Matt. 8:10
9:4 [a] Matt. 12:25

I LIVE WITH LOVE

Matthew 9:10–13

What Jesus said here astonished the Pharisees. Concerned only with ritual purity and maintaining man-made regulations, they neglected the true intentions behind God's law: care for the poor and oppressed. But Jesus reminds us here that true love stoops down to serve the least of these. We would do well to go and learn what He means by these words as well. How far are we willing to go to love people who are far from God? Or are we like the Pharisees, choosing to maintain religious appearances at the exclusion of loving people? Be courageous to wrestle with these questions as you consider how to grow deeper in your love for your fellow image-bearers.

the paralytic, "Arise, take up your bed, and go to your house." 7And he arose and departed to his house.

8Now when the multitudes saw *it,* they [a]marveled[1] and glorified God, who had given such power to men.

MATTHEW THE TAX COLLECTOR

9[a]As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.

10[a]Now it happened, as Jesus sat at the table in the house, *that* behold, many tax collectors and sinners came and sat down with Him and His disciples. 11And when the Pharisees saw *it,* they said to His disciples, "Why does your Teacher eat with [a]tax collectors and [b]sinners?"

12When Jesus heard *that,* He said to them, "Those who are well have no need of a physician, but those who are sick. 13But go and learn what *this* means: [a]'I desire mercy and not sacrifice.'[1] For I did not come to call the righteous, [b]but sinners, to repentance."[2]

JESUS IS QUESTIONED ABOUT FASTING

14Then the disciples of John came to Him, saying, [a]"Why do we and the Pharisees fast often,[1] but Your disciples do not fast?"

15And Jesus said to them, "Can [a]the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and [b]then they will fast. 16No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse. 17Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved."

A GIRL RESTORED TO LIFE AND A WOMAN HEALED

18[a]While He spoke these things to them, behold, a ruler came and worshiped Him, saying, "My daughter has just died, but come and lay Your hand on her and she will live." 19So Jesus arose and followed him, and so *did* His [a]disciples.

20[a]And suddenly, a woman who had a flow of blood for twelve years came from behind and [b]touched the hem of His garment. 21For she said to herself, "If only I may touch His garment, I shall be made well." 22But Jesus turned around, and when He saw her He said, "Be of good cheer, daughter; [a]your faith has made you well." And the woman was made well from that hour.

23[a]When Jesus came into the ruler's house, and saw [b]the flute players and the noisy crowd wailing, 24He said to them, [a]"Make room, for the girl is not dead, but sleeping." And they ridiculed Him. 25But when the crowd was put outside, He went in and [a]took her by the hand, and the girl arose. 26And the [a]report of this went out into all that land.

TWO BLIND MEN HEALED

27When Jesus departed from there, [a]two blind men followed Him, crying out and saying, [b]"Son of David, have mercy on us!"

28And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?"

They said to Him, "Yes, Lord."

29Then He touched their eyes, saying, "According to your faith let it be to you." 30And their eyes were opened. And Jesus sternly

9:8 [a] John 7:15 [1] NU-Text reads *were afraid.*
9:9 [a] Luke 5:27
9:10 [a] Mark 2:15
9:11 [a] Matt. 11:19 [b] [Gal. 2:15]
9:13 [a] Hos. 6:6 [b] 1 Tim. 1:15 [1] Hosea 6:6 [2] NU-Text omits *to repentance.*
9:14 [a] Luke 5:33–35; 18:12 [1] NU-Text brackets *often* as disputed.
9:15 [a] John 3:29 [b] Acts 13:2, 3; 14:23
9:18 [a] Luke 8:41–56
9:19 [a] Matt. 10:2–4
9:20 [a] Luke 8:43 [b] Matt. 14:36; 23:5
9:22 [a] Luke 7:50; 8:48; 17:19; 18:42
9:23 [a] Mark 5:38 [b] 2 Chr. 35:25
9:24 [a] Acts 20:10
9:25 [a] Mark 1:31
9:26 [a] Matt. 4:24
9:27 [a] Matt. 20:29–34 [b] Luke 18:38, 39

warned them, saying, [a]"See *that* no one knows *it*." [31][a]But when they had departed, they spread the news about Him in all that country.

A MUTE MAN SPEAKS

[32][a]As they went out, behold, they brought to Him a man, mute and demon-possessed. [33]And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!"

[34]But the Pharisees said, [a]"He casts out demons by the ruler of the demons."

THE COMPASSION OF JESUS

[35]Then Jesus went about all the cities and villages, [a]teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.[1] [36][a]But when He saw the multitudes, He was moved with compassion for them, because they were weary[1] and scattered, [b]like sheep having no shepherd. [37]Then He said to His disciples, [a]"The harvest truly *is* plentiful, but the laborers *are* few. [38][a]Therefore pray the Lord of the harvest to send out laborers into His harvest."

THE TWELVE APOSTLES

10 And [a]when He had called His twelve disciples to *Him,* He gave them power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. [2]Now the names of the twelve apostles are these: first, Simon, [a]who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; [3]Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus, whose surname was[1] Thaddaeus; [4][a]Simon the Cananite,[1] and Judas [b]Iscariot, who also betrayed Him.

SENDING OUT THE TWELVE

[5]These twelve Jesus sent out and commanded them, saying: [a]"Do not go into the way of the Gentiles, and do not enter a city of [b]the Samaritans. [6][a]But go rather to the [b]lost sheep of the house of Israel. [7][a]And as you go, preach, saying, [b]'The kingdom of heaven is at hand.' [8]Heal the sick, cleanse the lepers, raise the dead,[1] cast out demons. [a]Freely you have received, freely give. [9][a]Provide neither gold nor silver nor [b]copper in your money belts, [10]nor bag for *your* journey, nor two tunics, nor sandals, nor staffs; [a]for a worker is worthy of his food.

[11][a]"Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. [12]And when you go into a household, greet it. [13][a]If the household is worthy, let your peace come upon it. [b]But if it is not worthy, let your peace return to you. [14][a]And whoever will not receive you nor hear your words, when you depart from that house or city, [b]shake off the dust from your feet. [15]Assuredly, I say to you, [a]it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

PERSECUTIONS ARE COMING

[16][a]"Behold, I send you out as sheep in the midst of wolves. [b]Therefore be wise as serpents and [c]harmless as doves. [17]But beware of men, for [a]they will deliver you up to councils and [b]scourge you in their synagogues. [18][a]You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. [19][a]But when they deliver you up, do not worry about how or what you should speak. For [b]it will be given to you in that hour what you

9:30 [a] Matt. 8:4
9:31 [a] Mark 7:36
9:32 [a] Matt. 12:22, 24
9:34 [a] Luke 11:15
9:35 [a] Matt. 4:23 [1] NU-Text omits *among the people.*
9:36 [a] Mark 6:34 [b] Num. 27:17 [1] NU-Text and M-Text read *harassed.*
9:37 [a] Luke 10:2
9:38 [a] 2 Thess. 3:1
10:1 [a] Luke 6:13
10:2 [a] John 1:42
10:3 [1] NU-Text omits *Lebbaeus, whose surname was.*
10:4 [a] Acts 1:13 [b] John 13:2, 26 [1] NU-Text reads *Cananaean.*
10:5 [a] Matt. 4:15 [b] John 4:9
10:6 [a] Matt. 15:24 [b] Jer. 50:6
10:7 [a] Luke 9:2 [b] Matt. 3:2
10:8 [a] [Acts 8:18] [1] NU-Text reads *raise the dead, cleanse the lepers;* M-Text omits *raise the dead.*
10:9 [a] 1 Sam. 9:7 [b] Mark 6:8
10:10 [a] 1 Tim. 5:18
10:11 [a] Luke 10:8
10:13 [a] Luke 10:5 [b] Ps. 35:13
10:14 [a] Mark 6:11 [b] Acts 13:51
10:15 [a] Matt. 11:22, 24
10:16 [a] Luke 10:3 [b] Eph. 5:15 [c] [Phil. 2:14–16]
10:17 [a] Mark 13:9 [b] Acts 5:40; 22:19; 26:11
10:18 [a] 2 Tim. 4:16
10:19 [a] Luke 12:11, 12; 21:14, 15 [b] Ex. 4:12

I HAVE PURPOSE

Matthew 10:16–23

We might think that because Jesus spoke these words to the Twelve we are exempt from the dangers associated with following Him today. These warnings were just for them, right? Indeed, the disciples faced intense persecution—tradition holds that each was martyred or imprisoned for the faith—but even today, many people oppose the message of Christ. Some will receive the gospel with joy, but many others will respond to it with resistance. We should not take this opposition, however, to mean that our evangelistic efforts are out of sync with the Lord's purposes. Often, it means quite the opposite, as this passage tells us. We must walk in wisdom and prepare to endure.

should speak; 20[a]for it is not you who speak, but the Spirit of your Father who speaks in you.

21[a]"Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. 22And [a]you will be hated by all for My name's sake. [b]But he who endures to the end will be saved. 23[a]When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have [b]gone through the cities of Israel [c]before the Son of Man comes.

24[a]"A disciple is not above *his* teacher, nor a servant above his master. 25It is enough for a disciple that he be like his teacher, and a servant like his master. If [a]they have called the master of the house Beelzebub,[1] how much more *will they call* those of his household! 26Therefore do not fear them. [a]For there is nothing covered that will not be revealed, and hidden that will not be known.

JESUS TEACHES THE FEAR OF GOD

27"Whatever I tell you in the dark, [a]speak in the light; and what you hear in the ear, preach on the housetops. 28[a]And do not fear those who kill the body but cannot kill the soul. But rather [b]fear Him who is able to destroy both soul and body in hell. 29Are not two [a]sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. 30[a]But the very hairs of your head are all numbered. 31Do not fear therefore; you are of more value than many sparrows.

CONFESS CHRIST BEFORE MEN

32[a]"Therefore whoever confesses Me before men, [b]him I will also confess before My Father who is in heaven. 33[a]But whoever denies Me before men, him I will also deny before My Father who is in heaven.

CHRIST BRINGS DIVISION

34[a]"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35For I have come to [a]'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; 36and [a]'a man's enemies *will be* those of his *own* household.'[1] 37[a]He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38[a]And he who does not take his cross and follow after Me is not worthy of Me. 39[a]He who finds his life will lose it, and he who loses his life for My sake will find it.

A CUP OF COLD WATER

40[a]"He who receives you receives Me, and he who receives Me receives Him who sent Me. 41[a]He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. 42[a]And whoever gives one of these little ones only a cup of cold *water* in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward."

JOHN THE BAPTIST SENDS MESSENGERS TO JESUS

11 Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to [a]teach and to preach in their cities.

2[a]And when John had heard [b]in prison about the works of Christ, he sent two of[1] his disciples 3and said to Him, "Are You [a]the Coming One, or do we look for another?"

10:20 [a] 2 Sam. 23:2
10:21 [a] Mic. 7:6
10:22 [a] Luke 21:17 [b] Mark 13:13
10:23 [a] Acts 8:1 [b] [Mark 13:10] [c] Matt. 16:28
10:24 [a] John 15:20
10:25 [a] John 8:48, 52 [1] NU-Text and M-Text read *Beelzebul*.
10:26 [a] Mark 4:22
10:27 [a] Acts 5:20
10:28 [a] Luke 12:4 [b] Luke 12:5
10:29 [a] Luke 12:6, 7
10:30 [a] Luke 21:18
10:32 [a] Luke 12:8 [b] [Rev. 3:5]
10:33 [a] 2 Tim. 2:12
10:34 [a] [Luke 12:49]
10:35 [a] Mic. 7:6
10:36 [a] John 13:18 [1] Micah 7:6
10:37 [a] Luke 14:26
10:38 [a] [Mark 8:34]
10:39 [a] John 12:25
10:40 [a] Luke 9:48
10:41 [a] 1 Kin. 17:10
10:42 [a] Mark 9:41
11:1 [a] Luke 23:5
11:2 [a] Luke 7:18–35 [b] Matt. 4:12; 14:3 [1] NU-Text reads *by* for *two of*.
11:3 [a] John 6:14

4Jesus answered and said to them, "Go and tell John the things
which you hear and see: 5[a]*The* blind see and *the* lame walk; *the*
lepers are cleansed and *the* deaf hear; *the* dead are raised up and
[b]*the* poor have the gospel preached to them. 6And blessed is he
who is not [a]offended because of Me."

7[a]As they departed, Jesus began to say to the multitudes con-
cerning John: "What did you go out into the wilderness to see? [b]A
reed shaken by the wind? 8But what did you go out to see? A man
clothed in soft garments? Indeed, those who wear soft *clothing* are
in kings' houses. 9But what did you go out to see? A prophet? Yes,
I say to you, [a]and more than a prophet. 10For this is *he* of whom
it is written:

[a]'Behold, I send My messenger before Your face,
Who will prepare Your way before You.'[1]

11"Assuredly, I say to you, among those born of women there has
not risen one greater than John the Baptist; but he who is least in
the kingdom of heaven is greater than he. 12[a]And from the days of
John the Baptist until now the kingdom of heaven suffers violence,
and the violent take it by force. 13[a]For all the prophets and the law
prophesied until John. 14And if you are willing to receive *it,* he is
[a]Elijah who is to come. 15[a]He who has ears to hear, let him hear!

16[a]"But to what shall I liken this generation? It is like children
sitting in the marketplaces and calling to their companions, 17and
saying:

'We played the flute for you,
And you did not dance;
We mourned to you,
And you did not lament.'

18For John came neither eating nor drinking, and they say, 'He has
a demon.' 19The Son of Man came eating and drinking, and they
say, 'Look, a glutton and a winebibber, [a]a friend of tax collectors
and sinners!' [b]But wisdom is justified by her children."[1]

WOE TO THE IMPENITENT CITIES

20[a]Then He began to rebuke the cities in which most of His
mighty works had been done, because they did not repent: 21"Woe
to you, Chorazin! Woe to you, Bethsaida! For if the mighty works
which were done in you had been done in Tyre and Sidon, they
would have repented long ago [a]in sackcloth and ashes. 22But I say
to you, [a]it will be more tolerable for Tyre and Sidon in the day of
judgment than for you. 23And you, Capernaum, [a]who are exalted
to heaven, will be[1] brought down to Hades; for if the mighty works
which were done in you had been done in Sodom, it would have
remained until this day. 24But I say to you [a]that it shall be more
tolerable for the land of Sodom in the day of judgment than for you."

JESUS GIVES TRUE REST

25[a]At that time Jesus answered and said, "I thank You, Father,
Lord of heaven and earth, that [b]You have hidden these things from
the wise and prudent [c]and have revealed them to babes. 26Even so,
Father, for so it seemed good in Your sight. 27[a]All things have been
delivered to Me by My Father, and no one knows the Son except
the Father. [b]Nor does anyone know the Father except the Son, and
the one to whom the Son wills to reveal *Him.* 28Come to [a]Me, all *you*
who labor and are heavy laden, and I will give you rest. 29Take My

I LIVE WITH GENTLENESS

Matthew 11:28–30

In one of His most tender invitations, Jesus beckons us to come under His light burden. Under His yoke, we find rest and comfort. We are under a yoke with Him, but not one that weighs us down. Instead, He bears the bulk of the weight as we are made to feel lighter and unencumbered by the need to perform or measure up. Notice that Jesus grounded this invitation in His own gentleness, which sits at the core of who He is. Nothing we yoke ourselves to in this world can give us rest. But His gentleness can. As we come under it and return to it, we will truly become people of gentleness.

11:5 [a] Is. 29:18; 35:4–6 [b] Ps. 22:26; Is. 61:1
11:6 [a] [Rom. 9:32]
11:7 [a] Luke 7:24 [b] [Eph. 4:14]
11:9 [a] Luke 1:76; 20:6
11:10 [a] Mal. 3:1 [1] Malachi 3:1
11:12 [a] Luke 16:16
11:13 [a] Mal. 4:4–6
11:14 [a] Luke 1:17
11:15 [a] Luke 8:8
11:16 [a] Luke 7:31
11:19 [a] Matt. 9:10 [b] Luke 7:35 [1] NU-Text reads *works.*
11:20 [a] Luke 10:13–15, 18
11:21 [a] Jon. 3:6–8
11:22 [a] Matt. 10:15; 11:24
11:23 [a] Is. 14:13 [1] NU-Text reads *will you be exalted to heaven? No, you will be.*
11:24 [a] Matt. 10:15
11:25 [a] Luke 10:21, 22 [b] Ps. 8:2 [c] Matt. 16:17
11:27 [a] Matt. 28:18 [b] John 1:18; 6:46; 10:15
11:28 [a] [John 6:35–37]

yoke upon you [a]and learn from Me, for I am gentle and [b]lowly in heart, [c]and you will find rest for your souls. 30[a]For My yoke *is* easy and My burden is light."

JESUS IS LORD OF THE SABBATH

12 At that time [a]Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to [b]pluck heads of grain and to eat. 2And when the Pharisees saw *it,* they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"

3But He said to them, "Have you not read [a]what David did when he was hungry, he and those who were with him: 4how he entered

11:29 [a] [Phil. 2:5] [b] Zech. 9:9 [c] Jer. 6:16
11:30 [a] [1 John 5:3]
12:1 [a] Luke 6:1–5 [b] Deut. 23:25
12:3 [a] 1 Sam. 21:6

THE JEWISH SECTS

Herodians	
Origin	• Supporters of Herod the Great and his dynasty
Description	• Political party • Probably had representation from varied religious perspectives • Wealthy and politically influential Jews
Core Beliefs	• Supported the hellenization of culture and incorporation of Graeco-Roman policies • Accepted foreign rule • Favored autonomy on local level • Resisted challenge to the status quo
Attitude toward Rome	• Accept
Sadducees	
Origin	• Claimed to be descendants of Zadok, the high priest under David and Solomon (see 2 Sam. 8:17; 1 Kin. 1:34–35) and boasted of possible link to Aaron
Description	• Political/religious party • Possibly from Hasmonaean priesthood but definitely from aristocracy • Sect from which most high priests came during the days of Jesus (Acts 5:17–18) • In charge of the temple and its services (Ezek. 40:44–46)
Core Beliefs	• Accepted only the Torah as authoritative • Held to literal interpretation of the written law and rejected the oral law • Believed in absolute freedom of human will • Denied life after death, resurrection of the body, divine providence, and existence of demons and angels (Mark 12:18–27; Luke 20:27–40)
Attitude toward Rome	• Use
Pharisees	
Origin	• Probably descendants of the Hasidim, freedom fighters during the Maccabean period, later the most strict and orthodox Jews
Description	• Religious party • Largest of the Jewish sects • Mostly middle class, especially merchants and tradesmen (John 3:1–21) • Developers of the oral tradition and interpreters of the law (Talmud and Mishnah) • Legalistic, self-righteous, and haughty (Matt. 5:20; 9:14; Luke 7:36–39; 18:9–14)
Core Beliefs	• Monotheistic • Concerned with Sabbath observance, tithing, and purification rituals (Matt. 23:2–36; Luke 11:37–44) • Believed in resurrection of the body, life after death, and the reality of demons and angels (Acts 23:6–10)
Attitude toward Rome	• Ignore

the house of God and ate [a]the showbread which was not lawful for him to eat, nor for those who were with him, [b]but only for the priests? [5]Or have you not read in the [a]law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? [6]Yet I say to you that in this place there is [a]*One* greater than the temple. [7]But if you had known what *this* means, [a]'I desire mercy and not sacrifice,'[1] you would not have condemned the guiltless. [8]For the Son of Man is Lord even[1] of the Sabbath."

HEALING ON THE SABBATH

[9][a]Now when He had departed from there, He went into their synagogue. [10]And behold, there was a man who had a withered hand. And they asked Him, saying, [a]"Is it lawful to heal on the Sabbath?"—that they might accuse Him.

[11]Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out? [12]Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath." [13]Then He said to the man, "Stretch out your hand." And he stretched *it* out, and it was restored as whole as the other. [14]Then [a]the Pharisees went out and plotted against Him, how they might destroy Him.

BEHOLD, MY SERVANT

[15]But when Jesus knew *it,* [a]He withdrew from there. [b]And great multitudes[1] followed Him, and He healed them all. [16]Yet He [a]warned them not to make Him known, [17]that it might be fulfilled which was spoken by Isaiah the prophet, saying:

12:4 [a] Lev. 24:5 [b] Ex. 29:32
12:5 [a] Num. 28:9
12:6 [a] [Is. 66:1, 2]
12:7 [a] [Hos. 6:6] [1] Hosea 6:6
12:8 [1] NU-Text and M-Text omit *even.*
12:9 [a] Mark 3:1–6
12:10 [a] John 9:16
12:14 [a] Mark 3:6
12:15 [a] Mark 3:7 [b] Matt. 19:2 [1] NU-Text brackets *multitudes* as disputed.
12:16 [a] Matt. 8:4; 9:30; 17:9

THE JEWISH SECTS *continued*

Essenes	
Origin	• Could have evolved from Hasidim or Zealots because of their reaction to a corrupt priesthood
Description	• Religious party • Ascetics who withdrew to settle in monastic, communal communities like Qumran on the Dead Sea
Core Beliefs	• Held property and possessions in common • Most were celibate (adopted male children to perpetuate the communities) • Pacifists • Exclusive, caring for their own needs within the sect • Simple in dress and lifestyle • Rigidly kept the Law and observed ritual self-baptism
Attitude toward Rome	• Escape
Zealots	
Origin	• Possibly came from those involved in the Jewish revolt against Rome
Description	• Religious/political party • Extremists • Noted for zeal and nationalism
Core Beliefs	• Saw patriotism and religion as inseparable • Fanatical in their Jewish faith and devotion to the Law • Opposed Roman rule in the Holy Land • Refused to pay taxes • Engaged in insurrection against Rome • Opposed the Herodians and Sadducees
Attitude toward Rome	• Resist

I AM FORGIVEN

Matthew 12:18–21

Jesus fulfilled the promises the Old Testament prophets had made about one who would come and restore God's people. Here, Matthew draws from Isaiah to provide a glimpse into Christ's plan and character. The image we see is of a candle that is nearly snuffed out and a reed that is nearly broken. Jesus, we are told, is so gentle that He will not quench the miniscule flame or exert any pressure to break the reed in two. This is how He treats us, those who have been forgiven through His sacrifice. He is not stern with us but comes to us, recognizing our frailty and binding our wounds. Our Savior is not harsh, nor is He apathetic. He is loving and gentle.

18 "Behold![a] My Servant whom I have chosen,
My Beloved [b]in whom My soul is well pleased!
I will put My Spirit upon Him,
And He will declare justice to the Gentiles.
19 He will not quarrel nor cry out,
Nor will anyone hear His voice in the streets.
20 A bruised reed He will not break,
And smoking flax He will not quench,
Till He sends forth justice to victory;
21 And in His name Gentiles will trust."[1]

A HOUSE DIVIDED CANNOT STAND

22[a]Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and[1] mute man both spoke and saw. 23And all the multitudes were amazed and said, "Could this be the [a]Son of David?"

24[a]Now when the Pharisees heard *it* they said, "This *fellow* does not cast out demons except by Beelzebub,[1] the ruler of the demons."

25But Jesus [a]knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. 26If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 27And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges. 28But if I cast out demons by the Spirit of God, [a]surely the kingdom of God has come upon you. 29[a]Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. 30He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

THE UNPARDONABLE SIN

31"Therefore I say to you, [a]every sin and blasphemy will be forgiven men, [b]but the blasphemy *against* the Spirit will not be forgiven men. 32Anyone who [a]speaks a word against the Son of Man, [b]it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come.

A TREE KNOWN BY ITS FRUIT

33"Either make the tree good and [a]its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit. 34[a]Brood of vipers! How can you, being evil, speak good things? [b]For out of the abundance of the heart the mouth speaks. 35A good man out of the good treasure of his heart[1] brings forth good things, and an evil man out of the evil treasure brings forth evil things. 36But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. 37For by your words you will be justified, and by your words you will be condemned."

THE SCRIBES AND PHARISEES ASK FOR A SIGN

38[a]Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

39But He answered and said to them, "An evil and [a]adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. 40[a]For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. 41[a]The men of Nineveh will rise up in the judgment with this generation and [b]condemn it, [c]because they repented at the preaching of Jonah;

12:18 [a] Is. 42:1–4; 49:3 [b] Matt. 3:17; 17:5
12:21 [1] Isaiah 42:1–4
12:22 [a] Luke 11:14, 15 [1] NU-Text omits *blind and.*
12:23 [a] Matt. 9:27; 21:9
12:24 [a] Matt. 9:34 [1] NU-Text and M-Text read *Beelzebul.*
12:25 [a] Matt. 9:4
12:28 [a] [Dan. 2:44; 7:14]
12:29 [a] Is. 49:24
12:31 [a] Mark 3:28–30 [b] Acts 7:51
12:32 [a] John 7:12, 52 [b] 1 Tim. 1:13
12:33 [a] Matt. 7:16–18
12:34 [a] Matt. 3:7; 23:33 [b] Luke 6:45
12:35 [1] NU-Text and M-Text omit *of his heart.*
12:38 [a] Mark 8:11
12:39 [a] Matt. 16:4
12:40 [a] Jon. 1:17
12:41 [a] Luke 11:32 [b] Jer. 3:11 [c] Jon. 3:5

and indeed a greater than Jonah *is* here. 42[a]The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

AN UNCLEAN SPIRIT RETURNS

43[a]"When an unclean spirit goes out of a man, [b]he goes through dry places, seeking rest, and finds none. 44Then he says, 'I will return to my house from which I came.' And when he comes, he finds *it* empty, swept, and put in order. 45Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; [a]and the last *state* of that man is worse than the first. So shall it also be with this wicked generation."

JESUS' MOTHER AND BROTHERS SEND FOR HIM

46While He was still talking to the multitudes, [a]behold, His mother and [b]brothers stood outside, seeking to speak with Him. 47Then one said to Him, "Look, [a]Your mother and Your brothers are standing outside, seeking to speak with You."

48But He answered and said to the one who told Him, "Who is My mother and who are My brothers?" 49And He stretched out His hand toward His disciples and said, "Here are My mother and My [a]brothers! 50For [a]whoever does the will of My Father in heaven is My brother and sister and mother."

THE PARABLE OF THE SOWER

13 On the same day Jesus went out of the house [a]and sat by the sea. 2[a]And great multitudes were gathered together to Him, so that [b]He got into a boat and sat; and the whole multitude stood on the shore.

3Then He spoke many things to them in parables, saying: [a]"Behold, a sower went out to sow. 4And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them. 5Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. 6But when the sun was up they were scorched, and because they had no root they withered away. 7And some fell among thorns, and the thorns sprang up and choked them. 8But others fell on good ground and yielded a crop: some [a]a hundredfold, some sixty, some thirty. 9[a]He who has ears to hear, let him hear!"

THE PURPOSE OF PARABLES

10And the disciples came and said to Him, "Why do You speak to them in parables?"

11He answered and said to them, "Because [a]it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. 12[a]For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. 13Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. 14And in them the prophecy of Isaiah is fulfilled, which says:

[a]'Hearing you will hear and shall not understand,
And seeing you will see and not [b]perceive;
15 For the hearts of this people have grown dull.
Their ears [a]are hard of hearing,
And their eyes they have [b]closed,
Lest they should see with *their* eyes and hear with *their* ears,

12:42 [a] 1 Kin. 10:1–13
12:43 [a] Luke 11:24–26 [b] [1 Pet. 5:8]
12:45 [a] [2 Pet. 2:20–22]
12:46 [a] Luke 8:19–21 [b] John 2:12; 7:3, 5
12:47 [a] Matt. 13:55, 56
12:49 [a] John 20:17
12:50 [a] John 15:14
13:1 [a] Mark 4:1–12
13:2 [a] Luke 8:4 [b] Luke 5:3
13:3 [a] Luke 8:5
13:8 [a] Gen. 26:12
13:9 [a] Matt. 11:15
13:11 [a] Mark 4:10, 11
13:12 [a] Matt. 25:29
13:14 [a] Is. 6:9, 10; Ezek. 12:2 [b] [John 3:36]
13:15 [a] Heb. 5:11 [b] Luke 19:42

Lest they should understand with *their* hearts and turn,
So that I should[1] [c]heal them.'[2]

16But [a]blessed *are* your eyes for they see, and your ears for they hear;
17for assuredly, I say to you [a]that many prophets and righteous *men*
desired to see what you see, and did not see *it,* and to hear what
you hear, and did not hear *it.*

THE PARABLE OF THE SOWER EXPLAINED

18[a]"Therefore hear the parable of the sower: 19When anyone
hears the word [a]of the kingdom, and does not understand *it,* then
the wicked *one* comes and snatches away what was sown in his
heart. This is he who received seed by the wayside. 20But he who
received the seed on stony places, this is he who hears the word and
immediately [a]receives it with joy; 21yet he has no root in himself,
but endures only for a while. For when [a]tribulation or persecution
arises because of the word, immediately [b]he stumbles. 22Now [a]he
who received seed [b]among the thorns is he who hears the word,
and the cares of this world and the deceitfulness of riches choke
the word, and he becomes unfruitful. 23But he who received seed
on the good ground is he who hears the word and understands *it,*
who indeed bears [a]fruit and produces: some a hundredfold, some
sixty, some thirty."

THE PARABLE OF THE WHEAT AND THE TARES

24Another parable He put forth to them, saying: "The kingdom
of heaven is like a man who sowed good seed in his field; 25but
while men slept, his enemy came and sowed tares among the
wheat and went his way. 26But when the grain had sprouted and
produced a crop, then the tares also appeared. 27So the servants of
the owner came and said to him, 'Sir, did you not sow good seed
in your field? How then does it have tares?' 28He said to them, 'An
enemy has done this.' The servants said to him, 'Do you want us
then to go and gather them up?' 29But he said, 'No, lest while you
gather up the tares you also uproot the wheat with them. 30Let both
grow together until the harvest, and at the time of harvest I will
say to the reapers, "First gather together the tares and bind them
in bundles to burn them, but [a]gather the wheat into my barn." ' "

THE PARABLE OF THE MUSTARD SEED

31Another parable He put forth to them, saying: [a]"The kingdom
of heaven is like a mustard seed, which a man took and sowed in
his field, 32which indeed is the least of all the seeds; but when it is
grown it is greater than the herbs and becomes a [a]tree, so that the
birds of the air come and nest in its branches."

THE PARABLE OF THE LEAVEN

33[a]Another parable He spoke to them: "The kingdom of heaven
is like leaven, which a woman took and hid in three measures[1] of
meal till [b]it was all leavened."

PROPHECY AND THE PARABLES

34[a]All these things Jesus spoke to the multitude in parables;
and without a parable He did not speak to them, 35that it might be
fulfilled which was spoken by the prophet, saying:

[a]"I will open My mouth in parables;
[b]I will utter things kept secret from the foundation of the
world."[1]

13:15 [c] Acts 28:26, 27 [1] NU-Text and M-Text read *would.* [2] Isaiah 6:9, 10
13:16 [a] Luke 10:23, 24
13:17 [a] Heb. 11:13
13:18 [a] Mark 4:13–20
13:19 [a] Matt. 4:23
13:20 [a] Is. 58:2
13:21 [a] [Acts 14:22] [b] Matt. 11:6
13:22 [a] 1 Tim. 6:9 [b] Jer. 4:3
13:23 [a] Col. 1:6
13:30 [a] Matt. 3:12
13:31 [a] Luke 13:18, 19
13:32 [a] Ezek. 17:22–24; 31:3–9
13:33 [a] Luke 13:20, 21 [b] [1 Cor. 5:6] [1] Greek *sata,* approximately two pecks in all
13:34 [a] Ps. 78:2; Mark 4:33, 34
13:35 [a] Ps. 78:2 [b] Eph. 3:9 [1] Psalm 78:2

THE PARABLE OF THE TARES EXPLAINED

36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."

37 He answered and said to them: "He who sows the good seed is the Son of Man. 38 [a]The field is the world, the good seeds are the sons of the kingdom, but the tares are [b]the sons of the wicked *one.* 39 The enemy who sowed them is the devil, [a]the harvest is the end of the age, and the reapers are the angels. 40 Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. 41 The Son of Man will send out His angels, [a]and they will gather out of His kingdom all things that offend, and those who practice lawlessness, 42 [a]and will cast them into the furnace of fire. [b]There will be wailing and gnashing of teeth. 43 [a]Then the righteous will shine forth as the sun in the kingdom of their Father. [b]He who has ears to hear, let him hear!

THE PARABLE OF THE HIDDEN TREASURE

44 "Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and [a]sells all that he has and [b]buys that field.

THE PARABLE OF THE PEARL OF GREAT PRICE

45 "Again, the kingdom of heaven is like a merchant seeking beautiful pearls, 46 who, when he had found [a]one pearl of great price, went and sold all that he had and bought it.

THE PARABLE OF THE DRAGNET

47 "Again, the kingdom of heaven is like a dragnet that was cast into the sea and [a]gathered some of every kind, 48 which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. 49 So it will be at the end of the age. The angels will come forth, [a]separate the wicked from among the just, 50 and cast them into the furnace of fire. There will be wailing and gnashing of teeth."

51 Jesus said to them,[1] "Have you understood all these things?"
They said to Him, "Yes, Lord."[2]

52 Then He said to them, "Therefore every scribe instructed concerning[1] the kingdom of heaven is like a householder who brings out of his treasure [a]*things* new and old."

JESUS REJECTED AT NAZARETH

53 Now it came to pass, when Jesus had finished these parables, that He departed from there. 54 [a]When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this *Man* get this wisdom and *these* mighty works? 55 [a]Is this not the carpenter's son? Is not His mother called Mary? And [b]His brothers [c]James, Joses,[1] Simon, and Judas? 56 And His sisters, are they not all with us? Where then did this *Man* get all these things?" 57 So they [a]were offended at Him.

But Jesus said to them, [b]"A prophet is not without honor except in his own country and in his own house." 58 Now [a]He did not do many mighty works there because of their unbelief.

JOHN THE BAPTIST BEHEADED

14 At that time [a]Herod the tetrarch heard the report about Jesus 2 and said to his servants, "This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him." 3 [a]For Herod had laid hold of John and bound him, and put

I HAVE A FAMILY

Matthew 13:53–58

When we place our trust in Jesus, we immediately gain a new spiritual family. The Lord binds our hearts with other believers whom we now can call our brothers and sisters. What does this mean for our earthly families? If they, too, believe in Jesus, it means we grow even closer to them. However, if they do not believe in Christ, it often leads to a point of tension in the relationship. This scene reminds us that even Jesus felt the sting of rejection by His own household. We can take heart knowing that He understands our pain, and we can rejoice knowing that we have a spiritual family that celebrates our faith.

13:38 [a] Rom. 10:18 [b] John 8:44
13:39 [a] Rev. 14:15
13:41 [a] Matt. 18:7
13:42 [a] Rev. 19:20; 20:10 [b] Matt. 8:12; 13:50
13:43 [a] [Dan. 12:3] [b] Matt. 13:9
13:44 [a] Phil. 3:7, 8 [b] [Is. 55:1]
13:46 [a] Prov. 2:4; 3:14, 15; 8:10, 19
13:47 [a] Matt. 22:9, 10
13:49 [a] Matt. 25:32
13:51 [1] NU-Text omits *Jesus said to them.* [2] NU-Text omits *Lord.*
13:52 [a] Song 7:13 [1] Or *for*
13:54 [a] Luke 4:16
13:55 [a] John 6:42 [b] Matt. 12:46 [c] Mark 15:40 [1] NU-Text reads *Joseph.*
13:57 [a] Matt. 11:6 [b] Luke 4:24
13:58 [a] Mark 6:5, 6
14:1 [a] Mark 6:14–29
14:3 [a] Luke 3:19, 20

I LIVE WITH HOSPITALITY

Matthew 14:13–21

To grow in hospitality, we can reflect on Jesus' hospitality. The feeding of the multitude shows His desire to welcome and take care of all who come to Him. Two things stand out in this account. First, Jesus had compassion on the people. His heart went out to them, leading Him to heal their sicknesses and later feed them. Hospitality must begin in a tender heart. Second, Jesus satisfied them. They did not just have enough to get by; they ate until they were filled. Our goal should always be to bless others beyond expectation. When we act in these ways toward others, we imitate our Lord.

him in prison for the sake of Herodias, his brother Philip's wife.
4Because John had said to him, [a]"It is not lawful for you to have
her." 5And although he wanted to put him to death, he feared the
multitude, [a]because they counted him as a prophet.

6But when Herod's birthday was celebrated, the daughter of
Herodias danced before them and pleased Herod. 7Therefore he
promised with an oath to give her whatever she might ask.

8So she, having been prompted by her mother, said, "Give me
John the Baptist's head here on a platter."

9And the king was sorry; nevertheless, because of the oaths
and because of those who sat with him, he commanded *it* to be
given to *her.* 10So he sent and had John beheaded in prison. 11And
his head was brought on a platter and given to the girl, and she
brought *it* to her mother. 12Then his disciples came and took away
the body and buried it, and went and told Jesus.

FEEDING THE FIVE THOUSAND

13[a]When Jesus heard *it,* He departed from there by boat to a
deserted place by Himself. But when the multitudes heard it, they
followed Him on foot from the cities. 14And when Jesus went out
He saw a great multitude; and He [a]was moved with compassion for
them, and healed their sick. 15[a]When it was evening, His disciples
came to Him, saying, "This is a deserted place, and the hour is
already late. Send the multitudes away, that they may go into the
villages and buy themselves food."

16But Jesus said to them, "They do not need to go away. You
give them something to eat."

17And they said to Him, "We have here only five loaves and
two fish."

18He said, "Bring them here to Me." 19Then He commanded the
multitudes to sit down on the grass. And He took the five loaves
and the two fish, and looking up to heaven, [a]He blessed and broke
and gave the loaves to the disciples; and the disciples gave to the
multitudes. 20So they all ate and were filled, and they took up twelve
baskets full of the fragments that remained. 21Now those who had
eaten were about five thousand men, besides women and children.

JESUS WALKS ON THE SEA

22Immediately Jesus made His disciples get into the boat and
go before Him to the other side, while He sent the multitudes away.
23[a]And when He had sent the multitudes away, He went up on the
mountain by Himself to pray. [b]Now when evening came, He was
alone there. 24But the boat was now in the middle of the sea,[1] tossed
by the waves, for the wind was contrary.

25Now in the fourth watch of the night Jesus went to them,
walking on the sea. 26And when the disciples saw Him [a]walking
on the sea, they were troubled, saying, "It is a ghost!" And they
cried out for fear.

27But immediately Jesus spoke to them, saying, "Be of good
[a]cheer! It is I; do not be afraid."

28And Peter answered Him and said, "Lord, if it is You, command
me to come to You on the water."

29So He said, "Come." And when Peter had come down out of
the boat, he walked on the water to go to Jesus. 30But when he saw
that the wind *was* boisterous,[1] he was afraid; and beginning to sink
he cried out, saying, "Lord, save me!"

31And immediately Jesus stretched out *His* hand and caught
him, and said to him, "O you of [a]little faith, why did you doubt?"
32And when they got into the boat, the wind ceased.

14:4 [a] Lev. 18:16; 20:21
14:5 [a] Luke 20:6
14:13 [a] John 6:1, 2
14:14 [a] Mark 6:34
14:15 [a] Luke 9:12
14:19 [a] Matt. 15:36; 26:26
14:23 [a] Mark 6:46 [b] John 6:16
14:24 [1] NU-Text reads *many furlongs away from the land.*
14:26 [a] Job 9:8
14:27 [a] Acts 23:11; 27:22, 25, 36
14:30 [1] NU-Text brackets *that* and *boisterous* as disputed.
14:31 [a] Matt. 6:30; 8:26

33 Then those who were in the boat came and[1] worshiped Him, saying, "Truly [a]You are the Son of God."

MANY TOUCH HIM AND ARE MADE WELL

34 [a]When they had crossed over, they came to the land of[1] Gennesaret. 35 And when the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick, 36 and begged Him that they might only [a]touch the hem of His garment. And [b]as many as touched *it* were made perfectly well.

DEFILEMENT COMES FROM WITHIN

15 Then [a]the scribes and Pharisees who were from Jerusalem came to Jesus, saying, 2 [a]"Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."

3 He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? 4 For God commanded, saying, [a]'Honor your father and your mother';[1] and, [b]'He who curses father or mother, let him be put to death.'[2] 5 But you say, 'Whoever says to his father or mother, [a]"Whatever profit you might have received from me *is* a gift *to God*"— 6 then he need not honor his father or mother.'[1] Thus you have made the commandment[2] of God of no effect by your tradition. 7 [a]Hypocrites! Well did Isaiah prophesy about you, saying:

8 'These[a] people draw near to Me with their mouth,
And[1] honor Me with *their* lips,
But their heart is far from Me.
9 And in vain they worship Me,
[a]Teaching *as* doctrines the commandments of men.' "[1]

10 [a]When He had called the multitude to *Himself,* He said to them, "Hear and understand: 11 [a]Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."

12 Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"

13 But He answered and said, [a]"Every plant which My heavenly Father has not planted will be uprooted. 14 Let them alone. [a]They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."

15 [a]Then Peter answered and said to Him, "Explain this parable to us."

16 So Jesus said, [a]"Are you also still without understanding? 17 Do you not yet understand that [a]whatever enters the mouth goes into the stomach and is eliminated? 18 But [a]those things which proceed out of the mouth come from the heart, and they defile a man. 19 [a]For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20 These are *the things* which defile a man, but to eat with unwashed hands does not defile a man."

A GENTILE SHOWS HER FAITH

21 [a]Then Jesus went out from there and departed to the region of Tyre and Sidon. 22 And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, [a]Son of David! My daughter is severely demon-possessed."

23 But He answered her not a word.

And His disciples came and urged Him, saying, "Send her away, for she cries out after us."

I AM HOLY

Matthew 15:10–20

This passage provides a key to understanding Jesus' teaching on holiness. In contrast to the religious leaders of the day, who focused on outward purity, Jesus talked about the inner life. He argued that the heart—our intentions and motivations—ultimately determines our holiness, not how good we look on the outside. This means that if we focus on our inner lives and how we have become holy on the inside because of Christ, holiness will work its way out into our speech and conduct.

14:33 [a] Ps. 2:7 [1] NU-Text omits *came and.*
14:34 [a] Mark 6:53 [1] NU-Text reads *came to land at.*
14:36 [a] [Mark 5:24–34] [b] [Luke 6:19]
15:1 [a] Mark 7:1
15:2 [a] Mark 7:5
15:4 [a] [Deut. 5:16] [b] Ex. 21:17 [1] Exodus 20:12; Deuteronomy 5:16 [2] Exodus 21:17
15:5 [a] Mark 7:11, 12
15:6 [1] NU-Text omits *or mother.* [2] NU-Text reads *word.*
15:7 [a] Mark 7:6
15:8 [a] Ps. 78:36; Is. 29:13 [1] NU-Text omits *draw near to Me with their mouth, And.*
15:9 [a] [Col. 2:18–22] [1] Isaiah 29:13
15:10 [a] Mark 7:14
15:11 [a] [Acts 10:15]
15:13 [a] [John 15:2]
15:14 [a] Luke 6:39
15:15 [a] Mark 7:17
15:16 [a] Matt. 16:9
15:17 [a] [1 Cor. 6:13]
15:18 [a] [James 3:6]
15:19 [a] Prov. 6:14
15:21 [a] Mark 7:24–30
15:22 [a] Matt. 1:1; 22:41, 42

24 But He answered and said, [a]"I was not sent except to the lost
sheep of the house of Israel."
25 Then she came and worshiped Him, saying, "Lord, help me!"
26 But He answered and said, "It is not good to take the children's
bread and throw *it* to the little [a]dogs."
27 And she said, "Yes, Lord, yet even the little dogs eat the crumbs
which fall from their masters' table."
28 Then Jesus answered and said to her, "O woman, [a]great *is*
your faith! Let it be to you as you desire." And her daughter was
healed from that very hour.

JESUS HEALS GREAT MULTITUDES

29 [a]Jesus departed from there, [b]skirted the Sea of Galilee, and
went up on the mountain and sat down there. 30 [a]Then great mul-
titudes came to Him, having with them *the* lame, blind, mute,
maimed, and many others; and they laid them down at Jesus' [b]feet,
and He healed them. 31 So the multitude marveled when they saw
the mute speaking, *the* maimed made whole, *the* lame walking, and
the blind seeing; and they [a]glorified the God of Israel.

FEEDING THE FOUR THOUSAND

32 [a]Now Jesus called His disciples to *Himself* and said, "I have
compassion on the multitude, because they have now continued
with Me three days and have nothing to eat. And I do not want to
send them away hungry, lest they faint on the way."
33 [a]Then His disciples said to Him, "Where could we get enough
bread in the wilderness to fill such a great multitude?"
34 Jesus said to them, "How many loaves do you have?"
And they said, "Seven, and a few little fish."
35 So He commanded the multitude to sit down on the ground.
36 And [a]He took the seven loaves and the fish and [b]gave thanks,
broke *them* and gave *them* to His disciples; and the disciples *gave*
to the multitude. 37 So they all ate and were filled, and they took up
seven large baskets full of the fragments that were left. 38 Now those
who ate were four thousand men, besides women and children.
39 [a]And He sent away the multitude, got into the boat, and came to
the region of Magdala.[1]

THE PHARISEES AND SADDUCEES SEEK A SIGN

16 Then the [a]Pharisees and Sadducees came, and testing Him
asked that He would show them a sign from heaven. 2 He
answered and said to them, "When it is evening you say, '*It will be*
fair weather, for the sky is red'; 3 and in the morning, '*It will be* foul
weather today, for the sky is red and threatening.' Hypocrites![1] You
know how to discern the face of the sky, but you cannot *discern*
the signs of the times. 4 [a]A wicked and adulterous generation seeks
after a sign, and no sign shall be given to it except the sign of the
prophet[1] Jonah." And He left them and departed.

THE LEAVEN OF THE PHARISEES AND SADDUCEES

5 Now [a]when His disciples had come to the other side, they had
forgotten to take bread. 6 Then Jesus said to them, [a]"Take heed and
beware of the leaven of the Pharisees and the Sadducees."
7 And they reasoned among themselves, saying, "*It is* because
we have taken no bread."
8 But Jesus, being aware of *it,* said to them, "O you of little faith,
why do you reason among yourselves because you have brought no
bread?[1] 9 [a]Do you not yet understand, or remember the five loaves
of the five thousand and how many baskets you took up? 10 [a]Nor the

15:24 [a] Matt. 10:5, 6
15:26 [a] Matt. 7:6
15:28 [a] Luke 7:9
15:29 [a] Mark 7:31–37 [b] Matt. 4:18
15:30 [a] Is. 35:5, 6 [b] Luke 7:38; 8:41; 10:39
15:31 [a] Luke 5:25, 26; 19:37, 38
15:32 [a] Mark 8:1–10
15:33 [a] 2 Kin. 4:43
15:36 [a] Matt. 14:19; 26:27 [b] Luke 22:19
15:39 [a] Mark 8:10 [1] NU-Text reads *Magadan.*
16:1 [a] Mark 8:11
16:3 [1] NU-Text omits *Hypocrites.*
16:4 [a] Matt. 12:39 [1] NU-Text omits *the prophet.*
16:5 [a] Mark 8:14
16:6 [a] Luke 12:1
16:8 [1] NU-Text reads *you have no bread.*
16:9 [a] Matt. 14:15–21
16:10 [a] Matt. 15:32–38

seven loaves of the four thousand and how many large baskets you took up? 11How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the leaven of the Pharisees and Sadducees." 12Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

PETER CONFESSES JESUS AS THE CHRIST

13When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, [a]"Who do men say that I, the Son of Man, am?"

14So they said, [a]"Some *say* John the Baptist, some Elijah, and others Jeremiah or [b]one of the prophets."

15He said to them, "But who do [a]you say that I am?"

16Simon Peter answered and said, [a]"You are the Christ, the Son of the living God."

17Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, [a]for flesh and blood has not revealed *this* to you, but [b]My Father who is in heaven. 18And I also say to you that [a]you are Peter, and [b]on this rock I will build My church, and [c]the gates of Hades shall not prevail against it. 19[a]And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed[i] in heaven."

20[a]Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

JESUS PREDICTS HIS DEATH AND RESURRECTION

21From that time Jesus began [a]to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

22Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"

23But He turned and said to Peter, "Get behind Me, [a]Satan! [b]You are an offense to Me, for you are not mindful of the things of God, but the things of men."

TAKE UP THE CROSS AND FOLLOW HIM

24[a]Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and [b]follow Me. 25For [a]whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. 26For what [a]profit is it to a man if he gains the whole world, and loses his own soul? Or [b]what will a man give in exchange for his soul? 27For [a]the Son of Man will come in the glory of His Father [b]with His angels, [c]and then He will reward each according to his works. 28Assuredly, I say to you, [a]there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."

JESUS TRANSFIGURED ON THE MOUNT

17 Now [a]after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; 2and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. 3And behold, Moses and Elijah appeared to them, talking with Him. 4Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us[i] make here three tabernacles: one for You, one for Moses, and one for Elijah."

5[a]While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, [b]"This is My beloved Son, [c]in whom I am well pleased. [d]Hear

I REFLECT

Matthew 16:24–26

If we are to reflect Jesus to the world, our lives must look like His. That means we must join Him in suffering and share in His afflictions. He is our example. He denied Himself. He took up His cross. He gave His life for us. Now, we follow in His steps. While we do not pursue suffering, we count it all joy when it comes. We seek to reflect our Savior in all our suffering and show the world that He is better than any comfort or success this life offers. This is how we find life and show life to others.

16:13 [a] Luke 9:18
16:14 [a] Matt. 14:2 [b] Matt. 21:11
16:15 [a] John 6:67
16:16 [a] Acts 8:37; 9:20
16:17 [a] [Eph. 2:8] [b] Gal. 1:16
16:18 [a] John 1:42 [b] [Eph. 2:20] [c] Is. 38:10
16:19 [a] Matt. 18:18 [i] Or *will have been bound . . . will have been loosed*
16:20 [a] Luke 9:21
16:21 [a] Luke 9:22; 18:31; 24:46
16:23 [a] Matt. 4:10 [b] [Rom. 8:7]
16:24 [a] [2 Tim. 3:12] [b] [1 Pet. 2:21]
16:25 [a] John 12:25
16:26 [a] Luke 12:20, 21 [b] Ps. 49:7, 8
16:27 [a] Mark 8:38 [b] [Dan. 7:10] [c] Rom. 2:6
16:28 [a] Luke 9:27
17:1 [a] Mark 9:2–8
17:4 [i] NU-Text reads *I will.*
17:5 [a] 2 Pet. 1:17 [b] Mark 1:11 [c] Matt. 3:17; 12:18 [d] [Deut. 18:15, 19]

I WILL BE GLORIFIED

Matthew 17:1–9

What Peter, James, and John saw on this day boggled their minds. The vision of the glorified Jesus no doubt marked them for the rest of their lives. However, the glorification they saw was not only Christ's but theirs and ours. We will be raised up with Christ one day, and our bodies will be transformed like His. We will shine like the sun and be clothed in white. This is our future. In the meantime, we listen to Jesus as we wait. We heed His commands and follow Him wherever He takes us, knowing that even now, we have been called to look like Christ.

Him!" 6[a]And when the disciples heard *it,* they fell on their faces and were greatly afraid. 7But Jesus came and [a]touched them and said, "Arise, and do not be afraid." 8When they had lifted up their eyes, they saw no one but Jesus only.

9Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

10And His disciples asked Him, saying, [a]"Why then do the scribes say that Elijah must come first?"

11Jesus answered and said to them, "Indeed, Elijah is coming first[i] and will [a]restore all things. 12[a]But I say to you that Elijah has come already, and they [b]did not know him but did to him whatever they wished. Likewise [c]the Son of Man is also about to suffer at their hands." 13[a]Then the disciples understood that He spoke to them of John the Baptist.

A BOY IS HEALED

14[a]And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, 15"Lord, have mercy on my son, for he is an epileptic[i] and suffers severely; for he often falls into the fire and often into the water. 16So I brought him to Your disciples, but they could not cure him."

17Then Jesus answered and said, "O faithless and [a]perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." 18And Jesus [a]rebuked the demon, and it came out of him; and the child was cured from that very hour.

19Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

20So Jesus said to them, "Because of your unbelief;[i] for assuredly, I say to you, [a]if you have faith as 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. 21[i]However, this kind does not go out except by prayer and fasting."[i]

JESUS AGAIN PREDICTS HIS DEATH AND RESURRECTION

22[a]Now while they were staying[i] in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, 23and they will kill Him, and the third day He will be raised up." And they were exceedingly [a]sorrowful.

PETER AND HIS MASTER PAY THEIR TAXES

24[a]When they had come to Capernaum,[i] those who received the *temple* tax came to Peter and said, "Does your Teacher not pay the *temple* tax?"

25He said, "Yes."

And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from [a]strangers?"

26Peter said to Him, "From strangers."

Jesus said to him, "Then the sons are free. 27Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money;[i] take that and give it to them for Me and you."

WHO IS THE GREATEST?

18 At [a]that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?"

2Then Jesus called a little [a]child to Him, set him in the midst

17:6 [a] 2 Pet. 1:18
17:7 [a] Dan. 8:18
17:10 [a] Mal. 4:5
17:11 [a] [Mal. 4:6] [i] NU-Text omits *first.*
17:12 [a] Mark 9:12, 13 [b] Matt. 14:3, 10 [c] Matt. 16:21
17:13 [a] Matt. 11:14
17:14 [a] Mark 9:14–28
17:15 [i] Literally *moonstruck*
17:17 [a] Phil. 2:15
17:18 [a] Luke 4:41
17:20 [a] Luke 17:6 [i] NU-Text reads *little faith.*
17:21 [i] NU-Text omits this verse.
17:22 [a] Mark 8:31 [i] NU-Text reads *gathering together.*
17:23 [a] John 16:6; 19:30
17:24 [a] Mark 9:33 [i] NU-Text reads *Capharnaum* (here and elsewhere).
17:25 [a] [Is. 60:10–17]
17:27 [i] Greek *stater,* the exact amount to pay the temple tax (didrachma) for two
18:1 [a] Luke 9:46–48; 22:24–27
18:2 [a] Matt. 19:14

of them, 3and said, "Assuredly, I say to you, [a]unless you are converted and become as little children, you will by no means enter the kingdom of heaven. 4[a]Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. 5[a]Whoever receives one little child like this in My name receives Me.

JESUS WARNS OF OFFENSES

6[a]"But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. 7Woe to the world because of offenses! For [a]offenses must come, but [b]woe to that man by whom the offense comes!

8[a]"If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. 9And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

THE PARABLE OF THE LOST SHEEP

10"Take heed that you do not despise one of these little ones, for I say to you that in heaven [a]their angels always [b]see the face of My Father who is in heaven. 11[a]For the Son of Man has come to save that which was lost.[1]

12[a]"What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? 13And if he should find it, assuredly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray. 14Even so it is not the [a]will of your Father who is in heaven that one of these little ones should perish.

DEALING WITH A SINNING BROTHER

15"Moreover [a]if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, [b]you have gained your brother. 16But if he will not hear, take with you one or two more, that [a]'by the mouth of two or three witnesses every word may be established.'[1] 17And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a [a]heathen and a tax collector.

18"Assuredly, I say to you, [a]whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

19[a]"Again I say[1] to you that if two of you agree on earth concerning anything that they ask, [b]it will be done for them by My Father in heaven. 20For where two or three are gathered [a]together in My name, I am there in the midst of them."

THE PARABLE OF THE UNFORGIVING SERVANT

21Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? [a]Up to seven times?"

22Jesus said to him, "I do not say to you, [a]up to seven times, but up to seventy times seven. 23Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. 24And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. 25But as he was not able to pay, his master commanded [a]that he be sold, with his wife and children and all that he had, and that payment be made. 26The servant therefore fell down before him, saying, 'Master, have patience

I LIVE WITH FORGIVENESS

Matthew 18:21–35

We should not dismiss Peter's suggestion of forgiving "up to seven times" too quickly. If someone wounds us deeply, forgiving them even once could prove rather difficult, let alone *seven* times. Peter's suggestion, then, is indeed lofty. Jesus, however, went even further and told a parable to illustrate how freely we should forgive. The meaning of the parable is obvious: If a God this holy forgave our debt against Him, how could we withhold forgiveness from others? When we recognize how great of a debt we owed God and how utterly unable we were to pay it, we will never withhold forgiveness from others.

18:3 [a] Luke 18:16
18:4 [a] [Matt. 20:27; 23:11]
18:5 [a] [Matt. 10:42]
18:6 [a] Mark 9:42
18:7 [a] [1 Cor. 11:19] [b] Matt. 26:24; 27:4, 5
18:8 [a] Matt. 5:29, 30
18:10 [a] [Heb. 1:14] [b] Luke 1:19
18:11 [a] Luke 9:56 [1] NU-Text omits this verse.
18:12 [a] Luke 15:4–7
18:14 [a] [1 Tim. 2:4]
18:15 [a] Lev. 19:17 [b] [James 5:20]
18:16 [a] Deut. 17:6; 19:15 [1] Deuteronomy 19:15
18:17 [a] [2 Thess. 3:6, 14]
18:18 [a] [John 20:22, 23]
18:19 [a] [1 Cor. 1:10] [b] [1 John 3:22; 5:14] [1] NU-Text and M-Text read *Again, assuredly, I say.*
18:20 [a] Acts 20:7
18:21 [a] Luke 17:4
18:22 [a] Col. 3:13
18:25 [a] 2 Kin. 4:1

with me, and I will pay you all.' 27Then the master of that servant was moved with compassion, released him, and forgave him the debt.

28"But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!' 29So his fellow servant fell down at his feet[1] and begged him, saying, 'Have patience with me, and I will pay you all.'[2] 30And he would not, but went and threw him into prison till he should pay the debt. 31So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. 32Then his master, after he had called him, said to him, 'You wicked servant! I forgave you [a]all that debt because you begged me. 33Should you not also have had compassion on your fellow servant, just as I had pity on you?' 34And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

35[a]"So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."[1]

18:29 [1] NU-Text omits *at his feet*. [2] NU-Text and M-Text omit *all*.
18:32 [a] Luke 7:41–43
18:35 [a] James 2:13 [1] NU-Text omits *his trespasses*.
19:1 [a] Mark 10:1–12
19:2 [a] Matt. 12:15
19:4 [a] Gen. 1:27; 5:2 [1] NU-Text reads *created*. [2] Genesis 1:27; 5:2
19:5 [a] Gen. 2:24

MARRIAGE AND DIVORCE

19 Now it came to pass, [a]when Jesus had finished these sayings, *that* He departed from Galilee and came to the region of Judea beyond the Jordan. 2[a]And great multitudes followed Him, and He healed them there.

3The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for *just* any reason?"

4And He answered and said to them, "Have you not read that He who made[1] *them* at the beginning [a]'made them male and female,'[2] 5and said, [a]'For this reason a man shall leave his father and mother

PART 1 OF 8

MARRIAGE AND MY IDENTITY

A Picture of Christ and the Church

When a man and woman declare their wedding vows, their promise to love each other usually includes the words "until death do us part" or "as long as we both shall live." This idea of marriage lasting for a lifetime is from God Himself and is as old as humanity (see Gen. 2:24; Matt. 19:6). While some marriages certainly end in divorce, few people, if any, get married without believing that they will stay together forever. It is not surprising, then, that married people's identities are largely wrapped up in their roles as husbands or wives. It is hard to imagine life without one's spouse, and much of a married person's sense of self is determined in relation to his or her spouse.

Paul taught that marriage was designed by God to be a living, breathing, compelling picture of Christ and His bride, the church (see Eph. 5:22–32). This makes committing to lifelong fidelity in marriage even more significant for Christians, because to leave or be unfaithful to one's spouse would be to say that Christ would leave or be unfaithful to the church. Our treatment of marriage can affect how others understand this critical word picture, for better or worse. However, because of sin, marriage is difficult and can involve infidelity or unresolvable conflict and may eventually end in divorce. Whether it be through divorce or death, every marriage eventually ends, which is partly why Christians should not identify solely or even mainly as a husband or a wife but rather remember their most important identity as a redeemed member of the church, the bride of Christ. Our identity as spouses here on earth points us to the greater truth that we are betrothed to our Savior, Jesus, and will be united with Him forever in eternity.

Part 2 of 8, "Marriage and My Identity: They Shall Become One Flesh," is on page 1513.

and be joined to his wife, and [b]the two shall become one flesh'?[1]
6So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

7They said to Him, [a]"Why then did Moses command to give a certificate of divorce, and to put her away?"

8He said to them, "Moses, because of the [a]hardness of your hearts, permitted you to divorce your [b]wives, but from the beginning it was not so. 9[a]And I say to you, whoever divorces his wife, except for sexual immorality,[1] and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

10His disciples said to Him, [a]"If such is the case of the man with *his* wife, it is better not to marry."

JESUS TEACHES ON CELIBACY

11But He said to them, [a]"All cannot accept this saying, but only *those* to whom it has been given: 12For there are eunuchs who were born thus from *their* mother's womb, and [a]there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it,* let him accept *it.*"

JESUS BLESSES LITTLE CHILDREN

13[a]Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them. 14But Jesus said, "Let the little children come to Me, and do not forbid them; for [a]of such is the kingdom of heaven." 15And He laid *His* hands on them and departed from there.

JESUS COUNSELS THE RICH YOUNG RULER

16[a]Now behold, one came and said to Him, [b]"Good[1] Teacher, what good thing shall I do that I may have eternal life?"

17So He said to him, "Why do you call Me good?[1] No one *is* [a]good but One, *that is,* God.[2] But if you want to enter into life, [b]keep the commandments."

18He said to Him, "Which ones?"

Jesus said, [a]"'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,' 19[a]'Honor your father and *your* mother,'[1] and, [b]'You shall love your neighbor as yourself.' "[2]

20The young man said to Him, "All these things I have [a]kept from my youth.[1] What do I still lack?"

21Jesus said to him, "If you want to be perfect, [a]go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

22But when the young man heard that saying, he went away sorrowful, for he had great possessions.

WITH GOD ALL THINGS ARE POSSIBLE

23Then Jesus said to His disciples, "Assuredly, I say to you that [a]it is hard for a rich man to enter the kingdom of heaven. 24And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

25When His disciples heard *it,* they were greatly astonished, saying, "Who then can be saved?"

26But Jesus looked at *them* and said to them, "With men this is impossible, but [a]with God all things are possible."

27Then Peter answered and said to Him, "See, [a]we have left all and followed You. Therefore what shall we have?"

28So Jesus said to them, "Assuredly I say to you, that in the

I LIVE WITH GENEROSITY

Matthew 19:16–22

Why did Jesus challenge this young man to sell all he had and give to the poor? Did Jesus see riches as inherently evil? Likely not, as He encountered other people with wealth throughout His ministry and did not instruct them likewise. The problem here is not that this man had many possessions but that he was firmly holding on to them. For him, possessions were a barrier to Christ, and that is why they had to go. We are all susceptible to the allure of possessions like this young man was. Generosity, then, benefits not only others but also us, helping to safeguard our hearts from forming a barrier that would keep us from Christ.

19:5 [b] [1 Cor. 6:16; 7:2] [1] Genesis 2:24
19:7 [a] Deut. 24:1–4
19:8 [a] Heb. 3:15 [b] Mal. 2:16
19:9 [a] [Matt. 5:32] [1] Or *fornication*
19:10 [a] [Prov. 21:19]
19:11 [a] [1 Cor. 7:2, 7, 9, 17]
19:12 [a] [1 Cor. 7:32]
19:13 [a] Luke 18:15
19:14 [a] Matt. 18:3, 4
19:16 [a] Mark 10:17–30 [b] Luke 10:25 [1] NU-Text omits *Good.*
19:17 [a] Nah. 1:7 [b] Lev. 18:5 [1] NU-Text reads *Why do you ask Me about what is good?* [2] NU-Text reads *There is One who is good.*
19:18 [a] Ex. 20:13–16
19:19 [a] Ex. 20:12–16; Deut. 5:16–20 [b] Lev. 19:18 [1] Exodus 20:12–16; Deuteronomy 5:16–20 [2] Leviticus 19:18
19:20 [a] [Phil. 3:6, 7] [1] NU-Text omits *from my youth.*
19:21 [a] Acts 2:45; 4:34, 35
19:23 [a] [1 Tim. 6:9]
19:26 [a] Jer. 32:17
19:27 [a] Deut. 33:9

I AM CHOSEN

Matthew 20:1–16

God bestowing grace on us and choosing us for Himself should profoundly humble us. Yet, just like the laborers who felt they were treated unfairly, we can begrudge God's grace in the lives of others. These workers labored hard for their pay, but they could not comprehend how the other workers were paid the same. The point is that God is like the master of the house who can do what He desires with what is His. We have been chosen based not on our efforts but on God's grace. Let God's grace in your life drive your heart toward humility and compassion.

regeneration, when the Son of Man sits on the throne of His glory, [a]you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. 29[a]And everyone who has left houses or brothers or sisters or father or mother or wife[1] or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. 30[a]But many *who are* first will be last, and the last first.

THE PARABLE OF THE WORKERS IN THE VINEYARD

20 "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. 3And he went out about the third hour and saw others standing idle in the marketplace, 4and said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went. 5Again he went out about the sixth and the ninth hour, and did likewise. 6And about the eleventh hour he went out and found others standing idle,[1] and said to them, 'Why have you been standing here idle all day?' 7They said to him, 'Because no one hired us.' He said to them, 'You also go into the vineyard, and whatever is right you will receive.'[1]

8"So when evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them *their* wages, beginning with the last to the first.' 9And when those came who *were hired* about the eleventh hour, they each received a denarius. 10But when the first came, they supposed that they would receive more; and they likewise received each a denarius. 11And when they had received *it,* they complained against the landowner, 12saying, 'These last *men* have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day.' 13But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? 14Take *what is* yours and go your way. I wish to give to this last man *the same* as to you. 15[a]Is it not lawful for me to do what I wish with my own things? Or [b]is your eye evil because I am good?' 16[a]So the last will be first, and the first last. [b]For many are called, but few chosen."[1]

JESUS A THIRD TIME PREDICTS HIS DEATH AND RESURRECTION

17[a]Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them, 18[a]"Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, 19[a]and deliver Him to the Gentiles to [b]mock and to [c]scourge and to [d]crucify. And the third day He will [e]rise again."

GREATNESS IS SERVING

20[a]Then the mother of [b]Zebedee's sons came to Him with her sons, kneeling down and asking something from Him.

21And He said to her, "What do you wish?"

She said to Him, "Grant that these two sons of mine [a]may sit, one on Your right hand and the other on the left, in Your kingdom."

22But Jesus answered and said, "You do not know what you ask. Are you able to drink [a]the cup that I am about to drink, and be baptized with [b]the baptism that I am baptized with?"[1]

They said to Him, "We are able."

23So He said to them, [a]"You will indeed drink My cup, and be baptized with the baptism that I am baptized with;[1] but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared by My Father."

19:28 [a] Luke 22:28–30
19:29 [a] Mark 10:29, 30 [1] NU-Text omits *or wife.*
19:30 [a] Luke 13:30
20:6 [1] NU-Text omits *idle.*
20:7 [1] NU-Text omits the last clause of this verse.
20:15 [a] [Rom. 9:20, 21] [b] Deut. 15:9
20:16 [a] Matt. 19:30 [b] Matt. 22:14 [1] NU-Text omits the last sentence of this verse.
20:17 [a] Mark 10:32–34
20:18 [a] Matt. 16:21; 26:47–57
20:19 [a] Matt. 27:2 [b] Matt. 26:67, 68; 27:29, 41 [c] Matt. 27:26 [d] Acts 3:13–15 [e] Matt. 28:5, 6
20:20 [a] Mark 10:35–45 [b] Matt. 4:21; 10:2
20:21 [a] [Matt. 19:28]
20:22 [a] Luke 22:42 [b] Luke 12:50 [1] NU-Text omits *and be baptized with the baptism that I am baptized with.*
20:23 [a] [Acts 12:2] [1] NU-Text omits *and be baptized with the baptism that I am baptized with.*

24[a]And when the ten heard *it,* they were greatly displeased
with the two brothers. 25But Jesus called them to *Himself* and
said, "You know that the rulers of the Gentiles lord it over them,
and those who are great exercise authority over them. 26Yet [a]it
shall not be so among you; but [b]whoever desires to become great
among you, let him be your servant. 27[a]And whoever desires to
be first among you, let him be your slave— 28[a]just as the [b]Son of
Man did not come to be served, [c]but to serve, and [d]to give His life
a ransom [e]for many."

TWO BLIND MEN RECEIVE THEIR SIGHT

29[a]Now as they went out of Jericho, a great multitude followed
Him. 30And behold, [a]two blind men sitting by the road, when they
heard that Jesus was passing by, cried out, saying, "Have mercy
on us, O Lord, [b]Son of David!"

31Then the multitude [a]warned them that they should be quiet;
but they cried out all the more, saying, "Have mercy on us, O Lord,
Son of David!"

32So Jesus stood still and called them, and said, "What do you
want Me to do for you?"

33They said to Him, "Lord, that our eyes may be opened." 34So
Jesus had [a]compassion and touched their eyes. And immediately
their eyes received sight, and they followed Him.

THE TRIUMPHAL ENTRY

21 Now [a]when they drew near Jerusalem, and came to Beth-
phage,[1] at [b]the Mount of Olives, then Jesus sent two disciples,
2saying to them, "Go into the village opposite you, and immediately
you will find a donkey tied, and a colt with her. Loose *them* and
bring *them* to Me. 3And if anyone says anything to you, you shall say,
'The Lord has need of them,' and immediately he will send them."

4All[1] this was done that it might be fulfilled which was spoken
by the prophet, saying:

5 "Tell[a] the daughter of Zion,
'Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey.' "[1]

6[a]So the disciples went and did as Jesus commanded them.
7They brought the donkey and the colt, [a]laid their clothes on them,
and set *Him*[1] on them. 8And a very great multitude spread their
clothes on the road; [a]others cut down branches from the trees and
spread *them* on the road. 9Then the multitudes who went before
and those who followed cried out, saying:

"Hosanna to the Son of David!
[a]'Blessed *is* He who comes in the name of the LORD!'[1]
Hosanna in the highest!"

10[a]And when He had come into Jerusalem, all the city was
moved, saying, "Who is this?"

11So the multitudes said, "This is Jesus, [a]the prophet from Naz-
areth of Galilee."

JESUS CLEANSES THE TEMPLE

12[a]Then Jesus went into the temple of God[1] and drove out all
those who bought and sold in the temple, and overturned the tables
of the [b]money changers and the seats of those who sold doves. 13And

I LIVE WITH JOY

Matthew 21:1–11

When Jesus entered Jerusalem, the entire city rejoiced at His arrival. Their King had arrived, and God's promise to revisit His people had finally come to fruition. While many had a different idea of what Jesus' coming meant, everyone agreed that when the Christ came, joy and blessing would follow. The same thing happens when Jesus comes into our lives. He fills us with a joy that nothing else in the world can provide. Each day we have a new opportunity to welcome Him into every aspect of our lives. Doing so is the key to living with joy.

20:24 [a] Mark 10:41
20:26 [a] [1 Pet. 5:3] [b] Matt. 23:11
20:27 [a] [Matt. 18:4]
20:28 [a] John 13:4 [b] [Phil. 2:6, 7] [c] Luke 22:27 [d] [Is. 53:10, 11] [e] [Rom. 5:15, 19]
20:29 [a] Mark 10:46–52
20:30 [a] Matt. 9:27 [b] [Ezek. 37:21–25]
20:31 [a] Matt. 19:13
20:34 [a] Matt. 9:36; 14:14; 15:32; 18:27
21:1 [a] Luke 19:29–38 [b] [Zech. 14:4]
[1] M-Text reads *Bethsphage.*
21:4 [1] NU-Text omits *All.*
21:5 [a] Zech. 9:9 [1] Zechariah 9:9
21:6 [a] Mark 11:4
21:7 [a] 2 Kin. 9:13 [1] NU-Text reads *and He sat.*
21:8 [a] Lev. 23:40
21:9 [a] Ps. 118:26; Matt. 23:39 [1] Psalm 118:26
21:10 [a] John 2:13, 15
21:11 [a] John 6:14; 7:40; 9:17
21:12 [a] Mark 11:15–18 [b] Deut. 14:25
[1] NU-Text omits *of God.*

He said to them, "It is written, [a]'My house shall be called a house of prayer,'[1] but you have made it a [b]'den of thieves.' "[2]

14Then *the* blind and *the* lame came to Him in the temple, and He healed them. 15But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the [a]Son of David!" they were indignant 16and said to Him, "Do You hear what these are saying?"

And Jesus said to them, "Yes. Have you never read,

[a]'Out of the mouth of babes and nursing infants
You have perfected praise'?"[1]

17Then He left them and [a]went out of the city to Bethany, and He lodged there.

THE FIG TREE WITHERED

18[a]Now in the morning, as He returned to the city, He was hungry. 19[a]And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away.

THE LESSON OF THE WITHERED FIG TREE

20[a]And when the disciples saw *it,* they marveled, saying, "How did the fig tree wither away so soon?"

21So Jesus answered and said to them, "Assuredly, I say to you, [a]if you have faith and [b]do not doubt, you will not only do what was done to the fig tree, [c]but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. 22And [a]whatever things you ask in prayer, believing, you will receive."

JESUS' AUTHORITY QUESTIONED

23[a]Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and [b]said, "By what authority are You doing these things? And who gave You this authority?"

24But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: 25The [a]baptism of [b]John—where was it from? From heaven or from men?"

And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' 26But if we say, 'From men,' we [a]fear the multitude, [b]for all count John as a prophet." 27So they answered Jesus and said, "We do not know."

And He said to them, "Neither will I tell you by what authority I do these things.

THE PARABLE OF THE TWO SONS

28"But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my [a]vineyard.' 29He answered and said, 'I will not,' but afterward he regretted it and went. 30Then he came to the second and said likewise. And he answered and said, 'I *go,* sir,' but he did not go. 31Which of the two did the will of *his* father?"

They said to Him, "The first."

Jesus said to them, [a]"Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. 32For [a]John came to you in the way of righteousness, and you did not believe him; [b]but tax collectors and harlots believed him; and when you saw *it,* you did not afterward relent and believe him.

21:13 [a] Is. 56:7 [b] Jer. 7:11 [1] Isaiah 56:7 [2] Jeremiah 7:11
21:15 [a] John 7:42
21:16 [a] Ps. 8:2 [1] Psalm 8:2
21:17 [a] John 11:1, 18; 12:1
21:18 [a] Mark 11:12–14, 20–24
21:19 [a] Mark 11:13
21:20 [a] Mark 11:20
21:21 [a] Matt. 17:20 [b] James 1:6 [c] 1 Cor. 13:2
21:22 [a] Matt. 7:7–11
21:23 [a] Luke 20:1–8 [b] Ex. 2:14
21:25 [a] [John 1:29–34] [b] John 1:15–28
21:26 [a] Matt. 14:5; 21:46 [b] Mark 6:20
21:28 [a] Matt. 20:1; 21:33
21:31 [a] Luke 7:29, 37–50
21:32 [a] Luke 3:1–12; 7:29 [b] Luke 3:12, 13

THE PARABLE OF THE WICKED VINEDRESSERS

33 "Hear another parable: There was a certain landowner [a]who
planted a vineyard and set a hedge around it, dug a winepress in
it and built a tower. And he leased it to vinedressers and [b]went
into a far country. 34 Now when vintage-time drew near, he sent his
servants to the vinedressers, that they might receive its fruit. 35 [a]And
the vinedressers took his servants, beat one, killed one, and stoned
another. 36 Again he sent other servants, more than the first, and
they did likewise to them. 37 Then last of all he sent his [a]son to them,
saying, 'They will respect my son.' 38 But when the vinedressers saw
the son, they said among themselves, [a]'This is the heir. [b]Come, let
us kill him and seize his inheritance.' 39 [a]So they took him and cast
him out of the vineyard and killed *him.*

40 "Therefore, when the owner of the vineyard comes, what will
he do to those vinedressers?"

41 [a]They said to Him, [b]"He will destroy those wicked men miser-
ably, [c]and lease *his* vineyard to other vinedressers who will render
to him the fruits in their seasons."

42 Jesus said to them, "Have you never read in the Scriptures:

> [a]'The stone which the builders rejected
> Has become the chief cornerstone.
> This was the LORD's doing,
> And it is marvelous in our eyes'?[1]

43 "Therefore I say to you, [a]the kingdom of God will be taken from
you and given to a nation bearing the fruits of it. 44 And [a]whoever
falls on this stone will be broken; but on whomever it falls, [b]it will
grind him to powder."

45 Now when the chief priests and Pharisees heard His parables,
they perceived that He was speaking of them. 46 But when they
sought to lay hands on Him, they [a]feared the multitudes, because
[b]they took Him for a prophet.

THE PARABLE OF THE WEDDING FEAST

22 And Jesus answered [a]and spoke to them again by parables
and said: 2 "The kingdom of heaven is like a certain king who
arranged a marriage for his son, 3 and sent out his servants to call
those who were invited to the wedding; and they were not willing
to come. 4 Again, he sent out other servants, saying, 'Tell those who
are invited, "See, I have prepared my dinner; [a]my oxen and fatted
cattle *are* killed, and all things *are* ready. Come to the wedding." '
5 But they made light of it and went their ways, one to his own farm,
another to his business. 6 And the rest seized his servants, treated
them spitefully, and killed *them.* 7 But when the king heard *about
it,* he was furious. And he sent out [a]his armies, destroyed those
murderers, and burned up their city. 8 Then he said to his servants,
'The wedding is ready, but those who were invited were not [a]worthy.
9 Therefore go into the highways, and as many as you find, invite to
the wedding.' 10 So those servants went out into the highways and
[a]gathered together all whom they found, both bad and good. And
the wedding *hall* was filled with guests.

11 "But when the king came in to see the guests, he saw a man
there [a]who did not have on a wedding garment. 12 So he said to him,
'Friend, how did you come in here without a wedding garment?' And
he was [a]speechless. 13 Then the king said to the servants, 'Bind him
hand and foot, take him away, and[1] cast *him* [a]into outer darkness;
there will be weeping and gnashing of teeth.'

14 [a]"For many are called, but few *are* chosen."

21:33 [a] Luke 20:9–19 [b] Matt. 25:14
21:35 [a] [1 Thess. 2:15]
21:37 [a] [John 3:16]
21:38 [a] [Heb. 1:2] [b] John 11:53
21:39 [a] [Acts 2:23]
21:41 [a] Luke 20:16 [b] [Luke 21:24] [c] [Acts 13:46]
21:42 [a] Ps. 118:22, 23 [1] Psalm 118:22, 23
21:43 [a] [Matt. 8:12]
21:44 [a] Is. 8:14, 15 [b] [Dan. 2:44]
21:46 [a] Matt. 21:26 [b] Matt. 21:11
22:1 [a] [Rev. 19:7–9]
22:4 [a] Prov. 9:2
22:7 [a] [Dan. 9:26]
22:8 [a] Matt. 10:11
22:10 [a] Matt. 13:38, 47, 48
22:11 [a] [Col. 3:10, 12]
22:12 [a] [Rom. 3:19]
22:13 [a] Matt. 8:12; 25:30 [1] NU-Text omits *take him away, and.*
22:14 [a] Matt. 20:16

I AM A CITIZEN

Matthew 22:15–22

The Pharisees' question about taxes involved both political and theological issues. How could a faithful Jew pay taxes to support a pagan emperor and remain true to the Lord? Jesus' answer astonished them. Those in the kingdom pay taxes to whomever they are owed. At the same time, kingdom citizens offer to God what belongs to Him. Not their money, per se, but their love, worship, and obedience. Meditate on this passage. Think of what it means as a kingdom citizen to be a good member of your earthly society while remaining fully devoted to the Lord and to His name.

THE PHARISEES: IS IT LAWFUL TO PAY TAXES TO CAESAR?

15[a]Then the Pharisees went and plotted how they might entangle Him in *His* talk. 16And they sent to Him their disciples with the [a]Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. 17Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?"

18But Jesus perceived their wickedness, and said, "Why do you test Me, *you* hypocrites? 19Show Me the tax money."

So they brought Him a denarius.

20And He said to them, "Whose image and inscription *is* this?"

21They said to Him, "Caesar's."

And He said to them, [a]"Render therefore to Caesar the things that are [b]Caesar's, and to God the things that are [c]God's." 22When they had heard *these words,* they marveled, and left Him and went their way.

THE SADDUCEES: WHAT ABOUT THE RESURRECTION?

23[a]The same day the Sadducees, [b]who say there is no resurrection, came to Him and asked Him, 24saying: "Teacher, [a]Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. 25Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. 26Likewise the second also, and the third, even to the seventh. 27Last of all the woman died also. 28Therefore, in the resurrection, whose wife of the seven will she be? For they all had her."

29Jesus answered and said to them, "You are mistaken, [a]not knowing the Scriptures nor the power of God. 30For in the resurrection they neither marry nor are given in marriage, but [a]are like angels of God[1] in heaven. 31But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 32[a]'I am the God of Abraham, the God of Isaac, and the God of Jacob'?[1] God is not the God of the dead, but of the living." 33And when the multitudes heard *this,* [a]they were astonished at His teaching.

THE SCRIBES: WHICH IS THE FIRST COMMANDMENT OF ALL?

34[a]But when the Pharisees heard that He had silenced the Sadducees, they gathered together. 35Then one of them, [a]a lawyer, asked *Him a question,* testing Him, and saying, 36"Teacher, which *is* the great commandment in the law?"

37Jesus said to him, [a]"'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.'[1] 38This is *the* first and great commandment. 39And *the* second *is* like it: [a]'You shall love your neighbor as yourself.'[1] 40[a]On these two commandments hang all the Law and the Prophets."

JESUS: HOW CAN DAVID CALL HIS DESCENDANT "LORD"?

41[a]While the Pharisees were gathered together, Jesus asked them, 42saying, "What do you think about the Christ? Whose Son is He?"

They said to Him, "*The* [a]*Son* of David."

43He said to them, "How then does David in the Spirit call Him 'Lord,' saying:

44 'The[a] LORD said to my Lord,
"Sit at My right hand,
Till I make Your enemies Your footstool" '?[1]

22:15 [a] Mark 12:13–17
22:16 [a] Mark 3:6; 8:15; 12:13
22:21 [a] Matt. 17:25 [b] [Rom. 13:1–7] [c] [1 Cor. 3:23; 6:19, 20; 12:27]
22:23 [a] Luke 20:27–40 [b] Acts 23:8
22:24 [a] Deut. 25:5
22:29 [a] John 20:9
22:30 [a] [1 John 3:2] [1] NU-Text omits *of God.*
22:32 [a] Ex. 3:6, 15 [1] Exodus 3:6, 15
22:33 [a] Matt. 7:28
22:34 [a] Mark 12:28–31
22:35 [a] Luke 7:30; 10:25; 11:45, 46, 52; 14:3
22:37 [a] Deut. 6:5; 10:12; 30:6 [1] Deuteronomy 6:5
22:39 [a] Lev. 19:18 [1] Leviticus 19:18
22:40 [a] [Matt. 7:12]
22:41 [a] Luke 20:41–44
22:42 [a] Matt. 1:1; 21:9
22:44 [a] Ps. 110:1 [1] Psalm 110:1

45 If David then calls Him 'Lord,' how is He his Son?" 46 [a]And no one was able to answer Him a word, [b]nor from that day on did anyone dare question Him anymore.

WOE TO THE SCRIBES AND PHARISEES

23 Then Jesus spoke to the multitudes and to His disciples, 2 saying: [a]"The scribes and the Pharisees sit in Moses' seat. 3 Therefore whatever they tell you to observe,[1] *that* observe and do, but do not do according to their works; for [a]they say, and do not do. 4 [a]For they bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. 5 But all their works they do to [a]be seen by men. They make their phylacteries broad and enlarge the borders of their garments. 6 [a]They love the best places at feasts, the best seats in the synagogues, 7 greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.' 8 [a]But you, do not be called 'Rabbi'; for One is your Teacher, the Christ,[1] and you are all brethren. 9 Do not call anyone on earth your father; [a]for One is your Father, He who is in heaven. 10 And do not be called teachers; for One is your Teacher, the Christ. 11 But [a]he who is greatest among you shall be your servant. 12 [a]And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

13 "But [a]woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves,* nor do you allow those who are entering to go in. 14 Woe to you, scribes and Pharisees, hypocrites! [a]For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.[1]

15 "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

16 "Woe to you, [a]blind guides, who say, [b]'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it.*' 17 Fools and blind! For which is greater, the gold [a]or the temple that sanctifies[1] the gold? 18 And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it.*' 19 Fools and blind! For which is greater, the gift [a]or the altar that sanctifies the gift? 20 Therefore he who swears by the altar, swears by it and by all things on it. 21 He who swears by the temple, swears by it and by [a]Him who dwells[1] in it. 22 And he who swears by heaven, swears by [a]the throne of God and by Him who sits on it.

23 "Woe to you, scribes and Pharisees, hypocrites! [a]For you pay tithe of mint and anise and cummin, and [b]have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. 24 Blind guides, who strain out a gnat and swallow a camel!

25 "Woe to you, scribes and Pharisees, hypocrites! [a]For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.[1] 26 Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

27 "Woe to you, scribes and Pharisees, hypocrites! [a]For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men's* bones and all uncleanness. 28 Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

29 [a]"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of

I AM RIGHTEOUS

Matthew 23:1–36

Here, Jesus offered His most severe critique of the Pharisees. Those who were supposed to lead the nation into holiness only offered hypocritical examples for the people. Two things stand out in this passage. First, you can perform significant righteous acts but not actually be righteous. You can outwardly appear religious and devout, while inwardly being filled with lies and deceit. The Pharisees fooled *almost* everyone. Second, outward righteousness is indeed fused with inward righteousness, but it must be in that order. Righteousness cannot begin on the outside and work inwardly. It must begin within, through faith in Christ, and then work outwardly.

22:46 [a] Luke 14:6 [b] Mark 12:34
23:2 [a] Neh. 8:4, 8
23:3 [a] [Rom. 2:19] [1] NU-Text omits *to observe.*
23:4 [a] Luke 11:46
23:5 [a] [Matt. 6:1–6, 16–18]
23:6 [a] Luke 11:43; 20:46
23:8 [a] [James 3:1] [1] NU-Text omits *the Christ.*
23:9 [a] [Mal. 1:6]
23:11 [a] Matt. 20:26, 27
23:12 [a] Luke 14:11; 18:14
23:13 [a] Luke 11:52
23:14 [a] Mark 12:40 [1] NU-Text omits this verse.
23:16 [a] Matt. 15:14; 23:24 [b] [Matt. 5:33, 34]
23:17 [a] Ex. 30:29 [1] NU-Text reads *sanctified.*
23:19 [a] Ex. 29:37
23:21 [a] 1 Kin. 8:13 [1] M-Text reads *dwelt.*
23:22 [a] Matt. 5:34
23:23 [a] Luke 11:42; 18:12 [b] [Hos. 6:6]
23:25 [a] Luke 11:39 [1] M-Text reads *unrighteousness.*
23:27 [a] Acts 23:3
23:29 [a] Luke 11:47, 48

I WILL BE GLORIFIED

Matthew 24:1–14

According to Jesus, before the end comes, things will only get worse for God's people. Opposition will continue and grow until Jesus returns and makes all things new. Two things must be kept in mind, however. First, the gospel will continue to work in the world. It *will* reach all nations, and God *will* gather His people from these nations. Second, regardless of the difficulty, we must endure to the end. If we do, we will be saved and find eternal rest, comfort, and blessings in the Lord. Let the glorification that awaits compel you to endure to the end.

the righteous, 30and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

31"Therefore you are witnesses against yourselves that [a]you are sons of those who murdered the prophets. 32[a]Fill up, then, the measure of your fathers' *guilt.* 33Serpents, [a]brood of vipers! How can you escape the condemnation of hell? 34[a]Therefore, indeed, I send you prophets, wise men, and scribes: [b]*some* of them you will kill and crucify, and [c]*some* of them you will scourge in your synagogues and persecute from city to city, 35[a]that on you may come all the righteous blood shed on the earth, [b]from the blood of righteous Abel to [c]the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. 36Assuredly, I say to you, all these things will come upon this generation.

JESUS LAMENTS OVER JERUSALEM

37[a]"O Jerusalem, Jerusalem, the one who kills the prophets [b]and stones those who are sent to her! How often [c]I wanted to gather your children together, as a hen gathers her chicks [d]under *her* wings, but you were not willing! 38See! Your house is left to you desolate; 39for I say to you, you shall see Me no more till you say, [a]'Blessed *is* He who comes in the name of the LORD!' "[1]

JESUS PREDICTS THE DESTRUCTION OF THE TEMPLE

24 Then [a]Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. 2And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, [a]not *one* stone shall be left here upon another, that shall not be thrown down."

THE SIGNS OF THE TIMES AND THE END OF THE AGE

3Now as He sat on the Mount of Olives, [a]the disciples came to Him privately, saying, [b]"Tell us, when will these things be? And what *will be* the sign of Your coming, and of the end of the age?"

4And Jesus answered and said to them: [a]"Take heed that no one deceives you. 5For [a]many will come in My name, saying, 'I am the Christ,' [b]and will deceive many. 6And you will hear of [a]wars and rumors of wars. See that you are not troubled; for all[1] *these things* must come to pass, but the end is not yet. 7For [a]nation will rise against nation, and kingdom against kingdom. And there will be [b]famines, pestilences,[1] and earthquakes in various places. 8All these *are* the beginning of sorrows.

