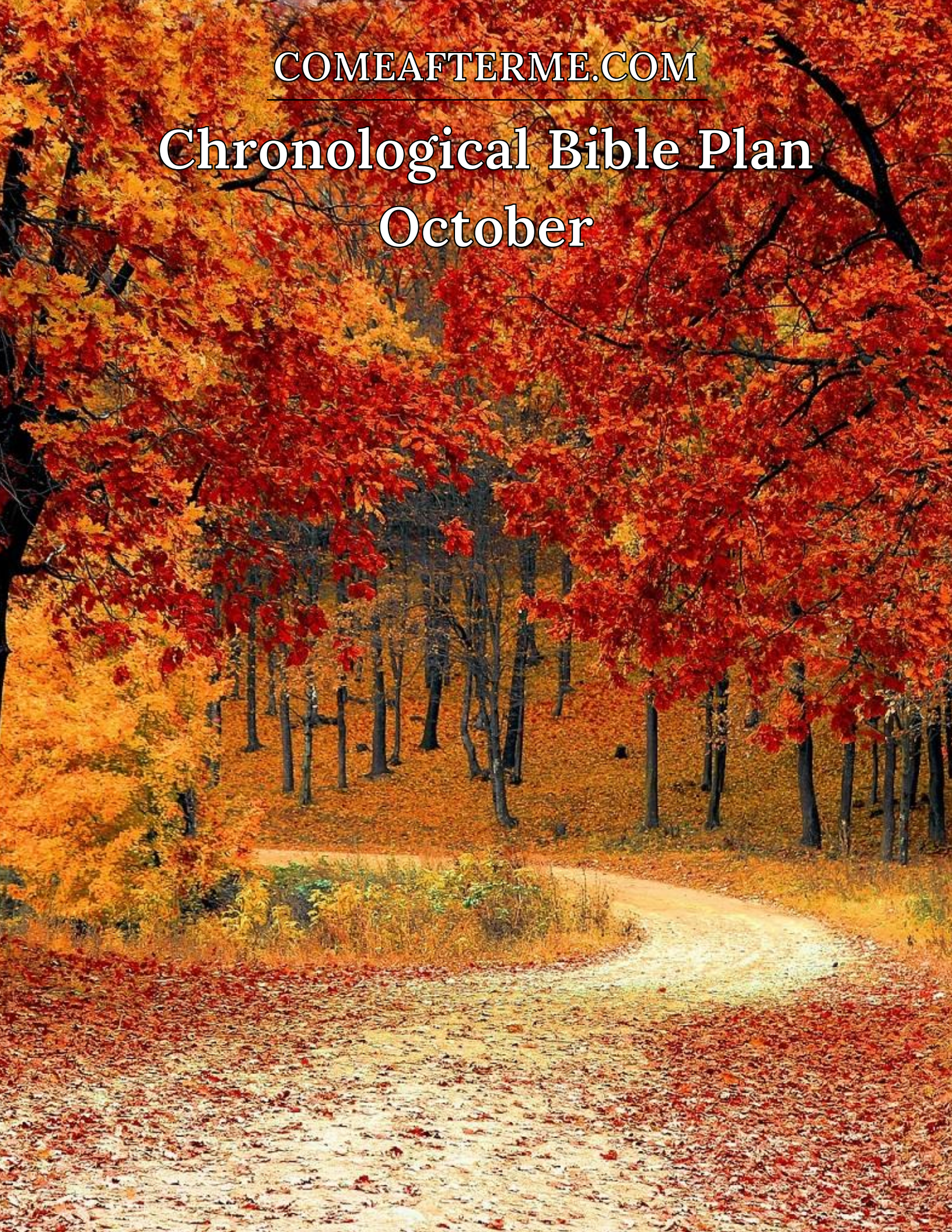


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Chronological Bible Plan

October



OCTOBER

**“Every day I will bless you and praise
your name forever and ever” (Ps 145:2)**

October 1	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 2	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 3	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 4	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 5	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 6	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 7	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 8	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 9	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 10	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 11	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 12	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 13	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
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October 28	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 29	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 30	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
October 31	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer

Joseph's Dream (mid 3 BC)

Matthew 1:18–25a

- 18 Now the birth of Jesus Christ occurred in this way. His mother Mary had been betrothed to Joseph, *but* before they came together, she was found to be pregnant by the Holy Spirit.
- 19 So Joseph her husband, being righteous and not wanting to disgrace her, intended to divorce her secretly.
- 20 But *as* he was considering 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 Mary *as* your wife, for what has been conceived in her is from the Holy Spirit.
- 21 And she will give birth to a son, and you will call his name ‘Jesus,’ because he will save his people from their sins.”
- 22 Now all this happened in order that what was spoken by the Lord through the prophet would be fulfilled, saying,
- 23 “Behold, the virgin will become pregnant and will give birth to a son, and they will call his name Emmanuel,” which is translated, “God with us.” [Isa 7:14]
- 24 And Joseph, *when he* woke up from sleep, did as the angel of the Lord commanded him, and he took his wife
- 25b and did not have sexual relations with her until she gave birth to a son.

The Birth of Jesus (late 3 or early 2 BC)

Luke 2:1–7

- 1 Now it happened that in those days a decree went out from Caesar Augustus to register all the empire.
- 2 (This first registration took place *when* Quirinius was governor of Syria.)
- 3 And everyone went to be registered, each one to his own town.
- 4 So Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family line of David,
- 5 to be registered together with Mary, who was legally promised in marriage to him *and* was pregnant.
- 6 And it happened that while they were there, the time came for her to give birth.
- 7 And she gave birth to her firstborn son, and wrapped him in strips of cloth and laid him in a manger, because there was no place for them in the inn.

While Shepherds Watched (day of the birth)

Luke 2:8–20

- 8 And there were shepherds in the same region, living out of doors and keeping watch, guarding over their flock by night.
- 9 And an angel of the Lord stood near them, and the glory of the Lord shone around them, and they were terribly frightened.
- 10 And the angel said to them, “Do not be afraid, for behold, I bring good news to you of great joy which will be for all the people:
- 11 that today a Savior, who is Christ the Lord, was born for you in the city of David.
- 12 And this will be the sign for you: you will find the baby wrapped in strips of cloth and lying in a manger.”
- 13 And suddenly there was with the angel a multitude of the heavenly army, praising God and saying,
- 14 “Glory to God in the highest,
and on earth peace
among people with whom he is pleased!”
- 15 And it happened that when the angels had departed from them into heaven, the shepherds began to say to one another, “Let us go now to Bethlehem and see this thing that has happened, which the Lord has revealed to us!”
- 16 And they went hurrying and found both Mary and Joseph, and the baby who was lying in the manger.
- 17 And *when they saw it*, they made known the statement that had been told to them about this child.
- 18 And all who heard *it* were astonished concerning what had been said to them by the shepherds.
- 19 But Mary treasured up all these words, pondering *them* in her heart.
- 20 And the shepherds returned, glorifying and praising God for all that they had heard and seen, just as it had been told to them.

Jesus' Circumcision and Naming (8 days after birth)

Matthew 1:25b

Luke 2:21

25b And he [Joseph] called his name Jesus.

21 And when eight days were completed so that he could be circumcised, he was named Jesus, his name *that he* was called by the angel before he was conceived in the womb.

Jesus' Royal Jewish Lineage (8 days after birth)

Matthew 1:1–17

Introduction

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Abraham to David

2 Abraham became the father of Isaac, and Isaac became the father of Jacob, and Jacob became the father of Judah and his brothers,

3 and Judah became the father of Perez and Zerah by Tamar, and Perez became the father of Hezron, and Hezron became the father of Aram,

4 and Aram became the father of Amminadab, and Amminadab became the father of Nahshon, and Nahshon became the father of Salmon,

5 and Salmon became the father of Boaz by Rahab, and Boaz became the father of Obed by Ruth, and Obed became the father of Jesse,

6a and Jesse became the father of David the king. [cf. [1 Chr 2:3–15](#)]

David to Exile (Jechoniah/Jehoiachin)

6b And David became the father of Solomon by the *wife* of Uriah,

7 and Solomon became the father of Rehoboam, and Rehoboam became the father of Abijah, and Abijah became the father of Asa,

8 and Asa became the father of Jehoshaphat, and Jehoshaphat became the father of Joram, and Joram became the father of Uzziah,

9 and Uzziah became the father of Jotham, and Jotham became the father of Ahaz, and Ahaz became the father of Hezekiah,

10 and Hezekiah became the father of Manasseh, and Manasseh became the father of Amon, and Amon became the father of Josiah,

11 and Josiah became the father of Jechoniah and his brothers, at the time of the deportation to Babylon. [cf. [1 Chr 3:10–14](#)]

Exile (Jechoniah/Jehoiachin) to Jesus

12 And after the deportation to Babylon, Jechoniah became the father of Shealtiel, and Shealtiel became the father of Zerubbabel,

13 and Zerubbabel became the father of Abiud, and Abiud became the father of Eliakim, and Eliakim became the father of Azor,

14 and Azor became the father of Zadok, and Zadok became the father of Achim, and Achim became the father of Eliud,

15 and Eliud became the father of Eleazar, and Eleazar became the father of Matthan, and Matthan became the father of Jacob,

16 and Jacob became the father of Joseph, the husband of Mary by whom was born Jesus, who is called Christ.

Summary

17 Therefore all the generations from Abraham to David *are* fourteen generations, and from David to the deportation to Babylon *are* fourteen generations, and from the deportation to Babylon to the Christ *are* fourteen generations.

Jesus' Human Lineage (8 days after birth)

Luke 3:23b–38

Jesus to David

23b being the son (as it was believed) of Joseph the *son* of Eli,

24 the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph,

25 the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai,

26 the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda,

27 the *son* of Joanan, the *son* of Rhesa, the *son* of 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 Elmadam, the *son* of Er,

29 the *son* of Joshua, 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 Jonam, the *son* of Eliakim,

31 the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David,

David to Abraham

32 the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Sala, the *son* of Nahshon,

33 the *son* of Amminadab, the *son* of Admin, the *son* of Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah,

34a the *son* of Jacob, the *son* of Isaac, the *son* of Abraham,

Abraham to Adam

34b 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 the *son* of Cainan, the *son* of Arphaxad, 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 Mahalaleel, the *son* of Cainan,
 38 the *son* of Enosh, the *son* of Seth, the *son* of Adam, the *son* of God.

Mary's Purification Rite / Jesus' Presentation at the Temple (40 days after birth)

Luke 2:22–39a

Jesus' Presentation

22 And when the days of their purification were completed according to the law of Moses, they brought him up to Jerusalem to present *him* to the Lord

23 (just as it is written in the law of the Lord, "Every male that opens the womb will be called holy to the Lord") [[Exod 13:2, 12, 15](#)]

24 and to offer a sacrifice according to what was stated in the law of the Lord, "a pair of turtledoves or two young pigeons." [[Lev 12:8](#)]

Simeon's Prophecy

25 And behold, there was a man in Jerusalem whose name was Simeon, and this man *was* righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit was upon him.

26 And it had been revealed to him by the Holy Spirit *that he would* not see death before he would see the Lord's Christ.

27 And he came in the Spirit into the temple, and when the parents brought in the child Jesus so that they could do for him according to what was customary under the law,

28 he took him in *his* arms and praised God and said,

29 "Now dismiss your slave in peace, Lord,
 according to your word.

30 For my eyes have seen your salvation

31 that you have prepared in the presence of all the peoples,

32 a light for revelation to the Gentiles,
 and glory to your people Israel."

33 And his father and mother were astonished at what was said about him.

34 And Simeon blessed them and said to his mother Mary, "Behold, this child is appointed for the fall and rise of many in Israel, and for a sign that is opposed— [cf. [Isa 8:14–15](#)]

35 and a sword will pierce your own soul also, so that the thoughts of many hearts will be revealed!"

Anna's Testimony

36 And there was a prophetess, Anna the daughter of Phanuel of the tribe of Asher (she was advanced in years, having lived with *her* husband seven years after her marriage,

37 and herself *as* a widow up to eighty-four years) who did not depart from the temple with fastings and prayers, serving night and day.

38 And at *that* same hour she approached *and* began to give thanks to God, and to speak about him to all those who were waiting for the redemption of Jerusalem.

Luke's Conclusion (he does not mention the Magi or the flight to Egypt)

39a And when they had completed everything according to the law of the Lord,

Visit of the Magi (2 BC)

Matthew 2:1–12

2:1 Now *after* Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem,

2 saying, "Where is the one who has been born king of the Jews? For we have seen his star at its rising and have come to worship him."

3 And *when* King Herod heard *it*, he was troubled, and all Jerusalem with him,

4 and *after* calling together all the chief priests and scribes of the people, he inquired from them where the Christ was to be born.

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

6 'And you, Bethlehem, land of Judah,
 are by no means least among the rulers of Judah,

for from you will go out a ruler
who will shepherd my people Israel.” [Mic 5:2]

7 Then Herod secretly summoned the wise men *and* determined precisely from them the time *when* the star appeared.

8 And he sent them to Bethlehem *and* said, “Go, inquire carefully concerning the child, and when you have found *him*, report to me so that I also may come *and* worship him.”

9 *After* they listened to the king, they went out, and behold, the star which they had seen at its rising led them until it came *and* stood above *the place* where the child was.

10 Now *when they* saw the star, they rejoiced *with* very great joy.

11 And *when they* came into the house, they saw the child with Mary his mother, and they fell down *and* worshiped him. And opening their treasure boxes, they offered him gifts of gold and frankincense and myrrh.

12 And being warned in a dream not to return to Herod, they went back to their *own* country by another route.

Flight to Egypt / Massacre of the Innocents (2 BC)

Matthew 2:13–18

13 Now *after* they had gone away, behold, an angel of the Lord appeared in a dream to Joseph, saying, “Get up, take the child and his mother and flee to Egypt, and stay there until I tell you. For Herod is about to seek the child to destroy him.”

14 So he got up *and* took the child and his mother during the night and went away to Egypt.

15 And he was there until the death of Herod, in order that what was said by the Lord through the prophet would be fulfilled, saying,

“Out of Egypt I called my son.” [Hos 11:1]

16 Then Herod, *when he* saw that he had been deceived by the wise men, became very angry, and he sent *soldiers and* executed all the children in Bethlehem and in all the region *around* it from *the age of* two years old and under, according to the time which he had determined precisely from the wise men.

17 Then what was spoken by the prophet Jeremiah was fulfilled, saying,

18 “A voice was heard in Ramah,
weeping and great mourning,
Rachel weeping *for* her children,
and she did not want to be comforted,
because they exist no longer.” [Jer 31:15]

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Chronological Notes

- 1) For more detail on the historical accuracy of Luke’s chronological notation concerning Quirinius (Luke 2:2), see the following: Harold W. **Hoehner**, “Chronological Aspects of the Life of Christ Part I: The Date of Christ’s Birth,” *BSac* 131:520 (Oct 1973): 338–351; Wayne **Brindle**, “The Census and Quirinius: Luke 2.2,” *JETS* 21.1 (March 1984): 43–52; Jared M. **Compton**, “Once More: Quirinius’s Census,” *DBSJ* 14 (2009): 45–54 and John H. **Rhoads**, “Josephus Misdated the Census of Quirinius,” *JETS* 54.1 (March 2011): 65–87.
- 2) Visit of the Magi.
 - A) It seems unlikely that Joseph and Mary would have returned to Nazareth immediately after Jesus’ birth, only to return to Jerusalem a month and a half later. The more likely scenario would be for them to have stayed with relatives in Bethlehem until the forty day purification period was completed (cf. Lev 12). However, the question remains: did the magi visit them before or after Jesus’ presentation at the temple? The answer is found in Luke 2:28 where it records that Joseph and Mary offered “a pair of doves or two young pigeons”—the offering prescribed for those who were poor (Lev 12:8). Had the Magi visited them before the presentation at the temple, Joseph and Mary, who were careful to observe the Law, could have afforded the more costly offering of a sheep (cf. Matt 2:11—the gift of “gold”).¹ Thus we conclude that the Magi’s visit to Bethlehem occurred just after Jesus’ presentation at the temple.

¹ Andrew E. Steinmann, *From Abraham to Paul*, 252–253.

- B) What of the star which the Magi reported seeing prior to their journey to Jerusalem? There have been many proposals which attempt to explain the astronomical phenomenon described by the Magi.² However, there is not enough data in Matthew's account to determine definitively which proposal is correct. "At most we can say that the star could have appeared as early as 4 BC, no more than two years before Jesus' birth."³

² See the extensive discussion in Finegan, *Handbook of Biblical Chronology*, 306–320.

³ Steinmann, 249–251.

Return to Nazareth (late 1 BC or early AD 1)

Matthew 2:19–23

Luke 2:39b

19 Now *after* Herod had died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,
 20 saying, “Get up, take the child and his mother and go to the land of Israel, for those who were seeking the life of the child are dead.”
 21 So he got up *and* took the child and his mother and entered the land of Israel.
 22 But *when he* heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream, he took refuge in the regions of Galilee.
 23 And he came *and* lived in a town called Nazareth, in order that what was said by the prophets would be fulfilled: “He will be called a Nazarene.” [cf. [Ps 22:6–8](#)]

39b they returned to Galilee,
 to their own town of Nazareth.

John’s Childhood (1 BC – AD 10)

Luke 1:80a

80a And the child kept growing and becoming strong in spirit,

Jesus’ Childhood (1 BC – AD 10)

Luke 2:40

40 And the child was growing and becoming strong, filled with wisdom, and the favor of God was upon him.

In My Father’s House (Nisan [April] 11)

Luke 2:41–51

41 And his parents went every year to Jerusalem for the feast of the Passover.
 42 And when he was twelve years *old*, they went up according to the custom of the feast.
 43 And *after* the days were completed, while they were returning, the boy Jesus stayed behind in Jerusalem. And his parents did not know *it*,
 44 but believing him to be in the group of travelers, they went a day’s journey. And they began searching for him among *their* relatives and *their* acquaintances,
 45 and *when they* did not find *him*, they returned to Jerusalem to search for him.
 46 And it happened that after three days they found him in the temple *courts*, sitting in the midst of the teachers and listening to them and asking them *questions*.
 47 And all who heard him were amazed at his insight and *his* answers.
 48 And *when they* saw him, they were astounded and his mother said to him, “Child, why have you done this to us? Look, your father and I have been searching for you anxiously!”
 49 And he said to them, “Why were you searching for me? Did you not know that it was necessary *for* me to be in the *house* of my Father?”
 50 And they did not understand the statement that he spoke to them.
 51 And he went down with them and came to Nazareth, and was submitting to them. And his mother treasured all these things in her heart.

John’s Adolescence and Early Manhood (11–29)

Luke 1:80b

80b and was in the wilderness until the day of his public appearance to Israel.

Jesus’ Adolescence and Early Manhood (11–29)

Luke 2:52

52 And Jesus was advancing in wisdom and stature and in favor with God and *with* people.

The Gospel—Mark’s Preface (Spring 29)

Mark 1:1

1 The beginning of the gospel of Jesus Christ.

John’s Public Ministry—Historical Setting (Spring 29)

Luke 3:1–2

1 Now in the fifteenth year of the reign of Tiberius Caesar, *when* Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene,
2 in the time of the high priest Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness.

John’s Public Ministry—The Messiah’s Messenger (Spring 29)

Matthew 3:1–6

Mark 1:2–6

Luke 3:3–6

1 Now in those days John the Baptist came preaching in the Judean wilderness
2 and saying, “Repent, for the kingdom of heaven has come near!”
3 For this is the one who was spoken about by the prophet Isaiah, saying,

“The voice of one crying out in the wilderness, ‘Prepare the way of the Lord, make his paths straight.’”

4 Now John himself had his clothing made from camel’s hair and a belt made of leather around his waist, and his food was locusts and wild honey.
5 Then Jerusalem and all Judea and all the district around the Jordan were going out to him,
6 and they were being baptized by him in the Jordan River *as they* confessed their sins.

4 John was there baptizing in the wilderness,
proclaiming a baptism of repentance for the forgiveness of sins.
2 Just as it is written in the prophet Isaiah,
“Behold, I am sending my messenger before your face, who will prepare your way, [[Mal 3:1](#); [Exod 23:20](#)]
3 the voice of one shouting in the wilderness, ‘Prepare the way of the Lord, make straight his paths!’”

6 And John was dressed in camel’s hair and a belt made of leather around his waist, and he ate locusts and wild honey.
5 And all the Judean region and all the inhabitants of Jerusalem went out to him and were being baptized by him in the Jordan River, confessing their sins.

3 And he went into all the surrounding region of the Jordan,
preaching a baptism of repentance for the forgiveness of sins,
4 as it is written in the book of the words of the prophet Isaiah,

“The voice of one crying out in the wilderness, ‘Prepare the way of the Lord, make his paths straight!
5 Every valley will be filled, and every mountain and hill will be leveled, and the crooked will become straight, and the rough road *will become* smooth,
6 and all flesh will see the salvation of God.” [[Isa 40:3–5](#)]

John’s Public Ministry—John’s Preaching (Spring 29)

Matthew 3:7–10

Luke 3:7–14

7 But *when he* saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Offspring of vipers! Who warned you to flee from the coming wrath?
8 Therefore produce fruit worthy of repentance!
9 And do not think to say to yourselves, ‘We have Abraham *as* father.’ For I say to you that God is able to raise up children for Abraham from these stones!
10 Already now the ax is positioned at the root of the trees; therefore every tree not producing good fruit is cut down and thrown into the fire.

7 Therefore he was saying to the crowds that came out to be baptized by him, “Offspring of vipers! Who warned you to flee from the coming wrath?
8 Therefore produce fruit worthy of repentance!
And do not begin to say to yourselves, ‘We have Abraham *as* father.’ For I say to you that God is able to raise up children for Abraham from these stones!
9 And even now the ax is positioned at the root of the trees; therefore every tree not producing good fruit is cut down and thrown into the fire.”
10 And the crowds were asking him, saying, “What then should

	<p>we do?”</p> <p>11 And he answered <i>and</i> said to them, “The one who has two tunics must share with the one who does not have <i>one</i>, and the one who has food must do likewise.”</p> <p>12 And tax collectors also came to be baptized, and they said to him, “Teacher, what should we do?”</p> <p>13 And he said to them, “Collect no more than what you are ordered to.”</p> <p>14 And those who served in the army were also asking him, saying, “What should we also do?” And he said to them, “Extort from no one, and do not blackmail <i>anyone</i>, and be content with your pay.”</p>
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John’s Public Ministry—Concerning the Christ (Spring 29)		
Matthew 3:11–12	Mark 1:7–8	Luke 3:15–18
<p>11 I baptize you with water for repentance, but the one who comes after me is more powerful than I <i>am</i>, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.</p> <p>12 His winnowing shovel <i>is</i> in his hand, and he will clean out his threshing floor and will gather his wheat into the storehouse, but he will burn up the chaff with unquenchable fire.” [Isa 66:24]</p>	<p>7a And he was preaching, saying,</p> <p>8a I baptized you with water,</p> <p>7b “One <i>who is</i> more powerful than I is coming after me, of whom I am not worthy to bend down <i>and</i> untie the strap of his sandals.</p> <p>8b but he will baptize you with the Holy Spirit.”</p>	<p>15 And <i>while</i> the people were waiting expectantly and all were pondering in their hearts concerning John, whether perhaps he might be the Christ,</p> <p>16 John answered them all, saying, “I baptize you with water, but the one who is more powerful than I <i>am</i> is coming, of whom I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and fire.</p> <p>17 His winnowing shovel <i>is</i> in his hand, to clean out his threshing floor and to gather the wheat into his storehouse, but he will burn up the chaff with unquenchable fire.”</p> <p>18 So with many other exhortations also he proclaimed good news to the people.</p>

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Chronological Notes

1) Jesus’ Public Ministry.

- A) Luke 3:1 places Jesus’ baptism in the “fifteenth year of Tiberius.” Most historians and many biblical scholars put Tiberius’ 15th year in AD 29.¹ “Because of the difficulty of fitting the entire ministry of Jesus into a one and one-half year period, from ancient times the most favored view is that Jesus had a 3½ year ministry. The Gospel of John explicitly mentions a number of feasts, including three Passovers (first: John 2:13, 23; second: 6:4; third: 11:55 [twice]; 12:1; 13:1; 18:39; 19:14), Tabernacles (John 7:2), Dedication (John 10:22) and an unnamed feast, which must be either Tabernacles or Pentecost (John 5:1). In addition, the Synoptic Gospels report the disciples plucking grain near the beginning of Jesus’ Galilean ministry when John is silent about a Passover. This implies a fourth Passover during Jesus’ ministry (Matt 12:1; Mark 2:23; Luke 6:1). Since Jesus’ baptism took place before the first Passover mentioned in John (John 1:32), Jesus’ ministry began some months

¹ See the extensive discussion in Finegan, *Handbook of Biblical Chronology*, 329–49. Note Finegan’s conclusion on p. 340, #583, which I follow in this synopsis. Also see Brian Messner, “‘In the Fifteenth Year’ Reconsidered: A Study of Luke 3:1,” *Stone-Campbell Journal* 1 (Fall 1998): 201–211.

before. Therefore, the Gospel of John implies a 3½ year ministry.”²

2) Order of events.

- A) The synoptic gospels—Matthew, Mark and Luke—all have the same general order of events for Jesus’ life and ministry. While the Synoptics disagree on the order of events within certain time periods (e.g., Galilean Ministry), overall the order is chronological: Jesus’ birth, John’s ministry, Jesus’ ministry, the Passion Week, the Resurrection and the Ascension. In cases of disagreement on ordering, my synopsis will be following Mark’s order of events. This is in keeping with the majority of harmonies available today (e.g., A. T. Robertson, R. L. Thomas & S. Gundry, Kurt Aland, Floyd Jones, S. L. Cox & K. H. Easley, Orville Daniel, Ralph D. Heim, George W. Knight, E. Burton & E. J. Goodspeed, J. F. Carter, Mark A. Fahling, Burton H. Throckmorton, E. Robinson & Riddle, John MacArthur, F. R. Coulter).³ One notable exception is Bernard Orchard, whose *A Synopsis of the Four Gospels in Greek* is the only implementation of the Two-Gospel Hypothesis (2GH) of which I am aware (following Matthean priority).

² Steinmann, 260–61.

³ This is due to the fact that most scholars believe that Mark was written first (known as Markan priority). See the discussions in D. A. Carson & Douglas J. Moo, *An Introduction to the New Testament*, Second Ed., (Zondervan, 2005): 77–104 and Andreas J. Kostenberger, L. Scott Kellum, Charles L. Quarles, *The Cradle, the Cross, and the Crown*, (B&H Academic, 2009): 158–175.

John's Public Ministry—Jesus' Baptism (Summer 29)

Matthew 3:13–17	Mark 1:9–11	Luke 3:21–23a
<p>13 Then</p> <p>Jesus came from Galilee to the Jordan to John in order to be baptized by him.</p> <p>14 But John tried to prevent him, saying, “I need to be baptized by you, and do you come to me?”</p> <p>15 But Jesus answered <i>and</i> said to him, “Permit <i>it</i> now, for in this way it is right for us to fulfill all righteousness.” Then he permitted him.</p> <p>16 Now <i>after he</i> was baptized, Jesus immediately went up from the water, and behold, the heavens opened and he saw the Spirit of God descending like a dove coming upon him.</p> <p>17 And behold, <i>there was</i> a voice from heaven saying, “This is my beloved Son, with whom I am well pleased.”</p>	<p>9 And it happened that in those days</p> <p>Jesus came from Nazareth in Galilee and was baptized in the Jordan by John.</p> <p>10 And immediately <i>as he</i> was coming up out of the water,</p> <p>he saw the heavens being split apart and the Spirit descending like a dove on him.</p> <p>11 And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”</p>	<p>21 Now it happened that when all the people were baptized, Jesus also was baptized,</p> <p>and <i>while he</i> was praying, heaven was opened,</p> <p>22 and the Holy Spirit descended on him in bodily form like a dove, and a voice came from heaven, “You are my beloved Son; with you I am well pleased.”</p> <p>23a And Jesus, <i>when he</i> began <i>his ministry</i>, was himself about thirty years old,</p>

Jesus' Temptations in the Wilderness (Summer/Autumn 29 – 40 days)

Matthew 4:1–11	Mark 1:12–13	Luke 4:1–13
<p>1 Then Jesus</p> <p>was led up into the wilderness by the Spirit to be tempted by the devil,</p> <p>2 and <i>after he</i> had fasted forty days and forty nights, then he was hungry.</p> <p>3 And the tempter approached <i>and</i> said to him, “If you are the Son of God, order that these stones become bread.”</p> <p>4 But he answered <i>and</i> said, “It is written, ‘Man will not live on bread alone, but on every word that comes out of the mouth of God.’” [Deut 8:3]</p> <p>5 Then the devil took him to the holy city and placed him on the highest point of the temple</p> <p>6 and said to him, “If you are the Son of God, throw yourself down! For it is written, ‘He will command his angels concerning you,’ and ‘On <i>their</i> hands they will lift you up, lest you strike your foot against a stone.’”</p>	<p>12 And immediately the Spirit drove him out into the wilderness.</p> <p>13 And he was in the wilderness forty days being tempted by Satan. And he was with the wild animals,</p>	<p>4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness</p> <p>2 forty days, being tempted by the devil.</p> <p>And he ate nothing during those days, and <i>when</i> they were completed, he was hungry.</p> <p>3 So the devil said to him, “If you are the Son of God, order this stone that it become bread!”</p> <p>4 And Jesus replied to him, “It is written, ‘Man will not live on bread alone.’”</p> <p>9 And he brought him to Jerusalem, and had him stand on the highest point of the temple and said to him, “If you are the Son of God, throw yourself down from here,</p> <p>10 for it is written, ‘He will command his angels concerning you, to protect you,’</p> <p>11 and ‘on <i>their</i> hands they will lift you up, lest you strike your foot against a stone.’” [Ps 91:11–12]</p>

<p>7 Jesus said to him, “On the other hand it is written, ‘You are not to put the Lord your God to the test.’” [Deut 6:16]</p> <p>8 Again the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory,</p> <p>9 and he said to him, “I will give to you all these things, if you will fall down <i>and</i> worship me.”</p> <p>10 Then Jesus said to him, “Go away, Satan, for it is written, ‘You shall worship the Lord your God and serve only him.’” [Deut 6:13; 10:20]</p> <p>11 Then the devil left him, and behold, angels came and began ministering to him.</p>	<p>and the angels were ministering to him.</p>	<p>12 And Jesus answered <i>and</i> said to him, “It is said, ‘You are not to put to the test the Lord your God.’”</p> <p>5 And he led him up <i>and</i> showed him all the kingdoms of the world in a moment of time.</p> <p>6 And the devil said to him, “I will give you all this domain and their glory, because it has been handed over to me, and I can give it to whomever I want.</p> <p>7 So if you will worship before me, all <i>this</i> will be yours.”</p> <p>8 And Jesus answered <i>and</i> said to him, “It is written, ‘You shall worship the Lord your God, and serve only him.’”</p> <p>13 And <i>when</i> the devil had completed every temptation, he departed from him until a favorable time.</p>
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John’s Public Ministry—“I Am Not the Christ” (Autumn 29 – Day 1)

John 1:19–28

19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem so that they could ask him, “Who are you?”

20 And he confessed—and he did not deny, and confessed—“I am not the Christ!”

21 And they asked him, “Then who *are* you? Are you Elijah?” And he said, “I am not!” “Are you the Prophet?” And he answered, “No!”

22 Then they said to him, “Who are you, so that we can give an answer to those who sent us? What do you say about yourself?”

23 He said, “I *am* ‘the voice of one crying out in the wilderness, “Make straight the way of the Lord,” ‘ just as Isaiah the prophet said.” [\[Isa 40:3\]](#)

24 (And they had been sent from the Pharisees.)

25 And they asked him and said to him, “Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?”

26 John answered them, saying, “I baptize with water. In your midst stands *one* whom you do not know—

27 the one who comes after me, of whom I am not worthy to untie the strap of his sandal!”

28 These *things* took place in Bethany on the other side of the Jordan, where John was baptizing.

John’s Public Ministry—The Lamb of God (Autumn 29 – Day 2)

John 1:29–34

29 On the next day he saw Jesus coming to him and said, “Look! The Lamb of God who takes away the sin of the world!

30 This one is *the one* about whom I said, ‘After me is coming a man who is ahead of me, because he existed before me.’

31 And I did not know him, but in order that he could be revealed to Israel, because of this I came baptizing with water.”

32 And John testified, saying, “I have seen the Spirit descending like a dove from heaven and remaining upon him.

33 And I did not know him, but the one who sent me to baptize with water, that one said to me, ‘*The one* upon whom you see the Spirit descending and remaining upon him—this one is the one who baptizes with the Holy Spirit.’

34 And I have seen and testify that this one is the Chosen One of God.

Jesus' First Disciples—Peter, Andrew and John (Autumn 29 – Day 3)

John 1:35–42

35 On the next day again John was standing *there*, and two of his disciples,
 36 and looking at Jesus *as he* was walking by, he said, “Look! The Lamb of God!”
 37 And the two disciples heard him speaking, and they followed Jesus.
 38 And Jesus, turning around and seeing them following *him*, said to them, “What do you seek?” And they said to him, “Rabbi” (which means *when* translated “Teacher”), “where are you staying?”
 39 He said to them, “Come and you will see!” So they came and saw where he was staying, and they stayed with him that day (it was about the tenth hour).
 40 Andrew, the brother of Simon Peter, was one of the two who heard John and followed him.
 41 This one first found his own brother Simon and said to him, “We have found the Messiah!” (which is translated “Christ”).
 42 He brought him to Jesus. Looking at him, Jesus said, “You are Simon the son of John. You will be called Cephas” (which is interpreted “Peter”).

Jesus' First Disciples—Philip and Nathanael (Autumn 29 – Day 4)

John 1:43–51

43 On the next day he wanted to depart for Galilee, and he found Philip. And Jesus said to him, “Follow me!”
 44 (Now Philip was from Bethsaida, the town of Andrew and Peter.)
 45 Philip found Nathanael and said to him, “We have found *the one* whom Moses wrote *about* in the law, and the prophets wrote *about*—Jesus son of Joseph from Nazareth!”
 46 And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see!”
 47 Jesus saw Nathanael coming toward him and said about him, “Look! A true Israelite in whom is no deceit!”
 48 Nathanael said to him, “From where do you know me?” Jesus answered and said to him, “Before Philip called you, *when you* were under the fig tree, I saw you.”
 49 Nathanael answered him, “Rabbi, you are the Son of God! You are the king of Israel!”
 50 Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater *things* than these!”
 51 And he said to him, “Truly, truly I say to all of you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

Jesus' First Sign—Wedding at Cana in Galilee (Autumn 29 – Day 6)

John 2:1–11

1 And on the third day, [*it was a three-day journey to the wedding—the fourth, fifth and sixth days*] there was a wedding at Cana in Galilee, and the mother of Jesus was there.
 2 And both Jesus and his disciples were invited to the wedding.
 3 And *when the wine* ran out, the mother of Jesus said to him, “They have no wine!”
 4 And Jesus said to her, “What does your concern have to do with me, woman? My hour has not yet come.”
 5 His mother said to the servants, “Whatever he says to you, do *it*!”
 6 Now six stone water jars were set there, in accordance with the ceremonial cleansing of the Jews, each holding two or three measures.
 7 Jesus said to them, “Fill the water jars with water.” And they filled them to the brim.
 8 And he said to them, “Now draw *some* out and take *it* to the head steward. So they took *it*.
 9 Now when the head steward tasted the water which had become wine and did not know where it was from—but the servants who had drawn the water knew—the head steward summoned the bridegroom
 10 and said to him, “Everyone serves the good wine first, and whenever they are drunk, the inferior. You have kept the good wine until now!”
 11 This beginning of signs Jesus performed at Cana in Galilee, and revealed his glory, and his disciples believed in him.

Jesus at Capernaum (Autumn 29)

John 2:12

12 After this he went down to Capernaum, and his mother and brothers and his disciples, and they stayed there a few days.

Jesus' First Cleansing of the Temple Complex at Passover (April 30)

John 2:13–22

13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.
 14 And he found in the temple *courts* those who were selling oxen and sheep and doves, and the money changers seated.
 15 And he made a whip of cords *and drove them* all out of the temple *courts*, both the sheep and the oxen, and he poured out the coins of the money changers and overturned their tables.
 16 And to the ones selling the doves he said, "Take these *things* away from here! Do not make my Father's house a marketplace!"
 17 His disciples remembered that it is written, "Zeal for your house will consume me." [[Ps 69:9](#)]
 18 So the Jews answered and said to him, "What sign do you show to us, because you are doing these *things*?"
 19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up!"
 20 Then the Jews said, "This temple has been under construction forty-six years, and will you raise it up in three days?"
 21 But he was speaking about the temple of his body.
 22 So when he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the saying that Jesus had spoken.

Jesus and Nicodemus (April 30)

John 2:23–3:21

Jesus' Miracles in Jerusalem

2:23 Now while he was in Jerusalem at the Passover, during the feast, many believed in his name *because they* saw his signs which he was doing.
 24 But Jesus himself did not entrust himself to them, because he knew all *people*,
 25 and because he did not need anyone to testify about man, for he himself knew what was in man.

The New Birth

3:1 Now there was a man of the Pharisees whose name was Nicodemus, a ruler of the Jews.
 2 This man came to him at night and said to him, "Rabbi, we know that *you are* a teacher who has come from God, for no one is able to perform these signs that you are performing unless God were with him."
 3 Jesus answered and said to him, "Truly, truly I say to you, unless someone is born from above, he is not able to see the kingdom of God."
 4 Nicodemus said to him, "How can a man be born *when he* is an old man? He is not able to enter into his mother's womb for the second time and be born, *can he*?"
 5 Jesus answered, "Truly, truly I say to you, unless someone is born of water and spirit, he is not able to enter into the kingdom of God.
 6 What is born of the flesh is flesh, and what is born of the Spirit is spirit.
 7 Do not be astonished that I said to you, 'It is necessary for you to be born from above.'
 8 The wind blows wherever it wishes, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone who is born of the Spirit." [cf. [Ezek 36:25–27](#); [11:19–20](#); [Jer 31:33–34](#)]
 9 Nicodemus answered and said to him, "How can these *things* be?"
 10 Jesus answered and said to him, "Are you the teacher of Israel, and you do not understand these *things*?
 11 Truly, truly I say to you, we speak what we know, and we testify *about* what we have seen, and you do not accept our testimony!
 12 If I tell you earthly things and you do not believe, how will you believe if I tell you heavenly things?
 13 And no one has ascended into heaven except the one who descended from heaven—the Son of Man.
 14 And just as Moses lifted up the snake in the wilderness, thus it is necessary *that* the Son of Man be lifted up, [cf. [Num 21:8–9](#)]
 15 so that everyone who believes in him will have eternal life."
 16 For in this way God loved the world, so that he gave his one and only Son, in order that everyone who believes in him will not perish, but will have eternal life.
 17 For God did not send his Son into the world in order that he should judge the world, but in order that the world should be saved through him.
 18 The one who believes in him is not judged, but the one who does not believe has already been judged, because he has not believed in the name of the one and only Son of God.
 19 And this is the judgment: that the light has come into the world, and people loved the darkness rather than the light, because their deeds were evil.
 20 For everyone who practices evil hates the light and does not come to the light, lest his deeds be exposed.
 21 But the one who practices the truth comes to the light, in order that his deeds may be revealed, that they are done in God.

Early Judean Ministry—John Superseded by Jesus (April–November 30)

John 3:22–36

22 After these *things* Jesus and his disciples came into Judean territory, and there he spent time with them and was baptizing.

23 Now John was also baptizing at Aenon near Salim, because water was plentiful there, and they were coming and were being baptized.

24 (For John had not yet been thrown into prison.)

25 So a dispute occurred on the part of John’s disciples with a Jew concerning purification.

26 And they came to John and said to him, “Rabbi, he who was with you on the other side of the Jordan, about whom you testified—look, this one is baptizing, and all are coming to him!”

27 John answered and said, “A man can receive not one *thing* unless it is granted to him from heaven!

28 You yourselves testify about me that I said, ‘I am not the Christ, but I am sent before that one.’ [cf. [Mal 3:1](#)]

29 The one who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. So this joy of mine is complete.

30 It is necessary for that one to increase, but *for* me to decrease.”

31 The one who comes from above is over all. The one who is from the earth is from the earth and speaks from the earth; the one who comes from heaven is over all.

32 What he has seen and heard, this he testifies, and no one accepts his testimony.

33 The one who accepts his testimony has attested that God is true.

34 For *the one* whom God sent speaks the words of God, for he does not give the Spirit by measure.

35 The Father loves the Son and has given all *things* into his hand.

36 The one who believes in the Son has eternal life, but the one who disobeys the Son will not see life—but the wrath of God remains on him.

Early Judean Ministry—John’s Imprisonment (November/December 30)

Matthew 14:3–5	Mark 6:17–20	Luke 3:19–20
<p>3 For Herod, <i>after</i> arresting John, bound him and put <i>him</i> in prison on account of Herodias, the wife of his brother Philip,</p> <p>4 because John had been saying to him, “It is not permitted for you to have her.”</p> <p>5 And <i>although</i> he wanted to kill him, he feared the crowd, because they looked upon him as a prophet.</p>	<p>17 For Herod himself had sent <i>and</i> arrested John and bound him in prison because of Herodias, the wife of Philip his brother, because he had married her.</p> <p>18 For John had been saying to Herod, “It is not permitted for you to have your brother’s wife.”</p> <p>19 So Herodias held a grudge against him and was wanting to kill him, and was not able <i>to do so</i>.</p> <p>20 For Herod was afraid of John, <i>because he</i> knew him <i>to be</i> a righteous and holy man and protected him. And <i>when he</i> listened to him, he was greatly perplexed, and <i>yet</i> he listened to him gladly.</p>	<p>19 But Herod the tetrarch, who had been reproved by him concerning Herodias, his brother’s wife, and concerning all the evil deeds that Herod had done,</p> <p>20 added this also to them all: he also locked up John in prison.</p>

Early Judean Ministry—Jesus Decides to Leave Judea (November/December 30)

Matthew 4:12	Mark 1:14a	Luke 4:14a	John 4:1–3
12 Now <i>when he</i> heard that John had been arrested,	14a And after John had been taken into custody,		1 Now when Jesus

he withdrew into Galilee.	Jesus went into Galilee	14a And Jesus returned in the power of the Spirit to Galilee,	knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself was not baptizing, but his disciples), 3 he left Judea and departed again for Galilee.
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Through Samaria—The Woman at the Well (November/December 30 – 2 days in Sychar)

John 4:4–42

At the Town of Sychar

4 And it was necessary *for* him to go through Samaria.

5 Now he came to a town of Samaria called Sychar, near the piece of land that Jacob had given to his son Joseph. [[Gen 48:21–22](#)]

6 And Jacob’s well was there, so Jesus, *because he* had become tired from the journey, simply sat down at the well. It was about the sixth hour.

Jesus’ Conversation with the Samaritan Woman

7 A woman of Samaria came to draw water. Jesus said to her, “Give me *water* to drink.”

8 (For his disciples had gone away into the town so that they could buy food.)

9 So the Samaritan woman said to him, “How do you, being a Jew, ask from me *water* to drink, *since I* am a Samaritan woman?” (For Jews have no dealings with Samaritans.)

10 Jesus answered and said to her, “If you had known the gift of God and who it is who says to you, ‘Give me *water* to drink,’ you would have asked him, and he would have given you living water.”

11 The woman said to him, “Sir, you have no bucket and the well is deep! From where then do you get this living water?”

12 You are not greater than our father Jacob, *are you*, who gave us the well and drank from it himself, and his sons and his livestock?”

13 Jesus answered and said to her, “Everyone who drinks of this water will be thirsty again.

14 But whoever drinks of this water which I will give to him will never be thirsty for eternity, but the water which I will give to him will become in him a well of water springing up to eternal life.” [cf. [Isa 55:1–3](#)]

15 The woman said to him, “Sir, give me this water, so that I will not be thirsty or come here to draw *water*!”

16 He said to her, “Go, call your husband and come here.”

17 The woman answered and said to him, “I do not have a husband.” Jesus said to her, “You have said rightly, ‘I do not have a husband,’

18 for you have had five husbands, and *the one* whom you have now is not your husband; this you have said truthfully!”