9[a]"Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. 10And then many will be offended, will betray one another, and will hate one another. 11Then [a]many false prophets will rise up and [b]deceive many. 12And because lawlessness will abound, the love of many will grow [a]cold. 13[a]But he who endures to the end shall be saved. 14And this [a]gospel of the kingdom [b]will be preached in all the world as a witness to all the nations, and then the end will come.

THE GREAT TRIBULATION

15[a]"Therefore when you see the [b]'abomination of desolation,'[1] spoken of by Daniel the prophet, standing in the holy place" [c](whoever reads, let him understand), 16"then let those who are in Judea flee to the mountains. 17Let him who is on the housetop not go down to take anything out of his house. 18And let him who is in the field not go back to get his clothes. 19But [a]woe to those who are pregnant and to those who are nursing babies in those days! 20And

23:31 [a] [Acts 7:51, 52]
23:32 [a] [1 Thess. 2:16]
23:33 [a] Matt. 3:7; 12:34
23:34 [a] Luke 11:49 [b] Acts 7:54–60; 22:19 [c] 2 Cor. 11:24, 25
23:35 [a] Rev. 18:24 [b] Gen. 4:8 [c] 2 Chr. 24:20, 21
23:37 [a] Luke 13:34, 35 [b] 2 Chr. 24:20, 21; 36:15, 16 [c] Deut. 32:11, 12 [d] Ps. 17:8; 91:4
23:39 [a] Ps. 118:26 [1] Psalm 118:26
24:1 [a] Mark 13:1
24:2 [a] Luke 19:44
24:3 [a] Mark 13:3 [b] [1 Thess. 5:1–3]
24:4 [a] [Col. 2:8, 18]
24:5 [a] John 5:43 [b] Matt. 24:11
24:6 [a] [Rev. 6:2–4] [1] NU-Text omits *all.*
24:7 [a] Hag. 2:22 [b] Rev. 6:5, 6 [1] NU-Text omits *pestilences.*
24:9 [a] Matt. 10:17
24:11 [a] 2 Pet. 2:1 [b] [1 Tim. 4:1]
24:12 [a] [2 Thess. 2:3]
24:13 [a] Matt. 10:22
24:14 [a] Matt. 4:23 [b] Rom. 10:18
24:15 [a] Mark 13:14 [b] Dan. 9:27; 11:31; 12:11 [c] Dan. 9:23 [1] Daniel 11:31; 12:11
24:19 [a] Luke 23:29

pray that your flight may not be in winter or on the Sabbath. 21For [a]then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. 22And unless those days were shortened, no flesh would be saved; [a]but for the elect's sake those days will be shortened.

23[a]"Then if anyone says to you, 'Look, here *is* the Christ!' or 'There!' do not believe *it.* 24For [a]false christs and false prophets will rise and show great signs and wonders to deceive, [b]if possible, even the elect. 25See, I have told you beforehand.

26"Therefore if they say to you, 'Look, He is in the desert!' do not go out; *or* 'Look, *He is* in the inner rooms!' do not believe *it.* 27[a]For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. 28[a]For wherever the carcass is, there the eagles will be gathered together.

THE COMING OF THE SON OF MAN

29[a]"Immediately after the tribulation of those days [b]the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. 30[a]Then the sign of the Son of Man will appear in heaven, [b]and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. 31[a]And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

THE PARABLE OF THE FIG TREE

32"Now learn [a]this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near. 33So you also, when you see all these things, know [a]that it[1] is near—at the doors! 34Assuredly, I say to you, [a]this generation will by no means pass away till all these things take place. 35[a]Heaven and earth will pass away, but My words will by no means pass away.

NO ONE KNOWS THE DAY OR HOUR

36[a]"But of that day and hour no one knows, not even the angels of heaven,[1] [b]but My Father only. 37But as the days of Noah *were,* so also will the coming of the Son of Man be. 38[a]For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. 40[a]Then two *men* will be in the field: one will be taken and the other left. 41Two *women will be* grinding at the mill: one will be taken and the other left. 42[a]Watch therefore, for you do not know what hour[1] your Lord is coming. 43[a]But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 44[a]Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

THE FAITHFUL SERVANT AND THE EVIL SERVANT

45[a]"Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? 46[a]Blessed *is* that servant whom his master, when he comes, will find so doing. 47Assuredly, I say to you that [a]he will make him ruler over all his goods. 48But if that evil servant says in his heart, 'My master [a]is delaying his coming,'[1] 49and begins to beat *his* fellow servants, and to eat and drink with the drunkards, 50the master of that servant will come on a day when he is not looking for *him*

24:21 [a] Dan. 9:26
24:22 [a] Is. 65:8, 9
24:23 [a] Luke 17:23
24:24 [a] [2 Thess. 2:9] [b] [2 Tim. 2:19]
24:27 [a] Luke 17:24
24:28 [a] Luke 17:37
24:29 [a] [Dan. 7:11] [b] Ezek. 32:7
24:30 [a] [Dan. 7:13, 14] [b] Zech. 12:12
24:31 [a] [1 Cor. 15:52]
24:32 [a] Luke 21:29
24:33 [a] [James 5:9] [1] Or *He*
24:34 [a] [Matt. 10:23; 16:28; 23:36]
24:35 [a] Luke 21:33
24:36 [a] Acts 1:7 [b] Zech. 14:7 [1] NU-Text adds *nor the Son.*
24:38 [a] [Gen. 6:3–5]
24:40 [a] Luke 17:34
24:42 [a] Matt. 25:13 [1] NU-Text reads *day.*
24:43 [a] Luke 12:39
24:44 [a] [1 Thess. 5:6]
24:45 [a] Luke 12:42–46
24:46 [a] Rev. 16:15
24:47 [a] Matt. 25:21, 23
24:48 [a] [2 Pet. 3:4–9] [1] NU-Text omits *his coming.*

and at an hour that he is [a]not aware of, 51and will cut him in two
and appoint *him* his portion with the hypocrites. [a]There shall be
weeping and gnashing of teeth.

THE PARABLE OF THE WISE AND FOOLISH VIRGINS

25 "Then the kingdom of heaven shall be likened to ten virgins
who took their lamps and went out to meet [a]the bridegroom.
2[a]Now five of them were wise, and five *were* foolish. 3Those who *were*
foolish took their lamps and took no oil with them, 4but the wise
took oil in their vessels with their lamps. 5But while the bridegroom
was delayed, [a]they all slumbered and slept.

6"And at midnight [a]a cry was *heard:* 'Behold, the bridegroom
is coming;[1] go out to meet him!' 7Then all those virgins arose and
[a]trimmed their lamps. 8And the foolish said to the wise, 'Give
us *some* of your oil, for our lamps are going out.' 9But the wise
answered, saying, '*No,* lest there should not be enough for us and
you; but go rather to those who sell, and buy for yourselves.' 10And
while they went to buy, the bridegroom came, and those who were
ready went in with him to the wedding; and [a]the door was shut.

11"Afterward the other virgins came also, saying, [a]'Lord, Lord,
open to us!' 12But he answered and said, 'Assuredly, I say to you, [a]I
do not know you.'

13[a]"Watch therefore, for you [b]know neither the day nor the hour[1]
in which the Son of Man is coming.

THE PARABLE OF THE TALENTS

14[a]"For *the kingdom of heaven is* [b]like a man traveling to a far
country, *who* called his own servants and delivered his goods to
them. 15And to one he gave five talents, to another two, and to an-
other one, [a]to each according to his own ability; and immediately
he went on a journey. 16Then he who had received the five talents
went and traded with them, and made another five talents. 17And
likewise he who *had received* two gained two more also. 18But he
who had received one went and dug in the ground, and hid his
lord's money. 19After a long time the lord of those servants came
and settled accounts with them.

20"So he who had received five talents came and brought five
other talents, saying, 'Lord, you delivered to me five talents; look, I
have gained five more talents besides them.' 21His lord said to him,
'Well *done,* good and faithful servant; you were [a]faithful over a few
things, [b]I will make you ruler over many things. Enter into [c]the joy
of your lord.' 22He also who had received two talents came and said,
'Lord, you delivered to me two talents; look, I have gained two more
talents besides them.' 23His lord said to him, [a]'Well *done,* good and
faithful servant; you have been faithful over a few things, I will
make you ruler over many things. Enter into [b]the joy of your lord.'

24"Then he who had received the one talent came and said,
'Lord, I knew you to be a hard man, reaping where you have not
sown, and gathering where you have not scattered seed. 25And I
was afraid, and went and hid your talent in the ground. Look, *there*
you have *what is* yours.'

26"But his lord answered and said to him, 'You [a]wicked and lazy
servant, you knew that I reap where I have not sown, and gather
where I have not scattered seed. 27So you ought to have deposited
my money with the bankers, and at my coming I would have re-
ceived back my own with interest. 28So take the talent from him,
and give *it* to him who has ten talents.

29[a]'For to everyone who has, more will be given, and he will
have abundance; but from him who does not have, even what he

24:50 [a] Mark 13:32
24:51 [a] Matt. 8:12; 25:30
25:1 [a] [Eph. 5:29, 30]
25:2 [a] Matt. 13:47; 22:10
25:5 [a] 1 Thess. 5:6
25:6 [a] [1 Thess. 4:16] [1] NU-Text omits *is coming.*
25:7 [a] Luke 12:35
25:10 [a] Luke 13:25
25:11 [a] [Matt. 7:21–23]
25:12 [a] [Hab. 1:13]
25:13 [a] Mark 13:35 [b] Matt. 24:36, 42 [1] NU-Text omits the rest of this verse.
25:14 [a] Luke 19:12–27 [b] Matt. 21:33
25:15 [a] [Rom. 12:6]
25:21 [a] [1 Cor. 4:2] [b] [Luke 12:44; 22:29, 30] [c] [Heb. 12:2]
25:23 [a] Matt. 24:45, 47; 25:21 [b] [Ps. 16:11]
25:26 [a] Matt. 18:32
25:29 [a] Matt. 13:12

has will be taken away. 30And cast the unprofitable servant [a]into the outer darkness. [b]There will be weeping and [c]gnashing of teeth.'

THE SON OF MAN WILL JUDGE THE NATIONS

31[a]"When the Son of Man comes in His glory, and all the holy[1] angels with Him, then He will sit on the throne of His glory. 32[a]All the nations will be gathered before Him, and [b]He will separate them one from another, as a shepherd divides *his* sheep from the goats. 33And He will set the [a]sheep on His right hand, but the goats on the left. 34Then the King will say to those on His right hand, 'Come, you blessed of My Father, [a]inherit the kingdom [b]prepared for you from the foundation of the world: 35[a]for I was hungry and you gave Me food; I was thirsty and you gave Me drink; [b]I was a stranger and you took Me in; 36I *was* [a]naked and you clothed Me; I was sick and you visited Me; [b]I was in prison and you came to Me.'

37"Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed *You,* or thirsty and give *You* drink? 38When did we see You a stranger and take *You* in, or naked and clothe *You?* 39Or when did we see You sick, or in prison, and come to You?' 40And the King will answer and say to them, 'Assuredly, I say to you, [a]inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.'

41"Then He will also say to those on the left hand, [a]'Depart from Me, you cursed, [b]into the everlasting fire prepared for [c]the devil and his angels: 42for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 43I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

44"Then they also will answer Him,[1] saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' 45Then He will answer them, saying, 'Assuredly, I say to you, [a]inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.' 46And [a]these will go away into everlasting punishment, but the righteous into eternal life."

THE PLOT TO KILL JESUS

26 Now it came to pass, when Jesus had finished all these sayings, *that* He said to His disciples, 2[a]"You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."

3[a]Then the chief priests, the scribes,[1] and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, 4and [a]plotted to take Jesus by trickery and kill *Him.* 5But they said, "Not during the feast, lest there be an uproar among the [a]people."

THE ANOINTING AT BETHANY

6And when Jesus was in [a]Bethany at the house of Simon the leper, 7a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured *it* on His head as He sat *at the table.* 8[a]But when His disciples saw *it,* they were indignant, saying, "Why this waste? 9For this fragrant oil might have been sold for much and given to *the* poor."

10But when Jesus was aware of *it,* He said to them, "Why do you trouble the woman? For she has done a good work for Me. 11[a]For you have the poor with you always, but [b]Me you do not have always. 12For in pouring this fragrant oil on My body, she did *it* for My [a]burial. 13Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

I LIVE WITH HOSPITALITY

Matthew 25:31–46

This passage is a startling reminder of how Jesus connects hospitality and the final judgment. In no way did He mean that we can earn our salvation through hospitality. Instead, He shows that we *prove* our salvation through hospitality. We show that we belong to Him and have been changed by Him when we help others in need. We open our homes to them. We serve them and help meet their needs. In doing so, Jesus says we actually feed and clothe *Him*. This means that hospitality is not a duty we perform; it is the overflow of love for Jesus.

25:30 [a] Matt. 8:12; 22:13 [b] Matt. 7:23; 8:12; 24:51 [c] Ps. 112:10
25:31 [a] [1 Thess. 4:16] [1] NU-Text omits *holy.*
25:32 [a] [2 Cor. 5:10] [b] Ezek. 20:38
25:33 [a] [John 10:11, 27, 28]
25:34 [a] [Rom. 8:17] [b] Mark 10:40
25:35 [a] Is. 58:7 [b] [Heb. 13:2]
25:36 [a] [James 2:15, 16] [b] 2 Tim. 1:16
25:40 [a] Mark 9:41
25:41 [a] Matt. 7:23 [b] Matt. 13:40, 42 [c] [2 Pet. 2:4]
25:44 [1] NU-Text and M-Text omit *Him.*
25:45 [a] Prov. 14:31
25:46 [a] [Dan. 12:2]
26:2 [a] Luke 22:1, 2
26:3 [a] John 11:47 [1] NU-Text omits *the scribes.*
26:4 [a] Acts 4:25–28
26:5 [a] Matt. 21:26
26:6 [a] Mark 14:3–9
26:8 [a] John 12:4
26:11 [a] [Deut. 15:11] [b] [John 13:33; 14:19; 16:5, 28; 17:11]
26:12 [a] John 19:38–42

I AM FORGIVEN

Matthew 26:26–29

Each time we partake of the Lord's Supper, we remember this night when Jesus inaugurated the new covenant. With the bread and the cup, He showed the disciples what was literally about to happen to Him. He would be broken and poured out. His blood would be shed, and His body would be broken and bruised for us. Now, all we must do is receive Him and open our lives to Him. It is all grace. Just as food and drink are a gift, so are the salvation and forgiveness we receive from Him by faith.

JUDAS AGREES TO BETRAY JESUS

14 [a]Then one of the twelve, called [b]Judas Iscariot, went to the
chief priests 15 and said, [a]"What are you willing to give me if I deliver
Him to you?" And they counted out to him thirty pieces of silver.
16 So from that time he sought opportunity to betray Him.

JESUS CELEBRATES PASSOVER WITH HIS DISCIPLES

17 [a]Now on the first *day of the Feast* of the Unleavened Bread the
disciples came to Jesus, saying to Him, "Where do You want us to
prepare for You to eat the Passover?"

18 And He said, "Go into the city to a certain man, and say to him,
'The Teacher says, [a]"My time is at hand; I will keep the Passover at
your house with My disciples." ' "

19 So the disciples did as Jesus had directed them; and they
prepared the Passover.

20 [a]When evening had come, He sat down with the twelve. 21 Now
as they were eating, He said, "Assuredly, I say to you, one of you
will [a]betray Me."

22 And they were exceedingly sorrowful, and each of them began
to say to Him, "Lord, is it I?"

23 He answered and said, [a]"He who dipped *his* hand with Me in the
dish will betray Me. 24 The Son of Man indeed goes just [a]as it is written
of Him, but [b]woe to that man by whom the Son of Man is betrayed!
[c]It would have been good for that man if he had not been born."

25 Then Judas, who was betraying Him, answered and said,
"Rabbi, is it I?"

He said to him, "You have said it."

JESUS INSTITUTES THE LORD'S SUPPER

26 [a]And as they were eating, [b]Jesus took bread, blessed[1] and broke
it, and gave *it* to the disciples and said, "Take, eat; [c]this is My body."

27 Then He took the cup, and gave thanks, and gave *it* to them,
saying, [a]"Drink from it, all of you. 28 For [a]this is My blood [b]of the new[1]
covenant, which is shed [c]for many for the remission of sins. 29 But
[a]I say to you, I will not drink of this fruit of the vine from now on
[b]until that day when I drink it new with you in My Father's kingdom."

30 [a]And when they had sung a hymn, they went out to the Mount
of Olives.

JESUS PREDICTS PETER'S DENIAL

31 Then Jesus said to them, [a]"All of you will [b]be made to stumble
because of Me this night, for it is written:

> [c]'I will strike the Shepherd,
> And the sheep of the flock will be scattered.'[1]

32 But after I have been raised, [a]I will go before you to Galilee."

33 Peter answered and said to Him, "Even if all are made to
stumble because of You, I will never be made to stumble."

34 Jesus said to him, [a]"Assuredly, I say to you that this night,
before the rooster crows, you will deny Me three times."

35 Peter said to Him, "Even if I have to die with You, I will not
deny You!"

And so said all the disciples.

THE PRAYER IN THE GARDEN

36 [a]Then Jesus came with them to a place called Gethsemane,
and said to the disciples, "Sit here while I go and pray over there."
37 And He took with Him Peter and [a]the two sons of Zebedee, and

26:14 [a] Mark 14:10, 11; Luke 22:3–6 [b] Matt. 10:4
26:15 [a] Zech. 11:12
26:17 [a] Ex. 12:6, 18–20
26:18 [a] Luke 9:51
26:20 [a] Mark 14:17–21
26:21 [a] John 6:70, 71; 13:21
26:23 [a] Ps. 41:9
26:24 [a] 1 Cor. 15:3 [b] Luke 17:1 [c] John 17:12
26:26 [a] Mark 14:22–25 [b] 1 Cor. 11:23–25 [c] [1 Pet. 2:24] [1] M-Text reads *gave thanks for.*
26:27 [a] Mark 14:23
26:28 [a] [Ex. 24:8] [b] Jer. 31:31 [c] Matt. 20:28 [1] NU-Text omits *new.*
26:29 [a] Mark 14:25 [b] Acts 10:41
26:30 [a] Mark 14:26–31
26:31 [a] John 16:32 [b] [Matt. 11:6] [c] Zech. 13:7 [1] Zechariah 13:7
26:32 [a] Matt. 28:7, 10, 16
26:34 [a] John 13:38
26:36 [a] Mark 14:32–35
26:37 [a] Matt. 4:21; 17:1

He began to be sorrowful and deeply distressed. 38Then He said to them, [a]"My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

39He went a little farther and fell on His face, and [a]prayed, saying, [b]"O My Father, if it is possible, [c]let this cup pass from Me; nevertheless, [d]not as I will, but as You *will.*"

40Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour? 41[a]Watch and pray, lest you enter into temptation. [b]The spirit indeed *is* willing, but the flesh *is* weak."

42Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless[1] I drink it, Your will be done." 43And He came and found them asleep again, for their eyes were heavy.

44So He left them, went away again, and prayed the third time, saying the same words. 45Then He came to His disciples and said to them, "Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being [a]betrayed into the hands of sinners. 46Rise, let us be going. See, My betrayer is at hand."

BETRAYAL AND ARREST IN GETHSEMANE

47And [a]while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

48Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him." 49Immediately he went up to Jesus and said, "Greetings, Rabbi!" [a]and kissed Him.

50But Jesus said to him, [a]"Friend, why have you come?"

Then they came and laid hands on Jesus and took Him. 51And suddenly, [a]one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.

52But Jesus said to him, "Put your sword in its place, [a]for all who take the sword will perish[1] by the sword. 53Or do you think that I cannot now pray to My Father, and He will provide Me with [a]more than twelve legions of angels? 54How then could the Scriptures be fulfilled, [a]that it must happen thus?"

55In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. 56But all this was done that the [a]Scriptures of the prophets might be fulfilled."

Then [b]all the disciples forsook Him and fled.

JESUS FACES THE SANHEDRIN

57[a]And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled. 58But [a]Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end.

59Now the chief priests, the elders,[1] and all the council sought [a]false testimony against Jesus to put Him to death, 60but found none. Even though [a]many false witnesses came forward, they found none.[1] But at last [b]two false witnesses[2] came forward 61and said, "This *fellow* said, [a]'I am able to destroy the temple of God and to build it in three days.' "

62[a]And the high priest arose and said to Him, "Do You answer nothing? What *is it* these men testify against You?" 63But [a]Jesus kept silent. And the high priest answered and said to Him, [b]"I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"

26:38 [a] John 12:27
26:39 [a] [Heb. 5:7–9] [b] John 12:27 [c] Matt. 20:22 [d] John 5:30; 6:38
26:41 [a] Luke 22:40, 46 [b] [Gal. 5:17]
26:42 [1] NU-Text reads *if this may not pass away unless.*
26:45 [a] Matt. 17:22, 23; 20:18, 19
26:47 [a] Acts 1:16
26:49 [a] 2 Sam. 20:9
26:50 [a] Ps. 41:9; 55:13
26:51 [a] John 18:10
26:52 [a] Rev. 13:10 [1] M-Text reads *die.*
26:53 [a] Dan. 7:10
26:54 [a] Is. 50:6; 53:2–11
26:56 [a] Lam. 4:20 [b] John 18:15
26:57 [a] John 18:12, 19–24
26:58 [a] John 18:15, 16
26:59 [a] Ps. 35:11 [1] NU-Text omits *the elders.*
26:60 [a] Mark 14:55 [b] Deut. 19:15 [1] NU-Text puts a comma after *but found none,* does not capitalize *Even,* and omits *they found none.* [2] NU-Text omits *false witnesses.*
26:61 [a] John 2:19
26:62 [a] Mark 14:60
26:63 [a] Is. 53:7 [b] Lev. 5:1

64 Jesus said to him, "*It is as* you said. Nevertheless, I say to you, [a]hereafter you will see the Son of Man [b]sitting at the right hand of the Power, and coming on the clouds of heaven."

65 [a]Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His [b]blasphemy! 66 What do you think?"

They answered and said, [a]"He is deserving of death."

67 [a]Then they spat in His face and beat Him; and [b]others struck *Him* with the palms of their hands, 68 saying, [a]"Prophesy to us, Christ! Who is the one who struck You?"

PETER DENIES JESUS, AND WEEPS BITTERLY

69 [a]Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee."

70 But he denied it before *them* all, saying, "I do not know what you are saying."

71 And when he had gone out to the gateway, another *girl* saw him and said to those *who were* there, "This *fellow* also was with Jesus of Nazareth."

72 But again he denied with an oath, "I do not know the Man!"

73 And a little later those who stood by came up and said to Peter, "Surely you also are *one* of them, for your [a]speech betrays you."

74 Then [a]he began to curse and swear, *saying,* "I do not know the Man!"

Immediately a rooster crowed. 75 And Peter remembered the word of Jesus who had said to him, [a]"Before the rooster crows, you will deny Me three times." So he went out and wept bitterly.

JESUS HANDED OVER TO PONTIUS PILATE

27 When morning came, [a]all the chief priests and elders of the people plotted against Jesus to put Him to death. 2 And when they had bound Him, they led Him away and [a]delivered Him to Pontius[1] Pilate the governor.

JUDAS HANGS HIMSELF

3 [a]Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty [b]pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood."

And they said, "What *is that* to us? You see *to it!*"

5 Then he threw down the pieces of silver in the temple and [a]departed, and went and hanged himself.

6 But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." 7 And they consulted together and bought with them the potter's field, to bury strangers in. 8 Therefore that field has been called [a]the Field of Blood to this day.

9 Then was fulfilled what was spoken by Jeremiah the prophet, saying, [a]"And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, 10 and [a]gave them for the potter's field, as the LORD directed me."[1]

JESUS FACES PILATE

11 Now Jesus stood before the governor. [a]And the governor asked Him, saying, "Are You the King of the Jews?"

Jesus said to him, [b]"*It is as* you say." 12 And while He was being accused by the chief priests and elders, [a]He answered nothing.

13 Then Pilate said to Him, [a]"Do You not hear how many things

26:64 [a] Dan. 7:13 [b] [Acts 7:55]
26:65 [a] 2 Kin. 18:37 [b] John 10:30–36
26:66 [a] Lev. 24:16
26:67 [a] Is. 50:6; 53:3 [b] Luke 22:63–65
26:68 [a] Mark 14:65
26:69 [a] John 18:16–18, 25–27
26:73 [a] Luke 22:59
26:74 [a] Mark 14:71
26:75 [a] Matt. 26:34
27:1 [a] John 18:28
27:2 [a] Acts 3:13 [1] NU-Text omits *Pontius.*
27:3 [a] Matt. 26:14 [b] Matt. 26:15
27:5 [a] Acts 1:18
27:8 [a] Acts 1:19
27:9 [a] Zech. 11:12
27:10 [a] Jer. 32:6–9; Zech. 11:12, 13 [1] Jeremiah 32:6–9
27:11 [a] Mark 15:2–5 [b] John 18:37
27:12 [a] John 19:9
27:13 [a] Matt. 26:62

they testify against You?" 14But He answered him not one word, so that the governor marveled greatly.

TAKING THE PLACE OF BARABBAS

15[a]Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. 16And at that time they had a notorious prisoner called Barabbas.[1] 17Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" 18For he knew that they had handed Him over because of [a]envy.

19While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

20[a]But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. 21The governor answered and said to them, "Which of the two do you want me to release to you?"

They said, [a]"Barabbas!"

22Pilate said to them, "What then shall I do with Jesus who is called Christ?"

They all said to him, "Let Him be crucified!"

23Then the governor said, [a]"Why, what evil has He done?"

But they cried out all the more, saying, "Let Him be crucified!"

24When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he [a]took water and washed *his* hands before the multitude, saying, "I am innocent of the blood of this just Person.[1] You see *to it.*"

25And all the people answered and said, [a]"His blood *be* on us and on our children."

26Then he released Barabbas to them; and when [a]he had scourged Jesus, he delivered *Him* to be crucified.

THE SOLDIERS MOCK JESUS

27[a]Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. 28And they [a]stripped Him and [b]put a scarlet robe on Him. 29[a]When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!" 30Then [a]they spat on Him, and took the reed and struck Him on the head. 31And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, [a]and led Him away to be crucified.

THE KING ON A CROSS

32[a]Now as they came out, [b]they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. 33[a]And when they had come to a place called Golgotha, that is to say, Place of a Skull, 34[a]they gave Him sour[1] wine mingled with gall to drink. But when He had tasted *it,* He would not drink.

35[a]Then they crucified Him, and divided His garments, casting lots,[1] that it might be fulfilled which was spoken by the prophet:

> [b]"They divided My garments among them,
> And for My clothing they cast lots."[2]

36[a]Sitting down, they kept watch over Him there. 37And they [a]put up over His head the accusation written against Him:

THIS IS JESUS THE KING OF THE JEWS.

I AM REDEEMED

Matthew 27:32–44

In these few verses we see the entire plan of redemption coming to a climax. Jesus' earthly life had led up to this very moment of His crucifixion. Amid the mocking and ridicule, Jesus did what no human could ever do: He provided redemption to sinners like us. Consider the price God paid to redeem you and purchase you for Himself. Even more, consider the fact that Jesus willingly offered Himself up for us. No one forced Him to do this. No one asked Him to do this. He redeemed us because He loves us.

27:15 [a] Luke 23:17–25
27:16 [1] NU-Text reads *Jesus Barabbas.*
27:18 [a] Matt. 21:38
27:20 [a] Acts 3:14
27:21 [a] Acts 3:14
27:23 [a] Acts 3:13
27:24 [a] Deut. 21:6–8 [1] NU-Text omits *just.*
27:25 [a] Josh. 2:19
27:26 [a] [Is. 50:6; 53:5]
27:27 [a] Mark 15:16–20
27:28 [a] John 19:2 [b] Luke 23:11
27:29 [a] Is. 53:3
27:30 [a] Matt. 26:67
27:31 [a] Is. 53:7
27:32 [a] Heb. 13:12 [b] Mark 15:21
27:33 [a] John 19:17
27:34 [a] Ps. 69:21 [1] NU-Text omits *sour.*
27:35 [a] Luke 23:34 [b] Ps. 22:18 [1] NU-Text and M-Text omit the rest of this verse. [2] Psalm 22:18
27:36 [a] Matt. 27:54
27:37 [a] John 19:19

38[a]Then two robbers were crucified with Him, one on the right and another on the left.

39And [a]those who passed by blasphemed Him, wagging their heads 40and saying, [a]"You who destroy the temple and build *it* in three days, save Yourself! [b]If You are the Son of God, come down from the cross."

41Likewise the chief priests also, mocking with the scribes and elders,[1] said, 42"He [a]saved others; Himself He cannot save. If He is the King of Israel,[1] let Him now come down from the cross, and we will believe Him.[2] 43[a]He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' "

44[a]Even the robbers who were crucified with Him reviled Him with the same thing.

JESUS DIES ON THE CROSS

45[a]Now from the sixth hour until the ninth hour there was darkness over all the land. 46And about the ninth hour [a]Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, [b]"My God, My God, why have You forsaken Me?"[1]

47Some of those who stood there, when they heard *that,* said, "This Man is calling for Elijah!" 48Immediately one of them ran and took a sponge, [a]filled *it* with sour wine and put *it* on a reed, and offered it to Him to drink.

49The rest said, "Let Him alone; let us see if Elijah will come to save Him."

50And Jesus [a]cried out again with a loud voice, and [b]yielded up His spirit.

51Then, behold, [a]the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, 52and the graves were opened; and many bodies of the saints who had fallen asleep were raised; 53and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

54[a]So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, [b]"Truly this was the Son of God!"

55And many women [a]who followed Jesus from Galilee, ministering to Him, were there looking on from afar, 56[a]among whom were Mary Magdalene, Mary the mother of James and Joses,[1] and the mother of Zebedee's sons.

JESUS BURIED IN JOSEPH'S TOMB

57Now [a]when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. 58This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. 59When Joseph had taken the body, he wrapped it in a clean linen cloth, 60and [a]laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. 61And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

PILATE SETS A GUARD

62On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, 63saying, "Sir, we remember, while He was still alive, how that deceiver said, [a]'After three days I will rise.' 64Therefore command that the tomb be made secure until the third day, lest His disciples come by night[1] and steal Him *away,* and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first."

27:38 [a] Is. 53:9, 12
27:39 [a] Mark 15:29
27:40 [a] John 2:19 [b] Matt. 26:63
27:41 [1] M-Text reads *with the scribes, the Pharisees, and the elders.*
27:42 [a] [John 3:14, 15] [1] NU-Text reads *He is the King of Israel!* [2] NU-Text and M-Text read *we will believe in Him.*
27:43 [a] Ps. 22:8
27:44 [a] Luke 23:39–43
27:45 [a] Mark 15:33–41
27:46 [a] [Heb. 5:7] [b] Ps. 22:1 [1] Psalm 22:1
27:48 [a] Ps. 69:21
27:50 [a] Luke 23:46 [b] [John 10:18]
27:51 [a] Ex. 26:31
27:54 [a] Mark 15:39 [b] Matt. 14:33
27:55 [a] Luke 8:2, 3
27:56 [a] Mark 15:40, 47; 16:9 [1] NU-Text reads *Joseph.*
27:57 [a] John 19:38–42
27:60 [a] Is. 53:9
27:63 [a] Mark 8:31; 10:34
27:64 [1] NU-Text omits *by night.*

65 Pilate said to them, "You have a guard; go your way, make *it*
as secure as you know how." 66 So they went and made the tomb
secure, [a]sealing the stone and setting the guard.

HE IS RISEN

28 Now [a]after the Sabbath, as the first *day* of the week began
to dawn, Mary Magdalene [b]and the other Mary came to
see the tomb. 2 And behold, there was a great earthquake; for [a]an
angel of the Lord descended from heaven, and came and rolled
back the stone from the door,[1] and sat on it. 3 [a]His countenance was
like lightning, and his clothing as white as snow. 4 And the guards
shook for fear of him, and became like [a]dead *men.*

5 But the angel answered and said to the women, "Do not be
afraid, for I know that you seek Jesus who was crucified. 6 He is
not here; for He is risen, [a]as He said. Come, see the place where
the Lord lay. 7 And go quickly and tell His disciples that He is risen
from the dead, and indeed [a]He is going before you into Galilee;
there you will see Him. Behold, I have told you."

8 So they went out quickly from the tomb with fear and great
joy, and ran to bring His disciples word.

THE WOMEN WORSHIP THE RISEN LORD

9 And as they went to tell His disciples,[1] behold, [a]Jesus met
them, saying, "Rejoice!" So they came and held Him by the feet and
worshiped Him. 10 Then Jesus said to them, "Do not be afraid. Go
and tell [a]My brethren to go to Galilee, and there they will see Me."

THE SOLDIERS ARE BRIBED

11 Now while they were going, behold, some of the guard came
into the city and reported to the chief priests all the things that
had happened. 12 When they had assembled with the elders and
consulted together, they gave a large sum of money to the soldiers,
13 saying, "Tell them, 'His disciples came at night and stole Him *away*
while we slept.' 14 And if this comes to the governor's ears, we will
appease him and make you secure." 15 So they took the money and
did as they were instructed; and this saying is commonly reported
among the Jews until this day.

THE GREAT COMMISSION

16 Then the eleven disciples went away into Galilee, to the moun-
tain [a]which Jesus had appointed for them. 17 When they saw Him,
they worshiped Him; but some [a]doubted.

18 And Jesus came and spoke to them, saying, [a]"All authority
has been given to Me in heaven and on earth. 19 [a]Go therefore[1] and
[b]make disciples of all the nations, baptizing them in the name of
the Father and of the Son and of the Holy Spirit, 20 [a]teaching them
to observe all things that I have commanded you; and lo, I am
[b]with you always, *even* to the end of the age." Amen.[1]

I AM AN AMBASSADOR

Matthew 28:16–20

Few passages shape our identity as ambassadors like this one. As His time on earth drew to a close, Jesus sent out His disciples into the world to make His name known among the nations. Two promises that should greatly encourage us bookend this commission. First, Jesus has all authority. No matter where we go in the world, Jesus has all authority over that place. Second, Jesus is always with us. He will not leave us to ourselves. How then can we remain silent? Let these promises sink deep within you and fill you with courage to speak of the excellence of our Lord.

27:66 [a] Dan. 6:17
28:1 [a] Luke 24:1–10 [b] Matt. 27:56, 61
28:2 [a] Mark 16:5 [1] NU-Text omits *from the door.*
28:3 [a] Dan. 7:9; 10:6
28:4 [a] Rev. 1:17
28:6 [a] Matt. 12:40; 16:21; 17:23; 20:19
28:7 [a] Mark 16:7
28:9 [a] John 20:14 [1] NU-Text omits the first clause of this verse.
28:10 [a] John 20:17
28:16 [a] Matt. 26:32; 28:7, 10
28:17 [a] John 20:24–29
28:18 [a] [Dan. 7:13, 14]
28:19 [a] Mark 16:15 [b] Luke 24:47 [1] M-Text omits *therefore.*
28:20 [a] [Acts 2:42] [b] [Acts 4:31; 18:10; 23:11] [1] NU-Text omits *Amen.*

The Gospel According to

MARK

Mark's Gospel has a sense of immediacy to it. Unlike Matthew and Luke, Mark did not provide details of the birth or childhood of Jesus. Instead, Mark began with Jesus' ministry itself. The shortest of the four Gospels, Mark then traces Jesus' earthly life through concise accounts, with Jesus always seeming to be on the move. Such a pace fit Mark's core message: Jesus is the servant sent by God to make payment for sin. This sense of service and sacrifice dominates the Gospel. Through Jesus' preaching, teaching, and healing, He ministered to the needs of others, even to the point of laying down His life. After the resurrection, Jesus commissioned His followers to continue His work in His power—they were to be faithful servants following in the steps of the perfect Servant.

DATE: c. AD 29–33 (written c. AD 50–60)

OCCASION: Mark wrote his Gospel to a primarily Roman audience to show Jesus as the Servant of God.

MAIN IDEA: Jesus is the Suffering Servant who came to give His life as payment for sin.

KEY VERSE: Mark 10:45

FINDING IDENTITY IN MARK: In Mark, there is relatively little record of Jesus' teaching compared with the other Gospels. Instead, the focus is on Jesus' actions and how the disciples grow by being in relationship with Him and seeing His active ministry. The teachings of Jesus are, of course, important, but having an identity as a follower of Christ is about much more than adhering to a set of principles. As people who identify as disciples of Christ, we must be in relationship with Him, following His example, talking with Him regularly, and imitating His pattern of laying down our lives for God and others.

OUTLINE

THE SERVANT'S MINISTRY

Presentation of the Servant 1:1—2:12	Opposition to the Servant 2:13—8:26	Instruction by the Servant 8:27—10:52

c. 3 years (c. AD 29–33) | c. 6 months (c. AD 29–33)

THEME: Sayings and Signs

APPROACH: Biographical Gospel

LOCATION: Galilee and Perea

OUTLINE

THE SERVANT'S SACRIFICE

Rejection of the Servant 11:1—15:47	Resurrection of the Servant 16:1–20

8 Days (c. AD 29–33)

THEME: Sufferings

APPROACH: Biographical Gospel

LOCATION: Judea and Jerusalem

JOHN THE BAPTIST PREPARES THE WAY

1 The [a]beginning of the gospel of Jesus Christ, [b]the Son of God.
2 As it is written in the Prophets:[1]

[a]"Behold, I send My messenger before Your face,
Who will prepare Your way before You."[2]
3 "The[a] voice of one crying in the wilderness:
'Prepare the way of the LORD;
Make His paths straight.' "[1]

4 [a]John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. 5 [a]Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

6 Now John was [a]clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey. 7 And he preached, saying, [a]"There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. 8 [a]I indeed baptized you with water, but He will baptize you [b]with the Holy Spirit."

> It ill becomes the servant to seek to be rich, and great, and honored in that world where his Lord was poor, and mean, and despised.
>
> GEORGE MÜLLER (1805–1898)
> *A Narrative of Some of the Lord's Dealings with George Müller*

JOHN BAPTIZES JESUS

9 [a]It came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. 10 [a]And immediately, coming up from[1] the water, He saw the heavens parting and the Spirit [b]descending upon Him like a dove. 11 Then a voice came from heaven, [a]"You are My beloved Son, in whom I am well pleased."

SATAN TEMPTS JESUS

12 [a]Immediately the Spirit drove Him into the wilderness. 13 And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; [a]and the angels ministered to Him.

1:1 [a] Luke 3:22 [b] Matt. 14:33
1:2 [a] Mal. 3:1 [1] NU-Text reads *Isaiah the prophet.* [2] Malachi 3:1
1:3 [a] Is. 40:3 [1] Isaiah 40:3
1:4 [a] Matt. 3:1
1:5 [a] Matt. 3:5
1:6 [a] Matt. 3:4
1:7 [a] John 1:27
1:8 [a] Acts 1:5; 11:16 [b] Is. 44:3
1:9 [a] Matt. 3:13–17
1:10 [a] Matt. 3:16 [b] Acts 10:38 [1] NU-Text reads *out of.*
1:11 [a] Matt. 3:17; 12:18
1:12 [a] Matt. 4:1–11
1:13 [a] Matt. 4:10, 11

I AM CHOSEN

Mark 1:16–20

The calling of Simon and Andrew is astonishing. They were working hard at their trade when Jesus called to them. What did they do? Immediately, they dropped their nets and followed Him. This is how it is to work when God calls people today too. We hear His voice, deep inside our hearts, and we go after Him. How and why He chooses us is a mystery. Even more, there is often a lengthy process we go through before we believe in Him. However, we know that there is a decisive moment when we find Jesus so compelling, we drop everything and follow Him. And from that moment on, there is no turning back. Why would we want to anyway?

JESUS BEGINS HIS GALILEAN MINISTRY

14 [a]Now after John was put in prison, Jesus came to Galilee,
[b]preaching the gospel of the kingdom[1] of God, 15 and saying, [a]"The
time is fulfilled, and [b]the kingdom of God is at hand. Repent, and
believe in the gospel."

FOUR FISHERMEN CALLED AS DISCIPLES

16 [a]And as He walked by the Sea of Galilee, He saw Simon
and Andrew his brother casting a net into the sea; for they were
fishermen. 17 Then Jesus said to them, "Follow Me, and I will make
you become [a]fishers of men." 18 [a]They immediately left their nets
and followed Him.

19 When He had gone a little farther from there, He saw James
the *son* of Zebedee, and John his brother, who also *were* in the
boat mending their nets. 20 And immediately He called them, and
they left their father Zebedee in the boat with the hired servants,
and went after Him.

JESUS CASTS OUT AN UNCLEAN SPIRIT

21 [a]Then they went into Capernaum, and immediately on the
Sabbath He entered the [b]synagogue and taught. 22 [a]And they were
astonished at His teaching, for He taught them as one having
authority, and not as the scribes.

23 Now there was a man in their synagogue with an [a]unclean
spirit. And he cried out, 24 saying, "Let *us* alone! [a]What have we to do
with You, Jesus of Nazareth? Did You come to destroy us? I [b]know
who You are—the [c]Holy One of God!"

25 But Jesus [a]rebuked him, saying, "Be quiet, and come out of
him!" 26 And when the unclean spirit [a]had convulsed him and cried
out with a loud voice, he came out of him. 27 Then they were all
amazed, so that they questioned among themselves, saying, "What
is this? What new doctrine *is* this? For with authority[1] He commands
even the unclean spirits, and they obey Him." 28 And immediately
His [a]fame spread throughout all the region around Galilee.

PETER'S MOTHER-IN-LAW HEALED

29 [a]Now as soon as they had come out of the synagogue, they
entered the house of Simon and Andrew, with James and John.
30 But Simon's wife's mother lay sick with a fever, and they told Him
about her at once. 31 So He came and took her by the hand and lifted
her up, and immediately the fever left her. And she served them.

MANY HEALED AFTER SABBATH SUNSET

32 [a]At evening, when the sun had set, they brought to Him all who
were sick and those who were demon-possessed. 33 And the whole
city was gathered together at the door. 34 Then He healed many who
were sick with various diseases, and [a]cast out many demons; and
He [b]did not allow the demons to speak, because they knew Him.

PREACHING IN GALILEE

35 Now [a]in the morning, having risen a long while before day-
light, He went out and departed to a solitary place; and there He
[b]prayed. 36 And Simon and those *who were* with Him searched for
Him. 37 When they found Him, they said to Him, [a]"Everyone [b]is
looking for You."

38 But He said to them, [a]"Let us go into the next towns, that I may
preach there also, because [b]for this purpose I have come forth."

39 [a]And He was preaching in their synagogues throughout all
Galilee, and [b]casting out demons.

1:14 [a] Matt. 4:12 [b] Matt. 4:23 [1] NU-Text omits *of the kingdom*.
1:15 [a] [Gal. 4:4] [b] Matt. 3:2; 4:17
1:16 [a] Luke 5:2–11
1:17 [a] Matt. 13:47, 48
1:18 [a] [Luke 14:26]
1:21 [a] Luke 4:31–37 [b] Matt. 4:23
1:22 [a] Matt. 7:28, 29; 13:54
1:23 [a] [Matt. 12:43]
1:24 [a] Matt. 8:28, 29 [b] James 2:19 [c] Ps. 16:10
1:25 [a] [Luke 4:39]
1:26 [a] Mark 9:20
1:27 [1] NU-Text reads *What is this? A new doctrine with authority.*
1:28 [a] Matt. 4:24; 9:31
1:29 [a] Luke 4:38, 39
1:32 [a] Matt. 8:16, 17
1:34 [a] Luke 13:32 [b] Acts 16:17, 18
1:35 [a] Luke 4:42, 43 [b] Luke 5:16; 6:12; 9:28, 29
1:37 [a] John 3:26; 12:19 [b] [Heb. 11:6]
1:38 [a] Luke 4:43 [b] [Is. 61:1, 2]
1:39 [a] Matt. 4:23; 9:35 [b] Mark 5:8, 13; 7:29, 30

JESUS CLEANSES A LEPER

40 [a]Now a leper came to Him, imploring Him, kneeling down to
Him and saying to Him, "If You are willing, You can make me clean."
41 Then Jesus, moved with [a]compassion, stretched out *His* hand
and touched him, and said to him, "I am willing; be cleansed."
42 As soon as He had spoken, [a]immediately the leprosy left him,
and he was cleansed. 43 And He strictly warned him and sent him
away at once, 44 and said to him, "See that you say nothing to
anyone; but go your way, show yourself to the priest, and offer
for your cleansing those things [a]which Moses commanded, as a
testimony to them."
45 [a]However, he went out and began to proclaim *it* freely, and to
spread the matter, so that Jesus could no longer openly enter the
city, but was outside in deserted places; [b]and they came to Him
from every direction.

JESUS FORGIVES AND HEALS A PARALYTIC

2 And again [a]He entered Capernaum after *some* days, and it
was heard that He was in the house. 2 Immediately[1] many
gathered together, so that there was no longer room to receive
them, not even near the door. And He preached the word to them.
3 Then they came to Him, bringing a [a]paralytic who was carried
by four *men.* 4 And when they could not come near Him because
of the crowd, they uncovered the roof where He was. So when
they had broken through, they let down the bed on which the
paralytic was lying.

1:40 [a] Luke 5:12–14
1:41 [a] Luke 7:13
1:42 [a] Matt. 15:28
1:44 [a] Lev. 14:1–32
1:45 [a] Luke 5:15 [b] Mark 2:2, 13; 3:7
2:1 [a] Matt. 9:1
2:2 [1] NU-Text omits *Immediately.*
2:3 [a] Matt. 4:24; 8:6

PART 1 OF 3

THE "ALREADY/NOT YET" OF MY IDENTITY

A Collision of Ages

We live in a collision of ages. In this present age, sin and death ravage us and our world, and Satan is both ruler (see John 12:31) and prince (see Eph. 2:2). And yet, another age, "the age to come" (Luke 18:30; Heb. 6:5) has broken through and taken root. Jesus Himself heralded the arrival of this new age, saying: "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel" (Mark 1:15). A new age is here, an age when God will reign over a perfect, sinless new heaven and earth full of blood-bought, redeemed followers of Christ, just as a king rules over his kingdom.

While the kingdom of God is already here, it has not yet come in fullness. This is why many Christian writers and thinkers use the terms *already* and *not yet* to refer to our present overlap of ages. There are aspects of our lives that are *already* true in Christ but have *not yet* been fully realized. We have been adopted as children of God already (see Rom. 8:15) but do not yet experience adoption's fullness (see Rom. 8:23). We are redeemed already (see Eph. 1:7) but have not yet been rescued from sin's lingering effects (see Eph. 4:30). We have been sanctified already (see 1 Cor. 1:2) but have not yet been taken from a fallen world (see 1 Thess. 5:23–24). Likewise, in this sense, it is true to say, "I have been saved," "I am being saved," and "I will be saved" all at once.

This "already/not yet" way of viewing our lives helps us build a proper identity in Christ. Christians are defined by who God says we already are in Him. And understanding that we are in process, not yet perfected, encourages us to press on in repentance and faith without despairing that we still struggle with sin.

Part 2 of 3, "The 'Already/Not Yet' of My Identity: Who God Says We Are," is on page 1553.

I REASON

Mark 2:1–12

Here, the scribes used reason to explain away the work of Jesus. Their reason was the determiner of what was true or not. Had Jesus fit into their scheme of thinking, they would have accepted Him. But He did not. They simply failed to consider that perhaps their reason betrayed them. We can do the same—perhaps not to reject Jesus completely, but at least to dismiss the works of God. Perhaps we hear of a miracle or a revival taking place somewhere and our impulse is to doubt or discredit instead of looking for God's hand. It is proper to investigate, but we should always do so with an open mind and heart, wanting to celebrate the works of God.

5When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

6And some of the scribes were sitting there and reasoning in their hearts, 7"Why does this *Man* speak blasphemies like this? [a]Who can forgive sins but God alone?"

8But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? 9[a]Which is easier, to say to the paralytic, '*Your* sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? 10But that you may know that the Son of Man has power on earth to forgive sins"—He said to the paralytic, 11"I say to you, arise, take up your bed, and go to your house." 12Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and [a]glorified God, saying, "We never saw *anything* like this!"

MATTHEW THE TAX COLLECTOR

13[a]Then He went out again by the sea; and all the multitude came to Him, and He taught them. 14[a]As He passed by, He saw Levi the *son* of Alphaeus sitting at the tax office. And He said to him, [b]"Follow Me." So he arose and [c]followed Him.

15[a]Now it happened, as He was dining in *Levi's* house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him. 16And when the scribes and[1] Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How *is it* that He eats and drinks with tax collectors and sinners?"

17When Jesus heard *it,* He said to them, [a]"Those who are well have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, to repentance."[1]

JESUS IS QUESTIONED ABOUT FASTING

18[a]The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"

19And Jesus said to them, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. 20But the days will come when the bridegroom will be [a]taken away from them, and then they will fast in those days. 21No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse. 22And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."

JESUS IS LORD OF THE SABBATH

23[a]Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began [b]to pluck the heads of grain. 24And the Pharisees said to Him, "Look, why do they do what is [a]not lawful on the Sabbath?"

25But He said to them, "Have you never read [a]what David did when he was in need and hungry, he and those with him: 26how he went into the house of God *in the days* of Abiathar the high priest, and ate the showbread, [a]which is not lawful to eat except for the priests, and also gave some to those who were with him?"

27And He said to them, "The Sabbath was made for man, and not man for the [a]Sabbath. 28Therefore [a]the Son of Man is also Lord of the Sabbath."

2:7 [a] Is. 43:25
2:9 [a] Matt. 9:5
2:12 [a] [Phil. 2:11]
2:13 [a] Matt. 9:9
2:14 [a] Luke 5:27–32 [b] John 1:43; 12:26; 21:22 [c] Luke 18:28
2:15 [a] Matt. 9:10
2:16 [1] NU-Text reads *of the.*
2:17 [a] Matt. 9:12, 13; 18:11 [1] NU-Text omits *to repentance.*
2:18 [a] Luke 5:33–38
2:20 [a] Acts 1:9; 13:2, 3; 14:23
2:23 [a] Luke 6:1–5 [b] Deut. 23:25
2:24 [a] Ex. 20:10; 31:15
2:25 [a] 1 Sam. 21:1–6
2:26 [a] Lev. 24:5–9
2:27 [a] Deut. 5:14
2:28 [a] Matt. 12:8

HEALING ON THE SABBATH

3 And [a]He entered the synagogue again, and a man was there who had a withered hand. 2So they [a]watched Him closely, whether He would [b]heal him on the Sabbath, so that they might accuse Him. 3And He said to the man who had the withered hand, "Step forward." 4Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent. 5And when He had looked around at them with anger, being grieved by the [a]hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched *it* out, and his hand was restored as whole as the other.[1] 6[a]Then the Pharisees went out and immediately plotted with [b]the Herodians against Him, how they might destroy Him.

A GREAT MULTITUDE FOLLOWS JESUS

7But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, [a]and from Judea 8and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how [a]many things He was doing, came to Him. 9So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him. 10For He healed [a]many, so that as many as had afflictions pressed about Him to [b]touch Him. 11[a]And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, [b]"You are the Son of God." 12But [a]He sternly warned them that they should not make Him known.

THE TWELVE APOSTLES

13[a]And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him. 14Then He appointed twelve,[1] that they might be with Him and that He might send them out to preach, 15and to have power to heal sicknesses and[1] to cast out demons: 16Simon,[1] [a]to whom He gave the name Peter; 17James the *son* of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; 18Andrew, Philip, Bartholomew, Matthew, Thomas, James the *son* of Alphaeus, Thaddaeus, Simon the Cananite; 19and Judas Iscariot, who also betrayed Him. And they went into a house.

A HOUSE DIVIDED CANNOT STAND

20Then the multitude came together again, [a]so that they could not so much as eat bread. 21But when His [a]own people heard *about this,* they went out to lay hold of Him, [b]for they said, "He is out of His mind."

22And the scribes who came down from Jerusalem said, [a]"He has Beelzebub," and, "By the [b]ruler of the demons He casts out demons."

23[a]So He called them to *Himself* and said to them in parables: "How can Satan cast out Satan? 24If a kingdom is divided against itself, that kingdom cannot stand. 25And if a house is divided against itself, that house cannot stand. 26And if Satan has risen up against himself, and is divided, he cannot stand, but has an end. 27[a]No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

THE UNPARDONABLE SIN

28[a]"Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; 29but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"— 30because they [a]said, "He has an unclean spirit."

3:1 [a] Luke 6:6–11
3:2 [a] Luke 14:1; 20:20 [b] Luke 13:14
3:5 [a] Zech. 7:12 [1] NU-Text omits *as whole as the other.*
3:6 [a] Mark 12:13 [b] Matt. 22:16
3:7 [a] Luke 6:17
3:8 [a] Mark 5:19
3:10 [a] Luke 7:21 [b] Matt. 9:21; 14:36
3:11 [a] Luke 4:41 [b] Matt. 8:29; 14:33
3:12 [a] Mark 1:25, 34
3:13 [a] Luke 9:1
3:14 [1] NU-Text adds *whom He also named apostles.*
3:15 [1] NU-Text omits *to heal sicknesses and.*
3:16 [a] John 1:42 [1] NU-Text reads *and He appointed the twelve: Simon . . . .*
3:20 [a] Mark 6:31
3:21 [a] Mark 6:3 [b] John 7:5; 10:20
3:22 [a] Matt. 9:34; 10:25 [b] [John 12:31; 14:30; 16:11]
3:23 [a] Matt. 12:25–29
3:27 [a] [Is. 49:24, 25]
3:28 [a] Luke 12:10
3:30 [a] Matt. 9:34

I HAVE A FAMILY

Mark 3:31–35

Have we considered the full implication of our identity as members of God's family? Here, Jesus showed us the uniqueness of being in the family of God. He considered those who do the will of God as His mother and brothers. Did this mean He rejected His earthly mother and brothers? By no means. Instead, He demonstrated the priority we must place on the family of faith. We belong to one another. We are bound to one another. We cannot see the family of God as secondary or optional. We experience a distinct relationship with one another that will carry into eternity.

JESUS' MOTHER AND BROTHERS SEND FOR HIM

31[a]Then His brothers and His mother came, and standing outside they sent to Him, calling Him. 32And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers[1] are outside seeking You."

33But He answered them, saying, "Who is My mother, or My brothers?" 34And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers! 35For whoever does the [a]will of God is My brother and My sister and mother."

THE PARABLE OF THE SOWER

4 And [a]again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea. 2Then He taught them many things by parables, [a]and said to them in His teaching:

3"Listen! Behold, a sower went out to sow. 4And it happened, as he sowed, *that* some *seed* fell by the wayside; and the birds of the air[1] came and devoured it. 5Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth. 6But when the sun was up it was scorched, and because it had no root it withered away. 7And some *seed* fell among thorns; and the thorns grew up and choked it, and it yielded no crop. 8But other *seed* fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."

9And He said to them,[1] "He who has ears to hear, let him hear!"

THE PURPOSE OF PARABLES

10[a]But when He was alone, those around Him with the twelve asked Him about the parable. 11And He said to them, "To you it has been given to [a]know the mystery of the kingdom of God; but to [b]those who are outside, all things come in parables, 12so that

> [a]'Seeing they may see and not perceive,
> And hearing they may hear and not understand;
> Lest they should turn,
> And *their* sins be forgiven them.' "[1]

THE PARABLE OF THE SOWER EXPLAINED

13And He said to them, "Do you not understand this parable? How then will you understand all the parables? 14[a]The sower sows the word. 15And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts. 16These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness; 17and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble. 18Now these are the ones sown among thorns; *they are* the ones who hear the word, 19and the [a]cares of this world, [b]the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful. 20But these are the ones sown on good ground, those who hear the word, accept *it,* and bear [a]fruit: some thirtyfold, some sixty, and some a hundred."

LIGHT UNDER A BASKET

21[a]Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand? 22[a]For

3:31 [a] Matt. 12:46–50
3:32 [1] NU-Text and M-Text add *and Your sisters.*
3:35 [a] Eph. 6:6
4:1 [a] Luke 8:4–10
4:2 [a] Mark 12:38
4:4 [1] NU-Text and M-Text omit *of the air.*
4:9 [1] NU-Text and M-Text omit *to them.*
4:10 [a] Luke 8:9
4:11 [a] [1 Cor. 2:10–16] [b] [Col. 4:5]
4:12 [a] Is. 6:9, 10; 43:8 [1] Isaiah 6:9, 10
4:14 [a] Matt. 13:18–23
4:19 [a] Luke 21:34 [b] 1 Tim. 6:9, 10, 17
4:20 [a] [Rom. 7:4]
4:21 [a] Matt. 5:15
4:22 [a] Matt. 10:26, 27

THE DISCIPLES

Andrew	
Hometown / Residence	Bethsaida and Capernaum
Trade	Fisherman
Notes	Brother of Peter; in fishing business with Peter, James, and John; disciple of John the Baptist; always listed among the first four of the Twelve; often brought others to Jesus: Peter, the boy with fish and loaves, the Greeks with questions
Probable Missions Work	Scythia; Greece; Asia Minor
Probable Death	Crucified on an x-shaped cross in Patra, Greece
Bartholomew (Nathanael)	
Hometown / Residence	Cana of Galilee
Notes	Always listed sixth or seventh of the Twelve; possibly of royal blood or noble birth
Probable Missions Work	Phrygia; Hierapolis; Armenia; India
Probable Death	Drowned or flayed alive with knives in India
James (James the Greater; James the Elder)	
Hometown / Residence	Bethsaida and Capernaum and Jerusalem
Trade	Fisherman
Notes	Brother of John; in fishing business with Peter, Andrew, and James; one of the first to be called as a disciple; always listed among the first four of the Twelve; in Jesus' inner circle; rebuked by Jesus on occasion
Probable Missions Work	Jerusalem; Judea
Probable Death	Beheaded by Herod in AD 44 (Acts 12:1–2)
James, the son of Alphaeus (James the Less)	
Hometown / Residence	Galilee
Notes	Always listed ninth of the Twelve
Probable Missions Work	Palestine; Egypt
Probable Death	Crucified in Egypt and then his body was sawed in pieces
John (the disciple whom Jesus loved)	
Hometown / Residence	Bethsaida and Capernaum and Jerusalem
Trade	Fisherman
Notes	Brother of James; in fishing business with Peter, Andrew, James, and John; disciple of John the Baptist; always listed among the first four of the Twelve; in Jesus' inner circle; present at the crucifixion; Jesus entrusted Mary's care to him
Writings	John; 1 John; 2 John; 3 John; Revelation
Probable Missions Work	Asia Minor
Probable Death	Banished to the island of Patmos and was later freed to die a natural death
Judas Iscariot	
Hometown / Residence	Kerioth of Judea
Notes	Always listed last of the Twelve; keeper of the disciples' treasury; betrayed Jesus for thirty pieces of silver
Probable Missions Work	
Probable Death	Hanged himself

THE DISCIPLES *continued*

Matthew (Levi)	
Hometown / Residence	Galilee / Capernaum
Trade	Tax Collector
Notes	Always listed seventh or eight of the Twelve; held a feast for fellow tax collectors and Jesus
Writings	Matthew
Probable Missions Work	Ethiopia
Probable Death	Executed in Ethiopia
Matthias	
Notes	Chosen by lot to succeed Judas; had accompanied Jesus' disciples from the beginning of His ministry through the resurrection
Philip	
Hometown / Residence	Bethsaida
Trade	Fisherman?
Notes	Always listed fifth of the Twelve; brought Bartholomew to Jesus; tested by Jesus before feeding of a multitude
Probable Missions Work	Phrygia
Probable Death	Hanged at Hierapolis
Simon (Peter; Cephas)	
Hometown / Residence	Bethsaida and Capernaum
Trade	Fisherman
Notes	Brother of Andrew; married; in fishing business with Andrew, James, and John; disciple of John the Baptist; always listed first of the Twelve; in Jesus' inner circle; disciple mentioned most often; assumed the role of leader and spokesperson of the Twelve; always quick to speak and act, even if at times presumptuously or erroneously; preached at Pentecost; became main leader of the early church
Writings	1 Peter; 2 Peter
Probable Missions Work	Asia; Babylon; Rome
Probable Death	Crucified upside down in Rome
Simon (the Zealot; the Canaanite)	
Hometown / Residence	Galilee
Notes	Always listed tenth or eleventh of the Twelve
Probable Death	Crucified
Thaddaeus (Judas; Lebbaeus)	
Hometown / Residence	Galilee
Notes	Always listed tenth or eleventh of the Twelve
Probable Missions Work	Assyria; Persia
Probable Death	Killed with arrows at Ararat
Thomas (Didymus)	
Hometown / Residence	Galilee
Notes	Always listed sixth through eighth of the Twelve; willing to accompany Jesus into Judea even at risk of his life; needed to see evidence of the resurrection
Probable Missions Work	Parthia; Persia; India
Probable Death	Speared in India

there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light. 23[a]If anyone has ears to hear, let him hear."

24Then He said to them, "Take heed what you hear. [a]With the same measure you use, it will be measured to you; and to you who hear, more will be given. 25[a]For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

THE PARABLE OF THE GROWING SEED

26And He said, [a]"The kingdom of God is as if a man should scatter seed on the ground, 27and should sleep by night and rise by day, and the seed should sprout and [a]grow, he himself does not know how. 28For the earth [a]yields crops by itself: first the blade, then the head, after that the full grain in the head. 29But when the grain ripens, immediately [a]he puts in the sickle, because the harvest has come."

THE PARABLE OF THE MUSTARD SEED

30Then He said, [a]"To what shall we liken the kingdom of God? Or with what parable shall we picture it? 31*It is* like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; 32but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."

JESUS' USE OF PARABLES

33[a]And with many such parables He spoke the word to them as they were able to hear *it.* 34But without a parable He did not speak to them. And when they were alone, [a]He explained all things to His disciples.

WIND AND WAVE OBEY JESUS

35[a]On the same day, when evening had come, He said to them, "Let us cross over to the other side." 36Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him. 37And a great windstorm arose, and the waves beat into the boat, so that it was already filling. 38But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, [a]"Teacher, [b]do You not care that we are perishing?"

39Then He arose and [a]rebuked the wind, and said to the sea, [b]"Peace, be still!" And the wind ceased and there was a great calm. 40But He said to them, "Why are you so fearful? [a]How *is it* that you have no faith?"[1] 41And they feared exceedingly, and said to one another, "Who can this be, that even the wind and the sea obey Him!"

A DEMON-POSSESSED MAN HEALED

5 Then [a]they came to the other side of the sea, to the country of the Gadarenes.[1] 2And when He had come out of the boat, immediately there met Him out of the tombs a man with an [a]unclean spirit, 3who had *his* dwelling among the tombs; and no one could bind him,[1] not even with chains, 4because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. 5And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

6When he saw Jesus from afar, he ran and worshiped Him. 7And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I [a]implore You by God that You do not torment me."

I LIVE WITH PEACE

Mark 4:35–41

Here, Mark wants us to see the divine power of Jesus. Even the weather must submit to His authority. Jesus spoke directly to the storm and calmed it. Notice what Christ commanded: "peace." Storms, wind, and waves often represent chaos in the Bible. The point is this: If Christ can bring peace to the chaos of weather, how much more can He bring peace to the storms and chaos in your life? He sees. He knows. He cares. He acts. Ask the One who can speak peace into existence to calm whatever storm you face.

4:23 [a] Matt. 11:15; 13:9, 43
4:24 [a] Matt. 7:2
4:25 [a] Luke 8:18; 19:26
4:26 [a] [Matt. 13:24–30, 36–43]
4:27 [a] [2 Pet. 3:18]
4:28 [a] [John 12:24]
4:29 [a] Rev. 14:15
4:30 [a] Matt. 13:31, 32
4:33 [a] Matt. 13:34, 35
4:34 [a] Luke 24:27, 45
4:35 [a] Luke 8:22, 25
4:38 [a] [Matt. 23:8–10] [b] Ps. 44:23
4:39 [a] Luke 4:39 [b] Ps. 65:7; 89:9; 93:4; 104:6, 7
4:40 [a] Matt. 14:31, 32 [1] NU-Text reads *Have you still no faith?*
5:1 [a] Matt. 8:28–34 [1] NU-Text reads *Gerasenes.*
5:2 [a] Mark 1:23; 7:25
5:3 [1] NU-Text adds *anymore.*
5:7 [a] Acts 19:13

I LIVE WITH FAITHFULNESS

Mark 5:25–34

In this account, we see how a woman who suffered for years believed that if she merely touched Jesus, she would be healed. This is a marvelous picture of faithfulness. It is a reminder of how we can find healing and rescue only in Christ. It reminds us of our need to look to Jesus for the solution to our every problem and difficulty. We know that other sources of refuge pale in comparison to what Christ offers. And so, we reach out our hands, believing that all we need is right there before us.

8For He said to him, [a]"Come out of the man, unclean spirit!"
9Then He asked him, "What *is* your name?"

And he answered, saying, "My name *is* Legion; for we are many."
10Also he begged Him earnestly that He would not send them out of the country.

11Now a large herd of [a]swine was feeding there near the mountains. 12So all the demons begged Him, saying, "Send us to the swine, that we may enter them." 13And at once Jesus[1] gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

14So those who fed the swine fled, and they told *it* in the city and in the country. And they went out to see what it was that had happened. 15Then they came to Jesus, and saw the one *who had been* [a]demon-possessed and had the legion, [b]sitting and [c]clothed and in his right mind. And they were afraid. 16And those who saw it told them how it happened to him *who had been* demon-possessed, and about the swine. 17Then [a]they began to plead with Him to depart from their region.

18And when He got into the boat, [a]he who had been demon-possessed begged Him that he might be with Him. 19However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you." 20And he departed and began to [a]proclaim in Decapolis all that Jesus had done for him; and all [b]marveled.

A GIRL RESTORED TO LIFE AND A WOMAN HEALED

21[a]Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea. 22[a]And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet 23and begged Him earnestly, saying, "My little daughter lies at the point of death. Come and [a]lay Your hands on her, that she may be healed, and she will live." 24So *Jesus* went with him, and a great multitude followed Him and thronged Him.

25Now a certain woman [a]had a flow of blood for twelve years, 26and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. 27When she heard about Jesus, she came behind *Him* in the crowd and [a]touched His garment. 28For she said, "If only I may touch His clothes, I shall be made well."

29Immediately the fountain of her blood was dried up, and she felt in *her* body that she was healed of the affliction. 30And Jesus, immediately knowing in Himself that [a]power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?"

31But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?' "

32And He looked around to see her who had done this thing. 33But the woman, [a]fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. 34And He said to her, "Daughter, [a]your faith has made you well. [b]Go in peace, and be healed of your affliction."

35[a]While He was still speaking, *some* came from the ruler of the synagogue's *house* who said, "Your daughter is dead. Why trouble the Teacher any further?"

36As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only [a]believe." 37And He permitted no one to follow Him except Peter, James, and John

5:8 [a] Mark 1:25; 9:25
5:11 [a] Deut. 14:8
5:13 [1] NU-Text reads *And He gave.*
5:15 [a] Matt. 4:24; 8:16 [b] Luke 10:39 [c] [Is. 61:10]
5:17 [a] Acts 16:39
5:18 [a] Luke 8:38, 39
5:20 [a] Ps. 66:16 [b] Matt. 9:8, 33
5:21 [a] Luke 8:40
5:22 [a] Matt. 9:18–26
5:23 [a] Acts 9:17; 28:8
5:25 [a] Lev. 15:19, 25
5:27 [a] Matt. 14:35, 36
5:30 [a] Luke 6:19; 8:46
5:33 [a] [Ps. 89:7]
5:34 [a] Matt. 9:22 [b] Luke 7:50; 8:48
5:35 [a] Luke 8:49
5:36 [a] [John 11:40]

the brother of James. 38Then He came to the house of the ruler of the synagogue, and saw a tumult and those who [a]wept and wailed loudly. 39When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but [a]sleeping."

40And they ridiculed Him. [a]But when He had put them all outside, He took the father and the mother of the child, and those *who were* with Him, and entered where the child was lying. 41Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise." 42Immediately the girl arose and walked, for she was twelve years *of age.* And they were [a]overcome with great amazement. 43But [a]He commanded them strictly that no one should know it, and said that *something* should be given her to eat.

JESUS REJECTED AT NAZARETH

6 Then [a]He went out from there and came to His own country, and His disciples followed Him. 2And when the Sabbath had come, He began to teach in the synagogue. And many hearing *Him* were [a]astonished, saying, [b]"Where *did* this Man *get* these things? And what wisdom *is* this which is given to Him, that such mighty works are performed by His hands! 3Is this not the carpenter, the Son of Mary, and [a]brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" So they [b]were offended at Him.

4But Jesus said to them, [a]"A prophet is not without honor except in his own country, among his own relatives, and in his own house." 5[a]Now He could do no mighty work there, except that He laid His hands on a few sick people and healed *them.* 6And [a]He marveled because of their unbelief. [b]Then He went about the villages in a circuit, teaching.

SENDING OUT THE TWELVE

7[a]And He called the twelve to *Himself,* and began to send them out [b]two *by* two, and gave them power over unclean spirits. 8He commanded them to take nothing for the journey except a staff—no bag, no bread, no copper in *their* money belts— 9but [a]to wear sandals, and not to put on two tunics.

10[a]Also He said to them, "In whatever place you enter a house, stay there till you depart from that place. 11[a]And whoever[1] will not receive you nor hear you, when you depart from there, [b]shake off the dust under your feet as a testimony against them.[2] Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

12So they went out and preached that *people* should repent. 13And they cast out many demons, [a]and anointed with oil many who were sick, and healed *them.*

JOHN THE BAPTIST BEHEADED

14[a]Now King Herod heard *of Him,* for His name had become well known. And he said, "John the Baptist is risen from the dead, and therefore [b]these powers are at work in him."

15[a]Others said, "It is Elijah."

And others said, "It is the Prophet, [b]or[1] like one of the prophets."

16[a]But when Herod heard, he said, "This is John, whom I beheaded; he has been raised from the dead!" 17For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. 18Because John had said to Herod, [a]"It is not lawful for you to have your brother's wife."

19Therefore Herodias held it against him and wanted to kill him,

I LIVE WITH SELF-CONTROL

Mark 6:16–24

As we pursue self-control, we must understand that not everyone will share the same convictions. John the Baptist experienced this when he called out Herod's sin. He paid for that conviction with his life. Our culture tells us that to experience abundant life, we must remain true to ourselves. To be truly authentic, we should act on anything we feel like doing or that we feel is right. To live with self-control, however, means we discern which of our desires we should act on and which ones we should deny. Sometimes our hearts betray us. We must then prepare ourselves for any criticism or pushback we might receive.

5:38 [a] Acts 9:39
5:39 [a] John 11:4, 11
5:40 [a] Acts 9:40
5:42 [a] Mark 1:27; 7:37
5:43 [a] [Matt. 8:4; 12:16–19; 17:9]
6:1 [a] Matt. 13:54
6:2 [a] Matt. 7:28 [b] John 6:42
6:3 [a] Matt. 12:46 [b] [Matt. 11:6]
6:4 [a] John 4:44
6:5 [a] Gen. 19:22; 32:25
6:6 [a] Is. 59:16 [b] Matt. 9:35
6:7 [a] Mark 3:13, 14 [b] [Eccl. 4:9, 10]
6:9 [a] [Eph. 6:15]
6:10 [a] Matt. 10:11
6:11 [a] Matt. 10:14 [b] Acts 13:51; 18:6
[1] NU-Text reads *whatever place.*
[2] NU-Text omits the rest of this verse.
6:13 [a] [James 5:14]
6:14 [a] Luke 9:7–9 [b] Luke 19:37
6:15 [a] Mark 8:28 [b] Matt. 21:11 [1] NU-Text and M-Text omit *or.*
6:16 [a] Luke 3:19
6:18 [a] Lev. 18:16; 20:21

but she could not; 20for Herod [a]feared John, knowing that he *was* a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly.

21[a]Then an opportune day came when Herod [b]on his birthday gave a feast for his nobles, the high officers, and the chief *men* of Galilee. 22And when Herodias' daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, "Ask me whatever you want, and I will give *it* to you." 23He also swore to her, [a]"Whatever you ask me, I will give you, up to half my kingdom."

24So she went out and said to her mother, "What shall I ask?"

And she said, "The head of John the Baptist!"

25Immediately she came in with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

26[a]And the king was exceedingly sorry; *yet,* because of the oaths and because of those who sat with him, he did not want to refuse her. 27Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison, 28brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. 29When his disciples heard *of it,* they came and [a]took away his corpse and laid it in a tomb.

FEEDING THE FIVE THOUSAND

30[a]Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught. 31[a]And He said to them, "Come aside by yourselves to a deserted place and rest a while." For [b]there were many coming and going, and they did not even have time to eat. 32[a]So they departed to a deserted place in the boat by themselves.

33But the multitudes[1] saw them departing, and many [a]knew Him and ran there on foot from all the cities. They arrived before them and came together to Him. 34[a]And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like [b]sheep not having a shepherd. So [c]He began to teach them many things. 35[a]When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour *is* late. 36Send them away, that they may go into the surrounding country and villages and buy themselves bread;[1] for they have nothing to eat."

37But He answered and said to them, "You give them something to eat."

And they said to Him, [a]"Shall we go and buy two hundred denarii worth of bread and give them *something* to eat?"

38But He said to them, "How many loaves do you have? Go and see."

And when they found out they said, [a]"Five, and two fish."

39Then He [a]commanded them to make them all sit down in groups on the green grass. 40So they sat down in ranks, in hundreds and in fifties. 41And when He had taken the five loaves and the two fish, He [a]looked up to heaven, [b]blessed and broke the loaves, and gave *them* to His disciples to set before them; and the two fish He divided among *them* all. 42So they all ate and were filled. 43And they took up twelve baskets full of fragments and of the fish. 44Now those who had eaten the loaves were about[1] five thousand men.

JESUS WALKS ON THE SEA

45[a]Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the

6:20 [a] Matt. 14:5; 21:26
6:21 [a] Matt. 14:6 [b] Gen. 40:20
6:23 [a] Esth. 5:3, 6; 7:2
6:26 [a] Matt. 14:9
6:29 [a] 1 Kin. 13:29, 30
6:30 [a] Luke 9:10
6:31 [a] Matt. 14:13 [b] Mark 3:20
6:32 [a] Matt. 14:13–21
6:33 [a] [Col. 1:6] [1] NU-Text and M-Text read *they*.
6:34 [a] Matt. 9:36; 14:14 [b] Num. 27:17 [c] Luke 9:11
6:35 [a] Matt. 14:15
6:36 [1] NU-Text reads *something to eat* and omits the rest of this verse.
6:37 [a] 2 Kin. 4:43
6:38 [a] John 6:9
6:39 [a] Matt. 15:35
6:41 [a] John 11:41, 42 [b] Matt. 15:36; 26:26
6:44 [1] NU-Text and M-Text omit *about*.
6:45 [a] John 6:15–21

multitude away. 46And when He had sent them away, He [a]departed to the mountain to pray. 47Now when evening came, the boat was in the middle of the sea; and He *was* alone on the land. 48Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them, walking on the sea, and [a]would have passed them by. 49And when they saw Him walking on the sea, they supposed it was a [a]ghost, and cried out; 50for they all saw Him and were troubled. But immediately He talked with them and said to them, [a]"Be of good cheer! It is I; do not be [b]afraid." 51Then He went up into the boat to them, and the wind [a]ceased. And they were greatly [b]amazed in themselves beyond measure, and marveled. 52For [a]they had not understood about the loaves, because their [b]heart was hardened.

MANY TOUCH HIM AND ARE MADE WELL

53[a]When they had crossed over, they came to the land of Gennesaret and anchored there. 54And when they came out of the boat, immediately the people recognized Him, 55ran through that whole surrounding region, and began to carry about on beds those who were sick to wherever they heard He was. 56Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that [a]they might just touch the [b]hem of His garment. And as many as touched Him were made well.

DEFILEMENT COMES FROM WITHIN

7 Then [a]the Pharisees and some of the scribes came together to Him, having come from Jerusalem. 2Now when[1] they saw some of His disciples eat bread with defiled, that is, with [a]unwashed hands, they found fault. 3For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the [a]tradition of the elders. 4*When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.

5[a]Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

6He answered and said to them, "Well did Isaiah prophesy of you [a]hypocrites, as it is written:

> [b]'This people honors Me with *their* lips,
> But their heart is far from Me.
> 7 And in vain they worship Me,
> Teaching *as* doctrines the commandments of men.'[1]

8For laying aside the commandment of God, you hold the tradition of men[1]—the washing of pitchers and cups, and many other such things you do."

9He said to them, "*All too* well [a]you reject the commandment of God, that you may keep your tradition. 10For Moses said, [a]'Honor your father and your mother';[1] and, [b]'He who curses father or mother, let him be put to death.'[2] 11But you say, 'If a man says to his father or mother, [a]"Whatever profit you might have received from me *is* Corban"—' (that is, a gift *to God*), 12then you no longer let him do anything for his father or his mother, 13making the word of God of no effect through your tradition which you have handed down. And many such things you do."

14[a]When He had called all the multitude to *Himself,* He said to them, "Hear Me, everyone, and [b]understand: 15There is nothing that

I LIVE WITH LOVE

Mark 7:5–8

Few things angered Jesus more than legalism and choosing religiosity over loving God. External religion by itself had no place with Him. Here, Jesus rebuked the Pharisees for elevating human traditions of ritual purity over loving and obeying God. Think of how easily someone can appear righteous and godly on the outside while inwardly loving only themselves. The prophets railed against this idea in the Old Testament, as did Jesus in the Gospels. Living with love means having our hearts aligned with God and our motivations set on caring for others. How might you be loving from an outward perspective rather than from the heart? Love in the way of Jesus instead.

6:46 [a] Luke 5:16
6:48 [a] Luke 24:28
6:49 [a] Matt. 14:26
6:50 [a] Matt. 9:2 [b] Is. 41:10
6:51 [a] Ps. 107:29 [b] Mark 1:27; 2:12; 5:42; 7:37
6:52 [a] Mark 8:17, 18 [b] Mark 3:5; 16:14
6:53 [a] Matt. 14:34–36
6:56 [a] Matt. 9:20 [b] Num. 15:38, 39
7:1 [a] Matt. 15:1–20
7:2 [a] Matt. 15:20 [1] NU-Text omits *when* and *they found fault.*
7:3 [a] Gal. 1:14
7:5 [a] Matt. 15:2
7:6 [a] Matt. 23:13–29 [b] Is. 29:13
7:7 [1] Isaiah 29:13
7:8 [1] NU-Text omits the rest of this verse.
7:9 [a] Prov. 1:25
7:10 [a] Ex. 20:12; Deut. 5:16 [b] Ex. 21:17 [1] Exodus 20:12; Deuteronomy 5:16 [2] Exodus 21:17
7:11 [a] Matt. 15:5; 23:18
7:14 [a] Matt. 15:10 [b] Matt. 16:9, 11, 12

enters a man from outside which can defile him; but the things which come out of him, those are the things that [a]defile a man. 16[a]If anyone has ears to hear, let him hear!"[1]

17[a]When He had entered a house away from the crowd, His disciples asked Him concerning the parable. 18So He said to them, [a]"Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, 19because it does not enter his heart but his stomach, and is eliminated, *thus* purifying all foods?"[1] 20And He said, [a]"What comes out of a man, that defiles a man. 21[a]For from within, out of the heart of men, [b]proceed evil thoughts, [c]adulteries, [d]fornications, murders, 22thefts, [a]covetousness, wickedness, [b]deceit, [c]lewdness, an evil eye, [d]blasphemy, [e]pride, foolishness. 23All these evil things come from within and defile a man."

A GENTILE SHOWS HER FAITH

24[a]From there He arose and went to the region of Tyre and Sidon.[1] And He entered a house and wanted no one to know *it,* but He could not be [b]hidden. 25For a woman whose young daughter had an unclean spirit heard about Him, and she came and [a]fell at His feet. 26The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter. 27But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."

28And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."

29Then He said to her, "For this saying go your way; the demon has gone out of your daughter."

30And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

JESUS HEALS A DEAF-MUTE

31[a]Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee. 32Then [a]they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him. 33And He took him aside from the multitude, and put His fingers in his ears, and [a]He spat and touched his tongue. 34Then, [a]looking up to heaven, [b]He sighed, and said to him, "Ephphatha," that is, "Be opened."

35[a]Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. 36Then [a]He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed *it.* 37And they were [a]astonished beyond measure, saying, "He has done all things well. He [b]makes both the deaf to hear and the mute to speak."

FEEDING THE FOUR THOUSAND

8 In those days, [a]the multitude being very great and having nothing to eat, Jesus called His disciples *to Him* and said to them, 2"I have [a]compassion on the multitude, because they have now continued with Me three days and have nothing to eat. 3And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar."

4Then His disciples answered Him, "How can one satisfy these people with bread here in the wilderness?"

5[a]He asked them, "How many loaves do you have?"

And they said, "Seven."

6So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke *them* and

7:15 [a] Is. 59:3
7:16 [a] Matt. 11:15 [1] NU-Text omits this verse.
7:17 [a] Matt. 15:15
7:18 [a] [Heb. 5:11–14]
7:19 [1] NU-Text ends quotation with *eliminated,* setting off the final clause as Mark's comment that Jesus has declared all foods clean.
7:20 [a] Ps. 39:1
7:21 [a] Gen. 6:5; 8:21 [b] [Gal. 5:19–21] [c] 2 Pet. 2:14 [d] 1 Thess. 4:3
7:22 [a] Luke 12:15 [b] Rom. 1:28, 29 [c] 1 Pet. 4:3 [d] Rev. 2:9 [e] 1 John 2:16
7:24 [a] Matt. 15:21 [b] Mark 2:1, 2 [1] NU-Text omits *and Sidon.*
7:25 [a] John 11:32
7:31 [a] Matt. 15:29
7:32 [a] Luke 11:14
7:33 [a] Mark 8:23
7:34 [a] Mark 6:41 [b] John 11:33, 38
7:35 [a] Is. 35:5, 6
7:36 [a] Mark 5:43
7:37 [a] Mark 6:51; 10:26 [b] Matt. 12:22
8:1 [a] Matt. 15:32–39
8:2 [a] Mark 1:41; 6:34
8:5 [a] Mark 6:38

gave *them* to His disciples to set before *them;* and they set *them* before the multitude. 7They also had a few small fish; and [a]having blessed them, He said to set them also before *them.* 8So they ate and were filled, and they took up seven large baskets of leftover fragments. 9Now those who had eaten were about four thousand. And He sent them away, 10[a]immediately got into the boat with His disciples, and came to the region of Dalmanutha.

THE PHARISEES SEEK A SIGN

11[a]Then the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him. 12But He [a]sighed deeply in His spirit, and said, "Why does this generation seek a sign? Assuredly, I say to you, [b]no sign shall be given to this generation."

BEWARE OF THE LEAVEN OF THE PHARISEES AND HEROD

13And He left them, and getting into the boat again, departed to the other side. 14[a]Now the disciples[1] had forgotten to take bread, and they did not have more than one loaf with them in the boat. 15[a]Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

16And they reasoned among themselves, saying, "*It is* because we have no bread."

17But Jesus, being aware of *it,* said to them, "Why do you reason because you have no bread? [a]Do you not yet perceive nor understand? Is your heart still[1] hardened? 18Having eyes, do you not see? And having ears, do you not hear? And do you not remember? 19[a]When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?"

They said to Him, "Twelve."

20"Also, [a]when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?"

And they said, "Seven."

21So He said to them, "How *is it* [a]you do not understand?"

A BLIND MAN HEALED AT BETHSAIDA

22Then He came to Bethsaida; and they brought a [a]blind man to Him, and begged Him to [b]touch him. 23So He took the blind man by the hand and led him out of the town. And when [a]He had spit on his eyes and put His hands on him, He asked him if he saw anything.

24And he looked up and said, "I see men like trees, walking."

25Then He put *His* hands on his eyes again and made him look up. And he was restored and saw everyone clearly. 26Then He sent him away to his house, saying, "Neither go into the town, [a]nor tell anyone in the town."[1]

PETER CONFESSES JESUS AS THE CHRIST

27[a]Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples, saying to them, "Who do men say that I am?"

28So they answered, [a]"John the Baptist; but some *say,* [b]Elijah; and others, one of the prophets."

29He said to them, "But who do you say that I am?"

Peter answered and said to Him, [a]"You are the Christ."

30[a]Then He strictly warned them that they should tell no one about Him.

JESUS PREDICTS HIS DEATH AND RESURRECTION

31And [a]He began to teach them that the Son of Man must suffer many things, and be [b]rejected by the elders and chief priests and

I LIVE WITH PATIENCE

Mark 8:22–26

The healing of the blind man came in two separate stages. First, the man could see, but everything was blurry and unclear. Then, Jesus placed His hands on the man's eyes again, and he could see clearly. What can we learn from this? First, that Jesus deals with each of us somewhat differently. He is a personal God and knows exactly what we need, when we need it, in the way we need it. Second, that Jesus' work is not always instant. Sometimes we must wait patiently as He begins something that will take time to complete.

8:7 [a] Matt. 14:19
8:10 [a] Matt. 15:39
8:11 [a] Matt. 12:38; 16:1
8:12 [a] Mark 7:34 [b] Matt. 12:39
8:14 [a] Matt. 16:5 [1] NU-Text and M-Text read *they.*
8:15 [a] Luke 12:1
8:17 [a] Mark 6:52; 16:14 [1] NU-Text omits *still.*
8:19 [a] Matt. 14:20
8:20 [a] Matt. 15:37
8:21 [a] [Mark 6:52]
8:22 [a] John 9:1 [b] Luke 18:15
8:23 [a] Mark 7:33
8:26 [a] Mark 5:43; 7:36 [1] NU-Text reads *"Do not even go into the town."*
8:27 [a] Luke 9:18–20
8:28 [a] Matt. 14:2 [b] Luke 9:7, 8
8:29 [a] John 1:41; 4:42; 6:69; 11:27
8:30 [a] Matt. 8:4; 16:20
8:31 [a] Matt. 16:21; 20:19 [b] Mark 10:33

scribes, and be [c]killed, and after three days rise again. 32He spoke this word openly. Then Peter took Him aside and began to rebuke Him. 33But when He had turned around and looked at His disciples, He [a]rebuked Peter, saying, "Get behind Me, Satan! For you are not mindful of the things of God, but the things of men."

TAKE UP THE CROSS AND FOLLOW HIM

34When He had called the people to *Himself,* with His disciples also, He said to them, [a]"Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. 35For [a]whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. 36For what will it profit a man if he gains the whole world, and loses his own soul? 37Or what will a man give in exchange for his soul? 38[a]For whoever [b]is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."

9 And He said to them, [a]"Assuredly, I say to you that there are some standing here who will not taste death till they see [b]the kingdom of God present with power."

JESUS TRANSFIGURED ON THE MOUNT

2[a]Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them. 3His clothes became shining, exceedingly [a]white, like snow, such as no launderer on earth can whiten them. 4And Elijah appeared to them with Moses, and they were talking with Jesus. 5Then Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"— 6because he did not know what to say, for they were greatly afraid.

7And a [a]cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is [b]My beloved Son. [c]Hear Him!" 8Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves.

9[a]Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead. 10So they kept this word to themselves, questioning [a]what the rising from the dead meant.

11And they asked Him, saying, "Why do the scribes say [a]that Elijah must come first?"

12Then He answered and told them, "Indeed, Elijah is coming first and restores all things. And [a]how is it written concerning the Son of Man, that He must suffer many things and [b]be treated with contempt? 13But I say to you that [a]Elijah has also come, and they did to him whatever they wished, as it is written of him."

A BOY IS HEALED

14[a]And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them. 15Immediately, when they saw Him, all the people were greatly amazed, and running to *Him,* greeted Him. 16And He asked the scribes, "What are you discussing with them?"

17Then [a]one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit. 18And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not."

19He answered him and said, "O [a]faithless generation, how long

8:31 [c] Mark 9:31; 10:34
8:33 [a] [Rev. 3:19]
8:34 [a] Luke 14:27
8:35 [a] John 12:25
8:38 [a] Matt. 10:33 [b] 2 Tim. 1:8, 9; 2:12
9:1 [a] Luke 9:27 [b] [Matt. 24:30]
9:2 [a] Matt. 17:1–8
9:3 [a] Dan. 7:9
9:7 [a] Ex. 40:34 [b] Mark 1:11 [c] Acts 3:22
9:9 [a] Matt. 17:9–13
9:10 [a] John 2:19–22
9:11 [a] Mal. 4:5
9:12 [a] Is. 53:3 [b] Phil. 2:7
9:13 [a] Luke 1:17
9:14 [a] Matt. 17:14–19
9:17 [a] Luke 9:38
9:19 [a] John 4:48

shall I be with you? How long shall I bear with you? Bring him to Me." 20Then they brought him to Him. And [a]when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

21So He asked his father, "How long has this been happening to him?"

And he said, "From childhood. 22And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."

23Jesus said to him, [a]"If you can believe,[1] all things *are* possible to him who believes."

24Immediately the father of the child cried out and said with tears, "Lord, I believe; [a]help my unbelief!"

25When Jesus saw that the people came running together, He [a]rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!" 26Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." 27But Jesus took him by the hand and lifted him up, and he arose.

28[a]And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?"

29So He said to them, "This kind can come out by nothing but [a]prayer and fasting."[1]

JESUS AGAIN PREDICTS HIS DEATH AND RESURRECTION

30Then they departed from there and passed through Galilee, and He did not want anyone to know *it.* 31[a]For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will [b]kill Him. And after He is killed, He will [c]rise the third day." 32But they [a]did not understand this saying, and were afraid to ask Him.