19 The woman said to him, “Sir, I see that you are a prophet.

20 Our fathers worshiped on this mountain, [cf. [Gen 12:6–7](#); [33:18–20](#); [Deut 11:29](#)] and you *people* say that in Jerusalem is the place where it is necessary to worship.”

21 Jesus said to her, “Believe me, woman, that an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

22 You worship what you do not know. We worship what we know, because salvation is from the Jews.

23 But an hour is coming—and now is *here*—when the true worshipers will worship the Father in spirit and truth, for indeed the Father seeks such *people to be* his worshipers.

24 God *is* spirit, and the ones who worship him must worship in spirit and truth.”

25 The woman said to him, “I know that Messiah is coming” (the one called Christ); “whenever that one comes, he will proclaim all *things* to us.”

26 Jesus said to her, “I, the one speaking to you, am *he*.

The Disciples Return

27 And at this *point* his disciples came, and they were astonished that he was speaking with a woman. However, no one said, “What do you seek?” or “Why are you speaking with her?”

28 So the woman left her water jar and went away into the town and said to the people,

29 “Come, see a man who told me everything I have ever done! Perhaps this one is the Christ?”

30 They went out from the town and were coming to him.

Workers for the Harvest

31 In the meanwhile the disciples were asking him, saying, “Rabbi, eat *something!*”

32 But he said to them, “I have food to eat that you do not know about.”

33 So the disciples began to say to one another, “No one brought him *anything* to eat, *did they?*”

34 Jesus said to them, “My food is that I do the will of the one who sent me and complete his work.

35 Do you not say, ‘There are yet four months and the harvest comes’? Behold, I say to you, lift up your eyes and look at the fields, that they are white for harvest already.

36 The one who reaps receives wages and gathers fruit for eternal life, in order that the one who sows and the one who reaps can rejoice together.

37 For in this *instance* the saying is true, ‘It is one who sows and another who reaps.’

38 I sent you to reap what you did not work for; others have worked, and you have entered into their work.”

The Samaritans Believe

39 Now from that town many of the Samaritans believed in him because of the word of the woman who testified, “He told me everything that I have done.”

40 So when the Samaritans came to him, they began asking him to stay with them. And he stayed there two days.

41 And many more believed because of his word,

42 And they were saying to the woman, “No longer because of what you said do we believe, for we ourselves have heard, and we know that this one is truly the Savior of the world!”

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Galilean Ministry—A Warm Welcome (November/December 30)

John 4:43–45

43 And after the two days he departed from there into Galilee.

44 For Jesus himself testified that a prophet has no honor in his own homeland.

45 So when he came to Galilee, the Galileans welcomed him, *because they* had seen all *the things* he had done in Jerusalem at the feast (for they themselves had also come to the feast).

Galilean Ministry—Jesus Preaches the Gospel (December 30 – March 31)

Matthew 4:17

Mark 1:14b–15

Luke 4:14b–15

17 From that time *on*, Jesus began to preach

and to say,
“Repent, because the kingdom of heaven is near.”

14b proclaiming the gospel of God

15 and saying, “The time is fulfilled and the kingdom of God has come near. Repent and believe in the gospel!”

14b and news about him went out throughout all the surrounding region.
15 And he began to teach in their synagogues, *and* was praised by all.

Galilean Ministry—Jesus’ Second Sign: Healing an Official’s Son (December 30 – March 31)

John 4:46–54

46 Now he came again to Cana in Galilee, where he had made the water wine. And *there* was at Capernaum a certain royal official whose son was sick.

47 This man, *when he* heard that Jesus had come from Judea into Galilee, went to him and asked that he come down and heal his son, for he was about to die.

48 So Jesus said to him, “Unless you *people* see signs and wonders, you will never believe!”

49 The royal official said to him, “Sir, come down before my child dies!”

50 Jesus said to him, “Go, your son will live.” The man believed the word that Jesus spoke to him, and he departed.

51 Now *as* he was going down, his slaves met him, saying that his child was alive.

52 So he inquired from them the hour at which he had gotten better. Then they said to him, “Yesterday at the seventh hour the fever left him.”

53 So the father knew that *it was* that same hour at which Jesus said to him, “Your son will live,” and he himself believed, and his whole household.

54 Now this *is* again a second sign Jesus performed *when he* came from Judea into Galilee.

Galilean Ministry—Rejection at Nazareth (December 30 – March 31)

Luke 4:16–30

16 And he came to Nazareth, where he had been brought up, and according to his custom he entered into the synagogue on the day of the Sabbath and stood up to read.

17 And the scroll of the prophet Isaiah was given to him, and unrolling the scroll he found the place where it was written,

18 “The Spirit of the Lord *is* upon me,
because of which he has anointed me
to proclaim good news to the poor.
He has sent me
to proclaim release to the captives,
and recovery of sight to the blind,
to send out in freedom those who are oppressed,
19 to proclaim the favorable year of the Lord.” [[Isa 61:1–2a](#)]

20 And he rolled up the scroll *and* gave *it* back to the attendant *and* sat down. And the eyes of everyone in the synagogue were looking intently at him.

21 And he began to say to them, “Today this scripture has been fulfilled in your hearing.”

22 And they were all speaking well of him, and were astonished at the gracious words that were coming out of his mouth. And they were saying, “Is this man not the son of Joseph?”

23 And he said to them, “Doubtless you will tell me this parable: ‘Physician, heal yourself!’ Whatever we have heard that took place in Capernaum, do here in your hometown also!”

24 And he said, “Truly I say to you that no prophet is acceptable in his *own* hometown.

25 But in truth I say to you, there were many widows in Israel in the days of Elijah, when the sky was shut for three years and six months while a great famine took place over all the land.

26 And Elijah was sent to none of them, but only to Zarephath *in the region* of Sidon, to a woman *who was* a widow. [cf. [1 Kgs 17:8–24](#)]

27 And there were many lepers in Israel in the time of the prophet Elisha, and none of them was made clean except Naaman the Syrian.” [cf. [2 Kgs 5:1–19](#)]

28 And all *those* in the synagogue were filled with anger *when they* heard these *things*.

29 And they stood up *and* forced him out of the town and brought him up to the edge of the hill on which their town was built, so that they could throw him down the cliff.

30 But he passed through their midst *and* went on his way.

Galilean Ministry—Jesus Makes Capernaum His Home (December 30 – March 31)

Matthew 4:13–16	Mark 1:21a	Luke 4:31a
<p>13 And leaving Nazareth, he went <i>and</i> lived in Capernaum by the sea, in the region of Zebulun and Naphtali, 14 in order that what was spoken by the prophet Isaiah would be fulfilled, who said,</p> <p>15 “Land of Zebulun and land of Naphtali, toward the sea, on the other side of the Jordan, Galilee of the Gentiles— 16 the people who sit in darkness have seen a great light, and the ones who sit in the land and shadow of death, a light has dawned on them.” [Isa 9:1–2]</p>	<p>21a And they went into Capernaum</p>	<p>31a And he came down to Capernaum, a town of Galilee,</p>

Galilean Ministry—Jesus Calls Four Fishermen (December 30 – March 31)

Luke 5:1–11	
<p>1 Now it happened that while the crowd was pressing around him and hearing the word of God, he was standing beside the lake of Gennesaret,</p> <p>2 and he saw two boats there beside the lake, but the fishermen had gotten out of them <i>and</i> were washing their nets.</p> <p>3 And he got into one of the boats, which was Simon’s, <i>and</i> asked him to put out from the land a little. And he sat down <i>and</i> began to teach the crowds from the boat.</p> <p>4 And when he stopped speaking, he said to Simon, “Put out into the deep water and let down your nets for a catch.”</p> <p>5 And Simon answered <i>and</i> said, “Master, <i>although</i> we worked hard through the whole night, we caught nothing. But at your word I will let down the nets.”</p> <p>6 And <i>when they</i> did this, they caught a very large number of fish, and their nets began to tear.</p> <p>7 And they signaled to their partners in the other boat to come <i>and</i> help them, and they came and filled both the boats so that they began to sink.</p> <p>8 And <i>when he</i> saw it, Simon Peter fell down at Jesus’ knees, saying, “Depart from me, Lord, because I am a sinful man!”</p> <p>9 For amazement had seized him and all those <i>who were</i> with him at the catch of fish that they had caught,</p> <p>10 and so also <i>were</i> James and John, the sons of Zebedee, who were business partners with Simon. And Jesus said to Simon, “Do not be afraid! From now on you will be catching people!”</p> <p>11 And <i>after they</i> brought <i>their</i> boats to the land, they left everything <i>and</i> followed him.</p>	
Matthew 4:18–22	Mark 1:16–20
<p>18 Now <i>as he</i> was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew, throwing a casting net into the sea (for they were fishermen).</p> <p>19 And he said to them, “Follow me and I will make you fishers of people.”</p> <p>20 And immediately they left their nets <i>and</i> followed him.</p> <p>21 And going on from there, he saw two other brothers, James</p>	<p>16 And <i>as he</i> was passing by along the Sea of Galilee, he saw Simon and Andrew, Simon’s brother, casting <i>a net</i> into the sea (for they were fishermen).</p> <p>17 And Jesus said to them, “Follow me and I will make you become fishers of people.”</p> <p>18 And immediately they left their nets <i>and</i> followed him.</p> <p>19 And going on a little <i>farther</i>, he saw James</p>

<p>the <i>son</i> of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. 22 And immediately they left the boat and their father <i>and</i> followed him.</p>	<p>the <i>son</i> of Zebedee and his brother John, and they <i>were</i> in the boat mending the nets. 20 And immediately he called them, and they left their father Zebedee in the boat with the hired men <i>and</i> went away after him.</p>
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Galilean Ministry—A Demon in the Synagogue (December 30 – March 31)

Mark 1:21b–28	Luke 4:31b–37
<p>21b and immediately on the Sabbath he began to teach in the synagogue. 22 And they were amazed at his teaching, because he was teaching them like one who had authority, and not like the scribes. 23 And so then there was a man in their synagogue with an unclean spirit, and he cried out, 24 saying, “Leave us alone, Jesus the Nazarene! Have you come to destroy us? I know who you are—the Holy One of God!” 25 And Jesus rebuked him, saying, “Be silent, and come out of him!” 26 And <i>after</i> convulsing him and crying out with a loud voice, the unclean spirit came out of him. 27 And they were all amazed, so that <i>they began</i> to discuss with one another, saying, “What is this? A new teaching with authority! He even commands the unclean spirits and they obey him.” 28 And the report about him then went out everywhere in the whole surrounding region of Galilee.</p>	<p>31b and was teaching them on the Sabbath. 32 And they were astounded at his teaching, because he spoke with authority. 33 And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, 34 “Ha! Leave us alone, Jesus the Nazarene! Have you come to destroy us? I know who you are—the Holy One of God!” 35 And Jesus rebuked him, saying, “Be silent and come out of him!” And <i>after</i> throwing him down in their midst, the demon came out of him without hurting him at all. 36 And amazement came upon <i>them</i> all, and they began to talk with one another, saying, “What word <i>is</i> this? For he commands the unclean spirits with authority and power, and they come out!” 37 And news about him went out into every place of the surrounding region.</p>

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Chronological Notes

- 1) The similarities and differences between the synoptic accounts of Peter’s call (Matt 4:18–22; Mark 1:16–20; Luke 5:1–11) have caused scholars to come to different conclusions about the relationship of the two accounts. Some see them as different descriptions of the same event¹ while others see them as two separate events.² For now, I have chosen to group the events together in the reading.

¹ Orville E. **Daniel**, *A Harmony of the Four Gospels: The New International Version, Second Edition*, (Baker Book House, 1996), 43–44; Floyd N. **Jones**, *An Analytical Red Letter Harmony of the Four Gospels*, (KingsWord Press, 1999), 23–24; Steven L. **Cox** & Kendell H. **Easley**, *Harmony of the Gospels*, (Holman Bible Publishers, 2007), 55–56; A. T. **Robertson**, *A Harmony of the Gospels for Students of the Life of Christ*, (New York: Harper & Row, 1922), vii; Kurt **Aland**, *Synopsis of the Four Gospels* (Greek-English Edition of the *Synopsis Quattuor Evangeliorum*); Walter L. **Liefeld** & David W. **Pao**, “Luke,” *Expositor’s Bible Commentary*, Rev. Ed., 115–116; I. Howard **Marshall**, “The Gospel of Luke,” *NIGTC*, 200 [apparently]; Robert H. **Stein**, “Luke,” *New American Commentary*, 168 fn. 35; John **Nolland**, “Luke 1:1–9:20,” *Word Biblical Commentary*, Vol. 35a, 221 [apparently].

² Robert L. **Thomas** & Stanley N. **Gundry**, *A Harmony of the Gospels: New American Standard Edition*, (Moody Press 1978); Darrell L. **Bock**, “Luke 1:1–9:50,” *Baker Exegetical Commentary on the New Testament*, 450–451; D. A. **Carson**, “Matthew,” *EBC*, 119 [apparently]; William **Hendriksen**, “Luke,” *Baker New Testament Commentary*, 280; Leon **Morris**, “Luke,” *Tyndale NT Commentaries*, 131–32.

- 2) Elements of Peter's call resemble the post-resurrection story in John 21:1–14, but arguments for an originally post-resurrection setting for Luke's tradition are unconvincing. Moreover, as Abogunrin has rightly noted, "The differences between the accounts are more striking than the similarities."³

³ S. O. Abogunrin, "The Three Variant Accounts of Peter's Call: A Critical and Theological Examination of the Texts," *NTS* 31 (1985): 592–93. See also Marshall's comments (I. Howard Marshall, "The Gospel of Luke," *NIGTC*, 200.)

Galilean Ministry—Healings at Capernaum (December 30 – March 31)

Matthew 8:14–17	Mark 1:29–34	Luke 4:38–41
<p>14 And <i>when</i> Jesus came into Peter's house, he saw his mother-in-law lying down and suffering with a fever.</p> <p>15 And he touched her hand and the fever left her, and she got up and began to serve him.</p> <p>16 Now <i>when it</i> was evening, they brought to him many who were demon-possessed, and he expelled the spirits with a word. And he healed all those who were sick,</p> <p>17 in order that what was spoken through the prophet Isaiah would be fulfilled, who said, "He himself took away our sicknesses, and carried away our diseases." [Isa 53:4]</p>	<p>29 And so then he departed from the synagogue <i>and</i> came into the house of Simon and Andrew with James and John.</p> <p>30 Now Simon's mother-in-law was lying down, suffering with a fever, and at once they told him about her.</p> <p>31 And he came <i>and</i> raised her up <i>by</i> taking hold of her hand, and the fever left her, and she began to serve them.</p> <p>32 Now <i>when it</i> was evening, when the sun had set, they began bringing to him all those who were sick and those who were demon-possessed.</p> <p>33 And the whole town was gathered together at the door.</p> <p>34 And he healed many who were sick with various diseases and expelled many demons.</p> <p>And he did not permit the demons to speak, because they knew him.</p>	<p>38 And <i>after</i> he set out from the synagogue, he went into Simon's house.</p> <p>And Simon's mother-in-law was afflicted with a high fever, and they asked him on behalf of her.</p> <p>39 And he stood over her <i>and</i> rebuked the fever, and it left her. And immediately she got up <i>and</i> began to serve them.</p> <p>40 Now <i>as</i> the sun was setting, all who had those who were sick with various diseases brought them to him, and placing <i>his</i> hands on every one of them, he healed them.</p> <p>41 And demons also were coming out of many, crying out and saying, "You are the Son of God!"</p> <p>And he rebuked <i>them and</i> did not permit them to speak, because they knew that he was the Christ.</p>

Galilean Ministry—Preaching Tour of Galilee (December 30 – March 31)

Matthew 4:23–25	Mark 1:35–39	Luke 4:42–44
<p>23 And he went around through all of Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and healing every disease and every sickness among the people.</p> <p>24 And a report about him went out throughout Syria, and they brought to him</p>	<p>35 And getting up early in the morning <i>while it</i> was very dark, he departed and went to a deserted place, and there he was praying.</p> <p>36 And Simon and those <i>who were</i> with him searched diligently for him.</p> <p>37 And they found him and said to him, "Everyone is looking for you!"</p> <p>38 And he said to them, "Let us go elsewhere, into the neighboring rural towns, so that I can preach there also, because I have come out for this <i>very</i> reason."</p> <p>39 And he went into all Galilee preaching in their synagogues</p>	<p>42 And <i>when it</i> was day, he departed <i>and</i> went to an isolated place.</p> <p>And the crowds were seeking him, and came to him and were trying to prevent him from departing from them.</p> <p>43 But he said to them, "It is necessary <i>for</i> me to proclaim the good news <i>of</i> the kingdom of God to the other towns also, because I was sent for this <i>purpose</i>."</p> <p>44 And he was preaching in the synagogues</p>

<p>all those who were sick with various diseases and afflicted by torments, demon-possessed and epileptics and paralytics, and he healed them. 25 And large crowds followed him from Galilee, Decapolis, Jerusalem, Judea, and from the other side of the Jordan.</p>	<p>and expelling demons.</p>	<p>of Judea.</p>
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Galilean Ministry—Jesus Heals a Leper (December 30 – March 31)

Matthew 8:2–4	Mark 1:40–45	Luke 5:12–16
<p>2 And behold, a leper approached <i>and</i> worshiped him, saying, “Lord, if you are willing, you are able to make me clean.” 3 And extending his hand he touched him, saying, “I am willing, be clean.” And immediately his leprosy was cleansed. 4 And Jesus said to him, “See that you tell no one, but go, show yourself to the priest and offer the gift that Moses commanded, for a testimony to them.”</p>	<p>40 And a leper came to him, entreating him and kneeling down, saying to him, “If you are willing, you are able to make me clean.” 41 And becoming angry, he stretched out his hand <i>and</i> touched <i>him</i>, and said to him, “I am willing; be made clean.” 42 And immediately the leprosy went away from him and he was made clean. 43 And warning him sternly, he sent him away at once. 44 And he said to him, “See to it that you say nothing to anyone, but go, show yourself to the priest and bring for your cleansing <i>the things</i> which Moses commanded, for a testimony to them. 45 But he went out <i>and</i> began to proclaim <i>it</i> freely and to spread abroad the account, so that he was no longer able to enter publicly into a town. But he was staying outside in deserted places, and they were coming to him from all directions.</p>	<p>12 And it happened that while he was in one of the towns, there was a man covered with leprosy. And <i>when he</i> saw Jesus, he fell down on <i>his</i> face <i>and</i> begged him, saying, “Lord, if you are willing, you are able to make me clean.” 13 And extending <i>his</i> hand he touched him, saying, “I am willing; be clean.” And immediately the leprosy went away from him. 14 And he ordered him, “Tell no one, but go <i>and</i> show yourself to the priest and bring <i>the offering</i> for your cleansing just as Moses commanded, for a testimony to them. 15 But the report about him spread even more, and large crowds were gathering to hear <i>him</i> and to be healed of their illnesses. 16 But he himself was withdrawing in the wilderness and praying.</p>

Galilean Ministry—Jesus Forgives and Heals a Paralytic (December 30 – March 31)

Matthew 9:1–8	Mark 2:1–12	Luke 5:17–26
<p>1 And getting into a boat, he crossed over and came to his own town. 2 And behold, they brought to him a</p>	<p>1 And <i>when he</i> entered again into Capernaum after <i>some</i> days, it became known that he was at home. 2 And many had gathered, so that <i>there</i> <i>was</i> no longer room, not even at the door, and he was speaking the word to them. 3 And they came bringing to him a</p>	<p>17 And it happened that on one of the days as he was teaching, Pharisees and teachers of the law were sitting <i>there</i> who had come from every village of Galilee and Judea and <i>from</i> Jerusalem, and the power of the Lord was <i>there</i> in order <i>for</i> him to heal. 18 And behold, men <i>came</i> carrying on a</p>

<p>paralytic lying on a stretcher,</p> <p>and <i>when</i> Jesus saw their faith, he said to the paralytic, “Have courage, child, your sins are forgiven.”</p> <p>3 And behold, some of the scribes said to themselves,</p> <p>“This man is blaspheming!”</p> <p>4 And knowing their thoughts,</p> <p>Jesus said, “Why do you think evil in your hearts?</p> <p>5 For which is easier to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’?</p> <p>6 But in order that you may know that the Son of Man has authority on earth to forgive sins,” then he said to the paralytic, “Get up, pick up your stretcher and go to your home.”</p> <p>7 And he got up</p> <p><i>and</i> went to his home.</p> <p>8 But <i>when</i> the crowds saw <i>this</i>, they were afraid and glorified God who had given such authority to men.</p>	<p>paralytic, carried by four <i>of them</i>.</p> <p>4 And <i>when</i> they were not able to bring <i>him</i> to him because of the crowd, they removed the roof where he was. And <i>after</i> digging through, they lowered the stretcher on which the paralytic was lying.</p> <p>5 And <i>when</i> Jesus saw their faith, he said to the paralytic, “Child, your sins are forgiven.”</p> <p>6 Now some of the scribes were sitting there and reasoning in their hearts,</p> <p>7 “Why does this man speak like this? He is blaspheming! Who is able to forgive sins except God alone?”</p> <p>8 And immediately Jesus, perceiving in his spirit that they were reasoning like this within themselves, said to them, “Why are you considering these <i>things</i> in your hearts?</p> <p>9 Which is easier to say to the paralytic, ‘Your sins are forgiven,’ or to say ‘Get up and pick up your stretcher and walk’?</p> <p>10 But so that you may know that the Son of Man has authority on earth to forgive sins,”—he said to the paralytic—</p> <p>11 “I say to you, get up, pick up your stretcher, and go to your home.”</p> <p>12 And he got up and immediately picked up his stretcher <i>and</i> went out in front of <i>them</i> all,</p> <p>so that they were all amazed and glorified God,</p> <p>saying, “We have never seen <i>anything</i> like this!”</p>	<p>stretcher a man who was paralyzed, and they were seeking to bring him in and place <i>him</i> before him.</p> <p>19 And <i>when they</i> did not find a way to bring him in because of the crowd, they went up on the roof <i>and</i> let him down through the roof tiles with the stretcher</p> <p>into the midst <i>of them</i>, in front of Jesus.</p> <p>20 And <i>when he</i> saw their faith, he said, “Friend, your sins are forgiven you.”</p> <p>21 And the scribes and the Pharisees began to reason, saying, “Who is this man who speaks blasphemies? Who is able to forgive sins except God alone?”</p> <p>22 But Jesus, perceiving their thoughts,</p> <p>answered <i>and</i> said to them, “Why are you reasoning in your hearts?</p> <p>23 Which is easier to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk’?</p> <p>24 But in order that you may know that the Son of Man has authority on earth to forgive sins,” he said to the one who was paralyzed, “I say to you, ‘Get up and pick up your stretcher <i>and</i> go to your home.’”</p> <p>25 And immediately he stood up before them, picked up what he had been lying on, <i>and</i> went away to his home, glorifying God.</p> <p>26 And amazement seized <i>them</i> all, and they began to glorify God.</p> <p>And they were filled with fear, saying, “We have seen wonderful things today!”</p>
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Galilean Ministry—The Call of Matthew (December 30 – March 31)