WHO IS THE GREATEST?

33[a]Then He came to Capernaum. And when He was in the house He asked them, "What was it you disputed among yourselves on the road?" 34But they kept silent, for on the road they had [a]disputed among themselves who *would be the* [b]greatest. 35And He sat down, called the twelve, and said to them, [a]"If anyone desires to be first, he shall be last of all and servant of all." 36Then [a]He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them, 37"Whoever receives one of these little children in My name receives Me; and [a]whoever receives Me, receives not Me but Him who sent Me."

JESUS FORBIDS SECTARIANISM

38[a]Now John answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us."

39But Jesus said, "Do not forbid him, [a]for no one who works a miracle in My name can soon afterward speak evil of Me. 40For [a]he who is not against us is on our[1] side. 41[a]For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.

JESUS WARNS OF OFFENSES

42[a]"But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung

I LIVE WITH HOSPITALITY

Mark 9:33–37

The world's idea of greatness and Jesus' idea of greatness cannot stand farther apart. While the world obsesses over power, wealth, and status, Jesus said true greatness comes from doing menial things. In this case, that would be receiving little children, who had little social status in His day. To receive them meant to welcome them and care for them. This is the true spirit behind hospitality—a desire to receive and welcome. By simply opening our homes, we can provide a place of welcome and glad reception. We can show others a way to live that is contrary to the world's way.

9:20 [a] Mark 1:26
9:23 [a] John 11:40 [1] NU-Text reads " *'If You can!' All things . . . .*"
9:24 [a] Luke 17:5
9:25 [a] Mark 1:25
9:28 [a] Matt. 17:19
9:29 [a] [James 5:16] [1] NU-Text omits *and fasting.*
9:31 [a] Luke 9:44 [b] Matt. 16:21; 27:50 [c] 1 Cor. 15:4
9:32 [a] Luke 2:50; 18:34
9:33 [a] Matt. 18:1–5
9:34 [a] [Prov. 13:10] [b] Luke 22:24; 23:46; 24:46
9:35 [a] Luke 22:26, 27
9:36 [a] Mark 10:13–16
9:37 [a] Matt. 10:40
9:38 [a] Num. 11:27–29
9:39 [a] 1 Cor. 12:3
9:40 [a] [Matt. 12:30] [1] M-Text reads *against you is on your side.*
9:41 [a] Matt. 10:42
9:42 [a] Luke 17:1, 2

around his neck, and he were thrown into the sea. 43[a]If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched— 44where

[a]'Their worm does not die
And the fire is not quenched.'[1]

45And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched— 46where

[a]'Their worm does not die
And the fire is not quenched.'[1]

47And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire— 48where

[a]'Their worm does not die
And the [b]fire is not quenched.'[1]

TASTELESS SALT IS WORTHLESS

49"For everyone will be [a]seasoned with fire,[1] [b]and every sacrifice will be seasoned with salt. 50[a]Salt *is* good, but if the salt loses its flavor, how will you season it? [b]Have salt in yourselves, and [c]have peace with one another."

MARRIAGE AND DIVORCE

10 Then [a]He arose from there and came to the region of Judea by the other side of the Jordan. And multitudes gathered to Him again, and as He was accustomed, He taught them again.

2[a]The Pharisees came and asked Him, "Is it lawful for a man to divorce *his* wife?" testing Him.

3And He answered and said to them, "What did Moses command you?"

4They said, [a]"Moses permitted *a man* to write a certificate of divorce, and to dismiss *her.*"

5And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept. 6But from the beginning of the creation, God [a]'made them male and female.'[1] 7[a]'For this reason a man shall leave his father and mother and be joined to his wife, 8and the two shall become one flesh';[1] so then they are no longer two, but one flesh. 9Therefore what God has joined together, let not man separate."

10In the house His disciples also asked Him again about the same *matter.* 11So He said to them, [a]"Whoever divorces his wife and marries another commits adultery against her. 12And if a woman divorces her husband and marries another, she commits adultery."

JESUS BLESSES LITTLE CHILDREN

13[a]Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought *them.* 14But when Jesus saw *it,* He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for [a]of such is the kingdom of God. 15Assuredly, I say to you, [a]whoever does not receive the kingdom of God as a little child will [b]by no means enter it." 16And He took them up in His arms, laid *His* hands on them, and blessed them.

9:43 [a] Matt. 5:29, 30; 18:8, 9
9:44 [a] Is. 66:24 [1] NU-Text omits this verse.
9:46 [a] Is. 66:24 [1] NU-Text omits the last clause of verse 45 and all of verse 46.
9:48 [a] Is. 66:24 [b] Jer. 7:20 [1] Isaiah 66:24
9:49 [a] [Matt. 3:11] [b] Lev. 2:13 [1] NU-Text omits the rest of this verse.
9:50 [a] Matt. 5:13 [b] Col. 4:6 [c] Rom. 12:18; 14:19
10:1 [a] Matt. 19:1–9
10:2 [a] Matt. 19:3
10:4 [a] Deut. 24:1–4
10:6 [a] Gen. 1:27; 5:2 [1] Genesis 1:27; 5:2
10:7 [a] Gen. 2:24
10:8 [1] Genesis 2:24
10:11 [a] [Matt. 5:32; 19:9]
10:13 [a] Luke 18:15–17
10:14 [a] [1 Pet. 2:2]
10:15 [a] Matt. 18:3, 4; 19:14 [b] Luke 13:28

JESUS COUNSELS THE RICH YOUNG RULER

17[a]Now as He was going out on the road, one came running,
knelt before Him, and asked Him, "Good Teacher, what shall I [b]do
that I may inherit eternal life?"

18So Jesus said to him, "Why do you call Me good? No one *is*
good but One, *that is,* [a]God. 19You know the commandments: [a]'Do not
commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false
witness,' 'Do not defraud,' 'Honor your father and your mother.' "[1]

20And he answered and said to Him, "Teacher, all these things
I have [a]kept from my youth."

21Then Jesus, looking at him, loved him, and said to him, "One
thing you lack: Go your way, [a]sell whatever you have and give to
the poor, and you will have [b]treasure in heaven; and come, [c]take
up the cross, and follow Me."

22But he was sad at this word, and went away sorrowful, for he
had great possessions.

WITH GOD ALL THINGS ARE POSSIBLE

23[a]Then Jesus looked around and said to His disciples, "How
hard it is for those who have riches to enter the kingdom of God!"
24And the disciples were astonished at His words. But Jesus an-
swered again and said to them, "Children, how hard it is for those
[a]who trust in riches[1] to enter the kingdom of God! 25It is easier for
a camel to go through the eye of a needle than for a [a]rich man to
enter the kingdom of God."

26And they were greatly astonished, saying among themselves,
"Who then can be saved?"

10:17 [a] Matt. 19:16–30 [b] John 6:28
10:18 [a] 1 Sam. 2:2
10:19 [a] Ex. 20:12–16; Deut. 5:16–20 [1] Exodus 20:12–16; Deuteronomy 5:16–20
10:20 [a] Phil. 3:6
10:21 [a] [Luke 12:33; 16:9] [b] Matt. 6:19, 20; 19:21 [c] [Mark 8:34]
10:23 [a] Matt. 19:23
10:24 [a] [1 Tim. 6:17] [1] NU-Text omits *for those who trust in riches.*
10:25 [a] [Matt. 13:22; 19:24]

PART 2 OF 4

AGE AND MY IDENTITY

Let the Little Children Come

Our age is one key part of our identity because it affects our physical bodies, our relationships, our abilities, and more. However, if our sense of self-worth is tied too tightly to our age and not primarily to Christ, then we can begin to feel insecure about our identity. When this happens, we tend to compare ourselves to others, perhaps putting others down to feel better about ourselves.

In Mark 10, we see Jesus' disciples fall into this trap. Their rebuke of the people bringing little children to Jesus revealed that they believed that adults are of greater worth than little children and that Jesus' time would be better spent elsewhere. Many Christians subtly believe the same lie that adults are more important than children. We can see this by the way teaching adult Bible studies is often valued more than teaching in the children's classrooms and how leading worship for adults is seen as more prestigious than leading worship for children.

Just because adults have more knowledge and experience does not make them any more valuable than children or teenagers. Children and teens have just as much ability as adults to repent of sin and believe the gospel, worship God, tell others the Good News, and play an important role in God's kingdom. If we find any pride within us that makes us think that children are less valuable, we must repent and work to follow Jesus' instruction to "let the little children come" to Him (Mark 10:14).

Part 3 of 4, "Age and My Identity: Learning from the Elderly," is on page 629. Part 1, "Age and My Identity: An Unchanging God and a Changing People," is on page 754.

I REFLECT

Mark 10:35–45

If we think Christianity is about gaining power and status, we need to look deeper. Jesus, who had all power and authority, showed us that the path of true greatness is one of humility and service. This is what it means for us to reflect Jesus to the world. This does not mean we should not seek high positions or that ambition is wrong. Rather, it means we serve others and do good with whatever power or influence we have. It means we lose so that others might win. How the world needs to see this!

27 But Jesus looked at them and said, "With men *it is* impossible,
but not [a]with God; for with God all things are possible."
28 [a]Then Peter began to say to Him, "See, we have left all and
followed You."
29 So Jesus answered and said, "Assuredly, I say to you, there
is no one who has left house or brothers or sisters or father or
mother or wife[1] or children or lands, for My sake and the gospel's,
30 [a]who shall not receive a hundredfold now in this time—houses
and brothers and sisters and mothers and children and lands, with
[b]persecutions—and in the age to come, eternal life. 31 [a]But many
who are first will be last, and the last first."

JESUS A THIRD TIME PREDICTS HIS DEATH AND RESURRECTION

32 [a]Now they were on the road, going up to Jerusalem, and Jesus
was going before them; and they were amazed. And as they followed
they were afraid. [b]Then He took the twelve aside again and began
to tell them the things that would happen to Him: 33 "Behold, we
are going up to Jerusalem, and the Son of Man will be betrayed to
the chief priests and to the scribes; and they will condemn Him to
death and deliver Him to the Gentiles; 34 and they will mock Him,
and scourge Him, and spit on Him, and kill Him. And the third
day He will rise again."

GREATNESS IS SERVING

35 [a]Then James and John, the sons of Zebedee, came to Him,
saying, "Teacher, we want You to do for us whatever we ask."
36 And He said to them, "What do you want Me to do for you?"
37 They said to Him, "Grant us that we may sit, one on Your right
hand and the other on Your left, in Your glory."
38 But Jesus said to them, "You do not know what you ask. Are
you able to drink the [a]cup that I drink, and be baptized with the
[b]baptism that I am baptized with?"
39 They said to Him, "We are able."
So Jesus said to them, [a]"You will indeed drink the cup that I
drink, and with the baptism I am baptized with you will be baptized;
40 but to sit on My right hand and on My left is not Mine to give, but
it is for those [a]for whom it is prepared."
41 [a]And when the ten heard *it,* they began to be greatly displeased
with James and John. 42 But Jesus called them to *Himself* and said
to them, [a]"You know that those who are considered rulers over the
Gentiles lord it over them, and their great ones exercise authority
over them. 43 [a]Yet it shall not be so among you; but whoever desires
to become great among you shall be your servant. 44 And whoever
of you desires to be first shall be slave of all. 45 For even [a]the Son of
Man did not come to be served, but to serve, and [b]to give His life
a ransom for many."

JESUS HEALS BLIND BARTIMAEUS

46 [a]Now they came to Jericho. As He went out of Jericho with
His disciples and a great multitude, blind Bartimaeus, the son
of Timaeus, sat by the road begging. 47 And when he heard that it
was Jesus of Nazareth, he began to cry out and say, "Jesus, [a]Son of
David, [b]have mercy on me!"
48 Then many warned him to be quiet; but he cried out all the
more, "Son of David, have mercy on me!"
49 So Jesus stood still and commanded him to be called.
Then they called the blind man, saying to him, "Be of good
cheer. Rise, He is calling you."

10:27 [a] Jer. 32:17
10:28 [a] Luke 18:28
10:29 [1] NU-Text omits *or wife.*
10:30 [a] Luke 18:29, 30 [b] [1 Pet. 4:12, 13]
10:31 [a] Luke 13:30
10:32 [a] Matt. 20:17–19 [b] Mark 8:31; 9:31
10:35 [a] [James 4:3]
10:38 [a] John 18:11 [b] Luke 12:50
10:39 [a] Acts 12:2
10:40 [a] [Heb. 11:16]
10:41 [a] Matt. 20:24
10:42 [a] Luke 22:25
10:43 [a] Mark 9:35
10:45 [a] [Phil. 2:7, 8] [b] [Titus 2:14]
10:46 [a] Luke 18:35–43
10:47 [a] Rev. 22:16 [b] Matt. 15:22

50 And throwing aside his garment, he rose and came to Jesus.
51 So Jesus answered and said to him, "What do you want Me to do for you?"

The blind man said to Him, "Rabboni, that I may receive my sight."

52 Then Jesus said to him, "Go your way; [a]your faith has made you well." And immediately he received his sight and followed Jesus on the road.

THE TRIUMPHAL ENTRY

11 Now [a]when they drew near Jerusalem, to Bethphage[1] and Bethany, at the Mount of Olives, He sent two of His disciples;
2 and He said to them, "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring *it.* 3 And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it,' and immediately he will send it here."

4 So they went their way, and found the[1] colt tied by the door outside on the street, and they loosed it. 5 But some of those who stood there said to them, "What are you doing, loosing the colt?"

6 And they spoke to them just as Jesus had commanded. So they let them go. 7 Then they brought the colt to Jesus and threw their clothes on it, and He sat on it. 8 [a]And many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road. 9 Then those who went before and those who followed cried out, saying:

"Hosanna!
[a]'Blessed *is* He who comes in the name of the LORD!'[1]
10 Blessed *is* the kingdom of our father David
That comes in the name of the Lord![1]
[a]Hosanna in the highest!"

11 [a]And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.

THE FIG TREE WITHERED

12 [a]Now the next day, when they had come out from Bethany, He was hungry. 13 [a]And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. 14 In response Jesus said to it, "Let no one eat fruit from you ever again."

And His disciples heard *it.*

JESUS CLEANSES THE TEMPLE

15 [a]So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold [b]doves. 16 And He would not allow anyone to carry wares through the temple. 17 Then He taught, saying to them, "Is it not written, [a]'My house shall be called a house of prayer for all nations'?[1] But you have made it a [b]'den of thieves.' "[2]

18 And [a]the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because [b]all the people were astonished at His teaching. 19 When evening had come, He went out of the city.

10:52 [a] Matt. 9:22
11:1 [a] Matt. 21:1–9 [1] M-Text reads *Bethsphage.*
11:4 [1] NU-Text and M-Text read *a.*
11:8 [a] Matt. 21:8
11:9 [a] Ps. 118:25, 26 [1] Psalm 118:26
11:10 [a] Ps. 148:1 [1] NU-Text omits *in the name of the Lord.*
11:11 [a] Matt. 21:12
11:12 [a] Matt. 21:18–22
11:13 [a] Matt. 21:19
11:15 [a] John 2:13–16 [b] Lev. 14:22
11:17 [a] Is. 56:7 [b] Jer. 7:11 [1] Isaiah 56:7 [2] Jeremiah 7:11
11:18 [a] Matt. 21:45, 46 [b] Matt. 7:28

I LIVE WITH FORGIVENESS

Mark 11:25–26

Here, Jesus shows us the intimate connection between loving others and loving God. We cannot separate the two into distinct categories. The scene here involved someone praying to God and remembering a grudge they had with someone else. What should they do? Simply continue in prayer? No. We cannot ignore the effect that unforgiveness has on our relationship with the Lord. If we are harboring unforgiveness, we should go forgive our brother or sister. To live with forgiveness is more than just forgiving wrongs being done to us; it is also looking proactively for opportunities to restore.

THE LESSON OF THE WITHERED FIG TREE

20 [a]Now in the morning, as they passed by, they saw the fig tree
dried up from the roots. 21 And Peter, remembering, said to Him,
"Rabbi, look! The fig tree which You cursed has withered away."

22 So Jesus answered and said to them, "Have faith in God.
23 For [a]assuredly, I say to you, whoever says to this mountain, 'Be
removed and be cast into the sea,' and does not doubt in his heart,
but believes that those things he says will be done, he will have
whatever he says. 24 Therefore I say to you, [a]whatever things you
ask when you pray, believe that you receive *them,* and you will
have *them.*

FORGIVENESS AND PRAYER

25 "And whenever you stand praying, [a]if you have anything
against anyone, forgive him, that your Father in heaven may also
forgive you your trespasses. 26 But [a]if you do not forgive, neither
will your Father in heaven forgive your trespasses."[1]

JESUS' AUTHORITY QUESTIONED

27 Then they came again to Jerusalem. [a]And as He was walking
in the temple, the chief priests, the scribes, and the elders came
to Him. 28 And they said to Him, "By what [a]authority are You doing
these things? And who gave You this authority to do these things?"

29 But Jesus answered and said to them, "I also will ask you one
question; then answer Me, and I will tell you by what authority I
do these things: 30 The [a]baptism of John—was it from heaven or
from men? Answer Me."

31 And they reasoned among themselves, saying, "If we say,
'From heaven,' He will say, 'Why then did you not believe him?' 32 But
if we say, 'From men' "—they feared the people, for [a]all counted
John to have been a prophet indeed. 33 So they answered and said
to Jesus, "We do not know."

And Jesus answered and said to them, "Neither will I tell you
by what authority I do these things."

THE PARABLE OF THE WICKED VINEDRESSERS

12 Then [a]He began to speak to them in parables: "A man plant-
ed a vineyard and set a hedge around *it,* dug *a place for* the
wine vat and built a tower. And he leased it to vinedressers and
went into a far country. 2 Now at vintage-time he sent a servant to
the vinedressers, that he might receive some of the fruit of the
vineyard from the vinedressers. 3 And they took *him* and beat him
and sent *him* away empty-handed. 4 Again he sent them another
servant, and at him they threw stones,[1] wounded *him* in the head,
and sent *him* away shamefully treated. 5 And again he sent another,
and him they killed; and many others, [a]beating some and killing
some. 6 Therefore still having one son, his beloved, he also sent
him to them last, saying, 'They will respect my son.' 7 But those
vinedressers said among themselves, 'This is the heir. Come, let us
kill him, and the inheritance will be ours.' 8 So they took him and
[a]killed *him* and cast *him* out of the vineyard.

9 "Therefore what will the owner of the vineyard do? He will
come and destroy the vinedressers, and give the vineyard to others.
10 Have you not even read this Scripture:

[a]"The stone which the builders rejected
Has become the chief cornerstone.
11 This was the LORD's doing,
And it is marvelous in our eyes'?"[1]

11:20 [a] Matt. 21:19–22
11:23 [a] Matt. 17:20; 21:21
11:24 [a] Matt. 7:7
11:25 [a] [Col. 3:13]
11:26 [a] Matt. 6:15; 18:35 [1] NU-Text omits this verse.
11:27 [a] Luke 20:1–8
11:28 [a] John 5:27
11:30 [a] Luke 7:29, 30
11:32 [a] Matt. 3:5; 14:5
12:1 [a] Luke 20:9–19
12:4 [1] NU-Text omits *and at him they threw stones.*
12:5 [a] 2 Chr. 36:16
12:8 [a] [Acts 2:23]
12:10 [a] Ps. 118:22, 23
12:11 [1] Psalm 118:22, 23

12[a]And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So they left Him and went away.

THE PHARISEES: IS IT LAWFUL TO PAY TAXES TO CAESAR?

13[a]Then they sent to Him some of the Pharisees and the Herodians, to catch Him in *His* words. 14When they had come, they said to Him, "Teacher, we know that You are true, and care about no one; for You do not regard the person of men, but teach the [a]way of God in truth. Is it lawful to pay taxes to Caesar, or not? 15Shall we pay, or shall we not pay?"

But He, knowing their [a]hypocrisy, said to them, "Why do you test Me? Bring Me a denarius that I may see *it.*" 16So they brought *it.*

And He said to them, "Whose image and inscription *is* this?" They said to Him, "Caesar's."

17And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to [a]God the things that are God's."

And they marveled at Him.

THE SADDUCEES: WHAT ABOUT THE RESURRECTION?

18[a]Then *some* Sadducees, [b]who say there is no resurrection, came to Him; and they asked Him, saying: 19"Teacher, [a]Moses wrote to us that if a man's brother dies, and leaves *his* wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother. 20Now there were seven brothers. The first took a wife; and dying, he left no offspring. 21And the second took her, and he died; nor did he leave any offspring. And the third likewise. 22So the seven had her and left no offspring. Last of all the woman died also. 23Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife."

24Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God? 25For when they rise from the dead, they neither marry nor are given in marriage, but [a]are like angels in heaven. 26But concerning the dead, that they [a]rise, have you not read in the book of Moses, in the *burning* bush *passage,* how God spoke to him, saying, [b]'I *am* the God of Abraham, the God of Isaac, and the God of Jacob'?[1] 27He is not the God of the dead, but the God of the living. You are therefore greatly mistaken."

THE SCRIBES: WHICH IS THE FIRST COMMANDMENT OF ALL?

28[a]Then one of the scribes came, and having heard them reasoning together, perceiving[1] that He had answered them well, asked Him, "Which is the first commandment of all?"

29Jesus answered him, "The first of all the commandments *is:* [a]'Hear, O Israel, the LORD our God, the LORD is one. 30And you shall [a]love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'[1] This *is* the first commandment.[2] 31And the second, like *it, is* this: [a]'You shall love your neighbor as yourself.'[1] There is no other commandment greater than [b]these."

32So the scribe said to Him, "Well *said,* Teacher. You have spoken the truth, for there is one God, [a]and there is no other but He. 33And to love Him with all the heart, with all the understanding, with all the soul,[1] and with all the strength, and to love one's neighbor as oneself, [a]is more than all the whole burnt offerings and sacrifices."

I LIVE WITH LOVE

Mark 12:28–31

We may wonder why this scribe needed to ask Jesus this question. Did he not know the most important of the commandments? Likely not, as some debate existed among the scribes and Pharisees as to which law ranked above all others. Notice that in answering, Jesus gave him not one command but two. The laws of loving God and loving people stood above all others in importance. Nothing, then, should capture our attention and imagination like loving God and loving people. Living with love in this way leads to a life that honors God and is filled with joy.

12:12 [a] John 7:25, 30, 44
12:13 [a] Luke 20:20–26
12:14 [a] Acts 18:26
12:15 [a] Luke 12:1
12:17 [a] [Eccl. 5:4, 5]
12:18 [a] Luke 20:27–38 [b] Acts 23:8
12:19 [a] Deut. 25:5
12:25 [a] [1 Cor. 15:42, 49, 52]
12:26 [a] [Rev. 20:12, 13] [b] Ex. 3:6, 15
[1] Exodus 3:6, 15
12:28 [a] Matt. 22:34–40 [1] NU-Text reads *seeing.*
12:29 [a] Deut. 6:4, 5
12:30 [a] [Deut. 10:12; 30:6]
[1] Deuteronomy 6:4, 5 [2] NU-Text omits this sentence.
12:31 [a] Lev. 19:18 [b] [Rom. 13:9]
[1] Leviticus 19:18
12:32 [a] Deut. 4:39
12:33 [a] [Hos. 6:6] [1] NU-Text omits *with all the soul.*

PART 6 OF 6

GENDER AND MY IDENTITY

The Sin of Sexism

As both male and female genders are created in the image of God (see Gen. 1:27), both genders are valued equally by God and necessary for human flourishing. It is good and right for us to be thankful for our God-given gender, as it is a core part of our identity. However, sin can twist this feeling of thankfulness and pride into a sinful prejudice against those of the opposite gender, which is called *sexism*.

Sexism can be individualistic or systemic. Individual sexism is when a person puts down, denigrates, or unfairly treats someone of the opposite gender. These attitudes and behaviors are sinful because they go against the command to love our neighbors as ourselves (see Mark 12:31; John 13:34–35) and the command to consider others better than ourselves (see Phil. 2:3). Systemic sexism occurs when individual sexism within a group of people formalizes into structures and systems where one gender is favored over another. Examples of systemic sexism include governments that deny one gender a right that is granted to the opposite gender (such as previously in the United States when women were not allowed to vote) or companies that pay one gender more than another for the same role and responsibilities. Such practices are to be rejected because they are unjust and go against the character of God, who is just and calls His people to justice (see Deut. 32:4; Amos 5:24).

While sexism occurs toward both men and women, most sexism throughout history—and even today—has been toward women. The Bible stands in contrast to this pattern, consistently upholding the equal value and dignity of men and women and frequently showing how women are an equal partner with men in participation in the church and the expansion of God's kingdom.

Both men and women are created by God in His image (see Gen. 1:27) and have equal value and dignity. When God instructed the Israelites on how to live holy lives that were set apart from the nations, He included laws that protected and elevated the status of women in contrast to many other cultures of that time. For example, while other nations often took foreign women as sexual slaves, God commanded His people to marry captive foreign women and grant them the full legal rights as Israelite wives (see Deut. 21:10–15).

Throughout the Gospels, Jesus treated women with respect and included them in His life and ministry (see Matt. 9:18–20; Mark 16:1–8; Luke 7:36–50). All Christian men and women are equally indwelled by God the Holy Spirit when they trust in Christ for salvation (see Acts 2:17–18). From the earliest days of the church, men and women were baptized and made full members of the church. Women would prophesy (see Acts 21:9; 1 Cor. 11:1–5), teach (see Titus 2:3), and possibly serve as deacons (see Rom. 16:1; 1 Tim. 3:11). Women were so vital in the early church that to prevent the spread of the gospel, Saul persecuted both men and women (see Acts 9:1–2).

This brief survey of the Scriptures shows that the individual and systemic sexism toward women that has occurred throughout history is not part of the heart or character of God and is, in fact, sinful. Christian men and women should repent of individual sexism and work toward justice and an end to any and all systemic sexism.

Part 1, "Gender and My Identity: Male and Female in the Image of God," is on page 1519.

34 Now when Jesus saw that he answered wisely, He said to him,
"You are not far from the kingdom of God."
[a] But after that no one dared question Him.

JESUS: HOW CAN DAVID CALL HIS DESCENDANT "LORD"?

35 [a] Then Jesus answered and said, while He taught in the temple,
"How *is it* that the scribes say that the Christ is the Son of David?
36 For David himself said [a] by the Holy Spirit:

[b] "The LORD said to my Lord,
"Sit at My right hand,
Till I make Your enemies Your footstool." "[1]

37 Therefore David himself calls Him 'Lord'; how is He *then* his [a] Son?"
And the common people heard Him gladly.

BEWARE OF THE SCRIBES

38 Then [a] He said to them in His teaching, [b] "Beware of the scribes,
who desire to go around in long robes, [c] *love* greetings in the marketplaces, 39 the [a] best seats in the synagogues, and the best places
at feasts, 40 [a] who devour widows' houses, and for a pretense make
long prayers. These will receive greater condemnation."

THE WIDOW'S TWO MITES

41 [a] Now Jesus sat opposite the treasury and saw how the people put money [b] into the treasury. And many *who were* rich put in
much. 42 Then one poor widow came and threw in two mites,[1] which
make a quadrans. 43 So He called His disciples to *Himself* and said
to them, "Assuredly, I say to you that [a] this poor widow has put in
more than all those who have given to the treasury; 44 for they all
put in out of their abundance, but she out of her poverty put in all
that she had, [a] her whole livelihood."

JESUS PREDICTS THE DESTRUCTION OF THE TEMPLE

13 Then [a] as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings *are here!*"

2 And Jesus answered and said to him, "Do you see these great buildings? [a] Not *one* stone shall be left upon another, that shall not be thrown down."

THE SIGNS OF THE TIMES AND THE END OF THE AGE

3 Now as He sat on the Mount of Olives opposite the temple,
[a] Peter, [b] James, [c] John, and [d] Andrew asked Him privately, 4 [a] "Tell us,
when will these things be? And what *will be* the sign when all these
things will be fulfilled?"

5 And Jesus, answering them, began to say: [a] "Take heed that no
one deceives you. 6 For many will come in My name, saying, 'I am
He,' and will deceive many. 7 But when you hear of wars and rumors
of wars, do not be troubled; for *such things* must happen, but the end
is not yet. 8 For nation will rise against nation, and [a] kingdom against
kingdom. And there will be earthquakes in various places, and there
will be famines and troubles.[1] [b] These *are* the beginnings of sorrows.

9 "But [a] watch out for yourselves, for they will deliver you up
to councils, and you will be beaten in the synagogues. You will
be brought[1] before rulers and kings for My sake, for a testimony
to them. 10 And [a] the gospel must first be preached to all the nations. 11 [a] But when they arrest *you* and deliver you up, do not worry

12:34 [a] Matt. 22:46
12:35 [a] Luke 20:41–44
12:36 [a] 2 Sam. 23:2 [b] Ps. 110:1 [1] Psalm 110:1
12:37 [a] [Acts 2:29–31]
12:38 [a] Mark 4:2 [b] Matt. 23:1–7 [c] Matt. 23:7
12:39 [a] Luke 14:7
12:40 [a] Matt. 23:14
12:41 [a] Luke 21:1–4 [b] 2 Kin. 12:9
12:42 [1] Greek *lepta,* very small copper coins worth a fraction of a penny
12:43 [a] [2 Cor. 8:12]
12:44 [a] Deut. 24:6
13:1 [a] Luke 21:5–36
13:2 [a] Luke 19:44
13:3 [a] Matt. 16:18 [b] Mark 1:19 [c] Mark 1:19 [d] John 1:40
13:4 [a] Matt. 24:3
13:5 [a] Eph. 5:6
13:8 [a] Hag. 2:22 [b] Matt. 24:8 [1] NU-Text omits *and troubles.*
13:9 [a] Matt. 10:17, 18; 24:9 [1] NU-Text and M-Text read *will stand.*
13:10 [a] Matt. 24:14
13:11 [a] Luke 12:11; 21:12–17

I WILL BE GLORIFIED

Mark 13:24–27

No one knows when Jesus will return. Because of this, He calls us to be ready and remain awake as we wait. When He does return, whenever that might be, He will finally put things right. On that day, people will respond to Him in one of two ways: dread or worship. Those who have rejected Him will lament His arrival. Those who love Him in this life, though, will welcome His return with rejoicing. As Christ gathers us to Himself and we worship Him together, we will experience the glory that we have longed for since the day we were saved.

beforehand, or premeditate[1] what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, [b]but the Holy Spirit. 12Now [a]brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. 13[a]And you will be hated by all for My name's sake. But [b]he who endures to the end shall be saved.

THE GREAT TRIBULATION

14[a]"So when you see the [b]'abomination of desolation,'[1] spoken of by Daniel the prophet,[2] standing where it ought not" (let the reader understand), "then [c]let those who are in Judea flee to the mountains. 15Let him who is on the housetop not go down into the house, nor enter to take anything out of his house. 16And let him who is in the field not go back to get his clothes. 17[a]But woe to those who are pregnant and to those who are nursing babies in those days! 18And pray that your flight may not be in winter. 19[a]For *in* those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. 20And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.

21[a]"Then if anyone says to you, 'Look, here *is* the Christ!' or, 'Look, *He is* there!' do not believe it. 22For false christs and false prophets will rise and show signs and [a]wonders to deceive, if possible, even the elect. 23But [a]take heed; see, I have told you all things beforehand.

THE COMING OF THE SON OF MAN

24[a]"But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; 25the stars of heaven will fall, and the powers in the heavens will be [a]shaken. 26[a]Then they will see the Son of Man coming in the clouds with great power and glory. 27And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

THE PARABLE OF THE FIG TREE

28[a]"Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near. 29So you also, when you see these things happening, know that it[1] is near—at the doors! 30Assuredly, I say to you, this generation will by no means pass away till all these things take place. 31Heaven and earth will pass away, but [a]My words will by no means pass away.

NO ONE KNOWS THE DAY OR HOUR

32"But of that day and hour [a]no one knows, not even the angels in heaven, nor the Son, but only the [b]Father. 33[a]Take heed, watch and pray; for you do not know when the time is. 34[a]*It is* like a man going to a far country, who left his house and gave [b]authority to his servants, and to each his work, and commanded the doorkeeper to watch. 35[a]Watch therefore, for you do not know when the master of the house is coming—in the evening, at midnight, at the crowing of the rooster, or in the morning— 36lest, coming suddenly, he find you sleeping. 37And what I say to you, I say to all: Watch!"

THE PLOT TO KILL JESUS

14 After [a]two days it was the Passover and [b]*the Feast* of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put *Him* to death. 2But they said, "Not during the feast, lest there be an uproar of the people."

13:11 [b] Acts 2:4; 4:8, 31 [1] NU-Text omits *or premeditate.*
13:12 [a] Mic. 7:6
13:13 [a] Luke 21:17 [b] Matt. 10:22; 24:13
13:14 [a] Matt. 24:15 [b] Dan. 9:27; 11:31; 12:11 [c] Luke 21:21 [1] Daniel 11:31; 12:11 [2] NU-Text omits *spoken of by Daniel the prophet.*
13:17 [a] Luke 21:23
13:19 [a] Dan. 9:26; 12:1
13:21 [a] Luke 17:23; 21:8
13:22 [a] Rev. 13:13, 14
13:23 [a] [2 Pet. 3:17]
13:24 [a] Zeph. 1:15
13:25 [a] Is. 13:10; 34:4
13:26 [a] [Dan. 7:13, 14]
13:28 [a] Luke 21:29
13:29 [1] Or *He*
13:31 [a] Is. 40:8
13:32 [a] Matt. 25:13 [b] Acts 1:7
13:33 [a] 1 Thess. 5:6
13:34 [a] Matt. 24:45; 25:14 [b] [Matt. 16:19]
13:35 [a] Matt. 24:42, 44
14:1 [a] Luke 22:1, 2 [b] Ex. 12:1–27

THE ANOINTING AT BETHANY

3[a]And being in Bethany at the house of Simon the leper, as
He sat at the table, a woman came having an alabaster flask of
very costly oil of spikenard. Then she broke the flask and poured
it on His head. 4But there were some who were indignant among
themselves, and said, "Why was this fragrant oil wasted? 5For it
might have been sold for more than three hundred [a]denarii and
given to the poor." And they [b]criticized her sharply.

6But Jesus said, "Let her alone. Why do you trouble her? She
has done a good work for Me. 7[a]For you have the poor with you
always, and whenever you wish you may do them good; [b]but Me
you do not have always. 8She has done what she could. She has
come beforehand to anoint My body for burial. 9Assuredly, I say
to you, wherever this gospel is [a]preached in the whole world, what
this woman has done will also be told as a memorial to her."

JUDAS AGREES TO BETRAY JESUS

10[a]Then Judas Iscariot, one of the twelve, went to the chief
priests to betray Him to them. 11And when they heard *it,* they were
glad, and promised to give him money. So he sought how he might
conveniently betray Him.

JESUS CELEBRATES THE PASSOVER WITH HIS DISCIPLES

12[a]Now on the first day of Unleavened Bread, when they killed
the Passover *lamb,* His disciples said to Him, "Where do You want
us to go and prepare, that You may eat the Passover?"

13And He sent out two of His disciples and said to them, "Go
into the city, and a man will meet you carrying a pitcher of water;
follow him. 14Wherever he goes in, say to the master of the house,
'The Teacher says, "Where is the guest room in which I may eat
the Passover with My disciples?" ' 15Then he will show you a large
upper room, furnished *and* prepared; there make ready for us."

16So His disciples went out, and came into the city, and found
it just as He had said to them; and they prepared the Passover.

17[a]In the evening He came with the twelve. 18Now as they sat
and ate, Jesus said, "Assuredly, I say to you, [a]one of you who eats
with Me will betray Me."

19And they began to be sorrowful, and to say to Him one by
one, "*Is* it I?" And another *said,* "*Is* it I?"[1]

20He answered and said to them, "*It is* one of the twelve, who dips
with Me in the dish. 21[a]The Son of Man indeed goes just as it is written
of Him, but woe to that man by whom the Son of Man is betrayed!
It would have been good for that man if he had never been born."

JESUS INSTITUTES THE LORD'S SUPPER

22[a]And as they were eating, Jesus took bread, blessed and broke
it, and gave *it* to them and said, "Take, eat;[1] this is My [b]body."

23Then He took the cup, and when He had given thanks He
gave *it* to them, and they all drank from it. 24And He said to them,
"This is My blood of the new[1] covenant, which is shed for many.
25Assuredly, I say to you, I will no longer drink of the fruit of the
vine until that day when I drink it new in the kingdom of God."

26[a]And when they had sung a hymn, they went out to the Mount
of Olives.

JESUS PREDICTS PETER'S DENIAL

27[a]Then Jesus said to them, "All of you will be made to stumble
because of Me this night,[1] for it is written:

I WORSHIP

Mark 14:3–9

When love for Jesus truly sinks into your heart, you will give and do anything for Him. Here, this woman shows what true devotion looks like. She knew she had found a treasure far more valuable than her expensive oil. Jesus was greater. He was better. He was more precious to her. This is the heart of true worship. It is when we bring everything we own and all we are to Jesus and declare, "You are better!" What are you holding on to that you still believe is more precious than Jesus?

14:3 [a] Luke 7:37
14:5 [a] Matt. 18:28 [b] John 6:61
14:7 [a] Deut. 15:11 [b] [John 7:33; 8:21; 14:2, 12; 16:10, 17, 28]
14:9 [a] Luke 24:47
14:10 [a] Matt. 10:2–4
14:12 [a] Matt. 26:17–19
14:17 [a] Matt. 26:20–24
14:18 [a] John 6:70, 71; 13:18
14:19 [1] NU-Text omits this sentence.
14:21 [a] Luke 22:22
14:22 [a] 1 Cor. 11:23–25 [b] [1 Pet. 2:24]
[1] NU-Text omits *eat.*
14:24 [1] NU-Text omits *new.*
14:26 [a] Matt. 26:30
14:27 [a] Matt. 26:31–35 [1] NU-Text omits *because of Me this night.*

[b]'I will strike the Shepherd,
And the sheep will be scattered.'[2]

28"But [a]after I have been raised, I will go before you to Galilee."
29[a]Peter said to Him, "Even if all are made to stumble, yet I *will* not *be.*"
30Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times."
31But he spoke more vehemently, "If I have to die with You, I will not deny You!"
And they all said likewise.

THE PRAYER IN THE GARDEN

32[a]Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray." 33And He [a]took Peter, James, and John with Him, and He began to be troubled and deeply distressed. 34Then He said to them, [a]"My soul is exceedingly sorrowful, *even* to death. Stay here and watch."
35He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him. 36And He said, [a]"Abba, Father, [b]all things *are* possible for You. Take this cup away from Me; [c]nevertheless, not what I will, but what You *will.*"
37Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour? 38[a]Watch and pray, lest you enter into temptation. [b]The spirit indeed *is* willing, but the flesh *is* weak."
39Again He went away and prayed, and spoke the same words. 40And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him.
41Then He came the third time and said to them, "Are you still sleeping and resting? It is enough! [a]The hour has come; behold, the Son of Man is being betrayed into the hands of sinners. 42[a]Rise, let us be going. See, My betrayer is at hand."

BETRAYAL AND ARREST IN GETHSEMANE

43[a]And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders. 44Now His betrayer had given them a signal, saying, "Whomever I [a]kiss, He is the One; seize Him and lead *Him* away safely."
45As soon as he had come, immediately he went up to Him and said to Him, "Rabbi, Rabbi!" and kissed Him.
46Then they laid their hands on Him and took Him. 47And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.
48[a]Then Jesus answered and said to them, "Have you come out, as against a robber, with swords and clubs to take Me? 49I was daily with you in the temple [a]teaching, and you did not seize Me. But [b]the Scriptures must be fulfilled."
50[a]Then they all forsook Him and fled.

A YOUNG MAN FLEES NAKED

51Now a certain young man followed Him, having a linen cloth thrown around *his* naked *body.* And the young men laid hold of him, 52and he left the linen cloth and fled from them naked.

JESUS FACES THE SANHEDRIN

53[a]And they led Jesus away to the high priest; and with him were [b]assembled all the [c]chief priests, the elders, and the scribes. 54But

14:27 [b] Zech. 13:7 [2] Zechariah 13:7
14:28 [a] Mark 16:7
14:29 [a] John 13:37, 38
14:32 [a] Luke 22:40–46
14:33 [a] Mark 5:37; 9:2; 13:3
14:34 [a] John 12:27
14:36 [a] Gal. 4:6 [b] [Heb. 5:7] [c] John 5:30; 6:38
14:38 [a] Luke 21:36 [b] [Rom. 7:18, 21–24]
14:41 [a] John 13:1; 17:1
14:42 [a] John 13:21; 18:1, 2
14:43 [a] Luke 22:47–53
14:44 [a] [Prov. 27:6]
14:48 [a] Matt. 26:55
14:49 [a] Matt. 21:23 [b] Is. 53:7
14:50 [a] Ps. 88:8
14:53 [a] Matt. 26:57–68 [b] Mark 15:1 [c] John 7:32; 18:3; 19:6

[a]Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.

55[a]Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none. 56For many bore [a]false witness against Him, but their testimonies did not agree.

57Then some rose up and bore false witness against Him, saying, 58"We heard Him say, [a]'I will destroy this temple made with hands, and within three days I will build another made without hands.' " 59But not even then did their testimony agree.

60[a]And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What *is it* these men testify against You?" 61But [a]He kept silent and answered nothing.

[b]Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?"

62Jesus said, "I am. [a]And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

63Then the high priest tore his clothes and said, "What further need do we have of witnesses? 64You have heard the [a]blasphemy! What do you think?"

And they all condemned Him to be deserving of [b]death.

65Then some began to [a]spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophesy!" And the officers struck Him with the palms of their hands.[1]

PETER DENIES JESUS, AND WEEPS

66[a]Now as Peter was below in the courtyard, one of the servant girls of the high priest came. 67And when she saw Peter warming himself, she looked at him and said, "You also were with [a]Jesus of Nazareth."

68But he denied it, saying, "I neither know nor understand what you are saying." And he went out on the porch, and a rooster crowed.

69[a]And the servant girl saw him again, and began to say to those who stood by, "This is *one* of them." 70But he denied it again.

[a]And a little later those who stood by said to Peter again, "Surely you are *one* of them; [b]for you are a Galilean, and your speech shows *it.*"[1]

71Then he began to curse and swear, "I do not know this Man of whom you speak!"

72[a]A second time *the* rooster crowed. Then Peter called to mind the word that Jesus had said to him, "Before the rooster crows twice, you will deny Me three times." And when he thought about it, he wept.

JESUS FACES PILATE

15 Immediately, [a]in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led *Him* away, and [b]delivered *Him* to Pilate.

2[a]Then Pilate asked Him, "Are You the King of the Jews?"

He answered and said to him, "*It is as* you say."

3And the chief priests accused Him of many things, but He [a]answered nothing. 4[a]Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!"[1] 5[a]But Jesus still answered nothing, so that Pilate marveled.

TAKING THE PLACE OF BARABBAS

6Now [a]at the feast he was accustomed to releasing one prisoner to them, whomever they requested. 7And there was one named Barabbas, *who was* chained with his fellow rebels; they had committed murder in the rebellion. 8Then the multitude, crying aloud,[1] began to ask *him to do* just as he had always done for them. 9But Pilate

14:54 [a] John 18:15
14:55 [a] Matt. 26:59
14:56 [a] Ex. 20:16
14:58 [a] John 2:19
14:60 [a] Matt. 26:62
14:61 [a] Is. 53:7 [b] Luke 22:67–71
14:62 [a] Luke 22:69
14:64 [a] John 10:33, 36 [b] John 19:7
14:65 [a] Is. 50:6; 52:14 [1] NU-Text reads *received Him with slaps.*
14:66 [a] John 18:16–18, 25–27
14:67 [a] John 1:45
14:69 [a] Matt. 26:71
14:70 [a] Luke 22:59 [b] Acts 2:7 [1] NU-Text omits *and your speech shows it.*
14:72 [a] Matt. 26:75
15:1 [a] Ps. 2:2 [b] Acts 3:13
15:2 [a] Matt. 27:11–14
15:3 [a] John 19:9
15:4 [a] Matt. 27:13 [1] NU-Text reads *of which they accuse You.*
15:5 [a] Is. 53:7
15:6 [a] Matt. 27:15–26
15:8 [1] NU-Text reads *going up.*

I AM REDEEMED

Mark 15:33–34

Scholars debate what exactly happened to Jesus in this moment when He cried out to God. Did He experience a break in fellowship with God, even though the Father and Son are eternally inseparable? Did Jesus express this out of His humanity while retaining connection with God in His divinity? It remains a mystery. We can, however, know with certainty that Jesus bore the full force of God's wrath against our sin. He ensured that we would never have to experience what He went through here. His sacrifice has fully brought us into God's presence and redeemed us forever as God's people. His forsakenness meant our acceptance.

answered them, saying, "Do you want me to release to you the King of the Jews?" 10For he knew that the chief priests had handed Him over because of envy.

11But [a]the chief priests stirred up the crowd, so that he should rather release Barabbas to them. 12Pilate answered and said to them again, "What then do you want me to do *with Him* whom you call the [a]King of the Jews?"

13So they cried out again, "Crucify Him!"

14Then Pilate said to them, "Why, [a]what evil has He done?"

But they cried out all the more, "Crucify Him!"

15[a]So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged *Him,* to be [b]crucified.

THE SOLDIERS MOCK JESUS

16[a]Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. 17And they clothed Him with purple; and they twisted a crown of thorns, put it on His *head,* 18and began to salute Him, "Hail, King of the Jews!" 19Then they [a]struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him. 20And when they had [a]mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

THE KING ON A CROSS

21[a]Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross. 22[a]And they brought Him to the place Golgotha, which is translated, Place of a Skull. 23[a]Then they gave Him wine mingled with myrrh to drink, but He did not take *it.* 24And when they crucified Him, [a]they divided His garments, casting lots for them *to determine* what every man should take.

25Now [a]it was the third hour, and they crucified Him. 26And [a]the inscription of His accusation was written above:

THE KING OF THE JEWS.

27[a]With Him they also crucified two robbers, one on His right and the other on His left. 28So the Scripture was fulfilled[1] which says, [a]"And He was numbered with the transgressors."[2]

29And [a]those who passed by blasphemed Him, [b]wagging their heads and saying, "Aha! [c]*You* who destroy the temple and build *it* in three days, 30save Yourself, and come down from the cross!"

31Likewise the chief priests also, [a]mocking among themselves with the scribes, said, "He saved [b]others; Himself He cannot save. 32Let the Christ, the King of Israel, descend now from the cross, that we may see and believe."[1]

Even [a]those who were crucified with Him reviled Him.

JESUS DIES ON THE CROSS

33Now [a]when the sixth hour had come, there was darkness over the whole land until the ninth hour. 34And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, [a]"My God, My God, why have You forsaken Me?"[1]

35Some of those who stood by, when they heard *that,* said, "Look, He is calling for Elijah!" 36Then [a]someone ran and filled a sponge full of sour wine, put *it* on a reed, and [b]offered *it* to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."

15:11 [a] Acts 3:14
15:12 [a] Mic. 5:2
15:14 [a] 1 Pet. 2:21–23
15:15 [a] Matt. 27:26 [b] [Is. 53:8]
15:16 [a] Matt. 27:27–31
15:19 [a] [Is. 50:6; 52:14; 53:5]
15:20 [a] Luke 22:63; 23:11
15:21 [a] Matt. 27:32
15:22 [a] John 19:17–24
15:23 [a] Matt. 27:34
15:24 [a] Ps. 22:18
15:25 [a] John 19:14
15:26 [a] Matt. 27:37
15:27 [a] Luke 22:37
15:28 [a] Is. 53:12 [1] Isaiah 53:12 [2] NU-Text omits this verse.
15:29 [a] Ps. 22:6, 7; 69:7 [b] Ps. 109:25 [c] John 2:19–21
15:31 [a] Luke 18:32 [b] John 11:43, 44
15:32 [a] Matt. 27:44 [1] M-Text reads *believe Him.*
15:33 [a] Luke 23:44–49
15:34 [a] Ps. 22:1 [1] Psalm 22:1
15:36 [a] John 19:29 [b] Ps. 69:21

37[a]And Jesus cried out with a loud voice, and breathed His last.
38Then [a]the veil of the temple was torn in two from top to bottom. 39So [a]when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last,[1] he said, "Truly this Man was the Son of God!"
40[a]There were also women looking on [b]from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, 41who also [a]followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

JESUS BURIED IN JOSEPH'S TOMB

42[a]Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath, 43Joseph of Arimathea, a prominent council member, who [a]was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. 44Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. 45So when he found out from the centurion, he granted the body to Joseph. 46[a]Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. 47And Mary Magdalene and Mary *the mother* of Joses observed where He was laid.

HE IS RISEN

16 Now [a]when the Sabbath was past, Mary Magdalene, Mary *the mother* of James, and Salome [b]bought spices, that they might come and anoint Him. 2[a]Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen. 3And they said among themselves, "Who will roll away the stone from the door of the tomb for us?" 4But when they looked up, they saw that the stone had been rolled away—for it was very large. 5[a]And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.
6[a]But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. 7But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, [a]as He said to you."
8So they went out quickly[1] and fled from the tomb, for they trembled and were amazed. [a]And they said nothing to anyone, for they were afraid.

MARY MAGDALENE SEES THE RISEN LORD

9Now when *He* rose early on the first *day* of the week, He appeared first to Mary Magdalene, [a]out of whom He had cast seven demons. 10[a]She went and told those who had been with Him, as they mourned and wept. 11[a]And when they heard that He was alive and had been seen by her, they did not believe.

JESUS APPEARS TO TWO DISCIPLES

12After that, He appeared in another form [a]to two of them as they walked and went into the country. 13And they went and told *it* to the rest, *but* they did not believe them either.

THE GREAT COMMISSION

14[a]Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did

I HAVE PURPOSE

Mark 16:1–13

The resurrection of Jesus provides purpose to our lives like nothing else. If God raised Jesus from the dead, then each of our lives counts toward something greater. We have a new vision for what it means to be human. We can now live for more than the next adventure or the latest gadget. We can work toward the flourishing of the world and those around us, regardless of how little or how much influence or power we possess. Because of Jesus' resurrection, we believe God has a plan for us and for the world; this fills our days with purpose and meaning.

15:37 [a] Matt. 27:50
15:38 [a] Ex. 26:31–33
15:39 [a] Luke 23:47 [1] NU-Text reads *that He thus breathed His last.*
15:40 [a] Matt. 27:55 [b] Ps. 38:11
15:41 [a] Luke 8:2, 3
15:42 [a] John 19:38–42
15:43 [a] Luke 2:25, 38; 23:51
15:46 [a] Matt. 27:59, 60
16:1 [a] John 20:1–8 [b] Luke 23:56
16:2 [a] Luke 24:1
16:5 [a] John 20:11, 12
16:6 [a] Matt. 28:6
16:7 [a] Matt. 26:32; 28:16, 17
16:8 [a] Matt. 28:8 [1] NU-Text and M-Text omit *quickly.*
16:9 [a] Luke 8:2
16:10 [a] Luke 24:10
16:11 [a] Luke 24:11, 41
16:12 [a] Luke 24:13–35
16:14 [a] 1 Cor. 15:5

not believe those who had seen Him after He had risen. 15[a]And He said to them, "Go into all the world [b]and preach the gospel to every creature. 16[a]He who believes and is baptized will be saved; [b]but he who does not believe will be condemned. 17And these [a]signs will follow those who believe: [b]In My name they will cast out demons; [c]they will speak with new tongues; 18[a]they[1] will take up serpents; and if they drink anything deadly, it will by no means hurt them; [b]they will lay hands on the sick, and they will recover."

CHRIST ASCENDS TO GOD'S RIGHT HAND

19So then, [a]after the Lord had spoken to them, He was [b]received up into heaven, and [c]sat down at the right hand of God. 20And they went out and preached everywhere, the Lord working with *them* [a]and confirming the word through the accompanying signs. Amen.[1]

16:15 [a] Matt. 28:19 [b] [Col. 1:23]
16:16 [a] [John 3:18, 36] [b] [John 12:48]
16:17 [a] Acts 5:12 [b] Luke 10:17 [c] [Acts 2:4]
16:18 [a] Acts 28:3–6 [b] James 5:14
[1] NU-Text reads *and in their hands they will.*
16:19 [a] Acts 1:2, 3 [b] Luke 9:51; 24:51 [c] [Ps. 110:1]
16:20 [a] [Heb. 2:4] [1] Verses 9–20 are bracketed in NU-Text as not original. They are lacking in Codex Sinaiticus and Codex Vaticanus, although nearly all other manuscripts of Mark contain them.

The Gospel According to

LUKE

Luke, a physician, wrote with the precision, compassion, and warmth of a family doctor. In his Gospel, Luke carefully documented the perfect humanity of the Son of Man, Jesus Christ. Writing primarily to the Greeks, Luke emphasized Jesus' ancestry, birth, and early life before moving purposefully and mostly chronologically through His earthly ministry. Growing belief in Jesus and growing opposition to Jesus developed side by side. Those who believed in Jesus were challenged to count the cost of discipleship. Those who opposed Him would not be satisfied until the Son of Man hung lifeless on a cross. But the resurrection ensured that Jesus' purpose "to seek and to save that which was lost" (Luke 19:10) would be fulfilled.

DATE: c. 6 BC–AD 30 (written c. AD 60–61)

OCCASION: Luke wrote his Gospel to a primarily Greek audience to show Jesus as the Son of Man.

MAIN IDEA: Jesus is the Son of Man who has come to seek and save all who are lost.

KEY VERSE: Luke 19:10

FINDING IDENTITY IN LUKE: Luke, the traveling companion of Paul, was well-educated. We know he was a physician and that he researched and compiled the books we now know as Luke and Acts. A man of such intelligence and experience could have put these talents toward building wealth, influence, power, and pleasure, framing his sense of self-worth around any of these things. Instead, he identified himself primarily as a follower of Christ and used his gifts in His service. All who truly trust in Christ will do the same: lay down our other sources of identity, utilizing them in service of our King and His kingdom.

OUTLINE

THE SON OF MAN SEEKS THE LOST

Introduction of the Son of Man 1:1—4:13	Ministry of the Son of Man 4:14—9:50	Rejection of the Son of Man 9:51—19:27
c. 6 BC–AD 33		
THEME: Advent	Activities	Antagonism and Admonition
APPROACH: Biographical Gospel		
LOCATION: Israel	Galilee	Israel

OUTLINE

THE SON OF MAN SAVES THE LOST

Crucifixion of the Son of Man 19:28—23:56	Resurrection of the Son of Man 24:1–53
c. 6 BC–AD 33	
THEME: Application and Authentication	
APPROACH: Biographical Gospel	
LOCATION: Jerusalem	

The Word of God, our Lord Jesus Christ . . . through His transcendent love, became what we are, that He might bring us to be even what He is Himself.

IRENAEUS OF LYONS (C. 130–C. 202)
Against Heresies

DEDICATION TO THEOPHILUS

1 Inasmuch as many have taken in hand to set in order a narrative
of those [a]things which have been fulfilled[1] among us, [2]just as
those who [a]from the beginning were [b]eyewitnesses and ministers
of the word [c]delivered them to us, [3]it seemed good to me also,
having had perfect understanding of all things from the very first,
to write to you an orderly account, [a]most excellent Theophilus,
[4][a]that you may know the certainty of those things in which you
were instructed.

JOHN'S BIRTH ANNOUNCED TO ZACHARIAS

[5]There was [a]in the days of Herod, the king of Judea, a certain
priest named Zacharias, [b]of the division of [c]Abijah. His [d]wife *was*
of the daughters of Aaron, and her name *was* Elizabeth. [6]And
they were both righteous before God, walking in all the com-
mandments and ordinances of the Lord blameless. [7]But they had
no child, because Elizabeth was barren, and they were both well
advanced in years.

[8]So it was, that while he was serving as priest before God
in the order of his division, [9]according to the custom of the
priesthood, his lot fell [a]to burn incense when he went into the
temple of the Lord. [10][a]And the whole multitude of the people
was praying outside at the hour of incense. [11]Then an angel of
the Lord appeared to him, standing on the right side of [a]the altar
of incense. [12]And when Zacharias saw *him,* [a]he was troubled, and
fear fell upon him.

[13]But the angel said to him, "Do not be afraid, Zacharias, for
your prayer is heard; and your wife Elizabeth will bear you a son,
and [a]you shall call his name John. [14]And you will have joy and
gladness, and [a]many will rejoice at his birth. [15]For he will be [a]great
in the sight of the Lord, and [b]shall drink neither wine nor strong
drink. He will also be filled with the Holy Spirit, [c]even from his
mother's womb. [16]And he will turn many of the children of Israel
to the Lord their God. [17][a]He will also go before Him in the spirit and

1:1 [a] John 20:31 [1] Or *are most surely believed*
1:2 [a] Acts 1:21, 22 [b] Acts 1:2 [c] Heb. 2:3
1:3 [a] Acts 1:1
1:4 [a] [John 20:31]
1:5 [a] Matt. 2:1 [b] 1 Chr. 24:1, 10 [c] Neh. 12:4 [d] Lev. 21:13, 14
1:9 [a] Ex. 30:7, 8
1:10 [a] Lev. 16:17
1:11 [a] Ex. 30:1
1:12 [a] Luke 2:9
1:13 [a] Luke 1:57, 60, 63
1:14 [a] Luke 1:58
1:15 [a] [Luke 7:24–28] [b] Num. 6:3 [c] Jer. 1:5
1:17 [a] Mal. 4:5, 6; Matt. 3:2; 11:14

power of Elijah, 'to turn the hearts of the fathers to the children,'[1] and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

18 And Zacharias said to the angel, [a]"How shall I know this? For I am an old man, and my wife is well advanced in years."

19 And the angel answered and said to him, "I am [a]Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad [b]tidings. 20 But behold, [a]you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time."

21 And the people waited for Zacharias, and marveled that he lingered so long in the temple. 22 But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless.

23 So it was, as soon as [a]the days of his service were completed, that he departed to his own house. 24 Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, 25 "Thus the Lord has dealt with me, in the days when He looked on *me,* to [a]take away my reproach among people."

CHRIST'S BIRTH ANNOUNCED TO MARY

26 Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, 27 to a virgin [a]betrothed to a man whose name was Joseph, of the house of David. The virgin's name *was* Mary. 28 And having come in, the angel said to her, [a]"Rejoice, highly favored *one,* [b]the Lord *is* with you; blessed *are* you among women!"[1]

29 But when she saw *him,*[1] [a]she was troubled at his saying, and considered what manner of greeting this was. 30 Then the angel said to her, "Do not be afraid, Mary, for you have found [a]favor with God. 31 [a]And behold, you will conceive in your womb and bring forth a Son, and [b]shall call His name JESUS. 32 He will be great, [a]and will be called the Son of the Highest; and [b]the Lord God will give Him the [c]throne of His [d]father David. 33 [a]And He will reign over the house of Jacob forever, and of His kingdom there will be no end."

34 Then Mary said to the angel, "How can this be, since I do not know a man?"

35 And the angel answered and said to her, [a]"*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called [b]the Son of God. 36 Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. 37 For [a]with God nothing will be impossible."

38 Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.

MARY VISITS ELIZABETH

39 Now Mary arose in those days and went into the hill country with haste, [a]to a city of Judah, 40 and entered the house of Zacharias and greeted Elizabeth. 41 And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was [a]filled with the Holy Spirit. 42 Then she spoke out with a loud voice and said, [a]"Blessed *are* you among women, and blessed *is* the fruit of your womb! 43 But why *is* this *granted* to me, that the mother of my Lord should come to me? 44 For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. 45 [a]Blessed *is* she who believed, for there will be a fulfillment of those things which were told her from the Lord."

1:17 [1] Malachi 4:5, 6
1:18 [a] Gen. 17:17
1:19 [a] Dan. 8:16 [b] Luke 2:10
1:20 [a] Ezek. 3:26; 24:27
1:23 [a] 2 Kin. 11:5
1:25 [a] Gen. 30:23
1:27 [a] Matt. 1:18
1:28 [a] Dan. 9:23 [b] Judg. 6:12 [1] NU-Text omits *blessed are you among women.*
1:29 [a] Luke 1:12 [1] NU-Text omits *when she saw him.*
1:30 [a] Luke 2:52
1:31 [a] Is. 7:14 [b] Luke 2:21
1:32 [a] Mark 5:7 [b] 2 Sam. 7:12, 13, 16 [c] 2 Sam. 7:14–17 [d] Matt. 1:1
1:33 [a] [Dan. 2:44]
1:35 [a] Matt. 1:20 [b] [Heb. 1:2, 8]
1:37 [a] Jer. 32:17
1:39 [a] Josh. 21:9
1:41 [a] Acts 6:3
1:42 [a] Judg. 5:24
1:45 [a] John 20:29

I LIVE WITH HUMILITY

Luke 1:46–56

Mary's song reminds us of who the Lord helps and exalts. It is not the rich, powerful, and mighty. He helps the lowly, hungry, and humble. He associates with those who look to Him for all things and trust in His power, not their own strength. In essence, He exalts the very ones who do not think themselves worthy of exaltation. Mary illustrates this truth herself. And she also understood the Lord's blessings profoundly, seeing His work firsthand through the birth of her son. In response, she could only magnify the Lord. May we be a humble people who experience God's exaltation and gratefully and joyfully respond in worship.

THE SONG OF MARY

46 And Mary said:

[a] "My soul magnifies the Lord,
47 And my spirit has [a] rejoiced in [b] God my Savior.
48 For [a] He has regarded the lowly state of His maidservant;
For behold, henceforth [b] all generations will call me blessed.
49 For He who is mighty [a] has done great things for me,
And [b] holy *is* His name.
50 And [a] His mercy *is* on those who fear Him
From generation to generation.
51 [a] He has shown strength with His arm;
[b] He has scattered *the* proud in the imagination of their hearts.
52 [a] He has put down the mighty from *their* thrones,
And exalted *the* lowly.
53 He has [a] filled *the* hungry with good things,
And *the* rich He has sent away empty.
54 He has helped His [a] servant Israel,
[b] In remembrance of *His* mercy,
55 [a] As He spoke to our [b] fathers,
To Abraham and to his [c] seed forever."

56 And Mary remained with her about three months, and returned to her house.

BIRTH OF JOHN THE BAPTIST

57 Now Elizabeth's full time came for her to be delivered, and she brought forth a son. 58 When her neighbors and relatives heard how the Lord had shown great mercy to her, they [a] rejoiced with her.

CIRCUMCISION OF JOHN THE BAPTIST

59 So it was, [a] on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. 60 His mother answered and said, [a] "No; he shall be called John."

61 But they said to her, "There is no one among your relatives who is called by this name." 62 So they made signs to his father—what he would have him called.

63 And he asked for a writing tablet, and wrote, saying, "His name is John." So they all marveled. 64 Immediately his mouth was opened and his tongue *loosed,* and he spoke, praising God. 65 Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. 66 And all those who heard *them* [a] kept *them* in their hearts, saying, "What kind of child will this be?" And [b] the hand of the Lord was with him.

ZACHARIAS' PROPHECY

67 Now his father Zacharias [a] was filled with the Holy Spirit, and prophesied, saying:

68 "Blessed [a] *is* the Lord God of Israel,
For [b] He has visited and redeemed His people,
69 [a] And has raised up a horn of salvation for us
In the house of His servant David,
70 [a] As He spoke by the mouth of His holy prophets,
Who *have been* [b] since the world began,
71 That we should be saved from our enemies
And from the hand of all who hate us,

1:46 [a] 1 Sam. 2:1–10
1:47 [a] Hab. 3:18 [b] 1 Tim. 1:1; 2:3
1:48 [a] Ps. 138:6 [b] Luke 11:27
1:49 [a] Ps. 71:19; 126:2, 3 [b] Ps. 111:9
1:50 [a] Ps. 103:17
1:51 [a] Ps. 98:1; 118:15 [b] [1 Pet. 5:5]
1:52 [a] 1 Sam. 2:7, 8
1:53 [a] [Matt. 5:6]
1:54 [a] Is. 41:8 [b] [Jer. 31:3]
1:55 [a] Gen. 17:19 [b] [Rom. 11:28] [c] Gen. 17:7
1:58 [a] [Rom. 12:15]
1:59 [a] Gen. 17:12
1:60 [a] Luke 1:13, 63
1:66 [a] Luke 2:19 [b] Acts 11:21
1:67 [a] Joel 2:28
1:68 [a] 1 Kin. 1:48 [b] Ex. 3:16
1:69 [a] Ps. 132:17
1:70 [a] Rom. 1:2 [b] Acts 3:21

72 [a]To perform the mercy *promised* to our fathers
And to remember His holy covenant,
73 [a]The oath which He swore to our father Abraham:
74 To grant us that we,
Being delivered from the hand of our enemies,
Might [a]serve Him without fear,
75 [a]In holiness and righteousness before Him all the days of our life.

76 "And you, child, will be called the [a]prophet of the Highest;
For [b]you will go before the face of the Lord to prepare His ways,
77 To give [a]knowledge of salvation to His people
By the remission of their sins,
78 Through the tender mercy of our God,
With which the Dayspring from on high has visited[1] us;
79 [a]To give light to those who sit in darkness and the shadow of death,
To [b]guide our feet into the way of peace."

80So [a]the child grew and became strong in spirit, and [b]was in the deserts till the day of his manifestation to Israel.

CHRIST BORN OF MARY

2 And it came to pass in those days *that* a decree went out from Caesar Augustus that all the world should be registered. 2[a]This census first took place while Quirinius was governing Syria. 3So all went to be registered, everyone to his own city.

4Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to [a]the city of David, which is called Bethlehem, [b]because he was of the house and lineage of David, 5to be registered with Mary, [a]his betrothed wife,[1] who was with child. 6So it was, that while they were there, the days were completed for her to be delivered. 7And [a]she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

GLORY IN THE HIGHEST

8Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. 9And behold,[1] an angel of the Lord stood before them, and the glory of the Lord shone around them, [a]and they were greatly afraid. 10Then the angel said to them, [a]"Do not be afraid, for behold, I bring you good tidings of great joy [b]which will be to all people. 11[a]For there is born to you this day in the city of David [b]a Savior, [c]who is Christ the Lord. 12And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger."

13[a]And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

14 "Glory[a] to God in the highest,
And on earth [b]peace, [c]goodwill toward men!"[1]

15So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." 16And they came with haste and found Mary and Joseph, and the Babe lying in a manger. 17Now when they

1:72 [a] Lev. 26:42
1:73 [a] Gen. 12:3; 22:16–18
1:74 [a] [Heb. 9:14]
1:75 [a] [Eph. 4:24]
1:76 [a] Matt. 3:3; 11:9 [b] Is. 40:3
1:77 [a] [Mark 1:4]
1:78 [1] NU-Text reads *shall visit.*
1:79 [a] Is. 9:2 [b] [John 10:4; 14:27; 16:33]
1:80 [a] Luke 2:40 [b] Matt. 3:1
2:2 [a] Acts 5:37
2:4 [a] 1 Sam. 16:1 [b] Matt. 1:16
2:5 [a] [Matt. 1:18] [1] NU-Text omits *wife.*
2:7 [a] Matt. 1:25
2:9 [a] Luke 1:12 [1] NU-Text omits *behold.*
2:10 [a] Luke 1:13, 30 [b] Gen. 12:3
2:11 [a] Is. 9:6 [b] Matt. 1:21 [c] Acts 2:36
2:13 [a] Dan. 7:10
2:14 [a] Luke 19:38 [b] Is. 57:19 [c] [Eph. 2:4, 7] [1] NU-Text reads *toward men of goodwill.*

I LIVE WITH PATIENCE

Luke 2:25–32

Here, the Lord honored Simeon's desire to see the Messiah. After a time of patient waiting, Simeon saw the Lord's salvation in the Person of Jesus Christ. We do not know how old Simeon was, but his reference to departing in peace could indicate that he was near the end of his life. He may have been waiting for years, perhaps even decades. Patience, by definition, takes time. As we live with patience, we must be careful not to put time limits on it. We are after patience not for a season but rather for a lifetime.

had seen *Him,* they made widely[1] known the saying which was told them concerning this Child. 18And all those who heard *it* marveled at those things which were told them by the shepherds. 19[a]But Mary kept all these things and pondered *them* in her heart. 20Then the shepherds returned, glorifying and [a]praising God for all the things that they had heard and seen, as it was told them.

CIRCUMCISION OF JESUS

21[a]And when eight days were completed for the circumcision of the Child,[1] His name was called [b]JESUS, the name given by the angel [c]before He was conceived in the womb.

JESUS PRESENTED IN THE TEMPLE

22Now when [a]the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord 23[a](as it is written in the law of the Lord, [b]"Every male who opens the womb shall be called holy to the LORD"),[1] 24and to offer a sacrifice according to what is said in the law of the Lord, [a]"A pair of turtledoves or two young pigeons."[1]

SIMEON SEES GOD'S SALVATION

25And behold, there was a man in Jerusalem whose name *was* Simeon, and this man *was* just and devout, [a]waiting for the Consolation of Israel, and the Holy Spirit was upon him. 26And it had been revealed to him by the Holy Spirit that he would not [a]see death before he had seen the Lord's Christ. 27So he came [a]by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, 28he took Him up in his arms and blessed God and said:

29 "Lord, [a]now You are letting Your servant depart
in peace,
According to Your word;
30 For my eyes [a]have seen Your salvation
31 Which You have prepared before the face of all peoples,
32 [a]A light to *bring* revelation to the Gentiles,
And the glory of Your people Israel."

33And Joseph and His mother[1] marveled at those things which were spoken of Him. 34Then Simeon blessed them, and said to Mary His mother, "Behold, this *Child* is destined for the [a]fall and rising of many in Israel, and for [b]a sign which will be spoken against 35(yes, [a]a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."

ANNA BEARS WITNESS TO THE REDEEMER

36Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of [a]Asher. She was of a great age, and had lived with a husband seven years from her virginity; 37and this woman *was* a widow of about eighty-four years,[1] who did not depart from the temple, but served *God* with fastings and prayers [a]night and day. 38And coming in that instant she gave thanks to the Lord,[1] and spoke of Him to all those who [a]looked for redemption in Jerusalem.

THE FAMILY RETURNS TO NAZARETH

39So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth. 40[a]And the Child grew and became strong in spirit,[1] filled with wisdom; and the grace of God was upon Him.

2:17 [1] NU-Text omits *widely.*
2:19 [a] Gen. 37:11
2:20 [a] Luke 19:37
2:21 [a] Lev. 12:3 [b] [Matt. 1:21] [c] Luke 1:31 [1] NU-Text reads *for His circumcision.*
2:22 [a] Lev. 12:2–8
2:23 [a] Deut. 18:4 [b] Ex. 13:2, 12, 15 [1] Exodus 13:2, 12, 15
2:24 [a] Lev. 12:2, 8 [1] Leviticus 12:8
2:25 [a] Mark 15:43
2:26 [a] [Heb. 11:5]
2:27 [a] Matt. 4:1
2:29 [a] Gen. 46:30
2:30 [a] [Is. 52:10]
2:32 [a] Acts 10:45; 13:47; 28:28
2:33 [1] NU-Text reads *And His father and mother.*
2:34 [a] [1 Pet. 2:7, 8] [b] Acts 4:2; 17:32; 28:22
2:35 [a] Ps. 42:10
2:36 [a] Josh. 19:24
2:37 [a] 1 Tim. 5:5 [1] NU-Text reads *a widow until she was eighty-four.*
2:38 [a] Mark 15:43 [1] NU-Text reads *to God.*
2:40 [a] Luke 1:80; 2:52 [1] NU-Text omits *in spirit.*

NEW TESTAMENT POLITICAL RULERS

Name	Reign	Position	Notable Events	References
Herod the Great	37–4 BC	King over Judea, Samaria, Idumea, Perea, Galilee, Batanea, and Auranitis	Birth of Jesus; visit from the wise men; massacre of innocents	Matt. 2:1–21; Luke 1:5
Caesar Augustus	27 BC–AD 14	Roman emperor	Census that took Mary and Joseph to Bethlehem; birth of Jesus	Luke 2:1–7
Herod Archelaus	4 BC–AD 6	Ethnarch of Judea, Samaria, and Idumea	Flight into Egypt of Mary and Joseph with Jesus	Matt. 2:13–15, 22
Herod Philip II	4 BC–AD 34	Tetrarch of Iturea, Trachonitus, Gaulanitis, Auranitis, and Batanea	Ministry of John the Baptist	Luke 3:1–20
Herod Antipas	4 BC–AD 39	Tetrarch of Galilee and Perea	Murder of John the Baptist; trial and torture of Jesus	Matt. 14:1–11; Mark 6:14–29; Luke 3:1, 19; 13:31–35; 23:7–12
Tiberius Caesar	AD 14–37	Roman emperor	Public ministry of Jesus; crucifixion of Jesus	Luke 3:1
Pontius Pilate	AD 26–36	Roman procurator	Public ministry of Jesus; trial and crucifixion of Jesus	Matt. 27:11–26; Luke 3:1; 23:1–25
Herod Agrippa I	AD 41–44	King of Judea	Persecution of the early church; murder of James, the brother of John; imprisonment of Peter	Acts 12:1–24
Claudius Caesar	AD 41–54	Roman emperor	Expelling of residents from Rome (including Priscilla and Aquila)	Acts 11:28; 17:7; 18:2
Herod Agrippa II	AD 48–100	Tetrarch of Chalcis and northern territory	Ministry of Paul; interrogation of Paul in Caesarea	Acts 25:13—26:32
Felix	AD 52–60	Procurator of Judea	Trial of Paul	Acts 23:25—24:27
Nero	AD 54–68	Roman emperor	Persecution of Christians in Rome; martyrdom of Peter and Paul	Acts 25:1–12; 28:19; Phil. 4:22
Festus	AD 60–62	Procurator of Judea	Trial of Paul when he appealed to Caesar	Acts 24:27; 25:1–27

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THE BOY JESUS AMAZES THE SCHOLARS

41 His parents went to [a]Jerusalem [b]every year at the Feast of
the Passover. 42 And when He was twelve years old, they went up to
Jerusalem according to the [a]custom of the feast. 43 When they had
finished the [a]days, as they returned, the Boy Jesus lingered behind
in Jerusalem. And Joseph and His mother[1] did not know *it;* 44 but
supposing Him to have been in the company, they went a day's
journey, and sought Him among *their* relatives and acquaintances. 45 So when they did not find Him, they returned to Jerusalem,
seeking Him. 46 Now so it was *that* after three days they found Him
in the temple, sitting in the midst of the teachers, both listening
to them and asking them questions. 47 And [a]all who heard Him
were astonished at His understanding and answers. 48 So when
they saw Him, they were amazed; and His mother said to Him,
"Son, why have You done this to us? Look, Your father and I have
sought You anxiously."

49 And He said to them, "Why did you seek Me? Did you not know
that I must be [a]about [b]My Father's business?" 50 But [a]they did not
understand the statement which He spoke to them.

JESUS ADVANCES IN WISDOM AND FAVOR

51 Then He went down with them and came to Nazareth, and
was subject to them, but His mother [a]kept all these things in her
heart. 52 And Jesus [a]increased in wisdom and stature, [b]and in favor
with God and men.

JOHN THE BAPTIST PREPARES THE WAY

3 Now in the fifteenth year of the reign of Tiberius Caesar, [a]Pontius Pilate being governor of Judea, Herod being tetrarch of
Galilee, his brother Philip tetrarch of Iturea and the region of
Trachonitis, and Lysanias tetrarch of Abilene, 2 while [a]Annas and
Caiaphas were high priests,[1] the word of God came to [b]John the son
of Zacharias in the wilderness. 3 [a]And he went into all the region
around the Jordan, preaching a baptism of repentance [b]for the
remission of sins, 4 as it is written in the book of the words of Isaiah the prophet, saying:

[a]"The voice of one crying in the wilderness:
'Prepare the way of the LORD;
Make His paths straight.
5 Every valley shall be filled
And every mountain and hill brought low;
The crooked places shall be made straight
And the rough ways smooth;
6 And [a]all flesh shall see the salvation of God.' "[1]

JOHN PREACHES TO THE PEOPLE

7 Then he said to the multitudes that came out to be baptized
by him, [a]"Brood of vipers! Who warned you to flee from the wrath
to come? 8 Therefore bear fruits [a]worthy of repentance, and do not
begin to say to yourselves, 'We have Abraham as *our* father.' For I
say to you that God is able to raise up children to Abraham from
these stones. 9 And even now the ax is laid to the root of the trees.
Therefore [a]every tree which does not bear good fruit is cut down
and thrown into the fire."

10 So the people asked him, saying, [a]"What shall we do then?"

11 He answered and said to them, [a]"He who has two tunics, let
him give to him who has none; and he who has food, [b]let him do
likewise."

2:41 [a] John 4:20 [b] Deut. 16:1, 16
2:42 [a] Ex. 23:14, 15
2:43 [a] Ex. 12:15 [1] NU-Text reads *And His parents.*
2:47 [a] Matt. 7:28; 13:54; 22:33
2:49 [a] John 9:4 [b] [Luke 4:22, 32]
2:50 [a] John 7:15, 46
2:51 [a] Dan. 7:28
2:52 [a] [Col. 2:2, 3] [b] 1 Sam. 2:26
3:1 [a] Matt. 27:2
3:2 [a] Acts 4:6 [b] Luke 1:13 [1] NU-Text and M-Text read *in the high priesthood of Annas and Caiaphas.*
3:3 [a] Mark 1:4 [b] Luke 1:77
3:4 [a] Is. 40:3–5
3:6 [a] Is. 52:10 [1] Isaiah 40:3–5
3:7 [a] Matt. 3:7; 12:34; 23:33
3:8 [a] [2 Cor. 7:9–11]
3:9 [a] Matt. 7:19
3:10 [a] [Acts 2:37, 38; 16:30, 31]
3:11 [a] 2 Cor. 8:14 [b] Is. 58:7

12 Then [a]tax collectors also came to be baptized, and said to him,
"Teacher, what shall we do?"
13 And he said to them, [a]"Collect no more than what is appointed
for you."
14 Likewise the soldiers asked him, saying, "And what shall
we do?"
So he said to them, "Do not intimidate anyone [a]or accuse falsely,
and be content with your wages."
15 Now as the people were in expectation, and all reasoned in
their hearts about John, whether he was the Christ *or* not, 16 John
answered, saying to all, [a]"I indeed baptize you with water; but One
mightier than I is coming, whose sandal strap I am not worthy
to loose. He will [b]baptize you with the Holy Spirit and fire. 17 His
winnowing fan *is* in His hand, and He will thoroughly clean out
His threshing floor, and [a]gather the wheat into His barn; but the
chaff He will burn with unquenchable fire."
18 And with many other exhortations he preached to the people.
19 [a]But Herod the tetrarch, being rebuked by him concerning Hero-
dias, his brother Philip's wife,[ˈ] and for all the evils which Herod had
done, 20 also added this, above all, that he shut John up in prison.

JOHN BAPTIZES JESUS

21 When all the people were baptized, [a]it came to pass that Jesus
also was baptized; and while He prayed, the heaven was opened.
22 And the Holy Spirit descended in bodily form like a dove upon
Him, and a voice came from heaven which said, "You are My be-
loved Son; in You I am [a]well pleased."

THE GENEALOGY OF JESUS CHRIST

23 Now Jesus Himself began *His ministry at* [a]about thirty years of
age, being (as was supposed) [b]*the* son of Joseph, *the son* of Heli, 24 *the*
son of Matthat,[ˈ] *the son* of Levi, *the son* of Melchi, *the son* of Janna,
the son of Joseph, 25 *the son* of Mattathiah, *the son* of Amos, *the son* of
Nahum, *the son* of Esli, *the son* of Naggai, 26 *the son* of Maath, *the son*
of Mattathiah, *the son* of Semei, *the son* of Joseph, *the son* of Judah,
27 *the son* of Joannas, *the son* of Rhesa, *the son* of [a]Zerubbabel, *the son*
of Shealtiel, *the son* of Neri, 28 *the son* of Melchi, *the son* of Addi, *the*
son of Cosam, *the son* of Elmodam, *the son* of Er, 29 *the son* of Jose, *the*
son of Eliezer, *the son* of Jorim, *the son* of Matthat, *the son* of Levi,
30 *the son* of Simeon, *the son* of Judah, *the son* of Joseph, *the son* of
Jonan, *the son* of Eliakim, 31 *the son* of Melea, *the son* of Menan, *the*
son of Mattathah, *the son* of [a]Nathan, [b]*the son* of David, 32 [a]*the son* of
Jesse, *the son* of Obed, *the son* of Boaz, *the son* of Salmon, *the son* of
Nahshon, 33 *the son* of Amminadab, *the son* of Ram, *the son* of Hezron,
the son of Perez, *the son* of Judah, 34 *the son* of Jacob, *the son* of Isaac,
the son of Abraham, [a]*the son* of Terah, *the son* of Nahor, 35 *the son* of
Serug, *the son* of Reu, *the son* of Peleg, *the son* of Eber, *the son* of
Shelah, 36 [a]*the son* of Cainan, *the son* of [b]Arphaxad, [c]*the son* of Shem,
the son of Noah, *the son* of Lamech, 37 *the son* of Methuselah, *the son*
of Enoch, *the son* of Jared, *the son* of Mahalalel, *the son* of Cainan,
38 *the son* of Enosh, *the son* of Seth, *the son* of Adam, [a]*the son* of God.

SATAN TEMPTS JESUS

4 Then [a]Jesus, being filled with the Holy Spirit, returned from
the Jordan and [b]was led by the Spirit into[ˈ] the wilderness,
2 being tempted for forty days by the devil. And [a]in those days He
ate nothing, and afterward, when they had ended, He was hungry.
3 And the devil said to Him, "If You are [a]the Son of God, com-
mand this stone to become bread."

I AM JUSTIFIED

Luke 3:21–22

In Jesus' baptism, we see a picture of what it means to be justified by the Lord. God declares three important truths over Jesus: (1) You are mine; (2) You are beloved; and (3) I am pleased with You. In our salvation, God does the same for us. When we place our faith in Christ, God declares us righteous and just in His sight. In a very real way, God says to us, "You are Mine. I love you. I am pleased with you." What would it be like if we believed these three truths deep down? Preach them to yourself today.

3:12 [a] Luke 7:29
3:13 [a] Luke 19:8
3:14 [a] Ex. 20:16; 23:1
3:16 [a] Matt. 3:11, 12 [b] John 7:39; 20:22
3:17 [a] Matt. 13:24–30
3:19 [a] Mark 6:17 [ˈ] NU-Text reads *his brother's wife.*
3:21 [a] Matt. 3:13–17
3:22 [a] 2 Pet. 1:17
3:23 [a] [Num. 4:3, 35, 39, 43, 47] [b] John 6:42
3:24 [ˈ] This and several other names in the genealogy are spelled somewhat differently in the NU-Text. Since the New King James Version uses the Old Testament spelling for persons mentioned in the New Testament, these variations, which come from the Greek, have not been footnoted.
3:27 [a] Ezra 2:2; 3:8
3:31 [a] Zech. 12:12 [b] 2 Sam. 5:14; 7:12
3:32 [a] Ruth 4:18–22
3:34 [a] Gen. 11:24, 26–30; 12:3
3:36 [a] Gen. 11:12 [b] Gen. 10:22, 24; 11:10–13 [c] Gen. 5:6–32; 9:27; 11:10
3:38 [a] Gen. 5:1, 2
4:1 [a] Matt. 4:1–11 [b] Luke 2:27 [ˈ] NU-Text reads *in.*
4:2 [a] Ex. 34:28
4:3 [a] John 20:31

4 But Jesus answered him, saying,[1] "It is written, [a]'Man shall not
live by bread alone, but by every word of God.' "[2]
5 Then the devil, taking Him up on a high mountain, showed
Him[1] all the kingdoms of the world in a moment of time. 6 And
the devil said to Him, "All this authority I will give You, and their
glory; for [a]*this* has been delivered to me, and I give it to whomever
I wish. 7 Therefore, if You will worship before me, all will be Yours."
8 And Jesus answered and said to him, "Get behind Me, Satan![1]
For[2] it is written, [a]'You shall worship the LORD your God, and Him
only you shall serve.' "[3]
9 [a]Then he brought Him to Jerusalem, set Him on the pinnacle
of the temple, and said to Him, "If You are the Son of God, throw
Yourself down from here. 10 For it is written:

[a]'He shall give His angels charge over you,
To keep you,'

11 and,

[a]'In *their* hands they shall bear you up,
Lest you dash your foot against a stone.' "[1]

12 And Jesus answered and said to him, "It has been said, [a]'You
shall not tempt the LORD your God.' "[1]
13 Now when the devil had ended every temptation, he departed
from Him [a]until an opportune time.

JESUS BEGINS HIS GALILEAN MINISTRY

14 [a]Then Jesus returned [b]in the power of the Spirit to [c]Galilee,
and [d]news of Him went out through all the surrounding region.
15 And He [a]taught in their synagogues, [b]being glorified by all.

JESUS REJECTED AT NAZARETH

16 So He came to [a]Nazareth, where He had been brought up. And
as His custom was, [b]He went into the synagogue on the Sabbath
day, and stood up to read. 17 And He was handed the book of the
prophet Isaiah. And when He had opened the book, He found the
place where it was written:

18 "The[a] Spirit of the LORD *is* upon Me,
Because He has anointed Me
To preach the gospel to *the* poor;
He has sent Me to heal the brokenhearted,[1]
To proclaim liberty to *the* captives
And recovery of sight to *the* blind,
To [b]set at liberty those who are oppressed;
19 To proclaim the acceptable year of the LORD."[1]

20 Then He closed the book, and gave *it* back to the attendant and
sat down. And the eyes of all who were in the synagogue were fixed
on Him. 21 And He began to say to them, "Today this Scripture is
[a]fulfilled in your hearing." 22 So all bore witness to Him, and [a]mar-
veled at the gracious words which proceeded out of His mouth.
And they said, [b]"Is this not Joseph's son?"
23 He said to them, "You will surely say this proverb to Me, 'Phy-
sician, heal yourself! Whatever we have heard done in [a]Capernaum,[1]
do also here in [b]Your country.' " 24 Then He said, "Assuredly, I say to
you, no [a]prophet is accepted in his own country. 25 But I tell you truly,
[a]many widows were in Israel in the days of Elijah, when the heaven

4:4 [a] Deut. 8:3 [1] Deuteronomy 8:3 [2] NU-Text omits *but by every word of God.*
4:5 [1] NU-Text reads *And taking Him up, he showed Him.*
4:6 [a] [Rev. 13:2, 7]
4:8 [a] Deut. 6:13; 10:20 [1] NU-Text omits *Get behind Me, Satan.* [2] NU-Text and M-Text omit *For.* [3] Deuteronomy 6:13
4:9 [a] Matt. 4:5–7
4:10 [a] Ps. 91:11
4:11 [a] Ps. 91:12 [1] Psalm 91:11, 12
4:12 [a] Deut. 6:16 [1] Deuteronomy 6:16
4:13 [a] [Heb. 4:15]
4:14 [a] Matt. 4:12 [b] John 4:43 [c] Acts 10:37 [d] Matt. 4:24
4:15 [a] Matt. 4:23 [b] Is. 52:13
4:16 [a] Mark 6:1 [b] Acts 13:14–16; 17:2
4:18 [a] Is. 49:8, 9; 61:1, 2 [b] [Dan. 9:24] [1] NU-Text omits *to heal the brokenhearted.*
4:19 [1] Isaiah 61:1, 2
4:21 [a] Acts 13:29
4:22 [a] [Ps. 45:2] [b] John 6:42
4:23 [a] Matt. 4:13; 11:23 [b] Matt. 13:54 [1] Here and elsewhere the NU-Text spelling is *Capharnaum.*
4:24 [a] John 4:44
4:25 [a] 1 Kin. 17:9

was shut up three years and six months, and there was a great famine throughout all the land; 26but to none of them was Elijah sent except to Zarephath,[1] *in the region* of Sidon, to a woman *who was* a widow. 27[a]And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian."

28So all those in the synagogue, when they heard these things, were [a]filled with wrath, 29[a]and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. 30Then [a]passing through the midst of them, He went His way.

JESUS CASTS OUT AN UNCLEAN SPIRIT

31Then [a]He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. 32And they were [a]astonished at His teaching, [b]for His word was with authority. 33[a]Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, 34saying, "Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? [a]I know who You are—[b]the Holy One of God!"

35But Jesus rebuked him, saying, "Be quiet, and come out of him!" And when the demon had thrown him in *their* midst, it came out of him and did not hurt him. 36Then they were all amazed and spoke among themselves, saying, "What a word this *is!* For with authority and power He commands the unclean spirits, and they come out." 37And the report about Him went out into every place in the surrounding region.

PETER'S MOTHER-IN-LAW HEALED

38[a]Now He arose from the synagogue and entered Simon's house. But Simon's wife's mother was sick with a high fever, and they [b]made request of Him concerning her. 39So He stood over her and [a]rebuked the fever, and it left her. And immediately she arose and served them.

MANY HEALED AFTER SABBATH SUNSET

40[a]When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them. 41[a]And demons also came out of many, crying out and saying, [b]"You are the Christ,[1] the Son of God!"

And He, [c]rebuking *them,* did not allow them to speak, for they knew that He was the Christ.