Matthew 9:9–13	Mark 2:13–17	Luke 5:27–32
<p>9:9 And</p> <p><i>as</i> Jesus was going away from there, he saw a man called Matthew sitting at the tax booth</p>	<p>13 And he went out again beside the sea, and all the crowd was coming to him, and he began to teach them.</p> <p>14 And <i>as he</i> was passing by, he saw Levi the <i>son</i> of Alphaeus sitting at the tax booth,</p>	<p>27 And after these <i>things</i>, he went out</p> <p>and saw a tax collector named Levi sitting at the tax booth,</p>

<p>and said to him, "Follow me!" And he stood up <i>and</i> followed him. 10 And it happened <i>as</i> he was dining in the house, behold, many tax collectors and sinners were coming <i>and</i> dining with Jesus and his disciples.</p> <p>11 And <i>when they saw it</i>, the Pharisees began to say to his disciples, "Why does your teacher eat with tax collectors and sinners?" 12 And <i>when he heard it</i>, he said, "Those who are healthy do not have need of a physician, but those who are sick. 13 But <i>go and</i> learn what it means, "I want mercy and not sacrifice." [Hos 6:6] For I did not come to call the righteous, but sinners."</p>	<p>and he said to him, "Follow me!" And he stood up <i>and</i> followed him. 15 And it happened that he was dining in his house, and many tax collectors and sinners were dining with Jesus and his disciples, for there were many and they were following him. 16 And the scribes of the Pharisees, <i>when they saw</i> that he was eating with sinners and tax collectors, began to say to his disciples, "Why does he eat with tax collectors and sinners?" 17 And <i>when Jesus heard it</i>, he said to them, "Those who are healthy do not have need of a physician, but those who are sick. I have not come to call the righteous, but sinners."</p>	<p>and he said to him, "Follow me!" 28 And leaving everything behind, he got up <i>and</i> began to follow him. 29 And Levi gave a great banquet for him in his house, and there was a large crowd of tax collectors and others who were reclining for the meal with them.</p> <p>30 And the Pharisees and their scribes began to complain to his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" 31 And Jesus answered <i>and</i> said to them, "Those who are healthy do not have need of a physician, but those who are sick. 32 I have not come to call the righteous but sinners to repentance."</p>
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Galilean Ministry—Question about Fasting (December 30 – March 31)

Matthew 9:14–17	Mark 2:18–22	Luke 5:33–39
<p>14 Then the disciples of John approached him, saying, “Why do we and the Pharisees fast often, but your disciples do not fast?”</p> <p>15 And Jesus said to them, “The bridegroom’s attendants are not able to mourn as long as the bridegroom is with them.</p> <p>But days are coming when the bridegroom is taken away from them, and then they will fast.</p> <p>16 But no one puts a patch of unshrunk cloth on an old garment, for its patch pulls away from the garment, and the tear becomes worse.</p> <p>17 Nor do they put new wine into old wineskins. Otherwise the wineskins burst and the wine is spilled, and the wineskins are destroyed. But they put new wine into new wineskins and both are preserved.”</p>	<p>18 And John’s disciples and the Pharisees were fasting, and they came and said to him, “Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?”</p> <p>19 And Jesus said to them, “The bridegroom’s attendants are not able to fast while the bridegroom is with them, <i>are they?</i> As long a time <i>as</i> they have the bridegroom with them, they are not able to fast.</p> <p>20 But days will come when the bridegroom is taken away from them, and then they will fast in that day.</p> <p>21 No one sews a patch of unshrunk cloth on an old garment. Otherwise the patch pulls away from it—the new from the old—and the tear becomes worse.</p> <p>22 And no one puts new wine into old wineskins. Otherwise the wine will burst the wineskins and the wine is destroyed and the wineskins <i>too</i>. But new wine <i>is put</i> into new wineskins.”</p>	<p>33 And they said to him, “The disciples of John fast often and make prayers—likewise also the <i>disciples</i> of the Pharisees—but yours are eating and drinking!”</p> <p>34 So he said to them, “You are not able to make the bridegroom’s attendants fast as long as the bridegroom is with them, <i>are you?</i>”</p> <p>35 But days will come, and when the bridegroom is taken away from them, then they will fast in those days.”</p> <p>36 And he also told a parable to them: “No one tears a patch from a new garment <i>and</i> puts <i>it</i> on an old garment. Otherwise, he will have torn the new also, and the old will not match the patch <i>that is</i> from the new.</p> <p>37 And no one pours new wine into old wineskins. Otherwise, the new wine will burst the wineskins, and it will be spilled and the wineskins will be destroyed.</p> <p>38 But new wine must be put into new wineskins.</p> <p>39 And no one <i>after drinking old wine</i> wants new, because he says, ‘The old is <i>just fine!</i>’”</p>

In Jerusalem—Jesus’ Third Sign: Healing the Sick on the Sabbath (March 27 – April 3, 31)

John 5

Jesus, in Jerusalem for the Feast of Tabernacles, Heals a Man at the Pool of Bethesda

- 1 After these *things* there was a feast of the Jews, and Jesus went up to Jerusalem.
- 2 Now there is in Jerusalem near the Sheep Gate a pool called in Aramaic Bethzatha, which has five porticoes.
- 3 In these were lying a large number of those who were sick, blind, lame, paralyzed.
- 4 [vv. 3b-4 are not found in the earliest and best manuscripts; the LEB translation thus omits them]
- 5 And a certain man was there who had *been* thirty-eight years in his sickness.
- 6 Jesus, *when he* saw this one lying *there* and knew that he had *been sick* a long time already, said to him, “Do you want to become well?”
- 7 The one who was sick answered him, “Sir, I do not have anyone that, whenever the water is stirred up, could put me into the pool. But while I am coming, another goes down before me.”
- 8 Jesus said to him, “Get up! Pick up your mat and walk!”
- 9 And immediately the man became well and picked up his mat and began to walk. (Now it was the Sabbath on that day.)

Trouble with the Jewish Leaders

- 10 So the Jews were saying to the one who had been healed, “It is the Sabbath, and it is not permitted for you to pick up the mat!”
- 11 But he answered them, “The one who made me well—that one said to me, ‘Pick up your mat and walk!’”
- 12 So they asked him, “Who is the man who said to you, ‘Pick up *your* mat and walk?’”
- 13 But the one who was healed did not know who it was, for Jesus had withdrawn *while* a crowd was in the place.

14 After these *things* Jesus found him at the temple and said to him, “Look, you have become well! Sin no longer, lest something worse happen to you.”

15 The man went and reported to the Jews that Jesus was the one who made him well.

16 And on account of this the Jews began to persecute Jesus, because he was doing these *things* on the Sabbath.

17 But he answered them, “My Father is working until now, and I am working.”

18 So on account of this the Jews were seeking even more to kill him, because he not only was breaking the Sabbath, but also was calling God his own Father, *thus* making himself equal with God.

Jesus’ Discourse on the Son’s Equality with the Father

19 So Jesus answered and said to them, “Truly, truly I say to you, the Son can do nothing from himself except what he sees the Father doing. For whatever that one does, these *things* also the Son does likewise.

20 For the Father loves the Son and shows him everything that he himself is doing. And greater works than these he will show him, so that you will be astonished.

21 For just as the Father raises the dead and makes *them* alive, thus also the Son makes alive whomever he wishes.

22 For the Father does not judge anyone, but he has given all judgment to the Son,

23 in order that all *people* will honor the Son, just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

24 Truly, truly I say to you that the one who hears my word and who believes the one who sent me has eternal life, and does not come into judgment, but has passed from death into life.

25 “Truly, truly I say to you, that an hour is coming—and now is *here*—when the dead will hear the voice of the Son of God, and the ones who hear will live.

26 For just as the Father has life in himself, thus also he has granted to the Son to have life in himself.

27 And he has granted him authority to carry out judgment, because he is the Son of Man.

28 “Do not be astonished *at* this, because an hour is coming in which all those in the tombs will hear his voice

29 and they will come out—those who have done good *things* to a resurrection of life, but those who have practiced evil *things* to a resurrection of judgment.

30 I am able to do nothing from myself. Just as I hear, I judge, and my judgment is just, because I do not seek my *own* will, but the will of the one who sent me.

31 “If I testify about myself, my testimony is not true.

32 There is another who testifies about me, and I know that the testimony which he testifies about me is true.

33 You have sent to John and he has testified to the truth.

34 (And I do not receive testimony from people, but I say these *things* in order that you may be saved.)

35 That one was the lamp *which* was burning and shining, and you wanted to rejoice for an hour in his light.

36 “But I have a testimony greater than John’s, for the works which the Father has given to me that I should complete them—the very works which I am doing—*these* testify about me, that the Father has sent me.

37 And the Father who sent me, that one has testified about me. You have neither heard his voice at any time nor seen his form.

38 And you do not have his word residing in yourselves, because the one whom that one sent, in this one you do not believe.

39 You search the scriptures because you think that you have eternal life in them, and it is these that testify about me. [cf. [Isa 42:1–7](#)]

40 And you are not willing to come to me so that you may have life.

41 “I do not accept glory from people,

42 but I know you, that you do not have the love of God in yourselves.

43 I have come in my Father’s name, and you do not accept me. If another should come in his own name, you would accept that one!

44 How are you able to believe, *if you* accept glory from one another, and do not seek the glory *which is* from the only God?

45 Do not think that I will accuse you before the Father! The one who accuses you is Moses, in whom you have put your hope!

46 For if you had believed Moses, you would believe me, for that one wrote about me. [cf. [Deut 18:15](#)]

47 But if you do not believe that one’s writings, how will you believe my words?”

Galilean Ministry—Lord of the Sabbath (April – December 31)

Matthew 12:1–8	Mark 2:23–28	Luke 6:1–5
<p>1 At that time Jesus went through the grain fields on the Sabbath. And his disciples were hungry, and they began to pluck off heads of grain and eat <i>them</i>. [cf. Deut 23:25]</p> <p>2 But <i>when</i> the Pharisees saw <i>it</i>, they said</p>	<p>23 And it happened that he was going through the grain fields on the Sabbath, and his disciples began to make <i>their way while</i> plucking off the heads of grain.</p> <p>24 And the Pharisees began to say</p>	<p>1 Now it happened that on a Sabbath he went through the grain fields, and his disciples were picking and eating the heads of grain, rubbing <i>them</i> in <i>their</i> hands.</p> <p>2 But some of the Pharisees said,</p>

<p>to him, “Behold, your disciples are doing what it is not permitted to do on the Sabbath!”</p> <p>3 So he said to them, “Have you not read what David did when he was hungry, and those with him, 4 how he entered into the house of God and ate the bread of the presentation, which it was not permitted for him or for those with him to eat, but only for the priests?</p> <p>5 Or have you not read in the law that on the Sabbath the priests in the temple violate the sanctity of the Sabbath and are guiltless? [cf. Num 28:9–10]</p> <p>6 But I tell you that <i>something</i> greater than the temple is here!</p> <p>7 And if you had known what it means, ‘I want mercy and not sacrifice,’ [Hos 6:6] you would not have condemned the guiltless.</p> <p>8 For the Son of Man is lord of the Sabbath.”</p>	<p>to him, “Behold, why are they doing what is not permitted on the Sabbath?”</p> <p>25 And he said to them, “Have you never read what David did when he had need and he and those <i>who were</i> with him were hungry— 26 how he entered into the house of God in the time of Abiathar the high priest and ate the bread of the presentation, which it is not permitted to eat (except the priests) and also gave <i>it</i> to those who were with him?” [cf. 1 Sam 21:1–6; Lev 24:5–9]</p> <p>27 And he said to them, “The Sabbath was established for people, and not people for the Sabbath. 28 So then, the Son of Man is lord even of the Sabbath.”</p>	<p>“Why are you doing what is not permitted on the Sabbath?”</p> <p>3 And Jesus answered <i>and</i> said to them, “Have you not read this, what David did when he and those <i>who were</i> with him were hungry— 4 how he entered into the house of God and took the bread of the presentation, which it is not permitted to eat (except the priests alone), <i>and</i> ate <i>it</i> and gave <i>it</i> to those with him?”</p> <p>5 And he said to them, “The Son of Man is Lord of the Sabbath.”</p>
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Galilean Ministry—Man with the Paralyzed Hand (April – December 31)

Matthew 12:9–14	Mark 3:1–6	Luke 6:6–11
<p>9 And going on from there he came into their synagogue.</p> <p>10 And behold, <i>there was</i> a man who had a withered hand, and they asked him, saying, “Is it permitted to heal on the Sabbath?”</p> <p>in order that they could accuse him.</p> <p>11 But he said to them, “What man will there be among you who will have one sheep and if this one fell into a pit on the Sabbath, will not take hold of it and lift <i>it</i> out? [cf. Deut 22:4]</p> <p>12 Then to what degree <i>is</i> a man worth more than a sheep? So then, it is permitted to do good on the Sabbath.”</p> <p>13 Then he said to the man, “Stretch out your hand,” and he stretched <i>it</i> out, and it was restored <i>as</i> healthy as the other <i>one</i>.</p> <p>14 But the Pharisees went out and plotted against him in order that they could destroy him.</p>	<p>1 And he entered into the synagogue again,</p> <p>and a man who had a withered hand was there.</p> <p>2 And they</p> <p>were watching him closely <i>to see</i> if he would heal him on the Sabbath, in order that they could accuse him.</p> <p>3 And he said to the man who had the withered hand, “Come into the middle.”</p> <p>4 And he said to them, “Is it permitted on the Sabbath to do good or to do evil, to save life or to kill?” But they were silent.</p> <p>5 And looking around at them with anger, grieved at the hardness of their hearts,</p> <p>he said to the man, “Stretch out your hand.” And he stretched <i>it</i> out, and his hand was restored.</p> <p>6 And the Pharisees went out immediately with the Herodians and began to conspire against him with regard to how they could destroy him.</p>	<p>6 Now it happened that on another Sabbath he entered into the synagogue and was teaching, and a man was there, and his right hand was withered.</p> <p>7 So the scribes and the Pharisees</p> <p>were watching closely <i>to see</i> if he would heal on the Sabbath, in order that they could find <i>a reason</i> to accuse him.</p> <p>8 But he knew their thoughts and said to the man who had the withered hand, “Get up and stand in the middle,” and he got up <i>and</i> stood there.</p> <p>9 And Jesus said to them, “I ask you whether it is permitted on the Sabbath to do good or to do evil, to save a life or to destroy <i>it</i>?”</p> <p>10 And <i>after</i> looking around at them all,</p> <p>he said to him, “Stretch out your hand,” and he did, and his hand was restored.</p> <p>11 But they were filled with fury, and began discussing with one another what they might do to Jesus.</p>

Galilean Ministry—The Servant of the Lord (April – December 31)

Matthew 12:15–21	Mark 3:7–12
<p>15 Now Jesus, <i>when he</i> learned of <i>it</i>, withdrew from there, and many followed him,</p> <p>and he healed them all.</p>	<p>7 And Jesus went away with his disciples to the sea, and a great crowd from Galilee followed <i>him</i>. And from Judea</p> <p>8 and from Jerusalem and from Idumea and the other side of the Jordan and around Tyre and Sidon a great crowd came to him <i>because they</i> heard all that he was doing.</p> <p>9 And he told his disciples that a small boat should stand ready for him because of the crowd, so that they would not press upon him.</p> <p>10 For he had healed many, so that all those who were suffering from diseases pressed about him in order that they could touch him.</p>

<p>16 And he warned them that they should not reveal his identity, 17 in order that what was spoken through the prophet Isaiah would be fulfilled, who said, 18 “Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my Spirit on him, and he will proclaim justice to the Gentiles. 19 He will not quarrel or cry out, nor will anyone hear his voice in the streets. 20 A crushed reed he will not break, and a smoldering wick he will not extinguish, until he brings justice to victory. 21 And in his name the Gentiles will hope. [Isa 42:1–4]</p>	<p>11 And the unclean spirits, whenever they saw him, were falling down before him and crying out, saying, “You are the Son of God!” 12 And he warned them strictly that they should not make him known.</p>
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Galilean Ministry—Appointment of the Twelve Apostles (April – December 31)

Mark 3:13–19	Luke 6:12–16
<p>13 And he went up on the Mountain and summoned <i>those</i> whom he wanted, and they came to him. 14 And he appointed twelve, so that they would be with him and so that he could send them out to preach 15 and to have authority to expel demons. 16 And he appointed the twelve. And to Simon he gave the name Peter, 17 and James the <i>son</i> of Zebedee and John the brother of James (and he gave to them the name Boanerges, that is, “Sons of Thunder”), 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son</i> of Alphaeus, and Thaddaeus, and Simon the Zealot, 19 and Judas Iscariot, who also betrayed him.</p>	<p>12 Now it happened that in these days he went away to the mountain to pray, and was spending the whole night in prayer to God. 13 And when day came, he summoned his disciples and chose from them twelve, whom he also named apostles: 14a Simon (whom he also named Peter) 14c and James, and John, 14b and his brother Andrew, 14d and Philip, and Bartholomew, 15a and Matthew, and Thomas, and James the <i>son</i> of Alphaeus, 16a and Judas <i>the son</i> of James, 15b and Simon who was called the Zealot, 16b and Judas Iscariot, who became a traitor.</p>

Galilean Ministry—Sermon on the Mount: Setting (April – December 31)

Matthew 5:1–2	Luke 6:17–20a
<p>1 Now <i>when he</i> saw the crowds, he went up the mountain and <i>after he</i> sat down, his disciples approached him. 2 And opening his mouth he began to teach them, saying,</p>	<p>17 And he came down with them <i>and</i> stood on a level place, and a large crowd of his disciples and a great multitude of people from all of Judea and Jerusalem and the seacoast district of Tyre and Sidon, 18 who came to hear him and to be healed of their diseases, and those who were troubled by unclean spirits were cured. 19 And the whole crowd was seeking to touch him, because power was going out from him and healing <i>them</i> all. 20a And he lifted up his eyes to his disciples <i>and</i> said,</p>

Galilean Ministry—Sermon on the Mount: Beatitudes and Woes (April – December 31)

Matthew 5:3–12	Luke 6:20b–26
<p>3 “Blessed <i>are</i> the poor in spirit, because theirs is the kingdom of heaven. 4 Blessed <i>are</i> the ones who mourn,</p>	<p>20b “Blessed <i>are</i> the poor, because yours is the kingdom of God. 21b Blessed <i>are</i> those who weep now,</p>

<p>because they will be comforted. 5 Blessed <i>are</i> the meek, because they will inherit the earth. 6 Blessed <i>are</i> the ones who hunger and thirst <i>for</i> righteousness, because they will be satisfied. 7 Blessed <i>are</i> the merciful, because they will be shown mercy. 8 Blessed <i>are</i> the pure in heart, because they will see God. 9 Blessed <i>are</i> the peacemakers, because they will be called sons of God. 10 Blessed <i>are</i> those who are persecuted because of righteousness, because theirs is the kingdom of heaven. 11 Blessed are you when they insult you and persecute <i>you</i> and say all kinds of evil things against you, lying on account of me. 12 Rejoice and be glad, because your reward <i>is</i> great in heaven, for in the <i>same</i> way they persecuted the prophets before you.</p>	<p>Because you will laugh. 21a Blessed <i>are</i> those who are hungry now, because you will be satisfied. 22 Blessed are you when people hate you, and when they exclude you and revile <i>you</i> and spurn your name as evil on account of the Son of Man. 23 Rejoice in that day, and leap for joy, for behold, your reward <i>is</i> great in heaven. For their fathers used to do the same <i>things</i> to the prophets. 24 “But woe to you who are rich, because you have received your comfort. 25 Woe to you who are satisfied now, because you will be hungry. Woe, you who laugh now, because you will mourn and weep. 26 Woe whenever all people speak well of you, for their fathers used to do the same <i>things</i> to the false prophets.</p>
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Galilean Ministry—Sermon on the Mount: Salt and Light (April – December 31)

Matthew 5:13–20

- 13 “You are the salt of the earth. But if salt becomes tasteless, by what will it be made salty? It is good for nothing any longer except to be thrown outside *and* trampled under foot by people.
14 You are the light of the world. A city located on top of a hill cannot be hidden,
15 nor do they light a lamp and place it under a basket, but on a lampstand, and it shines on all those in the house.
16 In the *same* way let your light shine before people, so that they can see your good works and glorify your Father who is in heaven.
17 “Do not think that I have come to destroy the law or the prophets. I have not come to destroy *them* but to fulfill *them*.
18 For truly I say to you, until heaven and earth pass away, not one tiny letter or one stroke of a letter will pass away from the law until all takes place.
19 Therefore whoever abolishes one of the least of these commandments and teaches people to do so will be called least in the kingdom of heaven, but whoever keeps *them* and teaches *them*, this person will be called great in the kingdom of heaven.
20 For I say to you that unless your righteousness greatly surpasses *that* of the scribes and Pharisees, you will never enter into the kingdom of heaven.

Galilean Ministry—Sermon on the Mount: OT Law and the Heart (April – December 31)

Matthew 5:21–48

Luke 6:27–30, 32–36

Murder

- 5:21 “You have heard that it was said to the people of old, ‘Do not commit murder,’ and ‘whoever commits murder will be subject to judgment.’ [[Exod 20:13](#); [Deut 5:17](#)]
22 But I say to you that everyone who is angry at his brother will be subject to judgment, and whoever says to his brother, ‘Stupid fool!’ will be subject to the council, and whoever says, ‘Obstinate fool!’ will be subject to fiery hell.
23 Therefore if you present your gift at the altar and there remember that your brother has something against you,
24 leave your gift there before the altar and first go be reconciled to your brother, and then come *and* present your gift.
25 Settle the case quickly with your accuser while you are with him on the way, lest your accuser hand you over to the judge, and the judge to the officer, and you be thrown into prison.
26 Truly I say to you, you will never come out of there until you have paid back the last penny!