JESUS PREACHES IN GALILEE

42[a]Now when it was day, He departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them; 43but He said to them, "I must [a]preach the kingdom of God to the other cities also, because for this purpose I have been sent." 44[a]And He was preaching in the synagogues of Galilee.[1]

FOUR FISHERMEN CALLED AS DISCIPLES

5 So [a]it was, as the multitude pressed about Him to [b]hear the word of God, that He stood by the Lake of Gennesaret, 2and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. 3Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He [a]sat down and taught the multitudes from the boat.

4When He had stopped speaking, He said to Simon, [a]"Launch out into the deep and let down your nets for a catch."

I MATTER

Luke 4:40–41

This text shows us the care and patience of Jesus. Who knows the number of people that came to Jesus that day. Dozens? Hundreds? Thousands? Imagine a crowd of sick people coming toward you begging you to heal them! The image is too much for us to bear, but not for Jesus. By laying His hands on them, He healed "every one of them." No one was left out. No one was disqualified. Their sickness or disease mattered to Him, moving Him to compassion and action. Whatever state you currently find yourself in, it matters to Jesus because you matter to Jesus.

4:26 [1] Greek *Sarepta*
4:27 [a] 2 Kin. 5:1–14
4:28 [a] Luke 6:11
4:29 [a] John 8:37; 10:31
4:30 [a] John 8:59; 10:39
4:31 [a] Matt. 4:13
4:32 [a] Matt. 7:28, 29 [b] [John 6:63; 7:46; 8:26, 28, 38, 47; 12:49, 50]
4:33 [a] Mark 1:23
4:34 [a] Luke 4:41 [b] Ps. 16:10
4:38 [a] Mark 1:29–31 [b] Mark 5:23
4:39 [a] Luke 8:24
4:40 [a] Matt. 8:16, 17
4:41 [a] Mark 1:34; 3:11 [b] Mark 8:29 [c] Mark 1:25, 34; 3:11 [1] NU-Text omits *the Christ.*
4:42 [a] Mark 1:35–38
4:43 [a] [John 9:4]
4:44 [a] Matt. 4:23; 9:35 [1] NU-Text reads *Judea.*
5:1 [a] Mark 1:16–20 [b] Acts 13:44
5:3 [a] John 8:2
5:4 [a] John 21:6

5 But Simon answered and said to Him, "Master, we have toiled
all night and caught [a]nothing; nevertheless [b]at Your word I will let
down the net." 6 And when they had done this, they caught a great
number of fish, and their net was breaking. 7 So they signaled to
their partners in the other boat to come and help them. And they
came and filled both the boats, so that they began to sink. 8 When
Simon Peter saw *it,* he fell down at Jesus' knees, saying, [a]"Depart
from me, for I am a sinful man, O Lord!"
9 For he and all who were with him were [a]astonished at the
catch of fish which they had taken; 10 and so also *were* James and
John, the sons of Zebedee, who were partners with Simon. And
Jesus said to Simon, "Do not be afraid. [a]From now on you will
catch men." 11 So when they had brought their boats to land, [a]they
forsook all and followed Him.

JESUS CLEANSES A LEPER

12 [a]And it happened when He was in a certain city, that behold,
a man who was full of [b]leprosy saw Jesus; and he fell on *his* face
and implored Him, saying, "Lord, if You are willing, You can make
me clean."
13 Then He put out *His* hand and touched him, saying, "I am
willing; be cleansed." [a]Immediately the leprosy left him. 14 [a]And
He charged him to tell no one, "But go and show yourself to the
priest, and make an offering for your cleansing, as a testimony to
them, [b]just as Moses commanded."
15 However, [a]the report went around concerning Him all the
more; and [b]great multitudes came together to hear, and to be
healed by Him of their infirmities. 16 [a]So He Himself *often* withdrew
into the wilderness and [b]prayed.

JESUS FORGIVES AND HEALS A PARALYTIC

17 Now it happened on a certain day, as He was teaching, that there
were Pharisees and teachers of the law sitting by, who had come out
of every town of Galilee, Judea, and Jerusalem. And the power of the
Lord was *present* to heal them.[1] 18 [a]Then behold, men brought on a
bed a man who was paralyzed, whom they sought to bring in and lay
before Him. 19 And when they could not find how they might bring
him in, because of the crowd, they went up on the housetop and let
him down with *his* bed through the tiling into the midst [a]before Jesus.
20 When He saw their faith, He said to him, "Man, your sins are
forgiven you."
21 [a]And the scribes and the Pharisees began to reason, saying,
"Who is this who speaks blasphemies? [b]Who can forgive sins but
God alone?"
22 But when Jesus [a]perceived their thoughts, He answered and
said to them, "Why are you reasoning in your hearts? 23 Which is
easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and
walk'? 24 But that you may know that the Son of Man has power on
earth to forgive sins"—He said to the man who was paralyzed, [a]"I
say to you, arise, take up your bed, and go to your house."
25 Immediately he rose up before them, took up what he had
been lying on, and departed to his own house, [a]glorifying God.
26 And they were all amazed, and they [a]glorified God and were filled
with fear, saying, "We have seen strange things today!"

MATTHEW THE TAX COLLECTOR

27 [a]After these things He went out and saw a tax collector named
Levi, sitting at the tax office. And He said to him, [b]"Follow Me." 28 So
he left all, rose up, and [a]followed Him.

5:5 [a] John 21:3 [b] Ps. 33:9
5:8 [a] 1 Kin. 17:18
5:9 [a] Mark 5:42; 10:24, 26
5:10 [a] Matt. 4:19
5:11 [a] Matt. 4:20; 19:27
5:12 [a] Mark 1:40–44 [b] Lev. 13:14
5:13 [a] John 5:9
5:14 [a] Matt. 8:4 [b] Lev. 13:1–3; 14:2–32
5:15 [a] Mark 1:45 [b] John 6:2
5:16 [a] Luke 9:10 [b] Matt. 14:23
5:17 [1] NU-Text reads *present with Him to heal.*
5:18 [a] Mark 2:3–12
5:19 [a] Matt. 15:30
5:21 [a] Mark 2:6, 7 [b] Is. 43:25
5:22 [a] John 2:25
5:24 [a] Luke 7:14
5:25 [a] Acts 3:8
5:26 [a] Luke 1:65; 7:16
5:27 [a] Matt. 9:9–17 [b] John 12:26; 21:19, 22
5:28 [a] Mark 10:28

29[a]Then Levi gave Him a great feast in his own house. And [b]there were a great number of tax collectors and others who sat down with them. 30And their scribes and the Pharisees[1] complained against His disciples, saying, [a]"Why do You eat and drink with tax collectors and sinners?"

31Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick. 32[a]I have not come to call *the* righteous, but sinners, to repentance."

JESUS IS QUESTIONED ABOUT FASTING

33Then they said to Him, [a]"Why do[1] the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"

34And He said to them, "Can you make the friends of the bridegroom fast while the [a]bridegroom is with them? 35But the days will come when the bridegroom will be taken away from them; then they will fast in those days."

36[a]Then He spoke a parable to them: "No one puts a piece from a new garment on an old one;[1] otherwise the new makes a tear, and also the piece that was *taken* out of the new does not match the old. 37And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined. 38But new wine must be put into new wineskins, and both are preserved.[1] 39And no one, having drunk old *wine,* immediately[1] desires new; for he says, 'The old is better.' "[2]

JESUS IS LORD OF THE SABBATH

6 Now [a]it happened on the second Sabbath after the first[1] that He went through the grainfields. And His disciples plucked the heads of grain and ate *them,* rubbing *them* in *their* hands. 2And some of the Pharisees said to them, "Why are you doing [a]what is not lawful to do on the Sabbath?"

3But Jesus answering them said, "Have you not even read this, [a]what David did when he was hungry, he and those who were with him: 4how he went into the house of God, took and ate the showbread, and also gave some to those with him, [a]which is not lawful for any but the priests to eat?" 5And He said to them, "The Son of Man is also Lord of the Sabbath."

HEALING ON THE SABBATH

6[a]Now it happened on another Sabbath, also, that He entered the synagogue and taught. And a man was there whose right hand was withered. 7So the scribes and Pharisees watched Him closely, whether He would [a]heal on the Sabbath, that they might find an [b]accusation against Him. 8But He [a]knew their thoughts, and said to the man who had the withered hand, "Arise and stand here." And he arose and stood. 9Then Jesus said to them, "I will ask you one thing: [a]Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?"[1] 10And when He had looked around at them all, He said to the man,[1] "Stretch out your hand." And he did so, and his hand was restored as whole as the other.[2] 11But they were filled with rage, and discussed with one another what they might do to Jesus.

THE TWELVE APOSTLES

12Now it came to pass in those days that He went out to the mountain to pray, and continued all night in [a]prayer to God. 13And when it was day, He called His disciples to *Himself;* [a]and from them He chose [b]twelve whom He also named apostles: 14Simon, [a]whom He also named Peter, and Andrew his brother; James and John;

I AM FORGIVEN

Luke 5:27–28

Tax collectors were a despised group in the first century. They were often Jewish men who worked for Rome, the enemy, and collected taxes, usually through extortion. Levi, also called Matthew, likely was no exception. He was a social outcast, even though he doubtless was wealthy. The Jews saw him as a traitor, but Jesus saw him as a sinner in need of grace. When Christ called Levi to follow Him, Levi was likely surprised the most! This is what Jesus does: He calls people whom everyone else rejects. He wants the undesirable. He forgives the unforgivable. He stoops to the lowest places and raises up all whom He finds there.

5:29 [a] Matt. 9:9, 10 [b] Luke 15:1
5:30 [a] Luke 15:2 [1] NU-Text reads *But the Pharisees and their scribes.*
5:32 [a] 1 Tim. 1:15
5:33 [a] Matt. 9:14 [1] NU-Text omits *Why do,* making the verse a statement.
5:34 [a] John 3:29
5:36 [a] Mark 2:21, 22 [1] NU-Text reads *No one tears a piece from a new garment and puts it on an old one.*
5:38 [1] NU-Text omits *and both are preserved.*
5:39 [1] NU-Text omits *immediately.* [2] NU-Text reads *good.*
6:1 [a] Matt. 12:1–8 [1] NU-Text reads *on a Sabbath.*
6:2 [a] Ex. 20:10
6:3 [a] 1 Sam. 21:6
6:4 [a] Lev. 24:9
6:6 [a] Mark 3:1–6
6:7 [a] Luke 13:14; 14:1–6 [b] Luke 20:20
6:8 [a] Matt. 9:4
6:9 [a] John 7:23 [1] M-Text reads *to kill.*
6:10 [1] NU-Text and M-Text read *to him.* [2] NU-Text omits *as whole as the other.*
6:12 [a] Mark 1:35
6:13 [a] John 6:70 [b] Matt. 10:1
6:14 [a] John 1:42

I LIVE WITH LOVE

Luke 6:27–31

How do we love difficult people? What is our posture toward our enemies? The way we should answer these questions may not sit well with us, but Jesus told us how we should respond anyway. We do good to them, seek to bless them, pray for their well-being, and give them whatever they need. Basically, we love them. We cannot dismiss the importance of the love that Christ calls us to demonstrate here. How radically might we stand out in our culture if we assumed such a loving posture toward our enemies? What steps can you take to do so today?

Philip and Bartholomew; 15Matthew and Thomas; James the *son* of Alphaeus, and Simon called the Zealot; 16Judas [a]*the son* of James, and [b]Judas Iscariot who also became a traitor.

JESUS HEALS A GREAT MULTITUDE

17And He came down with them and stood on a level place with a crowd of His disciples [a]and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, 18as well as those who were tormented with unclean spirits. And they were healed. 19And the whole multitude [a]sought to [b]touch Him, for [c]power went out from Him and healed *them* all.

THE BEATITUDES

20Then He lifted up His eyes toward His disciples, and said:

[a]"Blessed *are you* poor,
For yours is the kingdom of God.
21 [a]Blessed *are you* who hunger now,
For you shall be [b]filled.
[c]Blessed *are you* who weep now,
For you shall [d]laugh.
22 [a]Blessed are you when men hate you,
And when they [b]exclude you,
And revile *you,* and cast out your name as evil,
For the Son of Man's sake.
23 [a]Rejoice in that day and leap for joy!
For indeed your reward *is* great in heaven,
For [b]in like manner their fathers did to the prophets.

JESUS PRONOUNCES WOES

24 "But[a] woe to you [b]who are rich,
For [c]you have received your consolation.
25 [a]Woe to you who are full,
For you shall hunger.
[b]Woe to you who laugh now,
For you shall mourn and [c]weep.
26 [a]Woe to you[1] when all[2] men speak well of you,
For so did their fathers to the false prophets.

LOVE YOUR ENEMIES

27[a]"But I say to you who hear: Love your enemies, do good to those who hate you, 28[a]bless those who curse you, and [b]pray for those who spitefully use you. 29[a]To him who strikes you on the *one* cheek, offer the other also. [b]And from him who takes away your cloak, do not withhold *your* tunic either. 30[a]Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back. 31[a]And just as you want men to do to you, you also do to them likewise.

32[a]"But if you love those who love you, what credit is that to you? For even sinners love those who love them. 33And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34[a]And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. 35But [a]love your enemies, [b]do good, and [c]lend, hoping for nothing in return; and your reward will be great, and [d]you will be sons of the Most High. For He is kind to the unthankful and evil. 36[a]Therefore be merciful, just as your Father also is merciful.

6:16 [a] Jude 1 [b] Luke 22:3–6
6:17 [a] Mark 3:7, 8
6:19 [a] Matt. 9:21; 14:36 [b] Mark 5:27, 28 [c] Luke 8:46
6:20 [a] Matt. 5:3–12; [11:5]
6:21 [a] Is. 55:1; 65:13 [b] [Rev. 7:16] [c] [Is. 61:3] [d] Ps. 126:5
6:22 [a] 1 Pet. 2:19; 3:14; 4:14 [b] [John 16:2]
6:23 [a] James 1:2 [b] Acts 7:51
6:24 [a] James 5:1–6 [b] Luke 12:21 [c] Luke 16:25
6:25 [a] [Is. 65:13] [b] [Prov. 14:13] [c] James 4:9
6:26 [a] [John 15:19] [1] NU-Text and M-Text omit *to you.* [2] M-Text omits *all.*
6:27 [a] Rom. 12:20
6:28 [a] Rom. 12:14 [b] Acts 7:60
6:29 [a] Matt. 5:39–42 [b] [1 Cor. 6:7]
6:30 [a] Deut. 15:7, 8
6:31 [a] Matt. 7:12
6:32 [a] Matt. 5:46
6:34 [a] Matt. 5:42
6:35 [a] [Rom. 13:10] [b] Heb. 13:16 [c] Ps. 37:26 [d] Matt. 5:46
6:36 [a] Matt. 5:48

DO NOT JUDGE

37[a]"Judge not, and you shall not be judged. Condemn not, and
you shall not be condemned. [b]Forgive, and you will be forgiven.
38[a]Give, and it will be given to you: good measure, pressed down,
shaken together, and running over will be put into your [b]bosom.
For [c]with the same measure that you use, it will be measured back
to you."

39And He spoke a parable to them: [a]"Can the blind lead the
blind? Will they not both fall into the ditch? 40[a]A disciple is not
above his teacher, but everyone who is perfectly trained will be like
his teacher. 41[a]And why do you look at the speck in your brother's
eye, but do not perceive the plank in your own eye? 42Or how can
you say to your brother, 'Brother, let me remove the speck that
is in your eye,' when you yourself do not see the plank that *is* in
your own eye? Hypocrite! First remove the plank from your own
eye, and then you will see clearly to remove the speck that is in
your brother's eye.

A TREE IS KNOWN BY ITS FRUIT

43[a]"For a good tree does not bear bad fruit, nor does a bad tree
bear good fruit. 44For [a]every tree is known by its own fruit. For *men*
do not gather figs from thorns, nor do they gather grapes from a
bramble bush. 45[a]A good man out of the good treasure of his heart
brings forth good; and an evil man out of the evil treasure of his
heart[1] brings forth evil. For out [b]of the abundance of the heart his
mouth speaks.

BUILD ON THE ROCK

46[a]"But why do you call Me 'Lord, Lord,' and not do the things
which I say? 47[a]Whoever comes to Me, and hears My sayings and
does them, I will show you whom he is like: 48He is like a man
building a house, who dug deep and laid the foundation on the
rock. And when the flood arose, the stream beat vehemently against
that house, and could not shake it, for it was founded on the rock.[1]
49But he who heard and did nothing is like a man who built a house
on the earth without a foundation, against which the stream beat
vehemently; and immediately it fell.[1] And the ruin of that house
was great."

JESUS HEALS A CENTURION'S SERVANT

7 Now when He concluded all His sayings in the hearing of the
people, He [a]entered Capernaum. 2And a certain centurion's
servant, who was dear to him, was sick and ready to die. 3So when
he heard about Jesus, he sent elders of the Jews to Him, pleading
with Him to come and heal his servant. 4And when they came to
Jesus, they begged Him earnestly, saying that the one for whom
He should do this was deserving, 5"for he loves our nation, and
has built us a synagogue."

6Then Jesus went with them. And when He was already not far
from the house, the centurion sent friends to Him, saying to Him,
"Lord, do not trouble Yourself, for I am not worthy that You should
enter under my roof. 7Therefore I did not even think myself worthy
to come to You. But [a]say the word, and my servant will be healed.
8For I also am a man placed under [a]authority, having soldiers under
me. And I say to one, 'Go,' and he goes; and to another, 'Come,' and
he comes; and to my servant, 'Do this,' and he does *it*."

9When Jesus heard these things, He marveled at him, and
turned around and said to the crowd that followed Him, "I say to
you, I have not found such great faith, not even in Israel!" 10And

I RULE

Luke 7:1–10

This centurion provides several lessons about leadership. First, he shows us that we can use power for good. This man loved the Jews, which he showed by building a synagogue. Romans could be ruthless during this period, yet he stands out as one with compassion and generosity. Second, he knew the limits of his power. He could command soldiers, but he could not command sickness to leave his servant. He did not have that power. Instead, he ran to the One who did. Jesus marveled at this faith! We should also marvel and then follow the centurion's example in our leadership.

6:37 [a] Matt. 7:1–5 [b] Matt. 18:21–35
6:38 [a] [Prov. 19:17; 28:27] [b] Ps. 79:12 [c] James 2:13
6:39 [a] Matt. 15:14; 23:16
6:40 [a] [John 13:16; 15:20]
6:41 [a] Matt. 7:3
6:43 [a] Matt. 7:16–18, 20
6:44 [a] Matt. 12:33
6:45 [a] Matt. 12:35 [b] Matt. 12:34 [1] NU-Text omits *treasure of his heart.*
6:46 [a] Mal. 1:6
6:47 [a] James 1:22–25
6:48 [1] NU-Text reads *for it was well built.*
6:49 [1] NU-Text reads *collapsed.*
7:1 [a] Matt. 8:5–13
7:7 [a] Ps. 33:9; 107:20
7:8 [a] [Mark 13:34]

those who were sent, returning to the house, found the servant well who had been sick.[1]

JESUS RAISES THE SON OF THE WIDOW OF NAIN

11 Now it happened, the day after, *that* He went into a city called Nain; and many of His disciples went with Him, and a large crowd.
12 And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. 13 When the Lord saw her, He had [a]compassion on her and said to her, [b]"Do not weep." 14 Then He came and touched the open coffin, and those who carried *him* stood still. And He said, "Young man, I say to you, [a]arise." 15 So he who was dead [a]sat up and began to speak. And He [b]presented him to his mother.

16 [a]Then fear came upon all, and they [b]glorified God, saying, [c]"A great prophet has risen up among us"; and, [d]"God has visited His people." 17 And this report about Him went throughout all Judea and all the surrounding region.

JOHN THE BAPTIST SENDS MESSENGERS TO JESUS

18 [a]Then the disciples of John reported to him concerning all these things. 19 And John, calling two of his disciples to *him,* sent *them* to Jesus,[1] saying, "Are You [a]the Coming One, or do we look for another?"

20 When the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?' " 21 And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.

22 [a]Jesus answered and said to them, "Go and tell John the things you have seen and heard: [b]that *the* blind [c]see, *the* lame [d]walk, *the* lepers are [e]cleansed, *the* deaf [f]hear, *the* dead are raised, [g]*the* poor have the gospel preached to them. 23 And blessed is *he* who is not offended because of Me."

24 [a]When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? 25 But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts. 26 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. 27 This is *he* of whom it is written:

> [a]'Behold, I send My messenger before Your face,
> Who will prepare Your way before You.'[1]

28 For I say to you, among those born of women there is not a [a]greater prophet than John the Baptist;[1] but he who is least in the kingdom of God is greater than he."

29 And when all the people heard *Him,* even the tax collectors justified God, [a]having been baptized with the baptism of John. 30 But the Pharisees and lawyers rejected [a]the will of God for themselves, not having been baptized by him.

31 And the Lord said,[1] [a]"To what then shall I liken the men of this generation, and what are they like? 32 They are like children sitting in the marketplace and calling to one another, saying:

> 'We played the flute for you,
> And you did not dance;
> We mourned to you,
> And you did not weep.'

7:10 [1] NU-Text omits *who had been sick.*
7:13 [a] John 11:35 [b] Luke 8:52
7:14 [a] Acts 9:40
7:15 [a] John 11:44 [b] 2 Kin. 4:36
7:16 [a] Luke 1:65 [b] Luke 5:26 [c] Luke 24:19 [d] Luke 1:68
7:18 [a] Matt. 11:2–19
7:19 [a] [Zech. 9:9] [1] NU-Text reads *the Lord.*
7:22 [a] Matt. 11:4 [b] Is. 35:5 [c] John 9:7 [d] Matt. 15:31 [e] Luke 17:12–14 [f] Mark 7:37 [g] [Is. 61:1–3]
7:24 [a] Matt. 11:7
7:27 [a] Mal. 3:1 [1] Malachi 3:1
7:28 [a] [Luke 1:15] [1] NU-Text reads *there is none greater than John.*
7:29 [a] Luke 3:12
7:30 [a] Acts 20:27
7:31 [a] Matt. 11:16 [1] NU-Text and M-Text omit *And the Lord said.*

PART 8 OF 10

PARENTING AND MY IDENTITY

The Loss of a Child

Death was not part of God's creative work in Genesis 1 and 2, which is why it feels so unnatural to us. Death is part of the world now, but this is not how it was *supposed* to be. While all death should therefore feel unnatural, this is most true of the death of a child. Parents expect to watch their children grow up and have children of their own. They, the parents, are supposed to be the ones to pass away first. And so, when tragedy strikes in various forms and a child dies before his or her parents die, grief is compounded by confusion. The death of a child is twice as unnatural.

While each parent's experience of losing a child is unique, four encouragements can help in this extremely difficult time. First, Christians have the privilege as adopted children of God in Christ to come to the Father with everything, including our anger, frustration, and confusion. While most modern American worship music centers around praise and exultation, the collection of songs in our Bible has a much wider emotional range. The psalms are full of grief, doubt, fear, and anger. Be honest with God as you walk this path, and if you feel the need to pray, along with David, "O My God, I cry in the daytime, but You do not hear; and in the night season, and am not silent" (Ps. 22:2), the Lord is ready and willing to hear.

Second, while we may not know the reasons why children die or how their brief lives accomplished God's purposes, we can trust that God knows both. The Bible tells us that God has numbered each of our days (see Job 14:5). Scripture also tells us that God fulfills His plan for each person (see Pss. 37:23; 139:16; Prov. 16:9; 19:21). Taken together, these two truths mean that God has a purpose for every child's life, and His purpose is not thwarted by death. We can cling to these promises and trust that God uses the lives of our children for His good purposes.

Third, you do not stop being a parent when your child passes away. The part of your identity that is a mother or a father remains with you for life. You will forever be that child's parent, and your life will reflect this truth. Luke, when describing a funeral procession, referred to the deceased as "the only son of his mother," affirming this important truth (Luke 7:12). As years go by, friends and family may fail to remember the life of your deceased child, but God will never forget. He will always remember that you are that child's father or mother. Your identity has been forever changed by being a parent to that child.

Fourth, while being a parent will always be part of your identity, your primary identity as a Christian is that of a redeemed child of God in Christ. He cares for you, and He knows what it is like to lose a child. In fact, it is only through the death of His only Son, Jesus, that you can know and experience His love and grace. He would not willingly walk through the pain of losing His Son only to abandon you in your agony. He knows you. He loves you. And He is there for you through this season of loss.

Part 9 of 10, "Parenting and My Identity: The Loss of a Parent," is on page 1681.
Part 1, "Parenting and My Identity: Becoming a Parent," is on page 781.

33For [a]John the Baptist came [b]neither eating bread nor drinking
wine, and you say, 'He has a demon.' 34The Son of Man has come
[a]eating and drinking, and you say, 'Look, a glutton and a winebibber,
a friend of tax collectors and sinners!' 35[a]But wisdom is justified
by all her children."

A SINFUL WOMAN FORGIVEN

36[a]Then one of the Pharisees asked Him to eat with him. And
He went to the Pharisee's house, and sat down to eat. 37And behold,
a woman in the city who was a sinner, when she knew that *Jesus*
sat at the table in the Pharisee's house, brought an alabaster flask
of fragrant oil, 38and stood at His feet behind *Him* weeping; and
she began to wash His feet with her tears, and wiped *them* with
the hair of her head; and she kissed His feet and anointed *them*
with the fragrant oil. 39Now when the Pharisee who had invited
Him saw *this,* he spoke to himself, saying, [a]"This Man, if He were a
prophet, would know who and what manner of woman *this is* who
is touching Him, for she is a sinner."

40And Jesus answered and said to him, "Simon, I have some-
thing to say to you."

So he said, "Teacher, say it."

41"There was a certain creditor who had two debtors. One owed
five hundred [a]denarii, and the other fifty. 42And when they had
nothing with which to repay, he freely forgave them both. Tell Me,
therefore, which of them will love him more?"

43Simon answered and said, "I suppose the *one* whom he for-
gave more."

And He said to him, "You have rightly judged." 44Then He turned
to the woman and said to Simon, "Do you see this woman? I entered
your house; you gave Me no [a]water for My feet, but she has washed
My feet with her tears and wiped *them* with the hair of her head.
45You gave Me no [a]kiss, but this woman has not ceased to kiss My
feet since the time I came in. 46[a]You did not anoint My head with oil,
but this woman has anointed My feet with fragrant oil. 47[a]Therefore
I say to you, her sins, which *are* many, are forgiven, for she loved
much. But to whom little is forgiven, *the same* loves little."

48Then He said to her, [a]"Your sins are forgiven."

49And those who sat at the table with Him began to say to
themselves, [a]"Who is this who even forgives sins?"

50Then He said to the woman, [a]"Your faith has saved you. Go
in peace."

MANY WOMEN MINISTER TO JESUS

8 Now it came to pass, afterward, that He went through every
city and village, preaching and bringing the glad tidings of
the kingdom of God. And the twelve *were* with Him, 2and [a]certain
women who had been healed of evil spirits and infirmities—Mary
called Magdalene, [b]out of whom had come seven demons, 3and Jo-
anna the wife of Chuza, Herod's steward, and Susanna, and many
others who provided for Him[1] from their substance.

THE PARABLE OF THE SOWER

4[a]And when a great multitude had gathered, and they had come
to Him from every city, He spoke by a parable: 5"A sower went out
to sow his seed. And as he sowed, some fell by the wayside; and it
was trampled down, and the birds of the air devoured it. 6Some
fell on rock; and as soon as it sprang up, it withered away because
it lacked moisture. 7And some fell among thorns, and the thorns
sprang up with it and choked it. 8But others fell on good ground,

7:33 [a] Matt. 3:1 [b] Luke 1:15
7:34 [a] Luke 15:2
7:35 [a] Matt. 11:19
7:36 [a] John 11:2
7:39 [a] Luke 15:2
7:41 [a] Matt. 18:28
7:44 [a] Gen. 18:4; 19:2; 43:24
7:45 [a] Rom. 16:16
7:46 [a] Ps. 23:5
7:47 [a] [1 Tim. 1:14]
7:48 [a] Matt. 9:2
7:49 [a] Luke 5:21
7:50 [a] Matt. 9:22
8:2 [a] Matt. 27:55 [b] Mark 16:9
8:3 [1] NU-Text and M-Text read *them.*
8:4 [a] Mark 4:1–9

sprang up, and yielded a crop a hundredfold." When He had said these things He cried, [a]"He who has ears to hear, let him hear!"

THE PURPOSE OF PARABLES

9[a]Then His disciples asked Him, saying, "What does this parable mean?"

10And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest *it is given* in parables, that

[a]'Seeing they may not see,
And hearing they may not understand.'[1]

THE PARABLE OF THE SOWER EXPLAINED

11[a]"Now the parable is this: The seed is the [b]word of God. 12Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. 13But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. 14Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, [a]riches, and pleasures of life, and bring no fruit to maturity. 15But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with [a]patience.

THE PARABLE OF THE REVEALED LIGHT

16[a]"No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets *it* on a lampstand, that those who enter may see the [b]light. 17[a]For nothing is secret that will not be [b]revealed, nor *anything* hidden that will not be known and come to light. 18Therefore take heed how you hear. [a]For whoever has, to him *more* will be given; and whoever does not have, even what he seems to [b]have will be taken from him."

JESUS' MOTHER AND BROTHERS COME TO HIM

19[a]Then His mother and brothers came to Him, and could not approach Him because of the crowd. 20And it was told Him *by some,* who said, "Your mother and Your brothers are standing outside, desiring to see You."

21But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

WIND AND WAVE OBEY JESUS

22[a]Now it happened, on a certain day, that He got into a boat with His disciples. And He said to them, "Let us cross over to the other side of the lake." And they launched out. 23But as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling *with water,* and were in jeopardy. 24And they came to Him and awoke Him, saying, "Master, Master, we are perishing!"

Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. 25But He said to them, [a]"Where is your faith?"

And they were afraid, and marveled, saying to one another, [b]"Who can this be? For He commands even the winds and water, and they obey Him!"

A DEMON-POSSESSED MAN HEALED

26[a]Then they sailed to the country of the Gadarenes,[1] which is opposite Galilee. 27And when He stepped out on the land, there

I LIVE WITH PATIENCE

Luke 8:11–15

The soil that bears fruit hears the Word and keeps it. Bearing fruit, however, requires patience. The farmer does not cast seed and expect to harvest fruit that day—or even the next. It takes time for the plant to grow and then more time for the fruit to be produced. Likewise, we need to be patient with ourselves and others, allowing God time to work and bear fruit. This is why Jesus ended by warning us to bear fruit with patience. God is at work. The harvest is coming. Be patient.

8:8 [a] Luke 14:35
8:9 [a] Matt. 13:10–23
8:10 [a] Is. 6:9 [1] Isaiah 6:9
8:11 [a] [1 Pet. 1:23] [b] Luke 5:1; 11:28
8:14 [a] 1 Tim. 6:9, 10
8:15 [a] [Heb. 10:36–39]
8:16 [a] Luke 11:33 [b] Matt. 5:14
8:17 [a] Luke 12:2 [b] [2 Cor. 5:10]
8:18 [a] Matt. 25:29 [b] Matt. 13:12
8:19 [a] Mark 3:31–35
8:22 [a] Matt. 8:23–27
8:25 [a] Luke 9:41 [b] Luke 4:36; 5:26
8:26 [a] Mark 5:1–17 [1] NU-Text reads *Gerasenes.*

met Him a certain man from the city who had demons for a long time. And he wore no clothes,[1] nor did he live in a house but in the tombs. 28When he saw Jesus, he [a]cried out, fell down before Him, and with a loud voice said, [b]"What have I to do with [c]You, Jesus, Son of the Most High God? I beg You, do not torment me!" 29For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

30Jesus asked him, saying, "What is your name?"

And he said, "Legion," because many demons had entered him. 31And they begged Him that He would not command them to go out [a]into the abyss.

32Now a herd of many [a]swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. 33Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

34When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. 35Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, [a]sitting at the [b]feet of Jesus, clothed and in his [c]right mind. And they were afraid. 36They also who had seen *it* told them by what means he who had been demon-possessed was healed. 37[a]Then the whole multitude of the surrounding region of the Gadarenes[1] [b]asked Him to [c]depart from them, for they were seized with great [d]fear. And He got into the boat and returned.

38Now [a]the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, 39"Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

A GIRL RESTORED TO LIFE AND A WOMAN HEALED

40So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him. 41[a]And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, 42for he had an only daughter about twelve years of age, and she [a]was dying.

But as He went, the multitudes thronged Him. 43[a]Now a woman, having a [b]flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, 44came from behind and [a]touched the border of His garment. And immediately her flow of blood stopped.

45And Jesus said, "Who touched Me?"

When all denied it, Peter and those with him[1] said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?' "[2]

46But Jesus said, "Somebody touched Me, for I perceived [a]power going out from Me." 47Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.

48And He said to her, "Daughter, be of good cheer;[1] [a]your faith has made you well. [b]Go in peace."

49[a]While He was still speaking, someone came from the ruler of the synagogue's *house,* saying to him, "Your daughter is dead. Do not trouble the Teacher."[1]

50But when Jesus heard *it,* He answered him, saying, "Do not be afraid; [a]only believe, and she will be made well." 51When He came

8:27 [1] NU-Text reads *who had demons and for a long time wore no clothes.*
8:28 [a] Mark 1:26; 9:26 [b] Mark 1:23, 24 [c] Luke 4:41
8:31 [a] [Rev. 20:1, 3]
8:32 [a] Lev. 11:7
8:35 [a] [Matt. 11:28] [b] Luke 10:39; 17:16 [c] [2 Tim. 1:7]
8:37 [a] Matt. 8:34 [b] Luke 4:34 [c] Acts 16:39 [d] Luke 5:26 [1] NU-Text reads *Gerasenes.*
8:38 [a] Mark 5:18–20
8:41 [a] Mark 5:22–43
8:42 [a] Luke 7:2
8:43 [a] Matt. 9:20 [b] Luke 15:19–22
8:44 [a] Mark 6:56
8:45 [1] NU-Text omits *and those with him.* [2] NU-Text omits *and You say, 'Who touched Me?'*
8:46 [a] Mark 5:30
8:48 [a] Luke 7:50 [b] John 8:11 [1] NU-Text omits *be of good cheer.*
8:49 [a] Mark 5:35 [1] NU-Text adds *anymore.*
8:50 [a] [Mark 11:22–24]

into the house, He permitted no one to go in[1] except Peter, James, and John,[2] and the father and mother of the girl. 52Now all wept and mourned for her; but He said, [a]"Do not weep; she is not dead, [b]but sleeping." 53And they ridiculed Him, knowing that she was dead.

54But He put them all outside,[1] took her by the hand and called, saying, "Little girl, [a]arise." 55Then her spirit returned, and she arose immediately. And He commanded that she be given *something* to eat. 56And her parents were astonished, but [a]He charged them to tell no one what had happened.

SENDING OUT THE TWELVE

9 Then [a]He called His twelve disciples together and [b]gave them power and authority over all demons, and to cure diseases. 2[a]He sent them to preach the kingdom of God and to heal the sick. 3[a]And He said to them, "Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece.

4[a]"Whatever house you enter, stay there, and from there depart. 5[a]And whoever will not receive you, when you go out of that city, [b]shake off the very dust from your feet as a testimony against them."

6[a]So they departed and went through the towns, preaching the gospel and healing everywhere.

HEROD SEEKS TO SEE JESUS

7[a]Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because it was said by some that John had risen from the dead, 8and by some that Elijah had appeared, and by others that one of the old prophets had risen again. 9Herod said, "John I have beheaded, but who is this of whom I hear such things?" [a]So he sought to see Him.

FEEDING THE FIVE THOUSAND

10[a]And the apostles, when they had returned, told Him all that they had done. [b]Then He took them and went aside privately into a deserted place belonging to the city called Bethsaida. 11But when the multitudes knew *it,* they followed Him; and He received them and spoke to them about the kingdom of God, and healed those who had need of healing. 12[a]When the day began to wear away, the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here."

13But He said to them, "You give them something to eat."

And they said, "We have no more than five loaves and two fish, unless we go and buy food for all these people." 14For there were about five thousand men.

Then He said to His disciples, "Make them sit down in groups of fifty." 15And they did so, and made them all sit down.

16Then He took the five loaves and the two fish, and looking up to heaven, He [a]blessed and broke them, and gave *them* to the disciples to set before the multitude. 17So they all ate and were filled, and twelve baskets of the leftover fragments were taken up by them.

PETER CONFESSES JESUS AS THE CHRIST

18[a]And it happened, as He was alone praying, *that* His disciples joined Him, and He asked them, saying, "Who do the crowds say that I am?"

19So they answered and said, [a]"John the Baptist, but some *say* Elijah; and others *say* that one of the old prophets has risen again."

20He said to them, "But who do you say that I am?"

[a]Peter answered and said, "The Christ of God."

8:51 [1] NU-Text adds *with Him.*
[2] NU-Text and M-Text read *Peter, John, and James.*
8:52 [a] Luke 7:13 [b] [John 11:11, 13]
8:54 [a] John 11:43 [1] NU-Text omits *put them all outside.*
8:56 [a] Matt. 8:4; 9:30
9:1 [a] Matt. 10:1, 2 [b] [John 14:12]
9:2 [a] Matt. 10:7, 8
9:3 [a] Luke 10:4–12; 22:35
9:4 [a] Mark 6:10
9:5 [a] Matt. 10:14 [b] Acts 13:51
9:6 [a] Mark 6:12
9:7 [a] Matt. 14:1, 2
9:9 [a] Luke 23:8
9:10 [a] Mark 6:30 [b] Matt. 14:13
9:12 [a] John 6:1, 5
9:16 [a] Luke 22:19; 24:30
9:18 [a] Matt. 16:13–16
9:19 [a] Matt. 14:2
9:20 [a] John 6:68, 69

JESUS PREDICTS HIS DEATH AND RESURRECTION

21[a]And He strictly warned and commanded them to tell this to
no one, 22saying, [a]"The Son of Man must suffer many things, and be
rejected by the elders and chief priests and scribes, and be killed,
and be raised the third day."

TAKE UP THE CROSS AND FOLLOW HIM

23[a]Then He said to *them* all, "If anyone desires to come after
Me, let him deny himself, and take up his cross daily,[1] and follow
Me. 24[a]For whoever desires to save his life will lose it, but whoever
loses his life for My sake will save it. 25[a]For what profit is it to a
man if he gains the whole world, and is himself destroyed or lost?
26[a]For whoever is ashamed of Me and My words, of him the Son
of Man will be [b]ashamed when He comes in His *own* glory, and
in His Father's, and of the holy angels. 27[a]But I tell you truly, there
are some standing here who shall not taste death till they see the
kingdom of God."

JESUS TRANSFIGURED ON THE MOUNT

28[a]Now it came to pass, about eight days after these sayings,
that He took Peter, John, and James and went up on the mountain
to pray. 29As He prayed, the appearance of His face was altered,
and His robe *became* white *and* glistening. 30And behold, two men
talked with Him, who were [a]Moses and [b]Elijah, 31who appeared in
glory and spoke of His decease which He was about to accomplish
at Jerusalem. 32But Peter and those with him [a]were heavy with
sleep; and when they were fully awake, they saw His glory and the
two men who stood with Him. 33Then it happened, as they were
parting from Him, *that* Peter said to Jesus, "Master, it is good for
us to be here; and let us make three tabernacles: one for You, one
for Moses, and one for Elijah"—not knowing what he said.

34While he was saying this, a cloud came and overshadowed
them; and they were fearful as they entered the [a]cloud. 35And a
voice came out of the cloud, saying, [a]"This is My beloved Son.[1] [b]Hear
Him!" 36When the voice had ceased, Jesus was found alone. [a]But
they kept quiet, and told no one in those days any of the things
they had seen.

A BOY IS HEALED

37[a]Now it happened on the next day, when they had come down
from the mountain, that a great multitude met Him. 38Suddenly
a man from the multitude cried out, saying, "Teacher, I implore
You, look on my son, for he is my only child. 39And behold, a spirit
seizes him, and he suddenly cries out; it convulses him so that he
foams *at the mouth;* and it departs from him with great difficulty,
bruising him. 40So I implored Your disciples to cast it out, but they
could not."

41Then Jesus answered and said, "O faithless and perverse
generation, how long shall I be with you and bear with you? Bring
your son here." 42And as he was still coming, the demon threw him
down and convulsed *him.* Then Jesus rebuked the unclean spirit,
healed the child, and gave him back to his father.

JESUS AGAIN PREDICTS HIS DEATH

43And they were all amazed at the majesty of God.

But while everyone marveled at all the things which Jesus did,
He said to His disciples, 44[a]"Let these words sink down into your
ears, for the Son of Man is about to be betrayed into the hands of
men." 45[a]But they did not understand this saying, and it was hidden

9:21 [a] Matt. 8:4; 16:20
9:22 [a] Matt. 16:21; 17:22
9:23 [a] Matt. 10:38; 16:24 [1] M-Text omits *daily.*
9:24 [a] [John 12:25]
9:25 [a] Mark 8:36
9:26 [a] [Rom. 1:16] [b] Matt. 10:33
9:27 [a] Matt. 16:28
9:28 [a] Mark 9:2–8
9:30 [a] Heb. 11:23–29 [b] 2 Kin. 2:1–11
9:32 [a] Dan. 8:18; 10:9
9:34 [a] Ex. 13:21
9:35 [a] [Matt. 3:17; 12:18] [b] Acts 3:22 [1] NU-Text reads *This is My Son, the Chosen One.*
9:36 [a] Matt. 17:9
9:37 [a] Mark 9:14–27
9:44 [a] Matt. 17:22
9:45 [a] Mark 9:32

from them so that they did not perceive it; and they were afraid to ask Him about this saying.

WHO IS THE GREATEST?

46 [a]Then a dispute arose among them as to which of them would
be greatest. 47 And Jesus, [a]perceiving the thought of their heart, took
a [b]little child and set him by Him, 48 and said to them, [a]"Whoever
receives this little child in My name receives Me; and [b]whoever
receives Me [c]receives Him who sent Me. [d]For he who is least among
you all will be great."

JESUS FORBIDS SECTARIANISM

49 [a]Now John answered and said, "Master, we saw someone
casting out demons in Your name, and we forbade him because
he does not follow with us."

50 But Jesus said to him, "Do not forbid *him,* for [a]he who is not
against us[1] is on our[2] side."

A SAMARITAN VILLAGE REJECTS THE SAVIOR

51 Now it came to pass, when the time had come for [a]Him to be
received up, that He steadfastly set His face to go to Jerusalem,
52 and sent messengers before His face. And as they went, they
entered a village of the Samaritans, to prepare for Him. 53 But [a]they
did not receive Him, because His face was *set* for the journey to
Jerusalem. 54 And when His disciples [a]James and John saw *this,*
they said, "Lord, do You want us to command fire to come down
from heaven and consume them, just as [b]Elijah did?"[1]

55 But He turned and rebuked them,[1] and said, "You do not
know what manner of [a]spirit you are of. 56 For [a]the Son of Man did
not come to destroy men's lives but to save *them."*[1] And they went
to another village.

THE COST OF DISCIPLESHIP

57 [a]Now it happened as they journeyed on the road, *that* someone
said to Him, "Lord, I will follow You wherever You go."

58 And Jesus said to him, "Foxes have holes and birds of the
air *have* nests, but the Son of Man [a]has nowhere to lay *His* head."

59 [a]Then He said to another, "Follow Me."

But he said, "Lord, let me first go and bury my father."

60 Jesus said to him, "Let the dead bury their own dead, but you
go and preach the kingdom of God."

61 And another also said, "Lord, [a]I will follow You, but let me
first go *and* bid them farewell who are at my house."

62 But Jesus said to him, "No one, having put his hand to the
plow, and looking back, is [a]fit for the kingdom of God."

THE SEVENTY SENT OUT

10 After these things the Lord appointed seventy others also,[1]
and [a]sent them two by two before His face into every city and
place where He Himself was about to go. 2 Then He said to them,
[a]"The harvest truly *is* great, but the laborers *are* few; therefore [b]pray
the Lord of the harvest to send out laborers into His harvest. 3 Go
your way; [a]behold, I send you out as lambs among wolves. 4 [a]Carry
neither money bag, knapsack, nor sandals; and [b]greet no one along
the road. 5 [a]But whatever house you enter, first say, 'Peace to this
house.' 6 And if a son of peace is there, your peace will rest on it; if
not, it will return to you. 7 [a]And remain in the same house, [b]eating
and drinking such things as they give, for [c]the laborer is worthy
of his wages. Do not go from house to house. 8 Whatever city you

I HAVE PURPOSE

Luke 9:57–62

This passage provides a vivid picture of what it can look like when our purposes collide with Jesus' purposes. Each person here genuinely seems to have wanted to follow Jesus, but they each had legitimate matters to address first. Jesus' replies were not intended to downplay the importance of family; however, we cannot overlook the severity of His language. Embracing God's purpose for our lives comes at a cost. We will surely have to give up *something* that brings deep sadness and pain to our lives. In the end, however, His purposes always provide what ours cannot.

9:46 [a] Matt. 18:1–5
9:47 [a] Matt. 9:4 [b] Luke 18:17
9:48 [a] Matt. 18:5 [b] John 12:44 [c] John 13:20 [d] Eph. 3:8
9:49 [a] Mark 9:38–40
9:50 [a] Luke 11:23 [1] NU-Text reads *you.* [2] NU-Text reads *your.*
9:51 [a] Mark 16:19
9:53 [a] John 4:4, 9
9:54 [a] Mark 3:17 [b] 2 Kin. 1:10, 12 [1] NU-Text omits *just as Elijah did.*
9:55 [a] [2 Tim. 1:7] [1] NU-Text omits the rest of this verse.
9:56 [a] John 3:17; 12:47 [1] NU-Text omits the first sentence of this verse.
9:57 [a] Matt. 8:19–22
9:58 [a] Luke 2:7; 8:23
9:59 [a] Matt. 8:21, 22
9:61 [a] 1 Kin. 19:20
9:62 [a] 2 Tim. 4:10
10:1 [a] Mark 6:7 [1] NU-Text reads *seventy-two others.*
10:2 [a] John 4:35 [b] 2 Thess. 3:1
10:3 [a] Matt. 10:16
10:4 [a] Luke 9:3–5 [b] 2 Kin. 4:29
10:5 [a] Matt. 10:12
10:7 [a] Matt. 10:11 [b] 1 Cor. 10:27 [c] 1 Tim. 5:18

I LIVE WITH HOSPITALITY

Luke 10:25–37

This parable shows us what true love and hospitality look like. The Samaritan, at great risk to himself, crossed ethnic and religious barriers to care for someone in need. Not only did he take the injured man to an inn, pay the bill, and stay a night caring for him, but he covered the man's future expenses. He surely went above and beyond. Here, Jesus did not provide a checklist of tasks we must do to be a neighbor or even to practice hospitality. Rather, He showed us how being a good neighbor and living with hospitality begin in the heart and recognize no barriers.

enter, and they receive you, eat such things as are set before you. 9[a]And heal the sick there, and say to them, [b]'The kingdom of God has come near to you.' 10But whatever city you enter, and they do not receive you, go out into its streets and say, 11[a]'The very dust of your city which clings to us[1] we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.' 12But[1] I say to you that [a]it will be more tolerable in that Day for Sodom than for that city.

WOE TO THE IMPENITENT CITIES

13[a]"Woe to you, Chorazin! Woe to you, Bethsaida! [b]For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14But it will be more tolerable for Tyre and Sidon at the judgment than for you. 15[a]And you, Capernaum, who are [b]exalted to heaven, [c]will be brought down to Hades.[1] 16[a]He who hears you hears Me, [b]he who rejects you rejects Me, and [c]he who rejects Me rejects Him who sent Me."

THE SEVENTY RETURN WITH JOY

17Then [a]the seventy[1] returned with joy, saying, "Lord, even the demons are subject to us in Your name."

18And He said to them, [a]"I saw Satan fall like lightning from heaven. 19Behold, [a]I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. 20Nevertheless do not rejoice in this, that the spirits are subject to you, but rather[1] rejoice because [a]your names are written in heaven."

JESUS REJOICES IN THE SPIRIT

21[a]In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. 22[a]All[1] things have been delivered to Me by My Father, and [b]no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him.*"

23Then He turned to *His* disciples and said privately, [a]"Blessed *are* the eyes which see the things you see; 24for I tell you [a]that many prophets and kings have desired to see what you see, and have not seen *it,* and to hear what you hear, and have not heard *it.*"

THE PARABLE OF THE GOOD SAMARITAN

25And behold, a certain lawyer stood up and tested Him, saying, [a]"Teacher, what shall I do to inherit eternal life?"

26He said to him, "What is written in the law? What is your reading *of it?*"

27So he answered and said, [a]" 'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,'[1] and [b]'your neighbor as yourself.' "[2]

28And He said to him, "You have answered rightly; do this and [a]you will live."

29But he, wanting to [a]justify himself, said to Jesus, "And who is my neighbor?"

30Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him,* and departed, leaving *him* half dead. 31Now by chance a certain priest came down that road. And when he saw him, [a]he passed by on the other side. 32Likewise a Le-

10:9 [a] Mark 3:15 [b] Matt. 3:2; 10:7
10:11 [a] Acts 13:51 [1] NU-Text reads *our feet.*
10:12 [a] Matt. 10:15; 11:24 [1] NU-Text and M-Text omit *But.*
10:13 [a] Matt. 11:21–23 [b] Ezek. 3:6
10:15 [a] Matt. 11:23 [b] Is. 14:13–15 [c] Ezek. 26:20 [1] NU-Text reads *will you be exalted to heaven? You will be thrust down to Hades!*
10:16 [a] John 13:20 [b] 1 Thess. 4:8 [c] John 5:23
10:17 [a] Luke 10:1 [1] NU-Text reads *seventy-two.*
10:18 [a] John 12:31
10:19 [a] Mark 16:18
10:20 [a] Is. 4:3 [1] NU-Text and M-Text omit *rather.*
10:21 [a] Matt. 11:25–27
10:22 [a] John 3:35; 5:27; 17:2 [b] [John 1:18; 6:44, 46] [1] M-Text reads *And turning to the disciples He said, "All . . . .*
10:23 [a] Matt. 13:16, 17
10:24 [a] 1 Pet. 1:10, 11
10:25 [a] Matt. 19:16–19; 22:35
10:27 [a] Deut. 6:5 [b] Lev. 19:18 [1] Deuteronomy 6:5 [2] Leviticus 19:18
10:28 [a] Ezek. 20:11, 13, 21
10:29 [a] Luke 16:15
10:31 [a] Ps. 38:11

vite, when he arrived at the place, came and looked, and passed by on the other side. 33But a certain [a]Samaritan, as he journeyed, came where he was. And when he saw him, he had [b]compassion. 34So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35On the next day, when he departed,[1] he took out two [a]denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' 36So which of these three do you think was neighbor to him who fell among the thieves?"

37And he said, "He who showed mercy on him."

Then Jesus said to him, [a]"Go and do likewise."

MARY AND MARTHA WORSHIP AND SERVE

38Now it happened as they went that He entered a certain village; and a certain woman named [a]Martha welcomed Him into her house. 39And she had a sister called Mary, [a]who also [b]sat at Jesus'[1] feet and heard His word. 40But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

41And Jesus[1] answered and said to her, "Martha, Martha, you are worried and troubled about many things. 42But [a]one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

THE MODEL PRAYER

11 Now it came to pass, as He was praying in a certain place, when He ceased, *that* one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."

2So He said to them, "When you pray, say:

[a]Our Father in heaven,[1]
Hallowed be Your name.
Your kingdom come.[2]
Your will be done
On earth as *it is* in heaven.
3 Give us day by day our daily bread.
4 And [a]forgive us our sins,
For we also forgive everyone who is indebted to us.
And do not lead us into temptation,
But deliver us from the evil one."[1]

A FRIEND COMES AT MIDNIGHT

5And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; 6for a friend of mine has come to me on his journey, and I have nothing to set before him'; 7and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'? 8I say to you, [a]though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

KEEP ASKING, SEEKING, KNOCKING

9[a]"So I say to you, ask, and it will be given to you; [b]seek, and you will find; knock, and it will be opened to you. 10For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 11[a]If a son asks for bread[1] from any father among you, will he give him a stone? Or if *he asks* for a fish, will he give

I LIVE WITH GOODNESS

Luke 11:9–13

How we view God plays a significant role in our ability to live with goodness. Here, in His teaching on prayer, Jesus compared the nature and character of God with our nature when giving gifts to our children. If we, sinful and finite humans, can give good gifts, how much more can God? When we pray, we must believe in the goodness of God. Otherwise, we might give up on prayer altogether. Even more, we might not seek to live with goodness if we doubt that He is good. Find encouragement and joy in God's goodness and let that goodness flow onto you and through you.

10:33 [a] John 4:9 [b] Luke 15:20
10:35 [a] Matt. 20:2 [1] NU-Text omits *when he departed.*
10:37 [a] Prov. 14:21
10:38 [a] John 11:1; 12:2, 3
10:39 [a] [1 Cor. 7:32–40] [b] Acts 22:3 [1] NU-Text reads *the Lord's.*
10:41 [1] NU-Text reads *the Lord.*
10:42 [a] [Ps. 27:4]
11:2 [a] Matt. 6:9–13 [1] NU-Text omits *Our* and *in heaven.* [2] NU-Text omits the rest of this verse.
11:4 [a] [Eph. 4:32] [1] NU-Text omits *But deliver us from the evil one.*
11:8 [a] [Luke 18:1–5]
11:9 [a] [John 15:7] [b] Is. 55:6
11:11 [a] Matt. 7:9 [1] NU-Text omits the words from *bread* through *for* in the next sentence.

him a serpent instead of a fish? 12Or if he asks for an egg, will he offer him a scorpion? 13If you then, being evil, know how to give [a]good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!"

A HOUSE DIVIDED CANNOT STAND

14[a]And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. 15But some of them said, [a]"He casts out demons by Beelzebub,[1] the ruler of the demons."

16Others, testing *Him,* [a]sought from Him a sign from heaven. 17[a]But [b]He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house *divided* against a house falls. 18If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub. 19And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they will be your judges. 20But if I cast out demons [a]with the finger of God, surely the kingdom of God has come upon you. 21[a]When a strong man, fully armed, guards his own palace, his goods are in peace. 22But [a]when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils. 23[a]He who is not with Me is against Me, and he who does not gather with Me scatters.

AN UNCLEAN SPIRIT RETURNS

24[a]"When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.' 25And when he comes, he finds *it* swept and put in order. 26Then he goes and takes with *him* seven other spirits more wicked than himself, and they enter and dwell there; and [a]the last *state* of that man is worse than the first."

KEEPING THE WORD

27And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, [a]"Blessed *is* the womb that bore You, and *the* breasts which nursed You!"

28But He said, [a]"More than that, blessed *are* those who hear the word of God and keep it!"

SEEKING A SIGN

29[a]And while the crowds were thickly gathered together, He began to say, "This is an evil generation. It seeks a [b]sign, and no sign will be given to it except the sign of Jonah the prophet.[1] 30For as [a]Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. 31[a]The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a [b]greater than Solomon *is* here. 32The men of Nineveh will rise up in the judgment with this generation and condemn it, for [a]they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

THE LAMP OF THE BODY

33[a]"No one, when he has lit a lamp, puts *it* in a secret place or under a [b]basket, but on a lampstand, that those who come in may see the light. 34[a]The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when *your eye* is bad, your body also *is* full of darkness. 35Therefore take heed that the light which is in you is not darkness. 36If then

11:13 [a] James 1:17
11:14 [a] Matt. 9:32–34; 12:22, 24
11:15 [a] Matt. 9:34; 12:24 [1] NU-Text and M-Text read *Beelzebul.*
11:16 [a] Matt. 12:38; 16:1
11:17 [a] Matt. 12:25–29 [b] John 2:25
11:20 [a] Ex. 8:19
11:21 [a] Mark 3:27
11:22 [a] [Is. 53:12]
11:23 [a] Matt. 12:30
11:24 [a] Matt. 12:43–45
11:26 [a] [2 Pet. 2:20]
11:27 [a] Luke 1:28, 48
11:28 [a] [Luke 8:21]
11:29 [a] Matt. 12:38–42 [b] 1 Cor. 1:22
[1] NU-Text omits *the prophet.*
11:30 [a] Jon. 1:17; 2:10; 3:3–10
11:31 [a] 1 Kin. 10:1–9 [b] [Rom. 9:5]
11:32 [a] Jon. 3:5
11:33 [a] Mark 4:21 [b] Matt. 5:15
11:34 [a] Matt. 6:22, 23

your whole body *is* full of light, having no part dark, *the* whole *body* will be full of light, as when the bright shining of a lamp gives you light."

WOE TO THE PHARISEES AND LAWYERS

37 And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat. 38 [a]When the Pharisee saw *it,* he marveled that He had not first washed before dinner.

39 [a]Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but [b]your inward part is full of greed and wickedness. 40 Foolish ones! Did not [a]He who made the outside make the inside also? 41 [a]But rather give alms of such things as you have; then indeed all things are clean to you.

42 [a]"But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and [b]pass by justice and the [c]love of God. These you ought to have done, without leaving the others undone. 43 [a]Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces. 44 [a]Woe to you, scribes and Pharisees, hypocrites![1] [b]For you are like graves which are not seen, and the men who walk over *them* are not aware *of them.*"

45 Then one of the lawyers answered and said to Him, "Teacher, by saying these things You reproach us also."

46 And He said, "Woe to you also, lawyers! [a]For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. 47 [a]Woe to you! For you build the tombs of the prophets, and your fathers killed them. 48 In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. 49 Therefore the wisdom of God also said, [a]'I will send them prophets and apostles, and *some* of them they will kill and persecute,' 50 that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, 51 [a]from the blood of Abel to [b]the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.

52 [a]"Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."

53 And as He said these things to them,[1] the scribes and the Pharisees began to assail *Him* vehemently, and to cross-examine Him about many things, 54 lying in wait for Him, and [a]seeking to catch Him in something He might say, that they might accuse Him.[1]

BEWARE OF HYPOCRISY

12 In [a]the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first *of all,* [b]"Beware of the leaven of the Pharisees, which is hypocrisy. 2 [a]For there is nothing covered that will not be revealed, nor hidden that will not be known. 3 Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

JESUS TEACHES THE FEAR OF GOD

4 [a]"And I say to you, [b]My friends, do not be afraid of those who kill the body, and after that have no more that they can do. 5 But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, [a]fear Him!

6 "Are not five sparrows sold for two copper coins?[1] And [a]not

11:38 [a] Mark 7:2, 3
11:39 [a] Matt. 23:25 [b] Titus 1:15
11:40 [a] Gen. 1:26, 27
11:41 [a] [Luke 12:33; 16:9]
11:42 [a] Matt. 23:23 [b] [Mic. 6:7, 8] [c] John 5:42
11:43 [a] Mark 12:38, 39
11:44 [a] Matt. 23:27 [b] Ps. 5:9 [1] NU-Text omits *scribes and Pharisees, hypocrites.*
11:46 [a] Matt. 23:4
11:47 [a] Matt. 23:29
11:49 [a] Matt. 23:34
11:51 [a] Gen. 4:8 [b] 2 Chr. 24:20, 21
11:52 [a] Matt. 23:13
11:53 [1] NU-Text reads *And when He left there.*
11:54 [a] Mark 12:13 [1] NU-Text omits *and seeking* and *that they might accuse Him.*
12:1 [a] Mark 8:15 [b] Matt. 16:12
12:2 [a] Matt. 10:26; [1 Cor. 4:5]
12:4 [a] Is. 51:7, 8, 12, 13 [b] [John 15:13–15]
12:5 [a] Ps. 119:120
12:6 [a] Matt. 6:26 [1] Greek *assarion,* a coin of very small value

I MATTER

Luke 12:22–28

Here, Jesus presents a powerful argument from the lesser to the greater. If the Father cares about ravens—an unclean bird that Scripture calls "an abomination" (Lev. 11:13–15)—and lilies and grass that are not even sentient, then surely He cares for us. In those times when you might begin to doubt God's care for you, when you might feel neglected or forgotten, allow the birds, flowers, and grass to preach truth to you. You *do* matter. God *does* care for you. Even when you might not feel like it, you matter to God far more than you realize.

one of them is forgotten before God. 7But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

CONFESS CHRIST BEFORE MEN

8[a]"Also I say to you, whoever confesses Me [b]before men, him the Son of Man also will confess before the angels of God. 9But he who [a]denies Me before men will be denied before the angels of God.

10"And [a]anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

11[a]"Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. 12For the Holy Spirit will [a]teach you in that very hour what you ought to say."

THE PARABLE OF THE RICH FOOL

13Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."

14But He said to him, [a]"Man, who made Me a judge or an arbitrator over you?" 15And He said to them, [a]"Take heed and beware of covetousness,[1] for one's life does not consist in the abundance of the things he possesses."

16Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. 17And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' 18So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. 19And I will say to my soul, [a]"Soul, you have many goods laid up for many years; take your ease; [b]eat, drink, *and* be merry." ' 20But God said to him, 'Fool! This night [a]your soul will be required of you; [b]then whose will those things be which you have provided?'

21"So *is* he who lays up treasure for himself, [a]and is not rich toward God."

DO NOT WORRY

22Then He said to His disciples, "Therefore I say to you, [a]do not worry about your life, what you will eat; nor about the body, what you will put on. 23Life is more than food, and the body *is more* than clothing. 24Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and [a]God feeds them. Of how much more value are you than the birds? 25And which of you by worrying can add one cubit to his stature? 26If you then are not able to do *the* least, why are you anxious for the rest? 27Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even [a]Solomon in all his glory was not arrayed like one of these. 28If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more *will He clothe* you, O *you* of [a]little faith?

29"And do not seek what you should eat or what you should drink, nor have an anxious mind. 30For all these things the nations of the world seek after, and your Father [a]knows that you need these things. 31[a]But seek the kingdom of God, and all these things[1] shall be added to you.

32"Do not fear, little flock, for [a]it is your Father's good pleasure to give you the kingdom. 33[a]Sell what you have and give [b]alms; [c]provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. 34For where your treasure is, there your heart will be also.

12:8 [a] Matt. 10:32 [b] Ps. 119:46
12:9 [a] Matt. 10:33
12:10 [a] [Matt. 12:31, 32]
12:11 [a] Mark 13:11
12:12 [a] [John 14:26]
12:14 [a] [John 18:36]
12:15 [a] [1 Tim. 6:6–10] [1] NU-Text reads *all covetousness.*
12:19 [a] Eccl. 11:9 [b] [Eccl. 2:24; 3:13; 5:18; 8:15]
12:20 [a] Ps. 52:7 [b] Ps. 39:6
12:21 [a] [James 2:5; 5:1–5]
12:22 [a] Matt. 6:25–33
12:24 [a] Job 38:41
12:27 [a] 1 Kin. 10:4–7
12:28 [a] Matt. 6:30; 8:26; 14:31; 16:8
12:30 [a] Matt. 6:31, 32
12:31 [a] Matt. 6:33 [1] NU-Text reads *His kingdom, and these things.*
12:32 [a] [Matt. 11:25, 26]
12:33 [a] Matt. 19:21 [b] Luke 11:41 [c] Matt. 6:20

PART 3 OF 3

SELF-WORTH AND MY IDENTITY

Valuable in the Eyes of God

Our self-worth is our own sense of how valuable we are. God created us with an inner sense that we are significant and that our lives matter. But because of our sinful nature, we are prone to doubt our own value, and we often seek to prove our worth to ourselves and the world through our abilities, our accomplishments, or our possessions.

When we place our faith in Jesus, however, we understand that our self-worth should be found in God rather than the world. Unfortunately, we often make the mistake of trying to prove that we are valuable to God through our abilities, accomplishments, or possessions. We try to show our value to God by using our talents for Him, doing righteous deeds for Him, or offering back to Him the things He has given us.

There are two problems with trying to earn our self-worth in this way. First, until we are made perfect in the new heaven and new earth, we will not be able to live perfectly righteously. We will continue to struggle with sin, and our sense of self-worth will rise and fall with how well we performed for God that day. Second, and more importantly, is that we cannot earn value in the eyes of God. "Our righteousnesses are like filthy rags" (Is. 64:6) because our sin is so offensive to a holy God.

No, we cannot build our self-worth in the eyes of God by looking at our own abilities, accomplishments, or possessions. In fact, we can't accurately see our self-worth by looking at ourselves at all. Instead, we must look to God and read in His Word to find what makes us valuable in His eyes.

First, we all have value in God's eyes because He made us in His image (see Gen. 1:27). All of humanity is equally valuable before God and of more value than everything else in all creation. Jesus points this out when He teaches that we have no need to worry because God takes care of the flowers and the birds, and men and women are far more valuable to Him than the flowers and birds (see Luke 12:22–28).

Second, for those who trust in Jesus, He has made us infinitely valuable because He was willing to give His Son for us. "God demonstrates His own love toward us, in that while we were still sinners, Christ died for us" (Rom. 5:8). God chose to love us, not because of our righteous deeds but because of His own kind intention and divine purposes.

And finally, all Christians are imputed, or credited with, the righteousness of Christ. When God looks at believers, He does not see the filthy rags of our attempts at good deeds. Rather, He sees the perfect righteousness of His Son, Jesus. We have value before God because He sees us as holy, not because we have obeyed the law but because Jesus has obeyed the law perfectly, and we have a "righteousness which is from God by faith" (Phil. 3:9).

Part 1, "Self-Worth and My Identity: A Sense of One's Own Value," is on page 71.

THE FAITHFUL SERVANT AND THE EVIL SERVANT

35[a]"Let your waist be girded and [b]*your* lamps burning; 36and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. 37[a]Blessed *are* those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down *to eat,* and will come and serve them. 38And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. 39[a]But know this, that if the master of the house had known what hour the thief would come, he would have watched and[1] not allowed his house to be broken into. 40[a]Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."

41Then Peter said to Him, "Lord, do You speak this parable *only* to us, or to all *people?*"

42And the Lord said, [a]"Who then is that faithful and wise steward, whom *his* master will make ruler over his household, to give *them their* portion of food in due season? 43Blessed *is* that servant whom his master will find so doing when he comes. 44[a]Truly, I say to you that he will make him ruler over all that he has. 45[a]But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, 46the master of that servant will come on a [a]day when he is not looking for *him,* and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers. 47And [a]that servant who [b]knew his master's will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes.* 48[a]But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

CHRIST BRINGS DIVISION

49[a]"I came to send fire on the earth, and how I wish it were already kindled! 50But [a]I have a baptism to be baptized with, and how distressed I am till it is [b]accomplished! 51[a]Do *you* suppose that I came to give peace on earth? I tell you, not at all, [b]but rather division. 52[a]For from now on five in one house will be divided: three against two, and two against three. 53[a]Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

DISCERN THE TIME

54Then He also said to the multitudes, [a]"Whenever you see a cloud rising out of the west, immediately you say, 'A shower is coming'; and so it is. 55And when *you see* the [a]south wind blow, you say, 'There will be hot weather'; and there is. 56Hypocrites! You can discern the face of the sky and of the earth, but how *is it* you do not discern [a]this time?

MAKE PEACE WITH YOUR ADVERSARY

57"Yes, and why, even of yourselves, do you not judge what is right? 58[a]When you go with your adversary to the magistrate, make every effort [b]along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison. 59I tell you, you shall not depart from there till you have paid the very last mite."

12:35 [a] [1 Pet. 1:13] [b] [Matt. 25:1–13]
12:37 [a] Matt. 24:46
12:39 [a] Rev. 3:3; 16:15 [1] NU-Text reads *he would not have allowed.*
12:40 [a] Mark 13:33
12:42 [a] Matt. 24:45, 46; 25:21
12:44 [a] Matt. 24:47; 25:21
12:45 [a] 2 Pet. 3:3, 4
12:46 [a] 1 Thess. 5:3
12:47 [a] Deut. 25:2 [b] [James 4:17]
12:48 [a] [Lev. 5:17]
12:49 [a] Luke 12:51
12:50 [a] Mark 10:38 [b] John 12:27; 19:30
12:51 [a] Matt. 10:34–36 [b] John 7:43; 9:16; 10:19
12:52 [a] Mark 13:12
12:53 [a] Matt. 10:21, 36
12:54 [a] Matt. 16:2, 3
12:55 [a] Job 37:17
12:56 [a] Luke 19:41–44
12:58 [a] Prov. 25:8 [b] [Is. 55:6]

REPENT OR PERISH

13 There were present at that season some who told Him about
the Galileans whose blood Pilate had mingled with their
sacrifices. 2And Jesus answered and said to them, "Do you suppose
that these Galileans were worse sinners than all *other* Galileans,
because they suffered such things? 3I tell you, no; but unless you
repent you will all likewise perish. 4Or those eighteen on whom
the tower in Siloam fell and killed them, do you think that they
were worse sinners than all *other* men who dwelt in Jerusalem?
5I tell you, no; but unless you repent you will all likewise perish."

THE PARABLE OF THE BARREN FIG TREE

6He also spoke this parable: [a]"A certain *man* had a fig tree
planted in his vineyard, and he came seeking fruit on it and found
none. 7Then he said to the keeper of his vineyard, 'Look, for three
years I have come seeking fruit on this fig tree and find none. Cut
it down; why does it use up the ground?' 8But he answered and
said to him, 'Sir, let it alone this year also, until I dig around it
and fertilize *it.* 9And if it bears fruit, *well.* But if not, after that[1] you
can [a]cut it down.' "

A SPIRIT OF INFIRMITY

10Now He was teaching in one of the synagogues on the Sab-
bath. 11And behold, there was a woman who had a spirit of infir-
mity eighteen years, and was bent over and could in no way raise
herself up. 12But when Jesus saw her, He called *her* to *Him* and said
to her, "Woman, you are loosed from your [a]infirmity." 13[a]And He
laid *His* hands on her, and immediately she was made straight,
and glorified God.

14But the ruler of the synagogue answered with indignation,
because Jesus had [a]healed on the Sabbath; and he said to the crowd,
[b]"There are six days on which men ought to work; therefore come
and be healed on them, and [c]not on the Sabbath day."

15The Lord then answered him and said, "Hypocrite![1] [a]Does
not each one of you on the Sabbath loose his ox or donkey from
the stall, and lead *it* away to water it? 16So ought not this woman,
[a]being a daughter of Abraham, whom Satan has bound—think of
it—for eighteen years, be loosed from this bond on the Sabbath?"
17And when He said these things, all His adversaries were put to
shame; and all the multitude rejoiced for all the glorious things
that were [a]done by Him.

THE PARABLE OF THE MUSTARD SEED

18[a]Then He said, "What is the kingdom of God like? And to what
shall I compare it? 19It is like a mustard seed, which a man took
and put in his garden; and it grew and became a large[1] tree, and
the birds of the air nested in its branches."

THE PARABLE OF THE LEAVEN

20And again He said, "To what shall I liken the kingdom of God?
21It is like leaven, which a woman took and hid in three [a]measures[1]
of meal till it was all leavened."

THE NARROW WAY

22[a]And He went through the cities and villages, teaching, and
journeying toward Jerusalem. 23Then one said to Him, "Lord, are
there [a]few who are saved?"

And He said to them, 24[a]"Strive to enter through the narrow
gate, for [b]many, I say to you, will seek to enter and will not be able.

I LIVE WITH COMPASSION

Luke 13:10–17

Once again, Jesus rebuked a religious leader for elevating man-made laws over people in need. No Old Testament law ever stated that one could not heal on the Sabbath; only human traditions that came later said so. Jesus, enraged by this, showed how His critics believed it was more acceptable to give care and tenderness to animals than to one of God's people. Living with compassion means we place helping people above our schedule, our to-do list, and even our spiritual disciplines when needed. Those things matter, but the way of Jesus calls us to, at times, push these things aside and help people in their moments of need.

13:6 [a] Matt. 21:19
13:9 [a] [John 15:2] [1] NU-Text reads *And if it bears fruit after that, well. But if not, you can cut it down.*
13:12 [a] Luke 7:21; 8:2
13:13 [a] Acts 9:17
13:14 [a] [Luke 6:6–11; 14:1–6] [b] Ex. 20:9; 23:12 [c] Mark 3:2
13:15 [a] Luke 14:5 [1] NU-Text and M-Text read *Hypocrites.*
13:16 [a] Luke 19:9
13:17 [a] Mark 5:19, 20
13:18 [a] Mark 4:30–32
13:19 [1] NU-Text omits *large.*
13:21 [a] Matt. 13:33 [1] Greek *sata,* approximately two pecks in all
13:22 [a] Mark 6:6
13:23 [a] [Matt. 7:14; 20:16]
13:24 [a] [Matt. 7:13] [b] [John 7:34; 8:21; 13:33]

I LIVE WITH HOSPITALITY

Luke 14:12–14

"And you be repaid." This key phrase helps us understand Jesus' teaching here regarding hospitality. The point is not that we are never to have our family or friends into our homes. Rather, He intended to show us that the heart behind hospitality never expects anything in return. We are surely to share our homes, goods, and resources with others, but never *so that* we can be paid back in some form. We live with hospitality to bless and help others, which makes sense as to why Jesus calls on us to invite the poor and outcasts. They cannot pay us back but can only receive.

25 [a]When once the Master of the house has risen up and [b]shut the
door, and you begin to stand outside and knock at the door, say-
ing, [c]'Lord, Lord, open for us,' and He will answer and say to you,
[d]'I do not know you, where you are from,' 26then you will begin to
say, 'We ate and drank in Your presence, and You taught in our
streets.' 27[a]But He will say, 'I tell you I do not know you, where you
are from. [b]Depart from Me, all you workers of iniquity.' 28[a]There
will be weeping and gnashing of teeth, [b]when you see Abraham
and Isaac and Jacob and all the prophets in the kingdom of God,
and yourselves thrust out. 29They will come from the east and the
west, from the north and the south, and sit down in the kingdom
of God. 30[a]And indeed there are last who will be first, and there are
first who will be last."

31On that very day[1] some Pharisees came, saying to Him, "Get
out and depart from here, for Herod wants to kill You."

32And He said to them, "Go, tell that fox, 'Behold, I cast out
demons and perform cures today and tomorrow, and the third
day [a]I shall be perfected.' 33Nevertheless I must journey today,
tomorrow, and the *day* following; for it cannot be that a prophet
should perish outside of Jerusalem.

JESUS LAMENTS OVER JERUSALEM

34[a]"O Jerusalem, Jerusalem, the one who kills the prophets and
stones those who are sent to her! How often I wanted to gather your
children together, as a hen *gathers* her brood under *her* wings, but
you were not willing! 35See! [a]Your house is left to you desolate; and
assuredly,[1] I say to you, you shall not see Me until *the time* comes
when you say, [b]'Blessed is He who comes in the name of the LORD!' "[2]

A MAN WITH DROPSY HEALED ON THE SABBATH

14 Now it happened, as He went into the house of one of the
rulers of the Pharisees to eat bread on the Sabbath, that they
watched Him closely. 2And behold, there was a certain man before
Him who had dropsy. 3And Jesus, answering, spoke to the lawyers
and Pharisees, saying, [a]"Is it lawful to heal on the Sabbath?"[1]

4But they kept silent. And He took *him* and healed him, and let
him go. 5Then He answered them, saying, [a]"Which of you, having
a donkey[1] or an ox that has fallen into a pit, will not immediately
pull him out on the Sabbath day?" 6And they could not answer
Him regarding these things.

TAKE THE LOWLY PLACE

7So He told a parable to those who were invited, when He noted
how they chose the best places, saying to them: 8"When you are
invited by anyone to a wedding feast, do not sit down in the best
place, lest one more honorable than you be invited by him; 9and
he who invited you and him come and say to you, 'Give place to
this man,' and then you begin with shame to take the lowest place.
10[a]But when you are invited, go and sit down in the lowest place, so
that when he who invited you comes he may say to you, 'Friend,
go up higher.' Then you will have glory in the presence of those
who sit at the table with you. 11[a]For whoever exalts himself will be
humbled, and he who humbles himself will be exalted."

12Then He also said to him who invited Him, "When you give
a dinner or a supper, do not ask your friends, your brothers, your
relatives, nor rich neighbors, lest they also invite you back, and you
be repaid. 13But when you give a feast, invite [a]*the* poor, *the* maimed,
the lame, *the* blind. 14And you will be [a]blessed, because they cannot
repay you; for you shall be repaid at the resurrection of the just."

13:25 [a] Is. 55:6 [b] Matt. 25:10 [c] Luke 6:46 [d] Matt. 7:23; 25:12
13:27 [a] [Matt. 7:23; 25:41] [b] Ps. 6:8
13:28 [a] Matt. 8:12; 13:42; 24:51 [b] Matt. 8:11
13:30 [a] [Matt. 19:30; 20:16]
13:31 [1] NU-Text reads *In that very hour.*
13:32 [a] [Heb. 2:10; 5:9; 7:28]
13:34 [a] Matt. 23:37–39
13:35 [a] Lev. 26:31, 32 [b] Ps. 118:26; Matt. 21:9 [1] NU-Text and M-Text omit *assuredly.* [2] Psalm 118:26
14:3 [a] Matt. 12:10 [1] NU-Text adds *or not.*
14:5 [a] [Ex. 23:5] [1] NU-Text and M-Text read *son.*
14:10 [a] Prov. 25:6, 7
14:11 [a] Matt. 23:12
14:13 [a] Neh. 8:10, 12
14:14 [a] [Matt. 25:34–40]

THE PARABLE OF THE GREAT SUPPER

15 Now when one of those who sat at the table with Him heard these things, he said to Him, [a]"Blessed *is* he who shall eat bread[1] in the kingdom of God!"

16 [a]Then He said to him, "A certain man gave a great supper and invited many, 17 and [a]sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' 18 But they all with one *accord* began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.' 19 And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' 20 Still another said, 'I have married a wife, and therefore I cannot come.' 21 So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here *the* poor and *the* maimed and *the* lame and *the* blind.' 22 And the servant said, 'Master, it is done as you commanded, and still there is room.' 23 Then the master said to the servant, 'Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. 24 For I say to you [a]that none of those men who were invited shall taste my supper.' "

LEAVING ALL TO FOLLOW CHRIST

25 Now great multitudes went with Him. And He turned and said to them, 26 [a]"If anyone comes to Me [b]and does not hate his father and mother, wife and children, brothers and sisters, [c]yes, and his own life also, he cannot be My disciple. 27 And [a]whoever does not bear his cross and come after Me cannot be My disciple. 28 For [a]which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish *it*— 29 lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him, 30 saying, 'This man began to build and was not able to finish'? 31 Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. 33 So likewise, whoever of you [a]does not forsake all that he has cannot be My disciple.

TASTELESS SALT IS WORTHLESS

34 [a]"Salt *is* good; but if the salt has lost its flavor, how shall it be seasoned? 35 It is neither fit for the land nor for the dunghill, *but* men throw it out. He who has ears to hear, let him hear!"

THE PARABLE OF THE LOST SHEEP

15 Then [a]all the tax collectors and the sinners drew near to Him to hear Him. 2 And the Pharisees and scribes complained, saying, "This Man receives sinners [a]and eats with them." 3 So He spoke this parable to them, saying:

4 [a]"What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? 5 And when he has found *it,* he lays *it* on his shoulders, rejoicing. 6 And when he comes home, he calls together *his* friends and neighbors, saying to them, [a]'Rejoice with me, for I have found my sheep [b]which was lost!' 7 I say to you that likewise there will be more joy in heaven over one sinner who repents [a]than over ninety-nine just persons who [b]need no repentance.

I REFLECT

Luke 15:1–32

Each of these three parables gives us a glimpse into God's heart. The message of each is rather simple: God loves saving those far from Him. He is like the shepherd, woman, and father who each lost something precious and then sought what was missing. There is no chasm God will not traverse to rescue and save. He does not do this begrudgingly; He delights to save. Should not we long to reflect His goodness to a lost world? Should not our hearts delight in seeing Him rescue those far from Him?

14:15 [a] Rev. 19:9 [1] M-Text reads *dinner.*
14:16 [a] Matt. 22:2–14
14:17 [a] Prov. 9:2, 5
14:24 [a] [Acts 13:46]
14:26 [a] Deut. 13:6; 33:9 [b] Rom. 9:13 [c] Rev. 12:11
14:27 [a] Luke 9:23
14:28 [a] Prov. 24:27
14:33 [a] Matt. 19:27
14:34 [a] [Mark 9:50]
15:1 [a] [Matt. 9:10–13]
15:2 [a] Gal. 2:12
15:4 [a] Matt. 18:12–14
15:6 [a] [Rom. 12:15] [b] [1 Pet. 2:10, 25]
15:7 [a] [Luke 5:32] [b] [Mark 2:17]

THE PARABLE OF THE LOST COIN

8 "Or what woman, having ten silver coins,[1] if she loses one coin,
does not light a lamp, sweep the house, and search carefully until
she finds *it?* 9 And when she has found *it,* she calls *her* friends and
neighbors together, saying, 'Rejoice with me, for I have found the
piece which I lost!' 10 Likewise, I say to you, there is joy in the pres-
ence of the angels of God over one sinner who repents."

THE PARABLE OF THE LOST SON

11 Then He said: "A certain man had two sons. 12 And the younger
of them said to *his* father, 'Father, give me the portion of goods
that falls *to me.*' So he divided to them [a]*his* livelihood. 13 And not
many days after, the younger son gathered all together, journeyed
to a far country, and there wasted his possessions with prodigal
living. 14 But when he had spent all, there arose a severe famine in
that land, and he began to be in want. 15 Then he went and joined
himself to a citizen of that country, and he sent him into his fields
to feed swine. 16 And he would gladly have filled his stomach with
the pods that the swine ate, and no one gave him *anything.*

17 "But when he came to himself, he said, 'How many of my fa-
ther's hired servants have bread enough and to spare, and I perish
with hunger! 18 I will arise and go to my father, and will say to him,
"Father, [a]I have sinned against heaven and before you, 19 and I am
no longer worthy to be called your son. Make me like one of your
hired servants." '

20 "And he arose and came to his father. But [a]when he was still
a great way off, his father saw him and had compassion, and ran

15:8 [1] Greek *drachma,* a valuable coin often worn in a ten-piece garland by married women
15:12 [a] Mark 12:44
15:18 [a] 2 Sam. 12:13; 24:10, 17
15:20 [a] [Eph. 2:13, 17]

PART 3 OF 5

CONSUMERISM AND MY IDENTITY

The Motivation Behind Consumption

Consumerism informs our sense of self more than we realize. We subconsciously believe that the things we own give us status and make us "matter" in the world. As Christians, we must reject the primary identity of "consumer" and re-center our identity on the fact that we are redeemed and beloved children of God in Christ. This will free us from the trap of thinking that the more we have the happier we will be and keep us from sacrificing our time, relationships, and money in pursuit of that goal.

However, this does not mean that consumption itself is bad. God gives good things to His children (see Matt. 7:11; James 1:17), and it is not wrong to enjoy these gifts. The problem is not consuming but the reasons we consume and the meaning we ascribe to it. Consider the story that Jesus told in Luke 15. The son who ran away tried to find happiness in spending money on whatever he desired, believing the lies consumerism tells. After the son came to his senses and returned home, the father threw a big party, consuming his best food and possessions to celebrate his lost son who had returned. The son's consumption was foolish because of its reason: he thought it would provide him with what he longed for. The father's consumption, though, was proper because his reason was to celebrate what God had done.

It is impossible not to be a consumer. We all buy goods and services we need. However, for those who follow Christ, we should consume not to find our worth but from our identity as beloved children of God who want to use His gifts to glorify Him and serve others.

Part 4 of 5, "Consumerism and My Identity: Seeing Needs and Wants Rightly," is on page 1588.
Part 1, "Consumerism and My Identity: You Are Not What You Buy," is on page 1502.

and fell on his neck and kissed him. 21And the son said to him, 'Father, I have sinned against heaven [a]and in your sight, and am no longer worthy to be called your son.'

22"But the father said to his servants, 'Bring[1] out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. 23And bring the fatted calf here and kill *it,* and let us eat and be merry; 24[a]for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

25"Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. 26So he called one of the servants and asked what these things meant. 27And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'

28"But he was angry and would not go in. Therefore his father came out and pleaded with him. 29So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. 30But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

31"And he said to him, 'Son, you are always with me, and all that I have is yours. 32It was right that we should make merry and be glad, [a]for your brother was dead and is alive again, and was lost and is found.' "

THE PARABLE OF THE UNJUST STEWARD

16 He also said to His disciples: "There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. 2So he called him and said to him, 'What is this I hear about you? Give an [a]account of your stewardship, for you can no longer be steward.'

3"Then the steward said within himself, 'What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. 4I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.'

5"So he called every one of his master's debtors to *him,* and said to the first, 'How much do you owe my master?' 6And he said, 'A hundred measures[1] of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.' 7Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures[1] of wheat.' And he said to him, 'Take your bill, and write eighty.' 8So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than [a]the sons of light.

9"And I say to you, [a]make friends for yourselves by unrighteous mammon, that when you fail,[1] they may receive you into an everlasting home. 10[a]He who *is* faithful in *what is* least is faithful also in much; and he who is unjust in *what is* least is unjust also in much. 11Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?* 12And if you have not been faithful in what is another man's, who will give you what is your [a]own?

13[a]"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."

THE LAW, THE PROPHETS, AND THE KINGDOM

14Now the Pharisees, [a]who were lovers of money, also heard all these things, and they derided Him. 15And He said to them, "You

15:21 [a] Ps. 51:4
15:22 [1] NU-Text reads *Quickly bring.*
15:24 [a] Luke 9:60; 15:32
15:32 [a] Luke 15:24
16:2 [a] [Rom. 14:12]
16:6 [1] Greek *batos,* eight or nine gallons each (Old Testament *bath*)
16:7 [1] Greek *koros,* ten or twelve bushels each (Old Testament *kor*)
16:8 [a] [Eph. 5:8]
16:9 [a] Dan. 4:27 [1] NU-Text reads *it fails.*
16:10 [a] Matt. 25:21
16:12 [a] [1 Pet. 1:3, 4]
16:13 [a] Matt. 6:24
16:14 [a] Matt. 23:14

I WILL BE GLORIFIED

Luke 16:19–31

This parable provides three key lessons about the next life. First, death comes to everyone. Unless Jesus returns first, everyone will face physical death. Second, our actions in this life affect the next life. Living only for ourselves now will condemn us forever, while trusting in Christ will allow us to experience the glory God intends. Third, death is final. There is no second chance beyond the grave. The poor man received eternal comfort; the rich man was cast into the eternal fire. The chasm between the two cannot be crossed. Those of us who have trusted in Christ need not fear death and what follows, but the finality of death should compel us to share Christ with all who are near and far.

are those who [a]justify yourselves [b]before men, but [c]God knows your hearts. For [d]what is highly esteemed among men is an abomination in the sight of God.

16 [a]"The law and the prophets *were* until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. 17 [a]And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

18 [a]"Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from *her* husband commits adultery.

THE RICH MAN AND LAZARUS

19 "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. 20 But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, 21 desiring to be fed with the crumbs which fell[1] from the rich man's table. Moreover the dogs came and licked his sores. 22 So it was that the beggar died, and was carried by the angels to [a]Abraham's bosom. The rich man also died and was buried. 23 And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

24 "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and [a]cool my tongue; for I [b]am tormented in this flame.' 25 But Abraham said, 'Son, [a]remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. 26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

27 "Then he said, 'I beg you therefore, father, that you would send him to my father's house, 28 for I have five brothers, that he may testify to them, lest they also come to this place of torment.' 29 Abraham said to him, [a]'They have Moses and the prophets; let them hear them.' 30 And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' 31 But he said to him, [a]'If they do not hear Moses and the prophets, [b]neither will they be persuaded though one rise from the dead.' "

JESUS WARNS OF OFFENSES

17 Then He said to the disciples, [a]"It is impossible that no offenses should come, but [b]woe *to him* through whom they do come! 2 It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones. 3 Take heed to yourselves. [a]If your brother sins against you,[1] [b]rebuke him; and if he repents, forgive him. 4 And if he sins against you seven times in a day, and seven times in a day returns to you,[1] saying, 'I repent,' you shall forgive him."

FAITH AND DUTY

5 And the apostles said to the Lord, "Increase our faith."

6 [a]So the Lord said, "If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you. 7 And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, 'Come at once and sit down to eat'? 8 But will he not rather say to him, 'Prepare something for my supper, and gird yourself [a]and serve me till I have eaten and drunk, and afterward you will eat and drink'? 9 Does he thank that servant because he did the things that were commanded him? I think not.[1]

16:15 [a] Luke 10:29 [b] [Matt. 6:2, 5, 16] [c] Ps. 7:9 [d] 1 Sam. 16:7
16:16 [a] Matt. 3:1–12; 4:17; 11:12, 13
16:17 [a] Is. 40:8; 51:6
16:18 [a] 1 Cor. 7:10, 11
16:21 [1] NU-Text reads *with what fell.*
16:22 [a] Matt. 8:11
16:24 [a] Zech. 14:12 [b] [Mark 9:42–48]
16:25 [a] Luke 6:24
16:29 [a] Acts 15:21; 17:11
16:31 [a] [John 5:46] [b] John 12:10, 11
17:1 [a] [1 Cor. 11:19] [b] [2 Thess. 1:6]
17:3 [a] [Matt. 18:15, 21] [b] [Prov. 17:10]
[1] NU-Text omits *against you.*
17:4 [1] M-Text omits *to you.*
17:6 [a] [Mark 9:23; 11:23]
17:8 [a] [Luke 12:37]
17:9 [1] NU-Text ends verse with *commanded;* M-Text omits *him.*

10So likewise you, when you have done all those things which you
are commanded, say, 'We are [a]unprofitable servants. We have done
what was our duty to do.' "

TEN LEPERS CLEANSED

11Now it happened [a]as He went to Jerusalem that He passed
through the midst of Samaria and Galilee. 12Then as He entered
a certain village, there met Him ten men who were lepers, [a]who
stood afar off. 13And they lifted up *their* voices and said, "Jesus,
Master, have mercy on us!"