Adultery

- 27 “You have heard that it was said, ‘Do not commit adultery.’ [[Exod 20:14](#); [Deut 5:18](#)]
28 But I say to you that everyone who looks at a woman to lust for her has already committed adultery with her in his heart.
29 And if your right eye causes you to sin, tear it out and throw *it* from you! For it is better for you that one of your members be

destroyed than your whole body be thrown into hell.

30 And if your right hand causes you to sin, cut it off and throw *it* from you! For it is better for you that one of your limbs be destroyed than your whole body go into hell.

Divorce

31 “And it was said, ‘Whoever divorces his wife must give her a certificate of divorce.’ [[Deut 24:1–3](#)]

32 But I say to you that everyone who divorces his wife, except for a matter of sexual immorality, causes her to commit adultery, and whoever marries a divorced woman commits adultery.

Vows

33 “Again you have heard that it was said to the people of old, ‘Do not swear falsely, but fulfill your oaths to the Lord.’ [[Lev 19:12](#); [Num 30:2](#); [Deut 23:21](#)]

34 But I say to you, do not swear at all, either by heaven, because it is the throne of God,

35 or by the earth, because it is the footstool of his feet, or by Jerusalem, because it is the city of the great king. [cf. [Ps 48:2](#)]

36 And do not swear by your head, because you are not able to make one hair white or black.

37 But let your statement be ‘Yes, yes; no, no,’ and anything beyond these is from the evil one.

Crime and Punishment

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ [[Exod 21:24](#); [Lev 24:20](#); [Deut 19:21](#)]

39 But I say to you, do not resist the evildoer, but whoever strikes you on the right cheek, turn the other to him also.

40 And the one who wants to go to court with you and take your tunic, let him have your outer garment also.

41 And whoever forces you to go one mile, go with him two.

42 Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love and Hate

43 “You have heard that it was said, ‘Love your neighbor’ [[Lev 19:18](#)] and ‘Hate your enemy.’

44 But I say to you, love your enemies

and pray for those who persecute you,

45 in order that you may be sons of your Father who is in heaven, because he causes his sun to rise on the evil and the good, and he sends rain on the just and the unjust. [cf. [Acts 14:17](#)]

46 For if you love those who love you, what reward

do you have? Do not the tax collectors also do the same?

47 And if you greet only your brothers, what are you doing that is remarkable? Do not the Gentiles also do the same?

48 Therefore you be perfect as your heavenly Father is perfect.

29 To the one who strikes you on the cheek, offer the other also, and from the one who takes away your cloak, do not withhold your tunic also.

30 Give to everyone who asks you, and from the one who takes away your things, do not ask for *them back*.

27 “But to you who are listening I say: Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who mistreat you.

32 “And if you love those who love you, what kind of credit is *that* to you? For even sinners love those who love them! 33 And if you do good to those who do good to you, what kind of credit is *that* to you? Even the sinners do the same! 34 And if you lend *to those* from whom you expect to receive *back*, what kind of credit is *that* to you? Even sinners lend to sinners, so that they may get back an equal *amount*! 35 But love your enemies, and do good, and lend expecting back nothing, and your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. 36 Be merciful, just as your Father is merciful!

Galilean Ministry—Sermon on the Mount: Authentic Righteousness (April – December 31)

Matthew 6:1–18

- 1 “And take care not to practice your righteousness before people to be seen by them; otherwise you have no reward from your Father who is in heaven.
- 2 Therefore whenever you practice charitable giving, do not sound a trumpet in front of you, as the hypocrites do in the synagogues and in the streets, in order that they may be praised by people. Truly I say to you, they have received their reward in full!
- 3 But you, *when you* practice charitable giving, do not let your left hand know what your right hand is doing,
- 4 in order that your charitable giving may be in secret, and your Father who sees in secret will reward you.
- 5 And whenever you pray, do not be like the hypocrites, because they love to stand *and* pray in the synagogues and on the corners of the streets, in order that they may be seen by people. Truly I say to you, they have received their reward in full!
- 6 But whenever you pray, enter into your inner room and shut your door *and* pray to your Father who is in secret, and your Father who sees in secret will reward you.
- 7 “But *when you* pray, do not babble repetitiously like the pagans, for they think that because of their many words they will be heard.
- 8 Therefore do not be like them, for your Father knows what you need before you ask him.
- 9 Therefore you pray in this way: “Our Father who is in heaven, may your name be treated as holy.
- 10 May your kingdom come, may your will be done on earth as *it is* in heaven.
- 11 Give us today our daily bread,
- 12 and forgive us our debts, as we also have forgiven our debtors.
- 13 And do not bring us into temptation, but deliver us from the evil one.
- 14 For if you forgive people their sins, your heavenly Father will also forgive you.
- 15 But if you do not forgive people, neither will your Father forgive your sins.
- 16 “Whenever you fast, do not be sullen like the hypocrites, for they make their faces unrecognizable in order that they may be seen fasting by people. Truly I say to you, they have received their reward in full!
- 17 But *when you* are fasting, put olive oil on your head and wash your face
- 18 so that you will not be seen by people as fasting, but to your Father who is in secret, and your Father who sees in secret will reward you.

Galilean Ministry—Sermon on the Mount: Kingdom First (April – December 31)

Matthew 6:19–34

- 19 “Do not store up for yourselves treasures on earth, where moth and consuming *insect* destroy and where thieves break in and steal,
- 20 but store up for yourselves treasures in heaven, where neither moth nor consuming *insect* destroy and where thieves do not break in or steal.
- 21 For where your treasure is, there your heart will be also.
- 22 “The eye is the lamp of the body. Therefore if your eye is sincere, your whole body will be full of light.
- 23 But if your eye is evil, your whole body will be dark. Therefore if the light in you is darkness, how great *is* the darkness!
- 24 “No one is able to serve two masters. For either he will hate the one and love the other, or he will be devoted to one and despise the other. You are not able to serve God and money.
- 25 “For this *reason* I say to you, do not be anxious for your life, what you will eat, and not for your body, what you will wear. Is your life not more than food and your body *more than* clothing?
- 26 Consider the birds of the sky, that they do not sow or reap or gather *produce* into barns, and your heavenly Father feeds them. Are you not worth more than they *are*?
- 27 And who among you, *by* being anxious, is able to add one hour to his life span?
- 28 And why are you anxious about clothing? Observe the lilies of the field, how they grow: they do not toil or spin,
- 29 but I say to you that not even Solomon in all his glory was dressed like one of these.
- 30 But if God dresses the grass of the field in this way, *although it is here* today and tomorrow is thrown into the oven, will he not *do* so much more *for* you, you of little faith?
- 31 Therefore do not be anxious, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’,
- 32 for the pagans seek after all these *things*. For your heavenly Father knows that you need all these *things*.
- 33 But seek first his kingdom and righteousness, and all these *things* will be added to you.
- 34 Therefore do not be anxious for tomorrow, because tomorrow will be anxious for itself. Each day has enough trouble of its own.

Galilean Ministry—Sermon on the Mount: On Judging (April – December 31)

Matthew 7:1–6	Luke 6:37–42
<p>1 “Do not judge, so that you will not be judged.</p> <p>2 For by what judgment you judge, you will be judged, and by what measure you measure out, it will be measured out to you.</p> <p>3 And why do you see the speck <i>that is</i> in your brother’s eye, but do not notice the beam of wood in your <i>own</i> eye?</p> <p>4 Or how will you say to your brother, ‘Allow <i>me</i> to remove the speck from your eye,’ and behold, the beam of wood <i>is</i> in your <i>own</i> eye?</p> <p>5 Hypocrite! First remove the beam of wood from your <i>own</i> eye and then you will see clearly to remove the speck from your brother’s eye!</p> <p>6 “Do not give what is holy to dogs, or throw your pearls in front of pigs, lest they trample them with their feet, and turn around <i>and</i> tear you to pieces.</p>	<p>37 “And do not judge, and you will never be judged. And do not condemn, and you will never be condemned. Pardon, and you will be pardoned.</p> <p>38 Give, and it will be given to you, a good measure—pressed down, shaken, overflowing—they will pour out into your lap.</p> <p>For with the measure by which you measure out, it will be measured out to you in return.”</p> <p>39 And he also told them a parable: “Surely a blind person cannot lead the blind, <i>can he?</i> Will they not both fall into a pit?</p> <p>40 A disciple is not superior to <i>his</i> teacher, but everyone, <i>when he</i> is fully trained, will be like his teacher.</p> <p>41 And why do you see the speck <i>that is</i> in your brother’s eye, but do not notice the beam of wood <i>that is</i> in your own eye?</p> <p>42 How are you able to say to your brother, “Brother, allow <i>me</i> to remove the speck <i>that is</i> in your eye,” <i>while</i> you yourself do not see the beam of wood in your <i>own</i> eye? Hypocrite! First remove the beam of wood from your <i>own</i> eye, and then you will see clearly to remove the speck <i>that is</i> in your brother’s eye!</p>

Galilean Ministry—Sermon on the Mount: Prayer & Golden Rule (April – December 31)

Matthew 7:7–12	Luke 6:31
<p>7 “Ask and it will be given to you; seek and you will find; knock and it will be opened for you.</p> <p>8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.</p> <p>9 Or what man is <i>there</i> among you, <i>if</i> his son will ask him <i>for</i> bread, will give him a stone?</p> <p>10 Or also <i>if</i> he will ask for a fish, will give him a snake?</p> <p>11 Therefore if you, <i>although you</i> are 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?</p> <p>12 Therefore <i>in all things</i>, whatever you want that people should do to you, thus also you do to them.</p> <p>For this is the law and the prophets.</p>	<p>31 And just as you want people to do to you, do the same to them.</p>

Galilean Ministry—Sermon on the Mount: Fruit Inspectors (April – December 31)

Matthew 7:13–20	Luke 6:43–45
<p>13 “Enter through the narrow gate, because broad <i>is</i> the gate and spacious <i>is</i> the road that leads to destruction, and there are many who enter through it,</p> <p>14 because narrow <i>is</i> the gate and constricted <i>is</i> the road that leads to life, and there are few who find it!</p> <p>15 “Beware of false prophets who come to you in sheep’s clothing, but inside are ravenous wolves.</p> <p>16 You will recognize them by their fruits: they do not gather grapes from thorn bushes or figs from thistles, <i>do they?</i></p>	<p>44 for each tree is known by its own fruit. For figs are not gathered from thorn plants, nor are grapes harvested from thorn bushes.</p>

<p>17 In the <i>same</i> way, every good tree produces good fruit, but a bad tree produces bad fruit.</p> <p>18 A good tree is not able to produce bad fruit, nor a bad tree to produce good fruit.</p> <p>19 Every tree that does not produce good fruit is cut down and thrown into the fire.</p> <p>20 As a result, you will recognize them by their fruits.</p>	<p>43 “For there is no good tree that produces bad fruit, nor on the other hand a bad tree that produces good fruit,</p> <p>45 The good person out of the good treasury of his heart brings forth good, and the evil person out of <i>his</i> evil <i>treasury</i> brings forth evil. For out of the abundance of the heart his mouth speaks.</p>
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Galilean Ministry—Sermon on the Mount: Conclusion (April – December 31)

Matthew 7:21–8:1	Luke 6:46–49
<p>7:21 “Not everyone who says to me, ‘Lord, Lord,’ will enter into the kingdom of heaven, but the one who does the will of my Father who is in heaven.</p> <p>22 On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many miracles in your name?’</p> <p>23 And then I will say to them plainly, ‘I never knew you. Depart from me, you who practice lawlessness!’ [cf. Ps 6:8]</p> <p>24 “Therefore everyone who hears these words of mine and does them</p> <p>will be like a wise man who built his house on the rock.</p> <p>25 And the rain came down and the rivers came and the winds blew and beat against that house, and it did not collapse, because its foundation was laid on the rock.</p> <p>26 And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand.</p> <p>27 And the rain came down and the rivers came and the winds blew and beat against that house, and it collapsed, and its fall was great.”</p> <p>28 And it happened when Jesus finished these words the crowds were amazed at his teaching,</p> <p>29 because he was teaching them like one who had authority, and not like their scribes.</p> <p>8:1 And <i>when</i> he came down from the mountain, large crowds followed him.</p>	<p>46 “And why do you call me ‘Lord, Lord,’ and do not do what I tell <i>you</i>?</p> <p>47 “Everyone who comes to me and listens to my words and does them—</p> <p>I will show you what he is like:</p> <p>48 he is like a man building a house, who dug and went down deep and laid the foundation on the rock. And <i>when</i> a flood came, the river burst against that house and was not able to shake it, because it had been built well.</p> <p>49 But the one who hears <i>my words</i> and does not do <i>them</i> is like a man who built a house on the ground without a foundation, which the river burst against, and immediately it collapsed— and the collapse of that house was great!”</p>

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Galilean Ministry—A Centurion’s Faith (April – December 31)

Matthew 8:5–13

Luke 7:1–10

5 Now *when* he entered Capernaum, a centurion

approached him, appealing to him

6 and saying, “Lord, my slave is lying paralyzed in my house, terribly tormented!”

7 And he said to him, “I will come *and* heal him.”

8 And the centurion answered *and* said, “Lord, I am not worthy that you should come in under my roof.

But only say the word and my slave will be healed.

9 For I also am a man under authority who has soldiers under me, and I say to this one, ‘Go!’ and he goes, and to another one, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does *it*.”

10 Now *when* Jesus heard *this*, he was astonished, and said to those who were following *him*, “Truly I say to you, I have found such great faith with no one in Israel.

11 But I say to you that many will come from east and west and be seated at the banquet with Abraham and Isaac and Jacob in the kingdom of heaven.

12 But the sons of the kingdom will be thrown out into the outer darkness. In that place there will be weeping and gnashing of teeth!”

13 And Jesus said to the centurion, “Go, as you have believed it will be done for you.” And the slave was healed at that hour.

1 After he had finished all his statements in the hearing of the people, he entered into Capernaum.

2 Now a certain centurion’s slave, who was esteemed by him, was sick *and* was about to die.

3 So *when he* heard about Jesus, he sent Jewish elders to him, asking him that he would come *and* cure his slave.

4 And *when they* came to Jesus, they began imploring him earnestly, saying, “He is worthy *that* you grant this for him, 5 because he loves our nation and he himself built the synagogue for us.”

6 So Jesus went with them. Now by this time he was not far away from the house, *and* the centurion sent friends, saying to him, “Lord, do not trouble yourself, for I am not worthy that you should come in under my roof.

7 For this reason neither did I consider myself worthy to come to you. But say the word and my slave must be healed.

8 For I also am a man placed under authority, who has soldiers under me, and I say to this one, ‘Go!’ and he goes, and to another one, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does *it*.”

9 And *when* Jesus heard these *things*, he marveled at him, and turning around to the crowd that was following him, he said, “I tell you, not even in Israel have I found such great faith!”

10 And *when they* returned to the house, those who had been sent found the slave healthy.

Galilean Ministry—Jesus Raises the Widow’s Son (April – December 31)

Luke 7:11–17

11 And it happened that on the next *day* he went to a town called Nain, and his disciples and a large crowd went with him.

12 And as he approached the gate of the town, behold, a man who had died was being carried out, his mother’s only son, and she was a widow. And a large crowd from the town was with her.

13 And *when* the Lord saw her, he had compassion for her and said to her, “Do not weep!”

14 And he came up *and* touched the bier, and those who were carrying *it* stopped. And he said, “Young man, I say to you, get up!”

15 And the dead man sat up and began to speak, and he gave him to his mother.

16 And fear seized *them* all, and they began to glorify God, saying, “A great prophet has appeared among us!” and “God has visited to help his people!”

17 And this report about him went out in the whole of Judea and in all the surrounding region.

Galilean Ministry—Concerning John (April – December 31)

Matthew 11:2–19

2 Now *when* John heard in prison the deeds of Christ, he sent *word* by his disciples

3 *and* said to him, “Are you the one who is to come, or should we look for another?”

4 And Jesus answered *and* said to them, “Go *and* tell John what you hear and see:

5 the blind receive sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised, and the poor have good news announced to *them*.

6 And whoever is not offended by me is blessed.”

7 Now *as* these were going away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind?

8 But what did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in the houses of kings.

9 But why did you go out? To see a prophet? Yes, I tell you, and even more than a prophet!

10 It is this man about whom it is written: ‘Behold, I am sending my messenger before your face, who will prepare your way before you.’ [Mal 3:1]

11 Truly I say to you, among *those* born of women there has not arisen *one* greater than John the Baptist. But the one who is least in the kingdom of heaven is greater than he.

12 But from the days of John the Baptist until now, the kingdom of heaven is treated violently, and the violent claim it.

13 For all the prophets and the law prophesied until John,

14 and if you are willing to accept *it*, he is Elijah, the one who is going to come.

15 The one who has ears, let him hear!

16 “But to what shall I compare this generation? It is like children sitting in the marketplaces who call out to one another,

17 saying, ‘We played the flute for you and you did not dance; we sang a lament and you did not mourn.’

18 For John came neither eating nor drinking, and they say, ‘He has a demon!’

19 The Son of Man came eating and drinking, and they say, ‘Behold, a man *who is* a glutton and a drunkard, a friend of tax collectors and sinners!’

But wisdom is vindicated by her deeds.”

Luke 7:18–35

18 And his disciples reported to John about all these *things*. And summoning a certain two of his disciples, John

19 sent *them* to the Lord, saying, “Are you the one who is to come, or should we look for another?”

20 And *when* the men came to him, they said, “John the Baptist sent us to you, saying, ‘Are you the one who is to come, or should we look for another?’”

21 In that hour he healed many *people* of diseases and suffering and evil spirits, and he granted sight to many blind *people*.

22 And he answered *and* said to them, “Go *and* tell John what you have seen and heard: the blind receive sight, the lame walk, lepers are cleansed, the deaf hear; the dead are raised, the poor have good news announced to *them*.

23 And whoever is not offended by me is blessed.”

24 And *when* the messengers of John had departed, he began to speak to the crowds 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 dressed in soft clothing? Behold, those who are in splendid clothing and luxury are in the royal palaces.

26 But what did you go out to see? A prophet? Yes, I tell you, and even more than a prophet!

27 It is this man about whom it is written: ‘Behold, I am sending my messenger before your face, who will prepare your way before you.’

28 I tell you, there is no one greater among *those* born of women than John, but the one who is least in the kingdom of God is greater than he.

29 (And all the people, *when they heard this*—even the tax collectors—affirmed the righteousness of God, *because they* had been baptized *with* the baptism of John,

30 but the Pharisees and the legal experts rejected the purpose of God for themselves, *because they* had not been baptized by him.)

31 “To what then shall I compare the people of this generation, and what are they like?

32 They are like children sitting in the marketplace and calling out to one another, who say, ‘We played the flute for you and you did not dance; we sang a lament and you did not weep.’

33 For John the Baptist has come not eating bread or drinking wine, and you say, ‘He has a demon!’

34 The Son of Man has come eating and drinking, and you say, ‘Behold, a man *who is* a glutton and a drunkard, a friend of tax collectors and sinners!’

35 And wisdom is vindicated by all her children.”

Galilean Ministry—Woe on Chorazin and Bethsaida (April – December 31)

Matthew 11:20–30

20 Then he began to reproach the towns in which the majority of his miracles had been done, because they did not repent:

21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 Nevertheless I tell you, it will be more bearable for Tyre and for Sidon on the day of judgment than for you!

23 And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades! For if the miracles done in you had been done in Sodom, it would have remained until today.

24 Nevertheless I tell you that it will be more bearable for the region of Sodom on the day of judgment than for you!”

25 At that time Jesus answered *and* said, “I praise you, Father, Lord of heaven and earth, because you have hidden these *things* from the wise and intelligent, and have revealed them to young children.

26 Yes, Father, for *to do* so was your gracious will.

27 All *things* have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wants to reveal *him*.

28 Come to me, all *of you* who labor and are burdened, and I will give you rest.

29 Take my yoke on you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

30 For my yoke *is* easy to carry and my burden is light.”

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Galilean Ministry—Much Forgiveness, Much Love (April – December 31)

Luke 7:36–50

36 Now one of the Pharisees asked him to eat with him, and he entered into the house of the Pharisee *and* reclined at the table.
 37 And behold, a woman in the town who was a sinner, *when she* learned that he was dining in the Pharisee’s house, brought an alabaster flask of perfumed oil,
 38 and standing behind *him* at his feet weeping, she began to wet his feet with *her* tears and was wiping *them* with the hair of her head and was kissing his feet and anointing *them* with the perfumed oil.
 39 Now *when* the Pharisee who invited him saw *this*, he spoke to himself, saying, “If this man were a prophet, he would have known who and what kind of woman *this is* who is touching him, that she is a sinner.”
 40 And Jesus answered *and* said to him, “Simon, I have something to say to you.” And he said, “Teacher, say *it*.”
 41 “There were two debtors *who owed* a certain creditor. One owed five hundred denarii and the other fifty.
 42 *When* they were not able to repay *him*, he forgave *the debts* of both. Now which of them will love him more?”
 43 Simon answered *and* said, “I suppose that *it is the one* to whom he forgave more.” And he said to him, “You have judged correctly.”
 44 And turning toward the woman, he said to Simon, “Do you see this woman? I entered into your house. You did not give me water for *my* feet, but she wet my feet with *her* tears and wiped *them* with her hair.
 45 You did not give me a kiss, but from the time I entered, she has not stopped kissing my feet.
 46 You did not anoint my head with olive oil, but she anointed my feet with perfumed oil.
 47 For this reason I tell you, her sins—which were many—have been forgiven, for she loved much. But *the one* to whom little is forgiven loves little.”
 48 And he said to her, “Your sins are forgiven.”
 49 And those who were reclining at the table with *him* began to say among themselves, “Who is this who even forgives sins?”
 50 And he said to the woman, “Your faith has saved you. Go in peace.”

Galilean Ministry—Women Support Christ’s Ministry (April – December 31)

Luke 8:1–3

1 And it happened that afterward also he was going about from *one* town and village *to another* preaching and proclaiming the good news concerning the kingdom of God, and the twelve *were* with him,
 2 and some women who had been healed of evil spirits and diseases: Mary (who was called Magdalene), from whom seven demons had gone out,
 3 and Joanna the wife of Chuza (Herod’s household manager), and Susanna, and many others who were helping to support them from their possessions.

Galilean Ministry—A Blasphemous Accusation (April – December 31)

Matthew 12:22–37

22 Then a demon-possessed man *who was* blind and mute was brought to him. And he healed him so that the *man who was* mute could speak and see.
 23 And all the crowds were amazed and began saying, “Perhaps this one is the Son of David!” [cf. [2 Sam 7:12–16](#); [1 Chr 17:11–14](#)]
 24 But the Pharisees, *when they* heard *it*, said, “This man does not expel demons except by Beelzebul the ruler of demons!”
 25 But knowing their thoughts, he said to them,
 “Every kingdom divided against itself is laid waste, and every city or household divided against itself will not stand.

Mark 3:20–30

20 And he went home, and the crowd gathered again, so that they were not even able to eat a meal.
 21 And *when* his family heard *this*, they went out to restrain him, for they were saying, “He has lost his mind!”
 22 And the scribes who had come down from Jerusalem were saying, “He is possessed by Beelzebul!” and “By the ruler of the demons he expels the demons!”
 23 And he called them to himself *and* was speaking to them in parables, “How can Satan expel Satan?
 24 And if a kingdom is divided against itself, that kingdom is not able to stand.
 25 And if a house is divided against itself, that house will not be able to stand.

<p>26 And if Satan expels Satan, he is divided against himself. How then will his kingdom stand?</p> <p>27 And if I expel demons by Beelzebul, by whom do your sons expel <i>them</i>? For this <i>reason</i> they will be your judges!</p> <p>28 But if I expel demons by the Spirit of God, then the kingdom of God has come upon you!</p> <p>29 Or how can someone enter into the house of a strong <i>man</i> and steal his property, unless he first ties up the strong <i>man</i>? And then he can thoroughly plunder his house.</p> <p>30 The one who is not with me is against me, and the one who does not gather with me scatters.</p> <p>31 For this <i>reason</i> I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven!</p> <p>32 And whoever speaks a word against the Son of Man, it will be forgiven him. But whoever speaks against the Holy Spirit, it will not be forgiven him either in this age or in the coming one!</p> <p>33 “Either make the tree good and its fruit <i>is</i> good, or make the tree bad and its fruit <i>is</i> bad, for the tree is known by its fruit.</p> <p>34 Offspring of vipers! How are you able to say good things <i>when you</i> are evil? For from the abundance of the heart the mouth speaks.</p> <p>35 The good person from his good treasury brings out good <i>things</i>, and the evil person from his evil treasury brings out evil <i>things</i>.</p> <p>36 But I tell you that every worthless word that they speak, people will give an account for it on the day of judgment!</p> <p>37 For by your words you will be vindicated, and by your words you will be condemned.”</p>	<p>26 And if Satan has risen up against himself and is divided, he is not able to stand, but is at an end!</p> <p>27 But no one is able to enter into the house of a strong <i>man</i> and plunder his property unless he first ties up the strong <i>man</i>, and then he can thoroughly plunder his house.</p> <p>28 “Truly I say to you that all the sins and the blasphemies will be forgiven the sons of men, however much they blaspheme.</p> <p>29 But whoever blasphemes against the Holy Spirit does not have forgiveness forever,</p> <p>but is guilty of <i>an</i> eternal sin” —</p> <p>30 because they were saying, “He has an unclean spirit.”</p>
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Galilean Ministry—An Evil Generation Asks for a Sign (April – December 31)

Matthew 12:38–45

38 Then some of the scribes and Pharisees answered him saying, “Teacher, we want to see a sign from you!”

39 But he answered *and* said to them, “An evil and adulterous generation desires a sign, and no sign will be given to it except the sign of the prophet Jonah!

40 For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights. [cf. [Jonah 1:17](#)]

41 The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and behold, *something* greater than Jonah *is* here! [cf. [Jonah 3](#)]

42 The queen of the south will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, *something* greater than Solomon *is* here! [cf. [1 Kgs 10:1–10](#); [2 Chr 9:1–12](#)]

43 “Now whenever an unclean spirit has gone out of a person, it travels through waterless places searching for rest, and does not find *it*.

44 Then it says, ‘I will return to my house from which I came out.’ And *when it* arrives it finds *the house* unoccupied and swept and put in order.

45 Then it goes and brings along with itself seven other spirits more evil than itself, and *they go in and* live there. And the last *state* of that person becomes worse than the first. So it will be for this evil generation also!”

Galilean Ministry—Christ’s Spiritual Family (April – December 31)

Matthew 12:46–50	Mark 3:31–35	Luke 8:19–21
46 And <i>while</i> he was still speaking to the crowds, behold, his mother and brothers	31 And his mother and his brothers arrived,	19 Now his mother and brothers came to him, and they were not able to meet with him

<p>were standing there outside, desiring to speak to him. 47 And someone told him, “Behold, your mother and your brothers are standing there outside desiring to speak to you.” 48 But he answered <i>and</i> said to the one who told him, “Who is my mother, and who are my brothers?” 49 And stretching out his hand toward his disciples, he said, “Behold my mother and my brothers! 50 For whoever does the will of my Father <i>who is</i> in heaven, he is my brother and sister and mother.”</p>	<p>and standing outside, they sent <i>word</i> to him to summon him. 32 And a crowd was sitting around him, and they told him, “Behold, your mother and your brothers <i>are</i> outside looking for you.” 33 And he answered them <i>and</i> said, “Who is my mother or my brothers?” 34 And looking around at those who were sitting around him in a circle, he said, “Behold, my mother and my brothers! 35 For whoever does the will of God, this person is my brother and sister and mother.”</p>	<p>because of the crowd. 20 And it was reported to him, “Your mother and your brothers are standing outside wanting to see you.” 21 But he answered <i>and</i> said to them, “These are my mother and my brothers—the ones who hear the word of God and do <i>it</i>.”</p>
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Galilean Ministry—Jesus' Parables: Setting (April – December 31)

Matthew 13:1–3a	Mark 4:1–2	Luke 8:4
<p>1 On that day Jesus went out of the house <i>and</i> was sitting by the sea.</p> <p>2 And large crowds gathered close around him,</p> <p>so that he got into a boat to sit down, and all the crowd was standing on the shore.</p> <p>3a And he spoke many <i>things</i> to them in parables, saying,</p>	<p>1 And again he began to teach beside the sea, and a very large crowd was gathered to him,</p> <p>so that he got into a boat <i>and</i> sat on the sea, and the whole crowd was at the sea on the land.</p> <p>2 And he began to teach them many <i>things</i> in parables, and was saying to them in his teaching,</p>	<p>4 And <i>while</i> a large crowd was gathering and <i>they</i> were going to him from town <i>after</i> town,</p> <p>he spoke by means of a parable:</p>

Galilean Ministry—Jesus' Parables: Sower and Soils (April – December 31)

Matthew 13:3b–9	Mark 4:3–9	Luke 8:5–8
<p>3b “Behold, the sower went out to sow,</p> <p>4 and while he was sowing, some seed fell on the side of the path, and the birds came <i>and</i> devoured it.</p> <p>5 And other <i>seed</i> fell on the rocky ground, where it did not have much soil, and it sprang up at once because it did not have <i>any</i> depth of soil.</p> <p>6 But <i>when</i> the sun rose it was scorched, and because it did not have <i>enough</i> root, it withered.</p> <p>7 And other <i>seed</i> fell among the thorn plants, and the thorn plants came up and choked it.</p> <p>8 But other <i>seed</i> fell on the good soil and produced grain,</p> <p>this one a hundred <i>times as much</i> and this one sixty and this one thirty.</p> <p>9 The one who has ears, let him hear!”</p>	<p>3 “Listen! Behold, the sower went out to sow.</p> <p>4 And it happened that while he was sowing, some seed fell on the side of the path, and the birds came and devoured it.</p> <p>5 And other <i>seed</i> fell on the rocky ground where it did not have much soil, and it sprang up at once, because it did not have <i>any</i> depth of soil.</p> <p>6 And when the sun rose it was scorched, and because it did not have <i>enough</i> root, it withered.</p> <p>7 And other <i>seed</i> fell among the thorn plants, and the thorn plants came up and choked it, and it did not produce grain.</p> <p>8 And other <i>seed</i> fell on the good soil, and produced grain, coming up and increasing, and it bore <i>a crop</i>—one thirty and one sixty and one a hundred <i>times as much</i>.</p> <p>9 And he said, “Whoever has ears to hear, let him hear!”</p>	<p>5 “The sower went out to sow his seed, and while he was sowing, some seed fell on the side of the path and was trampled under foot, and the birds of the sky devoured it.</p> <p>6 And other <i>seed</i> fell on the rock, and <i>when it</i> came up,</p> <p>it withered, because it did not have moisture.</p> <p>7 And other <i>seed</i> fell in the midst of the thorn plants, and the thorn plants grew up with <i>it and</i> choked it.</p> <p>8 And other <i>seed</i> fell on the good soil, and <i>when it</i> came up, it produced a hundred times as much grain.”</p> <p>As he said these <i>things</i>, he called out, “The one who has ears to hear, let him hear!”</p>

Galilean Ministry—Jesus' Parables: Growing Seed (April – December 31)

Mark 4:26–29
<p>26 And he said, “The kingdom of God is like this: like a man scatters seed on the ground.</p> <p>27 And he sleeps and gets up, night and day, and the seed sprouts and grows—he does not know how.</p> <p>28 By itself the soil produces a crop: first the grass, then the head of grain, then the full grain in the head.</p> <p>29 But when the crop permits, he sends <i>in</i> the sickle right away, because the harvest has come.”</p>

Galilean Ministry—Jesus' Parables: Wheat and Tares (April – December 31)

Matthew 13:24–30
<p>24 He put before them another parable, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field.</p>

25 But while his people were sleeping, his enemy came and sowed darnel in the midst of the wheat and went away.
 26 So when the wheat sprouted and yielded grain, then the darnel appeared also.
 27 So the slaves of the master of the house came *and* said to him, ‘Master, did you not sow good seed in your field? How then does it have darnel?’
 28 And he said to them, ‘An enemy has done this!’ So the slaves said to him, ‘Then do you want us to go *and* gather them?’
 29 But he said, “No, lest *when you* gather the darnel you uproot the wheat together with it.
 30 Let both grow together until the harvest, and at the season of the harvest I will tell the reapers, “First gather the darnel and tie it into bundles to burn them, but gather the wheat into my storehouse.” ”

Galilean Ministry—Jesus’ Parables: Mustard Seed (April – December 31)

Matthew 13:31–32	Mark 4:30–32
<p>31 He put before them another parable, saying,</p> <p>“The kingdom of heaven is like a mustard seed that a man took <i>and</i> sowed in his field.</p> <p>32 It is the smallest of all the seeds,</p> <p>but when it is grown it is larger than the garden herbs and becomes a tree, so that the birds of the sky come and nest in its branches.”</p>	<p>30 And he said,</p> <p>“With what can we compare the kingdom of God, or by what parable can we present it? 31 <i>It is</i> like a mustard seed that when sown on the ground, <i>although it</i> is the smallest of all the seeds that <i>are</i> on the ground, 32 but when it is sown it grows up and becomes the largest of all the garden herbs, and sends out large branches so that the birds of the sky are able to nest in its shade.”</p>

Galilean Ministry—Jesus’ Parables: Leavened Loaf (April – December 31)

Matthew 13:33–36a	Mark 4:33–34
<p>33 He told them another parable: “The kingdom of heaven is like yeast that a woman took <i>and</i> put into three measures of wheat flour until the whole <i>batch</i> was leavened.” 34 Jesus spoke all these <i>things</i> to the crowds in parables, and he was saying nothing to them without a parable, 35 in order that what was spoken through the prophet would be fulfilled, who said, “I will open my mouth in parables; I will proclaim what has been hidden since the creation.” [Ps 78:2] 36a Then he left the crowds <i>and</i> came into the house,</p>	<p>33 And with many parables such as these he was speaking the word to them, as they were able to hear <i>it</i>. 34 And he did not speak to them without a parable, but in private he explained everything to his own disciples.</p>

Galilean Ministry—Jesus’ Parables: Sower and Soils Explained (April – December 31)

Matthew 13:10–23	Mark 4:10–25	Luke 8:9–18
<p>10 And the disciples came up <i>and</i> said to him, “Why do you speak to them in parables?” 11 And he answered <i>and</i> said to them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to those <i>people</i> it has not been granted. 12 For whoever has, to him <i>more</i> will be given, and he will have an abundance. But whoever does not have, even what he has will be taken away from him. 13 For this <i>reason</i> I speak to them in</p>	<p>10 And when he was alone, those around him together with the twelve began asking him about the parables. 11 And he said to them, “To you has been granted the secret of the kingdom of God, but to those who are outside everything is in parables,</p>	<p>9 And his disciples asked him what this parable meant. 10 And he said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest <i>they are</i> in parables,</p>

<p>parables, because seeing they do not see, and hearing they do not hear, nor do they understand,</p> <p>14 and with reference to them the prophecy of Isaiah is fulfilled that says, “You will listen carefully and will never understand, and you will look closely and will never perceive.</p> <p>15 For the heart of this people has become dull, and with their ears they hear with difficulty, and they have shut their eyes, so that they would not see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.” [Isa 6:9–10]</p> <p>16 But your eyes <i>are</i> blessed because they see, and your ears because they hear.</p> <p>17 For truly I say to you that many prophets and righteous <i>people</i> longed to see what you see, and did not see <i>it</i>, and to hear what you hear, and did not hear <i>it</i>!</p> <p>18 “You, therefore,</p> <p>listen to the parable of the sower:</p> <p>19b This is what was sown on the side of the path.</p> <p>19a <i>When</i> anyone hears the word about the kingdom and does not understand <i>it</i>, the evil one comes and snatches away what was sown in his heart.</p> <p>20 And what was sown on the rocky ground—his is the one who hears the word and immediately receives it with joy.</p> <p>21 But he does not have a root in himself, but lasts only a little while, and <i>when</i> affliction or persecution happens because of the word, immediately he falls away.</p> <p>22 And what was sown into the thorn plants—this is the one who hears the word, and the anxiety of this world and the deceitfulness of wealth</p> <p>choke the word and it becomes unproductive.</p> <p>23 But what was sown on the good soil—this is the one who hears the word and understands <i>it</i>,</p> <p>who indeed bears fruit and produces,</p>	<p>12 so that ‘they may look closely and not perceive, and they may listen carefully and not understand, lest they turn and it be forgiven them.’”</p> <p>13 And he said to them, “Do you not understand this parable? And how will you understand all the parables?</p> <p>14 The sower sows the word.</p> <p>15 And these are the ones beside the path where the word is sown, and whenever they hear <i>it</i>,</p> <p>immediately Satan comes and takes away the word that was sown in them.</p> <p>16 And these are like the ones sown on the rocky ground, who whenever they hear the word immediately receive it with joy.</p> <p>17 And they have no root in themselves, but are temporary. Then <i>when</i> affliction or persecution comes because of the word, immediately they fall away.</p> <p>18 And others are the ones sown among the thorn plants—these are the ones who hear the word, 19 and the cares of the world and the deceitfulness of wealth and the desires for other <i>things</i> come in <i>and</i> choke the word and it becomes unproductive.</p> <p>20 And those are the ones sown on the good soil, who hear the word and receive <i>it</i></p> <p>and bear fruit—</p>	<p>so that ‘Seeing they may not see, and hearing they may not understand.’</p> <p>11 Now the parable means this: the seed is the word of God, 12 and those beside the path are the ones who have heard.</p> <p>Then the devil comes and takes away the word from their heart, so that they may not believe <i>and</i> be saved.</p> <p>13 And those on the rock <i>are those</i> who receive the word with joy when they hear <i>it</i>, and these do not have <i>enough</i> root, who believe for a time and in a time of testing fall away.</p> <p>14 And the <i>seed</i> that fell into the thorn plants—these are the ones who hear and <i>as they</i> go along are choked by the worries and riches and pleasures of life, and they do not bear fruit to maturity.</p> <p>15 But the <i>seed</i> on the good soil—these are the ones who, <i>after</i> hearing the word, hold fast to <i>it</i> with a noble and good heart, and bear fruit with patient endurance.</p>
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<p>this one a hundred <i>times as much</i>, and this one sixty, and this one thirty.”</p>	<p>one thirty and one sixty and one a hundred <i>times as much</i>.” 21 And he said to them, “Surely a lamp is not brought so that it may be put under a bushel basket or under a bed, <i>is it? Is it</i> not so that it may be put on a lampstand? 22 For nothing is secret except so that it may be revealed, nor has become hidden except so that it will come to light. 23 If anyone has ears to hear, let him hear!” 24 And he said to them, “Take care what you hear! With the measure by which you measure out, it will be measured out to you, and will be added to you. 25 For whoever has, <i>more</i> will be given to him, and whoever does not have, even what he has will be taken away from him.”</p>	<p>16 “And no one, <i>after</i> lighting a lamp, covers it with a jar or puts <i>it</i> under a bed, but puts <i>it</i> on a lampstand, so that those who come in can see the light. 17 For nothing is secret that will not become evident, and nothing hidden that will never be known and come to light. 18 Therefore consider how you listen, or whoever has, to him <i>more</i> will be given, and whoever does not have, even what he thinks <i>that he</i> has will be taken away from him.”</p>
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Galilean Ministry—Jesus’ Parables: Wheat and Tares Explained (April – December 31)

Matthew 13:36b–43

36b and his disciples came to him saying, “Explain the parable of the darnel in the field to us.”
37 So he answered *and* said, “The one who sows the good seed is the Son of Man,
38 and the field is the world. And the good seed—these are the sons of the kingdom, but the darnel are the sons of the evil one.
39 And the enemy who sowed them is the devil, and the harvest is the end of the age, and the reapers are angels.
40 Thus just as the darnel is gathered and burned with fire, so it will be at the end of the age.
41 The Son of Man will send out his angels and they will gather out of his kingdom all the causes of sin and those who do lawless deeds,
42 and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth!
43 Then the righteous will shine like the sun in the kingdom of their Father. The one who has ears, let him hear!

Galilean Ministry—Jesus’ Parables: Kingdom of Heaven (April – December 31)

Matthew 13:44–53

44 “The kingdom of heaven is like treasure hidden in a field, that a man found *and* concealed, and in his joy he goes and sells everything that he has and buys that field.
45 “Again, the kingdom of heaven is like a merchant searching for fine pearls.
46 And *when he* found one very valuable pearl, he went *and* sold everything that he possessed and purchased it.
47 “Again, the kingdom of heaven is like a dragnet that was thrown into the sea and gathered *fish* of every kind,
48 which when it was filled they pulled to shore and sat down *and* collected the good *fish* into containers, but the bad they threw out.
49 Thus it will be at the end of the age. The angels will go out and separate the evil from among the righteous
50 and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth!
51 “Have you understood all these *things*?” They said to him, “Yes.”
52 And he said to them, “For this *reason* every scribe who has been trained for the kingdom of heaven is like the master of the house who brings out of his storeroom new *things* and old *things*.”
53 And it happened that when Jesus had finished these parables he went away from there.