14So when He saw *them,* He said to them, [a]"Go, show yourselves
to the priests." And so it was that as they went, they were cleansed.

15And one of them, when he saw that he was healed, returned,
and with a loud voice [a]glorified God, 16and fell down on *his* face at
His feet, giving Him thanks. And he was a [a]Samaritan.

17So Jesus answered and said, "Were there not ten cleansed?
But where *are* the nine? 18Were there not any found who returned
to give glory to God except this foreigner?" 19[a]And He said to him,
"Arise, go your way. Your faith has made you well."

THE COMING OF THE KINGDOM

20Now when He was asked by the Pharisees when the kingdom
of God would come, He answered them and said, "The kingdom
of God does not come with observation; 21[a]nor will they say, 'See
here!' or 'See there!'[1] For indeed, [b]the kingdom of God is within you."

22Then He said to the disciples, [a]"The days will come when you
will desire to see one of the days of the Son of Man, and you will
not see *it.* 23[a]And they will say to you, 'Look here!' or 'Look there!'[1]
Do not go after *them* or follow *them.* 24[a]For as the lightning that
flashes out of one *part* under heaven shines to the other *part* under
heaven, so also the Son of Man will be in His day. 25[a]But first He
must suffer many things and be [b]rejected by this generation. 26[a]And
as it [b]was in the [c]days of [d]Noah, so it will be also in the days of the
Son of Man: 27They ate, they drank, they married wives, they were
given in marriage, until the [a]day that Noah entered the ark, and
the flood came and [b]destroyed them all. 28[a]Likewise as it was also in
the days of Lot: They ate, they drank, they bought, they sold, they
planted, they built; 29but on [a]the day that Lot went out of Sodom
it rained fire and brimstone from heaven and destroyed *them* all.
30Even so will it be in the day when the Son of Man [a]is revealed.

31"In that day, he [a]who is on the housetop, and his goods *are* in
the house, let him not come down to take them away. And likewise
the one who is in the field, let him not turn back. 32[a]Remember
Lot's wife. 33[a]Whoever seeks to save his life will lose it, and whoever
loses his life will preserve it. 34[a]I tell you, in that night there will
be two *men* in one bed: the one will be taken and the other will be
left. 35[a]Two *women* will be grinding together: the one will be taken
and the other left. 36Two *men* will be in the field: the one will be
taken and the other left."[1]

37And they answered and said to Him, [a]"Where, Lord?"

So He said to them, "Wherever the body is, there the eagles
will be gathered together."

THE PARABLE OF THE PERSISTENT WIDOW

18 Then He spoke a parable to them, that men [a]always ought to
pray and not lose heart, 2saying: "There was in a certain city
a judge who did not fear God nor regard man. 3Now there was a
widow in that city; and she came to him, saying, 'Get justice for me
from my adversary.' 4And he would not for a while; but afterward

I LIVE WITH FORGIVENESS

Luke 17:11–19

Here, only one leper, a Samaritan, returned to thank Jesus. We do not know what happened to the other nine or why they failed to return. But this one man's return proved his gratitude for being healed of such a vicious disease. In response, Jesus commended him for his faith and worship. Once we encounter Jesus and receive His forgiveness for our sin, we should respond likewise. To live with forgiveness, keep your mind fixed on the great mercy and grace God has shown you. He forgave you, cleansed you, and made you righteous. For this, give thanks and do for others what God has done for you.

17:10 [a] Rom. 3:12; 11:35
17:11 [a] Luke 9:51, 52
17:12 [a] Lev. 13:46
17:14 [a] Matt. 8:4
17:15 [a] Luke 5:25; 18:43
17:16 [a] 2 Kin. 17:24
17:19 [a] Matt. 9:22
17:21 [a] Luke 17:23 [b] [Rom. 14:17]
[1] NU-Text reverses *here* and *there.*
17:22 [a] Matt. 9:15
17:23 [a] Matt. 24:23 [1] NU-Text reverses *here* and *there.*
17:24 [a] Matt. 24:27
17:25 [a] Mark 8:31; 9:31; 10:33 [b] Luke 9:22
17:26 [a] Matt. 24:37–39 [b] [Gen. 6:5–7] [c] [Gen. 6:8–13] [d] 1 Pet. 3:20
17:27 [a] Gen. 7:1–16 [b] Gen. 7:19–23
17:28 [a] Gen. 19
17:29 [a] Gen. 19:16, 24, 29
17:30 [a] [2 Thess. 1:7]
17:31 [a] Mark 13:15
17:32 [a] Gen. 19:26
17:33 [a] Matt. 10:39; 16:25
17:34 [a] [1 Thess. 4:17]
17:35 [a] Matt. 24:40, 41
17:36 [1] NU-Text and M-Text omit verse 36.
17:37 [a] Matt. 24:28
18:1 [a] Luke 11:5–10

I LIVE WITH HUMILITY

Luke 18:9–14

The Pharisees of Jesus' day were self-righteous and arrogant. These spiritual leaders should have helped the outcast and the poor, but instead they often shunned and looked down on them. This parable shows the extent of their hypocrisy and how a broken and humble tax collector was closer to God than the Pharisees. Because of his humility, the tax collector went home with a new relationship with God. The Pharisees, however, were filled with pride, keeping them away from Jesus and the salvation He offered. To live with humility means acknowledging our broken and sinful state before God and hoping only in His mercy and grace to save us.

he said within himself, 'Though I do not fear God nor regard man,
5[a]yet because this widow troubles me I will avenge her, lest by her
continual coming she weary me.' "

6Then the Lord said, "Hear what the unjust judge said. 7And
[a]shall God not avenge His own elect who cry out day and night
to Him, though He bears long with them? 8I tell you [a]that He will
avenge them speedily. Nevertheless, when the Son of Man comes,
will He really find faith on the earth?"

THE PARABLE OF THE PHARISEE AND THE TAX COLLECTOR

9Also He spoke this parable to some [a]who trusted in themselves that they were righteous, and despised others: 10"Two men
went up to the temple to pray, one a Pharisee and the other a tax
collector. 11The Pharisee [a]stood and prayed thus with himself, [b]'God,
I thank You that I am not like other men—extortioners, unjust,
adulterers, or even as this tax collector. 12I fast twice a week; I give
tithes of all that I possess.' 13And the tax collector, standing afar
off, would not so much as raise *his* eyes to heaven, but beat his
breast, saying, 'God, be merciful to me a sinner!' 14I tell you, this
man went down to his house justified *rather* than the other; [a]for
everyone who exalts himself will be humbled, and he who humbles
himself will be exalted."

JESUS BLESSES LITTLE CHILDREN

15[a]Then they also brought infants to Him that He might touch
them; but when the disciples saw *it,* they rebuked them. 16But
Jesus called them to *Him* and said, "Let the little children come
to Me, and do not forbid them; for [a]of such is the kingdom of God.
17[a]Assuredly, I say to you, whoever does not receive the kingdom
of God as a little child will by no means enter it."

JESUS COUNSELS THE RICH YOUNG RULER

18[a]Now a certain ruler asked Him, saying, "Good Teacher, what
shall I do to inherit eternal life?"

19So Jesus said to him, "Why do you call Me good? No one *is*
good but [a]One, *that is,* God. 20You know the commandments: [a]'Do
not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear
false witness,' [b]'Honor your father and your mother.' "[1]

21And he said, "All [a]these things I have kept from my youth."

22So when Jesus heard these things, He said to him, "You still
lack one thing. [a]Sell all that you have and distribute to the poor,
and you will have treasure in heaven; and come, follow Me."

23But when he heard this, he became very sorrowful, for he
was very rich.

WITH GOD ALL THINGS ARE POSSIBLE

24And when Jesus saw that he became very sorrowful, He said,
[a]"How hard it is for those who have riches to enter the kingdom of
God! 25For it is easier for a camel to go through the eye of a needle
than for a rich man to enter the kingdom of God."

26And those who heard it said, "Who then can be saved?"

27But He said, [a]"The things which are impossible with men are
possible with God."

28[a]Then Peter said, "See, we have left all[1] and followed You."

29So He said to them, "Assuredly, I say to you, [a]there is no one
who has left house or parents or brothers or wife or children, for
the sake of the kingdom of God, 30[a]who shall not receive many times
more in this present time, and in the age to come eternal life."

18:5 [a] Luke 11:8
18:7 [a] Rev. 6:10
18:8 [a] Heb. 10:37
18:9 [a] Luke 10:29; 16:15
18:11 [a] Ps. 135:2 [b] Is. 1:15; 58:2
18:14 [a] Luke 14:11
18:15 [a] Mark 10:13–16
18:16 [a] 1 Pet. 2:2
18:17 [a] Mark 10:15
18:18 [a] Matt. 19:16–29
18:19 [a] Ps. 86:5; 119:68
18:20 [a] Ex. 20:12–16; Deut. 5:16–20 [b] Eph. 6:2; Col. 3:20 [1] Exodus 20:12–16; Deuteronomy 5:16–20
18:21 [a] Phil. 3:6
18:22 [a] Matt. 6:19, 20; 19:21
18:24 [a] Mark 10:23
18:27 [a] Jer. 32:17
18:28 [a] Matt. 19:27 [1] NU-Text reads *our own.*
18:29 [a] Deut. 33:9
18:30 [a] Job 42:10

JESUS A THIRD TIME PREDICTS HIS DEATH AND RESURRECTION

31[a]Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things [b]that are written by the prophets concerning the Son of Man will be accomplished. 32For [a]He will be delivered to the Gentiles and will be mocked and insulted and spit upon. 33They will scourge *Him* and kill Him. And the third day He will rise again."

34[a]But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

A BLIND MAN RECEIVES HIS SIGHT

35[a]Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. 36And hearing a multitude passing by, he asked what it meant. 37So they told him that Jesus of Nazareth was passing by. 38And he cried out, saying, "Jesus, [a]Son of David, have mercy on me!"

39Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!"

40So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, 41saying, "What do you want Me to do for you?"

He said, "Lord, that I may receive my sight."

42Then Jesus said to him, "Receive your sight; [a]your faith has made you well." 43And immediately he received his sight, and followed Him, [a]glorifying God. And all the people, when they saw *it,* gave praise to God.

JESUS COMES TO ZACCHAEUS' HOUSE

19 Then *Jesus* entered and passed through [a]Jericho. 2Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. 3And he sought to [a]see who Jesus was, but could not because of the crowd, for he was of short stature. 4So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way.* 5And when Jesus came to the place, He looked up and saw him,[1] and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." 6So he made haste and came down, and received Him joyfully. 7But when they saw *it,* they all complained, saying, [a]"He has gone to be a guest with a man who is a sinner."

8Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the [a]poor; and if I have taken anything from anyone by [b]false accusation, [c]I restore fourfold."

9And Jesus said to him, "Today salvation has come to this house, because [a]he also is [b]a son of Abraham; 10[a]for the Son of Man has come to seek and to save that which was lost."

THE PARABLE OF THE MINAS

11Now as they heard these things, He spoke another parable, because He was near Jerusalem and because [a]they thought the kingdom of God would appear immediately. 12[a]Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. 13So he called ten of his servants, delivered to them ten minas,[1] and said to them, 'Do business till I come.' 14[a]But his citizens hated him, and sent a delegation after him, saying, 'We will not have this *man* to reign over us.'

15"And so it was that when he returned, having received the

I LIVE WITH HOSPITALITY

Luke 19:1–10

We must never overlook the fact that our hospitality begins by us welcoming Jesus. This is what we see with Zacchaeus, who welcomed Jesus into his home and then was transformed by Him. Once known primarily as a hated tax collector, Zacchaeus had become known as a friend of Jesus. Salvation, literally, had come into his house. As you consider how to live with hospitality, think of how Jesus welcomed you, how He came into your life and completely transformed you. As you dwell on His love for you, let that increase your desire to use your home and spaces to welcome and enrich others. In so doing, you imitate Jesus.

18:31 [a] Matt. 16:21; 17:22; 20:17 [b] Ps. 22
18:32 [a] Acts 3:13
18:34 [a] Luke 2:50; 9:45
18:35 [a] Matt. 20:29–34
18:38 [a] Matt. 9:27
18:42 [a] Luke 17:19
18:43 [a] Luke 5:26
19:1 [a] Josh. 6:26
19:3 [a] John 12:21
19:5 [1] NU-Text omits *and saw him.*
19:7 [a] Luke 5:30; 15:2
19:8 [a] [Ps. 41:1] [b] Luke 3:14 [c] Ex. 22:1
19:9 [a] [Gal. 3:7] [b] [Luke 13:16]
19:10 [a] Matt. 18:11
19:11 [a] Acts 1:6
19:12 [a] Matt. 25:14–30
19:13 [1] The *mina* (Greek *mna,* Hebrew *minah*) was worth about three months' salary.
19:14 [a] [John 1:11]

kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. 16Then came the first, saying, 'Master, your mina has earned ten minas.' 17And he said to him, [a]'Well *done,* good servant; because you were [b]faithful in a very little, have authority over ten cities.' 18And the second came, saying, 'Master, your mina has earned five minas.' 19Likewise he said to him, 'You also be over five cities.'

20"Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. 21[a]For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.' 22And he said to him, [a]'Out of your own mouth I will judge you, *you* wicked servant. [b]You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. 23Why then did you not put my money in the bank, that at my coming I might have collected it with interest?'

24"And he said to those who stood by, 'Take the mina from him, and give *it* to him who has ten minas.' 25(But they said to him, 'Master, he has ten minas.') 26'For I say to you, [a]that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. 27But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.' "

THE TRIUMPHAL ENTRY

28When He had said this, [a]He went on ahead, going up to Jerusalem. 29[a]And it came to pass, when He drew near to Bethphage[1] and [b]Bethany, at the mountain called [c]Olivet, *that* He sent two of His disciples, 30saying, "Go into the village opposite *you,* where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring *it here.* 31And if anyone asks you, 'Why are you loosing *it?*' thus you shall say to him, 'Because the Lord has need of it.' "

32So those who were sent went their way and found *it* just [a]as He had said to them. 33But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?"

34And they said, "The Lord has need of him." 35Then they brought him to Jesus. [a]And they threw their own clothes on the colt, and they set Jesus on him. 36And as He went, *many* spread their clothes on the road.

37Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to [a]rejoice and praise God with a loud voice for all the mighty works they had seen, 38saying:

[a]" 'Blessed *is* the King who comes in the name of the LORD!'[1]
[b]Peace in heaven and glory in the highest!"

39And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples."

40But He answered and said to them, "I tell you that if these should keep silent, [a]the stones would immediately cry out."

JESUS WEEPS OVER JERUSALEM

41Now as He drew near, He saw the city and [a]wept over it, 42saying, "If you had known, even you, especially in this [a]your day, the things *that* [b]*make* for your [c]peace! But now they are hidden from your eyes. 43For days will come upon you when your enemies will [a]build an embankment around you, surround you and close you in on every side, 44[a]and level you, and your children within you, to

19:17 [a] Matt. 25:21, 23 [b] Luke 16:10
19:21 [a] Matt. 25:24
19:22 [a] Job 15:6 [b] Matt. 25:26
19:26 [a] Luke 8:18
19:28 [a] Mark 10:32
19:29 [a] Matt. 21:1 [b] John 12:1 [c] Acts 1:12
[1] M-Text reads *Bethsphage.*
19:32 [a] Luke 22:13
19:35 [a] 2 Kin. 9:13
19:37 [a] Luke 13:17; 18:43
19:38 [a] Ps. 118:26 [b] [Eph. 2:14] [1] Psalm 118:26
19:40 [a] Hab. 2:11
19:41 [a] John 11:35
19:42 [a] Heb. 3:13 [b] [Acts 10:36] [c] [Rom. 5:1]
19:43 [a] Jer. 6:3, 6
19:44 [a] 1 Kin. 9:7, 8

the ground; and [b]they will not leave in you one stone upon another, [c]because you did not know the time of your visitation."

JESUS CLEANSES THE TEMPLE

45 [a]Then He went into the temple and began to drive out those
who bought and sold in it,[1] 46saying to them, "It is written, [a]'My house
is[1] a house of prayer,'[2] but you have made it a [b]'den of thieves.' "[3]

47 And He [a]was teaching daily in the temple. But [b]the chief
priests, the scribes, and the leaders of the people sought to de-
stroy Him, 48and were unable to do anything; for all the people
were very attentive to [a]hear Him.

JESUS' AUTHORITY QUESTIONED

20 Now [a]it happened on one of those days, as He taught the
people in the temple and preached the gospel, *that* the
chief priests and the scribes, together with the elders, confronted
Him 2and spoke to Him, saying, "Tell us, [a]by what authority are You
doing these things? Or who is he who gave You this authority?"

3 But He answered and said to them, "I also will ask you one
thing, and answer Me: 4The [a]baptism of John—was it from heaven
or from men?"

5 And they reasoned among themselves, saying, "If we say,
'From heaven,' He will say, 'Why then[1] did you not believe him?'
6But if we say, 'From men,' all the people will stone us, [a]for they are
persuaded that John was a prophet." 7So they answered that they
did not know where *it was* from.

8 And Jesus said to them, "Neither will I tell you by what au-
thority I do these things."

THE PARABLE OF THE WICKED VINEDRESSERS

9 Then He began to tell the people this parable: [a]"A certain man
planted a vineyard, leased it to vinedressers, and went into a far
country for a long time. 10Now at vintage-time he [a]sent a servant
to the vinedressers, that they might give him some of the fruit of
the vineyard. But the vinedressers beat him and sent *him* away
empty-handed. 11Again he sent another servant; and they beat him
also, treated *him* shamefully, and sent *him* away empty-handed.
12And again he sent a third; and they wounded him also and cast
him out.

13 "Then the owner of the vineyard said, 'What shall I do? I will
send my beloved son. Probably they will respect *him* when they see
him.' 14But when the vinedressers saw him, they reasoned among
themselves, saying, 'This is the [a]heir. Come, [b]let us kill him, that the
inheritance may be [c]ours.' 15So they cast him out of the vineyard
and [a]killed *him.* Therefore what will the owner of the vineyard do
to them? 16He will come and destroy those vinedressers and give
the vineyard to [a]others."

And when they heard *it* they said, "Certainly not!"

17 Then He looked at them and said, "What then is this that is
written:

> [a]'The stone which the builders rejected
> Has become the chief cornerstone'?[1]

18 Whoever falls on that stone will be [a]broken; but [b]on whomever it
falls, it will grind him to powder."

19 And the chief priests and the scribes that very hour sought
to lay hands on Him, but they feared the people[1]—for they knew
He had spoken this parable against them.

19:44 [b] Matt. 24:2 [c] [1 Pet. 2:12]
19:45 [a] Mark 11:11, 15–17 [1] NU-Text reads *those who were selling.*
19:46 [a] Is. 56:7 [b] Jer. 7:11 [1] NU-Text reads *shall be.* [2] Isaiah 56:7 [3] Jeremiah 7:11
19:47 [a] Luke 21:37; 22:53 [b] John 7:19; 8:37
19:48 [a] Luke 21:38
20:1 [a] Matt. 21:23–27
20:2 [a] Acts 4:7; 7:27
20:4 [a] John 1:26, 31
20:5 [1] NU-Text and M-Text omit *then.*
20:6 [a] Luke 7:24–30
20:9 [a] Mark 12:1–12
20:10 [a] [1 Thess. 2:15]
20:14 [a] [Heb. 1:1–3] [b] Matt. 27:21–23 [c] John 11:47, 48
20:15 [a] Luke 23:33
20:16 [a] Rom. 11:1, 11
20:17 [a] Ps. 118:22 [1] Psalm 118:22
20:18 [a] Is. 8:14, 15 [b] [Dan. 2:34, 35, 44, 45]
20:19 [1] M-Text reads *but they were afraid.*

I WILL BE GLORIFIED

Luke 20:27–40

The Sadducees completely rejected the notion of resurrection (see Acts 23:8). As such, they presented Jesus with a situation they thought would demonstrate the absurdity of life after death. But Jesus' response shocked them as He demonstrated from the Law that God has always had resurrection in mind. God is the God of the *living*, not the dead. Let this truth comfort you in the face of death. Death only ushers believers into the presence of God. In that moment, we will see Him face to face and be glorified with Him forever. We are sons and daughters of the resurrection.

THE PHARISEES: IS IT LAWFUL TO PAY TAXES TO CAESAR?

20 [a]So they watched *Him,* and sent spies who pretended to be
righteous, that they might seize on His words, in order to deliver
Him to the power and the authority of the governor.
21 Then they asked Him, saying, [a]"Teacher, we know that You
say and teach rightly, and You do not show personal favoritism,
but teach the way of God in truth: 22 Is it lawful for us to pay taxes
to Caesar or not?"
23 But He perceived their craftiness, and said to them, "Why do
you test Me?' 24 Show Me a denarius. Whose image and inscription
does it have?"
They answered and said, "Caesar's."
25 And He said to them, [a]"Render therefore to Caesar the things
that are Caesar's, and to God the things that are God's."
26 But they could not catch Him in His words in the presence
of the people. And they marveled at His answer and kept silent.

THE SADDUCEES: WHAT ABOUT THE RESURRECTION?

27 [a]Then some of the Sadducees, [b]who deny that there is a
resurrection, came to *Him* and asked Him, 28 saying: "Teacher,
Moses wrote to us *that* if a man's brother dies, having a wife,
and he dies without children, his brother should take his wife
and raise up offspring for his brother. 29 Now there were seven
brothers. And the first took a wife, and died without children.
30 And the second' took her as wife, and he died childless. 31 Then
the third took her, and in like manner the seven also; and they
left no children,' and died. 32 Last of all the woman died also.
33 Therefore, in the resurrection, whose wife does she become?
For all seven had her as wife."
34 Jesus answered and said to them, "The sons of this age marry
and are given in marriage. 35 But those who are [a]counted worthy
to attain that age, and the resurrection from the dead, neither
marry nor are given in marriage; 36 nor can they die anymore, for
[a]they are equal to the angels and are sons of God, [b]being sons of
the resurrection. 37 But even Moses showed in the *burning* bush
passage that the dead are raised, when he called the Lord [a]'the
God of Abraham, the God of Isaac, and the God of Jacob.'' 38 For He
is not the God of the dead but of the living, for [a]all live to Him."
39 Then some of the scribes answered and said, "Teacher, You
have spoken well." 40 But after that they dared not question Him
anymore.

JESUS: HOW CAN DAVID CALL HIS DESCENDANT LORD?

41 And He said to them, [a]"How can they say that the Christ is
the Son of David? 42 Now David himself said in the Book of Psalms:

[a]"The LORD said to my Lord,
"Sit at My right hand,
43 Till I make Your enemies Your footstool." '1

44 Therefore David calls Him 'Lord'; [a]how is He then his Son?"

BEWARE OF THE SCRIBES

45 [a]Then, in the hearing of all the people, He said to His disci-
ples, 46 [a]"Beware of the scribes, who desire to go around in long
robes, [b]love greetings in the marketplaces, the best seats in the
synagogues, and the best places at feasts, 47 [a]who devour widows'

20:20 [a] Matt. 22:15
20:21 [a] Mark 12:14
20:23 ' NU-Text omits *Why do you test Me?*
20:25 [a] [1 Pet. 2:13–17]
20:27 [a] Mark 12:18–27 [b] Acts 23:6, 8
20:30 ' NU-Text ends verse 30 here.
20:31 ' NU-Text and M-Text read *the seven also left no children.*
20:35 [a] Phil. 3:11
20:36 [a] [1 John 3:2] [b] Rom. 8:23
20:37 [a] Ex. 3:1–6, 15 ' Exodus 3:6, 15
20:38 [a] [Rom. 6:10, 11; 14:8, 9]
20:41 [a] Matt. 22:41–46
20:42 [a] Ps. 110:1
20:43 ' Psalm 110:1
20:44 [a] Rom. 1:3; 9:4, 5
20:45 [a] Matt. 23:1–7
20:46 [a] Matt. 23:5 [b] Luke 11:43; 14:7
20:47 [a] Matt. 23:14

houses, and for a [b]pretense make long prayers. These will receive greater condemnation."

THE WIDOW'S TWO MITES

21 And He looked up [a]and saw the rich putting their gifts into the treasury, 2and He saw also a certain [a]poor widow putting in two [b]mites. 3So He said, "Truly I say to you [a]that this poor widow has put in more than all; 4for all these out of their abundance have put in offerings for God,[1] but she out of her poverty put in [a]all the livelihood that she had."

JESUS PREDICTS THE DESTRUCTION OF THE TEMPLE

5[a]Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said, 6"These things which you see—the days will come in which [a]not *one* stone shall be left upon another that shall not be thrown down."

THE SIGNS OF THE TIMES AND THE END OF THE AGE

7So they asked Him, saying, "Teacher, but when will these things be? And what sign *will there be* when these things are about to take place?"

8And He said: [a]"Take heed that you not be deceived. For many will come in My name, saying, 'I am *He,*' and, 'The time has drawn near.' Therefore[1] do not go after them. 9But when you hear of [a]wars and commotions, do not be terrified; for these things must come to pass first, but the end *will* not *come* immediately."

10[a]Then He said to them, "Nation will rise against nation, and kingdom against kingdom. 11And there will be great [a]earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven. 12[a]But before all these things, they will lay their hands on you and persecute *you,* delivering *you* up to the synagogues and [b]prisons. [c]You will be brought before kings and rulers [d]for My name's sake. 13But [a]it will turn out for you as an occasion for testimony. 14[a]Therefore settle *it* in your hearts not to meditate beforehand on what you will answer; 15for I will give you a mouth and wisdom [a]which all your adversaries will not be able to contradict or resist. 16[a]You will be betrayed even by parents and brothers, relatives and friends; and they will put [b]*some* of you to death. 17And [a]you will be hated by all for My name's sake. 18[a]But not a hair of your head shall be lost. 19By your patience possess your souls.

THE DESTRUCTION OF JERUSALEM

20[a]"But when you see Jerusalem surrounded by armies, then know that its desolation is near. 21Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. 22For these are the days of vengeance, that [a]all things which are written may be fulfilled. 23[a]But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. 24And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles [a]until the times of the Gentiles are fulfilled.

THE COMING OF THE SON OF MAN

25[a]"And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; 26men's hearts failing them from fear and

I LIVE WITH PATIENCE

Luke 21:10–19

According to Jesus, patience is not simply a nice virtue to possess. It is essential to our very salvation. He does not mean that we *earn* salvation through patient endurance, but He does mean that we *show* our salvation through patient endurance. As opposition to our faith increases, so must patient endurance. Those, and only those, who endure to the end were ever truly His in the first place. Patience matters perhaps more than we think. To live with patience means we believe the gospel and hold firmly to Jesus, despite the persecutions or threats that may come our way.

20:47 [b] [Matt. 6:5, 6]
21:1 [a] Mark 12:41–44
21:2 [a] [2 Cor. 6:10] [b] Mark 12:42
21:3 [a] [2 Cor. 8:12]
21:4 [a] [2 Cor. 8:12] [1] NU-Text omits *for God.*
21:5 [a] Mark 13:1
21:6 [a] Luke 19:41–44
21:8 [a] Eph. 5:6 [1] NU-Text omits *Therefore.*
21:9 [a] Rev. 6:4
21:10 [a] Matt. 24:7
21:11 [a] Rev. 6:12
21:12 [a] [Rev. 2:10] [b] Acts 4:3; 5:18; 12:4; 16:24 [c] Acts 25:23 [d] 1 Pet. 2:13
21:13 [a] [Phil. 1:12–14, 28]
21:14 [a] Luke 12:11
21:15 [a] Acts 6:10
21:16 [a] Mic. 7:6 [b] Acts 7:59; 12:2
21:17 [a] Matt. 10:22
21:18 [a] Matt. 10:30
21:20 [a] Mark 13:14
21:22 [a] [Dan. 9:24–27]
21:23 [a] Matt. 24:19
21:24 [a] [Dan. 9:27; 12:7]
21:25 [a] [2 Pet. 3:10–12]

the expectation of those things which are coming on the earth, [a]for the powers of the heavens will be shaken. 27Then they will see the Son of Man [a]coming in a cloud with power and great glory. 28Now when these things begin to happen, look up and lift up your heads, because [a]your redemption draws near."

THE PARABLE OF THE FIG TREE

29[a]Then He spoke to them a parable: "Look at the fig tree, and all the trees. 30When they are already budding, you see and know for yourselves that summer is now near. 31So you also, when you see these things happening, know that the kingdom of God is near. 32Assuredly, I say to you, this generation will by no means pass away till all things take place. 33[a]Heaven and earth will pass away, but My [b]words will by no means pass away.

THE IMPORTANCE OF WATCHING

34"But [a]take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and [b]cares of this life, and that Day come on you unexpectedly. 35For [a]it will come as a snare on all those who dwell on the face of the whole earth. 36[a]Watch therefore, and [b]pray always that you may be counted [c]worthy[1] to escape all these things that will come to pass, and [d]to stand before the Son of Man."

37[a]And in the daytime He was teaching in the temple, but [b]at night He went out and stayed on the mountain called Olivet. 38Then early in the morning all the people came to Him in the temple to hear Him.

THE PLOT TO KILL JESUS

22 Now [a]the Feast of Unleavened Bread drew near, which is called Passover. 2And [a]the chief priests and the scribes sought how they might kill Him, for they feared the people.

3[a]Then Satan entered Judas, surnamed Iscariot, who was numbered among the [b]twelve. 4So he went his way and conferred with the chief priests and captains, how he might betray Him to them. 5And they were glad, and [a]agreed to give him money. 6So he promised and sought opportunity to [a]betray Him to them in the absence of the multitude.

JESUS AND HIS DISCIPLES PREPARE THE PASSOVER

7[a]Then came the Day of Unleavened Bread, when the Passover must be killed. 8And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

9So they said to Him, "Where do You want us to prepare?"

10And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. 11Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?" ' 12Then he will show you a large, furnished upper room; there make ready."

13So they went and [a]found it just as He had said to them, and they prepared the Passover.

JESUS INSTITUTES THE LORD'S SUPPER

14[a]When the hour had come, He sat down, and the twelve[1] apostles with Him. 15Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; 16for I say to you, I will no longer eat of it [a]until it is fulfilled in the kingdom of God."

17Then He took the cup, and gave thanks, and said, "Take this

21:26 [a] Matt. 24:29
21:27 [a] Rev. 1:7; 14:14
21:28 [a] [Rom. 8:19, 23]
21:29 [a] Mark 13:28
21:33 [a] Matt. 24:35 [b] Is. 40:8
21:34 [a] 1 Thess. 5:6 [b] Luke 8:14
21:35 [a] Rev. 3:3; 16:15
21:36 [a] Matt. 24:42; 25:13 [b] Luke 18:1 [c] Luke 20:35 [d] [Eph. 6:13] [1] NU-Text reads *may have strength.*
21:37 [a] John 8:1, 2 [b] Luke 22:39
22:1 [a] Matt. 26:2–5
22:2 [a] John 11:47
22:3 [a] Mark 14:10, 11 [b] Matt. 10:2–4
22:5 [a] Zech. 11:12
22:6 [a] Ps. 41:9
22:7 [a] Matt. 26:17–19
22:13 [a] Luke 19:32
22:14 [a] Mark 14:17 [1] NU-Text omits *twelve.*
22:16 [a] [Rev. 19:9]

and divide *it* among yourselves; 18for [a]I say to you,[f] I will not drink of the fruit of the vine until the kingdom of God comes."

19[a]And He took bread, gave thanks and broke *it,* and gave *it* to them, saying, "This is My [b]body which is given for you; [c]do this in remembrance of Me."

20Likewise He also *took* the cup after supper, saying, [a]"This cup *is* the new covenant in My blood, which is shed for you. 21[a]But behold, the hand of My betrayer *is* with Me on the table. 22[a]And truly the Son of Man goes [b]as it has been determined, but woe to that man by whom He is betrayed!"

23[a]Then they began to question among themselves, which of them it was who would do this thing.

THE DISCIPLES ARGUE ABOUT GREATNESS

24[a]Now there was also a dispute among them, as to which of them should be considered the greatest. 25[a]And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' 26[a]But not so *among* you; on the contrary, [b]he who is greatest among you, let him be as the younger, and he who governs as he who serves. 27[a]For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet [b]I am among you as the One who serves.

28"But you are those who have continued with Me in [a]My trials. 29And [a]I bestow upon you a kingdom, just as My Father bestowed *one* upon Me, 30that [a]you may eat and drink at My table in My kingdom, [b]and sit on thrones judging the twelve tribes of Israel."

JESUS PREDICTS PETER'S DENIAL

31And the Lord said,[f] "Simon, Simon! Indeed, [a]Satan has asked for you, that he may [b]sift *you* as wheat. 32But [a]I have prayed for you, that your faith should not fail; and when you have returned to *Me,* [b]strengthen your brethren."

33But he said to Him, "Lord, I am ready to go with You, both to prison and to death."

34[a]Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

SUPPLIES FOR THE ROAD

35[a]And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?"

So they said, "Nothing."

36Then He said to them, "But now, he who has a money bag, let him take *it,* and likewise a knapsack; and he who has no sword, let him sell his garment and buy one. 37For I say to you that this which is written must still be accomplished in Me: [a]'And He was numbered with the transgressors.'[f] For the things concerning Me have an end."

38So they said, "Lord, look, here *are* two swords."

And He said to them, "It is enough."

THE PRAYER IN THE GARDEN

39[a]Coming out, [b]He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him. 40[a]When He came to the place, He said to them, "Pray that you may not enter into temptation."

41[a]And He was withdrawn from them about a stone's throw, and He knelt down and prayed, 42saying, "Father, if it is Your will, take this cup away from Me; nevertheless [a]not My will, but Yours, be done." 43Then [a]an angel appeared to Him from heaven, strengthening

I LIVE WITH GENTLENESS

Luke 22:24–27

This dispute among the disciples sounds almost comical. Who would sit around and argue about who should be considered the greatest? In a sense, we all would. We may not do so verbally and publicly, but within each of us is a desire to elevate ourselves above others. Jesus, though, offers a better way, the way of the servant, which is also the way of gentleness. He does not rule harshly over us to exercise power. He gently serves us, setting the tone for how we think of greatness. The path to greatness is not worldly power but godly gentleness.

22:18 [a] Mark 14:25 [f] NU-Text adds *from now on.*
22:19 [a] Matt. 26:26 [b] [1 Pet. 2:24] [c] 1 Cor. 11:23–26
22:20 [a] 1 Cor. 10:16
22:21 [a] John 13:21, 26, 27
22:22 [a] Matt. 26:24 [b] Acts 2:23
22:23 [a] John 13:22, 25
22:24 [a] Mark 9:34
22:25 [a] Mark 10:42–45
22:26 [a] [1 Pet. 5:3] [b] Luke 9:48
22:27 [a] [Luke 12:37] [b] Phil. 2:7
22:28 [a] [Heb. 2:18; 4:15]
22:29 [a] Matt. 24:47
22:30 [a] [Matt. 8:11] [b] [Rev. 3:21]
22:31 [a] 1 Pet. 5:8 [b] Amos 9:9 [f] NU-Text omits *And the Lord said.*
22:32 [a] [John 17:9, 11, 15] [b] John 21:15–17
22:34 [a] John 13:37, 38
22:35 [a] Matt. 10:9
22:37 [a] Is. 53:12 [f] Isaiah 53:12
22:39 [a] John 18:1 [b] Luke 21:37
22:40 [a] Mark 14:32–42
22:41 [a] Matt. 26:39
22:42 [a] John 4:34; 5:30; 6:38; 8:29
22:43 [a] Matt. 4:11

Him. 44[a]And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.[1]

45When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow. 46Then He said to them, "Why [a]do you sleep? Rise and [b]pray, lest you enter into temptation."

BETRAYAL AND ARREST IN GETHSEMANE

47And while He was still speaking, [a]behold, a multitude; and he who was called [b]Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. 48But Jesus said to him, "Judas, are you betraying the Son of Man with a [a]kiss?"

49When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?" 50And [a]one of them struck the servant of the high priest and cut off his right ear.

51But Jesus answered and said, "Permit even this." And He touched his ear and healed him.

52[a]Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a [b]robber, with swords and clubs? 53When I was with you daily in the [a]temple, you did not try to seize Me. But this is your [b]hour, and the power of darkness."

PETER DENIES JESUS, AND WEEPS BITTERLY

54[a]Having arrested Him, they led *Him* and brought Him into the high priest's house. [b]But Peter followed at a distance. 55[a]Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them. 56And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him."

57But he denied Him,[1] saying, "Woman, I do not know Him."

58[a]And after a little while another saw him and said, "You also are of them."

But Peter said, "Man, I am not!"

59[a]Then after about an hour had passed, another confidently affirmed, saying, "Surely this *fellow* also was with Him, for he is a [b]Galilean."

60But Peter said, "Man, I do not know what you are saying!"

Immediately, while he was still speaking, the rooster[1] crowed. 61And the Lord turned and looked at Peter. Then [a]Peter remembered the word of the Lord, how He had said to him, [b]"Before the rooster crows,[1] you will deny Me three times." 62So Peter went out and wept bitterly.

JESUS MOCKED AND BEATEN

63[a]Now the men who held Jesus mocked Him and [b]beat Him. 64And having blindfolded Him, they [a]struck Him on the face and asked Him,[1] saying, "Prophesy! Who is the one who struck You?" 65And many other things they blasphemously spoke against Him.

JESUS FACES THE SANHEDRIN

66[a]As soon as it was day, [b]the elders of the people, both chief priests and scribes, came together and led Him into their council, saying, 67[a]"If You are the Christ, tell us."

But He said to them, "If I tell you, you will [b]by no means believe. 68And if I also ask *you,* you will by no means answer Me or let *Me* go.[1] 69[a]Hereafter the Son of Man will sit on the right hand of the power of God."

70Then they all said, "Are You then the Son of God?"

So He said to them, [a]"You *rightly* say that I am."

22:44 [a] [Heb. 5:7] [1] NU-Text brackets verses 43 and 44 as not in the original text.
22:46 [a] Luke 9:32 [b] Luke 22:40
22:47 [a] John 18:3–11 [b] Acts 1:16, 17
22:48 [a] [Prov. 27:6]
22:50 [a] Matt. 26:51
22:52 [a] Matt. 26:55 [b] Luke 23:32
22:53 [a] Luke 19:47, 48 [b] [John 12:27]
22:54 [a] Matt. 26:57 [b] John 18:15
22:55 [a] Mark 14:66–72
22:57 [1] NU-Text reads *denied it.*
22:58 [a] John 18:25
22:59 [a] Mark 14:70 [b] Acts 1:11; 2:7
22:60 [1] NU-Text and M-Text read *a rooster.*
22:61 [a] Matt. 26:75 [b] John 13:38 [1] NU-Text adds *today.*
22:63 [a] Ps. 69:1, 4, 7–9 [b] Is. 50:6
22:64 [a] Zech. 13:7 [1] NU-Text reads *And having blindfolded Him, they asked Him.*
22:66 [a] Matt. 27:1 [b] Acts 4:26
22:67 [a] Matt. 26:63–66 [b] Luke 20:5–7
22:68 [1] NU-Text omits *also* and *Me or let Me go.*
22:69 [a] Heb. 1:3; 8:1
22:70 [a] Matt. 26:64; 27:11

71[a]And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."

JESUS HANDED OVER TO PONTIUS PILATE

23 Then [a]the whole multitude of them arose and led Him to [b]Pilate. 2And they began to [a]accuse Him, saying, "We found this *fellow* [b]perverting the[1] nation, and [c]forbidding to pay taxes to Caesar, saying [d]that He Himself is Christ, a King."

3[a]Then Pilate asked Him, saying, "Are You the King of the Jews?"

He answered him and said, "*It is as* you say."

4So Pilate said to the chief priests and the crowd, [a]"I find no fault in this Man."

5But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from [a]Galilee to this place."

JESUS FACES HEROD

6When Pilate heard of Galilee,[1] he asked if the Man were a Galilean. 7And as soon as he knew that He belonged to [a]Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time. 8Now when Herod saw Jesus, [a]he was exceedingly glad; for he had desired for a long *time* to see Him, because [b]he had heard many things about Him, and he hoped to see some miracle done by Him. 9Then he questioned Him with many words, but He answered him [a]nothing. 10And the chief priests and scribes stood and vehemently accused Him. 11[a]Then Herod, with his men of war, treated Him with contempt and mocked *Him,* arrayed Him in a gorgeous robe, and sent Him back to Pilate. 12That very day [a]Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

TAKING THE PLACE OF BARABBAS

13[a]Then Pilate, when he had called together the chief priests, the rulers, and the people, 14said to them, [a]"You have brought this Man to me, as one who misleads the people. And indeed, [b]having examined *Him* in your presence, I have found no fault in this Man concerning those things of which you accuse Him; 15no, neither did Herod, for I sent you back to him;[1] and indeed nothing deserving of death has been done by Him. 16[a]I will therefore chastise Him and release *Him*" 17[a](for it was necessary for him to release one to them at the feast).[1]

18And [a]they all cried out at once, saying, "Away with this *Man,* and release to us Barabbas"— 19who had been thrown into prison for a certain rebellion made in the city, and for murder.

20Pilate, therefore, wishing to release Jesus, again called out to them. 21But they shouted, saying, "Crucify *Him,* crucify Him!"

22Then he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let *Him* go."

23But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.[1] 24So [a]Pilate gave sentence that it should be as they requested. 25[a]And he released to them[1] the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

THE KING ON A CROSS

26[a]Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus.

22:71 [a] Mark 14:63
23:1 [a] John 18:28 [b] Luke 3:1; 13:1
23:2 [a] Acts 24:2 [b] Acts 17:7 [c] Matt. 17:27 [d] John 19:12 [1] NU-Text reads *our.*
23:3 [a] 1 Tim. 6:13
23:4 [a] [1 Pet. 2:22]
23:5 [a] John 7:41
23:6 [1] NU-Text omits *of Galilee.*
23:7 [a] Luke 3:1; 9:7; 13:31
23:8 [a] Luke 9:9 [b] Matt. 14:1
23:9 [a] John 19:9
23:11 [a] Is. 53:3
23:12 [a] Acts 4:26, 27
23:13 [a] Mark 15:14
23:14 [a] Luke 23:1, 2 [b] Luke 23:4
23:15 [1] NU-Text reads *for he sent Him back to us.*
23:16 [a] John 19:1
23:17 [a] John 18:39 [1] NU-Text omits verse 17.
23:18 [a] Acts 3:13–15
23:23 [1] NU-Text omits *and of the chief priests.*
23:24 [a] Mark 15:15
23:25 [a] Is. 53:8 [1] NU-Text and M-Text omit *to them.*
23:26 [a] Matt. 27:32

I AM REDEEMED

Luke 23:39–43

This familiar account of the criminals next to Jesus reminds us that redemption is both costly and free. Redemption is costly because Jesus gave up everything. He endured the physical and emotional trauma of a Roman trial and crucifixion, not to mention the wound of His closest friends abandoning Him. He gave Himself up fully for us. However, redemption is free in that all we must do is come to Jesus and submit ourselves to Him, as this criminal did. Who knows the sins and crimes this man committed! And yet, he experienced all the blessings of redemption, as do we when we trust in Christ.

27And a great multitude of the people followed Him, and women who also mourned and lamented Him. 28But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. 29[a]For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never nursed!' 30Then they will begin [a]'to say to the mountains, "Fall on us!" and to the hills, "Cover us!" '[1] 31[a]For if they do these things in the green wood, what will be done in the dry?"

32[a]There were also two others, criminals, led with Him to be put to death. 33And [a]when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. 34Then Jesus said, "Father, [a]forgive them, for [b]they do not know what they do."[1]

And [c]they divided His garments and cast lots. 35And [a]the people stood looking on. But even the [b]rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God."

36The soldiers also mocked Him, coming and offering Him [a]sour wine, 37and saying, "If You are the King of the Jews, save Yourself."

38[a]And an inscription also was written over Him in letters of Greek, Latin, and Hebrew:[1]

THIS IS THE KING OF THE JEWS.

39[a]Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ,[1] save Yourself and us."

40But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? 41And we indeed justly, for we receive the due reward of our deeds; but this Man has done [a]nothing wrong." 42Then he said to Jesus, "Lord,[1] remember me when You come into Your kingdom."

43And Jesus said to him, "Assuredly, I say to you, today you will be with Me in [a]Paradise."

JESUS DIES ON THE CROSS

44[a]Now it was[1] about the sixth hour, and there was darkness over all the earth until the ninth hour. 45Then the sun was darkened,[1] and [a]the veil of the temple was torn in two. 46And when Jesus had cried out with a loud voice, He said, "Father, [a]'into Your hands I commit My spirit.' "[1] [b]Having said this, He breathed His last.

47[a]So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!"

48And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. 49[a]But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

JESUS BURIED IN JOSEPH'S TOMB

50[a]Now behold, *there was* a man named Joseph, a council member, a good and just man. 51He had not consented to their decision and deed. *He was* from Arimathea, a city of the Jews, [a]who himself was also waiting[1] for the kingdom of God. 52This man went to Pilate and asked for the body of Jesus. 53[a]Then he took it down, wrapped it in linen, and laid it in a tomb *that was* hewn out of the rock, where no one had ever lain before. 54That day was [a]the Preparation, and the Sabbath drew near.

55And the women [a]who had come with Him from Galilee followed after, and [b]they observed the tomb and how His body was

23:29 [a] Matt. 24:19
23:30 [a] Hos. 10:8; Rev. 6:16, 17; 9:6 [1] Hosea 10:8
23:31 [a] [Jer. 25:29]
23:32 [a] Is. 53:9, 12
23:33 [a] John 19:17–24
23:34 [a] 1 Cor. 4:12 [b] Acts 3:17 [c] Matt. 27:35 [1] NU-Text brackets the first sentence as a later addition.
23:35 [a] Ps. 22:17 [b] Matt. 27:39
23:36 [a] Ps. 69:21
23:38 [a] John 19:19 [1] NU-Text omits *written* and *in letters of Greek, Latin, and Hebrew.*
23:39 [a] Mark 15:32 [1] NU-Text reads *Are You not the Christ?*
23:41 [a] [Heb. 7:26]
23:42 [1] NU-Text reads *And he said, "Jesus, remember me.*
23:43 [a] [Rev. 2:7]
23:44 [a] Matt. 27:45–56 [1] NU-Text adds *already.*
23:45 [a] Matt. 27:51 [1] NU-Text reads *obscured.*
23:46 [a] Ps. 31:5 [b] John 19:30 [1] Psalm 31:5
23:47 [a] Mark 15:39
23:49 [a] Ps. 38:11
23:50 [a] Matt. 27:57–61
23:51 [a] Luke 2:25, 38 [1] NU-Text reads *who was waiting.*
23:53 [a] Mark 15:46
23:54 [a] Matt. 27:62
23:55 [a] Luke 8:2 [b] Mark 15:47

laid. 56Then they returned and [a]prepared spices and fragrant oils. And they rested on the Sabbath [b]according to the commandment.

HE IS RISEN

24 Now [a]on the first *day* of the week, very early in the morning, they, and certain *other women* with them,[1] came to the tomb [b]bringing the spices which they had prepared. 2[a]But they found the stone rolled away from the tomb. 3[a]Then they went in and did not find the body of the Lord Jesus. 4And it happened, as they were greatly[1] perplexed about this, that [a]behold, two men stood by them in shining garments. 5Then, as they were afraid and bowed *their* faces to the earth, they said to them, "Why do you seek the living among the dead? 6He is not here, but is risen! [a]Remember how He spoke to you when He was still in Galilee, 7saying, 'The Son of Man must be [a]delivered into the hands of sinful men, and be crucified, and the third day rise again.' "

8And [a]they remembered His words. 9[a]Then they returned from the tomb and told all these things to the eleven and to all the rest. 10It was Mary Magdalene, [a]Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. 11[a]And their words seemed to them like idle tales, and they did not believe them. 12[a]But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying[1] by themselves; and he departed, marveling to himself at what had happened.

THE ROAD TO EMMAUS

13[a]Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles[1] from Jerusalem. 14And they talked together of all these things which had happened. 15So it was, while they conversed and reasoned, that [a]Jesus Himself drew near and went with them. 16But [a]their eyes were restrained, so that they did not know Him.

17And He said to them, "What kind of conversation *is* this that you have with one another as you walk and are sad?"[1]

18Then the one [a]whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"

19And He said to them, "What things?"

So they said to Him, "The things concerning Jesus of Nazareth, [a]who was a Prophet [b]mighty in deed and word before God and all the people, 20[a]and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. 21But we were hoping [a]that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. 22Yes, and [a]certain women of our company, who arrived at the tomb early, astonished us. 23When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. 24And [a]certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see."

25Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26[a]Ought not the Christ to have suffered these things and to enter into His [b]glory?" 27And beginning at [a]Moses and [b]all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

THE DISCIPLES' EYES OPENED

28Then they drew near to the village where they were going, and [a]He indicated that He would have gone farther. 29But [a]they

I LIVE WITH JOY

Luke 24:13–31

The connection between the disciples' sadness and their unbelief in Christ's resurrection cannot be missed. They were sad because they thought Jesus had died, never to be seen again. They had placed their hope in Him, and now He was gone and their hope with Him. At least they thought He was gone. Thankfully, Jesus did not stay dead, but He rose again. And when He did, He came to them to open their eyes and restore their joy. And He has come to us as well. Remembering that our Lord lives and reigns replaces our sadness and despair with indescribable joy. Remember and rejoice.

23:56 [a] Mark 16:1 [b] Ex. 20:10
24:1 [a] John 20:1–8 [b] Luke 23:56
[1] NU-Text omits *and certain other women with them.*
24:2 [a] Mark 16:4
24:3 [a] Mark 16:5
24:4 [a] John 20:12 [1] NU-Text omits *greatly.*
24:6 [a] Luke 9:22
24:7 [a] Luke 9:44; 11:29, 30; 18:31–33
24:8 [a] John 2:19–22
24:9 [a] Mark 16:10
24:10 [a] Luke 8:3
24:11 [a] Luke 24:25
24:12 [a] John 20:3–6 [1] NU-Text omits *lying.*
24:13 [a] Mark 16:12 [1] Literally *sixty stadia*
24:15 [a] [Matt. 18:20]
24:16 [a] John 20:14; 21:4
24:17 [1] NU-Text reads *as you walk? And they stood still, looking sad.*
24:18 [a] John 19:25
24:19 [a] Matt. 21:11 [b] Acts 7:22
24:20 [a] Acts 13:27, 28
24:21 [a] Luke 1:68; 2:38
24:22 [a] Mark 16:10
24:24 [a] Luke 24:12
24:26 [a] Acts 17:2, 3 [b] [1 Pet. 1:10–12]
24:27 [a] [Deut. 18:15] [b] [Is. 7:14; 9:6]
24:28 [a] Mark 6:48
24:29 [a] Gen. 19:2, 3

constrained Him, saying, [b]"Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.

30Now it came to pass, as [a]He sat at the table with them, that He took bread, blessed and broke *it,* and gave it to them. 31Then their eyes were opened and they knew Him; and He vanished from their sight.

32And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" 33So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, 34saying, "The Lord is risen indeed, and [a]has appeared to Simon!" 35And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread.

JESUS APPEARS TO HIS DISCIPLES

36[a]Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." 37But they were terrified and frightened, and supposed they had seen [a]a spirit. 38And He said to them, "Why are you troubled? And why do doubts arise in your hearts? 39Behold My hands and My feet, that it is I Myself. [a]Handle Me and see, for a [b]spirit does not have flesh and bones as you see I have."

40When He had said this, He showed them His hands and His feet.[1] 41But while they still did not believe [a]for joy, and marveled, He said to them, [b]"Have you any food here?" 42So they gave Him a piece of a broiled fish and some honeycomb.[1] 43[a]And He took *it* and ate in their presence.

THE SCRIPTURES OPENED

44Then He said to them, [a]"These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me." 45And [a]He opened their understanding, that they might comprehend the Scriptures.

46Then He said to them, [a]"Thus it is written, and thus it was necessary for the Christ to suffer and to rise[1] from the dead the third day, 47and that repentance and [a]remission of sins should be preached in His name [b]to all nations, beginning at Jerusalem. 48And [a]you are witnesses of these things. 49[a]Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem[1] until you are endued with power from on high."

THE ASCENSION

50And He led them out [a]as far as Bethany, and He lifted up His hands and blessed them. 51[a]Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. 52[a]And they worshiped Him, and returned to Jerusalem with great joy, 53and were continually [a]in the temple praising and[1] blessing God. Amen.[2]

24:29 [b] [John 14:23]
24:30 [a] Matt. 14:19
24:34 [a] 1 Cor. 15:5
24:36 [a] Mark 16:14
24:37 [a] Mark 6:49
24:39 [a] John 20:20, 27 [b] [1 Cor. 15:50]
24:40 [1] Some printed New Testaments omit this verse. It is found in nearly all Greek manuscripts.
24:41 [a] Gen. 45:26 [b] John 21:5
24:42 [1] NU-Text omits *and some honeycomb.*
24:43 [a] Acts 10:39–41
24:44 [a] Matt. 16:21; 17:22; 20:18
24:45 [a] Acts 16:14
24:46 [a] Acts 17:3 [1] NU-Text reads *written, that the Christ should suffer and rise.*
24:47 [a] Acts 5:31; 10:43; 13:38; 26:18 [b] [Jer. 31:34]
24:48 [a] [Acts 1:8]
24:49 [a] Joel 2:28 [1] NU-Text omits *of Jerusalem.*
24:50 [a] Acts 1:12
24:51 [a] Mark 16:19
24:52 [a] Matt. 28:9
24:53 [a] Acts 2:46 [1] NU-Text omits *praising and.* [2] NU-Text omits *Amen.*

The Gospel According to

JOHN

Just as a coin has two sides, so Jesus has two natures: deity and humanity. From the very beginning of his Gospel, John portrays Jesus as the divine Son of God who came to earth as God incarnate. John's purpose is crystal clear: to present Christ in His deity so that his readers, the entire world, might "believe that Jesus is the Christ, the Son of God" (John 20:31). John's Gospel is topical as well as chronological and revolves around seven miracles and seven "I am" statements of Christ. Following an extended eyewitness description of the upper room meal and discourse, John records events leading through the crucifixion and resurrection, the final climactic proof that Jesus is who He claimed to be—the Son of God.

DATE: c. AD 29–33 (written c. AD 80–90)

OCCASION: John wrote his Gospel to all people to show Jesus is the divine Son of God.

MAIN IDEA: Jesus is the Son of God who has come in the flesh to save the world.

KEY VERSES: John 20:30–31

FINDING IDENTITY IN JOHN: As Christians, our identities are completely wrapped up in who Christ is. The Gospel of John is a gift because it contains many "I am" statements of Christ. Each one gives us a greater understanding of Jesus, which in turn gives us a better understanding of our own identities. He is the light of the world (8:12), and we are blind apart from His guidance. He is the good shepherd (10:11), and we are His sheep. He is the vine (15:1), and we are the branches dependent on Him for life. In short, He is God, and we are His redeemed people.

OUTLINE

THE SON OF GOD'S PUBLIC MINISTRY

Incarnation	Presentation	Opposition
1:1–18	1:19—4:54	5:1—12:50

A Few Years
c. AD 29–33

THEME	"That You Might Believe"
APPROACH	Biographical Gospel
LOCATION	Israel

OUTLINE

THE SON OF GOD'S PRIVATE MINISTRY

Upper Room Preparation	Garden Prayer
13:1—14:31	15:1—17:26

A Few Hours
c. AD 29–33

THEME	"That You Might Believe"
APPROACH	Biographical Gospel
LOCATION	Israel

OUTLINE

THE SON OF GOD'S PROPITIATIVE MINISTRY

Crucifixion	Resurrection
18:1—19:42	20:1—21:25

A Few Weeks
c. AD 29–33

THEME	"That You Might Have Life"
APPROACH	Biographical Gospel
LOCATION	Israel

To love God is something greater than to know Him.

THOMAS AQUINAS (1225–1274)
Summa Theologica

THE ETERNAL WORD

1 In the beginning [a]was the Word, and the [b]Word was [c]with God,
and the Word was [d]God. 2[a]He was in the beginning with God. 3[a]All
things were made through Him, and without Him nothing was
made that was made. 4[a]In Him was life, and [b]the life was the light
of men. 5And [a]the light shines in the darkness, and the darkness
did not comprehend[1] it.

JOHN'S WITNESS: THE TRUE LIGHT

6There was a [a]man sent from God, whose name *was* John.
7This man came for a [a]witness, to bear witness of the Light, that
all through him might [b]believe. 8He was not that Light, but *was*
sent to bear witness of that [a]Light. 9[a]That was the true Light which
gives light to every man coming into the world.[1]

10He was in the world, and the world was made through Him,
and [a]the world did not know Him. 11[a]He came to His own,[1] and His
own[2] did not receive Him. 12But [a]as many as received Him, to them
He gave the right to become children of God, to those who believe
in His name: 13[a]who were born, not of blood, nor of the will of the
flesh, nor of the will of man, but of God.

1:1 [a] 1 John 1:1 [b] Rev. 19:13 [c] [John 17:5] [d] [1 John 5:20]
1:2 [a] Gen. 1:1
1:3 [a] [Col. 1:16, 17]
1:4 [a] [1 John 5:11] [b] John 8:12; 9:5; 12:46
1:5 [a] [John 3:19] [1] Or *overcome*
1:6 [a] Matt. 3:1–17
1:7 [a] John 3:25–36; 5:33–35 [b] [John 3:16]
1:8 [a] Is. 9:2; 49:6
1:9 [a] Is. 49:6 [1] Or *That was the true Light which, coming into the world, gives light to every man.*
1:10 [a] Heb. 1:2
1:11 [a] Is. 53:3; [Luke 19:14] [1] That is, His own things or domain [2] That is, His own people
1:12 [a] Gal. 3:26
1:13 [a] [1 Pet. 1:23]

THE WORD BECOMES FLESH

14 [a]And the Word [b]became [c]flesh and dwelt among us, and [d]we beheld His glory, the glory as of the only begotten of the Father, [e]full of grace and truth.

15 [a]John bore witness of Him and cried out, saying, "This was He of whom I said, [b]'He who comes after me is preferred before me, [c]for He was before me.' "

16 And[1] of His [a]fullness we have all received, and grace for grace.
17 For [a]the law was given through Moses, *but* [b]grace and [c]truth came through Jesus Christ. 18 [a]No one has seen God at any time. [b]The only begotten Son,[1] who is in the bosom of the Father, He has declared *Him.*

A VOICE IN THE WILDERNESS

19 Now this is [a]the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

20 [a]He confessed, and did not deny, but confessed, "I am not the Christ."

21 And they asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you [a]the Prophet?"

And he answered, "No."

22 Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

23 He said: [a]"I *am*

[b]'The voice of one crying in the wilderness:
"Make straight the way of the LORD,' "[1]

as the prophet Isaiah said."

24 Now those who were sent were from the Pharisees. 25 And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

26 John answered them, saying, [a]"I baptize with water, [b]but there stands One among you whom you do not know. 27 [a]It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."

28 These things were done [a]in Bethabara[1] beyond the Jordan, where John was baptizing.

THE LAMB OF GOD

29 The next day John saw Jesus coming toward him, and said, "Behold! [a]The Lamb of God [b]who takes away the sin of the world! 30 This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' 31 I did not know Him; but that He should be revealed to Israel, [a]therefore I came baptizing with water."

32 [a]And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. 33 I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, [a]this is He who baptizes with the Holy Spirit.' 34 And I have seen and testified that this is the [a]Son of God."

THE FIRST DISCIPLES

35 Again, the next day, John stood with two of his disciples. 36 And looking at Jesus as He walked, he said, [a]"Behold the Lamb of God!"

37 The two disciples heard him speak, and they [a]followed Jesus. 38 Then Jesus turned, and seeing them following, said to them, "What do you seek?"

1:14 [a] Rev. 19:13 [b] Gal. 4:4 [c] Heb. 2:11 [d] Is. 40:5 [e] [John 8:32; 14:6; 18:37]
1:15 [a] John 3:32 [b] [Matt. 3:11] [c] [Col. 1:17]
1:16 [a] [Col. 1:19; 2:9] [1] NU-Text reads *For.*
1:17 [a] [Ex. 20:1] [b] [Rom. 5:21; 6:14] [c] [John 8:32; 14:6; 18:37]
1:18 [a] Ex. 33:20 [b] 1 John 4:9 [1] NU-Text reads *only begotten God.*
1:19 [a] John 5:33
1:20 [a] Luke 3:15
1:21 [a] Deut. 18:15, 18
1:23 [a] Matt. 3:3 [b] Is. 40:3 [1] Isaiah 40:3
1:26 [a] Matt. 3:11 [b] Mal. 3:1
1:27 [a] Acts 19:4
1:28 [a] Judg. 7:24 [1] NU-Text and M-Text read *Bethany.*
1:29 [a] Rev. 5:6–14 [b] [1 Pet. 2:24]
1:31 [a] Matt. 3:6
1:32 [a] Mark 1:10
1:33 [a] Is. 42:1; 61:1; Matt. 3:11
1:34 [a] John 11:27
1:36 [a] John 1:29
1:37 [a] Matt. 4:20, 22

I REFLECT

John 1:40–42

"He brought him to Jesus." This is one of the sweetest sentences in the Bible and one of the greatest privileges we have as God's people. We get to bring people to Jesus as we reflect His beauty and love to the world. Christ has called each of us to show the world who He is and what He has done for us. We are not pointing people to ourselves; we point them to the One who is worthy of their worship. Who can you bring to Jesus? What steps can you take today to do this?

They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"

39He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

40One of the two who heard John *speak,* and followed Him, was [a]Andrew, Simon Peter's brother. 41He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). 42And he brought him to Jesus.

Now when Jesus looked at him, He said, "You are Simon the son of Jonah.[1] [a]You shall be called Cephas" (which is translated, A Stone).

PHILIP AND NATHANAEL

43The following day Jesus wanted to go to Galilee, and He found [a]Philip and said to him, "Follow Me." 44Now [a]Philip was from Bethsaida, the city of Andrew and Peter. 45Philip found [a]Nathanael and said to him, "We have found Him of whom [b]Moses in the law, and also the [c]prophets, wrote—Jesus [d]of Nazareth, the [e]son of Joseph."

46And Nathanael said to him, [a]"Can anything good come out of Nazareth?"

Philip said to him, "Come and see."

47Jesus saw Nathanael coming toward Him, and said of him, "Behold, [a]an Israelite indeed, in whom is no deceit!"

48Nathanael said to Him, "How do You know me?"

Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

49Nathanael answered and said to Him, "Rabbi, [a]You are the Son of God! You are [b]the King of Israel!"

50Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." 51And He said to him, "Most assuredly, I say to you, [a]hereafter[1] you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

WATER TURNED TO WINE

2 On the third day there was a [a]wedding in [b]Cana of Galilee, and the [c]mother of Jesus was there. 2Now both Jesus and His disciples were invited to the wedding. 3And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."

4Jesus said to her, [a]"Woman, [b]what does your concern have to do with Me? [c]My hour has not yet come."

5His mother said to the servants, "Whatever He says to you, do *it.*"

6Now there were set there six waterpots of stone, [a]according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. 7Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim. 8And He said to them, "Draw *some* out now, and take *it* to the master of the feast." And they took *it.* 9When the master of the feast had tasted [a]the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. 10And he said to him, "Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!"

11This [a]beginning of signs Jesus did in Cana of Galilee, [b]and manifested His glory; and His disciples believed in Him.

12After this He went down to [a]Capernaum, He, His mother, [b]His brothers, and His disciples; and they did not stay there many days.

1:40 [a] Matt. 4:18
1:42 [a] Matt. 16:18 [1] NU-Text reads *John.*
1:43 [a] John 6:5; 12:21, 22; 14:8, 9
1:44 [a] John 12:21
1:45 [a] John 21:2 [b] Luke 24:27 [c] [Zech. 6:12] [d] [Matt. 2:23] [e] Luke 3:23
1:46 [a] John 7:41, 42, 52
1:47 [a] Ps. 32:2; 73:1
1:49 [a] Matt. 14:33 [b] Matt. 21:5
1:51 [a] Gen. 28:12 [1] NU-Text omits *hereafter.*
2:1 [a] [Heb. 13:4] [b] John 4:46 [c] John 19:25
2:4 [a] John 19:26 [b] 2 Sam. 16:10 [c] John 7:6, 8, 30; 8:20
2:6 [a] [Mark 7:3]
2:9 [a] John 4:46
2:11 [a] John 4:54 [b] [John 1:14]
2:12 [a] Matt. 4:13 [b] Matt. 12:46; 13:55

JESUS CLEANSES THE TEMPLE

13[a]Now the Passover of the Jews was at hand, and Jesus went up
to Jerusalem. 14[a]And He found in the temple those who sold oxen
and sheep and doves, and the money changers doing business.
15When He had made a whip of cords, He drove them all out of the
temple, with the sheep and the oxen, and poured out the changers'
money and overturned the tables. 16And He said to those who sold
doves, "Take these things away! Do not make [a]My Father's house
a house of merchandise!" 17Then His disciples remembered that it
was written, [a]"Zeal for Your house has eaten[1] Me up."[2]

18So the Jews answered and said to Him, [a]"What sign do You
show to us, since You do these things?"

19Jesus answered and said to them, [a]"Destroy this temple, and
in three days I will raise it up."

20Then the Jews said, "It has taken forty-six years to build this
temple, and will You raise it up in three days?"

21But He was speaking [a]of the temple of His body. 22Therefore,
when He had risen from the dead, [a]His disciples remembered that
He had said this to them;[1] and they believed the Scripture and the
word which Jesus had said.

THE DISCERNER OF HEARTS

23Now when He was in Jerusalem at the Passover, during the
feast, many believed in His name when they saw the [a]signs which
He did. 24But Jesus did not commit Himself to them, because He
[a]knew all *men,* 25and had no need that anyone should testify of
man, for [a]He knew what was in man.

THE NEW BIRTH

3 There was a man of the Pharisees named Nicodemus, a ruler
of the Jews. 2[a]This man came to Jesus by night and said to
Him, "Rabbi, we know that You are a teacher come from God; for
[b]no one can do these signs that You do unless [c]God is with him."

3Jesus answered and said to him, "Most assuredly, I say to you,
[a]unless one is born again, he cannot see the kingdom of God."

4Nicodemus said to Him, "How can a man be born when he
is old? Can he enter a second time into his mother's womb and
be born?"

5Jesus answered, "Most assuredly, I say to you, [a]unless one is
born of water and the Spirit, he cannot enter the kingdom of God.
6That which is born of the flesh is [a]flesh, and that which is born of
the Spirit is spirit. 7Do not marvel that I said to you, 'You must be
born again.' 8[a]The wind blows where it wishes, and you hear the
sound of it, but cannot tell where it comes from and where it goes.
So is everyone who is born of the Spirit."

9Nicodemus answered and said to Him, [a]"How can these
things be?"

10Jesus answered and said to him, "Are you the teacher of Israel,
and do not know these things? 11[a]Most assuredly, I say to you, We
speak what We know and testify what We have seen, and [b]you do
not receive Our witness. 12If I have told you earthly things and you
do not believe, how will you believe if I tell you heavenly things?
13[a]No one has ascended to heaven but He who came down from
heaven, *that is,* the Son of Man who is in heaven.[1] 14[a]And as Moses
lifted up the serpent in the wilderness, even so [b]must the Son of
Man be lifted up, 15that whoever [a]believes in Him should not perish
but[1] [b]have eternal life. 16[a]For God so loved the world that He gave
His only begotten [b]Son, that whoever believes in Him should not
perish but have everlasting life. 17[a]For God did not send His Son

I AM KNOWN

John 2:23–25

While all are invited to follow Jesus, the initiative starts with Him, not us. The Lord knows that without His help, no one would come to Him. Here, we see Jesus not committing Himself to others because He saw through their superficial belief. He knew that they only wanted a miracle worker. They were not true believers. Christ knows all people and what is within them. He knows that we need work done in our hearts before we can come to Him. Because He knows us this well, He graciously provides what we need. Praise God that you know Him only because He first knew you.

2:13 [a] Deut. 16:1–6
2:14 [a] Mark 11:15, 17
2:16 [a] Luke 2:49
2:17 [a] Ps. 69:9 [1] NU-Text and M-Text read *will eat.* [2] Psalm 69:9
2:18 [a] Matt. 12:38
2:19 [a] Matt. 26:61; 27:40
2:21 [a] [1 Cor. 3:16; 6:19]
2:22 [a] Luke 24:8 [1] NU-Text and M-Text omit *to them.*
2:23 [a] [Acts 2:22]
2:24 [a] Rev. 2:23
2:25 [a] Matt. 9:4
3:2 [a] John 7:50; 19:39 [b] John 9:16, 33 [c] [Acts 10:38]
3:3 [a] [1 Pet. 1:23]
3:5 [a] [Acts 2:38]
3:6 [a] 1 Cor. 15:50
3:8 [a] Eccl. 11:5
3:9 [a] John 6:52, 60
3:11 [a] [Matt. 11:27] [b] John 3:32; 8:14
3:13 [a] Eph. 4:9 [1] NU-Text omits *who is in heaven.*
3:14 [a] Num. 21:9 [b] John 8:28; 12:34; 19:18
3:15 [a] John 6:47 [b] John 3:36 [1] NU-Text omits *not perish but.*
3:16 [a] Rom. 5:8 [b] [Is. 9:6]
3:17 [a] Luke 9:56

I AM LOVED

John 3:16

This verse is one of the most popular in all of Scripture, but it is also perhaps the most misunderstood. We think "so" refers to the intensity of God's love, which is why He sent the Son to rescue us. In other words, God loved us *so much* that He sent Jesus. However, "so" likely means the *way* in which God loved us. He loved us *by* sending His Son. This, however, in no way diminishes the beautiful truth of God's love for us. The Father loved us by giving us what He loves the most, His Son. The coming of Jesus demonstrated God's unending and unique love for you.

into the world to condemn the world, but that the world through Him might be saved.

18[a]"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. 19And this is the condemnation, [a]that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20For [a]everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. 21But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been [a]done in God."

JOHN THE BAPTIST EXALTS CHRIST

22After these things Jesus and His disciples came into the land of Judea, and there He remained with them [a]and baptized. 23Now John also was baptizing in Aenon near [a]Salim, because there was much water there. [b]And they came and were baptized. 24For [a]John had not yet been thrown into prison.

25Then there arose a dispute between *some* of John's disciples and the Jews about purification. 26And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, [a]to whom you have testified—behold, He is baptizing, and all [b]are coming to Him!"

27John answered and said, [a]"A man can receive nothing unless it has been given to him from heaven. 28You yourselves bear me witness, that I said, [a]'I am not the Christ,' but, [b]'I have been sent before Him.' 29[a]He who has the bride is the bridegroom; but [b]the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. 30[a]He must increase, but I *must* decrease. 31[a]He who comes from above [b]is above all; [c]he who is of the earth is earthly and speaks of the earth. [d]He who comes from heaven is above all. 32And [a]what He has seen and heard, that He testifies; and no one receives His testimony. 33He who has received His testimony [a]has certified that God is true. 34[a]For He whom God has sent speaks the words of God, for God does not give the Spirit [b]by measure. 35[a]The Father loves the Son, and has given all things into His hand. 36[a]He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the [b]wrath of God abides on him."

A SAMARITAN WOMAN MEETS HER MESSIAH

4 Therefore, when the Lord knew that the Pharisees had heard that Jesus made and [a]baptized more disciples than John 2(though Jesus Himself did not baptize, but His disciples), 3He left Judea and departed again to Galilee. 4But He needed to go through Samaria.

5So He came to a city of Samaria which is called Sychar, near the plot of ground that [a]Jacob [b]gave to his son Joseph. 6Now Jacob's well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour.

7A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." 8For His disciples had gone away into the city to buy food.

9Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For [a]Jews have no dealings with [b]Samaritans.

10Jesus answered and said to her, "If you knew the [a]gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you [b]living water."

3:18 [a] John 5:24; 6:40, 47; 20:31
3:19 [a] [John 1:4, 9–11]
3:20 [a] Eph. 5:11, 13
3:21 [a] 1 Cor. 15:10
3:22 [a] John 4:1, 2
3:23 [a] 1 Sam. 9:4 [b] Matt. 3:5, 6
3:24 [a] Matt. 4:12; 14:3
3:26 [a] John 1:7, 15, 27, 34 [b] Mark 2:2; 3:10; 5:24
3:27 [a] 1 Cor. 3:5, 6; 4:7
3:28 [a] John 1:19–27 [b] Mal. 3:1
3:29 [a] [2 Cor. 11:2] [b] Song 5:1
3:30 [a] [Is. 9:7]
3:31 [a] John 3:13; 8:23 [b] Matt. 28:18 [c] 1 Cor. 15:47 [d] John 6:33
3:32 [a] John 3:11; 15:15
3:33 [a] 1 John 5:10
3:34 [a] Deut. 18:18; John 7:16 [b] John 1:16
3:35 [a] [Heb. 2:8]
3:36 [a] John 3:16, 17; 6:47 [b] Rom. 1:18
4:1 [a] John 3:22, 26
4:5 [a] Gen. 33:19 [b] Gen. 48:22
4:9 [a] Acts 10:28 [b] 2 Kin. 17:24
4:10 [a] [Rom. 5:15] [b] Is. 12:3; 44:3

11The woman said to Him, "Sir, You have nothing to draw with,
and the well is deep. Where then do You get that living water? 12Are
You greater than our father Jacob, who gave us the well, and drank
from it himself, as well as his sons and his livestock?"
13Jesus answered and said to her, "Whoever drinks of this water
will thirst again, 14but [a]whoever drinks of the water that I shall give
him will never thirst. But the water that I shall give him [b]will be-
come in him a fountain of water springing up into everlasting life."
15[a]The woman said to Him, "Sir, give me this water, that I may
not thirst, nor come here to draw."
16Jesus said to her, "Go, call your husband, and come here."
17The woman answered and said, "I have no husband."
Jesus said to her, "You have well said, 'I have no husband,' 18for
you have had five husbands, and the one whom you now have is
not your husband; in that you spoke truly."
19The woman said to Him, "Sir, [a]I perceive that You are a proph-
et. 20Our fathers worshiped on [a]this mountain, and you *Jews* say
that in [b]Jerusalem is the place where one ought to worship."
21Jesus said to her, "Woman, believe Me, the hour is coming
[a]when you will neither on this mountain, nor in Jerusalem, worship
the Father. 22You worship [a]what you do not know; we know what
we worship, for [b]salvation is of the Jews. 23But the hour is coming,
and now is, when the true worshipers will [a]worship the Father in
[b]spirit [c]and truth; for the Father is seeking such to worship Him.
24[a]God *is* Spirit, and those who worship Him must worship in spirit
and truth."
25The woman said to Him, "I know that Messiah [a]is coming"
(who is called Christ). "When He comes, [b]He will tell us all things."
26Jesus said to her, [a]"I who speak to you am *He.*"

THE WHITENED HARVEST

27And at this *point* His disciples came, and they marveled that
He talked with a woman; yet no one said, "What do You seek?" or,
"Why are You talking with her?"
28The woman then left her waterpot, went her way into the city,
and said to the men, 29"Come, see a Man [a]who told me all things
that I ever did. Could this be the Christ?" 30Then they went out of
the city and came to Him.
31In the meantime His disciples urged Him, saying, "Rabbi, eat."
32But He said to them, "I have food to eat of which you do not
know."
33Therefore the disciples said to one another, "Has anyone
brought Him *anything* to eat?"
34Jesus said to them, [a]"My food is to do the will of Him who
sent Me, and to [b]finish His work. 35Do you not say, 'There are still
four months and *then* comes [a]the harvest'? Behold, I say to you, lift
up your eyes and look at the fields, [b]for they are already white for
harvest! 36[a]And he who reaps receives wages, and gathers fruit for
eternal life, that [b]both he who sows and he who reaps may rejoice
together. 37For in this the saying is true: [a]'One sows and another
reaps.' 38I sent you to reap that for which you have not labored;
[a]others have labored, and you have entered into their labors."

THE SAVIOR OF THE WORLD

39And many of the Samaritans of that city believed in Him
[a]because of the word of the woman who testified, "He told me all
that I *ever* did." 40So when the Samaritans had come to Him, they
urged Him to stay with them; and He stayed there two days. 41And
many more believed because of His own [a]word.

I LIVE WITH KINDNESS

John 4:5–19

Consider the moving kindness of Jesus in His interaction with the Samaritan woman. First, John tells us that Jesus was wearied by His journey. Kindness can be especially difficult when we are physically exhausted. Second, Jews and Samaritans did not interact with one another, and Jewish men especially did not interact with women. Jesus crossed multiple social barriers to even speak with this woman. Third, Jesus pointed out her sin without shaming her. His kindness was selfless, courageous, and truthful. Ours should be the same.

4:14 [a] [John 6:35, 58] [b] John 7:37, 38
4:15 [a] John 6:34, 35; 17:2, 3
4:19 [a] Luke 7:16, 39; 24:19
4:20 [a] Judg. 9:7 [b] Deut. 12:5, 11
4:21 [a] 1 Tim. 2:8
4:22 [a] [2 Kin. 17:28–41] [b] [Rom. 3:1; 9:4, 5]
4:23 [a] [Heb. 13:10–14] [b] Phil. 3:3 [c] [John 1:17]
4:24 [a] 2 Cor. 3:17
4:25 [a] Deut. 18:15 [b] John 4:29, 39
4:26 [a] Matt. 26:63, 64
4:29 [a] John 4:25
4:34 [a] Ps. 40:7, 8 [b] [John 6:38; 17:4; 19:30]
4:35 [a] Gen. 8:22 [b] Matt. 9:37
4:36 [a] Dan. 12:3 [b] 1 Thess. 2:19
4:37 [a] 1 Cor. 3:5–9
4:38 [a] [1 Pet. 1:12]
4:39 [a] John 4:29
4:41 [a] Luke 4:32

42 Then they said to the woman, "Now we believe, not because
of what you said, for [a]we ourselves have heard *Him* and we know
that this is indeed the Christ,[1] the Savior of the world."

WELCOME AT GALILEE

43 Now after the two days He departed from there and went to
Galilee. 44 For [a]Jesus Himself testified that a prophet has no honor
in his own country. 45 So when He came to Galilee, the Galileans
received Him, [a]having seen all the things He did in Jerusalem at
the feast; [b]for they also had gone to the feast.

A NOBLEMAN'S SON HEALED

46 So Jesus came again to Cana of Galilee [a]where He had made
the water wine. And there was a certain nobleman whose son was
sick at Capernaum. 47 When he heard that Jesus had come out of
Judea into Galilee, he went to Him and implored Him to come
down and heal his son, for he was at the point of death. 48 Then
Jesus said to him, [a]"Unless you *people* see signs and wonders, you
will by no means believe."

49 The nobleman said to Him, "Sir, come down before my child
dies!"

50 Jesus said to him, "Go your way; your son lives." So the man
believed the word that Jesus spoke to him, and he went his way.
51 And as he was now going down, his servants met him and told
him, saying, "Your son lives!"

52 Then he inquired of them the hour when he got better. And
they said to him, "Yesterday at the seventh hour the fever left
him." 53 So the father knew that *it was* at the same hour in which
Jesus said to him, "Your son lives." And he himself believed, and
his whole household.

54 This again *is* the second sign Jesus did when He had come
out of Judea into Galilee.

A MAN HEALED AT THE POOL OF BETHESDA

5 After [a]this there was a feast of the Jews, and Jesus [b]went up
to Jerusalem. 2 Now there is in Jerusalem [a]by the Sheep *Gate* a
pool, which is called in Hebrew, Bethesda,[1] having five porches. 3 In
these lay a great multitude of sick people, blind, lame, paralyzed,
waiting for the moving of the water. 4 For an angel went down at a
certain time into the pool and stirred up the water; then whoever
stepped in first, after the stirring of the water, was made well of
whatever disease he had.[1] 5 Now a certain man was there who had
an infirmity thirty-eight years. 6 When Jesus saw him lying there,
and knew that he already had been *in that condition* a long time,
He said to him, "Do you want to be made well?"

7 The sick man answered Him, "Sir, I have no man to put me
into the pool when the water is stirred up; but while I am coming,
another steps down before me."

8 Jesus said to him, [a]"Rise, take up your bed and walk." 9 And
immediately the man was made well, took up his bed, and walked.

And [a]that day was the Sabbath. 10 The Jews therefore said to
him who was cured, "It is the Sabbath; [a]it is not lawful for you to
carry your bed."

11 He answered them, "He who made me well said to me, 'Take
up your bed and walk.' "

12 Then they asked him, "Who is the Man who said to you, 'Take
up your bed and walk'?" 13 But the one who was [a]healed did not
know who it was, for Jesus had withdrawn, a multitude being in
that place. 14 Afterward Jesus found him in the temple, and said to

4:42 [a] 1 John 4:14 [1] NU-Text omits *the Christ.*
4:44 [a] Matt. 13:57
4:45 [a] John 2:13, 23; 3:2 [b] Deut. 16:16
4:46 [a] John 2:1, 11
4:48 [a] 1 Cor. 1:22
5:1 [a] Deut. 16:16 [b] John 2:13
5:2 [a] Neh. 3:1, 32; 12:39 [1] NU-Text reads *Bethzatha.*
5:4 [1] NU-Text omits *waiting for the moving of the water* at the end of verse 3, and all of verse 4.
5:8 [a] Luke 5:24
5:9 [a] John 9:14
5:10 [a] Jer. 17:21, 22
5:13 [a] Luke 13:14; 22:51

him, "See, you have been made well. [a]Sin no more, lest a worse thing come upon you."

[15]The man departed and told the Jews that it was Jesus who had made him well.

HONOR THE FATHER AND THE SON

[16]For this reason the Jews [a]persecuted Jesus, and sought to kill Him,[1] because He had done these things on the Sabbath. [17]But Jesus answered them, [a]"My Father has been working until now, and I have been working."

[18]Therefore the Jews [a]sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, [b]making Himself equal with God. [19]Then Jesus answered and said to them, "Most assuredly, I say to you, [a]the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. [20]For [a]the Father loves the Son, and [b]shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. [21]For as the Father raises the dead and gives life to *them,* [a]even so the Son gives life to whom He will. [22]For the Father judges no one, but [a]has committed all judgment to the Son, [23]that all should honor the Son just as they honor the Father. [a]He who does not honor the Son does not honor the Father who sent Him.

LIFE AND JUDGMENT ARE THROUGH THE SON

[24]"Most assuredly, I say to you, [a]he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, [b]but has passed from death into life. [25]Most assuredly, I say to you, the hour is coming, and now is, when [a]the dead will hear the voice of the Son of God; and those who hear will live. [26]For [a]as the Father has life in Himself, so He has granted the Son to have [b]life in Himself, [27]and [a]has given Him authority to execute judgment also, [b]because He is the Son of Man. [28]Do not marvel at this; for the hour is coming in which all who are in the graves will [a]hear His voice [29][a]and come forth—[b]those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. [30][a]I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because [b]I do not seek My own will but the will of the Father who sent Me.

THE FOURFOLD WITNESS

[31][a]"If I bear witness of Myself, My witness is not true. [32][a]There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. [33]You have sent to John, [a]and he has borne witness to the truth. [34]Yet I do not receive testimony from man, but I say these things that you may be saved. [35]He was the burning and [a]shining lamp, and [b]you were willing for a time to rejoice in his light. [36]But [a]I have a greater witness than John's; for [b]the works which the Father has given Me to finish—the very [c]works that I do—bear witness of Me, that the Father has sent Me. [37]And the Father Himself, who sent Me, [a]has testified of Me. You have neither heard His voice at any time, [b]nor seen His form. [38]But you do not have His word abiding in you, because whom He sent, Him you do not believe. [39][a]You search the Scriptures, for in them you think you have eternal life; and [b]these are they which testify of Me. [40][a]But you are not willing to come to Me that you may have life.

[41][a]"I do not receive honor from men. [42]But I know you, that you do not have the love of God in you. [43]I have come in My Father's name, and you do not receive Me; if another comes in his own

I DISCERN

John 5:38–40

The Jewish leaders diligently studied and memorized the Scriptures. Yet, they knew them without *knowing* them. Jesus said that they failed to discern God's intent behind them: Jesus. The Jews missed this completely because they refused even to entertain who Jesus is. If they had, their eyes could have been opened to all that God did in the Old Testament and how His written word testifies about His Son. And then they could have found life. To discern God's Word, we must begin and end with Jesus. He is the key to unlocking the meaning of the Scriptures, and He is the message that those Scriptures declare.

5:14 [a] John 8:11
5:16 [a] John 8:37; 10:39 [1] NU-Text omits *and sought to kill Him.*
5:17 [a] [John 9:4; 17:4]
5:18 [a] John 7:1, 19 [b] John 10:30
5:19 [a] John 5:30; 6:38; 8:28; 12:49; 14:10
5:20 [a] Matt. 3:17 [b] [Matt. 11:27]
5:21 [a] [John 11:25]
5:22 [a] [Acts 17:31]
5:23 [a] 1 John 2:23
5:24 [a] John 3:16, 18; 6:47 [b] [1 John 3:14]
5:25 [a] [Col. 2:13]
5:26 [a] Ps. 36:9 [b] 1 Cor. 15:45
5:27 [a] [Acts 10:42; 17:31] [b] Dan. 7:13
5:28 [a] [1 Thess. 4:15–17]
5:29 [a] Is. 26:19 [b] Dan. 12:2
5:30 [a] John 5:19 [b] Matt. 26:39
5:31 [a] John 8:14
5:32 [a] [Matt. 3:17]
5:33 [a] [John 1:15, 19, 27, 32]
5:35 [a] 2 Pet. 1:19 [b] Mark 6:20
5:36 [a] 1 John 5:9 [b] John 3:2; 10:25; 17:4 [c] John 9:16; 10:38
5:37 [a] Matt. 3:17 [b] 1 John 4:12
5:39 [a] Is. 8:20; 34:16 [b] Luke 24:27
5:40 [a] [John 1:11; 3:19]
5:41 [a] 1 Thess. 2:6

name, him you will receive. 44[a]How can you believe, who receive
honor from one another, and do not seek [b]the honor that *comes*
from the only God? 45Do not think that I shall accuse you to the
Father; [a]there is *one* who accuses you—Moses, in whom you trust.
46For if you believed Moses, you would believe Me; [a]for he wrote
about Me. 47But if you [a]do not believe his writings, how will you
believe My words?"

FEEDING THE FIVE THOUSAND

6 After [a]these things Jesus went over the Sea of Galilee, which
is *the Sea* of [b]Tiberias. 2Then a great multitude followed Him,
because they saw His signs which He performed on those who
were [a]diseased. 3And Jesus went up on the mountain, and there
He sat with His disciples.

4[a]Now the Passover, a feast of the Jews, was near. 5[a]Then Jesus
lifted up *His* eyes, and seeing a great multitude coming toward
Him, He said to [b]Philip, "Where shall we buy bread, that these
may eat?" 6But this He said to test him, for He Himself knew what
He would do.

7Philip answered Him, [a]"Two hundred denarii worth of bread
is not sufficient for them, that every one of them may have a little."

8One of His disciples, [a]Andrew, Simon Peter's brother, said to
Him, 9"There is a lad here who has five barley loaves and two small
fish, [a]but what are they among so many?"

10Then Jesus said, "Make the people sit down." Now there was
much grass in the place. So the men sat down, in number about
five thousand. 11And Jesus took the loaves, and when He had given
thanks He distributed *them* to the disciples, and the disciples[1] to
those sitting down; and likewise of the fish, as much as they wanted.
12So when they were filled, He said to His disciples, "Gather up the
fragments that remain, so that nothing is lost." 13Therefore they
gathered *them* up, and filled twelve baskets with the fragments of
the five barley loaves which were left over by those who had eaten.
14Then those men, when they had seen the sign that Jesus did, said,
"This is truly [a]the Prophet who is to come into the world."

JESUS WALKS ON THE SEA

15Therefore when Jesus perceived that they were about to come
and take Him by force to make Him [a]king, He departed again to
the mountain by Himself alone.

16[a]Now when evening came, His disciples went down to the
sea, 17got into the boat, and went over the sea toward Capernaum.
And it was already dark, and Jesus had not come to them. 18Then
the sea arose because a great wind was blowing. 19So when they
had rowed about three or four miles,[1] they saw Jesus walking on
the sea and drawing near the boat; and they were [a]afraid. 20But
He said to them, [a]"It is I; do not be afraid." 21Then they willingly
received Him into the boat, and immediately the boat was at the
land where they were going.