Galilean Ministry—Jesus Calms the Storm (April – December 31)

Matthew 8:18, 23–27	Mark 4:35–41	Luke 8:22–25
<p>18 Now <i>when</i> Jesus saw many crowds around him,</p> <p>he gave orders to depart to the other side.</p> <p>23 And <i>as</i> he got into the boat, his disciples followed him.</p> <p>24 And behold, a great storm arose on the sea, so that the boat was being inundated by the waves, but he himself was asleep.</p> <p>25 And they came <i>and</i> woke him, saying, “Lord, save <i>us</i>! We are perishing!”</p> <p>26 And he said to them, “Why are you fearful, <i>you</i> of little faith?” Then he got up <i>and</i> rebuked the winds and the sea</p> <p>and there was a great calm.</p> <p>27 And the men were astonished, saying, “What sort of <i>man</i> is this, that even the winds and the sea obey him?”</p>	<p>35 And on that day, <i>when it</i> was evening,</p> <p>he said to them, “Let us cross over to the other side.”</p> <p>36 And leaving the crowd, they took him along, as he was, in the boat. And other boats were with him.</p> <p>37 And a great storm of wind developed, and the waves were breaking into the boat, so that the boat was already being filled <i>with water</i>.</p> <p>38 And he was in the stern sleeping on the cushion, and they woke him up and said to him, “Teacher, is it not a concern to you that we are perishing?”</p> <p>39 And he woke up</p> <p><i>and</i> rebuked the wind, and said to the sea, “Be quiet! Be silent!”</p> <p>And the wind abated and there was a great calm.</p> <p>40 And he said to them, “Why are you fearful? Do you not yet have faith?”</p> <p>41 And they were terribly frightened and began to say to one another, “Who then is this, that even the wind and the sea obey him?”</p>	<p>22 Now it happened that on one of the days both he and his disciples got into a boat, and he said to them, “Let us cross over to the other side of the lake.”</p> <p>And they set sail, 23 and <i>as</i> they were sailing, he fell asleep.</p> <p>And a storm of wind came down on the lake, and they were being swamped and were in danger.</p> <p>24 And they came <i>and</i> woke him up, saying, “Master, master! We are perishing!”</p> <p>So he got up</p> <p><i>and</i> rebuked the wind and the billowing waves of water and they ceased, and it became calm.</p> <p>25 And he said to them,</p> <p>“Where <i>is</i> your faith?”</p> <p>But they were afraid <i>and</i> were astonished, saying to one another, “Who then is this, that he commands even the winds and the water and they obey him?”</p>

Galilean Ministry—The Gerasene Demoniacs (April – December 31)

Matthew 8:28–34	Mark 5:1–20	Luke 8:26–39
<p>28 And <i>when</i> he came to the other side, to the region of the Gadarenes,</p> <p>two demon-possessed men</p> <p>coming from among the tombs met him,</p> <p>very violent, so that no one was able to pass by along that road.</p> <p>29 And behold,</p>	<p>1 And they came to the other side of the sea, to the region of the Gerasenes.</p> <p>2 And <i>as</i> he was getting out of the boat, immediately from the tombs a man with an unclean spirit went to meet him,</p> <p>3 who lived among the tombs. And no one was able to bind him any longer, not even with a chain,</p> <p>4 because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles had been shattered.</p> <p>And no one was strong <i>enough</i> to subdue him.</p> <p>5 And during every night and day among the tombs and on the mountains he was crying out and cutting himself with stones.</p> <p>6 And <i>when he</i> saw Jesus from a distance,</p>	<p>26 And they sailed to the region of the Gerasenes, which is opposite Galilee.</p> <p>27 And <i>as</i> he got out on the land, a certain man from the town met <i>him</i> who had demons and for a considerable time had not worn clothes and did not live in a house, but among the tombs.</p> <p>28 And <i>when he</i> saw Jesus,</p>

<p>they cried out, saying, “What do you have to do with us, Son of God? Have you come here to torment us before the time?”</p> <p>30 Now a long way from them a large herd of pigs was feeding. 31 So the demons implored him, saying, “If you are going to expel us, send us into the herd of pigs.”</p> <p>32 And he said to them, “Go!” So they departed <i>and</i> went into the pigs, and behold, the whole herd rushed headlong down the steep slope into the sea and drowned in the water. 33 Now the herdsmen fled and went into the town <i>and</i> reported everything, including the things concerning the demon-possessed men. 34 And behold, the whole town came out to meet Jesus, and <i>when they</i> saw him,</p> <p>they implored <i>him</i> that he would depart from their region.</p>	<p>he ran and knelt down before him. 7 And crying out with a loud voice he said, “What have I to do with you, Jesus, Son of the Most High God? I implore you by God, do not torment me!” 8 (For he was saying to him, “Come out of the man, unclean spirit!”)</p> <p>9 And he was asking him “What is your name?” And he said to him, “My name <i>is</i> Legion, because we are many.” 10 And he was imploring him many <i>times</i> that he would not send them out of the region. 11 Now a large herd of pigs was there at the hill feeding, 12 and they implored him, saying, “Send us to the pigs so that we may enter into them.” 13 And he permitted them. And the unclean spirits came out <i>and</i> entered into the pigs, and the herd—about two thousand— rushed headlong down the steep slope into the sea and were drowned in the sea. 14 And their herdsmen fled and reported <i>it</i> in the town and in the countryside,</p> <p>and they came to see what it was that had happened. 15 And they came to Jesus and saw the demon-possessed man sitting <i>there</i> clothed and in his right mind— the one who had had the legion— and they were afraid. 16 And those who had seen <i>it</i> described to them what had happened to the demon-possessed man, and about the pigs. 17 And they began to urge him to depart from their region.</p> <p>18 And <i>as</i> he was getting into the boat, the man who had been demon-possessed began to implore him that he could go with him. 19 And he did not permit him, but said to</p>	<p>he cried out, fell down before him, and said with a loud voice, “What do I have to do with you, Jesus, Son of the Most High God? I beg you, do not torment me!” 29 For he had commanded the unclean spirit to come out of the man. (For it had seized him many times, and he was bound with chains and shackles <i>and</i> was guarded, and breaking the bonds he would be driven by the demon into the deserted places.) 30 So Jesus asked him, “What is your name?” And he said, “Legion,” because many demons had entered into him. 31 And they began imploring him that he would not order them to depart into the abyss. 32 Now there was a large herd of pigs feeding there on the hill, and they implored him that he would permit them to enter into those <i>pigs</i>. And he permitted them. 33 So the demons came out of the man <i>and</i> entered into the pigs, and the herd rushed headlong down the steep slope into the lake and were drowned. 34 And <i>when</i> the herdsmen saw what had happened, they fled and reported <i>it</i> in the town and in the countryside.</p> <p>35 So they went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out sitting <i>there</i> clothed and in his right mind, at the feet of Jesus, and they were afraid. 36 And those who had seen <i>it</i> reported to them how the man who had been demon- possessed had been healed.</p> <p>37 And all the people of the surrounding region of the Gerasenes asked him to depart from them, because they had been seized with great fear. So he got into the boat <i>and</i> returned. 38 And the man from who the demons had gone out was begging him to stay with him, but he sent him away, saying,</p>
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	<p>him, “Go to your home to your <i>people</i> and tell them all that the Lord has done for you, and <i>that</i> he has had mercy on you.”</p> <p>20 And he went away and began to proclaim in the Decapolis all that Jesus had done for him, and they were all astonished.</p>	<p>39 “Return to your home and tell all that God has done for you.”</p> <p>And he went away, proclaiming throughout the whole town all that Jesus had done for him.</p>
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Galilean Ministry—Jairus’ Daughter Restored and a Woman Healed (April – December 31)

Matthew 9:18–26	Mark 5:21–43	Luke 8:40–56
<p>18 As he was saying these <i>things</i> to them, behold, one of the rulers came</p> <p><i>and</i> knelt down before him,</p> <p>saying, “My daughter</p> <p>has just now died, but come, place your hand on her and she will live!”</p> <p>19 And Jesus and his disciples got up <i>and</i> followed him.</p> <p>20 And behold, a woman who had been suffering with a hemorrhage twelve years</p> <p>approached from behind <i>and</i> touched the edge of his cloak,</p> <p>21 for she said to herself, “If only I touch his cloak I will be healed.”</p> <p>22 But Jesus,</p> <p>turning around</p>	<p>21 And <i>after</i> Jesus had crossed over again in the boat to the other side, a large crowd gathered to him,</p> <p>and he was beside the sea.</p> <p>22 And one of the rulers of the synagogue came—Jairus by name— and <i>when he</i> saw him, he fell down at his feet.</p> <p>23 And he was imploring him many <i>times</i>, saying, “My little daughter</p> <p>is at the point of death! Come, lay your hands on her, so that she will get well and will live.”</p> <p>24 And he went with him, and a large crowd was following him and pressing around him.</p> <p>25 And <i>there was</i> a woman who was suffering from hemorrhages twelve years.</p> <p>26 And she had endured many <i>things</i> under many physicians, and had spent all that she had and had received no <i>help</i> at all, but instead became worse.</p> <p>27 <i>When she</i> heard about Jesus, she came up in the crowd behind <i>him and</i> touched his cloak,</p> <p>28 for she was saying, “If I touch just his clothing, I will be healed!”</p> <p>29 And immediately her hemorrhage stopped and she realized in her body that she was healed of her suffering.</p> <p>30 And immediately Jesus, perceiving in himself <i>that</i> power had gone out from himself, turned around in the crowd <i>and</i> said, “Who touched my clothing?”</p> <p>31 And his disciples said to him, “You see the crowd pressing upon you, and you say ‘Who touched me?’”</p>	<p>40 Now when Jesus returned, the crowd welcomed him, because they were all waiting for him.</p> <p>41 And behold, a man who was named Jairus came, and this man was a ruler of the synagogue.</p> <p>And he fell down at the feet of Jesus <i>and</i> began imploring him to come to his house,</p> <p>42 because he had an only daughter, about twelve years <i>old</i>, and she was dying.</p> <p>Now as he was going, the crowds were pressing against him.</p> <p>43 And a woman who was suffering from hemorrhages for twelve years (<i>who, although she</i> had spent all <i>her</i> assets on physicians, was not able to be healed by anyone)</p> <p>44 came up behind <i>him and</i> touched the edge of his cloak,</p> <p>and immediately her hemorrhaging stopped.</p> <p>45 And Jesus</p> <p>said, “Who <i>is</i> the one who touched me?”</p> <p>And <i>when they</i> all denied it, Peter said, “Master, the crowds are pressing you hard and crowding <i>you!</i>”</p> <p>46 But Jesus said, “Someone touched me, because I know power has gone out from</p>

<p>and seeing her, said, “Have courage, daughter! Your faith has healed you.”</p> <p>And the woman was healed from that hour.</p> <p>23 And <i>when</i> Jesus came into the ruler’s house and saw the flute players and the disorderly crowd, 24 he said, “Go away, because the girl is not dead, but is sleeping.” And they ridiculed him.</p> <p>25 But when the crowd had been sent out,</p> <p>he entered and took her hand,</p> <p>and the girl got up.</p>	<p>32 And he was looking around to see the one who had done this. 33 So the woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth.</p> <p>34 But he said to her, “Daughter, your faith has healed you. Go in peace and be well from your suffering.”</p> <p>35 <i>While</i> he was still speaking, they came from the synagogue ruler’s house saying, “Your daughter has died. Why trouble the Teacher further?” 36 But Jesus, ignoring what was said, told the ruler of the synagogue, “Do not be afraid—only believe!”</p> <p>37 And he did not allow anyone to follow along with him except Peter and James and John, the brother of James.</p> <p>38 And they came to the house of the ruler of the synagogue and saw a commotion, and <i>people</i> weeping and wailing loudly. 39 And <i>when he</i> entered, he said to them, “Why are you agitated and weeping? The child is not dead, but is sleeping.” 40 And they began laughing at him.</p> <p>But he sent <i>them</i> all out and took along the father and mother of the child, and those <i>who were</i> with him, and went in to where the child was. 41 And taking hold of the child’s hand, he said to her, “Talitha koum!” (which is translated, “Little girl, I say to you, get up!”), 42 and immediately the girl stood up and began walking around (for she was twelve years old). And immediately they were utterly and completely astonished. 43b and said</p>	<p>me.”</p> <p>47 And <i>when</i> the woman saw that she did not escape notice, she came trembling and falling down before him. In the presence of all the people, she told for what reason she had touched him, and that she was healed immediately. 48 And he said to her, “Daughter, your faith has saved you. Go in peace.”</p> <p>49 <i>While</i> he was still speaking, someone came from the synagogue ruler’s house, saying, “Your daughter is dead! Trouble the Teacher no longer!” 50 But Jesus, <i>when he</i> heard <i>this</i>, replied to him, “Do not be afraid! Only believe, and she will be healed.” 51 Now <i>when he</i> came to the house, he did not allow anyone to enter with him except Peter and John and James</p> <p>and the father and mother of the child. 52 And</p> <p>they were all weeping and mourning for her, but he said, “Do not weep! For she is not dead, but is sleeping.” 53 And they began laughing at him, <i>because they</i> knew that she was dead. 54 But</p> <p>he took her hand and called, saying, “Child, get up.”</p> <p>55a And her spirit returned, and she got up immediately, 56a And her parents were astonished, 55b and he ordered</p>
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26 And this report went out into that whole region.	to give her <i>something</i> to eat. 43a And he commanded them strictly that no one should learn of this,	<i>something</i> to be given to her to eat. 56b but he ordered them to tell no one what had happened.
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Galilean Ministry—Healing the Blind and Driving Out a Demon (April – December 31)

Matthew 9:27–34

27 And *as* Jesus was going away from there, two blind men followed him, crying out and saying, “Have mercy on us, Son of David!”

28 And *when he* came into the house, the blind men approached him, and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.”

29 Then he touched their eyes, saying, “According to your faith let it be done for you.”

30 And their eyes were opened, and Jesus sternly warned them, saying, “See *that* no one finds out.”

31 But they went out *and* spread the report about him in that whole region.

32 Now *as* they were going away, behold, they brought to him a demon-possessed man *who was* unable to speak.

33 And *after* the demon had been expelled, the one who had been mute spoke, and the crowds were astonished, saying, “This has never been seen before in Israel!”

34 But the Pharisees were saying, “By the ruler of demons he expels the demons!”

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Galilean Ministry—Final Visit to Nazareth (April – December 31)

Matthew 13:54–58	Mark 6:1–6a
<p>54 And he came to his hometown</p> <p><i>and</i> began to teach them in their synagogue, so that they were amazed and said, “From where did this man <i>get</i> this wisdom and these miracles?</p> <p>55 Is not this one the son of the carpenter? Is not his mother called Mary and his brothers James and Joseph and Simon and Judas?</p> <p>56 And are not all his sisters with us? From where then did this man <i>get</i> all these <i>things</i>?”</p> <p>57 And they were offended by him. But Jesus said to them, “A prophet is not without honor except in his <i>own</i> hometown and in his <i>own</i> household.”</p> <p>58 And he did not perform many miracles in that place because of their unbelief.</p>	<p>1 And he went out from there and came to his hometown, and his disciples followed him.</p> <p>2 And <i>when</i> the Sabbath came, he began to teach in the synagogue, and many who heard <i>him</i> were amazed, saying, “Where did this man <i>get</i> these <i>things</i>? And what <i>is</i> this wisdom that has been granted to this man, and the miracles such as these performed through his hands?</p> <p>3 Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?”</p> <p>And they were offended by him.</p> <p>4 And Jesus said to them, “A prophet is not without honor except in his hometown, and among his relatives, and in his <i>own</i> household.”</p> <p>5 And he was not able to do any miracle in that place except to lay his hands on a few sick <i>people</i> and heal <i>them</i>.</p> <p>6a And he was astonished because of their unbelief.</p>

Galilean Ministry—Commissioning of the Twelve (April – December 31)

Matthew 9:35–11:1	Mark 6:6b–13	Luke 9:1–6
<p>9:35 And Jesus was going around all the towns and the villages, teaching in their synagogues and proclaiming the good news of the kingdom and healing every disease and every sickness.</p> <p>36 And <i>when he</i> saw the crowds, he had compassion for them, because they were weary and dejected, like sheep that did not have a shepherd.</p> <p>37 Then he said to his disciples, “The harvest <i>is</i> plentiful, but the workers <i>are</i> few.</p> <p>38 Therefore ask the Lord of the harvest that he send out workers into his harvest.”</p> <p>10:1 And summoning his twelve disciples, he gave them authority over unclean spirits, so that they could expel <i>them</i> and could heal every disease and every sickness.</p> <p>2 Now these are the names of the twelve apostles: first Simon who is called Peter, and Andrew his brother, James the <i>son</i> of Zebedee, and John his brother,</p> <p>3 Philip, and Bartholomew, Thomas, and Matthew the tax collector, James the <i>son</i> of Alphaeus, and Thaddaeus,</p> <p>4 Simon the Zealot, and Judas Iscariot—</p>	<p>6b And he was going around among the villages teaching.</p> <p>7 And he summoned the twelve and began to send them out two <i>by</i> two, and gave them authority over the unclean spirits.</p>	<p>1 And summoning the twelve, he gave them power and authority over all the demons and to cure diseases,</p> <p>2 and he sent them out to proclaim the kingdom of God and to heal the sick.</p>

<p>the one who also betrayed him. 5 Jesus sent out these twelve, instructing them saying, “Do not go on the road to the Gentiles, and do not enter into a city of the Samaritans, 6 but go instead to the lost sheep of the house of Israel. 7 And <i>as you</i> are going, preach, saying, ‘The kingdom of heaven has come near!’ 8 Heal those who are sick, raise the dead, cleanse lepers, expel demons. Freely you have received; freely give.</p> <p>9 Do not procure gold or silver or copper for your belts. 10 Do not <i>take</i> a traveler’s bag for the road, or two tunics, or sandals, or a staff, for the worker <i>is</i> deserving of his provisions.</p> <p>11 And into whatever town or village you enter, inquire who in it is worthy, and stay <i>there</i> until you depart. 12 And <i>when you</i> enter into the house, greet it. 13 And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. 14 And whoever does not welcome you or listen to your words,</p> <p>shake off the dust from your feet <i>as you</i> are going out of that house or <i>that</i> town. 15 Truly I say to you, it will be more bearable for the region of Sodom and Gomorrah on the day of judgment than for that town! 16 “Behold, I am sending you out like sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves. 17 But beware of people, because they will hand you over to councils, and they will flog you in their synagogues. 18 And you will be brought before both governors and kings because of me, for a witness to them and to the Gentiles. 19 But whenever they hand you over, do not be anxious how <i>to speak</i> or what you should say, for what you should say will be given to you at that hour. 20 For you are not the ones who are speaking, but the Spirit of your Father <i>who is</i> speaking through you. 21 “And brother will hand over brother to death, and a father <i>his</i> children, and</p>	<p>8 And he commanded them</p> <p>that they take along nothing for the journey except only a staff— no bread, no traveler’s bag, no money in their belts— 9 but to put on sandals and not to wear two tunics.</p> <p>10 And he said to them, “Whenever you enter into a house, stay there until you depart from there.</p> <p>11 And whatever place does not welcome you or listen to you, <i>as you</i> go out from there, shake off the dust that is on your feet for a testimony against them.”</p>	<p>3 And he said to them,</p> <p>“Take along nothing for the journey—neither a staff, nor a traveler’s bag, nor bread, nor money,</p> <p>nor to have two tunics apiece.</p> <p>4 And into whatever house you enter, stay there and depart from there.</p> <p>5 And <i>as for</i> all those who do not welcome you— <i>when you</i> depart from that town, shake off the dust from your feet for a testimony against them.”</p>
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children will rise up against parents and have them put to death,
22 and you will be hated by everyone because of my name. But the one who endures to the end—this one will be saved.
23 And whenever they persecute you in this town, flee to another, for truly I say to you, you will never finish *going through* the towns of Israel until the Son of Man comes.
24 “A disciple is not superior to his teacher, nor a slave superior to his master.
25 *It is* enough for the disciple that he become like his teacher, and the slave like his master. If they have called the master of the house Beelzebul, how much more the members of his household?
26 “Therefore do not be afraid of them, because nothing is hidden that will not be revealed, and nothing secret that will not become known.
27 What I say to you in the dark, tell in the light, and what you hear in your ear, proclaim on the housetops.
28 And do not be afraid of those who kill the body but are not able to kill the soul, but instead be afraid of the one who is able to destroy both soul and body in hell.
29 Are not two sparrows sold for a penny? And one of them will not fall to the ground without the knowledge and consent of your Father.
30 And even the hairs of your head are all numbered!
31 Therefore do not be afraid; you are worth more than many sparrows.
32 “Therefore everyone who acknowledges me before people, I also will acknowledge him before my Father *who is* in heaven.
33 But whoever denies me before people, I also will deny him before my Father *who is* in heaven.
34 “Do not think that I have come to bring peace on the earth! I have not come to bring peace, but a sword.
35 For I have come to turn a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.
36 And the enemies of a man *will be* the members of his household. [[Mic 7:6](#)]
37 The one who loves father or mother more than me is not worthy of me, and the one who loves son or daughter more than me is not worthy of me.

<p>38 And whoever does not take up his cross and follow me is not worthy of me. 39 The one who finds his life will lose it, and the one who loses his life because of me will find it. 40 “The one who receives you receives me, and the one who receives me receives the one who sent me. 41 The one who receives a prophet in the name of a prophet will receive a prophet’s reward, and the one who receives a righteous person in the name of a righteous person will receive a righteous person’s reward. 42 And whoever gives one of these little ones only a cup of cold water to drink in the name of a disciple, truly I say to you, he will never lose his reward.” 11:1 And it happened that when Jesus had finished giving orders to his twelve disciples, he went on from there to teach and to preach in their towns.</p>	<p>12 And they went out <i>and</i> proclaimed that <i>people</i> should repent. 13 And they were expelling many demons and anointing many sick <i>people</i> with olive oil and healing <i>them</i>.</p>	<p>6 So they departed <i>and</i> went throughout the villages, proclaiming the good news and healing everywhere.</p>
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<p style="text-align: center;">Herod Antipas Beheads John (Tebeth 32 [Dec 31/Jan 32])</p>		
<p style="text-align: center;">Matthew 14:1–2, 6–12</p>	<p style="text-align: center;">Mark 6:14–16, 21–29</p>	<p style="text-align: center;">Luke 9:7–9</p>
<p>Herod Antipas’ Birthday 6 But <i>when</i> Herod’s birthday celebration took place, the daughter of Herodias danced in the midst <i>of them</i> and pleased Herod. 7 Therefore he promised with an oath to give her whatever she asked. 8 And coached by her mother, she said, “Give me the head of John the Baptist here on a platter!” 9 And <i>although</i> the king was distressed, because of his oaths and his dinner guests he commanded <i>the request</i> to be granted.</p>	<p>21 And a suitable day came when Herod, on his birthday, gave a banquet for his courtiers and military tribunes and the most prominent <i>men</i> of Galilee. 22 And <i>when</i> the daughter of Herodias herself came in and danced and pleased Herod and his dinner guests, the king said to the girl, “Ask me <i>for</i> whatever you want, and I will give <i>it</i> to you.” 23 And he swore to her, “Anything whatever you ask me for I will give you, up to half my kingdom!” 24 And she went out <i>and</i> said to her mother, “What should I ask for?” And she said, “The head of John the baptizer.” 25 And she came in immediately with haste to the king <i>and</i> asked, saying, “I want you to give me the head of John the Baptist on a platter immediately.” 26 And <i>although he</i> was deeply grieved, the king, because of his oaths and dinner guests, did not want to refuse her.</p>	

<p>10 And he sent <i>orders</i> <i>and</i> had John beheaded in the prison, 11 and his head was brought on a platter and given to the girl, and she brought <i>it</i> to her mother. 12 And his disciples came <i>and</i> took away the corpse and buried it, and went <i>and</i> told Jesus.</p> <p>Herod Wonders about Jesus 1 At that time Herod the tetrarch heard the report about Jesus</p> <p>2 and he said to his servants, "This is John the Baptist!</p> <p>He has been raised from the dead, and for this <i>reason</i> miraculous powers are at work in him."</p>	<p>27 And immediately the king sent an executioner <i>and</i> ordered <i>him</i> to bring his head. And he went <i>and</i> beheaded him in the prison. 28 And he brought his head on a platter and gave it to the girl, and the girl gave it to her mother. 29 And <i>when</i> his disciples heard <i>this</i>, they came and took away his corpse and placed it in a tomb.</p> <p>14 And King Herod heard <i>it</i>, because his name had become known.</p> <p>And they were saying, "John, the one who baptizes, has been raised from the dead, and because of this these miraculous powers are at work in him." 15 But others were saying, "He is Elijah," and others were saying, "<i>He is</i> a prophet like one of the prophets." 16 But <i>when</i> Herod heard <i>it</i>, he said, "John whom I beheaded— this one has been raised!"</p>	<p>7 Now Herod the tetrarch heard about all that was happening, and he was greatly perplexed, because it was said by some that John has been raised from the dead, 8 and by some that Elijah had appeared, and others that some prophet of ancient times had risen. 9 And Herod said, "John I beheaded, but who is this about whom I hear such things?"</p> <p>And he was wanting to see him.</p>
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Galilean Districts Ministry—Feeding of the 5,000 (Nisan [April] 32)