THE BREAD FROM HEAVEN

22On the following day, when the people who were standing on
the other side of the sea saw that there was no other boat there,
except that one which His disciples had entered,[1] and that Jesus
had not entered the boat with His disciples, but His disciples had
gone away alone— 23however, other boats came from Tiberias, near
the place where they ate bread after the Lord had given thanks—
24when the people therefore saw that Jesus was not there, nor His
disciples, they also got into boats and came to Capernaum, [a]seeking

5:44 [a] John 12:43 [b] [Rom. 2:29]
5:45 [a] Rom. 2:12
5:46 [a] Deut. 18:15, 18
5:47 [a] Luke 16:29, 31
6:1 [a] Mark 6:32 [b] John 6:23; 21:1
6:2 [a] Matt. 4:23; 8:16; 9:35; 14:36; 15:30; 19:2
6:4 [a] Deut. 16:1
6:5 [a] Matt. 14:14 [b] John 1:43
6:7 [a] Num. 11:21, 22
6:8 [a] John 1:40
6:9 [a] 2 Kin. 4:43
6:11 [1] NU-Text omits *to the disciples, and the disciples.*
6:14 [a] Gen. 49:10
6:15 [a] [John 18:36]
6:16 [a] Matt. 14:23
6:19 [a] Matt. 17:6 [1] Literally *twenty-five or thirty stadia*
6:20 [a] Is. 43:1, 2
6:22 [1] NU-Text omits *that* and *which His disciples had entered.*
6:24 [a] Luke 4:42

Jesus. 25And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"

26Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. 27[a]Do not labor for the food which perishes, but [b]for the food which endures to everlasting life, which the Son of Man will give you, [c]because God the Father has set His seal on Him."

28Then they said to Him, "What shall we do, that we may work the works of God?"

29Jesus answered and said to them, [a]"This is the work of God, that you believe in Him whom He sent."

30Therefore they said to Him, [a]"What sign will You perform then, that we may see it and believe You? What work will You do? 31[a]Our fathers ate the manna in the desert; as it is written, [b]'He gave them bread from heaven to eat.' "[1]

32Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but [a]My Father gives you the true bread from heaven. 33For the bread of God is He who comes down from heaven and gives life to the world."

34[a]Then they said to Him, "Lord, give us this bread always."

35And Jesus said to them, [a]"I am the bread of life. [b]He who comes to Me shall never hunger, and he who believes in Me shall never [c]thirst. 36[a]But I said to you that you have seen Me and yet [b]do not believe. 37[a]All that the Father gives Me will come to Me, and [b]the one who comes to Me I will by no means cast out. 38For I have come down from heaven, [a]not to do My own will, [b]but the will of Him who sent Me. 39This is the will of the Father who sent Me, [a]that of all He has given Me I should lose nothing, but should raise it up at the last day. 40And this is the will of Him who sent Me, [a]that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

REJECTED BY HIS OWN

41[1]The Jews then complained about Him, because He said, "I am the bread which came down from heaven." 42And they said, [a]"Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?"

43Jesus therefore answered and said to them, "Do not murmur among yourselves. 44[a]No one can come to Me unless the Father who sent Me [b]draws him; and I will raise him up at the last day. 45It is written in the prophets, [a]'And they shall all be taught by God.'[1] [b]Therefore everyone who has heard and learned[2] from the Father comes to Me. 46[a]Not that anyone has seen the Father, [b]except He who is from God; He has seen the Father. 47Most assuredly, I say to you, [a]he who believes in Me[1] has everlasting life. 48[a]I am the bread of life. 49[a]Your fathers ate the manna in the wilderness, and are dead. 50[a]This is the bread which comes down from heaven, that one may eat of it and not die. 51I am the living bread [a]which came down from heaven. If anyone eats of this bread, he will live forever; and [b]the bread that I shall give is My flesh, which I shall give for the life of the world."

52The Jews therefore [a]quarreled among themselves, saying, "How can this Man give us *His* flesh to eat?"

53Then Jesus said to them, "Most assuredly, I say to you, unless [a]you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54[a]Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55For My flesh is food indeed,[1] and My blood is drink indeed. 56He who eats My flesh and drinks My blood [a]abides in Me, and I in him. 57As the living

I AM CHOSEN

John 6:35–40

The promises in this passage are worth careful meditation. The Jewish authorities were rejecting Jesus at every turn, but they could not undo His plan to save and redeem. He came to save us and keep us for eternity, and He would fulfill that mission. Two truths emerge here. First, Jesus is a perfect Savior. He will lose none of those the Father has chosen. He accomplishes the Father's will in every way. Second, we have a perfect salvation. He chose us for Himself, and He satisfies us in ways that food, drink, or anything else cannot. Nothing compares to His salvation. We are safe and secure forever.

6:27 [a] Matt. 6:19 [b] John 4:14 [c] Acts 2:22
6:29 [a] [1 John 3:23]
6:30 [a] Matt. 12:38; 16:1
6:31 [a] Ex. 16:15 [b] Ex. 16:4, 15; Neh. 9:15; Ps. 78:24 [1] Exodus 16:4; Nehemiah 9:15; Psalm 78:24
6:32 [a] John 3:13, 16
6:34 [a] John 4:15
6:35 [a] John 6:48, 58 [b] John 4:14; 7:37 [c] Is. 55:1, 2
6:36 [a] John 6:26, 64; 15:24 [b] John 10:26
6:37 [a] John 6:45 [b] 2 Tim. 2:19
6:38 [a] Matt. 26:39 [b] John 4:34
6:39 [a] John 10:28; 17:12; 18:9
6:40 [a] John 3:15, 16; 4:14; 6:27, 47, 54
6:42 [a] Matt. 13:55
6:44 [a] Song 1:4 [b] [Phil. 1:29; 2:12, 13]
6:45 [a] Is. 54:13 [b] John 6:37 [1] Isaiah 54:13 [2] M-Text reads *hears and has learned.*
6:46 [a] John 1:18 [b] Matt. 11:27
6:47 [a] [John 3:16, 18] [1] NU-Text omits *in Me.*
6:48 [a] John 6:33, 35
6:49 [a] John 6:31, 58
6:50 [a] John 6:51, 58
6:51 [a] John 3:13 [b] Heb. 10:5
6:52 [a] John 7:43; 9:16; 10:19
6:53 [a] Matt. 26:26
6:54 [a] John 4:14; 6:27, 40
6:55 [1] NU-Text reads *true food* and *true drink.*
6:56 [a] [1 John 3:24; 4:15, 16]

Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. 58[a]This is the bread which came down from heaven—not [b]as your fathers ate the manna, and are dead. He who eats this bread will live forever."

59These things He said in the synagogue as He taught in Capernaum.

MANY DISCIPLES TURN AWAY

60[a]Therefore many of His disciples, when they heard *this,* said, "This is a hard saying; who can understand it?"

61When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you? 62[a]*What* then if you should see the Son of Man ascend where He was before? 63[a]It is the Spirit who gives life; the [b]flesh profits nothing. The [c]words that I speak to you are spirit, and *they* are life. 64But [a]there are some of you who do not believe." For [b]Jesus knew from the beginning who they were who did not believe, and who would betray Him. 65And He said, "Therefore [a]I have said to you that no one can come to Me unless it has been granted to him by My Father."

66[a]From that *time* many of His disciples went back and walked with Him no more. 67Then Jesus said to the twelve, "Do you also want to go away?"

68But Simon Peter answered Him, "Lord, to whom shall we go? You have [a]the words of eternal life. 69[a]Also we have come to believe and know that You are the Christ, the Son of the living God."[1]

70Jesus answered them, [a]"Did I not choose you, the twelve, [b]and one of you is a devil?" 71He spoke of [a]Judas Iscariot, *the son* of Simon, for it was he who would [b]betray Him, being one of the twelve.

JESUS' BROTHERS DISBELIEVE

7 After these things Jesus walked in Galilee; for He did not want to walk in Judea, [a]because the Jews[1] sought to kill Him. 2[a]Now the Jews' Feast of Tabernacles was at hand. 3[a]His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing. 4For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world." 5For [a]even His [b]brothers did not believe in Him.

6Then Jesus said to them, [a]"My time has not yet come, but your time is always ready. 7[a]The world cannot hate you, but it hates Me [b]because I testify of it that its works are evil. 8You go up to this feast. I am not yet[1] going up to this feast, [a]for My time has not yet fully come." 9When He had said these things to them, He remained in Galilee.

THE HEAVENLY SCHOLAR

10But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret. 11Then [a]the Jews sought Him at the feast, and said, "Where is He?" 12And [a]there was much complaining among the people concerning Him. [b]Some said, "He is good"; others said, "No, on the contrary, He deceives the people." 13However, no one spoke openly of Him [a]for fear of the Jews.

14Now about the middle of the feast Jesus went up into the temple and [a]taught. 15[a]And the Jews marveled, saying, "How does this Man know letters, having never studied?"

16Jesus[1] answered them and said, [a]"My doctrine is not Mine, but His who sent Me. 17[a]If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority.* 18[a]He who speaks from himself seeks his own glory; but He who [b]seeks the glory of the One who sent Him is true,

6:58 [a] John 6:49–51 [b] Ex. 16:14–35
6:60 [a] John 6:66
6:62 [a] Acts 1:9; 2:32, 33
6:63 [a] 2 Cor. 3:6 [b] John 3:6 [c] [John 6:68; 14:24]
6:64 [a] John 6:36 [b] John 2:24, 25; 13:11
6:65 [a] John 6:37, 44, 45
6:66 [a] Luke 9:62
6:68 [a] Acts 5:20
6:69 [a] Luke 9:20 [1] NU-Text reads *You are the Holy One of God.*
6:70 [a] Luke 6:13 [b] [John 13:27]
6:71 [a] John 12:4; 13:2, 26 [b] Matt. 26:14–16
7:1 [a] John 5:18; 7:19, 25; 8:37, 40 [1] That is, the ruling authorities
7:2 [a] Lev. 23:34
7:3 [a] Matt. 12:46
7:5 [a] Ps. 69:8; Mic. 7:6 [b] Mark 3:21
7:6 [a] John 2:4; 8:20
7:7 [a] [John 15:19] [b] John 3:19
7:8 [a] John 8:20 [1] NU-Text omits *yet.*
7:11 [a] John 11:56
7:12 [a] John 9:16; 10:19 [b] Luke 7:16
7:13 [a] [John 9:22; 12:42; 19:38]
7:14 [a] Ps. 22:22; Mark 6:34
7:15 [a] Matt. 13:54
7:16 [a] John 3:11 [1] NU-Text and M-Text read *So Jesus.*
7:17 [a] John 3:21; 8:43
7:18 [a] John 5:41 [b] John 8:50

and [c]no unrighteousness is in Him. 19[a]Did not Moses give you the law, yet none of you keeps the law? [b]Why do you seek to kill Me?"

20The people answered and said, [a]"You have a demon. Who is seeking to kill You?"

21Jesus answered and said to them, "I did one work, and you all marvel. 22[a]Moses therefore gave you circumcision (not that it is from Moses, [b]but from the fathers), and you circumcise a man on the Sabbath. 23If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because [a]I made a man completely well on the Sabbath? 24[a]Do not judge according to appearance, but judge with righteous judgment."

COULD THIS BE THE CHRIST?

25Now some of them from Jerusalem said, "Is this not He whom they seek to [a]kill? 26But look! He speaks boldly, and they say nothing to Him. [a]Do the rulers know indeed that this is truly[1] the Christ? 27[a]However, we know where this Man is from; but when the Christ comes, no one knows where He is from."

28Then Jesus cried out, as He taught in the temple, saying, [a]"You both know Me, and you know where I am from; and [b]I have not come of Myself, but He who sent Me [c]is true, [a]whom you do not know. 29But[1] [a]I know Him, for I am from Him, and He sent Me."

30Therefore [a]they sought to take Him; but [b]no one laid a hand on Him, because His hour had not yet come. 31And [a]many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these which this *Man* has done?"

JESUS AND THE RELIGIOUS LEADERS

32The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him. 33Then Jesus said to them,[1] [a]"I shall be with you a little while longer, and *then* I [b]go to Him who sent Me. 34You [a]will seek Me and not find *Me,* and where I am you [b]cannot come."

35Then the Jews said among themselves, "Where does He intend to go that we shall not find Him? Does He intend to go to [a]the Dispersion among the Greeks and teach the Greeks? 36What is this thing that He said, 'You will seek Me and not find Me, and where I am you cannot come'?"

THE PROMISE OF THE HOLY SPIRIT

37[a]On the last day, that great *day* of the feast, Jesus stood and cried out, saying, [b]"If anyone thirsts, let him come to Me and drink. 38[a]He who believes in Me, as the Scripture has said, [b]out of his heart will flow rivers of living water." 39[a]But this He spoke concerning the Spirit, whom those believing[1] in Him would receive; for the Holy[2] Spirit was not yet *given,* because Jesus was not yet [b]glorified.

WHO IS HE?

40Therefore many[1] from the crowd, when they heard this saying, said, "Truly this is [a]the Prophet." 41Others said, "This is [a]the Christ."

But some said, "Will the Christ come out of Galilee? 42[a]Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, [b]where David was?" 43So [a]there was a division among the people because of Him. 44Now [a]some of them wanted to take Him, but no one laid hands on Him.

REJECTED BY THE AUTHORITIES

45Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?"

I AM ADOPTED

John 7:1–5

It is difficult to believe that Jesus' brothers did not believe in Him. Perhaps they were too familiar—too close. Perhaps they were embarrassed. Perhaps they were upset that their older brother was out traveling throughout the land instead of being home working in the family business. For whatever reason, we know they did not believe. But while these physical brothers disbelieved Jesus, we have become His spiritual brothers and sisters through our belief. One of the greatest truths of the gospel is that we have been adopted into God's family and have become Christ's siblings and coheirs of all of God's promises.

7:18 [c] [2 Cor. 5:21]
7:19 [a] Deut. 33:4 [b] Matt. 12:14
7:20 [a] John 8:48, 52
7:22 [a] Lev. 12:3 [b] Gen. 17:9–14
7:23 [a] John 5:8, 9, 16
7:24 [a] Prov. 24:23
7:25 [a] Matt. 21:38; 26:4
7:26 [a] John 7:48 [1] NU-Text omits *truly.*
7:27 [a] Luke 4:22
7:28 [a] John 8:14 [b] John 5:43 [c] Rom. 3:4 [d] John 1:18; 8:55
7:29 [a] Matt. 11:27 [1] NU-Text and M-Text omit *But.*
7:30 [a] Mark 11:18 [b] John 7:32, 44; 8:20; 10:39
7:31 [a] Matt. 12:23
7:33 [a] John 13:33 [b] [1 Pet. 3:22] [1] NU-Text and M-Text omit *to them.*
7:34 [a] Hos. 5:6 [b] [Matt. 5:20]
7:35 [a] James 1:1
7:37 [a] Lev. 23:36 [b] [Is. 55:1]
7:38 [a] Deut. 18:15 [b] Is. 12:3; 43:20; 44:3; 55:1
7:39 [a] Is. 44:3 [b] John 12:16; 13:31; 17:5 [1] NU-Text reads *who believed.* [2] NU-Text omits *Holy.*
7:40 [a] Deut. 18:15, 18 [1] NU-Text reads *some.*
7:41 [a] John 4:42; 6:69
7:42 [a] Mic. 5:2 [b] 1 Sam. 16:1, 4
7:43 [a] John 7:12
7:44 [a] John 7:30

46The officers answered, [a]"No man ever spoke like this Man!"

47Then the Pharisees answered them, "Are you also deceived? 48Have any of the rulers or the Pharisees believed in Him? 49But this crowd that does not know the law is accursed."

50Nicodemus [a](he who came to Jesus by night,[1] being one of them) said to them, 51[a]"Does our law judge a man before it hears him and knows what he is doing?"

52They answered and said to him, "Are you also from Galilee? Search and look, for [a]no prophet has arisen[1] out of Galilee."

AN ADULTERESS FACES THE LIGHT OF THE WORLD

53And everyone went to his *own* house.[1]

8 But Jesus went to the Mount of Olives.

2Now early[1] in the morning He came again into the temple, and all the people came to Him; and He sat down and [a]taught them. 3Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, 4they said to Him, "Teacher, this woman was caught[1] in [a]adultery, in the very act. 5[a]Now Moses, in the law, commanded[1] us that such should be stoned.[2] But what do You say?"[3] 6This they said, testing Him, that they [a]might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.[1]

7So when they continued asking Him, He raised Himself up[1] and said to them, [a]"He who is without sin among you, let him throw a stone at her first." 8And again He stooped down and wrote on the ground. 9Then those who heard *it,* [a]being convicted by *their* conscience,[1] went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst. 10When Jesus had raised Himself up and saw no one but the woman, He said to her,[1] "Woman, where are those accusers of yours?[2] Has no one condemned you?"

11She said, "No one, Lord."

And Jesus said to her, [a]"Neither do I condemn you; go and[1] [b]sin no more."

12Then Jesus spoke to them again, saying, [a]"I am the light of the world. He who [b]follows Me shall not walk in darkness, but have the light of life."

JESUS DEFENDS HIS SELF-WITNESS

13The Pharisees therefore said to Him, [a]"You bear witness of Yourself; Your witness is not true."

14Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but [a]you do not know where I come from and where I am going. 15[a]You judge according to the flesh; [b]I judge no one. 16And yet if I do judge, My judgment is true; for [a]I am not alone, but I *am* with the Father who sent Me. 17[a]It is also written in your law that the testimony of two men is true. 18I am One who bears witness of Myself, and [a]the Father who sent Me bears witness of Me."

19Then they said to Him, "Where is Your Father?"

Jesus answered, [a]"You know neither Me nor My Father. [b]If you had known Me, you would have known My Father also."

20These words Jesus spoke in [a]the treasury, as He taught in the temple; and [b]no one laid hands on Him, for [c]His hour had not yet come.

JESUS PREDICTS HIS DEPARTURE

21Then Jesus said to them again, "I am going away, and [a]you will seek Me, and [b]will die in your sin. Where I go you cannot come."

7:46 [a] Luke 4:22
7:50 [a] John 3:1, 2; 19:39 [1] NU-Text reads *before.*
7:51 [a] Deut. 1:16, 17; 19:15
7:52 [a] [Is. 9:1, 2] [1] NU-Text reads *is to rise.*
7:53 [1] The words *And everyone* through *sin no more* (8:11) are bracketed by NU-Text as not original. They are present in over 900 manuscripts.
8:2 [a] John 8:20; 18:20 [1] M-Text reads *very early.*
8:4 [a] Ex. 20:14 [1] M-Text reads *we found this woman.*
8:5 [a] Lev. 20:10 [1] M-Text reads *in our law Moses commanded.* [2] NU-Text and M-Text read *to stone such.* [3] M-Text adds *about her.*
8:6 [a] Matt. 22:15 [1] NU-Text and M-Text omit *as though He did not hear.*
8:7 [a] Deut. 17:7 [1] M-Text reads *He looked up.*
8:9 [a] Rom. 2:22 [1] NU-Text and M-Text omit *being convicted by their conscience.*
8:10 [1] NU-Text omits *and saw no one but the woman;* M-Text reads *He saw her and said.* [2] NU-Text and M-Text omit *of yours.*
8:11 [a] [John 3:17] [b] [John 5:14] [1] NU-Text and M-Text add *from now on.*
8:12 [a] John 1:4; 9:5; 12:35 [b] 1 Thess. 5:5
8:13 [a] John 5:31
8:14 [a] John 7:28; 9:29
8:15 [a] John 7:24 [b] [John 3:17; 12:47; 18:36]
8:16 [a] John 16:32
8:17 [a] Deut. 17:6; 19:15
8:18 [a] John 5:37
8:19 [a] John 16:3 [b] John 14:7
8:20 [a] Mark 12:41, 43 [b] John 2:4; 7:30 [c] John 7:8
8:21 [a] John 7:34; 13:33 [b] John 8:24

22So the Jews said, "Will He kill Himself, because He says, 'Where I go you cannot come'?"

23And He said to them, [a]"You are from beneath; I am from above. [b]You are of this world; I am not of this world. 24[a]Therefore I said to you that you will die in your sins; [b]for if you do not believe that I am *He,* you will die in your sins."

25Then they said to Him, "Who are You?"

And Jesus said to them, "Just what I [a]have been saying to you from the beginning. 26I have many things to say and to judge concerning you, but [a]He who sent Me is true; and [b]I speak to the world those things which I heard from Him."

27They did not understand that He spoke to them of the Father.

28Then Jesus said to them, "When you [a]lift up the Son of Man, [b]then you will know that I am *He,* and [c]*that* I do nothing of Myself; but [d]as My Father taught Me, I speak these things. 29And [a]He who sent Me is with Me. [b]The Father has not left Me alone, [c]for I always do those things that please Him." 30As He spoke these words, [a]many believed in Him.

THE TRUTH SHALL MAKE YOU FREE

31Then Jesus said to those Jews who believed Him, "If you [a]abide in My word, you are My disciples indeed. 32And you shall know the [a]truth, and [b]the truth shall make you free."

33They answered Him, [a]"We are Abraham's descendants, and have never been in bondage to anyone. How *can* You say, 'You will be made free'?"

34Jesus answered them, "Most assuredly, I say to you, [a]whoever commits sin is a slave of sin. 35And [a]a slave does not abide in the house forever, *but* a son abides forever. 36[a]Therefore if the Son makes you free, you shall be free indeed.

ABRAHAM'S SEED AND SATAN'S

37"I know that you are Abraham's descendants, but [a]you seek to kill Me, because My word has no place in you. 38[a]I speak what I have seen with My Father, and you do what you have seen with[1] your father."

39They answered and said to Him, [a]"Abraham is our father."

Jesus said to them, [b]"If you were Abraham's children, you would do the works of Abraham. 40[a]But now you seek to kill Me, a Man who has told you the truth [b]which I heard from God. Abraham did not do this. 41You do the deeds of your father."

Then they said to Him, "We were not born of fornication; [a]we have one Father—God."

42Jesus said to them, [a]"If God were your Father, you would love Me, for [b]I proceeded forth and came from God; [c]nor have I come of Myself, but He sent Me. 43[a]Why do you not understand My speech? Because you are not able to listen to My word. 44[a]You are of *your* father the devil, and the [b]desires of your father you want to [c]do. He was a murderer from the beginning, and [d]does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources,* for he is a liar and the father of it. 45But because I tell the truth, you do not believe Me. 46Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? 47[a]He who is of God hears God's words; therefore you do not hear, because you are not of God."

BEFORE ABRAHAM WAS, I AM

48Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and [a]have a demon?"

I LIVE WITH GOODNESS

John 8:1–11

Here, we see the goodness of Jesus on full display. When everyone else wanted to stone this woman and trap Jesus in the process, He found a way to demonstrate mercy and grace instead. The greatest test of our goodness will likely occur when we encounter someone trapped in sin. When we hear of egregious sin in someone's life, how do we respond? In this account, the only one without sin—the One who had the most right to cast a stone—chose not to. Instead, He stooped down in grace. Consider the goodness of Jesus toward this woman. Consider His goodness toward you.

8:23 [a] John 3:31 [b] 1 John 4:5
8:24 [a] John 8:21 [b] [Mark 16:16]
8:25 [a] John 4:26
8:26 [a] John 7:28 [b] John 3:32; 15:15
8:28 [a] John 3:14; 12:32; 19:18 [b] [Rom. 1:4] [c] John 5:19, 30 [d] John 3:11
8:29 [a] John 14:10 [b] John 8:16; 16:32 [c] John 4:34; 5:30; 6:38
8:30 [a] John 7:31; 10:42; 11:45
8:31 [a] [John 14:15, 23]
8:32 [a] [John 1:14, 17; 14:6] [b] [Rom. 6:14, 18, 22]
8:33 [a] [Matt. 3:9]
8:34 [a] 2 Pet. 2:19
8:35 [a] Gal. 4:30
8:36 [a] Gal. 5:1
8:37 [a] John 7:19
8:38 [a] [John 3:32; 5:19, 30; 14:10, 24] [1] NU-Text reads *heard from.*
8:39 [a] Matt. 3:9 [b] [Rom. 2:28]
8:40 [a] John 8:37 [b] John 8:26
8:41 [a] Is. 63:16
8:42 [a] 1 John 5:1 [b] John 16:27; 17:8, 25 [c] Gal. 4:4
8:43 [a] [John 7:17]
8:44 [a] Matt. 13:38 [b] 1 John 2:16, 17 [c] [1 John 3:8–10, 15] [d] [Jude 6]
8:47 [a] 1 John 4:6
8:48 [a] John 7:20; 10:20

I LIVE WITH COMPASSION

John 9:13–16

The ongoing debate regarding the Sabbath caused quite a bit of controversy for Jesus. Here, He healed the blind man on the Sabbath day. The Pharisees could not reconcile how Jesus could be from God and yet, in their minds, break the Sabbath law. Jesus, however, came to show that God's laws were intended to help people, not harm them or keep them at a distance. Jesus fulfilled the law by showing its true intent, which was to extend help and compassion to those in need. How often do we use God's Word to judge or rebuke people rather than help and show compassion?

49 Jesus answered, "I do not have a demon; but I honor My
Father, and [a]you dishonor Me. 50 And [a]I do not seek My *own* glory;
there is One who seeks and judges. 51 Most assuredly, I say to you,
[a]if anyone keeps My word he shall never see death."
52 Then the Jews said to Him, "Now we know that You [a]have a
demon! [b]Abraham is dead, and the prophets; and You say, 'If any-
one keeps My word he shall never taste death.' 53 Are You greater
than our father Abraham, who is dead? And the prophets are dead.
[a]Who do You make Yourself out to be?"
54 Jesus answered, [a]"If I honor Myself, My honor is nothing.
[b]It is My Father who honors Me, of whom you say that He is your[1]
God. 55 Yet [a]you have not known Him, but I know Him. And if I say,
'I do not know Him,' I shall be a liar like you; but I do know Him
and [b]keep His word. 56 Your father Abraham [a]rejoiced to see My day,
[b]and he saw *it* and was glad."
57 Then the Jews said to Him, "You are not yet fifty years old,
and have You seen Abraham?"
58 Jesus said to them, "Most assuredly, I say to you, [a]before
Abraham was, [b]I AM."
59 Then [a]they took up stones to throw at Him; but Jesus hid
Himself and went out of the temple,[1] [b]going through the midst of
them, and so passed by.

A MAN BORN BLIND RECEIVES SIGHT

9 Now as *Jesus* passed by, He saw a man who was blind from birth.
2 And His disciples asked Him, saying, "Rabbi, [a]who sinned,
this man or his parents, that he was born blind?"
3 Jesus answered, "Neither this man nor his parents sinned,
[a]but that the works of God should be revealed in him. 4 [a]I[1] must
work the works of Him who sent Me while it is [b]day; *the* night is
coming when no one can work. 5 As long as I am in the world, [a]I
am the light of the world."
6 When He had said these things, [a]He spat on the ground and
made clay with the saliva; and He anointed the eyes of the blind
man with the clay. 7 And He said to him, "Go, wash [a]in the pool of
Siloam" (which is translated, Sent). So [b]he went and washed, and
came back seeing.
8 Therefore the neighbors and those who previously had seen
that he was blind[1] said, "Is not this he who sat and begged?"
9 Some said, "This is he." Others *said,* "He is like him."[1]
He said, "I am *he.*"
10 Therefore they said to him, "How were your eyes opened?"
11 He answered and said, [a]"A Man called Jesus made clay and
anointed my eyes and said to me, 'Go to the pool of[1] Siloam and
wash.' So I went and washed, and I received sight."
12 Then they said to him, "Where is He?"
He said, "I do not know."

THE PHARISEES EXCOMMUNICATE THE HEALED MAN

13 They brought him who formerly was blind to the Pharisees. 14 Now
it was a Sabbath when Jesus made the clay and opened his eyes. 15 Then
the Pharisees also asked him again how he had received his sight.
He said to them, "He put clay on my eyes, and I washed, and I see."
16 Therefore some of the Pharisees said, "This Man is not from
God, because He does not keep the Sabbath."
Others said, [a]"How can a man who is a sinner do such signs?"
And [b]there was a division among them.
17 They said to the blind man again, "What do you say about
Him because He opened your eyes?"

8:49 [a] John 5:41
8:50 [a] John 5:41; 7:18
8:51 [a] John 5:24; 11:26
8:52 [a] John 7:20; 10:20 [b] Zech. 1:5
8:53 [a] John 10:33; 19:7
8:54 [a] John 5:31, 32 [b] Acts 3:13
[1] NU-Text and M-Text read *our.*
8:55 [a] John 7:28, 29 [b] [John 15:10]
8:56 [a] Luke 10:24 [b] Heb. 11:13
8:58 [a] Mic. 5:2 [b] Rev. 1:8
8:59 [a] John 10:31; 11:8 [b] Luke 4:30
[1] NU-Text omits the rest of this verse.
9:2 [a] John 9:34
9:3 [a] John 11:4
9:4 [a] [John 4:34; 5:19, 36; 17:4] [b] John 11:9, 10; 12:35 [1] NU-Text reads *We.*
9:5 [a] [John 1:5, 9; 3:19; 8:12; 12:35, 46]
9:6 [a] Mark 7:33; 8:23
9:7 [a] Neh. 3:15 [b] 2 Kin. 5:14
9:8 [1] NU-Text reads *a beggar.*
9:9 [1] NU-Text reads *"No, but he is like him."*
9:11 [a] John 9:6, 7 [1] NU-Text omits *the pool of.*
9:16 [a] John 3:2; 9:33 [b] John 7:12, 43; 10:19

PART 4 OF 4

DISABILITY AND MY IDENTITY

Different Ability; Equal Value

All people build their identity, their sense of self and sense of worth, on a combination of factors, such as their talents, age, culture, relationships, and more. For Christians, the main part of our identity is being redeemed and beloved children of God in Christ. But when any person puts too much of their identity into any one thing other than God, they become ruled by a need to lift up that part of their identity, sometimes by putting down or disparaging other people that are not like them.

Racism results when a person places too much of their identity in their race and thinks it is superior. Sexism occurs when a person is overly prideful in their gender and hateful toward the opposite gender. Ageism arises when a person identifies with their age to the point where they put down people both older and younger.

Ableism is another "ism" that arises in a similar way. This is the prejudice toward people with disabilities that comes from the belief that people with typical abilities are superior. Both people with and people without disabilities can be ableist if they believe that people with disabilities need to be "fixed" to be of equal value. Ableism can be expressed in extreme ways, such as the intentional murder of those with disabilities in Nazi Germany, but most often it occurs in smaller ways, like overlooking the need to be ADA (Americans with Disabilities Act) compliant or failing to select a venue for an event that all attendees can easily access. Many times, ableism is committed by people with good intentions who are not being thoughtful about their words or actions. For example, a person may be offensive toward those with disabilities by staring, talking unnecessarily loud to a person with a disability, asking personal medical questions about a person's disability, or praying for someone with a disability to be healed without being asked to do so.

The disciples committed the sin of ableism in John 9. Jesus saw a man born blind, and the disciples noticed Jesus looking at the man. They asked Him this question: "Rabbi, who sinned, this man or his parents, that he was born blind?" (John 9:2). In other words, they assumed that this man's blindness was punishment for a specific sin. While disability in general, just like all forms of imperfection and brokenness in the world, is caused by the existence of sin from the fall, individual people born with disabilities are not made that way because of a specific sin any more than a tornado is caused by a specific sin.

Jesus answered their question by shifting the focus from the cause of the man's blindness to its purpose. And that purpose was "that the works of God should be revealed in him" (John 9:3). All people are created for the glory of God, and this man born blind was no different. Disabilities in no way tarnish the image of God in individuals, nor do they lessen a person's ability to fulfill his or her purpose of glorifying God.

There is no place for ableism in the heart of a Christian because the root of ableism is pride in ability. People who are mentally and physically able can offer no more to God than those who are disabled because God needs no help from us. Rather, He chooses to save us and use us through His power for our good and His glory.

Part 1, "Disability and My Identity: Ability and Identity," is on page 1532.

He said, [a]"He is a prophet."

18But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. 19And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

20His parents answered them and said, "We know that this is our son, and that he was born blind; 21but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." 22His parents said these *things* because [a]they feared the Jews, for the Jews had agreed already that if anyone confessed *that* He *was* Christ, he [b]would be put out of the synagogue. 23Therefore his parents said, "He is of age; ask him."

24So they again called the man who was blind, and said to him, [a]"Give God the glory! [b]We know that this Man is a sinner."

25He answered and said, "Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see."

26Then they said to him again, "What did He do to you? How did He open your eyes?"

27He answered them, "I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?"

28Then they reviled him and said, "You are His disciple, but we are Moses' disciples. 29We know that God [a]spoke to [b]Moses; *as for* this *fellow,* [c]we do not know where He is from."

30The man answered and said to them, [a]"Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! 31Now we know that [a]God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. 32Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. 33[a]If this Man were not from God, He could do nothing."

34They answered and said to him, [a]"You were completely born in sins, and are you teaching us?" And they cast him out.

TRUE VISION AND TRUE BLINDNESS

35Jesus heard that they had cast him out; and when He had [a]found him, He said to him, "Do you [b]believe in [c]the Son of God?"[1]

36He answered and said, "Who is He, Lord, that I may believe in Him?"

37And Jesus said to him, "You have both seen Him and [a]it is He who is talking with you."

38Then he said, "Lord, I believe!" And he [a]worshiped Him.

39And Jesus said, [a]"For judgment I have come into this world, [b]that those who do not see may see, and that those who see may be made blind."

40Then *some* of the Pharisees who were with Him heard these words, [a]and said to Him, "Are we blind also?"

41Jesus said to them, [a]"If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

JESUS THE TRUE SHEPHERD

10 "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. 2But he who enters by the door is the shepherd of the sheep. 3To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by [a]name and leads them out. 4And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. 5Yet

9:17 [a] [John 4:19; 6:14]
9:22 [a] Acts 5:13 [b] John 16:2
9:24 [a] Josh. 7:19 [b] John 9:16
9:29 [a] Num. 12:6–8 [b] [John 5:45–47] [c] John 7:27, 28; 8:14
9:30 [a] John 3:10
9:31 [a] Zech. 7:13
9:33 [a] John 3:2; 9:16
9:34 [a] John 9:2
9:35 [a] John 5:14 [b] John 1:7; 16:31 [c] Matt. 14:33; 16:16 [1] NU-Text reads *Son of Man.*
9:37 [a] John 4:26
9:38 [a] Matt. 8:2
9:39 [a] [John 3:17; 5:22, 27; 12:47] [b] Matt. 13:13; 15:14
9:40 [a] [Rom. 2:19]
9:41 [a] John 15:22, 24
10:3 [a] John 20:16

they will by no means follow a [a]stranger, but will flee from him, for they do not know the voice of strangers." 6Jesus used this illustration, but they did not understand the things which He spoke to them.

JESUS THE GOOD SHEPHERD

7Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep. 8All who *ever* came before Me[1] are thieves and robbers, but the sheep did not hear them. 9[a]I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. 10The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

11[a]"I am the good shepherd. The good shepherd gives His life for the sheep. 12But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and [a]leaves the sheep and flees; and the wolf catches the sheep and scatters them. 13The hireling flees because he is a hireling and does not care about the sheep. 14I am the good shepherd; and [a]I know My *sheep,* and [b]am known by My own. 15[a]As the Father knows Me, even so I know the Father; [b]and I lay down My life for the sheep. 16And [a]other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; [b]and there will be one flock *and* one shepherd.

17"Therefore My Father [a]loves Me, [b]because I lay down My life that I may take it again. 18No one takes it from Me, but I lay it down of Myself. I [a]have power to lay it down, and I have power to take it again. [b]This command I have received from My Father."

19Therefore [a]there was a division again among the Jews because of these sayings. 20And many of them said, [a]"He has a demon and is mad. Why do you listen to Him?"

21Others said, "These are not the words of one who has a demon. [a]Can a demon [b]open the eyes of the blind?"

THE SHEPHERD KNOWS HIS SHEEP

22Now it was the Feast of Dedication in Jerusalem, and it was winter. 23And Jesus walked in the temple, [a]in Solomon's porch. 24Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."

25Jesus answered them, "I told you, and you do not believe. [a]The works that I do in My Father's name, they [b]bear witness of Me. 26But [a]you do not believe, because you are not of My sheep, as I said to you.[1] 27[a]My sheep hear My voice, and I know them, and they follow Me. 28And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29[a]My Father, [b]who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. 30[a]I and *My* Father are one."

RENEWED EFFORTS TO STONE JESUS

31Then [a]the Jews took up stones again to stone Him. 32Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

33The Jews answered Him, saying, "For a good work we do not stone You, but for [a]blasphemy, and because You, being a Man, [b]make Yourself God."

34Jesus answered them, "Is it not written in your law, [a]'I said, "You are gods" '?[1] 35If He called them gods, [a]to whom the word of God came (and the Scripture [b]cannot be broken), 36do you say of Him [a]whom the Father sanctified and [b]sent into the world, 'You are blaspheming,' [c]because I said, 'I am [d]the Son of God'? 37[a]If I do not do the works of My Father, do not believe Me; 38but if I do, though

I LIVE WITH HUMILITY

John 10:17–18

When we look at Jesus' life, we see humility. He associated with the lowly and the poor, showed grace to the sinner, and rebuked the religious elite for their self-righteous hypocrisy. Jesus set an incredible example of humility for us to follow when He walked the earth. Even more, we see humility in His death. Here, He offers us one of the most powerful statements regarding His death. No one *took* Jesus' life; He freely *gave* His life. On His own accord, Christ Jesus willingly laid down His life for us. Let His humility drive you toward humility today.

10:5 [a] [2 Cor. 11:13–15]
10:8 [1] M-Text omits *before Me.*
10:9 [a] [Eph. 2:18]
10:11 [a] Is. 40:11
10:12 [a] Zech. 11:16, 17
10:14 [a] 2 Tim. 2:19 [b] 2 Tim. 1:12
10:15 [a] Matt. 11:27 [b] [John 15:13; 19:30]
10:16 [a] Is. 42:6; 56:8 [b] Eph. 2:13–18
10:17 [a] John 5:20 [b] [Heb. 2:9]
10:18 [a] [John 2:19; 5:26] [b] [John 6:38; 14:31; 17:4; Acts 2:24, 32]
10:19 [a] John 7:43; 9:16
10:20 [a] John 7:20
10:21 [a] [Ex. 4:11] [b] John 9:6, 7, 32, 33
10:23 [a] Acts 3:11; 5:12
10:25 [a] John 5:36; 10:38 [b] Matt. 11:4
10:26 [a] [John 8:47] [1] NU-Text omits *as I said to you.*
10:27 [a] John 10:4, 14
10:29 [a] John 14:28 [b] [John 17:2, 6, 12, 24]
10:30 [a] John 17:11, 21–24
10:31 [a] John 8:59
10:33 [a] Matt. 9:3 [b] John 5:18
10:34 [a] Ps. 82:6 [1] Psalm 82:6
10:35 [a] Matt. 5:17, 18 [b] 1 Pet. 1:25
10:36 [a] John 6:27 [b] John 3:17 [c] John 5:17, 18 [d] Luke 1:35
10:37 [a] John 10:25; 15:24

you do not believe Me, [a]believe the works, that you may know and believe[i] [b]that the Father *is* in Me, and I in Him." [39][a]Therefore they sought again to seize Him, but He escaped out of their hand.

THE BELIEVERS BEYOND JORDAN

[40]And He went away again beyond the Jordan to the place [a]where John was baptizing at first, and there He stayed. [41]Then many came to Him and said, "John performed no sign, [a]but all the things that John spoke about this Man were true." [42]And many believed in Him there.

THE DEATH OF LAZARUS

11 Now a certain *man* was sick, Lazarus of Bethany, the town of [a]Mary and her sister Martha. [2][a]It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick. [3]Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."

[4]When Jesus heard *that,* He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

[5]Now Jesus loved Martha and her sister and Lazarus. [6]So, when He heard that he was sick, [a]He stayed two more days in the place where He was. [7]Then after this He said to *the* disciples, "Let us go to Judea again."

[8]*The* disciples said to Him, "Rabbi, lately the Jews sought to [a]stone You, and are You going there again?"

[9]Jesus answered, "Are there not twelve hours in the day? [a]If anyone walks in the day, he does not stumble, because he sees the [b]light of this world. [10]But [a]if one walks in the night, he stumbles, because the light is not in him." [11]These things He said, and after

10:38 [a] John 5:36 [b] John 14:10, 11
[i] NU-Text reads *understand.*
10:39 [a] John 7:30, 44
10:40 [a] John 1:28
10:41 [a] [John 1:29, 36; 3:28–36; 5:33]
11:1 [a] Luke 10:38, 39
11:2 [a] Matt. 26:7
11:6 [a] John 10:40
11:8 [a] John 8:59; 10:31
11:9 [a] John 9:4; 12:35 [b] Is. 9:2
11:10 [a] John 12:35

PART 1 OF 4

SIN AND MY IDENTITY

Marred but Not Destroyed

Identity can be defined as a sense of self (who we believe ourselves to be) and a sense of worth (what we believe makes us valuable). All people have the identity of being made in God's image. Believers also have their identity in Christ, having confessed and repented of their sin and having received forgiveness from God. Through Christ, they have a relationship with God and a secure identity as children of God. This makes them infinitely valuable, because God was willing to pay the price of His own Son's life to save them.

While sin can never take these things away from believers, it does have a significant effect on each of them. Our sin does not change the fact that we were made in God's image, but it does keep us from fully and accurately reflecting God's character and goodness to the world. Sin cannot cause us to lose our identity in Christ (see John 10:28–29), but it can cause us to feel distant from God and to doubt whether we are saved. Sin does not change the fact that we have immense worth in the eyes of God, but it can cause us to feel unworthy before God and others.

While sin can mar these aspects of our identity, it will not have the final word. When Christ returns, sin will no longer be able to cause us to doubt our identity or our worth, for God Himself will be with us and we will see ourselves as we truly are (see Rev. 21:3–4).

Part 2 of 4, "Sin and My Identity: A Distorted Image," is on page 1489.

that He said to them, "Our friend Lazarus [a]sleeps, but I go that I may wake him up."

12Then His disciples said, "Lord, if he sleeps he will get well." 13However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

14Then Jesus said to them plainly, "Lazarus is dead. 15And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him."

16Then [a]Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, that we may die with Him."

I AM THE RESURRECTION AND THE LIFE

17So when Jesus came, He found that he had already been in the tomb four days. 18Now Bethany was near Jerusalem, about two miles[1] away. 19And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

20Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. 21Now Martha said to Jesus, "Lord, if You had been here, my brother would not have died. 22But even now I know that [a]whatever You ask of God, God will give You."

23Jesus said to her, "Your brother will rise again."

24Martha said to Him, [a]"I know that he will rise again in the resurrection at the last day."

25Jesus said to her, "I am [a]the resurrection and the life. [b]He who believes in Me, though he may [c]die, he shall live. 26And whoever lives and believes in Me shall never die. Do you believe this?"

27She said to Him, "Yes, Lord, [a]I believe that You are the Christ, the Son of God, who is to come into the world."

JESUS AND DEATH, THE LAST ENEMY

28And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you." 29As soon as she heard *that,* she arose quickly and came to Him. 30Now Jesus had not yet come into the town, but was[1] in the place where Martha met Him. 31[a]Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."[1]

32Then, when Mary came where Jesus was, and saw Him, she [a]fell down at His feet, saying to Him, [b]"Lord, if You had been here, my brother would not have died."

33Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. 34And He said, "Where have you laid him?"

They said to Him, "Lord, come and see."

35[a]Jesus wept. 36Then the Jews said, "See how He loved him!"

37And some of them said, "Could not this Man, [a]who opened the eyes of the blind, also have kept this man from dying?"

LAZARUS RAISED FROM THE DEAD

38Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a [a]stone lay against it. 39Jesus said, "Take away the stone."

Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been *dead* four days."

40Jesus said to her, "Did I not say to you that if you would believe you would [a]see the glory of God?" 41Then they took away the stone *from the place* where the dead man was lying.[1] And Jesus lifted up

I LIVE WITH LOVE

John 11:1–3

When the sisters sent word to Jesus concerning Lazarus, they used an interesting phrase: "he whom You love." Later in the chapter, John referenced Jesus' love for Lazarus twice more (see vv. 5, 35). Did Jesus not love everyone? Yes, He did, but no one seemed to balk at the deep love that He especially had for Lazarus, a love so apparent that it deserved mentioning three times. Jesus has the same love for you. In fact, you can identify yourself as one whom Jesus loves. At the same time, we must ask ourselves if we are known for loving others. Does love characterize our reputations and define our relationships? Let us pursue a life in which it does.

11:11 [a] Matt. 9:24
11:16 [a] John 14:5; 20:26–28
11:18 [1] Literally *fifteen stadia*
11:22 [a] [John 9:31; 11:41]
11:24 [a] [John 5:29]
11:25 [a] John 5:21; 6:39, 40, 44 [b] 1 John 5:10 [c] 1 Cor. 15:22
11:27 [a] Matt. 16:16
11:30 [1] NU-Text adds *still.*
11:31 [a] John 11:19, 33 [1] NU-Text reads *supposing that she was going to the tomb to weep there.*
11:32 [a] Rev. 1:17 [b] John 11:21
11:35 [a] Luke 19:41
11:37 [a] John 9:6, 7
11:38 [a] Matt. 27:60, 66
11:40 [a] [John 11:4, 23]
11:41 [1] NU-Text omits *from the place where the dead man was lying.*

His eyes and said, "Father, I thank You that You have heard Me. 42And I know that You always hear Me, but [a]because of the people who are standing by I said *this,* that they may believe that You sent Me." 43Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" 44And he who had died came out bound hand and foot with [a]graveclothes, and [b]his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."

THE PLOT TO KILL JESUS

45Then many of the Jews who had come to Mary, [a]and had seen the things Jesus did, believed in Him. 46But some of them went away to the Pharisees and [a]told them the things Jesus did. 47[a]Then the chief priests and the Pharisees gathered a council and said, [b]"What shall we do? For this Man works many signs. 48If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."

49And one of them, [a]Caiaphas, being high priest that year, said to them, "You know nothing at all, 50[a]nor do you consider that it is expedient for us[1] that one man should die for the people, and not that the whole nation should perish." 51Now this he did not say on his own *authority;* but being high priest that year he prophesied that Jesus would die for the nation, 52and [a]not for that nation only, but [b]also that He would gather together in one the children of God who were scattered abroad.

53Then, from that day on, they plotted to [a]put Him to death. 54[a]Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called [b]Ephraim, and there remained with His disciples.

55[a]And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to [b]purify themselves. 56[a]Then they sought Jesus, and spoke among themselves as they stood in the temple, "What do you think—that He will not come to the feast?" 57Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it,* that they might [a]seize Him.

THE ANOINTING AT BETHANY

12 Then, six days before the Passover, Jesus came to Bethany, [a]where Lazarus was who had been dead,[1] whom He had raised from the dead. 2[a]There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. 3Then [a]Mary took a pound of very costly oil of [b]spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

4But one of His disciples, [a]Judas Iscariot, Simon's *son,* who would betray Him, said, 5"Why was this fragrant oil not sold for three hundred denarii[1] and given to the poor?" 6This he said, not that he cared for the poor, but because he was a thief, and [a]had the money box; and he used to take what was put in it.

7But Jesus said, "Let her alone; she has kept[1] this for the day of My burial. 8For [a]the poor you have with you always, but Me you do not have always."

THE PLOT TO KILL LAZARUS

9Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, [a]whom He had raised from the dead. 10[a]But the chief priests plotted to put Lazarus to death also, 11[a]because on account of him many of the Jews went away and believed in Jesus.

11:42 [a] John 12:30; 17:21
11:44 [a] John 19:40 [b] John 20:7
11:45 [a] John 2:23; 10:42; 12:11, 18
11:46 [a] John 5:15
11:47 [a] Ps. 2:2 [b] Acts 4:16
11:49 [a] Luke 3:2
11:50 [a] John 18:14 [1] NU-Text reads *you.*
11:52 [a] Is. 49:6 [b] [Eph. 2:14–17]
11:53 [a] Matt. 26:4
11:54 [a] John 4:1, 3; 7:1 [b] 2 Chr. 13:19
11:55 [a] John 2:13; 5:1; 6:4 [b] Num. 9:10, 13; 31:19, 20
11:56 [a] John 7:11
11:57 [a] Matt. 26:14–16
12:1 [a] John 11:1, 43 [1] NU-Text omits *who had been dead.*
12:2 [a] Mark 14:3; Luke 10:38–41
12:3 [a] John 11:2 [b] Song 1:12
12:4 [a] John 13:26
12:5 [1] About one year's wages for a worker
12:6 [a] John 13:29
12:7 [1] NU-Text reads *that she may keep.*
12:8 [a] Mark 14:7
12:9 [a] John 11:43, 44
12:10 [a] Luke 16:31
12:11 [a] John 11:45; 12:18

THE TRIUMPHAL ENTRY

12[a]The next day a great multitude that had come to the feast,
when they heard that Jesus was coming to Jerusalem, 13took branches of palm trees and went out to meet Him, and cried out:

"Hosanna!
[a]"Blessed *is* He who comes in the name of the LORD!'[1]
The King of Israel!"

14[a]Then Jesus, when He had found a young donkey, sat on it;
as it is written:

15 "Fear[a] not, daughter of Zion;
Behold, your King is coming,
Sitting on a donkey's colt."[1]

16[a]His disciples did not understand these things at first; [b]but
when Jesus was glorified, [c]then they remembered that these things were written about Him and *that* they had done these things to Him.
17Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness.
18[a]For this reason the people also met Him, because they heard that He had done this sign. 19The Pharisees therefore said among themselves, [a]"You see that you are accomplishing nothing. Look, the world has gone after Him!"

THE FRUITFUL GRAIN OF WHEAT

20Now there [a]were certain Greeks among those [b]who came up to worship at the feast. 21Then they came to Philip, [a]who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."
22Philip came and told Andrew, and in turn Andrew and Philip told Jesus.
23But Jesus answered them, saying, [a]"The hour has come that the Son of Man should be glorified. 24Most assuredly, I say to you, [a]unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. 25[a]He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. 26If anyone serves Me, let him [a]follow Me; and [b]where I am, there My servant will be also. If anyone serves Me, him *My* Father will honor.

JESUS PREDICTS HIS DEATH ON THE CROSS

27[a]"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? [b]But for this purpose I came to this hour. 28Father, glorify Your name."
[a]Then a voice came from heaven, *saying,* "I have both glorified *it* and will glorify *it* again."
29Therefore the people who stood by and heard *it* said that it had thundered. Others said, "An angel has spoken to Him."
30Jesus answered and said, [a]"This voice did not come because of Me, but for your sake. 31Now is the judgment of this world; now [a]the ruler of this world will be cast out. 32And I, [a]if I am lifted up from the earth, will draw [b]all *peoples* to Myself." 33[a]This He said, signifying by what death He would die.
34The people answered Him, [a]"We have heard from the law that the Christ remains forever; and how *can* You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"
35Then Jesus said to them, "A little while longer [a]the light is with you. [b]Walk while you have the light, lest darkness overtake

I WORSHIP

John 12:12–15

To worship is to revere Jesus as your King. This means He is the highest authority in your life. In other words, He is your final authority, and He has the first and the last word. Whatever He says about you, about life, or about anything, He knows best. He is also the object of your greatest affection. You may love many things—and love them deeply—but nothing is more valuable than Him. This is what it means to worship Jesus. He is the only King who can save you, secure you, give you joy. Worship King Jesus today.

12:12 [a] Matt. 21:4–9
12:13 [a] Ps. 118:25, 26 [1] Psalm 118:26
12:14 [a] Matt. 21:7
12:15 [a] Is. 40:10; Zech. 9:9 [1] Zechariah 9:9
12:16 [a] Luke 18:34 [b] John 7:39; 12:23 [c] [John 14:26]
12:18 [a] John 12:11
12:19 [a] John 11:47, 48
12:20 [a] Acts 17:4 [b] 1 Kin. 8:41, 42
12:21 [a] John 1:43, 44; 14:8–11
12:23 [a] John 13:32
12:24 [a] 1 Cor. 15:36
12:25 [a] Mark 8:35
12:26 [a] [Matt. 16:24] [b] John 14:3; 17:24
12:27 [a] [Matt. 26:38, 39] [b] Luke 22:53
12:28 [a] Matt. 3:17; 17:5
12:30 [a] John 11:42
12:31 [a] [2 Cor. 4:4]
12:32 [a] John 3:14; 8:28 [b] [Rom. 5:18]
12:33 [a] John 18:32; 21:19
12:34 [a] Mic. 4:7
12:35 [a] [John 1:9; 7:33; 8:12] [b] Eph. 5:8

you; [c]he who walks in darkness does not know where he is going.
36 While you have the light, believe in the light, that you may become
[a]sons of light." These things Jesus spoke, and departed, and [b]was
hidden from them.

WHO HAS BELIEVED OUR REPORT?

37 But although He had done so many [a]signs before them, they
did not believe in Him, 38 that the word of Isaiah the prophet might
be fulfilled, which he spoke:

[a]"Lord, who has believed our report?
And to whom has the arm of the LORD been revealed?"[1]

39 Therefore they could not believe, because Isaiah said again:

40 "He[a] has blinded their eyes and hardened their hearts,
[b]Lest they should see with *their* eyes,
Lest they should understand with *their* hearts and turn,
So that I should heal them."[1]

41 [a]These things Isaiah said when[1] he saw His glory and spoke of Him.

WALK IN THE LIGHT

42 Nevertheless even among the rulers many believed in Him,
but [a]because of the Pharisees they did not confess *Him,* lest they
should be put out of the synagogue; 43 [a]for they loved the praise of
men more than the praise of God.

44 Then Jesus cried out and said, [a]"He who believes in Me, [b]be-
lieves not in Me [c]but in Him who sent Me. 45 And [a]he who sees Me
sees Him who sent Me. 46 [a]I have come *as* a light into the world, that
whoever believes in Me should not abide in darkness. 47 And if any-
one hears My words and does not believe,[1] [a]I do not judge him; for
[b]I did not come to judge the world but to save the world. 48 [a]He who
rejects Me, and does not receive My words, has that which judges
him—[b]the word that I have spoken will judge him in the last day.
49 For [a]I have not spoken on My own *authority;* but the Father who
sent Me gave Me a command, [b]what I should say and what I should
speak. 50 And I know that His command is everlasting life. There-
fore, whatever I speak, just as the Father has told Me, so I [a]speak."

JESUS WASHES THE DISCIPLES' FEET

13 Now [a]before the Feast of the Passover, when Jesus knew that
[b]His hour had come that He should depart from this world
to the Father, having loved His own who were in the world, He
[c]loved them to the end.

2 And supper being ended,[1] [a]the devil having already put it into
the heart of Judas Iscariot, Simon's *son,* to betray Him, 3 Jesus,
knowing [a]that the Father had given all things into His hands, and
that He [b]had come from God and [c]was going to God, 4 [a]rose from
supper and laid aside His garments, took a towel and girded Him-
self. 5 After that, He poured water into a basin and began to wash
the disciples' feet, and to wipe *them* with the towel with which He
was girded. 6 Then He came to Simon Peter. And *Peter* said to Him,
[a]"Lord, are You washing my feet?"

7 Jesus answered and said to him, "What I am doing you [a]do
not understand now, [b]but you will know after this."

8 Peter said to Him, "You shall never wash my feet!"

Jesus answered him, [a]"If I do not wash you, you have no part
with Me."

12:35 [c] [1 John 2:9–11]
12:36 [a] Luke 16:8 [b] John 8:59
12:37 [a] John 11:47
12:38 [a] Is. 53:1 [1] Isaiah 53:1
12:40 [a] Is. 6:9, 10 [b] Matt. 13:14 [1] Isaiah 6:10
12:41 [a] Is. 6:1 [1] NU-Text reads *because.*
12:42 [a] John 7:13; 9:22
12:43 [a] John 5:41, 44
12:44 [a] Mark 9:37 [b] [John 3:16, 18, 36; 11:25, 26] [c] [John 5:24]
12:45 [a] [John 14:9]
12:46 [a] John 1:4, 5; 8:12; 12:35, 36
12:47 [a] John 5:45 [b] John 3:17 [1] NU-Text reads *keep them.*
12:48 [a] [Luke 10:16] [b] Deut. 18:18, 19
12:49 [a] John 8:38 [b] Deut. 18:18
12:50 [a] John 5:19; 8:28
13:1 [a] Matt. 26:2 [b] John 12:23; 17:1 [c] John 15:9
13:2 [a] Luke 22:3 [1] NU-Text reads *And during supper.*
13:3 [a] Acts 2:36 [b] John 8:42; 16:28 [c] John 17:11; 20:17
13:4 [a] [Luke 22:27]
13:6 [a] Matt. 3:14
13:7 [a] John 12:16; 16:12 [b] John 13:19
13:8 [a] [1 Cor. 6:11]

9 Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"

10 Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and [a]you are clean, but not all of you." 11 For [a]He knew who would betray Him; therefore He said, "You are not all clean."

12 So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? 13 [a]You call Me Teacher and Lord, and you say well, for *so* I am. 14 [a]If I then, *your* Lord and Teacher, have washed your feet, [b]you also ought to wash one another's feet. 15 For [a]I have given you an example, that you should do as I have done to you. 16 [a]Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. 17 [a]If you know these things, blessed are you if you do them.

JESUS IDENTIFIES HIS BETRAYER

18 "I do not speak concerning all of you. I know whom I have chosen; but that the [a]Scripture may be fulfilled, [b]'He who eats bread with Me[1] has lifted up his heel against Me.'[2] 19 [a]Now I tell you before it comes, that when it does come to pass, you may believe that I am *He.* 20 [a]Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

21 [a]When Jesus had said these things, [b]He was troubled in spirit, and testified and said, "Most assuredly, I say to you, [c]one of you will betray Me." 22 Then the disciples looked at one another, perplexed about whom He spoke.

23 Now [a]there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. 24 Simon Peter therefore motioned to him to ask who it was of whom He spoke.

25 Then, leaning back[1] on Jesus' breast, he said to Him, "Lord, who is it?"

26 Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped *it.*" And having dipped the bread, He gave *it* to [a]Judas Iscariot, *the son* of Simon. 27 [a]Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly." 28 But no one at the table knew for what reason He said this to him. 29 For some thought, because [a]Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.

30 Having received the piece of bread, he then went out immediately. And it was night.

THE NEW COMMANDMENT

31 So, when he had gone out, Jesus said, [a]"Now the Son of Man is glorified, and [b]God is glorified in Him. 32 If God is glorified in Him, God will also glorify Him in Himself, and [a]glorify Him immediately. 33 Little children, I shall be with you a [a]little while longer. You will seek Me; [b]and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. 34 [a]A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 35 [a]By this all will know that you are My disciples, if you have love for one another."

JESUS PREDICTS PETER'S DENIAL

36 Simon Peter said to Him, "Lord, where are You going?"

Jesus answered him, "Where I [a]am going you cannot follow Me now, but [b]you shall follow Me afterward."

I LIVE WITH LOVE

John 13:34–35

We might ask what is new about a command to love. Even in the Old Testament, the Lord commanded His people to love one another and look to the well-being of others. Why did Jesus call this command a new one? He did not tell us explicitly, but perhaps a clue is found in the phrase "as I have loved you." The act of love is not new, but the standard is. The new measure of our love is Christ's love for us. We are to aim to love like He loved: constantly, selflessly, and sacrificially. Let us bask in this love that Christ bestows on us as we seek to allow it to spill over onto all we encounter.

13:10 [a] [John 15:3]
13:11 [a] John 6:64; 18:4
13:13 [a] Matt. 23:8, 10
13:14 [a] Luke 22:27 [b] [Rom. 12:10]
13:15 [a] [1 Pet. 2:21–24]
13:16 [a] Matt. 10:24
13:17 [a] [James 1:25]
13:18 [a] John 15:25; 17:12 [b] Ps. 41:9
[1] NU-Text reads *My bread.* [2] Psalm 41:9
13:19 [a] John 14:29; 16:4
13:20 [a] Matt. 10:40
13:21 [a] Luke 22:21 [b] John 12:27 [c] 1 John 2:19
13:23 [a] John 19:26; 20:2; 21:7, 20
13:25 [1] NU-Text and M-Text add *thus.*
13:26 [a] John 6:70, 71; 12:4
13:27 [a] Luke 22:3
13:29 [a] John 12:6
13:31 [a] John 12:23 [b] [1 Pet. 4:11]
13:32 [a] John 12:23
13:33 [a] John 12:35; 14:19; 16:16–19 [b] [John 7:34; 8:21]
13:34 [a] 1 Thess. 4:9
13:35 [a] 1 John 2:5
13:36 [a] John 13:33; 14:2; 16:5 [b] 2 Pet. 1:14

I AM AN HEIR

John 14:1–4

Here, Jesus encouraged His disciples—and us—with the fact that He was going to prepare a glorious inheritance. He wanted His disciples' minds set on their future, not their current circumstances. Where does your mind go when your heart feels low or in distress? Where do you take your sadness and fear? Does your mind run to the balance in your bank account or to an upcoming vacation you planned? Those things have their place, but Jesus wants our hearts set on the truth that we are heirs and that we have an inheritance being prepared for us. Find comfort in this marvelous truth today.

37 Peter said to Him, "Lord, why can I not follow You now? I will
[a] lay down my life for Your sake."
38 Jesus answered him, "Will you lay down your life for My sake?
Most assuredly, I say to you, the rooster shall not [a] crow till you have
denied Me three times.

THE WAY, THE TRUTH, AND THE LIFE

14 "Let [a] not your heart be troubled; you believe in God, believe
also in Me. 2 In My Father's house are many mansions;[1] if
it were not *so,* I would have told you. [a] I go to prepare a place for
you.[2] 3 And if I go and prepare a place for you, [a] I will come again
and receive you to Myself; that [b] where I am, *there* you may be also.
4 And where I go you know, and the way you know."
5 [a] Thomas said to Him, "Lord, we do not know where You are
going, and how can we know the way?"
6 Jesus said to him, "I am [a] the way, [b] the truth, and [c] the life. [d] No
one comes to the Father [e] except through Me.

THE FATHER REVEALED

7 [a] "If you had known Me, you would have known My Father also;
and from now on you know Him and have seen Him."
8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us."
9 Jesus said to him, "Have I been with you so long, and yet
you have not known Me, Philip? [a] He who has seen Me has seen
the Father; so how can you say, 'Show us the Father'? 10 Do you not
believe that [a] I am in the Father, and the Father in Me? The words
that I speak to you [b] I do not speak on My own *authority;* but the
Father who dwells in Me does the works. 11 Believe Me that I *am* in
the Father and the Father in Me, [a] or else believe Me for the sake
of the works themselves.

THE ANSWERED PRAYER

12 [a] "Most assuredly, I say to you, he who believes in Me, the works
that I do he will do also; and greater *works* than these he will do,
because I go to My Father. 13 [a] And whatever you ask in My name,
that I will do, that the Father may be [b] glorified in the Son. 14 If you
ask[1] anything in My name, I will do *it.*

JESUS PROMISES ANOTHER HELPER

15 [a] "If you love Me, keep[1] My commandments. 16 And I will pray
the Father, and [a] He will give you another Helper, that He may abide
with you forever— 17 [a] the Spirit of truth, [b] whom the world cannot
receive, because it neither sees Him nor knows Him; but you know
Him, for He dwells with you [c] and will be in you. 18 [a] I will not leave
you orphans; [b] I will come to you.

INDWELLING OF THE FATHER AND THE SON

19 "A little while longer and the world will see Me no more, but
[a] you will see Me. [b] Because I live, you will live also. 20 At that day
you will know that [a] I *am* in My Father, and you in Me, and I in you.
21 [a] He who has My commandments and keeps them, it is he who
loves Me. And he who loves Me will be loved by My Father, and I
will love him and manifest Myself to him."
22 [a] Judas (not Iscariot) said to Him, "Lord, how is it that You will
manifest Yourself to us, and not to the world?"
23 Jesus answered and said to him, "If anyone loves Me, he will
keep My word; and My Father will love him, [a] and We will come to
him and make Our home with him. 24 He who does not love Me does

13:37 [a] Mark 14:29–31
13:38 [a] John 18:25–27
14:1 [a] [John 14:27; 16:22, 24]
14:2 [a] John 13:33, 36 [1] Literally *dwellings* [2] NU-Text adds a word which would cause the text to read either *if it were not so, would I have told you that I go to prepare a place for you?* or *if it were not so I would have told you; for I go to prepare a place for you.*
14:3 [a] [Acts 1:11] [b] [John 12:26]
14:5 [a] Matt. 10:3
14:6 [a] [Heb. 9:8; 10:19, 20] [b] [John 1:14, 17; 8:32; 18:37] [c] [John 11:25] [d] 1 Tim. 2:5 [e] [John 10:7–9]
14:7 [a] John 8:19
14:9 [a] Col. 1:15
14:10 [a] John 10:38; 14:11, 20 [b] John 5:19; 14:24
14:11 [a] John 5:36; 10:38
14:12 [a] Luke 10:17
14:13 [a] Matt. 7:7 [b] John 13:31
14:14 [1] NU-Text adds *Me.*
14:15 [a] 1 John 5:3 [1] NU-Text reads *you will keep.*
14:16 [a] Rom. 8:15
14:17 [a] [1 John 4:6; 5:7] [b] [1 Cor. 2:14] [c] [1 John 2:27]
14:18 [a] [Matt. 28:20] [b] [John 14:3, 28]
14:19 [a] John 16:16, 22 [b] [1 Cor. 15:20]
14:20 [a] John 10:38; 14:11
14:21 [a] 1 John 2:5
14:22 [a] Luke 6:16
14:23 [a] Rev. 3:20; 21:3

not keep My words; and [a]the word which you hear is not Mine but the Father's who sent Me.

THE GIFT OF HIS PEACE

25"These things I have spoken to you while being present with you. 26But [a]the Helper, the Holy Spirit, whom the Father will [b]send in My name, [c]He will teach you all things, and bring to your [a]remembrance all things that I said to you. 27[a]Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. 28You have heard Me [a]say to you, 'I am going away and coming *back* to you.' If you loved Me, you would rejoice because I said,[1] [b]'I am going to the Father,' for [c]My Father is greater than I.

29"And [a]now I have told you before it comes, that when it does come to pass, you may believe. 30I will no longer talk much with you, [a]for the ruler of this world is coming, and he has [b]nothing in Me. 31But that the world may know that I love the Father, and [a]as the Father gave Me commandment, so I do. Arise, let us go from here.

THE TRUE VINE

15 "I am the true vine, and My Father is the vinedresser. 2[a]Every branch in Me that does not bear fruit He takes away;[1] and every *branch* that bears fruit He prunes, that it may bear [b]more fruit. 3[a]You are already clean because of the word which I have spoken to you. 4[a]Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

5"I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much [a]fruit; for without Me you can do [b]nothing. 6If anyone does not abide in Me, [a]he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. 7If you abide in Me, and My words [a]abide in you, [b]you will[1] ask what you desire, and it shall be done for you. 8[a]By this My Father is glorified, that you bear much fruit; [b]so you will be My disciples.

LOVE AND JOY PERFECTED

9"As the Father [a]loved Me, I also have loved you; abide in My love. 10[a]If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

11"These things I have spoken to you, that My joy may remain in you, and [a]*that* your joy may be full. 12[a]This is My [b]commandment, that you love one another as I have loved you. 13[a]Greater love has no one than this, than to lay down one's life for his friends. 14[a]You are My friends if you do whatever I command you. 15No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, [a]for all things that I heard from My Father I have made known to you. 16[a]You did not choose Me, but I chose you and [b]appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father [c]in My name He may give you. 17These things I command you, that you love one another.

THE WORLD'S HATRED

18[a]"If the world hates you, you know that it hated Me before *it hated* you. 19[a]If you were of the world, the world would love its own. Yet [b]because you are not of the world, but I chose you out of the world, therefore the world hates you. 20Remember the word that

I AM CHOSEN

John 15:16

Jesus did not intend to insult the disciples by what He said here. Rather, He wanted to assure them that their standing with Him originated not with them but in His grace. He chose them for salvation and for service, just as He has chosen you. Christ looked on you and set His affections upon you. Few things can bring us assurance like this truth. It fills us with confidence and enables us to bear fruit that glorifies our Savior as it also emboldens us to pray with hope to the One who loves us and chose us.

14:24 [a] John 5:19
14:26 [a] Luke 24:49 [b] John 15:26 [c] 1 Cor. 2:13 [d] John 2:22; 12:16
14:27 [a] [Phil. 4:7]
14:28 [a] John 14:3, 18 [b] John 16:16 [c] [Phil. 2:6] [1] NU-Text omits *I said.*
14:29 [a] John 13:19
14:30 [a] [John 12:31] [b] [Heb. 4:15]
14:31 [a] Is. 50:5; John 10:18
15:2 [a] Matt. 15:13 [b] [Matt. 13:12] [1] Or *lifts up*
15:3 [a] [John 13:10; 17:17]
15:4 [a] [Col. 1:23]
15:5 [a] Hos. 14:8 [b] 2 Cor. 3:5
15:6 [a] Matt. 3:10
15:7 [a] 1 John 2:14 [b] John 14:13; 16:23 [1] NU-Text omits *you will.*
15:8 [a] [Matt. 5:16] [b] John 8:31
15:9 [a] John 5:20; 17:26
15:10 [a] John 14:15
15:11 [a] 1 John 1:4
15:12 [a] 1 John 3:11 [b] Rom. 12:9
15:13 [a] 1 John 3:16
15:14 [a] [Matt. 12:50; 28:20]
15:15 [a] Gen. 18:17
15:16 [a] John 6:70; 13:18; 15:19 [b] [Col. 1:6] [c] John 14:13; 16:23, 24
15:18 [a] 1 John 3:13
15:19 [a] 1 John 4:5 [b] John 17:14

PART 2 OF 3

"IN CHRIST" AND MY IDENTITY

In Christ Explained by Paul

While Jesus did not talk often about what it means to live in Him, the apostle Paul wrote many letters to the early churches, sharing the truth that Christians are "in Christ." We read that being "in Christ" means that we have been a part of God's plan from before the foundation of the world, that God thinks of us as having been with Christ during His life, death, and resurrection, that we can live and act today out of that union, and that we have a new community of faith that stems from being united with Christ.

First, Paul explained that being "in Christ" means that we have been a part of God's plan from eternity past. While we experience a time of not knowing Christ as Savior before becoming Christians, in the thoughts of God, we have always been united with Christ. Ephesians 1:4–5 says, "He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will." Our identity as sons and daughters of God has never been in doubt or at risk but has always been part of His perfect plan.

In addition, Paul explained that God also thinks of believers as having been "in Christ" during Jesus' life, death, and resurrection. His righteous life is credited to us who believe in Him (see Phil. 3:9). God thinks of us as having died with Christ (see Rom. 6:6; 2 Cor. 5:14) and raised to life with Him (see Eph. 2:6; Col. 3:1). Our identity is no longer that of sinners but that of saints because of Christ's life, death, and resurrection on our behalf.

Paul's teaching about being "in Christ" is not limited to the past, however. It also has strong implications for the present. "As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving" (Col. 2:6–7). In calling us to "walk in Him," Paul commanded believers to act not out of our own strength or for our own glory but in the strength of Christ and for His glory. This echoes what Jesus Himself said to His disciples in John 15:5: "He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."

A fourth aspect of being "in Christ" in Paul's teaching is that in Christ we are a part of a new community of believers. In Romans 12:5, he said, "We, being many, are one body in Christ, and individually members of one another." Our identity in Christ is also an identity as a member of the new, redeemed community of saints.

Paul's teaching of being "in Christ" permeates his letters and has far-reaching implications. In Christ, our identity is secure, having been determined from eternity past. In Christ, we are redeemed children of God, not children of wrath. We act not to build our own reputation but through Christ's strength to give Him glory. And in Christ, we identify with a community of fellow believers who also seek to serve and honor Him.

Part 3 of 3, "'In Christ' and My Identity: The Image of God Restored," is on page 1647.
Part 1, "'In Christ' and My Identity: Our Identity in Christ," is on page 1525.

I said to you, [a]'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. [b]If they kept My word, they will keep yours also. 21But [a]all these things they will do to you for My name's sake, because they do not know Him who sent Me. 22[a]If I had not come and spoken to them, they would have no sin, [b]but now they have no excuse for their sin. 23[a]He who hates Me hates My Father also. 24If I had not done among them [a]the works which no one else did, they would have no sin; but now they have [b]seen and also hated both Me and My Father. 25But *this happened* that the word might be fulfilled which is written in their law, [a]'They hated Me without a cause.'[1]

THE COMING REJECTION

26[a]"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, [b]He will testify of Me. 27And [a]you also will bear witness, because [b]you have been with Me from the beginning.

16 "These things I have spoken to you, that you [a]should not be made to stumble. 2[a]They will put you out of the synagogues; yes, the time is coming [b]that whoever kills you will think that he offers God service. 3And [a]these things they will do to you[1] because they have not known the Father nor Me. 4But these things I have told you, that when the[1] time comes, you may remember that I told you of them.

"And these things I did not say to you at the beginning, because I was with you.

THE WORK OF THE HOLY SPIRIT

5"But now I [a]go away to Him who sent Me, and none of you asks Me, 'Where are You going?' 6But because I have said these things to you, [a]sorrow has filled your heart. 7Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but [a]if I depart, I will send Him to you. 8And when He has [a]come, He will convict the world of sin, and of righteousness, and of judgment: 9[a]of sin, because they do not believe in Me; 10[a]of righteousness, [b]because I go to My Father and you see Me no more; 11[a]of judgment, because [b]the ruler of this world is judged.

12"I still have many things to say to you, [a]but you cannot bear *them* now. 13However, when He, [a]the Spirit of truth, has come, [b]He will guide you into all truth; for He will not speak on His own *authority,* but whatever He hears He will speak; and He will tell you things to come. 14[a]He will glorify Me, for He will take of what is Mine and declare *it* to you. 15[a]All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.[1]

SORROW WILL TURN TO JOY

16"A [a]little while, and you will not see Me; and again a little while, and you will see Me, [b]because I go to the Father."

17Then *some* of His disciples said among themselves, "What is this that He says to us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" 18They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying."

19Now Jesus knew that they desired to ask Him, and He said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'? 20Most assuredly, I say to you that you will weep and [a]lament, but the world will rejoice; and you will be sorrowful,

15:20 [a] John 13:16 [b] Ezek. 3:7
15:21 [a] Matt. 10:22; 24:9
15:22 [a] John 9:41; 15:24 [b] [James 4:17]
15:23 [a] 1 John 2:23
15:24 [a] John 3:2 [b] John 14:9
15:25 [a] Ps. 35:19; 69:4; 109:3–5 [1] Psalm 69:4
15:26 [a] Luke 24:49 [b] 1 John 5:6
15:27 [a] Luke 24:48 [b] Luke 1:2
16:1 [a] Matt. 11:6
16:2 [a] John 9:22 [b] Acts 8:1
16:3 [a] John 8:19; 15:21 [1] NU-Text and M-Text omit *to you.*
16:4 [1] NU-Text reads *their.*
16:5 [a] John 7:33; 13:33; 14:28; 17:11
16:6 [a] [John 16:20, 22]
16:7 [a] Acts 2:33
16:8 [a] Acts 1:8; 2:1–4, 37
16:9 [a] Acts 2:22
16:10 [a] Acts 2:32 [b] John 5:32
16:11 [a] Acts 26:18 [b] [Luke 10:18]
16:12 [a] Mark 4:33
16:13 [a] [John 14:17] [b] John 14:26
16:14 [a] John 15:26
16:15 [a] Matt. 11:27 [1] NU-Text and M-Text read *He takes of Mine and will declare it to you.*
16:16 [a] John 7:33; 12:35; 13:33; 14:19; 19:40–42; 20:19 [b] John 13:3
16:20 [a] Mark 16:10

I LIVE WITH JOY

John 16:23–24

It is not difficult to find some version of joy, although what we often find is usually a poor imitation. But why settle for this when real, lasting joy is available? One of the reasons that Jesus came was to expand our understanding of what it means to live with joy. Joy is found and complete in Him. What is complete joy? Jesus did not go into detail in this passage, but it is rooted in Christ. It does not depend on circumstances. It does not need life to go a certain way to be present. Do you have this joy? All you need to do is ask and it will be given.

but your sorrow will be turned into [b]joy. 21[a]A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. 22Therefore you now have sorrow; but I will see you again and [a]your heart will rejoice, and your joy no one will take from you.

23"And in that day you will ask Me nothing. [a]Most assuredly, I say to you, whatever you ask the Father in My name He will give you. 24Until now you have asked nothing in My name. Ask, and you will receive, [a]that your joy may be [b]full.

JESUS CHRIST HAS OVERCOME THE WORLD

25"These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you [a]plainly about the Father. 26In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; 27[a]for the Father Himself loves you, because you have loved Me, and [b]have believed that I came forth from God. 28[a]I came forth from the Father and have come into the world. Again, I leave the world and go to the Father."

29His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech! 30Now we are sure that [a]You know all things, and have no need that anyone should question You. By this [b]we believe that You came forth from God."

31Jesus answered them, "Do you now believe? 32[a]Indeed the hour is coming, yes, has now come, that you will be scattered, [b]each to his own, and will leave Me alone. And [c]yet I am not alone, because the Father is with Me. 33These things I have spoken to you, that [a]in Me you may have peace. [b]In the world you will[1] have tribulation; but be of good cheer, [c]I have overcome the world."

JESUS PRAYS FOR HIMSELF

17 Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, [a]the hour has come. Glorify Your Son, that Your Son also may glorify You, 2[a]as You have given Him authority over all flesh, that He should[1] give eternal life to as many [b]as You have given Him. 3And [a]this is eternal life, that they may know You, [b]the only true God, and Jesus Christ [c]whom You have sent. 4[a]I have glorified You on the earth. [b]I have finished the work [c]which You have given Me to do. 5And now, O Father, glorify Me together with Yourself, with the glory [a]which I had with You before the world was.

JESUS PRAYS FOR HIS DISCIPLES

6[a]"I have manifested Your name to the men [b]whom You have given Me out of the world. [c]They were Yours, You gave them to Me, and they have kept Your word. 7Now they have known that all things which You have given Me are from You. 8For I have given to them the words [a]which You have given Me; and they have received *them,* [b]and have known surely that I came forth from You; and they have believed that [c]You sent Me.

9"I pray for them. [a]I do not pray for the world but for those whom You have given Me, for they are Yours. 10And all Mine are Yours, and [a]Yours are Mine, and I am glorified in them. 11[a]Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, [b]keep through Your name those whom You have given Me,[1] that they may be one [c]as We *are.* 12While I was with them in the world,[1] [a]I kept them in Your name. Those whom You gave Me I have kept;[2] and [b]none of them is lost [c]except the son of perdition, [d]that the Scripture might be fulfilled. 13But now

16:20 [b] Luke 24:32, 41
16:21 [a] Is. 13:8; 26:17; 42:14
16:22 [a] 1 Pet. 1:8
16:23 [a] Matt. 7:7
16:24 [a] John 17:13 [b] John 15:11
16:25 [a] John 7:13
16:27 [a] [John 14:21, 23] [b] John 3:13
16:28 [a] John 13:1, 3; 16:5, 10, 17
16:30 [a] John 21:17 [b] John 17:8
16:32 [a] Matt. 26:31, 56 [b] John 20:10 [c] John 8:29
16:33 [a] [Eph. 2:14] [b] 2 Tim. 3:12 [c] Rom. 8:37 [1] NU-Text and M-Text omit *will.*
17:1 [a] John 12:23
17:2 [a] John 3:35 [b] John 6:37, 39; 17:6, 9, 24 [1] M-Text reads *shall.*
17:3 [a] Jer. 9:23, 24 [b] 1 Cor. 8:4 [c] John 3:34
17:4 [a] John 13:31 [b] John 4:34; 19:30 [c] John 14:31
17:5 [a] Phil. 2:6
17:6 [a] Ps. 22:22 [b] John 6:37 [c] Ezek. 18:4
17:8 [a] John 8:28 [b] John 8:42; 16:27, 30 [c] Deut. 18:15, 18
17:9 [a] [1 John 5:19]
17:10 [a] John 16:15
17:11 [a] John 13:1 [b] [1 Pet. 1:5] [c] John 10:30 [1] NU-Text and M-Text read *keep them through Your name which You have given Me.*
17:12 [a] Heb. 2:13 [b] 1 John 2:19 [c] John 6:70 [d] Ps. 41:9; 109:8 [1] NU-Text omits *in the world.* [2] NU-Text reads *in Your name which You gave Me. And I guarded them;* (or *it;*).

I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. 14I have given them Your word; [a]and the world has hated them because they are not of the world, [b]just as I am not of the world. 15I do not pray that You should take them out of the world, but [a]that You should keep them from the evil one. 16They are not of the world, just as I am not of the world. 17[a]Sanctify them by Your truth. [b]Your word is truth. 18[a]As You sent Me into the world, I also have sent them into the world. 19And [a]for their sakes I sanctify Myself, that they also may be sanctified by the truth.

JESUS PRAYS FOR ALL BELIEVERS

20"I do not pray for these alone, but also for those who will[1] believe in Me through their word; 21[a]that they all may be one, as [b]You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. 22And the [a]glory which You gave Me I have given them, [b]that they may be one just as We are one: 23I in them, and You in Me; [a]that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

24[a]"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; [b]for You loved Me before the foundation of the world. 25O righteous Father! [a]The world has not known You, but [b]I have known You; and [c]these have known that You sent Me. 26[a]And I have declared to them Your name, and will declare *it,* that the love [b]with which You loved Me may be in them, and I in them."

BETRAYAL AND ARREST IN GETHSEMANE

18 When Jesus had spoken these words, [a]He went out with His disciples over [b]the Brook Kidron, where there was a garden, which He and His disciples entered. 2And Judas, who betrayed Him, also knew the place; [a]for Jesus often met there with His disciples. 3[a]Then Judas, having received a detachment *of troops,* and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. 4Jesus therefore, [a]knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"

5They answered Him, [a]"Jesus of Nazareth."

Jesus said to them, "I am *He."* And Judas, who [b]betrayed Him, also stood with them. 6Now when He said to them, "I am *He,"* they drew back and fell to the ground.

7Then He asked them again, "Whom are you seeking?"

And they said, "Jesus of Nazareth."

8Jesus answered, "I have told you that I am *He.* Therefore, if you seek Me, let these go their way," 9that the saying might be fulfilled which He spoke, [a]"Of those whom You gave Me I have lost none."

10[a]Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink [a]the cup which My Father has given Me?"

BEFORE THE HIGH PRIEST

12Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him. 13And [a]they led Him away to [b]Annas first, for he was the father-in-law of [c]Caiaphas who was high priest that year. 14[a]Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

I REFLECT

John 17:20–21

What Jesus prays here is fascinating. He moves from praying for His immediate disciples to praying for all who would believe through their message. That includes us! He prays for you and the thousands of communities of Christians throughout history. Notice that His prayer is not for our success or prosperity but for our *unity*. He wants us to be united in love and devotion to one another. As such, we reflect to the world who He is and why He came. Our unity puts His mission on display and shows the world what kind of Savior and Lord He is.

17:14 [a] John 15:19 [b] John 8:23
17:15 [a] 1 John 5:18
17:17 [a] [Eph. 5:26] [b] Ps. 119:9, 142, 151
17:18 [a] John 4:38; 20:21
17:19 [a] [Heb. 10:10]
17:20 [1] NU-Text and M-Text omit *will.*
17:21 [a] [Gal. 3:28] [b] John 10:38; 17:11, 23
17:22 [a] 1 John 1:3 [b] [2 Cor. 3:18]
17:23 [a] [Col. 3:14]
17:24 [a] [1 Thess. 4:17] [b] John 17:5
17:25 [a] John 15:21 [b] John 7:29; 8:55; 10:15 [c] John 3:17; 17:3, 8, 18, 21, 23
17:26 [a] John 17:6 [b] John 15:9
18:1 [a] Mark 14:26, 32 [b] 2 Sam. 15:23
18:2 [a] Luke 21:37; 22:39
18:3 [a] Luke 22:47–53
18:4 [a] John 6:64; 13:1, 3; 19:28
18:5 [a] Matt. 21:11 [b] Ps. 41:9
18:9 [a] [John 6:39; 17:12]
18:10 [a] Matt. 26:51
18:11 [a] Matt. 20:22; 26:39
18:13 [a] Matt. 26:57 [b] Luke 3:2 [c] Matt. 26:3
18:14 [a] John 11:50

I LIVE WITH FAITHFULNESS

John 18:25–27

After denying Jesus once (see John 18:17), here Peter denied Him twice more. Reading this account can be difficult because we know Peter's love for Jesus and Jesus' love for him. But still harder is facing the ways that we, too, have denied Jesus. Perhaps we were silent about being one of His followers. Or maybe we did not share the full truth of the gospel with someone, worrying about how we would be treated. Like Peter, we know the pain of being unfaithful to Jesus. Thankfully, Peter's story did not end here, and neither does ours. Christ is faithful to forgive and restore; keep pursuing Him.

PETER DENIES JESUS

15[a]And Simon Peter followed Jesus, and so *did* [b]another[1] disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. 16[a]But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. 17Then the servant girl who kept the door said to Peter, "You are not also *one* of this Man's disciples, are you?"

He said, "I am [a]not."

18Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

JESUS QUESTIONED BY THE HIGH PRIEST

19The high priest then asked Jesus about His disciples and His doctrine.

20Jesus answered him, [a]"I spoke openly to the world. I always taught [b]in synagogues and [c]in the temple, where the Jews always meet,[1] and in secret I have said nothing. 21Why do you ask Me? Ask [a]those who have heard Me what I said to them. Indeed they know what I said."

22And when He had said these things, one of the officers who stood by [a]struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?"

23Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?"

24[a]Then Annas sent Him bound to [b]Caiaphas the high priest.

PETER DENIES TWICE MORE

25Now Simon Peter stood and warmed himself. [a]Therefore they said to him, "You are not also *one* of His disciples, are you?"

He denied *it* and said, "I am not!"

26One of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, "Did I not see you in the garden with Him?" 27Peter then denied again; and [a]immediately a rooster crowed.

IN PILATE'S COURT

28[a]Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. [b]But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. 29[a]Pilate then went out to them and said, "What accusation do you bring against this Man?"

30They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."

31Then Pilate said to them, "You take Him and judge Him according to your law."

Therefore the Jews said to him, "It is not lawful for us to put anyone to death," 32[a]that the saying of Jesus might be fulfilled which He spoke, [b]signifying by what death He would die.

33[a]Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?"

34Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?"

35Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

36[a]Jesus answered, [b]"My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

37Pilate therefore said to Him, "Are You a king then?"

18:15 [a] Mark 14:54 [b] John 20:2–5
[1] M-Text reads *the other.*
18:16 [a] Matt. 26:69
18:17 [a] Matt. 26:34
18:20 [a] Luke 4:15 [b] John 6:59 [c] Mark 14:49 [1] NU-Text reads *where all the Jews meet.*
18:21 [a] Mark 12:37
18:22 [a] Jer. 20:2
18:24 [a] Matt. 26:57 [b] John 11:49
18:25 [a] Luke 22:58–62
18:27 [a] John 13:38
18:28 [a] Mark 15:1 [b] Acts 10:28; 11:3
18:29 [a] Matt. 27:11–14
18:32 [a] Matt. 20:17–19; 26:2 [b] John 3:14; 8:28; 12:32, 33
18:33 [a] Matt. 27:11
18:36 [a] 1 Tim. 6:13 [b] [Dan. 2:44; 7:14]

Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, [a]that I should bear [b]witness to the truth. Everyone who [c]is of the truth [d]hears My voice."

38Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, [a]"I find no fault in Him at all.

TAKING THE PLACE OF BARABBAS

39[a]"But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?"

40[a]Then they all cried again, saying, "Not this Man, but Barabbas!" [b]Now Barabbas was a robber.

THE SOLDIERS MOCK JESUS

19 So then [a]Pilate took Jesus and scourged *Him.* 2And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe. 3Then they said,[1] "Hail, King of the Jews!" And they [a]struck Him with their hands.

4Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, [a]that you may know that I find no fault in Him."

PILATE'S DECISION

5Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold the Man!"

6[a]Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify *Him,* crucify *Him!*"

Pilate said to them, "You take Him and crucify *Him,* for I find no fault in Him."

7The Jews answered him, [a]"We have a law, and according to our[1] law He ought to die, because [b]He made Himself the Son of God."

8Therefore, when Pilate heard that saying, he was the more afraid, 9and went again into the Praetorium, and said to Jesus, "Where are You from?" [a]But Jesus gave him no answer.

10Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"

11Jesus answered, [a]"You could have no power at all against Me unless it had been given you from above. Therefore [b]the one who delivered Me to you has the greater sin."

12From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. [a]Whoever makes himself a king speaks against Caesar."

13[a]When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The* Pavement, but in Hebrew, Gabbatha. 14Now [a]it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"

15But they cried out, "Away with *Him,* away with *Him!* Crucify Him!"

Pilate said to them, "Shall I crucify your King?"

The chief priests answered, [a]"We have no king but Caesar!"

16[a]Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.[1]

THE KING ON A CROSS

17[a]And He, bearing His cross, [b]went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha, 18where they

18:37 [a] [Matt. 5:17; 20:28] [b] Is. 55:4 [c] [John 14:6] [d] John 8:47; 10:27
18:38 [a] John 19:4, 6
18:39 [a] Luke 23:17–25
18:40 [a] Acts 3:14 [b] Luke 23:19
19:1 [a] Matt. 20:19; 27:26
19:3 [a] Is. 50:6 [1] NU-Text reads *And they came up to Him and said.*
19:4 [a] John 18:33, 38
19:6 [a] Acts 3:13
19:7 [a] Lev. 24:16 [b] Matt. 26:63–66 [1] NU-Text reads *the law.*
19:9 [a] Is. 53:7
19:11 [a] [Luke 22:53] [b] Rom. 13:1
19:12 [a] Luke 23:2
19:13 [a] 1 Sam. 15:24
19:14 [a] Matt. 27:62
19:15 [a] [Gen. 49:10]
19:16 [a] Luke 23:24 [1] NU-Text omits *and led Him away.*
19:17 [a] Mark 15:21, 22 [b] Num. 15:36

I AM REDEEMED

John 19:30

The message of redemption can be summed up in these words: "It is finished!" Jesus accomplished in full all that the Father planned for Him to do to provide redemption for the world. He did the work, and we receive the benefits. We do not meet God halfway. Jesus did not utter, "*My part* is finished." He declared, "*It* is finished." All of it. For God to accept us, we do not strive to make ourselves better or earn our way to God. We rest in the full and finished sacrifice of Jesus.

crucified Him, and [a]two others with Him, one on either side, and Jesus in the center. 19[a]Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.

20Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

21Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews." ' "

22Pilate answered, "What I have written, I have written."

23[a]Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. 24They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says:

> [a]"They divided My garments among them,
> And for My clothing they cast lots."[1]

Therefore the soldiers did these things.

BEHOLD YOUR MOTHER

25[a]Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of [b]Clopas, and Mary Magdalene. 26When Jesus therefore saw His mother, and [a]the disciple whom He loved standing by, He said to His mother, [b]"Woman, behold your son!" 27Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her [a]to his own *home.*

IT IS FINISHED

28After this, Jesus, knowing[1] that all things were now accomplished, [a]that the Scripture might be fulfilled, said, "I thirst!" 29Now a vessel full of sour wine was sitting there; and [a]they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. 30So when Jesus had received the sour wine, He said, [a]"It is finished!" And bowing His head, He gave up His spirit.

JESUS' SIDE IS PIERCED

31[a]Therefore, because it was the Preparation *Day,* [b]that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a [c]high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away. 32Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. 33But when they came to Jesus and saw that He was already dead, they did not break His legs. 34But one of the soldiers pierced His side with a spear, and immediately [a]blood and water came out. 35And he who has seen has testified, and his testimony is [a]true; and he knows that he is telling the truth, so that you may [b]believe. 36For these things were done that the Scripture should be fulfilled, [a]"Not *one* of His bones shall be broken."[1] 37And again another Scripture says, [a]"They shall look on Him whom they pierced."[1]

JESUS BURIED IN JOSEPH'S TOMB

38[a]After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, [b]for fear of the Jews, asked Pilate that he might take

19:18 [a] Is. 53:12
19:19 [a] Matt. 27:37
19:23 [a] Luke 23:34
19:24 [a] Ps. 22:18 [1] Psalm 22:18
19:25 [a] Mark 15:40 [b] Luke 24:18
19:26 [a] John 13:23; 20:2; 21:7, 20, 24 [b] John 2:4
19:27 [a] John 1:11; 16:32
19:28 [a] Ps. 22:15 [1] M-Text reads *seeing.*
19:29 [a] Ps. 69:21; Matt. 27:48, 50
19:30 [a] John 17:4
19:31 [a] Mark 15:42 [b] Deut. 21:23 [c] Ex. 12:16; [Ex. 12:46; Num. 9:12]; Ps. 34:20
19:34 [a] [1 John 5:6, 8]
19:35 [a] John 21:24 [b] [John 20:31]
19:36 [a] [Ex. 12:46; Num. 9:12]; Ps. 34:20 [1] Exodus 12:46; Numbers 9:12; Psalm 34:20
19:37 [a] Ps. 22:16, 17; Zech. 12:10; 13:6 [1] Zechariah 12:10
19:38 [a] Luke 23:50–56 [b] [John 7:13; 9:22; 12:42]

away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus. 39And [a]Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of [b]myrrh and aloes, about a hundred pounds. 40Then they took the body of Jesus, and [a]bound it in strips of linen with the spices, as the custom of the Jews is to bury. 41Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42So [a]there they laid Jesus, [b]because of the Jews' Preparation *Day,* for the tomb was nearby.

THE EMPTY TOMB

20 Now the [a]first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the [b]stone had been taken away from the tomb. 2Then she ran and came to Simon Peter, and to the [a]other disciple, [b]whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

3[a]Peter therefore went out, and the other disciple, and were going to the tomb. 4So they both ran together, and the other disciple outran Peter and came to the tomb first. 5And he, stooping down and looking in, saw [a]the linen cloths lying *there;* yet he did not go in. 6Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there,* 7and [a]the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. 8Then the [a]other disciple, who came to the tomb first, went in also; and he saw and believed. 9For as yet they did not know the [a]Scripture, that He must rise again from the dead. 10Then the disciples went away again to their own homes.

MARY MAGDALENE SEES THE RISEN LORD

11[a]But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. 12And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. 13Then they said to her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

14[a]Now when she had said this, she turned around and saw Jesus standing *there,* and [b]did not know that it was Jesus. 15Jesus said to her, "Woman, why are you weeping? Whom are you seeking?"

She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

16Jesus said to her, [a]"Mary!"

She turned and said to Him,[1] "Rabboni!" (which is to say, Teacher).

17Jesus said to her, "Do not cling to Me, for I have not yet [a]ascended to My Father; but go to [b]My brethren and say to them, [c]'I am ascending to My Father and your Father, and *to* [d]My God and your God.' "

18[a]Mary Magdalene came and told the disciples that she had seen the Lord,[1] and *that* He had spoken these things to her.

THE APOSTLES COMMISSIONED

19[a]Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled,[1] for [b]fear of the Jews, Jesus came and stood in the midst, and said to them, [c]"Peace *be* with you." 20When He had said this, He [a]showed

19:39 [a] John 3:1, 2; 7:50 [b] Matt. 2:11
19:40 [a] John 20:5, 7
19:42 [a] Is. 53:9 [b] John 19:14, 31
20:1 [a] Matt. 28:1–8 [b] Matt. 27:60, 66; 28:2
20:2 [a] John 21:23, 24 [b] John 13:23; 19:26; 21:7, 20, 24
20:3 [a] Luke 24:12
20:5 [a] John 19:40
20:7 [a] John 11:44
20:8 [a] John 21:23, 24
20:9 [a] Ps. 16:10
20:11 [a] Mark 16:5
20:14 [a] Matt. 28:9 [b] John 21:4
20:16 [a] John 10:3 [1] NU-Text adds *in Hebrew.*
20:17 [a] Heb. 4:14 [b] Heb. 2:11 [c] John 16:28; 17:11 [d] Eph. 1:17
20:18 [a] Luke 24:10, 23 [1] NU-Text reads *disciples, "I have seen the Lord," . . . .*
20:19 [a] Luke 24:36 [b] John 9:22; 19:38 [c] John 14:27; 16:33 [1] NU-Text omits *assembled.*
20:20 [a] Acts 1:3

I REFLECT

John 20:21

What does it mean to be sent by Jesus? At least two things stand out in this verse. First, we must experience the peace of Jesus. He has freed you, saved you, and secured you. You now have every reason to rest in His grace and kindness toward you. Knowing and experiencing this is vital to being sent. Second, we must remember we are sent like Jesus. The Father sent Him to a particular place and people. You have a place and a people too. Your life intersects with others. This is where you are sent. Reflect and show Jesus well there.

them *His* hands and His side. [b]Then the disciples were glad when they saw the Lord.

[21]So Jesus said to them again, "Peace to you! [a]As the Father has sent Me, I also send you." [22]And when He had said this, He breathed on *them,* and said to them, "Receive the Holy Spirit. [23][a]If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."

SEEING AND BELIEVING

[24]Now Thomas, [a]called the Twin, one of the twelve, was not with them when Jesus came. [25]The other disciples therefore said to him, "We have seen the Lord."

So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

[26]And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" [27]Then He said to Thomas, "Reach your finger here, and look at My hands; and [a]reach your hand *here,* and put *it* into My side. Do not be [b]unbelieving, but believing."

[28]And Thomas answered and said to Him, "My Lord and my God!"

[29]Jesus said to him, "Thomas,[1] because you have seen Me, you have believed. [a]Blessed *are* those who have not seen and *yet* have believed."

THAT YOU MAY BELIEVE

[30]And [a]truly Jesus did many other signs in the presence of His disciples, which are not written in this book; [31][a]but these are written that [b]you may believe that Jesus [c]is the Christ, the Son of God, [d]and that believing you may have life in His name.

BREAKFAST BY THE SEA

21 After these things Jesus showed Himself again to the disciples at the [a]Sea of Tiberias, and in this way He showed *Himself:* [2]Simon Peter, [a]Thomas called the Twin, [b]Nathanael of [c]Cana in Galilee, [d]the *sons* of Zebedee, and two others of His disciples were together. [3]Simon Peter said to them, "I am going fishing."

They said to him, "We are going with you also." They went out and immediately[1] got into the boat, and that night they caught nothing. [4]But when the morning had now come, Jesus stood on the shore; yet the disciples [a]did not know that it was Jesus. [5]Then [a]Jesus said to them, "Children, have you any food?"

They answered Him, "No."

[6]And He said to them, [a]"Cast the net on the right side of the boat, and you will find *some.*" So they cast, and now they were not able to draw it in because of the multitude of fish.

[7]Therefore [a]that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea. [8]But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. [9]Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. [10]Jesus said to them, "Bring some of the fish which you have just caught."

[11]Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. [12]Jesus said to them, [a]"Come *and*

20:20 [b] John 16:20, 22
20:21 [a] John 17:18, 19
20:23 [a] Matt. 16:19; 18:18
20:24 [a] John 11:16
20:27 [a] 1 John 1:1 [b] Mark 16:14
20:29 [a] 1 Pet. 1:8 [1] NU-Text and M-Text omit *Thomas.*
20:30 [a] John 21:25
20:31 [a] Luke 1:4 [b] 1 John 5:13 [c] Luke 2:11 [d] John 3:15, 16; 5:24
21:1 [a] John 6:1
21:2 [a] John 20:24 [b] John 1:45–51 [c] John 2:1 [d] Matt. 4:21
21:3 [1] NU-Text omits *immediately.*
21:4 [a] John 20:14
21:5 [a] Luke 24:41
21:6 [a] Luke 5:4, 6, 7
21:7 [a] John 13:23; 20:2
21:12 [a] Acts 10:41

eat breakfast." Yet none of the disciples dared ask Him, "Who are You?"—knowing that it was the Lord. 13Jesus then came and took the bread and gave it to them, and likewise the fish.

14This *is* now [a]the third time Jesus showed Himself to His disciples after He was raised from the dead.

JESUS RESTORES PETER

15So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, *son* of Jonah,[1] do you love Me more than these?"

He said to Him, "Yes, Lord; You know that I love You."

He said to him, [a]"Feed My lambs."

16He said to him again a second time, "Simon, *son* of Jonah,[1] do you love Me?"

He said to Him, "Yes, Lord; You know that I love You."

[a]He said to him, "Tend My [b]sheep."

17He said to him the third time, "Simon, *son* of Jonah,[1] do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?"

And he said to Him, "Lord, [a]You know all things; You know that I love You."

Jesus said to him, "Feed My sheep. 18[a]Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish." 19This He spoke, signifying [a]by what death he would glorify God. And when He had spoken this, He said to him, [b]"Follow Me."

THE BELOVED DISCIPLE AND HIS BOOK

20Then Peter, turning around, saw the disciple [a]whom Jesus loved following, [b]who also had leaned on His breast at the supper, and said, "Lord, who is the one who betrays You?" 21Peter, seeing him, said to Jesus, "But Lord, what *about* this man?"

22Jesus said to him, "If I will that he remain [a]till I come, what *is that* to you? You follow Me."

23Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what *is that* to you?"

24This is the disciple who [a]testifies of these things, and wrote these things; and we know that his testimony is true.

25[a]And there are also many other things that Jesus did, which if they were written one by one, [b]I suppose that even the world itself could not contain the books that would be written. Amen.

I AM RECONCILED

John 21:15–19

Like Peter, we know the sting of betraying the Lord and turning our backs on Him. Yet, also like Peter, Jesus comes to us and confronts our sin, not to shame us or create doubt in us, but to remind us that we are forgiven—we have been reconciled—and so we might experience healing and peace. Jesus asked Peter challenging questions, but in the end, He offered Peter the same invitation He had years before: to follow Him. Peter's failure had changed nothing. This is the beauty of being reconciled to God through Christ. All shame is gone. We stand forgiven and accepted by Christ forevermore.

21:14 [a] John 20:19, 26
21:15 [a] Acts 20:28 [1] NU-Text reads *John*.
21:16 [a] Heb. 13:20 [b] Ps. 79:13 [1] NU-Text reads *John*.
21:17 [a] John 2:24, 25; 16:30 [1] NU-Text reads *John*.
21:18 [a] Acts 12:3, 4
21:19 [a] 2 Pet. 1:13, 14 [b] [Matt. 4:19; 16:24]
21:20 [a] John 13:23; 20:2 [b] John 13:25
21:22 [a] [Rev. 2:25; 3:11; 22:7, 20]
21:24 [a] John 19:35
21:25 [a] John 20:30 [b] Amos 7:10

The

ACTS

of the Apostles

The time frame of Jesus' earthly ministry was rather brief—only about three years—but His impact would carry over throughout the generations and into eternity. Jesus would no longer be present on earth physically, but His ministry to save the world would continue through His followers. The Book of Acts is the story of the Holy Spirit's work through what was at first a small group of men and women. These first followers took Christ's commission seriously and began to spread the news of a risen Savior toward the most remote corners of the world. The spread of the gospel message began in Jerusalem, carried over into the surrounding region of Judea, and then crossed political, religious, and ethnic boundaries as it made its way into Samaria and beyond.

DATE: c. AD 33–62 (written c. AD 62)

OCCASION: Luke traces the early days of Christ's church to record how the gospel began to spread throughout the world.

MAIN IDEA: The church continues Jesus' mission to share the message of salvation to the world.

KEY VERSE: Acts 1:8

FINDING IDENTITY IN ACTS: Part of our new identity in Christ is being a family on mission. In Acts, we learn that the family of God is determined not by bloodline but by the presence of the Holy Spirit, given to all who repent and believe in Christ. For Christians, our primary identity is not in our nationality or ethnicity but in our belief in Jesus Christ, which transcends national and ethnic boundaries. In Acts, we also see that this family of people who identify as Christ-followers have a mission to be witnesses for Christ to the ends of the earth, a mission we are still pursuing today.

OUTLINE

THE CHURCH'S WITNESS IN JERUSALEM

The Preaching of Peter 1:1—2:47	The Ministry of Peter 3:1—6:7

2 years
c. AD 33–35

THEME: To the Jews
APPROACH: History
LOCATION: Jerusalem

OUTLINE

THE CHURCH'S WITNESS IN JUDEA AND SAMARIA

The Martyrdom of Stephen 6:8—7:60	The Evangelism of Philip 8:1–40	The Salvation of Saul 9:1–31

13 years
c. AD 35–48

THEME: To the Samaritans
APPROACH: History
LOCATION: Judea and Samaria

OUTLINE

THE CHURCH'S WITNESS TO THE END OF THE EARTH

The Witness of Peter 9:32—12:25	The Missions of Paul 13:1—21:6	The Imprisonment of Paul 21:7—28:31

14 years
c. AD 48–62

THEME: To the Gentiles
APPROACH: History
LOCATION: Uttermost Part

PROLOGUE

1 The former account I made, O [a]Theophilus, of all that Jesus began both to do and teach, [2a]until the day in which He was taken up, after He through the Holy Spirit [b]had given commandments to the apostles whom He had chosen, [3a]to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

> Wherever the Holy Spirit is present, He makes men of gold out of men of clay.
>
> JOHN CHRYSOSTOM (c. 347–407)
> *Homilies on Acts*

THE HOLY SPIRIT PROMISED

[4a]And being assembled together with *them,* He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said,* "you have [b]heard from Me; [5a]for John truly baptized with water, [b]but you shall be baptized with the Holy Spirit not many days from now." [6]Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" [7]And He said to them, [a]"It is not for you to [b]know times or seasons which the Father has put in His own authority. [8a]But you shall receive power [b]when the Holy Spirit has come upon you; and [c]you shall be witnesses to Me[i] in Jerusalem, and in all Judea and [d]Samaria, and to the [e]end of the earth."

1:1 [a] Luke 1:3
1:2 [a] Mark 16:19 [b] Matt. 28:19
1:3 [a] Mark 16:12, 14
1:4 [a] Luke 24:49 [b] [John 14:16, 17, 26; 15:26]
1:5 [a] Matt. 3:11 [b] [Joel 2:28]
1:7 [a] 1 Thess. 5:1 [b] Matt. 24:36
1:8 [a] [Acts 2:1, 4] [b] Luke 24:49 [c] Luke 24:48 [d] Acts 8:1, 5, 14 [e] Col. 1:23
[i] NU-Text reads *My witnesses.*

I AM AN AMBASSADOR

Acts 1:7–8

The disciples desperately wanted to know when the Lord would return and fulfill all things. However, they were not meant to know. Instead, the Lord commissioned them to be His witnesses in all the world and proclaim the glorious news of the gospel no matter how long it might take. Do you wonder this same thing? When will the Lord make all things right? How much longer must we wait for His return? That is not for us to know. Our task as ambassadors is to proclaim the gospel with each day the Lord gives us. When He returns, may He find us faithful to this duty.

JESUS ASCENDS TO HEAVEN

9 [a]Now when He had spoken these things, while they watched,
[b]He was taken up, and a cloud received Him out of their sight.
10 And while they looked steadfastly toward heaven as He went up,
behold, two men stood by them [a]in white apparel,
11 who also said,
"Men of Galilee, why do you stand gazing up into heaven? This
same Jesus, who was taken up from you into heaven, [a]will so come
in like manner as you saw Him go into heaven."

THE UPPER ROOM PRAYER MEETING

12 [a]Then they returned to Jerusalem from the mount called
Olivet, which is near Jerusalem, a Sabbath day's journey.
13 And when they had entered, they went up [a]into the upper room where
they were staying: [b]Peter, James, John, and Andrew; Philip and
Thomas; Bartholomew and Matthew; James *the son* of Alphaeus
and [c]Simon the Zealot; and [d]Judas *the son* of James.
14 [a]These all continued with one accord in prayer and supplication,[1] with [b]the
women and Mary the mother of Jesus, and with [c]His brothers.

MATTHIAS CHOSEN

15 And in those days Peter stood up in the midst of the disciples[1]
(altogether the number [a]of names was about a hundred and twenty),
and said,
16 "Men *and* brethren, this Scripture had to be fulfilled,
[a]which the Holy Spirit spoke before by the mouth of David concerning Judas, [b]who became a guide to those who arrested Jesus;
17 for [a]he was numbered with us and obtained a part in [b]this ministry."

18 [a](Now this man purchased a field with [b]the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out.
19 And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.)

20 "For it is written in the Book of Psalms:

[a]'Let his dwelling place be desolate,
And let no one live in it';[1]

and,

[b]'Let[2] another take his office.'[3]

21 "Therefore, of these men who have accompanied us all the
time that the Lord Jesus went in and out among us,
22 beginning from the baptism of John to that day when [a]He was taken up from us, one of these must [b]become a witness with us of His resurrection."

23 And they proposed two: Joseph called [a]Barsabas, who was surnamed Justus, and Matthias.
24 And they prayed and said, "You, O Lord, [a]who know the hearts of all, show which of these two You have chosen
25 [a]to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place."
26 And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.

COMING OF THE HOLY SPIRIT

2 When [a]the Day of Pentecost had fully come, [b]they were all with one accord[1] in one place.
2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and [a]it filled the whole house where they were sitting.
3 Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them.
4 And

1:9 [a] Luke 24:50, 51 [b] Acts 1:2
1:10 [a] John 20:12
1:11 [a] Dan. 7:13
1:12 [a] Luke 24:52
1:13 [a] Acts 9:37, 39; 20:8 [b] Matt. 10:2–4 [c] Luke 6:15 [d] Jude 1
1:14 [a] Acts 2:1, 46 [b] Luke 23:49, 55 [c] Matt. 13:55 [1] NU-Text omits *and supplication.*
1:15 [a] Rev. 3:4 [1] NU-Text reads *brethren.*
1:16 [a] Ps. 41:9 [b] Luke 22:47
1:17 [a] Matt. 10:4 [b] Acts 1:25
1:18 [a] Matt. 27:3–10 [b] Mark 14:21
1:20 [a] Ps. 69:25 [b] Ps. 109:8 [1] Psalm 69:25 [2] Psalm 109:8 [3] Greek *episkopen,* position of overseer
1:22 [a] Acts 1:9 [b] Acts 1:8; 2:32
1:23 [a] Acts 15:22
1:24 [a] 1 Sam. 16:7
1:25 [a] Acts 1:17
2:1 [a] Lev. 23:15 [b] Acts 1:14 [1] NU-Text reads *together.*
2:2 [a] Acts 4:31

[a]they were all filled with the Holy Spirit and began [b]to speak with other tongues, as the Spirit gave them utterance.

THE CROWD'S RESPONSE

5And there were dwelling in Jerusalem Jews, [a]devout men, from every nation under heaven. 6And when this sound occurred, the [a]multitude came together, and were confused, because everyone heard them speak in his own language. 7Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak [a]Galileans? 8And how *is it that* we hear, each in our own language in which we were born? 9Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and [a]Cappadocia, Pontus and Asia, 10Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God." 12So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"

13Others mocking said, "They are full of new wine."

PETER'S SERMON

14But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 15For these are not drunk, as you suppose, [a]since it is *only* the third hour of the day. 16But this is what was spoken by the prophet Joel:

17 'And[a] it shall come to pass in the last days, says God,
[b]That I will pour out of My Spirit on all flesh;
Your sons and [c]your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
18 And on My menservants and on My maidservants
I will pour out My Spirit in those days;
[a]And they shall prophesy.
19 [a]I will show wonders in heaven above
And signs in the earth beneath:
Blood and fire and vapor of smoke.
20 [a]The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of
the LORD.
21 And it shall come to pass
That [a]whoever calls on the name of the LORD
Shall be saved.'[1]

22"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you [a]by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know— 23Him, [a]being delivered by the determined purpose and foreknowledge of God, [b]you have taken[1] by lawless hands, have crucified, and put to death; 24[a]whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. 25For David says concerning Him:

[a]'I foresaw the LORD always before my face,
For He is at my right hand, that I may not be shaken.
26 Therefore my heart rejoiced, and my tongue was glad;
Moreover my flesh also will rest in hope.

2:4 [a] Acts 1:5 [b] Mark 16:17
2:5 [a] Acts 8:2
2:6 [a] Acts 4:32
2:7 [a] Acts 1:11
2:9 [a] 1 Pet. 1:1
2:15 [a] 1 Thess. 5:7
2:17 [a] Joel 2:28–32 [b] Acts 10:45 [c] Acts 21:9
2:18 [a] 1 Cor. 12:10
2:19 [a] Joel 2:30
2:20 [a] Matt. 24:29
2:21 [a] Rom. 10:13 [1] Joel 2:28–32
2:22 [a] John 3:2; 5:6
2:23 [a] Luke 22:22 [b] Acts 5:30 [1] NU-Text omits *have taken.*
2:24 [a] [Rom. 8:11]
2:25 [a] Ps. 16:8–11

I AM COMPLETE

Acts 2:42–47

We are to look to the Lord, and nothing else, to complete us. However, we cannot miss how the Lord uses other believers, the church, to help fulfill and satisfy us. This passage shows us what completeness in the Lord looks like in community. It looks like believers living together, sharing their possessions with one another, taking care of each other, eating together, and rejoicing together. In this, we experience Christ working through us to care for one another, as He explained in the parable of the sheep and the goats (see Matt. 25:31–46). Our identity is in the Lord, and He completely satisfies us, but He often uses other believers to display His goodness.

27 For You will not leave my soul in Hades,
Nor will You allow Your Holy One to see [a]corruption.
28 You have made known to me the ways of life;
You will make me full of joy in Your presence.'[1]

29"Men *and* brethren, let *me* speak freely to you [a]of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. 30Therefore, being a prophet, [a]and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,[1] 31he, foreseeing this, spoke concerning the resurrection of the Christ, [a]that His soul was not left in Hades, nor did His flesh see corruption. 32[a]This Jesus God has raised up, [b]of which we are all witnesses. 33Therefore [a]being exalted to [b]the right hand of God, and [c]having received from the Father the promise of the Holy Spirit, He [d]poured out this which you now see and hear.

34"For David did not ascend into the heavens, but he says himself:

[a]'The LORD said to my Lord,
"Sit at My right hand,
35 Till I make Your enemies Your footstool." '[1]

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

37Now when they heard *this,* [a]they were cut to the heart, and said to Peter and the rest of the apostles, "Men *and* brethren, what shall we do?"

38Then Peter said to them, [a]"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. 39For the promise is to you and [a]to your children, and [b]to all who are afar off, as many as the Lord our God will call."

A VITAL CHURCH GROWS

40And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." 41Then those who gladly[1] received his word were baptized; and that day about three thousand souls were added *to them.* 42[a]And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. 43Then fear came upon every soul, and [a]many wonders and signs were done through the apostles. 44Now all who believed were together, and [a]had all things in common, 45and sold their possessions and goods, and [a]divided them among all, as anyone had need.

46[a]So continuing daily with one accord [b]in the temple, and [c]breaking bread from house to house, they ate their food with gladness and simplicity of heart, 47praising God and having favor with all the people. And [a]the Lord added to the church[1] daily those who were being saved.

A LAME MAN HEALED

3 Now Peter and John went up together [a]to the temple at the hour of prayer, [b]the ninth *hour.* 2And [a]a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, [b]to ask alms from those who entered the temple; 3who, seeing Peter and John about to go into the temple, asked for alms. 4And fixing his eyes on him, with John, Peter said, "Look at us." 5So he gave them his attention, expecting to receive something from them. 6Then Peter said, "Silver and gold I do not have,

2:27 [a] Acts 13:30–37
2:28 [1] Psalm 16:8–11
2:29 [a] Acts 13:36
2:30 [a] Ps. 132:11 [1] NU-Text omits *according to the flesh, He would raise up the Christ* and completes the verse with *He would seat one on his throne.*
2:31 [a] Ps. 16:10
2:32 [a] Acts 2:24 [b] Acts 1:8; 3:15
2:33 [a] [Acts 5:31] [b] [Heb. 10:12] [c] [John 14:26] [d] Acts 2:1–11, 17; 10:45
2:34 [a] Ps. 68:18; 110:1
2:35 [1] Psalm 110:1
2:37 [a] Luke 3:10, 12, 14
2:38 [a] Luke 24:47
2:39 [a] Joel 2:28, 32 [b] Eph. 2:13
2:41 [1] NU-Text omits *gladly.*
2:42 [a] Acts 1:14
2:43 [a] Acts 2:22
2:44 [a] Acts 4:32, 34, 37; 5:2
2:45 [a] Is. 58:7
2:46 [a] Acts 1:14 [b] Luke 24:53 [c] Acts 2:42; 20:7
2:47 [a] Acts 5:14 [1] NU-Text omits *to the church.*
3:1 [a] Acts 2:46 [b] Ps. 55:17
3:2 [a] Acts 14:8 [b] John 9:8

but what I do have I give you: [a]In the name of Jesus Christ of Nazareth, rise up and walk." [7]And he took him by the right hand and lifted *him* up, and immediately his feet and ankle bones received strength. [8]So he, [a]leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God. [9a]And all the people saw him walking and praising God. [10]Then they knew that it was he who [a]sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

PREACHING IN SOLOMON'S PORTICO

[11]Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch [a]which is called Solomon's, greatly amazed. [12]So when Peter saw *it,* he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? [13a]The God of Abraham, Isaac, and Jacob, the God of our fathers, [b]glorified His Servant Jesus, whom you [c]delivered up and [d]denied in the presence of Pilate, when he was determined to let *Him* go. [14]But you denied [a]the Holy One [b]and the Just, and [c]asked for a murderer to be granted to you, [15]and killed the Prince of life, [a]whom God raised from the dead, [b]of which we are witnesses. [16a]And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which *comes* through Him has given him this perfect soundness in the presence of you all.

[17]"Yet now, brethren, I know that [a]you did *it* in ignorance, as *did* also your rulers. [18]But [a]those things which God foretold [b]by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. [19a]Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, [20]and that He may send Jesus Christ, who was preached to you before,[1] [21a]whom heaven must receive until the times of [b]restoration of all things, [c]which God has spoken by the mouth of all His holy prophets since the world began. [22]For Moses truly said to the fathers, [a]'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. [23]And it shall be *that* every soul who will not hear that Prophet shall be utterly destroyed from among the people.'[1] [24]Yes, and [a]all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold[1] these days. [25a]You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, [b]'And in your seed all the families of the earth shall be blessed.'[1] [26]To you [a]first, God, having raised up His Servant Jesus, sent Him to bless you, [b]in turning away every one *of you* from your iniquities."

PETER AND JOHN ARRESTED

4 Now as they spoke to the people, the priests, the captain of the temple, and the [a]Sadducees came upon them, [2]being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. [3]And they laid hands on them, and put *them* in custody until the next day, for it was already evening. [4]However, many of those who heard the word believed; and the number of the men came to be about five thousand.

ADDRESSING THE SANHEDRIN

[5]And it came to pass, on the next day, that their rulers, elders, and scribes, [6]as well as [a]Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest,

> By remaining united to Him, who is the real Being, and who is always happy, we also shall attain a continued and happy existence. By remaining united to Him, I said; that is, not only by knowledge, but by love.
>
> BERNARD OF CLAIRVAUX
> (c. 1090–1153)
> *Letter to Peter, Cardinal Deacon*

3:6 [a] Acts 4:10
3:8 [a] Is. 35:6
3:9 [a] Acts 4:16, 21
3:10 [a] John 9:8
3:11 [a] John 10:23
3:13 [a] John 5:30 [b] John 7:39; 12:23; 13:31 [c] Matt. 27:2 [d] Matt. 27:20
3:14 [a] Mark 1:24 [b] Acts 7:52 [c] John 18:40
3:15 [a] Acts 2:24 [b] Acts 2:32
3:16 [a] Matt. 9:22
3:17 [a] Luke 23:34
3:18 [a] Acts 26:22 [b] 1 Pet. 1:10
3:19 [a] [Acts 2:38; 26:20]
3:20 [1] NU-Text and M-Text read *Christ Jesus, who was ordained for you before.*
3:21 [a] Acts 1:11 [b] Matt. 17:11 [c] Luke 1:70
3:22 [a] Deut. 18:15, 18, 19
3:23 [1] Deuteronomy 18:15, 18, 19
3:24 [a] Luke 24:25 [1] NU-Text and M-Text read *proclaimed.*
3:25 [a] [Rom. 9:4, 8] [b] Gen. 12:3; 18:18; 22:18; 26:4; 28:14 [1] Genesis 22:18; 26:4; 28:14
3:26 [a] [Rom. 1:16; 2:9] [b] Matt. 1:21
4:1 [a] Matt. 22:23
4:6 [a] Luke 3:2

I LIVE WITH FAITHFULNESS

Acts 4:18–22

Even in the face of persecution, Peter and John did not deny Jesus. In fact, they expressed the only logical conclusion for someone who has encountered the risen Jesus: they *had* to speak about Him. Remaining silent would be impossible given what they knew of Jesus. No amount of threats or suffering could keep them from speaking the news of Jesus to the world. If you know and love Jesus, you can have the same conviction and confidence as Peter and John. The more you experience Christ and delight in Him, the more faithfully you can and will speak of Him.

were gathered together at Jerusalem. 7And when they had set them in the midst, they asked, [a]"By what power or by what name have you done this?"

8[a]Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel: 9If we this day are judged for a good deed *done* to a helpless man, by what means he has been made well, 10let it be known to you all, and to all the people of Israel, [a]that by the name of Jesus Christ of Nazareth, whom you crucified, [b]whom God raised from the dead, by Him this man stands here before you whole. 11This is the [a]'stone which was rejected by you builders, which has become the chief cornerstone.'[1] 12[a]Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

THE NAME OF JESUS FORBIDDEN

13Now when they saw the boldness of Peter and John, [a]and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus. 14And seeing the man who had been healed [a]standing with them, they could say nothing against it. 15But when they had commanded them to go aside out of the council, they conferred among themselves, 16saying, [a]"What shall we do to these men? For, indeed, that a notable miracle has been done through them *is* [b]evident to all who dwell in Jerusalem, and we cannot deny *it*. 17But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name."

18[a]So they called them and commanded them not to speak at all nor teach in the name of Jesus. 19But Peter and John answered and said to them, [a]"Whether it is right in the sight of God to listen to you more than to God, you judge. 20[a]For we cannot but speak the things which [b]we have seen and heard." 21So when they had further threatened them, they let them go, finding no way of punishing them, [a]because of the people, since they all [b]glorified God for [c]what had been done. 22For the man was over forty years old on whom this miracle of healing had been performed.

PRAYER FOR BOLDNESS

23And being let go, [a]they went to their own *companions* and reported all that the chief priests and elders had said to them. 24So when they heard that, they raised their voice to God with one accord and said: "Lord, [a]You *are* God, who made heaven and earth and the sea, and all that is in them, 25who by the mouth of Your servant David[1] have said:

[a]'Why did the nations rage,
And the people plot vain things?
26 The kings of the earth took their stand,
And the rulers were gathered together
Against the LORD and against His Christ.'[1]

27"For [a]truly against [b]Your holy Servant Jesus, [c]whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together 28[a]to do whatever Your hand and Your purpose determined before to be done. 29Now, Lord, look on their threats, and grant to Your servants [a]that with all boldness they may speak Your word, 30by stretching out Your hand to heal, [a]and that signs and wonders may be done [b]through the name of [c]Your holy Servant Jesus."

31And when they had prayed, [a]the place where they were assem-

4:7 [a] Matt. 21:23
4:8 [a] Luke 12:11, 12
4:10 [a] Acts 2:22; 3:6, 16 [b] Acts 2:24
4:11 [a] Ps. 118:22 [1] Psalm 118:22
4:12 [a] [1 Tim. 2:5, 6]
4:13 [a] [1 Cor. 1:27]
4:14 [a] Acts 3:11
4:16 [a] John 11:47 [b] Acts 3:7–10
4:18 [a] Acts 5:28, 40
4:19 [a] Acts 5:29
4:20 [a] Acts 1:8; 2:32 [b] [1 John 1:1, 3]
4:21 [a] Acts 5:26 [b] Matt. 15:31 [c] Acts 3:7, 8
4:23 [a] Acts 2:44–46; 12:12
4:24 [a] Ex. 20:11
4:25 [a] Ps. 2:1, 2 [1] NU-Text reads *who through the Holy Spirit, by the mouth of our father, Your servant David.*
4:26 [1] Psalm 2:1, 2
4:27 [a] Luke 22:2; 23:1, 8 [b] [Luke 1:35] [c] John 10:36
4:28 [a] Acts 2:23; 3:18
4:29 [a] Acts 4:13, 31; 9:27; 13:46; 14:3; 19:8; 26:26
4:30 [a] Acts 2:43; 5:12 [b] Acts 3:6, 16 [c] Acts 4:27
4:31 [a] Acts 2:2, 4; 16:26

bled together was shaken; and they were all filled with the Holy Spirit, [b]and they spoke the word of God with boldness.

SHARING IN ALL THINGS

32 Now the multitude of those who believed [a]were of one heart and one soul; [b]neither did anyone say that any of the things he possessed was his own, but they had all things in common. 33 And with [a]great power the apostles gave [b]witness to the resurrection of the Lord Jesus. And [c]great grace was upon them all. 34 Nor was there anyone among them who lacked; [a]for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, 35 [a]and laid *them* at the apostles' feet; [b]and they distributed to each as anyone had need.

36 And Joses,[i] who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, 37 [a]having land, sold *it,* and brought the money and laid *it* at the apostles' feet.

LYING TO THE HOLY SPIRIT

5 But a certain man named Ananias, with Sapphira his wife, sold a possession. 2 And he kept back *part* of the proceeds, his wife also being aware *of it,* and brought a certain part and laid *it* at the apostles' feet. 3 [a]But Peter said, "Ananias, why has [b]Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself? 4 While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."

5 Then Ananias, hearing these words, [a]fell down and breathed his last. So great fear came upon all those who heard these things. 6 And the young men arose and [a]wrapped him up, carried *him* out, and buried *him.*

7 Now it was about three hours later when his wife came in, not knowing what had happened. 8 And Peter answered her, "Tell me whether you sold the land for so much?"

She said, "Yes, for so much."

9 Then Peter said to her, "How is it that you have agreed together [a]to test the Spirit of the Lord? Look, the feet of those who have buried your husband *are* at the door, and they will carry you out." 10 [a]Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying *her* out, buried *her* by her husband. 11 [a]So great fear came upon all the church and upon all who heard these things.

CONTINUING POWER IN THE CHURCH

12 And [a]through the hands of the apostles many signs and wonders were done among the people. [b]And they were all with one accord in Solomon's Porch. 13 Yet [a]none of the rest dared join them, [b]but the people esteemed them highly. 14 And believers were increasingly added to the Lord, multitudes of both men and women, 15 so that they brought the sick out into the streets and laid *them* on beds and couches, [a]that at least the shadow of Peter passing by might fall on some of them. 16 Also a multitude gathered from the surrounding cities to Jerusalem, bringing [a]sick people and those who were tormented by unclean spirits, and they were all healed.

IMPRISONED APOSTLES FREED

17 [a]Then the high priest rose up, and all those who *were* with him (which is the sect of the Sadducees), and they were filled with indignation, 18 [a]and laid their hands on the apostles and put them

I LIVE WITH GENEROSITY

Acts 5:1–11

What can we learn from this account? First, we see the priority of the mission. As the church expanded, the need for resources increased with it. To fund the mission, the early Christians sold their property, an act of sacrifice and generosity that they were pleased to make. Second, we see the danger of greed. The love of money took hold of Ananias and Sapphira. They wanted to look generous without being generous. Their problem was focusing on the temporal things they could hold on to rather than the eternal things they could invest in. Living with generosity requires that we always keep the proper perspective of the things of God and the things of the world.

4:31 [b] Acts 4:29
4:32 [a] Rom. 15:5, 6 [b] Acts 2:44
4:33 [a] [Acts 1:8] [b] Acts 1:22 [c] Rom. 6:15
4:34 [a] Acts 2:45
4:35 [a] Acts 4:37; 5:2 [b] Acts 2:45; 6:1
4:36 [i] NU-Text reads *Joseph.*
4:37 [a] Acts 4:34, 35; 5:1, 2
5:3 [a] Deut. 23:21 [b] Luke 22:3
5:5 [a] Acts 5:10, 11
5:6 [a] John 19:40
5:9 [a] Acts 5:3, 4
5:10 [a] Acts 5:5
5:11 [a] Acts 2:43; 5:5; 19:17
5:12 [a] Acts 2:43; 4:30; 6:8; 14:3; 15:12 [b] Acts 3:11; 4:32
5:13 [a] John 9:22 [b] Acts 2:47; 4:21
5:15 [a] Acts 19:12
5:16 [a] Mark 16:17, 18
5:17 [a] Acts 4:1, 2, 6
5:18 [a] Luke 21:12

PART 4 OF 4

NATIONALITY AND MY IDENTITY

Dealing with an Unjust Government

Our nationality is an undeniable part of our identity because our sense of self is deeply affected by the place we live and the culture we inhabit. As dual citizens of an earthly nation and a heavenly kingdom, Christians are uniquely able to be thankful for the good that a national government provides and, at the same time, be critical of that government's shortcomings and failures. In fact, because Christians find their core identity in Christ and not in their nation, they are free to fight for the good of their country in the best ways possible: by speaking up, standing firm, and working toward reform when they see unrighteousness from their government.

There are many examples of Christians who have fought for the good of their country by fighting against the injustices of their government. Dietrich Bonhoeffer took a stand against Adolf Hitler. William Wilberforce fought to end Britain's part in the slave trade. Eleanor Roosevelt advocated for anti-lynching legislation. Martin Luther King Jr. pursued civil rights for people of color by encouraging civil disobedience.

There are also many examples of people in the Bible who stood up for what was right while living under an unjust government. From their examples, we can learn three principles that can help us navigate when we find ourselves citizens of nations that are, at least in part, problematic.

First, we should honor and respect the government we are under when and where we can. In Jesus' day, the Roman rulers did some good, but they were far from being a perfect government. However, when Jesus was asked if the Jews should pay taxes, Jesus did not say, "If Caesar would repent of his sin and Rome would act righteously, then pay taxes." No, He said they should "render to Caesar the things that are Caesar's" (Mark 12:17). Similarly, when Daniel was taken into exile, he served Babylon and its leaders with faithfulness without ever going against the laws of God.

Second, we must refuse to follow any direction from the government that causes us to go against God's commands. We must be willing to say what Peter and the other apostles said when they were commanded to stop preaching the gospel: "We ought to obey God rather than men" (Acts 5:29). Daniel 3 tells the account of three young Israelites who were commanded to bow down to a golden statue. Despite having lived under the authority of Nebuchadnezzar and even serving him in his palace, they knew this commandment was against God's law and therefore peacefully refused to obey.

Finally, we must trust the sovereignty of God for our lives and for the direction of our nations. Even after being anointed king, David served King Saul patiently and faithfully. Over the years, Saul grew less faithful to God and more threatened by the popularity of David. He eventually ended up hunting David down to kill him. Despite this, David did not lift a finger against King Saul, leaving his fate in the hands of God. Similarly, the greatest injustice in the history of the world, the death of the innocent God-Man, Jesus Christ, was committed by a national government acting unjustly. Jesus could have acted to overthrow this government, but instead, He submitted not to their will but to God's will, saying, "Father, 'into Your hands I commit My spirit'" (Luke 23:46).

Part 1, "Nationality and My Identity: Dual Citizenship," is on page 1555.

in the common prison. 19But at night [a]an angel of the Lord opened the prison doors and brought them out, and said, 20"Go, stand in the temple and speak to the people [a]all the words of this life."

21And when they heard *that,* they entered the temple early in the morning and taught. [a]But the high priest and those with him came and called the council together, with all the elders of the children of Israel, and sent to the prison to have them brought.

APOSTLES ON TRIAL AGAIN

22But when the officers came and did not find them in the prison, they returned and reported, 23saying, "Indeed we found the prison shut securely, and the guards standing outside[1] before the doors; but when we opened them, we found no one inside!" 24Now when the high priest,[1] [a]the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be. 25So one came and told them, saying,[1] "Look, the men whom you put in prison are standing in the temple and teaching the people!"

26Then the captain went with the officers and brought them without violence, [a]for they feared the people, lest they should be stoned. 27And when they had brought them, they set *them* before the council. And the high priest asked them, 28saying, [a]"Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, [b]and intend to bring this Man's [c]blood on us!"

29But Peter and the *other* apostles answered and said: [a]"We ought to obey God rather than men. 30[a]The God of our fathers raised up Jesus whom you murdered by [b]hanging on a tree. 31[a]Him God has exalted to His right hand *to be* [b]Prince and [c]Savior, [d]to give repentance to Israel and forgiveness of sins. 32And [a]we are His witnesses to these things, and *so* also *is* the Holy Spirit [b]whom God has given to those who obey Him."

GAMALIEL'S ADVICE

33When they heard *this,* they were [a]furious and plotted to kill them. 34Then one in the council stood up, a Pharisee named [a]Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. 35And he said to them: "Men of Israel, take heed to yourselves what you intend to do regarding these men. 36For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing. 37After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed. 38And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; 39[a]but if it is of God, you cannot overthrow it—lest you even be found [b]to fight against God."

40And they agreed with him, and when they had [a]called for the apostles [b]and beaten *them,* they commanded that they should not speak in the name of Jesus, and let them go. 41So they departed from the presence of the council, [a]rejoicing that they were counted worthy to suffer shame for His[1] name. 42And daily [a]in the temple, and in every house, [b]they did not cease teaching and preaching Jesus *as* the Christ.

SEVEN CHOSEN TO SERVE

6 Now in those days, [a]when *the number of* the disciples was multiplying, there arose a complaint against the Hebrews by the [b]Hellenists,[1] because their widows were neglected [c]in the

5:19 [a] Acts 12:7; 16:26
5:20 [a] [John 6:63, 68; 17:3]
5:21 [a] Acts 4:5, 6
5:23 [1] NU-Text and M-Text omit *outside.*
5:24 [a] Acts 4:1; 5:26 [1] NU-Text omits *the high priest.*
5:25 [1] NU-Text and M-Text omit *saying.*
5:26 [a] Matt. 21:26
5:28 [a] Acts 4:17, 18 [b] Acts 2:23, 36 [c] Matt. 23:35
5:29 [a] Acts 4:19
5:30 [a] Acts 3:13, 15 [b] [1 Pet. 2:24]
5:31 [a] [Acts 2:33, 36] [b] Acts 3:15 [c] Matt. 1:21 [d] Luke 24:47
5:32 [a] John 15:26, 27 [b] Acts 2:4; 10:44
5:33 [a] Acts 2:37; 7:54
5:34 [a] Acts 22:3
5:39 [a] 1 Cor. 1:25 [b] Acts 7:51; 9:5
5:40 [a] Acts 4:18 [b] Matt. 10:17
5:41 [a] [1 Pet. 4:13–16] [1] NU-Text reads *the name;* M-Text reads *the name of Jesus.*
5:42 [a] Acts 2:46 [b] Acts 4:20, 29
6:1 [a] Acts 2:41; 4:4 [b] Acts 9:29; 11:20 [c] Acts 4:35; 11:29 [1] That is, Greek-speaking Jews

I HAVE A FAMILY

Acts 6:1–7

As members of God's family, we are to take care of one another and aim to have no needy person among us. The scene in this passage demonstrates the urgency of caring for the poor and less fortunate among us. The church chose men who were full of the Spirit and of good reputation to oversee the practical needs in the church. Meanwhile, "the word of God spread, and the number of the disciples multiplied" (v. 7). As God's family served one another and exercised their gifts, needs were met, and people heard and received the gospel. When the family of God functions this way, everyone benefits.

daily distribution. 2Then the twelve summoned the multitude of the disciples and said, a"It is not desirable that we should leave the word of God and serve tables. 3Therefore, brethren, a seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this b business; 4but we a will give ourselves continually to prayer and to the ministry of the word."

5And the saying pleased the whole multitude. And they chose Stephen, a a man full of faith and the Holy Spirit, and b Philip, Prochorus, Nicanor, Timon, Parmenas, and c Nicolas, a proselyte from Antioch, 6whom they set before the apostles; and a when they had prayed, b they laid hands on them.

7Then a the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many b of the priests were obedient to the faith.

STEPHEN ACCUSED OF BLASPHEMY

8And Stephen, full of faith[1] and power, did great a wonders and signs among the people. 9Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. 10And a they were not able to resist the wisdom and the Spirit by which he spoke. 11a Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God." 12And they stirred up the people, the elders, and the scribes; and they came upon *him,* seized him, and brought *him* to the council. 13They also set up false witnesses who said, "This man does not cease to speak blasphemous[1] words against this holy place and the law; 14a for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us." 15And all who sat in the council, looking steadfastly at him, saw his face as the face of an angel.

STEPHEN'S ADDRESS: THE CALL OF ABRAHAM

7 Then the high priest said, "Are these things so?"

2And he said, a"Brethren and fathers, listen: The b God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in c Haran, 3and said to him, a'Get out of your country and from your relatives, and come to a land that I will show you.'[1] 4Then a he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was b dead, He moved him to this land in which you now dwell. 5And *God* gave him no inheritance in it, not even *enough* to set his foot on. But even when *Abraham* had no child, a He promised to give it to him for a possession, and to his descendants after him. 6But God spoke in this way: a that his descendants would dwell in a foreign land, and that they would bring them into b bondage and oppress *them* four hundred years. 7a'And the nation to whom they will be in bondage I will b judge,'[1] said God, c"and after that they shall come out and serve Me in this place.'[2] 8a Then He gave him the covenant of circumcision; b and so *Abraham* begot Isaac and circumcised him on the eighth day; c and Isaac *begot* Jacob, and d Jacob *begot* the twelve patriarchs.

THE PATRIARCHS IN EGYPT

9a"And the patriarchs, becoming envious, b sold Joseph into Egypt. c But God was with him 10and delivered him out of all his troubles, a and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house. 11a Now a famine and great trouble came over all the

6:2 a Ex. 18:17
6:3 a 1 Tim. 3:7 b 1 Tim. 3:8–13
6:4 a Acts 2:42
6:5 a Acts 6:3; 11:24 b Acts 8:5, 26; 21:8 c Rev. 2:6, 15
6:6 a Acts 1:24 b [2 Tim. 1:6]
6:7 a Acts 12:24 b John 12:42
6:8 a Acts 2:43; 5:12; 8:15; 14:3 1 NU-Text reads *grace.*
6:10 a Luke 21:15
6:11 a 1 Kin. 21:10, 13
6:13 1 NU-Text omits *blasphemous.*
6:14 a Acts 10:38; 25:8
7:2 a Acts 22:1 b Ps. 29:3 c Gen. 11:31, 32
7:3 a Gen. 12:1 1 Genesis 12:1
7:4 a Gen. 11:31; 15:7 b Gen. 11:32
7:5 a Gen. 12:7; 13:15; 15:3, 18; 17:8; 26:3
7:6 a Gen. 15:13, 14, 16; 47:11, 12 b Ex. 1:8–14; 12:40, 41
7:7 a Gen. 15:14 b Ex. 14:13–31 c Ex. 3:12 1 Genesis 15:14 2 Exodus 3:12
7:8 a Gen. 17:9–14 b Gen. 21:1–5 c Gen. 25:21–26 d Gen. 29:31—30:24; 35:18, 22–26
7:9 a Gen. 37:4, 11, 28 b Gen. 37:28 c Gen. 39:2, 21, 23
7:10 a Gen. 41:38–44
7:11 a Gen. 41:54; 42:5

land of Egypt and Canaan, and our fathers found no sustenance.
12[a]But when Jacob heard that there was grain in Egypt, he sent out
our fathers first. 13And the [a]second *time* Joseph was made known
to his brothers, and Joseph's family became known to the Phar-
aoh. 14[a]Then Joseph sent and called his father Jacob and [b]all his
relatives to *him,* seventy-five[1] people. 15[a]So Jacob went down to
Egypt; [b]and he died, he and our fathers. 16And [a]they were carried
back to Shechem and laid in [b]the tomb that Abraham bought for
a sum of money from the sons of Hamor, *the father* of Shechem.

GOD DELIVERS ISRAEL BY MOSES

17"But when [a]the time of the promise drew near which God had
sworn to Abraham, [b]the people grew and multiplied in Egypt 18till
another king [a]arose who did not know Joseph. 19This man dealt
treacherously with our people, and oppressed our forefathers,
[a]making them expose their babies, so that they might not live. 20[a]At
this time Moses was born, and [b]was well pleasing to God; and he was
brought up in his father's house for three months. 21But [a]when he
was set out, [b]Pharaoh's daughter took him away and brought him
up as her own son. 22And Moses was learned in all the wisdom of
the Egyptians, and was [a]mighty in words and deeds.

23[a]"Now when he was forty years old, it came into his heart to
visit his brethren, the children of Israel. 24And seeing one of *them*
suffer wrong, he defended and avenged him who was oppressed,
and struck down the Egyptian. 25For he supposed that his brethren
would have understood that God would deliver them by his hand,
but they did not understand. 26And the next day he appeared to *two
of* them as they were fighting, and *tried to* reconcile them, saying,
'Men, you are brethren; why do you wrong one another?' 27But he
who did his neighbor wrong pushed him away, saying, [a]'Who made
you a ruler and a judge over us? 28Do you want to kill me as you
did the Egyptian yesterday?'[1] 29[a]Then, at this saying, Moses fled and
became a dweller in the land of Midian, where he [b]had two sons.

30[a]"And when forty years had passed, an Angel of the Lord[1]
appeared to him in a flame of fire in a bush, in the wilderness of
Mount Sinai. 31When Moses saw *it,* he marveled at the sight; and as
he drew near to observe, the voice of the Lord came to him, 32*saying,*
[a]'I *am* the God of your fathers—the God of Abraham, the God of
Isaac, and the God of Jacob.'[1] And Moses trembled and dared not
look. 33[a]Then the LORD said to him, "Take your sandals off your
feet, for the place where you stand is holy ground. 34I have surely
[a]seen the oppression of My people who are in Egypt; I have heard
their groaning and have come down to deliver them. And now
come, I will [b]send you to Egypt." '[1]

35"This Moses whom they rejected, saying, [a]'Who made you a
ruler and a judge?'[1] is the one God sent *to be* a ruler and a deliverer
[b]by the hand of the Angel who appeared to him in the bush. 36[a]He
brought them out, after he had [b]shown wonders and signs in the
land of Egypt, [c]and in the Red Sea, [d]and in the wilderness forty years.

ISRAEL REBELS AGAINST GOD

37"This is that Moses who said to the children of Israel,[1] [a]'The
LORD your God will raise up for you a Prophet like me from your
brethren. [b]Him you shall hear.'[2]

38[a]"This is he who was in the congregation in the wilderness
with [b]the Angel who spoke to him on Mount Sinai, and *with* our
fathers, [c]the one who received the living [d]oracles to give to us,
39whom our fathers [a]would not obey, but rejected. And in their
hearts they turned back to Egypt, 40[a]saying to Aaron, 'Make us

7:12 [a] Gen. 42:1, 2
7:13 [a] Gen. 45:4, 16
7:14 [a] Gen. 45:9, 27 [b] Deut. 10:22 [1] Or *seventy* (compare Exodus 1:5)
7:15 [a] Gen. 46:1–7 [b] Gen. 49:33
7:16 [a] Josh. 24:32 [b] Gen. 23:16
7:17 [a] Gen. 15:13 [b] Ex. 1:7–9
7:18 [a] Ex. 1:8
7:19 [a] Ex. 1:22
7:20 [a] Ex. 2:1, 2 [b] Heb. 11:23
7:21 [a] Ex. 2:3, 4 [b] Ex. 2:5–10
7:22 [a] Luke 24:19
7:23 [a] Ex. 2:11, 12
7:27 [a] Ex. 2:14
7:28 [1] Exodus 2:14
7:29 [a] Heb. 11:27 [b] Ex. 2:15, 21, 22; 4:20; 18:3
7:30 [a] Ex. 3:1–10 [1] NU-Text omits *of the Lord.*
7:32 [a] Ex. 3:6, 15 [1] Exodus 3:6, 15
7:33 [a] Ex. 3:5, 7, 8, 10
7:34 [a] Ex. 2:24, 25 [b] Ps. 105:26 [1] Exodus 3:5, 7, 8, 10
7:35 [a] Ex. 2:14 [b] Ex. 14:21 [1] Exodus 2:14
7:36 [a] Ex. 12:41; 33:1 [b] Ps. 105:27 [c] Ex. 14:21 [d] Ex. 16:1, 35
7:37 [a] Deut. 18:15, 18, 19 [b] Matt. 17:5 [1] Deuteronomy 18:15 [2] NU-Text and M-Text omit *Him you shall hear.*
7:38 [a] Ex. 19:3 [b] Gal. 3:19 [c] Deut. 5:27 [d] Heb. 5:12
7:39 [a] Ps. 95:8–11
7:40 [a] Ex. 32:1, 23

I LIVE WITH FORGIVENESS

Acts 7:54–60

Think of Stephen's last words: "Lord, do not charge them with this sin." Even though the Jews wanted him dead and gnashed their teeth at him, Stephen asked the Lord not to hold any of that against them. Along with Jesus on the cross, few other accounts in Scripture better show us what it means to live with forgiveness. What enabled Stephen to forgive this way? Most likely his vision of Jesus standing at the right hand of God. Perhaps remembering Christ's radical forgiveness empowered Stephen to extend forgiveness in the way he did. When we, by faith, fix our gaze on Jesus, we can forgive anyone, even those who have done us great harm.

gods to go before us; *as for* this Moses who brought us out of the land of Egypt, we do not know what has become of him.'[1] 41[a]And they made a calf in those days, offered sacrifices to the idol, and [b]rejoiced in the works of their own hands. 42Then [a]God turned and gave them up to worship [b]the host of heaven, as it is written in the book of the Prophets:

[c]'Did you offer Me slaughtered animals and sacrifices *during*
forty years in the wilderness,
O house of Israel?
43 You also took up the tabernacle of Moloch,
And the star of your god Remphan,
Images which you made to worship;
And [a]I will carry you away beyond Babylon.'[1]

GOD'S TRUE TABERNACLE

44"Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses [a]to make it according to the pattern that he had seen, 45[a]which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, [b]whom God drove out before the face of our fathers until the [c]days of David, 46[a]who found favor before God and [b]asked to find a dwelling for the God of Jacob. 47[a]But Solomon built Him a house.

48"However, [a]the Most High does not dwell in temples made with hands, as the prophet says:

49 'Heaven[a] *is* My throne,
And earth *is* My footstool.
What house will you build for Me? says the LORD,
Or what *is* the place of My rest?
50 Has My hand not [a]made all these things?'[1]

ISRAEL RESISTS THE HOLY SPIRIT

51"*You* [a]stiff-necked and [b]uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did,* so *do* you. 52[a]Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of [b]the Just One, of whom you now have become the betrayers and murderers, 53[a]who have received the law by the direction of angels and have not kept *it.*"

STEPHEN THE MARTYR

54[a]When they heard these things they were cut to the heart, and they gnashed at him with *their* teeth. 55But he, [a]being full of the Holy Spirit, gazed into heaven and saw the [b]glory of God, and Jesus standing at the right hand of God, 56and said, "Look! [a]I see the heavens opened and the [b]Son of Man standing at the right hand of God!"

57Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; 58and they cast *him* out of the city and stoned *him.* And [a]the witnesses laid down their clothes at the feet of a young man named Saul. 59And they stoned Stephen as he was calling on *God* and saying, "Lord Jesus, [a]receive my spirit." 60Then he knelt down and cried out with a loud voice, [a]"Lord, do not charge them with this sin." And when he had said this, he fell asleep.

SAUL PERSECUTES THE CHURCH

8 Now Saul was consenting to his death.
At that time a great persecution arose against the church which was at Jerusalem; and [a]they were all scattered throughout

7:40 [1] Exodus 32:1, 23
7:41 [a] Deut. 9:16 [b] Ex. 32:6, 18, 19
7:42 [a] [2 Thess. 2:11] [b] 2 Kin. 21:3 [c] Amos 5:25–27
7:43 [a] Jer. 25:9–12 [1] Amos 5:25–27
7:44 [a] [Heb. 8:5]
7:45 [a] Josh. 3:14; 18:1; 23:9 [b] Ps. 44:2 [c] 2 Sam. 6:2–15
7:46 [a] 2 Sam. 7:1–13 [b] 1 Chr. 22:7
7:47 [a] 1 Kin. 6:1–38; 8:20, 21
7:48 [a] 1 Kin. 8:27
7:49 [a] Is. 66:1, 2
7:50 [a] Ps. 102:25 [1] Isaiah 66:1, 2
7:51 [a] Ex. 32:9 [b] Lev. 26:41
7:52 [a] 2 Chr. 36:16 [b] Acts 3:14; 22:14
7:53 [a] Ex. 20:1
7:54 [a] Acts 5:33
7:55 [a] Acts 6:5 [b] [Ex. 24:17]
7:56 [a] Matt. 3:16 [b] Dan. 7:13
7:58 [a] Acts 22:20
7:59 [a] Ps. 31:5
7:60 [a] Matt. 5:44
8:1 [a] Acts 8:4; 11:19

the regions of Judea and Samaria, except the apostles. 2And devout men carried Stephen *to his burial,* and [a]made great lamentation over him.

3As for Saul, [a]he made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison.

CHRIST IS PREACHED IN SAMARIA

4Therefore [a]those who were scattered went everywhere preaching the word. 5Then [a]Philip went down to the[1] city of Samaria and preached Christ to them. 6And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. 7For [a]unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. 8And there was great joy in that city.

THE SORCERER'S PROFESSION OF FAITH

9But there was a certain man called Simon, who previously [a]practiced sorcery in the city and [b]astonished the people of Samaria, claiming that he was someone great, 10to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." 11And they heeded him because he had astonished them with his sorceries for a long time. 12But when they believed Philip as he preached the things [a]concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. 13Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.

THE SORCERER'S SIN

14Now when the [a]apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, 15who, when they had come down, prayed for them [a]that they might receive the Holy Spirit. 16For [a]as yet He had fallen upon none of them. [b]They had only been baptized in [c]the name of the Lord Jesus. 17Then [a]they laid hands on them, and they received the Holy Spirit.

18And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, 19saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."

20But Peter said to him, "Your money perish with you, because [a]you thought that [b]the gift of God could be purchased with money! 21You have neither part nor portion in this matter, for your [a]heart is not right in the sight of God. 22Repent therefore of this your wickedness, and pray God [a]if perhaps the thought of your heart may be forgiven you. 23For I see that you are [a]poisoned by bitterness and bound by iniquity."

24Then Simon answered and said, [a]"Pray to the Lord for me, that none of the things which you have spoken may come upon me."

25So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans.

CHRIST IS PREACHED TO AN ETHIOPIAN

26Now an angel of the Lord spoke to [a]Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert. 27So he arose and went. And behold, [a]a man of Ethiopia, a eunuch of great authority under Candace the

I MATTER

Acts 8:1–3

Many of us struggle with our past sins. The memories haunt us. Often, we can even begin to identify with our old lives more than our new ones. This passage reminds us of Saul's evil past. He wreaked havoc on the church, sending Christians to prison or worse. But we know the rest of the story of how this man went on to travel thousands of miles preaching the gospel. We know of his great love for the Lord. His past, however, remained. As does yours. But the past no longer defines any of us. What defines us is our new life in Christ and how much we matter to Him.

8:2 [a] Gen. 23:2
8:3 [a] Phil. 3:6
8:4 [a] Matt. 10:23
8:5 [a] Acts 6:5; 8:26, 30 [1] Or *a*
8:7 [a] Mark 16:17
8:9 [a] Acts 8:11; 13:6 [b] Acts 5:36
8:12 [a] Acts 1:3; 8:4
8:14 [a] Acts 5:12, 29, 40
8:15 [a] Acts 2:38; 19:2
8:16 [a] Acts 19:2 [b] Matt. 28:19 [c] Acts 10:48; 19:5
8:17 [a] Acts 6:6; 19:6
8:20 [a] [Matt. 10:8] [b] [Acts 2:38; 10:45; 11:17]
8:21 [a] Jer. 17:9
8:22 [a] 2 Tim. 2:25
8:23 [a] Heb. 12:15
8:24 [a] James 5:16
8:26 [a] Acts 6:5
8:27 [a] Ps. 68:31; 87:4

queen of the Ethiopians, who had charge of all her treasury, and [b]had come to Jerusalem to worship, 28was returning. And sitting in his chariot, he was reading Isaiah the prophet. 29Then the Spirit said to Philip, "Go near and overtake this chariot."

30So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"

31And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him. 32The place in the Scripture which he read was this:

[a]"He was led as a sheep to the slaughter;
And as a lamb before its shearer *is* silent,
[b]So He opened not His mouth.
33 In His humiliation His [a]justice was taken away,
And who will declare His generation?
For His life is [b]taken from the earth."[1]

34So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?" 35Then Philip opened his mouth, [a]and beginning at this Scripture, preached Jesus to him. 36Now as they went down the road, they came to some water. And the eunuch said, "See, *here is* water. [a]What hinders me from being baptized?"

37Then Philip said, [a]"If you believe with all your heart, you may."

And he answered and said, [b]"I believe that Jesus Christ is the Son of God."[1]

38So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. 39Now when they came up out of the water, [a]the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. 40But Philip was found at Azotus. And passing through, he preached in all the cities till he came to [a]Caesarea.

THE DAMASCUS ROAD: SAUL CONVERTED

9 Then [a]Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2and asked [a]letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

3[a]As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. 4Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, [a]why are you persecuting Me?"

5And he said, "Who are You, Lord?"

Then the Lord said, "I am Jesus, whom you are persecuting.[1] It *is* hard for you to kick against the goads."

6So he, trembling and astonished, said, "Lord, what do You want me to do?"

Then the Lord *said* to him, "Arise and go into the city, and you will be told what you must do."

7And [a]the men who journeyed with him stood speechless, hearing a voice but seeing no one. 8Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought *him* into Damascus. 9And he was three days without sight, and neither ate nor drank.

ANANIAS BAPTIZES SAUL

10Now there was a certain disciple at Damascus [a]named Ananias; and to him the Lord said in a vision, "Ananias."

And he said, "Here I am, Lord."

8:27 [b] John 12:20
8:32 [a] Is. 53:7, 8 [b] John 19:9
8:33 [a] Luke 23:1–25 [b] Luke 23:33–46
[1] Isaiah 53:7, 8
8:35 [a] Luke 24:27
8:36 [a] Acts 10:47; 16:33
8:37 [a] [Mark 16:16] [b] Matt. 16:16
[1] NU-Text and M-Text omit this verse. It is found in Western texts, including the Latin tradition.
8:39 [a] Ezek. 3:12, 14
8:40 [a] Acts 21:8
9:1 [a] Acts 7:57; 8:1, 3; 26:10, 11
9:2 [a] Acts 22:5
9:3 [a] 1 Cor. 15:8
9:4 [a] [Matt. 25:40]
9:5 [1] NU-Text and M-Text omit the last sentence of verse 5 and begin verse 6 with *But arise and go.*
9:7 [a] [Acts 22:9; 26:13]
9:10 [a] Acts 22:12

11So the Lord *said* to him, "Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul [a]of Tarsus, for behold, he is praying. 12And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight."

13Then Ananias answered, "Lord, I have heard from many about this man, [a]how much harm he has done to Your saints in Jerusalem. 14And here he has authority from the chief priests to bind all [a]who call on Your name."

15But the Lord said to him, "Go, for [a]he is a chosen vessel of Mine to bear My name before [b]Gentiles, [c]kings, and the [d]children of Israel. 16For [a]I will show him how many things he must suffer for My [b]name's sake."

17[a]And Ananias went his way and entered the house; and [b]laying his hands on him he said, "Brother Saul, the Lord Jesus,[f] who appeared to you on the road as you came, has sent me that you may receive your sight and [c]be filled with the Holy Spirit." 18Immediately there fell from his eyes *something* like scales, and he received his sight at once; and he arose and was baptized.

19So when he had received food, he was strengthened. [a]Then Saul spent some days with the disciples at Damascus.

SAUL PREACHES CHRIST

20Immediately he preached the Christ[f] in the synagogues, that He is the Son of God.

21Then all who heard were amazed, and said, [a]"Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?"

22But Saul increased all the more in strength, [a]and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Christ.

SAUL ESCAPES DEATH

23Now after many days were past, [a]the Jews plotted to kill him. 24[a]But their plot became known to Saul. And they watched the gates day and night, to kill him. 25Then the disciples took him by night and [a]let *him* down through the wall in a large basket.

SAUL AT JERUSALEM

26And [a]when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple. 27[a]But Barnabas took him and brought *him* to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, [b]and how he had preached boldly at Damascus in the name of Jesus. 28So [a]he was with them at Jerusalem, coming in and going out. 29And he spoke boldly in the name of the Lord Jesus and disputed against the [a]Hellenists, [b]but they attempted to kill him. 30When the brethren found out, they brought him down to Caesarea and sent him out to Tarsus.

THE CHURCH PROSPERS

31[a]Then the churches[f] throughout all Judea, Galilee, and Samaria had peace and were [b]edified. And walking in the [c]fear of the Lord and in the [d]comfort of the Holy Spirit, they were [e]multiplied.

AENEAS HEALED

32Now it came to pass, as Peter went [a]through all *parts of the country,* that he also came down to the saints who dwelt in Lydda.

I HAVE PURPOSE

Acts 9:10–19

The apostle Paul played a significant role in the early church. He wrote a substantial portion of the New Testament and preached the gospel to thousands during his missionary journeys. However, we often overlook the role Ananias played in Paul's conversion and calling. God called Ananias specifically to minister to Paul and confirm the vision the apostle had received on the road. Afterward, Paul remained in Damascus and no doubt learned much from Ananias. God has kingdom purpose for each of us. Some have Paul-like influence and notoriety. Others are tasked with Ananias-like callings. Each matters. Each requires faithfulness and stewardship, and each has eternal reward.

9:11 [a] Acts 21:39; 22:3
9:13 [a] Acts 9:1
9:14 [a] Acts 7:59; 9:2, 21
9:15 [a] Eph. 3:7, 8 [b] Rom. 1:5; 11:13 [c] Acts 25:22, 23; 26:1 [d] Rom. 1:16; 9:1–5
9:16 [a] Acts 20:23 [b] 2 Cor. 4:11
9:17 [a] Acts 22:12, 13 [b] Acts 8:17 [c] Acts 2:4; 4:31; 8:17; 13:52 [f] M-Text omits *Jesus.*
9:19 [a] Acts 26:20
9:20 [f] NU-Text reads *Jesus.*
9:21 [a] Gal. 1:13, 23
9:22 [a] Acts 18:28
9:23 [a] 2 Cor. 11:26
9:24 [a] 2 Cor. 11:32
9:25 [a] Josh. 2:15
9:26 [a] Acts 22:17–20; 26:20
9:27 [a] Acts 4:36; 13:2 [b] Acts 9:20, 22
9:28 [a] Gal. 1:18
9:29 [a] Acts 6:1; 11:20 [b] 2 Cor. 11:26
9:31 [a] Acts 5:11; 8:1; 16:5 [b] [Eph. 4:16, 29] [c] Ps. 34:9 [d] John 14:16 [e] Acts 16:5 [f] NU-Text reads *church . . . was edified.*
9:32 [a] Acts 8:14

33There he found a certain man named Aeneas, who had been
bedridden eight years and was paralyzed. 34And Peter said to him,
"Aeneas, [a]Jesus the Christ heals you. Arise and make your bed." Then
he arose immediately. 35So all who dwelt at Lydda and [a]Sharon saw
him and [b]turned to the Lord.

DORCAS RESTORED TO LIFE

36At Joppa there was a certain disciple named Tabitha, which
is translated Dorcas. This woman was full [a]of good works and
charitable deeds which she did. 37But it happened in those days
that she became sick and died. When they had washed her, they
laid *her* in [a]an upper room. 38And since Lydda was near Joppa,
and the disciples had heard that Peter was there, they sent two
men to him, imploring *him* not to delay in coming to them.
39Then Peter arose and went with them. When he had come,
they brought *him* to the upper room. And all the widows stood
by him weeping, showing the tunics and garments which Dorcas
had made while she was with them. 40But Peter [a]put them all out,
and [b]knelt down and prayed. And turning to the body he [c]said,
"Tabitha, arise." And she opened her eyes, and when she saw
Peter she sat up. 41Then he gave her *his* hand and lifted her up;
and when he had called the saints and widows, he presented her
alive. 42And it became known throughout all Joppa, [a]and many
believed on the Lord. 43So it was that he stayed many days in
Joppa with [a]Simon, a tanner.

CORNELIUS SENDS A DELEGATION

10 There was a certain man in [a]Caesarea called Cornelius, a
centurion of what was called the Italian Regiment, 2[a]a devout
man and one who [b]feared God with all his household, who gave
alms generously to the people, and prayed to God always. 3About
the ninth hour of the day [a]he saw clearly in a vision an angel of
God coming in and saying to him, "Cornelius!"

4And when he observed him, he was afraid, and said, "What
is it, lord?"

So he said to him, "Your prayers and your alms have come up
for a memorial before God. 5Now [a]send men to Joppa, and send
for Simon whose surname is Peter. 6He is lodging with [a]Simon, a
tanner, whose house is by the sea.' [b]He will tell you what you must
do." 7And when the angel who spoke to him had departed, Cor-
nelius called two of his household servants and a devout soldier
from among those who waited on him continually. 8So when he
had explained all *these* things to them, he sent them to Joppa.

PETER'S VISION

9The next day, as they went on their journey and drew near
the city, [a]Peter went up on the housetop to pray, about the sixth
hour. 10Then he became very hungry and wanted to eat; but while
they made ready, he fell into a trance 11and [a]saw heaven opened
and an object like a great sheet bound at the four corners, de-
scending to him and let down to the earth. 12In it were all kinds
of four-footed animals of the earth, wild beasts, creeping things,
and birds of the air. 13And a voice came to him, "Rise, Peter; kill
and eat."

14But Peter said, "Not so, Lord! [a]For I have never eaten anything
common or unclean."

15And a voice *spoke* to him again the second time, [a]"What God
has cleansed you must not call common." 16This was done three
times. And the object was taken up into heaven again.

9:34 [a] [Acts 3:6, 16; 4:10]
9:35 [a] 1 Chr. 5:16; 27:29 [b] Acts 11:21; 15:19
9:36 [a] 1 Tim. 2:10
9:37 [a] Acts 1:13; 9:39
9:40 [a] Matt. 9:25 [b] Acts 7:60 [c] Mark 5:41, 42
9:42 [a] John 11:45
9:43 [a] Acts 10:6
10:1 [a] Acts 8:40; 23:23
10:2 [a] Acts 8:2; 9:22; 22:12 [b] [Acts 10:22, 35; 13:16, 26]
10:3 [a] Acts 10:30; 11:13
10:5 [a] Acts 11:13, 14
10:6 [a] Acts 9:43 [b] Acts 11:14 [1] NU-Text and M-Text omit the last sentence of this verse.
10:9 [a] Acts 10:9–32; 11:5–14
10:11 [a] Acts 7:56
10:14 [a] Deut. 14:3, 7
10:15 [a] [Rom. 14:14]

SUMMONED TO CAESAREA

17Now while Peter wondered within himself what this vision
which he had seen meant, behold, the men who had been sent
from Cornelius had made inquiry for Simon's house, and stood
before the gate. 18And they called and asked whether Simon, whose
surname was Peter, was lodging there.

19While Peter thought about the vision, [a]the Spirit said to him,
"Behold, three men are seeking you. 20[a]Arise therefore, go down
and go with them, doubting nothing; for I have sent them."

21[f]Then Peter went down to the men who had been sent to him
from Cornelius,[f] and said, "Yes, I am he whom you seek. For what
reason have you come?"

22And they said, "Cornelius *the* centurion, a just man, one who
fears God and [a]has a good reputation among all the nation of the
Jews, was divinely instructed by a holy angel to summon you to
his house, and to hear words from you." 23Then he invited them
in and lodged *them.*

On the next day Peter went away with them, [a]and some brethren
from Joppa accompanied him.

PETER MEETS CORNELIUS

24And the following day they entered Caesarea. Now Cornelius
was waiting for them, and had called together his relatives and
close friends. 25As Peter was coming in, Cornelius met him and
fell down at his feet and worshiped *him.* 26But Peter lifted him up,
saying, [a]"Stand up; I myself am also a man." 27And as he talked with
him, he went in and found many who had come together. 28Then
he said to them, "You know how [a]unlawful it is for a Jewish man to
keep company with or go to one of another nation. But [b]God has
shown me that I should not call any man common or unclean.
29Therefore I came without objection as soon as I was sent for. I
ask, then, for what reason have you sent for me?"

30So Cornelius said, "Four days ago I was fasting until this
hour; and at the ninth hour[f] I prayed in my house, and behold,
[a]a man stood before me [b]in bright clothing, 31and said, 'Cornelius,
[a]your prayer has been heard, and [b]your alms are remembered in
the sight of God. 32Send therefore to Joppa and call Simon here,
whose surname is Peter. He is lodging in the house of Simon, a
tanner, by the sea.[f] When he comes, he will speak to you.' 33So I
sent to you immediately, and you have done well to come. Now
therefore, we are all present before God, to hear all the things
commanded you by God."

PREACHING TO CORNELIUS' HOUSEHOLD

34Then Peter opened *his* mouth and said: [a]"In truth I perceive
that God shows no partiality. 35But [a]in every nation whoever fears
Him and works righteousness is [b]accepted by Him. 36The word
which *God* sent to the children of Israel, [a]preaching peace through
Jesus Christ—[b]He is Lord of all— 37that word you know, which was
proclaimed throughout all Judea, and [a]began from Galilee after
the baptism which John preached: 38how [a]God anointed Jesus of
Nazareth with the Holy Spirit and with power, who [b]went about
doing good and healing all who were oppressed by the devil, [c]for
God was with Him. 39And we are [a]witnesses of all things which He
did both in the land of the Jews and in Jerusalem, whom they[f]
[b]killed by hanging on a tree. 40Him [a]God raised up on the third day,
and showed Him openly, 41[a]not to all the people, but to witnesses
chosen before by God, *even* to us [b]who ate and drank with Him
after He arose from the dead. 42And [a]He commanded us to preach

I WORSHIP

Acts 10:24–26

We do not know what prompted Cornelius to worship Peter. Although he was a God-fearer, he was also a Gentile likely immersed in polytheistic culture. Perhaps he saw Peter as some form of deity and saw nothing wrong with being a God-worshiper "plus." Or perhaps he simply was showing worshipful respect to Peter, as he was no doubt accustomed to receiving from his soldiers. Regardless, his attempt to worship Peter is easy for us to criticize, but we should be more charitable. We may not fall at another person's feet in worship, but we are just as prone to worship things other than God. May Peter's words "stand up" echo in our minds and hearts and draw our worship back to the Lord alone.

10:19 [a] Acts 11:12
10:20 [a] Acts 15:7–9
10:21 [f] NU-Text and M-Text omit *who had been sent to him from Cornelius.*
10:22 [a] Acts 22:12
10:23 [a] Acts 10:45; 11:12
10:26 [a] Acts 14:14, 15
10:28 [a] John 4:9; 18:28 [b] [Acts 10:14, 35; 15:8, 9]
10:30 [a] Acts 1:10 [b] Matt. 28:3 [f] NU-Text reads *Four days ago to this hour, at the ninth hour.*
10:31 [a] Dan. 10:12 [b] Heb. 6:10
10:32 [f] NU-Text omits the last sentence of this verse.
10:34 [a] Deut. 10:17
10:35 [a] [Eph. 2:13] [b] Ps. 15:1, 2
10:36 [a] Is. 57:19 [b] Rom. 10:12
10:37 [a] Luke 4:14
10:38 [a] Luke 4:18 [b] Matt. 4:23 [c] John 3:2; 8:29
10:39 [a] Acts 1:8 [b] Acts 2:23 [f] NU-Text and M-Text add *also.*
10:40 [a] Acts 2:24
10:41 [a] [John 14:17, 19, 22; 15:27] [b] Luke 24:30, 41–43
10:42 [a] Matt. 28:19

I LIVE WITH GOODNESS

Acts 11:22–24

When Barnabas saw the work of the Lord among the Hellenists and how the Gentiles had received the gospel, he rejoiced. He did not respond with skepticism or attempt to explain away the fact that non-Jews were embracing Jesus. Why? Because "he was a good man, full of the Holy Spirit and of faith." How do you respond to God's work when you see it happening around you, perhaps even in a different way than you expected? Living with goodness means we look for God's grace at work in every situation. It means we always look for the best and hope for the best. It means we keep our eyes open to any opportunity to celebrate the Lord's presence.

to the people, and to testify [b]that it is He who was ordained by God *to be* Judge [c]of the living and the dead. 43[a]To Him all the prophets witness that, through His name, [b]whoever believes in Him will receive [c]remission of sins."

THE HOLY SPIRIT FALLS ON THE GENTILES

44While Peter was still speaking these words, [a]the Holy Spirit fell upon all those who heard the word. 45[a]And those of the circumcision who believed were astonished, as many as came with Peter, [b]because the gift of the Holy Spirit had been poured out on the Gentiles also. 46For they heard them speak with tongues and magnify God.

Then Peter answered, 47"Can anyone forbid water, that these should not be baptized who have received the Holy Spirit [a]just as we *have*?" 48[a]And he commanded them to be baptized [b]in the name of the Lord. Then they asked him to stay a few days.

PETER DEFENDS GOD'S GRACE

11 Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God. 2And when Peter came up to Jerusalem, [a]those of the circumcision contended with him, 3saying, [a]"You went in to uncircumcised men [b]and ate with them!"

4But Peter explained *it* to them [a]in order from the beginning, saying: 5[a]"I was in the city of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet, let down from heaven by four corners; and it came to me. 6When I observed it intently and considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air. 7And I heard a voice saying to me, 'Rise, Peter; kill and eat.' 8But I said, 'Not so, Lord! For nothing common or unclean has at any time entered my mouth.' 9But the voice answered me again from heaven, 'What God has cleansed you must not call common.' 10Now this was done three times, and all were drawn up again into heaven. 11At that very moment, three men stood before the house where I was, having been sent to me from Caesarea. 12Then [a]the Spirit told me to go with them, doubting nothing. Moreover [b]these six brethren accompanied me, and we entered the man's house. 13[a]And he told us how he had seen an angel standing in his house, who said to him, 'Send men to Joppa, and call for Simon whose surname is Peter, 14who will tell you words by which you and all your household will be saved.' 15And as I began to speak, the Holy Spirit fell upon them, [a]as upon us at the beginning. 16Then I remembered the word of the Lord, how He said, [a]'John indeed baptized with water, but [b]you shall be baptized with the Holy Spirit.' 17[a]If therefore God gave them the same gift as *He gave* us when we believed on the Lord Jesus Christ, [b]who was I that I could withstand God?"

18When they heard these things they became silent; and they glorified God, saying, [a]"Then God has also granted to the Gentiles repentance to life."

BARNABAS AND SAUL AT ANTIOCH

19[a]Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. 20But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to [a]the Hellenists, preaching the Lord Jesus. 21And [a]the hand of the Lord was with them, and a great number believed and [b]turned to the Lord.

22Then news of these things came to the ears of the church in Jerusalem, and they sent out [a]Barnabas to go as far as Antioch.

10:42 [b] John 5:22, 27 [c] 1 Pet. 4:5
10:43 [a] Zech. 13:1 [b] Gal. 3:22 [c] Acts 13:38, 39
10:44 [a] Acts 4:31
10:45 [a] Acts 10:23 [b] Acts 11:18
10:47 [a] Acts 2:4; 10:44; 11:17; 15:8
10:48 [a] 1 Cor. 1:14–17 [b] Acts 2:38; 8:16; 19:5
11:2 [a] Acts 10:45
11:3 [a] Acts 10:28 [b] Gal. 2:12
11:4 [a] Luke 1:3
11:5 [a] Acts 10:9
11:12 [a] [John 16:13] [b] Acts 10:23
11:13 [a] Acts 10:30
11:15 [a] Acts 2:1–4; 15:7–9
11:16 [a] John 1:26, 33 [b] Is. 44:3
11:17 [a] [Acts 15:8, 9] [b] Acts 10:47
11:18 [a] Rom. 10:12, 13; 15:9, 16
11:19 [a] Acts 8:1, 4
11:20 [a] Acts 6:1; 9:29
11:21 [a] Luke 1:66 [b] Acts 9:35; 14:1
11:22 [a] Acts 4:36; 9:27

23When he came and had seen the grace of God, he was glad, and [a]encouraged them all that with purpose of heart they should continue with the Lord. 24For he was a good man, [a]full of the Holy Spirit and of faith. [b]And a great many people were added to the Lord.

25Then Barnabas departed for [a]Tarsus to seek Saul. 26And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

RELIEF TO JUDEA

27And in these days [a]prophets came from Jerusalem to Antioch. 28Then one of them, named [a]Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of [b]Claudius Caesar. 29Then the disciples, each according to his ability, determined to send [a]relief to the brethren dwelling in Judea. 30[a]This they also did, and sent it to the elders by the hands of Barnabas and Saul.

HEROD'S VIOLENCE TO THE CHURCH

12 Now about that time Herod the king stretched out *his* hand to harass some from the church. 2Then he killed James [a]the brother of John with the sword. 3And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was *during* [a]the Days of Unleavened Bread. 4So [a]when he had arrested him, he put *him* in prison, and delivered *him* to four squads of soldiers to keep him, intending to bring him before the people after Passover.

PETER FREED FROM PRISON

5Peter was therefore kept in prison, but constant[1] prayer was offered to God for him by the church. 6And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison. 7Now behold, [a]an angel of the Lord stood by *him,* and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off *his* hands. 8Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me." 9So he went out and followed him, and [a]did not know that what was done by the angel was real, but thought [b]he was seeing a vision. 10When they were past the first and the second guard posts, they came to the iron gate that leads to the city, [a]which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.

11And when Peter had come to himself, he said, "Now I know for certain that [a]the Lord has sent His angel, and [b]has delivered me from the hand of Herod and *from* all the expectation of the Jewish people."

12So, when he had considered *this,* [a]he came to the house of Mary, the mother of [b]John whose surname was Mark, where many were gathered together [c]praying. 13And as Peter knocked at the door of the gate, a girl named Rhoda came to answer. 14When she recognized Peter's voice, because of *her* gladness she did not open the gate, but ran in and announced that Peter stood before the gate. 15But they said to her, "You are beside yourself!" Yet she kept insisting that it was so. So they said, [a]"It is his angel."

16Now Peter continued knocking; and when they opened *the door* and saw him, they were astonished. 17But [a]motioning to them with his hand to keep silent, he declared to them how the Lord

I LIVE WITH JOY

Acts 12:12–15

Rhoda, in her gladness, could not contain herself at the sound of Peter's voice. The one who was in prison and whom they were praying for was there. He had been delivered! When we hear of the work of God, how do we respond? Rhoda responded with joy and excitement at the mere sound of Peter's voice. The others responded with skepticism, although they later believed. Do you tend to respond with gladness or suspicion? While we should always be discerning, we should also take any opportunity to rejoice in what the Lord has done.

11:23 [a] Acts 13:43; 14:22
11:24 [a] Acts 6:5 [b] Acts 5:14; 11:21
11:25 [a] Acts 9:11, 30
11:27 [a] 1 Cor. 12:28
11:28 [a] Acts 21:10 [b] Acts 18:2
11:29 [a] 1 Cor. 16:1
11:30 [a] Acts 12:25
12:2 [a] Matt. 4:21; 20:23
12:3 [a] Ex. 12:15; 23:15
12:4 [a] John 21:18
12:5 [1] NU-Text reads *constantly* (or *earnestly*).
12:7 [a] Acts 5:19
12:9 [a] Ps. 126:1 [b] Acts 10:3, 17; 11:5
12:10 [a] Acts 5:19; 16:26
12:11 [a] [Ps. 34:7] [b] Job 5:19
12:12 [a] Acts 4:23 [b] Acts 13:5, 13; 15:37 [c] Acts 12:5
12:15 [a] [Matt. 18:10]
12:17 [a] Acts 13:16; 19:33; 21:40

had brought him out of the prison. And he said, "Go, tell these things to James and to the brethren." And he departed and went to another place.

18Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter. 19But when Herod had searched for him and not found him, he examined the guards and commanded that *they* should be put to death.

And he went down from Judea to Caesarea, and stayed *there.*

HEROD'S VIOLENT DEATH

20Now Herod had been very angry with the people of [a]Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because [b]their country was supplied with food by the king's *country.*

21So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them. 22And the people kept shouting, "The voice of a god and not of a man!" 23Then immediately an angel of the Lord [a]struck him, because [b]he did not give glory to God. And he was eaten by worms and died.

24But [a]the word of God grew and multiplied.

BARNABAS AND SAUL APPOINTED

25And [a]Barnabas and Saul returned from[1] Jerusalem when they had [b]fulfilled *their* ministry, and they also [c]took with them [d]John whose surname was Mark.

13 Now [a]in the church that was at Antioch there were certain prophets and teachers: [b]Barnabas, Simeon who was called Niger, [c]Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. 2As they ministered to the Lord and fasted, the Holy Spirit said, [a]"Now separate to Me Barnabas and Saul for the work [b]to which I have called them." 3Then, [a]having fasted and prayed, and laid hands on them, they sent *them* away.

PREACHING IN CYPRUS

4So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to [a]Cyprus. 5And when they arrived in Salamis, [a]they preached the word of God in the synagogues of the Jews. They also had [b]John as *their* assistant.

6Now when they had gone through the island[1] to Paphos, they found [a]a certain sorcerer, a false prophet, a Jew whose name *was* Bar-Jesus, 7who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God. 8But [a]Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith. 9Then Saul, who also *is called* Paul, [a]filled with the Holy Spirit, looked intently at him 10and said, "O full of all deceit and all fraud, [a]*you* son of the devil, *you* enemy of all righteousness, will you not cease perverting the straight ways of the Lord? 11And now, indeed, [a]the hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for a time."

And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand. 12Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.

AT ANTIOCH IN PISIDIA

13Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and [a]John, departing from them, returned to Jerusalem. 14But when they departed from Perga, they came to

12:20 [a] Matt. 11:21 [b] Ezek. 27:17
12:23 [a] 2 Sam. 24:16, 17 [b] Ps. 115:1
12:24 [a] Acts 6:7; 19:20
12:25 [a] Acts 11:30 [b] Acts 11:30 [c] Acts 13:5, 13 [d] Acts 12:12; 15:37 [1] NU-Text and M-Text read *to.*
13:1 [a] Acts 14:26 [b] Acts 11:22 [c] Rom. 16:21
13:2 [a] Gal. 1:15; 2:9 [b] Heb. 5:4
13:3 [a] Acts 6:6
13:4 [a] Acts 4:36
13:5 [a] [Acts 13:46] [b] Acts 12:25; 15:37
13:6 [a] Acts 8:9 [1] NU-Text reads *the whole island.*
13:8 [a] Ex. 7:11
13:9 [a] Acts 2:4; 4:8
13:10 [a] Matt. 13:38
13:11 [a] 1 Sam. 5:6
13:13 [a] Acts 15:38

Antioch in Pisidia, and [a]went into the synagogue on the Sabbath day and sat down. 15And [a]after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men *and* brethren, if you have [b]any word of exhortation for the people, say on."

16Then Paul stood up, and motioning with *his* hand said, "Men of Israel, and [a]you who fear God, listen: 17The God of this people Israel[1] [a]chose our fathers, and exalted the people [b]when they dwelt as strangers in the land of Egypt, and with an uplifted arm He [c]brought them out of it. 18Now [a]for a time of about forty years He put up with their ways in the wilderness. 19And when He had destroyed [a]seven nations in the land of Canaan, [b]He distributed their land to them by allotment.

20"After that [a]He gave *them* judges for about four hundred and fifty years, [b]until Samuel the prophet. 21[a]And afterward they asked for a king; so God gave them [b]Saul the son of Kish, a man of the tribe of Benjamin, for forty years. 22And [a]when He had removed him, [b]He raised up for them David as king, to whom also He gave testimony and said, [c]'I have found David[1] the *son* of Jesse, [d]a man after My *own* heart, who will do all My will.'[2] 23[a]From this man's seed, according [b]to *the* promise, God raised up for Israel [c]a Savior—Jesus—[1] 24[a]after John had first preached, before His coming, the baptism of repentance to all the people of Israel. 25And as John was finishing his course, he said, [a]'Who do you think I am? I am not *He.* But behold, [b]there comes One after me, the sandals of whose feet I am not worthy to loose.'

26"Men *and* brethren, sons of the family of Abraham, and [a]those among you who fear God, [b]to you the word of this salvation has been sent. 27For those who dwell in Jerusalem, and their rulers, [a]because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him.* 28[a]And though they found no cause for death *in Him,* they asked Pilate that He should be put to death. 29[a]Now when they had fulfilled all that was written concerning Him, [b]they took *Him* down from the tree and laid *Him* in a tomb. 30[a]But God raised Him from the dead. 31[a]He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. 32And we declare to you glad tidings—[a]that promise which was made to the fathers. 33God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

> [a]'You are My Son,
> Today I have begotten You.'[1]

34And that He raised Him from the dead, no more to return to corruption, He has spoken thus:

> [a]'I will give you the sure mercies of David.'[1]

35Therefore He also says in another *Psalm:*

> [a]'You will not allow Your Holy One to see corruption.'[1]

36"For David, after he had served his own generation by the will of God, [a]fell asleep, was buried with his fathers, and saw corruption; 37but He whom God raised up saw no corruption. 38Therefore let it be known to you, brethren, that [a]through this Man is preached to you the forgiveness of sins; 39and [a]by Him everyone who believes is justified from all things from which you could not be justified

I AM JUSTIFIED

Acts 13:36–39

The law cannot make us righteous in the sight of God. It demands perfection for a person to be justified before the Lord, but no one can even come close to perfection. We need another way; we need grace. Through His death and resurrection, Jesus provides something that obeying the law never could accomplish: justification. He lived the perfect life we could not live and died the death we deserved for our sin. Now, for those who believe, God counts Jesus' perfect life as ours. His record is our record. Your justification hinges not on your work but on Christ's. This is why it is secure.

13:14 [a] Acts 16:13
13:15 [a] Luke 4:16 [b] Heb. 13:22
13:16 [a] Acts 10:35
13:17 [a] Deut. 7:6–8 [b] Acts 7:17 [c] Ex. 14:8
[1] M-Text omits *Israel.*
13:18 [a] Num. 14:34
13:19 [a] Deut. 7:1 [b] Josh. 14:1, 2; 19:51
13:20 [a] Judg. 2:16 [b] 1 Sam. 3:20
13:21 [a] 1 Sam. 8:5 [b] 1 Sam. 10:20–24
13:22 [a] 1 Sam. 15:23, 26, 28 [b] 1 Sam. 16:1, 12, 13 [c] Ps. 89:20 [d] 1 Sam. 13:14
[1] Psalm 89:20 [2] 1 Samuel 13:14
13:23 [a] Is. 11:1 [b] Ps. 132:11 [c] [Matt. 1:21]
[1] M-Text reads *for Israel salvation.*
13:24 [a] [Luke 3:3]
13:25 [a] Mark 1:7 [b] John 1:20, 27
13:26 [a] Ps. 66:16 [b] Matt. 10:6
13:27 [a] Luke 23:34
13:28 [a] Matt. 27:22, 23
13:29 [a] Luke 18:31 [b] Matt. 27:57–61
13:30 [a] Matt. 12:39, 40; 28:6
13:31 [a] Acts 1:3, 11
13:32 [a] [Gen. 3:15]
13:33 [a] Ps. 2:7 [1] Psalm 2:7
13:34 [a] Is. 55:3 [1] Isaiah 55:3
13:35 [a] Ps. 16:10 [1] Psalm 16:10
13:36 [a] Acts 2:29
13:38 [a] Jer. 31:34
13:39 [a] [Is. 53:11]

by the law of Moses. 40Beware therefore, lest what has been spoken
in the prophets come upon you:

41 'Behold,[a] you despisers,
Marvel and perish!
For I work a work in your days,
A work which you will by no means believe,
Though one were to declare it to you.' "[1]

BLESSING AND CONFLICT AT ANTIOCH

42So when the Jews went out of the synagogue,[1] the Gentiles
begged that these words might be preached to them the next
Sabbath. 43Now when the congregation had broken up, many of
the Jews and devout proselytes followed Paul and Barnabas, who,
speaking to them, [a]persuaded them to continue in [b]the grace of God.
44On the next Sabbath almost the whole city came together to
hear the word of God. 45But when the Jews saw the multitudes, they
were filled with envy; and contradicting and blaspheming, they
[a]opposed the things spoken by Paul. 46Then Paul and Barnabas grew
bold and said, [a]"It was necessary that the word of God should be
spoken to you first; but [b]since you reject it, and judge yourselves
unworthy of everlasting life, behold, [c]we turn to the Gentiles. 47For
so the Lord has commanded us:

[a]'I have set you as a light to the Gentiles,
That you should be for salvation to the ends of the earth.' "[1]

48Now when the Gentiles heard this, they were glad and glo-
rified the word of the Lord. [a]And as many as had been appointed
to eternal life believed.
49And the word of the Lord was being spread throughout all
the region. 50But the Jews stirred up the devout and prominent
women and the chief men of the city, [a]raised up persecution against
Paul and Barnabas, and expelled them from their region. 51[a]But
they shook off the dust from their feet against them, and came
to Iconium. 52And the disciples [a]were filled with joy and [b]with the
Holy Spirit.

AT ICONIUM

14 Now it happened in Iconium that they went together to the
synagogue of the Jews, and so spoke that a great multitude
both of the Jews and of the [a]Greeks believed. 2But the unbelieving
Jews stirred up the Gentiles and poisoned their minds against the
brethren. 3Therefore they stayed there a long time, speaking boldly
in the Lord, [a]who was bearing witness to the word of His grace,
granting signs and [b]wonders to be done by their hands.
4But the multitude of the city was [a]divided: part sided with the
Jews, and part with the [b]apostles. 5And when a violent attempt was
made by both the Gentiles and Jews, with their rulers, [a]to abuse
and stone them, 6they became aware of it and [a]fled to Lystra and
Derbe, cities of Lycaonia, and to the surrounding region. 7And they
were preaching the gospel there.

IDOLATRY AT LYSTRA

8[a]And in Lystra a certain man without strength in his feet was
sitting, a cripple from his mother's womb, who had never walked.
9*This* man heard Paul speaking. Paul, observing him intently and
seeing that he had faith to be healed, 10said with a loud voice, [a]"Stand
up straight on your feet!" And he leaped and walked. 11Now when

13:41 [a] Hab. 1:5 [1] Habakkuk 1:5
13:42 [1] Or *And when they went out of the synagogue of the Jews;* NU-Text reads *And when they went out, they begged.*
13:43 [a] Acts 11:23 [b] Titus 2:11
13:45 [a] 1 Pet. 4:4
13:46 [a] Rom. 1:16 [b] Ex. 32:10 [c] Acts 18:6
13:47 [a] Is. 42:6; 49:6 [1] Isaiah 49:6
13:48 [a] [Acts 2:47]
13:50 [a] 2 Tim. 3:11
13:51 [a] Matt. 10:14
13:52 [a] John 16:22 [b] Acts 2:4; 4:8, 31; 13:9
14:1 [a] Acts 18:4
14:3 [a] Heb. 2:4 [b] Acts 5:12
14:4 [a] Luke 12:51 [b] Acts 13:2, 3
14:5 [a] 2 Tim. 3:11
14:6 [a] Matt. 10:23
14:8 [a] Acts 3:2
14:10 [a] [Is. 35:6]

the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language,* [a]"The gods have come down to us in the likeness of men!" [12]And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. [13]Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, [a]intending to sacrifice with the multitudes.

[14]But when the apostles Barnabas and Paul heard this, [a]they tore their clothes and ran in among the multitude, crying out [15]and saying, "Men, [a]why are you doing these things? [b]We also are men with the same nature as you, and preach to you that you should turn from [c]these useless things [d]to the living God, [e]who made the heaven, the earth, the sea, and all things that are in them, [16][a]who in bygone generations allowed all nations to walk in their own ways. [17][a]Nevertheless He did not leave Himself without witness, in that He did good, [b]gave us rain from heaven and fruitful seasons, filling our hearts with [c]food and gladness." [18]And with these sayings they could scarcely restrain the multitudes from sacrificing to them.

STONING, ESCAPE TO DERBE

[19][a]Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, [b]they stoned Paul *and* dragged *him* out of the city, supposing him to be [c]dead. [20]However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

STRENGTHENING THE CONVERTS

[21]And when they had preached the gospel to that city [a]and made many disciples, they returned to Lystra, Iconium, and Antioch, [22]strengthening the souls of the disciples, [a]exhorting *them* to continue in the faith, and *saying,* [b]"We must through many tribulations enter the kingdom of God." [23]So when they had [a]appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed. [24]And after they had passed through Pisidia, they came to Pamphylia. [25]Now when they had preached the word in Perga, they went down to Attalia. [26]From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.

[27]Now when they had come and gathered the church together, [a]they reported all that God had done with them, and that He had [b]opened the door of faith to the Gentiles. [28]So they stayed there a long time with the disciples.

CONFLICT OVER CIRCUMCISION

15 And [a]certain *men* came down from Judea and taught the brethren, [b]"Unless you are circumcised according to the custom of Moses, you cannot be saved." [2]Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that [a]Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

[3]So, [a]being sent on their way by the church, they passed through Phoenicia and Samaria, [b]describing the conversion of the Gentiles; and they caused great joy to all the brethren. [4]And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. [5]But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command *them* to keep the law of Moses."

I HAVE A FAMILY

Acts 14:21–26

When Paul exhorted the disciples to continue in the faith, he reminded them that they would have to endure even through suffering. We might read Paul's exhortation only through a personal lens to understand that we, as individuals, will suffer. However, Paul spoke these words to the family of God. That means we suffer not in isolation but together. God does not want you to suffer alone, as if by doing so you are proving your strength and godliness. True strength and godliness are found in turning to others when you suffer and coming alongside others when they do. Your identity as a member of God's family means that you will never suffer alone. Find comfort and strength in your brothers and sisters.

14:11 [a] Acts 8:10; 28:6
14:13 [a] Dan. 2:46
14:14 [a] Matt. 26:65
14:15 [a] Acts 10:26 [b] James 5:17 [c] 1 Cor. 8:4 [d] 1 Thess. 1:9 [e] Rev. 14:7
14:16 [a] Ps. 81:12
14:17 [a] Rom. 1:19, 20 [b] Deut. 11:14 [c] Ps. 145:16
14:19 [a] Acts 13:45, 50; 14:2–5 [b] 2 Cor. 11:25 [c] [2 Cor. 12:1–4]
14:21 [a] Matt. 28:19
14:22 [a] Acts 11:23 [b] [2 Tim. 2:12; 3:12]
14:23 [a] Titus 1:5
14:27 [a] Acts 15:4, 12 [b] 2 Cor. 2:12
15:1 [a] Gal. 2:12 [b] Phil. 3:2
15:2 [a] Gal. 2:1
15:3 [a] Rom. 15:24 [b] Acts 14:27; 15:4, 12

I AM JUSTIFIED

Acts 15:1–11

This meeting in Jerusalem made a significant mark on the church and the spread of Christianity. The question under discussion involved whether Gentiles should first become Jews before becoming Christians. The answer was a resounding no. Grace saves Jews and Gentiles alike. We are justified by grace, not by our works. We should ponder the findings of this council. Why does God love and accept us? Does He do so because we maintain a certain moral standard? Because we are more spiritual than others or possess an attribute they do not? Certainly not! Our only hope for justification is God's grace, and God's grace is all we need.

THE JERUSALEM COUNCIL

6 Now the apostles and elders came together to consider this
matter. 7 And when there had been much dispute, Peter rose up *and*
said to them: [a]"Men *and* brethren, you know that a good while ago
God chose among us, that by my mouth the Gentiles should hear
the word of the gospel and believe. 8 So God, [a]who knows the heart,
acknowledged them by [b]giving them the Holy Spirit, just as *He did* to
us, 9 [a]and made no distinction between us and them, [b]purifying their
hearts by faith. 10 Now therefore, why do you test God [a]by putting a
yoke on the neck of the disciples which neither our fathers nor we
were able to bear? 11 But [a]we believe that through the grace of the
Lord Jesus Christ[1] we shall be saved in the same manner as they."

12 Then all the multitude kept silent and listened to Barnabas and
Paul declaring how many miracles and wonders God had [a]worked
through them among the Gentiles. 13 And after they had become
silent, [a]James answered, saying, "Men *and* brethren, listen to me:
14 [a]Simon has declared how God at the first visited the Gentiles to
take out of them a people for His name. 15 And with this the words
of the prophets agree, just as it is written:

16 'After[a] this I will return
And will rebuild the tabernacle of David, which has
fallen down;
I will rebuild its ruins,
And I will set it up;
17 So that the rest of mankind may seek the LORD,
Even all the Gentiles who are called by My name,
Says the LORD who does all these things.'[1]

18 "Known to God from eternity are all His works.[1] 19 Therefore [a]I
judge that we should not trouble those from among the Gentiles
who [b]are turning to God, 20 but that we [a]write to them to abstain
[b]from things polluted by idols, [c]*from* sexual immorality,[1] [d]*from*
things strangled, and *from* blood. 21 For Moses has had throughout
many generations those who preach him in every city, [a]being read
in the synagogues every Sabbath."

THE JERUSALEM DECREE

22 Then it pleased the apostles and elders, with the whole church,
to send chosen men of their own company to Antioch with Paul
and Barnabas, *namely,* Judas who was also named [a]Barsabas,[1] and
Silas, leading men among the brethren.

23 They wrote this *letter* by them:

The apostles, the elders, and the brethren,

To the brethren who are of the Gentiles in Antioch, Syria,
and Cilicia:

Greetings.

24 Since we have heard that [a]some who went out from us have
troubled you with words, [b]unsettling your souls, saying, "*You*
must be circumcised and keep the law"[1]—to whom we gave
no *such* commandment— 25 it seemed good to us, being
assembled with one accord, to send chosen men to you with
our beloved Barnabas and Paul, 26 [a]men who have risked their
lives for the name of our Lord Jesus Christ. 27 We have therefore
sent Judas and Silas, who will also report the same things by

15:7 [a] Acts 10:20
15:8 [a] Acts 1:24 [b] Acts 2:4; 10:44, 47
15:9 [a] Rom. 10:12 [b] Acts 10:15, 28
15:10 [a] Matt. 23:4
15:11 [a] Rom. 3:4; 5:15 [1] NU-Text and M-Text omit *Christ.*
15:12 [a] Acts 14:27; 15:3, 4
15:13 [a] Acts 12:17
15:14 [a] Acts 15:7
15:16 [a] Amos 9:11, 12
15:17 [1] Amos 9:11, 12
15:18 [1] NU-Text (combining with verse 17) reads *Says the Lord, who makes these things known from eternity (of old).*
15:19 [a] Acts 15:28; 21:25 [b] 1 Thess. 1:9
15:20 [a] Acts 21:25 [b] [1 Cor. 8:1; 10:20, 28] [c] [1 Cor. 6:9] [d] Lev. 3:17 [1] Or *fornication*
15:21 [a] Acts 13:15, 27
15:22 [a] Acts 1:23 [1] NU-Text and M-Text read *Barsabbas.*
15:24 [a] Titus 1:10, 11 [b] Gal. 1:7; 5:10 [1] NU-Text omits *saying, "You must be circumcised and keep the law."*
15:26 [a] Acts 13:50; 14:19

word of mouth. 28For it seemed good to the Holy Spirit, and
to us, to lay upon you no greater burden than these necessary
things: 29[a]that you abstain from things offered to idols, [b]from
blood, from things strangled, and from [c]sexual immorality.[f] If
you keep yourselves from these, you will do well.

Farewell.

CONTINUING MINISTRY IN SYRIA

30So when they were sent off, they came to Antioch; and when
they had gathered the multitude together, they delivered the letter.
31When they had read it, they rejoiced over its encouragement. 32Now
Judas and Silas, themselves being [a]prophets also, [b]exhorted and
strengthened the brethren with many words. 33And after they had
stayed *there* for a time, they were [a]sent back with greetings from
the brethren to the apostles.[f]
34However, it seemed good to Silas to remain there.[f] 35[a]Paul and
Barnabas also remained in Antioch, teaching and preaching the
word of the Lord, with many others also.

DIVISION OVER JOHN MARK

36Then after some days Paul said to Barnabas, "Let us now go
back and visit our brethren in every city where we have preached
the word of the Lord, *and see* how they are doing." 37Now Barnabas
was determined to take with them [a]John called Mark. 38But Paul
insisted that they should not take with them [a]the one who had
departed from them in Pamphylia, and had not gone with them to
the work. 39Then the contention became so sharp that they parted
from one another. And so Barnabas took Mark and sailed to [a]Cy-
prus; 40but Paul chose Silas and departed, [a]being commended by
the brethren to the grace of God. 41And he went through Syria and
Cilicia, [a]strengthening the churches.

TIMOTHY JOINS PAUL AND SILAS

16 Then he came to [a]Derbe and Lystra. And behold, a certain
disciple was there, [b]named Timothy, [c]*the* son of a certain
Jewish woman who believed, but his father *was* Greek. 2He was
well spoken of by the brethren who were at Lystra and Iconium.
3Paul wanted to have him go on with him. And he [a]took *him* and
circumcised him because of the Jews who were in that region, for
they all knew that his father was Greek. 4And as they went through
the cities, they delivered to them the [a]decrees to keep, [b]which were
determined by the apostles and elders at Jerusalem. 5[a]So the church-
es were strengthened in the faith, and increased in number daily.

THE MACEDONIAN CALL

6Now when they had gone through Phrygia and the region of
[a]Galatia, they were forbidden by the Holy Spirit to preach the word
in Asia. 7After they had come to Mysia, they tried to go into Bithyn-
ia, but the Spirit[f] did not permit them. 8So passing by Mysia, they
[a]came down to Troas. 9And a vision appeared to Paul in the night.
A [a]man of Macedonia stood and pleaded with him, saying, "Come
over to Macedonia and help us." 10Now after he had seen the vision,
immediately we sought to go [a]to Macedonia, concluding that the
Lord had called us to preach the gospel to them.

LYDIA BAPTIZED AT PHILIPPI

11Therefore, sailing from Troas, we ran a straight course to
Samothrace, and the next *day* came to Neapolis, 12and from there

15:29 [a] Acts 15:20; 21:25 [b] Lev. 17:14 [c] Col. 3:5 [f] Or *fornication*
15:32 [a] Eph. 4:11 [b] Acts 14:22; 18:23
15:33 [a] Heb. 11:31 [f] NU-Text reads *to those who had sent them.*
15:34 [f] NU-Text and M-Text omit this verse.
15:35 [a] Acts 13:1
15:37 [a] Acts 12:12, 25
15:38 [a] Acts 13:13
15:39 [a] Acts 4:36; 13:4
15:40 [a] Acts 11:23; 14:26
15:41 [a] Acts 16:5
16:1 [a] Acts 14:6 [b] Rom. 16:21 [c] 2 Tim. 1:5; 3:15
16:3 [a] [Gal. 2:3; 5:2]
16:4 [a] Acts 15:19–21 [b] Acts 15:28, 29
16:5 [a] Acts 2:47; 15:41
16:6 [a] Gal. 1:1, 2
16:7 [f] NU-Text adds *of Jesus.*
16:8 [a] 2 Cor. 2:12
16:9 [a] Acts 10:30
16:10 [a] 2 Cor. 2:13

I LIVE WITH KINDNESS

Acts 16:25–34

If we were in this situation, would we show the same kindness to the guard that Paul and Silas showed? Amid all the commotion, Paul and Silas remained in their cell and assured the guard that all the prisoners were accounted for. As we live with kindness, we will need to put others before ourselves so that we might point them to Jesus. Paul and Silas had no obligation to the prison guard, but they put him first and spared him from death (physical and spiritual). They chose to speak the gospel to him rather than free themselves from prison. May you also choose to speak the gospel to other people, regardless of the circumstance.

to [a]Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days. 13And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met *there.* 14Now a certain woman named Lydia heard *us.* She was a seller of purple from the city of [a]Thyatira, who worshiped God. [b]The Lord opened her heart to heed the things spoken by Paul. 15And when she and her household were baptized, she begged *us,* saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So [a]she persuaded us.

PAUL AND SILAS IMPRISONED

16Now it happened, as we went to prayer, that a certain slave girl [a]possessed with a spirit of divination met us, who brought her masters [b]much profit by fortune-telling. 17This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." 18And this she did for many days.

But Paul, [a]greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." [b]And he came out that very hour. 19But [a]when her masters saw that their hope of profit was gone, they seized Paul and Silas and [b]dragged *them* into the marketplace to the authorities.

20And they brought them to the magistrates, and said, "These men, being Jews, [a]exceedingly trouble our city; 21and they teach customs which are not lawful for us, being Romans, to receive or observe." 22Then the multitude rose up together against them; and the magistrates tore off their clothes [a]and commanded *them* to be beaten with rods. 23And when they had laid many stripes on them, they threw *them* into prison, commanding the jailer to keep them securely. 24Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

THE PHILIPPIAN JAILER SAVED

25But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. 26[a]Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately [b]all the doors were opened and everyone's chains were loosed. 27And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. 28But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."

29Then he called for a light, ran in, and fell down trembling before Paul and Silas. 30And he brought them out and said, [a]"Sirs, what must I do to be saved?"

31So they said, [a]"Believe on the Lord Jesus Christ, and you will be saved, you and your household." 32Then they spoke the word of the Lord to him and to all who were in his house. 33And he took them the same hour of the night and washed *their* stripes. And immediately he and all his *family* were baptized. 34Now when he had brought them into his house, [a]he set food before them; and he rejoiced, having believed in God with all his household.

PAUL REFUSES TO DEPART SECRETLY

35And when it was day, the magistrates sent the officers, saying, "Let those men go."

36So the keeper of the prison reported these words to Paul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace."

16:12 [a] Phil. 1:1
16:14 [a] Rev. 1:11; 2:18, 24 [b] Luke 24:45
16:15 [a] Judg. 19:21
16:16 [a] 1 Sam. 28:3, 7 [b] Acts 19:24
16:18 [a] Mark 1:25, 34 [b] Mark 16:17
16:19 [a] Acts 16:16; 19:25, 26 [b] Matt. 10:18
16:20 [a] Acts 17:8
16:22 [a] 1 Thess. 2:2
16:26 [a] Acts 4:31 [b] Acts 5:19; 12:7, 10
16:30 [a] Acts 2:37; 9:6; 22:10
16:31 [a] [John 3:16, 36; 6:47]
16:34 [a] Luke 5:29; 19:6

[37]But Paul said to them, "They have beaten us openly, uncondemned [a]Romans, *and* have thrown *us* into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out."

[38]And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans. [39]Then they came and pleaded with them and brought *them* out, and [a]asked *them* to depart from the city. [40]So they went out of the prison [a]and entered *the house of* Lydia; and when they had seen the brethren, they encouraged them and departed.

PREACHING CHRIST AT THESSALONICA

17 Now when they had passed through Amphipolis and Apollonia, they came to [a]Thessalonica, where there was a synagogue of the Jews. [2]Then Paul, as his custom was, [a]went in to them, and for three Sabbaths [b]reasoned with them from the Scriptures, [3]explaining and demonstrating [a]that the Christ had to suffer and rise again from the dead, and *saying,* "This Jesus whom I preach to you is the Christ." [4a]And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and [b]Silas.

ASSAULT ON JASON'S HOUSE

[5]But the Jews who were not persuaded, becoming [a]envious,[1] took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of [b]Jason, and sought to bring them out to the people. [6]But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, [a]"These who have turned the world upside down have come here too. [7]Jason has harbored them, and these are all acting contrary to the decrees of Caesar, [a]saying there is another king—Jesus." [8]And they troubled the crowd and the rulers of the city when they heard these things. [9]So when they had taken security from Jason and the rest, they let them go.

MINISTERING AT BEREA

[10]Then [a]the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. [11]These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and [a]searched the Scriptures daily *to find out* whether these things were so. [12]Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men. [13]But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds. [14a]Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there. [15]So those who conducted Paul brought him to Athens; and [a]receiving a command for Silas and Timothy to come to him with all speed, they departed.

THE PHILOSOPHERS AT ATHENS

[16]Now while Paul waited for them at Athens, [a]his spirit was provoked within him when he saw that the city was given over to idols. [17]Therefore he reasoned in the synagogue with the Jews and with the *Gentile* worshipers, and in the marketplace daily with those who happened to be there. [18]Then[1] certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?"

I LIVE WITH COMPASSION

Acts 17:16–17

A life of compassion often takes the form of brokenness and feeling provoked. As Paul waited for his traveling companions, he saw the idolatry of Athens. The longer he waited, the more broken he felt over the city, which moved him to action by sharing the gospel. Wherever we live, idols abound. The idols of power, pleasure, and success grip the hearts of the people in our cities, schools, workplaces, and neighborhoods. May we, too, feel brokenness and be provoked to act. Pray that God preserves compassion within your heart that leads to a patient and persistent witness of the gospel to those around you.

16:37 [a] Acts 22:25–29
16:39 [a] Matt. 8:34
16:40 [a] Acts 16:14
17:1 [a] 1 Thess. 1:1
17:2 [a] Luke 4:16 [b] 1 Thess. 2:1–16
17:3 [a] Acts 18:5, 28
17:4 [a] Acts 28:24 [b] Acts 15:22, 27, 32, 40
17:5 [a] Acts 13:45 [b] Rom. 16:21 [1] NU-Text omits *who were not persuaded;* M-Text omits *becoming envious.*
17:6 [a] [Acts 16:20]
17:7 [a] 1 Pet. 2:13
17:10 [a] Acts 9:25; 17:14
17:11 [a] John 5:39
17:14 [a] Matt. 10:23
17:15 [a] Acts 18:5
17:16 [a] 2 Pet. 2:8
17:18 [1] NU-Text and M-Text add *also.*

Others said, "He seems to be a proclaimer of foreign gods,"
because he preached to them [a]Jesus and the resurrection.
[19]And they took him and brought him to the Areopagus, saying,
"May we know what this new doctrine *is* of which you speak? [20]For
you are bringing some strange things to our ears. Therefore we
want to know what these things mean." [21]For all the Athenians and
the foreigners who were there spent their time in nothing else but
either to tell or to hear some new thing.

ADDRESSING THE AREOPAGUS

[22]Then Paul stood in the midst of the Areopagus and said,
"Men of Athens, I perceive that in all things you are very religious;
[23]for as I was passing through and considering the objects of your
worship, I even found an altar with this inscription:

TO THE UNKNOWN GOD.

Therefore, the One whom you worship without knowing, Him I
proclaim to you: [24][a]God, who made the world and everything in
it, since He is [b]Lord of heaven and earth, [c]does not dwell in tem-
ples made with hands. [25]Nor is He worshiped with men's hands,
as though He needed anything, since He [a]gives to all life, breath,
and all things. [26]And He has made from one blood[f] every nation of
men to dwell on all the face of the earth, and has determined their
preappointed times and [a]the boundaries of their dwellings, [27][a]so

17:18 [a] 1 Cor. 15:12
17:24 [a] Acts 14:15 [b] Matt. 11:25 [c] Acts 7:48–50
17:25 [a] Is. 42:5
17:26 [a] Deut. 32:8 [f] NU-Text omits *blood.*
17:27 [a] [Rom. 1:20]

PART 2 OF 4

NATIONALITY AND MY IDENTITY

Common Grace Through Our Nationality

Our home country plays a significant role in forming our identity. Our nationality affects the way we think, feel, and act in the world, which is the way God planned it. Acts 17:26 says, "And [God] has made from one blood every nation of men . . . and has determined their preappointed times and the boundaries of their dwellings." God has sovereignly planned for us to be citizens of our respective countries, and so we should acknowledge and thank God for the benefits we receive from our homeland.

All governments are made up of sinful people, so no government always acts with justice and righteousness. Humans are limited in wisdom and ability, and no government, therefore, could function perfectly even if it always wanted to put the good of its citizens first. That said, God provides much good through the common grace of the nations and governments of this world. Nations provide safety and security through maintaining and overseeing armed forces and through maintaining diplomatic relationships with surrounding governments. National leaders pursue justice through creating and enforcing laws within their borders. Governments allow for the pooling of resources to provide for the common good, such as through roads, utilities, and educational systems. In all these ways and more, God uses the nations to bless His people and provide grace to all humanity.

Because God has sovereignly placed us in our nations at this time, and because God uses our national governments for our good in many ways, it is good and right for Christians to claim our nationality as part of our identity as an act of gratitude and worship to God.

Part 3 of 4, "Nationality and My Identity: Pitfalls of Placing Identity in Nationality," is on page 1668. Part 1, "Nationality and My Identity: Dual Citizenship," is on page 1555.

that they should seek the Lord, in the hope that they might grope for Him and find Him, [b]though He is not far from each one of us; [28]for [a]in Him we live and move and have our being, [b]as also some of your own poets have said, 'For we are also His offspring.' [29]Therefore, since we are the offspring of God, [a]we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. [30]Truly, [a]these times of ignorance God overlooked, but [b]now commands all men everywhere to repent, [31]because He has appointed a day on which [a]He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by [b]raising Him from the dead."

[32]And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this *matter.*" [33]So Paul departed from among them. [34]However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.

MINISTERING AT CORINTH

18 After these things Paul departed from Athens and went to Corinth. [2]And he found a certain Jew named [a]Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. [3]So, because he was of the same trade, he stayed with them [a]and worked; for by occupation they were tentmakers. [4][a]And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.

[5][a]When Silas and Timothy had come from Macedonia, Paul was [b]compelled by the Spirit, and testified to the Jews *that* Jesus *is* the Christ. [6]But [a]when they opposed him and blasphemed, [b]he shook *his* garments and said to them, [c]"Your blood *be* upon your *own* heads; [d]I *am* clean. [e]From now on I will go to the Gentiles." [7]And he departed from there and entered the house of a certain *man* named Justus,[f] *one* who worshiped God, whose house was next door to the synagogue. [8][a]Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.

[9]Now [a]the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent; [10][a]for I am with you, and no one will attack you to hurt you; for I have many people in this city." [11]And he continued *there* a year and six months, teaching the word of God among them.

[12]When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat, [13]saying, "This *fellow* persuades men to worship God contrary to the law."

[14]And when Paul was about to open *his* mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you. [15]But if it is a [a]question of words and names and your own law, look *to it* yourselves; for I do not want to be a judge of such *matters.*" [16]And he drove them from the judgment seat. [17]Then all the Greeks[f] took [a]Sosthenes, the ruler of the synagogue, and beat *him* before the judgment seat. But Gallio took no notice of these things.

PAUL RETURNS TO ANTIOCH

[18]So Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila *were* with him. [a]He had *his* hair cut off at [b]Cenchrea, for he had taken a vow. [19]And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews. [20]When they

I HAVE A FAMILY

Acts 18:18–23

The missionaries of the early church traveled broadly. Often, though, we see believers in a certain area urging them to stay longer, as in this passage. While Paul always wanted to remain with them, he knew the call of God meant he had to go. We must learn this lesson. While we always want to be together with our local church family, we must be willing to leave if the Lord calls us to another task. This can be difficult, and it should be, but we can rejoice that we are bound together uniquely as God's family. Nothing can ever truly sever the bond we share.

17:27 [b] Jer. 23:23, 24
17:28 [a] [Heb. 1:3] [b] Titus 1:12
17:29 [a] Is. 40:18, 19
17:30 [a] [Rom. 3:25] [b] [Titus 2:11, 12]
17:31 [a] Acts 10:42 [b] Acts 2:24
18:2 [a] 1 Cor. 16:19
18:3 [a] Acts 20:34
18:4 [a] Acts 17:2
18:5 [a] Acts 17:14, 15 [b] Acts 18:28
18:6 [a] Acts 13:45 [b] Neh. 5:13 [c] 2 Sam. 1:16 [d] [Ezek. 3:18, 19] [e] Acts 13:46–48; 28:28
18:7 [f] NU-Text reads *Titius Justus.*
18:8 [a] 1 Cor. 1:14
18:9 [a] Acts 23:11
18:10 [a] Jer. 1:18, 19
18:15 [a] Acts 23:29; 25:19
18:17 [a] 1 Cor. 1:1 [f] NU-Text reads *they all.*
18:18 [a] Acts 21:24 [b] Rom. 16:1

asked *him* to stay a longer time with them, he did not consent, 21but took leave of them, saying, a"I must by all means keep this coming feast in Jerusalem;[1] but I will return again to you, bGod willing." And he sailed from Ephesus.

22And when he had landed at aCaesarea, and gone up and greeted the church, he went down to Antioch. 23After he had spent some time *there,* he departed and went over the region of aGalatia and Phrygia in order, bstrengthening all the disciples.

MINISTRY OF APOLLOS

24aNow a certain Jew named Apollos, born at Alexandria, an eloquent man *and* mighty in the Scriptures, came to Ephesus. 25This man had been instructed in the way of the Lord; and being afervent in spirit, he spoke and taught accurately the things of the Lord, bthough he knew only the baptism of John. 26So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. 27And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, ahe greatly helped those who had believed through grace; 28for he vigorously refuted the Jews publicly, ashowing from the Scriptures that Jesus is the Christ.

PAUL AT EPHESUS

19 And it happened, while aApollos was at Corinth, that Paul, having passed through bthe upper regions, came to Ephesus. And finding some disciples 2he said to them, "Did you receive the Holy Spirit when you believed?"

So they said to him, a"We have not so much as heard whether there is a Holy Spirit."

3And he said to them, "Into what then were you baptized?"

So they said, a"Into John's baptism."

4Then Paul said, a"John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."

5When they heard *this,* they were baptized ain the name of the Lord Jesus. 6And when Paul had alaid hands on them, the Holy Spirit came upon them, and bthey spoke with tongues and prophesied. 7Now the men were about twelve in all.

8aAnd he went into the synagogue and spoke boldly for three months, reasoning and persuading bconcerning the things of the kingdom of God. 9But awhen some were hardened and did not believe, but spoke evil bof the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. 10And athis continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

MIRACLES GLORIFY CHRIST

11Now aGod worked unusual miracles by the hands of Paul, 12aso that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them. 13aThen some of the itinerant Jewish exorcists btook it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We[1] exorcise you by the Jesus whom Paul cpreaches." 14Also there were seven sons of Sceva, a Jewish chief priest, who did so.

15And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"

18:21 a Acts 19:21; 20:16 b 1 Cor. 4:19
[1] NU-Text omits *I must* through *Jerusalem.*
18:22 a Acts 8:40
18:23 a Gal. 1:2 b Acts 14:22; 15:32, 41
18:24 a Titus 3:13
18:25 a Rom. 12:11 b Acts 19:3
18:27 a 1 Cor. 3:6
18:28 a Acts 9:22; 17:3; 18:5
19:1 a 1 Cor. 1:12; 3:5, 6 b Acts 18:23
19:2 a 1 Sam. 3:7
19:3 a Acts 18:25
19:4 a Matt. 3:11
19:5 a Acts 8:12, 16; 10:48
19:6 a Acts 6:6; 8:17 b Acts 2:4; 10:46
19:8 a Acts 17:2; 18:4 b Acts 1:3; 28:23
19:9 a 2 Tim. 1:15 b Acts 9:2; 19:23; 22:4; 24:14
19:10 a Acts 19:8; 20:31
19:11 a Mark 16:20
19:12 a Acts 5:15
19:13 a Matt. 12:27 b Mark 9:38 c 1 Cor. 1:23; 2:2 [1] NU-Text reads *I.*

16 Then the man in whom the evil spirit was leaped on them,
overpowered[1] them, and prevailed against them,[2] so that they fled
out of that house naked and wounded. 17 This became known both
to all Jews and Greeks dwelling in Ephesus; and [a]fear fell on them
all, and the name of the Lord Jesus was magnified. 18 And many who
had believed came [a]confessing and telling their deeds. 19 Also, many
of those who had practiced magic brought their books together and
burned *them* in the sight of all. And they counted up the value of
them, and *it* totaled fifty thousand *pieces* of silver. 20 [a]So the word
of the Lord grew mightily and prevailed.

THE RIOT AT EPHESUS

21 [a]When these things were accomplished, Paul [b]purposed in the
Spirit, when he had passed through [c]Macedonia and Achaia, to go to
Jerusalem, saying, "After I have been there, [d]I must also see Rome."
22 So he sent into Macedonia two of those who ministered to him,
[a]Timothy and [b]Erastus, but he himself stayed in Asia for a time.

23 And [a]about that time there arose a great commotion about
[b]the Way. 24 For a certain man named Demetrius, a silversmith,
who made silver shrines of Diana,[1] brought [a]no small profit to the
craftsmen. 25 He called them together with the workers of similar
occupation, and said: "Men, you know that we have our prosperity
by this trade. 26 Moreover you see and hear that not only at Ephe-
sus, but throughout almost all Asia, this Paul has persuaded and
turned away many people, saying that [a]they are not gods which
are made with hands. 27 So not only is this trade of ours in danger
of falling into disrepute, but also the temple of the great goddess
Diana may be despised and her magnificence destroyed,[1] whom
all Asia and the world worship."

28 Now when they heard *this,* they were full of wrath and cried
out, saying, "Great *is* Diana of the Ephesians!" 29 So the whole city
was filled with confusion, and rushed into the theater with one
accord, having seized [a]Gaius and [b]Aristarchus, Macedonians, Paul's
travel companions. 30 And when Paul wanted to go in to the people,
the disciples would not allow him. 31 Then some of the officials of
Asia, who were his friends, sent to him pleading that he would
not venture into the theater. 32 Some therefore cried one thing
and some another, for the assembly was confused, and most of
them did not know why they had come together. 33 And they drew
Alexander out of the multitude, the Jews putting him forward.
And [a]Alexander [b]motioned with his hand, and wanted to make
his defense to the people. 34 But when they found out that he was
a Jew, all with one voice cried out for about two hours, "Great *is*
Diana of the Ephesians!"

35 And when the city clerk had quieted the crowd, he said: "Men
of Ephesus, what man is there who does not know that the city of
the Ephesians is temple guardian of the great goddess Diana, and
of the *image* which fell down from Zeus? 36 Therefore, since these
things cannot be denied, you ought to be quiet and do nothing
rashly. 37 For you have brought these men here who are neither
robbers of temples nor blasphemers of your[1] goddess. 38 Therefore,
if Demetrius and his fellow craftsmen have a case against anyone,
the courts are open and there are proconsuls. Let them bring
charges against one another. 39 But if you have any other inquiry
to make, it shall be determined in the lawful assembly. 40 For we
are in danger of being called in question for today's uproar, there
being no reason which we may give to account for this disorderly
gathering." 41 And when he had said these things, he dismissed
the assembly.

I REASON

Acts 19:8–10

Twice, Luke tells us that Paul reasoned with his hearers. He did not merely present the gospel; he sought to persuade them with reasonable arguments about Jesus Christ and His resurrection. As we seek to win others to the Lord, we might think that all we need is to tell them the correct information. If they only have the facts about Jesus, they will believe. But Paul shows us that we also need to use reason, logic, and persuasion to win people. The gospel is unchanging, but how we share it might change slightly for each person or audience. Reason is never to replace or detract from the gospel, but it can supplement the gospel and open eyes, ears, and hearts that were previously closed.

19:16 [1] M-Text reads *and they overpowered.* [2] NU-Text reads *both of them.*
19:17 [a] Luke 1:65; 7:16
19:18 [a] Matt. 3:6
19:20 [a] Acts 6:7; 12:24
19:21 [a] Rom. 15:25 [b] Acts 20:22 [c] Acts 20:1 [d] Rom. 1:13; 15:22–29
19:22 [a] 1 Tim. 1:2 [b] Rom. 16:23
19:23 [a] 2 Cor. 1:8 [b] Acts 9:2
19:24 [a] Acts 16:16, 19 [1] Greek *Artemis*
19:26 [a] Is. 44:10–20
19:27 [1] NU-Text reads *she be deposed from her magnificence.*
19:29 [a] Rom. 16:23 [b] Col. 4:10
19:33 [a] 2 Tim. 4:14 [b] Acts 12:17
19:37 [1] NU-Text reads *our.*

I LIVE WITH FAITHFULNESS

Acts 20:17–24

Faithfulness for Paul meant joyfully enduring whatever suffering awaited him and proclaiming Jesus' name to the very end, what he referred to as finishing the race. All of us are running our own races as we follow Jesus. And each of these races certainly includes seasons of suffering. Running with faithfulness means, like Paul, we joyfully endure these times. We do not have the entire picture of the race Christ has laid out before us. Instead, He calls us daily to faithfully take just the next step in our races as we obey His Word and make His name known wherever He sends us.

JOURNEYS IN GREECE

20 After the uproar had ceased, Paul called the disciples to *himself,* embraced *them,* and [a]departed to go to Macedonia.
2Now when he had gone over that region and encouraged them with many words, he came to [a]Greece 3and stayed three months. And [a]when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. 4And Sopater of Berea accompanied him to Asia—also [a]Aristarchus and Secundus of the Thessalonians, and [b]Gaius of Derbe, and [c]Timothy, and [d]Tychicus and [e]Trophimus of Asia. 5These men, going ahead, waited for us at [a]Troas. 6But we sailed away from Philippi after [a]the Days of Unleavened Bread, and in five days joined them [b]at Troas, where we stayed seven days.

MINISTERING AT TROAS

7Now on [a]the first *day* of the week, when the disciples came together [b]to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. 8There were many lamps [a]in the upper room where they[1] were gathered together. 9And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead. 10But Paul went down, [a]fell on him, and embracing *him* said, [b]"Do not trouble yourselves, for his life is in him." 11Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed. 12And they brought the young man in alive, and they were not a little comforted.

FROM TROAS TO MILETUS

13Then we went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had given orders, intending himself to go on foot. 14And when he met us at Assos, we took him on board and came to Mitylene. 15We sailed from there, and the next *day* came opposite Chios. The following *day* we arrived at Samos and stayed at Trogyllium. The next *day* we came to Miletus. 16For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for [a]he was hurrying [b]to be at Jerusalem, if possible, on [c]the Day of Pentecost.

THE EPHESIAN ELDERS EXHORTED

17From Miletus he sent to Ephesus and called for the elders of the church. 18And when they had come to him, he said to them: "You know, [a]from the first day that I came to Asia, in what manner I always lived among you, 19serving the Lord with all humility, with many tears and trials which happened to me [a]by the plotting of the Jews; 20how [a]I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, 21[a]testifying to Jews, and also to Greeks, [b]repentance toward God and faith toward our Lord Jesus Christ. 22And see, now [a]I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, 23except that [a]the Holy Spirit testifies in every city, saying that chains and tribulations await me. 24But [a]none of these things move me; nor do I count my life dear to myself,[1] [b]so that I may finish my race with joy, [c]and the ministry [d]which I received from the Lord Jesus, to testify to the gospel of the grace of God.

25"And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. 26Therefore I testify to you this day that I *am* [a]innocent of the blood of all *men.* 27For I have not shunned to declare to you [a]the

20:1 [a] 1 Tim. 1:3
20:2 [a] Acts 17:15; 18:1
20:3 [a] 2 Cor. 11:26
20:4 [a] Col. 4:10 [b] Acts 19:29 [c] Acts 16:1 [d] Eph. 6:21 [e] 2 Tim. 4:20
20:5 [a] 2 Tim. 4:13
20:6 [a] Ex. 12:14, 15 [b] 2 Tim. 4:13
20:7 [a] 1 Cor. 16:2 [b] Acts 2:42, 46; 20:11
20:8 [a] Acts 1:13 [1] NU-Text and M-Text read *we.*
20:10 [a] 1 Kin. 17:21 [b] Matt. 9:23, 24
20:16 [a] Acts 18:21; 19:21; 21:4 [b] Acts 24:17 [c] Acts 2:1
20:18 [a] Acts 18:19; 19:1, 10; 20:4, 16
20:19 [a] Acts 20:3
20:20 [a] Acts 20:27
20:21 [a] Acts 18:5; 19:10 [b] Mark 1:15
20:22 [a] Acts 19:21
20:23 [a] Acts 21:4, 11
20:24 [a] Acts 21:13 [b] 2 Tim. 4:7 [c] Acts 1:17 [d] Gal. 1:1 [1] NU-Text reads *But I do not count my life of any value or dear to myself.*
20:26 [a] Acts 18:6
20:27 [a] Luke 7:30

whole counsel of God. 28[a]Therefore take heed to yourselves and to all the flock, among which the Holy Spirit [b]has made you overseers, to shepherd the church of God[1] [c]which He purchased [d]with His own blood. 29For I know this, that after my departure [a]savage wolves will come in among you, not sparing the flock. 30Also [a]from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 31Therefore watch, and remember that [a]for three years I did not cease to warn everyone night and day with tears.

32"So now, brethren, I commend you to God and [a]to the word of His grace, which is able [b]to build you up and give you [c]an inheritance among all those who are sanctified. 33I have coveted no one's silver or gold or apparel. 34Yes,[1] you yourselves know [a]that these hands have provided for my necessities, and for those who were with me. 35I have shown you in every way, [a]by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' "

36And when he had said these things, he knelt down and prayed with them all. 37Then they all [a]wept freely, and [b]fell on Paul's neck and kissed him, 38sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

WARNINGS ON THE JOURNEY TO JERUSALEM

21 Now it came to pass, that when we had departed from them and set sail, running a straight course we came to Cos, the following *day* to Rhodes, and from there to Patara. 2And finding a ship sailing over to Phoenicia, we went aboard and set sail. 3When we had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo. 4And finding disciples,[1] we stayed there seven days. [a]They told Paul through the Spirit not to go up to Jerusalem. 5When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till *we were* out of the city. And [a]we knelt down on the shore and prayed. 6When we had taken our leave of one another, we boarded the ship, and they returned [a]home.

7And when we had finished *our* voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day. 8On the next *day* we who were Paul's companions[1] departed and came to [a]Caesarea, and entered the house of Philip [b]the evangelist, [c]who was *one* of the seven, and stayed with him. 9Now this man had four virgin daughters [a]who prophesied. 10And as we stayed many days, a certain prophet named [a]Agabus came down from Judea. 11When he had come to us, he took Paul's belt, bound his *own* hands and feet, and said, "Thus says the Holy Spirit, [a]'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver *him* into the hands of the Gentiles.' "

12Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem. 13Then Paul answered, [a]"What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

14So when he would not be persuaded, we ceased, saying, [a]"The will of the Lord be done."

PAUL URGED TO MAKE PEACE

15And after those days we packed and went up to Jerusalem. 16Also some of the disciples from Caesarea went with us and brought

I LIVE WITH LOVE

Acts 21:13–14

Having a life of love and affection for the Lord Jesus means that we will be willing to sacrifice anything and everything for Him. Paul loved the believers who traveled with him and supported him in his work. Now, however, he had to make the hard decision to leave them and depart for Jerusalem. This passage provides us with a sobering reminder of what loving Jesus might cost us. For some, it will cost money and time. For others, it means leaving the security of family and career for an overseas assignment. For others still, it will cost their very lives, laid down for the sake of Christ. The cost might be high, but Paul believed Christ is worthy. Do we?

20:28 [a] 1 Pet. 5:2 [b] 1 Cor. 12:28 [c] Eph. 1:7, 14 [d] Heb. 9:14 [1] M-Text reads *of the Lord and God.*
20:29 [a] Matt. 7:15
20:30 [a] 1 Tim. 1:20
20:31 [a] Acts 19:8, 10; 24:17
20:32 [a] Heb. 13:9 [b] Acts 9:31 [c] [Heb. 9:15]
20:34 [a] Acts 18:3 [1] NU-Text and M-Text omit *Yes.*
20:35 [a] Rom. 15:1
20:37 [a] Acts 21:13 [b] Gen. 45:14
21:4 [a] [Acts 20:23; 21:12] [1] NU-Text reads *the disciples.*
21:5 [a] Acts 9:40; 20:36
21:6 [a] John 1:11
21:8 [a] Acts 8:40; 21:16 [b] Eph. 4:11 [c] Acts 6:5 [1] NU-Text omits *who were Paul's companions.*
21:9 [a] Joel 2:28
21:10 [a] Acts 11:28
21:11 [a] Acts 20:23; 21:33; 22:25
21:13 [a] Acts 20:24, 37
21:14 [a] Luke 11:2; 22:42

with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.

17[a]And when we had come to Jerusalem, the brethren received us gladly. 18On the following *day* Paul went in with us to [a]James, and all the elders were present. 19When he had greeted them, [a]he told in detail those things which God had done among the Gentiles [b]through his ministry. 20And when they heard *it,* they glorified the Lord. And they said to him, "You see, brother, how many myriads of Jews there are who have believed, and they are all [a]zealous for the law; 21but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children nor to walk according to the customs. 22What then? The assembly must certainly meet, for they will[1] hear that you have come. 23Therefore do what we tell you: We have four men who have taken a vow. 24Take them and be purified with them, and pay their expenses so that they may [a]shave *their* heads, and that all may know that those things of which they were informed concerning you are nothing, but *that* you yourself also walk orderly and keep the law. 25But concerning the Gentiles who believe, [a]we have written *and* decided that they should observe no such thing, except[1] that they should keep themselves from *things* offered to idols, from blood, from things strangled, and from sexual immorality."

ARRESTED IN THE TEMPLE

26Then Paul took the men, and the next day, having been purified with them, [a]entered the temple [b]to announce the expiration of the days of purification, at which time an offering should be made for each one of them.

27Now when the seven days were almost ended, [a]the Jews from Asia, seeing him in the temple, stirred up the whole crowd and [b]laid hands on him, 28crying out, "Men of Israel, help! This is the man [a]who teaches all *men* everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place." 29(For they had previously[1] seen [a]Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.)

30And [a]all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut. 31Now as they were [a]seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar. 32[a]He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul. 33Then the [a]commander came near and took him, and [b]commanded *him* to be bound with two chains; and he asked who he was and what he had done. 34And some among the multitude cried one thing and some another.

So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks. 35When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob. 36For the multitude of the people followed after, crying out, [a]"Away with him!"

ADDRESSING THE JERUSALEM MOB

37Then as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?"

He replied, "Can you speak Greek? 38[a]Are you not the Egyptian who some time ago stirred up a rebellion and led the four thousand assassins out into the wilderness?"

21:17 [a] Acts 15:4
21:18 [a] Gal. 1:19; 2:9
21:19 [a] Rom. 15:18, 19 [b] Acts 1:17; 20:24
21:20 [a] Acts 15:1; 22:3
21:22 [1] NU-Text reads *What then is to be done? They will certainly.*
21:24 [a] Acts 18:18
21:25 [a] Acts 15:19, 20, 29 [1] NU-Text omits *that they should observe no such thing, except.*
21:26 [a] Acts 21:24; 24:18 [b] Num. 6:13
21:27 [a] Acts 20:19; 24:18 [b] Acts 26:21
21:28 [a] Acts 6:13; 24:6
21:29 [a] Acts 20:4 [1] M-Text omits *previously.*
21:30 [a] Acts 16:19; 26:21
21:31 [a] 2 Cor. 11:23
21:32 [a] Acts 23:27; 24:7
21:33 [a] Acts 24:7 [b] Acts 20:23; 21:11
21:36 [a] John 19:15
21:38 [a] Acts 5:36

39 But Paul said, [a]"I am a Jew from Tarsus, in Cilicia, a citizen of
no mean city; and I implore you, permit me to speak to the people."
40 So when he had given him permission, Paul stood on the stairs
and [a]motioned with his hand to the people. And when there was
a great silence, he spoke to *them* in the [b]Hebrew language, saying,
22 "Brethren[a] and fathers, hear my defense before you now."
2 And when they heard that he spoke to them in the [a]Hebrew
language, they kept all the more silent.

Then he said: 3[a]"I am indeed a Jew, born in Tarsus of Cilicia, but
brought up in this city [b]at the feet of [c]Gamaliel, taught [d]according
to the strictness of our fathers' law, and [e]was zealous toward God
[f]as you all are today. 4[a]I persecuted this Way to the death, binding
and delivering into prisons both men and women, 5as also the
high priest bears me witness, and [a]all the council of the elders,
[b]from whom I also received letters to the brethren, and went to
Damascus [c]to bring in chains even those who were there to Jeru-
salem to be punished.

6"Now [a]it happened, as I journeyed and came near Damascus
at about noon, suddenly a great light from heaven shone around
me. 7And I fell to the ground and heard a voice saying to me, 'Saul,
Saul, why are you persecuting Me?' 8So I answered, 'Who are You,
Lord?' And He said to me, 'I am Jesus of Nazareth, whom you are
persecuting.'

9"And [a]those who were with me indeed saw the light and were
afraid,[1] but they did not hear the voice of Him who spoke to me.
10So I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise
and go into Damascus, and there you will be told all things which
are appointed for you to do.' 11And since I could not see for the
glory of that light, being led by the hand of those who were with
me, I came into Damascus.

12"Then [a]a certain Ananias, a devout man according to the law,
[b]having a good testimony with all the [c]Jews who dwelt *there,* 13came
to me; and he stood and said to me, 'Brother Saul, receive your
sight.' And at that same hour I looked up at him. 14Then he said,
[a]'The God of our fathers [b]has chosen you that you should [c]know
His will, and [d]see the Just One, [e]and hear the voice of His mouth.
15[a]For you will be His witness to all men of [b]what you have seen and
heard. 16And now why are you waiting? Arise and be baptized, [a]and
wash away your sins, [b]calling on the name of the Lord.'

17"Now [a]it happened, when I returned to Jerusalem and was
praying in the temple, that I was in a trance 18and [a]saw Him saying
to me, [b]'Make haste and get out of Jerusalem quickly, for they will
not receive your testimony concerning Me.' 19So I said, 'Lord, [a]they
know that in every synagogue I imprisoned and [b]beat those who
believe on You. 20[a]And when the blood of Your martyr Stephen
was shed, I also was standing by [b]consenting to his death,[1] and
guarding the clothes of those who were killing him.' 21Then He said
to me, 'Depart, [a]for I will send you far from here to the Gentiles.' "

PAUL'S ROMAN CITIZENSHIP

22 And they listened to him until this word, and *then* they raised
their voices and said, [a]"Away with such a *fellow* from the earth,
for [b]he is not fit to live!" 23Then, as they cried out and tore off *their*
clothes and threw dust into the air, 24the commander ordered him
to be brought into the barracks, and said that he should be exam-
ined under scourging, so that he might know why they shouted
so against him. 25And as they bound him with thongs, Paul said to
the centurion who stood by, [a]"Is it lawful for you to scourge a man
who is a Roman, and uncondemned?"

I AM A CITIZEN

Acts 22:22–29

If we are citizens of another kingdom and bow down to another King, what do we do with our earthly rights and privileges? Or, to put it another way, is it wrong to take advantage of earthly influence and relationships that might benefit us? In this passage, we see that Paul relied on his Roman citizenship to avoid a severe beating. Paul leveraged his rights, ultimately not for personal gain but for protection from harm that could have prevented him from preaching the gospel. As kingdom citizens, we must always have the kingdom's growth and our true King's glory in mind. Sometimes growth and glory are advanced through our suffering, but other times they are advanced through the earthly rights and privileges we have been given.

21:39 [a] Acts 9:11; 22:3
21:40 [a] Acts 12:17 [b] Acts 22:2
22:1 [a] Acts 7:2
22:2 [a] Acts 21:40
22:3 [a] 2 Cor. 11:22 [b] Deut. 33:3 [c] Acts 5:34 [d] Acts 23:6; 26:5 [e] Gal. 1:14 [f] [Rom. 10:2]
22:4 [a] 1 Tim. 1:13
22:5 [a] Acts 23:14; 24:1; 25:15 [b] Luke 22:66 [c] Acts 9:2
22:6 [a] Acts 9:3; 26:12, 13
22:9 [a] Acts 9:7 [1] NU-Text omits *and were afraid.*
22:12 [a] Acts 9:17 [b] Acts 10:22 [c] 1 Tim. 3:7
22:14 [a] Acts 3:13; 5:30 [b] Acts 9:15; 26:16 [c] Acts 3:14; 7:52 [d] 1 Cor. 9:1; 15:8 [e] Gal. 1:12
22:15 [a] Acts 23:11 [b] Acts 4:20; 26:16
22:16 [a] Heb. 10:22 [b] Rom. 10:13
22:17 [a] Acts 9:26; 26:20
22:18 [a] Acts 22:14 [b] Matt. 10:14
22:19 [a] Acts 8:3; 22:4 [b] Matt. 10:17
22:20 [a] Acts 7:54—8:1 [b] Luke 11:48 [1] NU-Text omits *to his death.*
22:21 [a] Acts 9:15
22:22 [a] Acts 21:36 [b] Acts 25:24
22:25 [a] Acts 16:37

26 When the centurion heard *that,* he went and told the commander, saying, "Take care what you do, for this man is a Roman."

27 Then the commander came and said to him, "Tell me, are you a Roman?"

He said, "Yes."

28 The commander answered, "With a large sum I obtained this citizenship."

And Paul said, "But I was born *a citizen.*"

29 Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him.

THE SANHEDRIN DIVIDED

30 The next day, because he wanted to know for certain why he was accused by the Jews, he released him from *his* bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

23 Then Paul, looking earnestly at the council, said, "Men *and* brethren, [a]I have lived in all good conscience before God until this day." 2 And the high priest Ananias commanded those who stood by him [a]to strike him on the mouth. 3 Then Paul said to him, "God will strike you, *you* whitewashed wall! For you sit to judge me according to the law, and [a]do you command me to be struck contrary to the law?"

4 And those who stood by said, "Do you revile God's high priest?"

5 Then Paul said, [a]"I did not know, brethren, that he was the high priest; for it is written, [b]'You shall not speak evil of a ruler of your people.' "[1]

6 But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men *and* brethren, [a]I am a Pharisee, the son of a Pharisee; [b]concerning the hope and resurrection of the dead I am being judged!"

7 And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. 8 [a]For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both. 9 Then there arose a loud outcry. And the scribes of the Pharisees' party arose and protested, saying, [a]"We find no evil in this man; but [b]if a spirit or an angel has spoken to him, [c]let us not fight against God."[1]

10 Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring *him* into the barracks.

THE PLOT AGAINST PAUL

11 But [a]the following night the Lord stood by him and said, "Be of good cheer, Paul; for as you have testified for Me in [b]Jerusalem, so you must also bear witness at [c]Rome."

12 And when it was day, [a]some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had [b]killed Paul. 13 Now there were more than forty who had formed this conspiracy. 14 They came to the chief priests and [a]elders, and said, "We have bound ourselves under a great oath that we will eat nothing until we have killed Paul. 15 Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow,[1] as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near."

23:1 [a] 2 Tim. 1:3
23:2 [a] John 18:22
23:3 [a] Deut. 25:1, 2
23:5 [a] Lev. 5:17, 18 [b] Ex. 22:28 [1] Exodus 22:28
23:6 [a] Phil. 3:5 [b] Acts 24:15, 21; 26:6; 28:20
23:8 [a] Matt. 22:23
23:9 [a] Acts 25:25; 26:31 [b] Acts 22:6, 7, 17, 18 [c] Acts 5:39 [1] NU-Text omits last clause and reads *what if a spirit or an angel has spoken to him?*
23:11 [a] Acts 18:9; 27:23, 24 [b] Acts 21:18, 19; 22:1–21 [c] Acts 28:16, 17, 23
23:12 [a] Acts 23:21, 30; 25:3 [b] Acts 9:23, 24; 25:3; 26:21; 27:42
23:14 [a] Acts 4:5, 23; 6:12; 22:5; 24:1; 25:15
23:15 [1] NU-Text omits *tomorrow.*

16 So when Paul's sister's son heard of their ambush, he went
and entered the barracks and told Paul. 17 Then Paul called one
of the centurions to *him* and said, "Take this young man to the
commander, for he has something to tell him." 18 So he took him
and brought *him* to the commander and said, "Paul the prisoner
called me to *him* and asked *me* to bring this young man to you. He
has something to say to you."

19 Then the commander took him by the hand, went aside, and
asked privately, "What is it that you have to tell me?"

20 And he said, [a]"The Jews have agreed to ask that you bring
Paul down to the council tomorrow, as though they were going
to inquire more fully about him. 21 But do not yield to them, for
more than forty of them lie in wait for him, men who have bound
themselves by an oath that they will neither eat nor drink till they
have killed him; and now they are ready, waiting for the promise
from you."

22 So the commander let the young man depart, and command-
ed *him,* "Tell no one that you have revealed these things to me."

SENT TO FELIX

23 And he called for two centurions, saying, "Prepare two hun-
dred soldiers, seventy horsemen, and two hundred spearmen to go
to [a]Caesarea at the third hour of the night; 24 and provide mounts
to set Paul on, and bring *him* safely to Felix the governor." 25 He
wrote a letter in the following manner:

26 Claudius Lysias,

To the most excellent governor Felix:

Greetings.

27 [a]This man was seized by the Jews and was about to be killed
by them. Coming with the troops I rescued him, having
learned that he was a Roman. 28 [a]And when I wanted to
know the reason they accused him, I brought him before
their council. 29 I found out that he was accused [a]concerning
questions of their law, [b]but had nothing charged against
him deserving of death or chains. 30 And [a]when it was
told me that the Jews lay in wait for the man,[1] I sent him
immediately to you, and [b]also commanded his accusers to
state before you the charges against him.

Farewell.

31 Then the soldiers, as they were commanded, took Paul and
brought *him* by night to Antipatris. 32 The next day they left the
horsemen to go on with him, and returned to the barracks. 33 When
they came to [a]Caesarea and had delivered the [b]letter to the gov-
ernor, they also presented Paul to him. 34 And when the governor
had read *it,* he asked what province he was from. And when he
understood that *he was* from [a]Cilicia, 35 he said, [a]"I will hear you
when your accusers also have come." And he commanded him to
be kept in [b]Herod's Praetorium.

ACCUSED OF SEDITION

24 Now after [a]five days [b]Ananias the high priest came down
with the elders and a certain orator *named* Tertullus. These
gave evidence to the governor against Paul.

I REASON

Acts 23:6–10

When Paul saw that the council consisted of Pharisees and Sadducees, he appealed to the concept of resurrection, a sharp point of disagreement between the parties. Predictably, the result was dissension and Paul was rescued from their midst. In this, we see Paul use his knowledge of his opponents and shrewdness to escape what seemed to be sure death. We never want to use shrewdness to bring harm to others, but it can be a gift from God to save us or others from harm. May the Lord grant us the mindfulness to reason our way out of such situations, thanking Him for our delivery.

23:20 [a] Acts 23:12
23:23 [a] Acts 8:40; 23:33
23:27 [a] Acts 21:30, 33; 24:7
23:28 [a] Acts 22:30
23:29 [a] Acts 18:15; 25:19 [b] Acts 25:25; 26:31
23:30 [a] Acts 23:20 [b] Acts 24:8; 25:6
[1] NU-Text reads *there would be a plot against the man.*
23:33 [a] Acts 8:40 [b] Acts 23:26–30
23:34 [a] Acts 6:9; 21:39
23:35 [a] Acts 24:1, 10; 25:16 [b] Matt. 27:27
24:1 [a] Acts 21:27 [b] Acts 23:2, 30, 35; 25:2

I LIVE WITH PATIENCE

Acts 24:22–27

Here, Felix demonstrated an opponent of patience: procrastination. Because Paul's message frightened him, he put the apostle out of his presence. He then spent two years sending for Paul without ever deciding to follow Jesus. Eventually, Festus replaced him. Procrastination is not to be confused with patience. Putting off a decision does not mean we are living with patience. Indeed, it is an attempt to delay patience. It hides from what patience accepts: the difficult season of waiting and expecting. Are you procrastinating in any way? Take the steps needed to move into the season of patience God has prepared for you.

2And when he was called upon, Tertullus began his accusation, saying: "Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight, 3we accept *it* always and in all places, most noble Felix, with all thankfulness. 4Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us. 5[a]For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. 6[a]He even tried to profane the temple, and we seized him,[1] and wanted [b]to judge him according to our law. 7[a]But the commander Lysias came by and with great violence took *him* out of our hands, 8[a]commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him." 9And the Jews also assented,[1] maintaining that these things were so.

THE DEFENSE BEFORE FELIX

10Then Paul, after the governor had nodded to him to speak, answered: "Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself, 11because you may ascertain that it is no more than twelve days since I went up to Jerusalem [a]to worship. 12[a]And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city. 13Nor can they prove the things of which they now accuse me. 14But this I confess to you, that according to [a]the Way which they call a sect, so I worship the [b]God of my fathers, believing all things which are written in [c]the Law and in the Prophets. 15[a]I have hope in God, which they themselves also accept, [b]that there will be a resurrection of *the* dead,[1] both of *the* just and *the* unjust. 16[a]This *being* so, I myself always strive to have a conscience without offense toward God and men.

17"Now after many years [a]I came to bring alms and offerings to my nation, 18[a]in the midst of which some Jews from Asia found me [b]purified in the temple, neither with a mob nor with tumult. 19[a]They ought to have been here before you to object if they had anything against me. 20Or else let those who are *here* themselves say if they found any wrongdoing[1] in me while I stood before the council, 21unless *it is* for this one statement which I cried out, standing among them, [a]'Concerning the resurrection of the dead I am being judged by you this day.' "

FELIX PROCRASTINATES

22But when Felix heard these things, having more accurate knowledge of *the* [a]Way, he adjourned the proceedings and said, "When [b]Lysias the commander comes down, I will make a decision on your case." 23So he commanded the centurion to keep Paul and to let *him* have liberty, and [a]told him not to forbid any of his friends to provide for or visit him.

24And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the [a]faith in Christ. 25Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you." 26Meanwhile he also hoped that [a]money would be given him by Paul, that he might release him.[1] Therefore he sent for him more often and conversed with him.

27But after two years Porcius Festus succeeded Felix; and Felix, [a]wanting to do the Jews a favor, left Paul bound.

24:5 [a] 1 Pet. 2:12, 15
24:6 [a] Acts 21:28 [b] John 18:31 [1] NU-Text ends the sentence here and omits the rest of verse 6, all of verse 7, and the first clause of verse 8.
24:7 [a] Acts 21:33; 23:10
24:8 [a] Acts 23:30
24:9 [1] NU-Text and M-Text read *joined the attack.*
24:11 [a] Acts 21:15, 18, 26, 27; 24:17
24:12 [a] Acts 25:8; 28:17
24:14 [a] Acts 9:2; 24:22 [b] 2 Tim. 1:3 [c] Acts 26:22; 28:23
24:15 [a] Acts 23:6; 26:6, 7; 28:20 [b] [Dan. 12:2] [1] NU-Text omits *of the dead.*
24:16 [a] Acts 23:1
24:17 [a] Rom. 15:25–28
24:18 [a] Acts 21:27; 26:21 [b] Acts 21:26
24:19 [a] [Acts 23:30; 25:16]
24:20 [1] NU-Text and M-Text read *say what wrongdoing they found.*
24:21 [a] [Acts 23:6; 24:15; 28:20]
24:22 [a] Acts 9:2; 18:26; 19:9, 23; 22:4 [b] Acts 23:26; 24:7
24:23 [a] Acts 23:16; 27:3; 28:16
24:24 [a] [Rom. 10:9]
24:26 [a] Ex. 23:8 [1] NU-Text omits *that he might release him.*
24:27 [a] Acts 12:3; 23:35; 25:9, 14

PAUL APPEALS TO CAESAR

25 Now when Festus had come to the province, after three days he went up from [a]Caesarea to Jerusalem. 2[a]Then the high priest[i] and the chief men of the Jews informed him against Paul; and they petitioned him, 3asking a favor against him, that he would summon him to Jerusalem—[a]while *they* lay in ambush along the road to kill him. 4But Festus answered that Paul should be kept at Caesarea, and that he himself was going *there* shortly. 5"Therefore," he said, "let those who have authority among you go down with *me* and accuse this man, to see [a]if there is any fault in him."

6And when he had remained among them more than ten days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought. 7When he had come, the Jews who had come down from Jerusalem stood about [a]and laid many serious complaints against Paul, which they could not prove, 8while he answered for himself, [a]"Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all."

9But Festus, [a]wanting to do the Jews a favor, answered Paul and said, [b]"Are you willing to go up to Jerusalem and there be judged before me concerning these things?"

10So Paul said, "I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no wrong, as you very well know. 11[a]For if I am an offender, or have committed anything deserving of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. [b]I appeal to Caesar."

12Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar? To Caesar you shall go!"

PAUL BEFORE AGRIPPA

13And after some days King Agrippa and Bernice came to Caesarea to greet Festus. 14When they had been there many days, Festus laid Paul's case before the king, saying: [a]"There is a certain man left a prisoner by Felix, 15[a]about whom the chief priests and the elders of the Jews informed *me,* when I was in Jerusalem, asking for a judgment against him. 16[a]To them I answered, 'It is not the custom of the Romans to deliver any man to destruction[i] before the accused meets the accusers face to face, and has opportunity to answer for himself concerning the charge against him.' 17Therefore when they had come together, [a]without any delay, the next day I sat on the judgment seat and commanded the man to be brought in. 18When the accusers stood up, they brought no accusation against him of such things as I supposed, 19[a]but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive. 20And because I was uncertain of such questions, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters. 21But when Paul [a]appealed to be reserved for the decision of Augustus, I commanded him to be kept till I could send him to Caesar."

22Then [a]Agrippa said to Festus, "I also would like to hear the man myself."

"Tomorrow," he said, "you shall hear him."

23So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the commanders and the prominent men of the city, at Festus' command [a]Paul was brought in. 24And Festus said: "King Agrippa and all the men who are here present with us, you see this man about whom [a]the whole assembly of the Jews petitioned me, both at Jerusalem and here,

I AM AN AMBASSADOR

Acts 25:6–12

Here, Paul made the case that he had done no wrong in proclaiming the gospel. He stood his ground and refused to be tried on false terms. Paul knew his rights and, as a Roman citizen, appealed to the highest court in the land. When we come to embrace our identity as ambassadors, we must understand that proclaiming the gospel is the greatest good we can offer this world. However, we must do so with a clear conscience and with full integrity so that if someone accuses us, we can remain above reproach in all things.

25:1 [a] Acts 8:40; 25:4, 6, 13
25:2 [a] Acts 24:1; 25:15 [i] NU-Text reads *chief priests.*
25:3 [a] Acts 23:12, 15
25:5 [a] Acts 18:14; 25:18
25:7 [a] Acts 24:5, 13
25:8 [a] Acts 6:13; 24:12; 28:17
25:9 [a] Acts 12:2; 24:27 [b] Acts 25:20
25:11 [a] Acts 18:14; 23:29; 25:25; 26:31 [b] Acts 26:32; 28:19
25:14 [a] Acts 24:27
25:15 [a] Acts 24:1; 25:2, 3
25:16 [a] Acts 25:4, 5 [i] NU-Text omits *to destruction,* although it is implied.
25:17 [a] Acts 25:6, 10
25:19 [a] Acts 18:14, 15; 23:29
25:21 [a] Acts 25:11, 12
25:22 [a] Acts 9:15
25:23 [a] Acts 9:15
25:24 [a] Acts 25:2, 3, 7

I HAVE PURPOSE

Acts 26:12–23

We might overlook the importance of what Paul said in verse 19. He "was not disobedient to the heavenly vision" he received on the Damascus road. Jesus had called him to a specific task and purpose, and Paul was obedient. As we consider the purpose God has for us, we should not undermine the importance of obeying whatever it is that God has revealed to us. At times, God may give us the full picture of the purpose He has for us. At other times, though, He may only provide a glimpse. Our task is to obey whatever it is that He reveals to the best of our ability, acting in faith. Everything else rests in His hands.

crying out that he was [b]not fit to live any longer. 25But when I found that [a]he had committed nothing deserving of death, [b]and that he himself had appealed to Augustus, I decided to send him. 26I have nothing certain to write to my lord concerning him. Therefore I have brought him out before you, and especially before you, King Agrippa, so that after the examination has taken place I may have something to write. 27For it seems to me unreasonable to send a prisoner and not to specify the charges against him."

PAUL'S EARLY LIFE

26 Then Agrippa said to Paul, "You are permitted to speak for yourself."

So Paul stretched out his hand and answered for himself: 2"I think myself [a]happy, King Agrippa, because today I shall answer [b]for myself before you concerning all the things of which I am [c]accused by the Jews, 3especially because you are expert in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.

4"My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. 5They knew me from the first, if they were willing to testify, that according to [a]the strictest sect of our religion I lived a Pharisee. 6[a]And now I stand and am judged for the hope of [b]the promise made by God to our fathers. 7To this *promise* [a]our twelve tribes, earnestly serving *God* [b]night and day, [c]hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews. 8Why should it be thought incredible by you that God raises the dead?

9[a]"Indeed, I myself thought I must do many things contrary to the name of [b]Jesus of Nazareth. 10[a]This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority [b]from the chief priests; and when they were put to death, I cast my vote against *them.* 11[a]And I punished them often in every synagogue and compelled *them* to blaspheme; and being exceedingly enraged against them, I persecuted *them* even to foreign cities.

PAUL RECOUNTS HIS CONVERSION

12[a]"While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests, 13at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. 14And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why are you persecuting Me? *It is* hard for you to kick against the goads.' 15So I said, 'Who are You, Lord?' And He said, 'I am Jesus, whom you are persecuting. 16But rise and stand on your feet; for I have appeared to you for this purpose, [a]to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. 17I will deliver you from the *Jewish* people, as well as *from* the Gentiles, [a]to whom I now[1] send you, 18[a]to open their eyes, *in order* [b]to turn *them* from darkness to light, and *from* the power of Satan to God, [c]that they may receive forgiveness of sins and [d]an inheritance among those who are [e]sanctified by faith in Me.'

PAUL'S POST-CONVERSION LIFE

19"Therefore, King Agrippa, I was not disobedient to the heavenly vision, 20but [a]declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that they should repent, turn to God, and do [b]works befitting re-

25:24 [b] Acts 21:36; 22:22
25:25 [a] Acts 23:9, 29; 26:31 [b] Acts 25:11, 12
26:2 [a] [1 Pet. 3:14; 4:14] [b] [1 Pet. 3:15, 16] [c] Acts 21:28; 24:5, 6
26:5 [a] Phil. 3:5
26:6 [a] Acts 23:6 [b] Acts 13:32
26:7 [a] James 1:1 [b] 1 Thess. 3:10 [c] Phil. 3:11
26:9 [a] 1 Tim. 1:12, 13 [b] Acts 2:22; 10:38
26:10 [a] Acts 8:1–3; 9:13 [b] Acts 9:14
26:11 [a] Acts 22:19
26:12 [a] Acts 9:3–8; 22:6–11; 26:12–18
26:16 [a] Acts 22:15
26:17 [a] Acts 22:21 [1] NU-Text and M-Text omit *now.*
26:18 [a] Is. 35:5; 42:7, 16 [b] 1 Pet. 2:9 [c] Luke 1:77 [d] Col. 1:12 [e] Acts 20:32
26:20 [a] Acts 9:19, 20, 22; 11:26 [b] Matt. 3:8

pentance. 21For these reasons the Jews seized me in the temple
and tried to kill *me.* 22Therefore, having obtained help from God,
to this day I stand, witnessing both to small and great, saying no
other things than those [a]which the prophets and [b]Moses said would
come— 23[a]that the Christ would suffer, [b]that He would be the first to
rise from the dead, and [c]would proclaim light to the *Jewish* people
and to the Gentiles."

AGRIPPA PARRIES PAUL'S CHALLENGE

24Now as he thus made his defense, Festus said with a loud
voice, "Paul, [a]you are beside yourself! Much learning is driving
you mad!"

25But he said, "I am not mad, most noble Festus, but speak
the words of truth and reason. 26For the king, before whom I also
speak freely, [a]knows these things; for I am convinced that none of
these things escapes his attention, since this thing was not done
in a corner. 27King Agrippa, do you believe the prophets? I know
that you do believe."

28Then Agrippa said to Paul, "You almost persuade me to be-
come a Christian."

29And Paul said, [a]"I would to God that not only you, but also
all who hear me today, might become both almost and altogether
such as I am, except for these chains."

30When he had said these things, the king stood up, as well as
the governor and Bernice and those who sat with them; 31and when
they had gone aside, they talked among themselves, saying, [a]"This
man is doing nothing deserving of death or chains."

32Then Agrippa said to Festus, "This man might have been set
[a]free [b]if he had not appealed to Caesar."

THE VOYAGE TO ROME BEGINS

27 And when [a]it was decided that we should sail to Italy, they
delivered Paul and some other prisoners to *one* named
Julius, a centurion of the Augustan Regiment. 2So, entering a ship
of Adramyttium, we put to sea, meaning to sail along the coasts
of Asia. [a]Aristarchus, a Macedonian of Thessalonica, was with us.
3And the next *day* we landed at Sidon. And Julius [a]treated Paul
kindly and gave *him* liberty to go to his friends and receive care.
4When we had put to sea from there, we sailed under *the shelter of*
Cyprus, because the winds were contrary. 5And when we had sailed
over the sea which is off Cilicia and Pamphylia, we came to Myra,
a city of Lycia. 6There the centurion found [a]an Alexandrian ship
sailing to Italy, and he put us on board.

7When we had sailed slowly many days, and arrived with diffi-
culty off Cnidus, the wind not permitting us to proceed, we sailed
under *the shelter of* [a]Crete off Salmone. 8Passing it with difficulty,
we came to a place called Fair Havens, near the city *of* Lasea.

PAUL'S WARNING IGNORED

9Now when much time had been spent, and sailing was now
dangerous [a]because the Fast was already over, Paul advised them,
10saying, "Men, I perceive that this voyage will end with disaster
and much loss, not only of the cargo and ship, but also our lives."
11Nevertheless the centurion was more persuaded by the helmsman
and the owner of the ship than by the things spoken by Paul. 12And
because the harbor was not suitable to winter in, the majority
advised to set sail from there also, if by any means they could
reach Phoenix, a harbor of Crete opening toward the southwest
and northwest, *and* winter *there.*

26:22 [a] Rom. 3:21 [b] John 5:46
26:23 [a] Luke 24:26 [b] 1 Cor. 15:20, 23 [c] Luke 2:32
26:24 [a] [1 Cor. 1:23; 2:13, 14; 4:10]
26:26 [a] Acts 26:3
26:29 [a] 1 Cor. 7:7
26:31 [a] Acts 23:9, 29; 25:25
26:32 [a] Acts 28:18 [b] Acts 25:11
27:1 [a] Acts 25:12, 25
27:2 [a] Acts 19:29
27:3 [a] Acts 24:23; 28:16
27:6 [a] Acts 28:11
27:7 [a] Titus 1:5, 12
27:9 [a] Lev. 16:29–31; 23:27–29

I LIVE WITH PEACE

Acts 27:21–26

Though the sailors did not listen to Paul previously, he encouraged them with his vision from God. None of them would lose their lives because Paul had to testify before Caesar. The men could take heart and be at peace because the Lord would make good on His word. Amid chaos and danger, the only way to find peace is to trust the Lord's Word to us. We cling to His promise never to leave us. We trust in His promise to provide for us. We rest in His promise to work all things for good. Which of God's wonderful promises do you need to hold on to today?

IN THE TEMPEST

13 When the south wind blew softly, supposing that they had
obtained *their* desire, putting out to sea, they sailed close by Crete.
14 But not long after, a tempestuous head wind arose, called Euro-
clydon.[1] 15 So when the ship was caught, and could not head into the
wind, we let *her* drive. 16 And running under *the shelter of* an island
called Clauda,[1] we secured the skiff with difficulty. 17 When they had
taken it on board, they used cables to undergird the ship; and
fearing lest they should run aground on the Syrtis[1] *Sands,* they
struck sail and so were driven. 18 And because we were exceedingly
tempest-tossed, the next *day* they lightened the ship. 19 On the third
day [a]we threw the ship's tackle overboard with our own hands.
20 Now when neither sun nor stars appeared for many days, and
no small tempest beat on *us,* all hope that we would be saved was
finally given up.

21 But after long abstinence from food, then Paul stood in the
midst of them and said, "Men, you should have listened to me, and
not have sailed from Crete and incurred this disaster and loss. 22 And
now I urge you to take heart, for there will be no loss of life among
you, but only of the ship. 23 [a]For there stood by me this night an
angel of the God to whom I belong and [b]whom I serve, 24 saying, 'Do
not be afraid, Paul; you must be brought before Caesar; and indeed
God has granted you all those who sail with you.' 25 Therefore take
heart, men, [a]for I believe God that it will be just as it was told me.
26 However, [a]we must run aground on a certain island."

27 Now when the fourteenth night had come, as we were driv-
en up and down in the Adriatic *Sea,* about midnight the sailors
sensed that they were drawing near some land. 28 And they took
soundings and found *it* to be twenty fathoms; and when they had
gone a little farther, they took soundings again and found *it* to be
fifteen fathoms. 29 Then, fearing lest we should run aground on the
rocks, they dropped four anchors from the stern, and prayed for
day to come. 30 And as the sailors were seeking to escape from the
ship, when they had let down the skiff into the sea, under pretense
of putting out anchors from the prow, 31 Paul said to the centurion
and the soldiers, "Unless these men stay in the ship, you cannot
be saved." 32 Then the soldiers cut away the ropes of the skiff and
let it fall off.

33 And as day was about to dawn, Paul implored *them* all to take
food, saying, "Today is the fourteenth day you have waited and
continued without food, and eaten nothing. 34 Therefore I urge you
to take nourishment, for this is for your survival, [a]since not a hair
will fall from the head of any of you." 35 And when he had said these
things, he took bread and [a]gave thanks to God in the presence of
them all; and when he had broken *it* he began to eat. 36 Then they
were all encouraged, and also took food themselves. 37 And in all
we were two hundred and seventy-six [a]persons on the ship. 38 So
when they had eaten enough, they lightened the ship and threw
out the wheat into the sea.

SHIPWRECKED ON MALTA

39 When it was day, they did not recognize the land; but they
observed a bay with a beach, onto which they planned to run the
ship if possible. 40 And they let go the anchors and left *them* in
the sea, meanwhile loosing the rudder ropes; and they hoisted
the mainsail to the wind and made for shore. 41 But striking a place
where two seas met, [a]they ran the ship aground; and the prow stuck
fast and remained immovable, but the stern was being broken up
by the violence of the waves.

27:14 [1] NU-Text reads *Euraquilon.*
27:16 [1] NU-Text reads *Cauda.*
27:17 [1] M-Text reads *Syrtes.*
27:19 [a] Jon. 1:5
27:23 [a] Acts 18:9; 23:11 [b] Dan. 6:16
27:25 [a] Rom. 4:20, 21
27:26 [a] Acts 28:1
27:34 [a] [Matt. 10:30]
27:35 [a] [1 Tim. 4:3, 4]
27:37 [a] Acts 2:41; 7:14
27:41 [a] 2 Cor. 11:25

42And the soldiers' plan was to kill the prisoners, lest any of
them should swim away and escape. 43But the centurion, wanting
to save Paul, kept them from *their* purpose, and commanded that
those who could swim should jump *overboard* first and get to land,
44and the rest, some on boards and some on *parts* of the ship. And
so it was [a]that they all escaped safely to land.

PAUL'S MINISTRY ON MALTA

28 Now when they had escaped, they then found out that
[a]the island was called Malta. 2And the [a]natives showed us
unusual kindness; for they kindled a fire and made us all welcome,
because of the rain that was falling and because of the cold. 3But
when Paul had gathered a bundle of sticks and laid *them* on the
fire, a viper came out because of the heat, and fastened on his
hand. 4So when the natives saw the creature hanging from his
hand, they said to one another, "No doubt this man is a murderer,
whom, though he has escaped the sea, yet justice does not allow
to live." 5But he shook off the creature into the fire and [a]suffered
no harm. 6However, they were expecting that he would swell up
or suddenly fall down dead. But after they had looked for a long
time and saw no harm come to him, they changed their minds
and [a]said that he was a god.

7In that region there was an estate of the leading citizen of the
island, whose name was Publius, who received us and entertained
us courteously for three days. 8And it happened that the father of
Publius lay sick of a fever and dysentery. Paul went in to him and
[a]prayed, and [b]he laid his hands on him and healed him. 9So when
this was done, the rest of those on the island who had diseases also
came and were healed. 10They also honored us in many [a]ways; and
when we departed, they provided such things as were [b]necessary.

ARRIVAL AT ROME

11After three months we sailed in [a]an Alexandrian ship whose
figurehead was the Twin Brothers, which had wintered at the island.
12And landing at Syracuse, we stayed three days. 13From there we
circled round and reached Rhegium. And after one day the south
wind blew; and the next day we came to Puteoli, 14where we found
[a]brethren, and were invited to stay with them seven days. And so
we went toward Rome. 15And from there, when the brethren heard
about us, they came to meet us as far as Appii Forum and Three
Inns. When Paul saw them, he thanked God and took courage.

16Now when we came to Rome, the centurion delivered the
prisoners to the captain of the guard; but [a]Paul was permitted to
dwell by himself with the soldier who guarded him.

PAUL'S MINISTRY AT ROME

17And it came to pass after three days that Paul called the leaders
of the Jews together. So when they had come together, he said to
them: "Men *and* brethren, [a]though I have done nothing against
our people or the customs of our fathers, yet [b]I was delivered as
a prisoner from Jerusalem into the hands of the Romans, 18who,
[a]when they had examined me, wanted to let *me* go, because there
was no cause for putting me to death. 19But when the Jews[i] spoke
against *it,* [a]I was compelled to appeal to Caesar, not that I had
anything of which to accuse my nation. 20For this reason therefore
I have called for you, to see *you* and speak with *you,* because [a]for
the hope of Israel I am bound with [b]this chain."

21Then they said to him, "We neither received letters from
Judea concerning you, nor have any of the brethren who came

I LIVE WITH KINDNESS

Acts 28:7–10

As we think of living with kindness, we should also consider that we, too, need the kindness of others. Here, Luke mentioned a man named Publius who opened his home to Paul and his companions when they were shipwrecked on the island of Malta. Paul also showed Publius kindness by healing his father. While we should never demand or exploit someone's kindness, we also should not refuse it. Our chief aim is to show kindness, but we should also receive kindness gratefully when offered. There is no kindness in refusing kindness.

27:44 [a] Acts 27:22, 31
28:1 [a] Acts 27:26
28:2 [a] Col. 3:11
28:5 [a] Mark 16:18
28:6 [a] Acts 12:22; 14:11
28:8 [a] [James 5:14, 15] [b] Mark 5:23; 6:5; 7:32; 16:18
28:10 [a] Matt. 15:6 [b] [Phil. 4:19]
28:11 [a] Acts 27:6
28:14 [a] Rom. 1:8
28:16 [a] Acts 23:11; 24:25; 27:3
28:17 [a] Acts 23:29; 24:12, 13; 26:31 [b] Acts 21:33
28:18 [a] Acts 22:24; 24:10; 25:8; 26:32
28:19 [a] Acts 25:11, 21, 25 [i] That is, the ruling authorities
28:20 [a] Acts 26:6, 7 [b] Eph. 3:1; 4:1; 6:20

reported or spoken any evil of you. 22But we desire to hear from
you what you think; for concerning this sect, we know that [a]it is
spoken against everywhere."

23So when they had appointed him a day, many came to him at
his lodging, [a]to whom he explained and solemnly testified of the
kingdom of God, persuading them concerning Jesus [b]from both
the Law of Moses and the Prophets, from morning till evening.
24And [a]some were persuaded by the things which were spoken, and
some disbelieved. 25So when they did not agree among themselves,
they departed after Paul had said one word: "The Holy Spirit spoke
rightly through Isaiah the prophet to our[1] fathers, 26saying,

[a]'Go to this people and say:
"Hearing you will hear, and shall not understand;
And seeing you will see, and not perceive;
27 For the hearts of this people have grown dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with *their* eyes and hear with *their* ears,
Lest they should understand with *their* hearts and turn,
So that I should heal them." '[1]

28"Therefore let it be known to you that the salvation of God
has been sent [a]to the Gentiles, and they will hear it!" 29And when he
had said these words, the Jews departed and had a great dispute
among themselves.[1]

30Then Paul dwelt two whole years in his own rented house,
and received all who came to him, 31[a]preaching the kingdom of
God and teaching the things which concern the Lord Jesus Christ
with all confidence, no one forbidding him.

28:22 [a] [1 Pet. 2:12; 3:16; 4:14, 16]
28:23 [a] Luke 24:27 [b] Acts 26:6, 22
28:24 [a] Acts 14:4; 19:9
28:25 [1] NU-Text reads *your.*
28:26 [a] Is. 6:9, 10
28:27 [1] Isaiah 6:9, 10
28:28 [a] Rom. 11:11
28:29 [1] NU-Text omits this verse.
28:31 [a] Eph. 6:19