Matthew 14:13–21	Mark 6:30–44	Luke 9:10–17	John 6:1–13
<p>The Disciples Return</p>	<p>30 And the apostles regathered to Jesus and reported to him everything that they had done and that they had taught.</p>	<p>10 And <i>when they</i> returned, the apostles described to him all that they had done.</p>	
<p>Jesus Relocates 13 Now <i>when</i> Jesus heard <i>it</i>, [about John's death]</p> <p>he withdrew from there in a boat</p> <p>to an isolated place by himself.</p>	<p>31 And he said to them, "You yourselves come privately to an isolated place and rest for a short time." For those <i>who were</i> coming and going were many, and they did not even have time to eat. 32 And they went away in the boat</p> <p>to an isolated place by themselves.</p>	<p>And he took them along</p> <p><i>and</i> withdrew privately</p> <p>to a town called Bethsaida.</p>	<p>6:1 After these <i>things</i> Jesus went away</p> <p>to the other side of the sea of Galilee (that is, Tiberias).</p>
<p>The Crowds Follow And <i>when</i> the crowds heard <i>it</i>, they followed him by land from the towns.</p>	<p>33 And many <i>people</i> saw them leaving and recognized <i>them</i>, and ran there together by land from all the towns, and arrived ahead of them.</p>	<p>11 But <i>when</i> the crowds found out, they followed him,</p>	<p>2 And a large crowd was following him</p> <p>because they were observing the signs that he was doing on those who were sick.</p>
<p>Jesus Has Compassion 14 And <i>as he</i> got out, he saw the large crowd and had compassion on them</p> <p>and healed their sick.</p>	<p>34 And getting out <i>of the boat</i> he saw the large crowd and had compassion on them, because they were like sheep without a shepherd, and he began to teach them many <i>things</i>.</p>	<p>and welcoming them, he began to speak to them about the kingdom of God, and he cured those who had need of healing.</p>	
<p>"The hour is late"</p> <p>15 Now</p>	<p>35 And the</p>	<p>12 Now</p>	<p>3 So Jesus went up on the mountain and sat down there with his disciples. 4 (Now the Passover, the feast of the Jews, was near.) 5 Then Jesus, when he looked up and saw that a large crowd was coming to him,</p>

<p><i>when it was evening, the disciples came to him saying, “The place is desolate and the hour is late. Release the crowds so that they can go away into the villages and purchase food for themselves.”</i></p>	<p>hour had already become late <i>when</i> his disciples came up to him, saying, “The place is desolate and the hour <i>is</i> already late. 36 Send them away so that they can go into the surrounding farms and villages <i>and</i> purchase something to eat for themselves.”</p>	<p>the day began to be far spent, and the twelve came up <i>and</i> said to him, “Send away the crowd so that they can go into the surrounding villages and farms to obtain lodging and find provisions, because we are here in a desolate place.</p>	
<p>Jesus Tests His Disciples 16 But Jesus said to them, “They do not need to go away. You give them <i>something</i> to eat.”</p> <p>17 And they said to him, “We do not have <i>anything</i> here except five loaves and two fish.”</p> <p>18 So he said, “Bring them here to me.”</p>	<p>37 But he answered <i>and</i> said to them, “You give them <i>something</i> to eat.”</p> <p>And they said to him, “Should we go <i>and</i> purchase bread for two hundred denarii and give <i>it</i> to them to eat?”</p> <p>38 And he said to them, “How many loaves do you have? Go look!” And <i>when they</i> found out, they said, “Five, and two fish.”</p>	<p>13 But he said to them, “You give them <i>something</i> to eat!”</p> <p>And they said, “We have no more than five loaves and two fish, unless perhaps we go <i>and</i> purchase food for all these people.”</p>	<p>said to Philip, “Where can we buy bread so that these <i>people</i> can eat?” 6 (Now he said this to test him, because he knew what he was going to do.) 7 Philip replied to him, “Two hundred denarii <i>worth of</i> bread would not be enough for them, in order that each one could receive a little.”</p> <p>8 One of his disciples, Andrew the brother of Simon Peter, said to him, 9 “Here is a boy who has five barley loaves and two fish, but what are these for so many <i>people</i>?”</p>
<p>Jesus Feeds the Crowd 19 And he commanded the crowds to recline for a meal on the grass.</p> <p>Taking the five loaves and the two fish <i>and</i> looking up to heaven, he gave thanks. <i>And after</i> breaking <i>them</i>, he gave the loaves to the disciples,</p>	<p>39 And he ordered them all to recline in groups on the green grass.</p> <p>40 And they reclined in groups, by hundreds and by fifties. 41 And taking the five loaves and the two fish <i>and</i> looking up to heaven, he gave thanks and broke the loaves and gave <i>them</i> to his disciples</p>	<p>14b So he said to his disciples, “Have them sit down in groups of about fifty each.”</p> <p>15 And they did so, and had <i>them</i> all sit down. 16 And taking the five loaves and the two fish, <i>and</i> looking up to heaven, he gave thanks and broke them and began giving <i>them</i> to the disciples</p>	<p>10a Jesus said, “Make the people recline.”</p> <p>(Now <i>there</i> was a lot of grass in the place.) So the men reclined, 11 Then Jesus took the bread, <i>and after</i> he had given thanks, he distributed <i>it</i></p>

and the disciples <i>gave them</i> to the crowds. 20 And they all ate and were satisfied, and they picked up what was left over of the broken pieces, twelve baskets full. 21 Now those who ate were about five thousand men, in addition to women and children.	so that they could set <i>them</i> before them. And he distributed the two fish to <i>them</i> all. 42 And they all ate and were satisfied. 43 And they picked up the broken pieces, twelve baskets full, and of the fish. 44 And those who ate the loaves were five thousand men.	to set before the crowd. 17 And <i>they</i> all ate and were satisfied, and what was left over was picked up by them—twelve baskets of broken pieces. 14a (For there were about five thousand men.)	to those who were reclining—likewise also of the fish, as much as they wanted. 12 And when they were satisfied, he said to his disciples, “Gather the remaining fragments so that nothing is lost.” 13 So they gathered <i>them</i> , and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten. 10b approximately five thousand <i>in</i> number.
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Galilean Districts Ministry—The Crowd Wants a King (Nisan [April] 32)

Matthew 14:22–23	Mark 6:45–46	John 6:14–15
22 And immediately he made the disciples get into the boat and go ahead of him to the other side, while he sent away the crowds. 23 And <i>after he</i> sent away the crowds, he went up on the mountain by himself to pray. So <i>when</i> evening came, he was there alone.	45 And immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he himself dismissed the crowd. 46 And <i>after he</i> had said farewell to them, he went away to the mountain to pray.	14 Now <i>when</i> the people saw the sign that he performed, they began to say, “This one is truly the Prophet who is to come into the world!” [cf. Deut 18:15, 18] 15 Then Jesus, <i>because he</i> knew that they were about to come and seize him in order to make <i>him</i> king, withdrew again up the mountain <i>by</i> himself alone.

Galilean Districts Ministry—Jesus Walks on the Water (Nisan [April] 32)

Matthew 14:24–33	Mark 6:47–52	John 6:16–21
24 But the boat was already many stadia distant from the land, being beaten by the waves, because the wind was against <i>it</i> .	47 And <i>when</i> evening came, the boat was in the middle of the sea and he <i>was</i> alone on the land. 48 And he saw them being beaten in their rowing because the wind was against them.	16 Now when evening came, his disciples went down to the sea. 17 And getting into a boat, they began to go to the other side of the sea, to Capernaum. And it had already become dark, and Jesus had not yet come to them. 18 And the sea began to be stirred up <i>because</i> a strong wind was blowing. 19 Then <i>when they</i> had rowed about twenty-five or thirty stadia,

<p>25 And in the fourth watch of the night he came to them, walking on the sea.</p> <p>26 But the disciples, <i>when they</i> saw him walking on the sea,</p> <p>were terrified, saying, “It is a ghost!” and they cried out in fear.</p> <p>27 But immediately Jesus spoke to them, saying, “Have courage, I am <i>he!</i> Do not be afraid!”</p> <p>28 And Peter answered him <i>and</i> said, “Lord, if it is you, command me to come to you on the water!”</p> <p>29 So he said, “Come!” And getting out of the boat, Peter walked on the water and came toward Jesus.</p> <p>30 But <i>when he</i> saw the strong wind, he was afraid. And beginning to sink, he cried out, saying, “Lord, save me!”</p> <p>31 And immediately Jesus extended his hand <i>and</i> caught him and said to him, “<i>You</i> of little faith! Why did you doubt?”</p> <p>32 And <i>when</i> they got into the boat, the wind abated.</p> <p>33 So those in the boat worshiped him, saying, “Truly you are the Son of God!”</p>	<p>Around the fourth watch of the night he came to them, walking on the sea, and he was wanting to pass by them.</p> <p>49 But <i>when</i> they saw him walking on the sea,</p> <p>they thought that it was a ghost, and they cried out.</p> <p>50 For they all saw him and were terrified. But immediately he spoke with them and said to them, “Have courage, I am <i>he!</i> Do not be afraid!”</p> <p>51 And</p> <p>he went up with them into the boat, and the wind abated.</p> <p>And they were extraordinarily astounded within themselves,</p> <p>52 because they did not understand concerning the loaves, but their hearts were hardened.</p>	<p>they saw Jesus walking on the sea and coming near the boat, and they were afraid.</p> <p>20 But he said to them, “<i>It is I!</i> Do not be afraid!”</p> <p>21 So they were</p> <p>wanting to take him into the boat,</p> <p>and immediately the boat came to the land to which they were going.</p>
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Galilean Districts Ministry—Healings at Gennesaret (Nisan [April] 32)	
Matthew 14:34–36	Mark 6:53–56
<p>34 And <i>after they</i> had crossed over, they came to land at Gennesaret.</p> <p>35 And <i>when</i> the men of that place recognized him, they sent <i>word</i> into that whole surrounding region, and they brought to him all those who were sick.</p> <p>36 And they were imploring him that they might only touch the edge of his cloak, and all those who touched <i>it</i> were cured.</p>	<p>53 And <i>after they</i> had crossed over, they came to land at Gennesaret and anchored <i>there</i>.</p> <p>54 And <i>as</i> they were getting out of the boat, <i>people</i> recognized him immediately.</p> <p>55 They ran about <i>through</i> that whole region and began to carry around those who were sick on stretchers, wherever they heard that he was.</p> <p>56 And wherever he would go, into villages or into towns or to farms, they would put those who were sick in the marketplaces and would implore him that if they could touch even the edge of his cloak. And all those who touched it were healed.</p>

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Textual Notes1) Concerning “to Bethsaida” in Mark 6:45.¹

- A) “The text is attested by the great majority of witnesses, but it creates the difficulty that Bethsaida was on the northeast shore of the lake, in the region where the feeding took place according to Luke 9:10, not on “the other side.” It is better to accept the Caesarean text, which omits εἰ τὸ πέραν and gives only πρὸς (εἰς) Βηθσαϊδάν: P⁴⁵ W λ q sy^s. For a defense of the primitiveness of this reading see L. Vaganay, “Mk 6:45,” *RB* 49 (1940), pp. 5–32. The longer reading of Mark appears to be a conflated variant reuniting the shorter reading supported by the Caesarean text with the different reading of Matthew 14:22. Mark evidently uses εἰς τὸ πέραν to indicate a change of location by boat where the destination of the voyage is unspecified (cf. Chs. 4:35; 5:21; 8:13 with 6:32, 53; 8:10) or quite general (Ch. 5:1). See further C. C. McCown, ‘The Problem of the Site of Bethsaida,’ *JPOS* 10 (1930): 32–58; J. O’Hara, ‘Two Bethsaidas or One?’ *Scripture* 15 (1963): 24–27.”

¹ William L. Lane, “The Gospel According to Mark,” *NICOT* (Eerdmans, 1974), p. 234 n. 111.

Galilean Districts Ministry—The Bread of Life (Nisan [April] 32)

John 6:22–71

The Crowds Come Looking for Jesus

22 On the next day, the crowd that was on the other side of the sea saw that other boats were not there (except one), and that Jesus had not entered with his disciples into the boat, but his disciples had departed alone.

23 Other boats from Tiberias came near the place where they had eaten the bread *after* the Lord had given thanks.

24 So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capernaum seeking Jesus.

25 And *when they* found him on the other side of the sea, they said to him, “Rabbi, when did you get here?”

Jesus’ Discourse on the Bread of Life

26 Jesus replied to them and said, “Truly, truly I say to you, you seek me not because you saw signs, but because you ate of the loaves and were satisfied!

27 Do not work for the food that perishes, but the food that remains to eternal life, which the Son of Man will give to you. For God the Father has set his seal on this one.”

28 So they said to him, “What shall we do that we can accomplish the works of God?”

29 Jesus answered and said to them, “This is the work of God: that you believe in *the one* whom that one sent.”

30 So they said to him, “Then what sign will you perform, so that we can see *it* and believe you? What will you do?”

31 Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread from heaven to eat.’ [cf. [Exod 16:4](#); [Ps 78:23–24](#)]

32 Then Jesus said to them, “Truly, truly I say to you, Moses did not give you bread from heaven, but my Father is giving you the true bread from heaven!

33 For the bread of God is the one who comes down from heaven and gives life to the world.”

34 So they said to him, “Sir, always give us this bread!”

35 Jesus said to them, “I am the bread of life. The one who comes to me will never be hungry, and the one who believes in me will never be thirsty again.

36 But I said to you that you have seen me and do not believe.

37 Everyone whom the Father gives to me will come to me, and the one who comes to me I will never throw out,

38 because I have come down from heaven not that I should do my will, but the will of the one who sent me.

39 Now this is the will of the one who sent me: that everyone whom he has given me, I would not lose *any* of them, but raise them up on the last day.

40 For this is the will of my Father, that everyone who looks at the Son and believes in him would have eternal life, and I will raise him up on the last day.”

41 Now the Jews began to grumble about him because he said, “I am the bread that came down from heaven,”

42 and they were saying, “Is this one not Jesus the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven’?”

43 Jesus answered and said to them, “Do not grumble among yourselves!

44 No one is able to come to me unless the Father who sent me draws him, and I will raise him up on the last day.

45 It is written in the prophets, ‘And they will all be taught by God.’ [[Isa 54:13](#)] Everyone who hears from the Father and learns comes to me.

46 (Not that anyone has seen the Father except the one who is from God—this one has seen the Father.)

47 Truly, truly I say to you, the one who believes has eternal life.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness and they died.

50 This is the bread that comes down from heaven so that someone may eat from it and not die.

51 I am the living bread that came down from heaven. If anyone eats from this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

52 So the Jews began to quarrel among themselves, saying, “How can this man give us his flesh to eat?”

53 Then Jesus said to them, “Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves!

54 The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

55 For my flesh is true food, and my blood is true drink.

56 The one who eats my flesh and drinks my blood resides in me and I in him.

57 Just as the living Father sent me, and I live because of the Father, *so* also the one who eats me—that one will live because of me.

58 This is the bread that came down from heaven, not as the fathers ate and died. The one who eats this bread will live forever.”

59 He said these *things while* teaching in the synagogue in Capernaum.

Many Disciples Depart

60 Thus many of his disciples, *when they heard it*, said, “This saying is hard! Who can understand it?”

61 But Jesus, *because he* knew within himself that his disciples were grumbling about this, said to them, “Does this cause you to be offended?”

62 Then *what* if you see the Son of Man ascending where he was before?

63 The Spirit is the one who gives life; the flesh profits nothing. The words that I have spoken to you are spirit and are life.

64 But there are some of you who do not believe.” (For Jesus knew from the beginning who they were who did not believe, and who it was who would betray him.)

65 And he said, “Because of this I said to you that no one can come to me unless it has been granted to him by the Father.”

66 For this *reason* many of his disciples drew back and were not walking with him any longer.

Peter’s Confession

67 So Jesus said to the twelve, “You do not want to go away also, *do you?*”

68 Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life.

69 And we have believed, and have come to know, that you are the Holy One of God.”

70 Jesus replied to them, “Did I not choose you, the twelve, and one of you is the devil?”

71 (Now he was speaking about Judas *son* of Simon Iscariot, because this one—one of the twelve—was going to betray him.)

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Galilean Districts Ministry—Jesus Avoids Judea (Spring/Summer 32)

John 7:1

1 And after these *things* Jesus was going about in Galilee. For he did not want to go about in Judea, because the Jews were seeking to kill him.

Galilean Districts Ministry—The Tradition of the Elders (Spring/Summer 32)

Matthew 15:1–20

Mark 7:1–23

15:1 Then Pharisees and scribes came to Jesus from Jerusalem,

saying,

2 “Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat a meal.”

3 So he answered *and* said to them, “Why do you also break the commandment of God because of your tradition?

4 For God said, ‘Honor your father and your mother,’ [Exod 20:12] and ‘The one who speaks evil of father or mother must certainly die.’ [Exod 21:17]

5 But you say, ‘Whoever says to his father or his mother, “Whatever benefit you would have received from me is a gift to God,”

6 need not honor his father,’

and you make void the word of God for the sake of your tradition.

7 Hypocrites! Isaiah correctly prophesied about you saying,

8 ‘This people honors me with their lips, but their heart is far, far away from me,

9 and they worship me in vain, teaching *as* doctrines the commandments of men.’” [Isa 29:13]

10 And summoning the crowd, he said to them, “Hear and understand:

11 It is not what goes into the mouth that defiles a person, but what comes out of the mouth—this defiles a person.”

12 Then the disciples came *and* said to him, “Do you know that the Pharisees were offended *when they* heard this saying?”

13 And he answered *and* said, “Every plant that my heavenly Father did not plant will be uprooted.

14 Let them! They are blind guides of the blind. And if the blind

1 And the Pharisees and some of the scribes who had come from Jerusalem gathered to him.

2 And they saw that some of his disciples were eating their bread with unclean—that is, unwashed—hands.

3 (For the Pharisees and all the Jews do not eat unless they wash their hands ritually, *thus* holding fast to the traditions of the elders.

4 And *when they come* from the marketplace, they do not eat unless they wash. And there are many other *traditions* which they have received *and* hold fast to—for example, the washing of cups and pitchers and bronze kettles and dining couches.)

5 And the Pharisees and the scribes asked him, “Why do your disciples not live according to the tradition of the elders, but eat their bread with unclean hands?”

9 And he said to them, “You splendidly ignore the commandment of God so that you can keep your tradition.

10 For Moses said, ‘Honor your father and your mother,’ and, ‘The one who speaks evil of father or mother must certainly die.’

11 But you say, ‘If a man says to his father or to his mother, “Whatever benefit you would have received from me is corban” (that is, a gift to God),

12 you no longer permit him to do anything for his father or his mother,

13 *thus* making void the word of God by your tradition that you have handed down, and you do many similar *things* such as this.”

6 So he said to them,

“Isaiah prophesied correctly about you hypocrites, as it is written,

‘This people honors me with their lips, but their heart is far, far away from me.

7 And they worship me in vain, teaching *as* doctrines the commandments of men.’

8 Abandoning the commandment of God, you hold fast to the tradition of men.”

14 And summoning the crowd again, he said to them, “Listen to me, *all of you*, and understand:

15 There is nothing outside of a person that is able to defile him *by* going into him. But the things that go out of a person are the things that defile a person.”

16 [If anyone has ears to hear, let him hear.]

17 And when he entered into the house away from the crowd,

<p>guide the blind, both will fall into a pit.” 15 But Peter answered <i>and</i> said to him, “Explain this parable to us.” 16 But he said, “Are you also still without understanding? 17 Do you not understand that everything that enters into the mouth</p> <p>goes into the stomach and is evacuated into the latrine?</p> <p>18 But the things that come out of the mouth come from the heart, and these defile the person. 19 For from the heart come evil plans, murder, adultery, sexual immorality, theft, false witness, abusive speech. 20 These are the things that defile a person. But eating with unwashed hands does not defile a person!”</p>	<p>his disciples asked him about the parable. 18 And he said to them, “So are you also without understanding? Do you not understand that everything <i>that is</i> outside that goes into a person <i>is</i> not able to defile him? 19 For it does not enter into his heart but into his stomach, and goes out into the latrine”— <i>thus</i> declaring all foods clean. 20 And he said, “What comes out of a person, that defiles a person. 21 For from within, from the heart of people, come evil plans, sexual immoralities, thefts, murders, 22 adulteries, <i>acts of greed</i>, malicious <i>deeds</i>, deceit, licentiousness, envy, abusive speech, pride, foolishness. 23 All these evil <i>things</i> come from within and defile a person.”</p>
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Galilean Districts Ministry—A Gentile Mother’s Faith (Spring/Summer 32)

Matthew 15:21–28	Mark 7:24–30
<p>21 And departing from there, Jesus went away to the region of Tyre and Sidon.</p> <p>22 And behold, a Canaanite woman from that district came <i>and</i> cried out, saying, “Have mercy on me, Lord, Son of David! My daughter <i>is</i> severely possessed by a demon!”</p> <p>23 But he did not answer her a word. And his disciples came up <i>and</i> asked him, saying, “Send her away, because she is crying out after us!” 24 But he answered <i>and</i> said, “I was not sent except to the lost sheep of the house of Israel.” 25 But she came <i>and</i> knelt down before him, saying, “Lord, help me!” 26 And he answered <i>and</i> said, “It is not right to take the children’s bread and throw <i>it</i> to the dogs!” 27 So she said, “Yes, Lord, for even the dogs eat the crumbs that fall from their master’s table.” 28 Then Jesus answered <i>and</i> said to her, “O woman, your faith <i>is</i> great! Let it be done for you as you want.” And her daughter was healed from that hour.</p>	<p>24 And from there he set out <i>and</i> went to the region of Tyre. And <i>when he</i> entered into a house, he wanted no one to know, and <i>yet</i> he was not able to escape notice. 25 But immediately a woman whose young daughter was possessed by an unclean spirit, <i>when she</i> heard about him, came <i>and</i> fell down at his feet,</p> <p>26 Now the woman was a Greek—a Syrophenician by nationality—and she was asking him that he would expel the demon from her daughter.</p> <p>27 And he said to her, “Let the children be satisfied first, for it is not right to take the children’s bread and throw <i>it</i> to the dogs!” 28 But she answered and said to him, “Lord, even the dogs under the table eat the children’s crumbs.” 29 And he said to her, “Because of this statement, go! The demon has gone out of your daughter.”</p> <p>30 And <i>when she</i> went to her home, she found the child lying on the bed and the demon gone.</p>

Galilean Districts Ministry—Jesus in Decapolis (Spring/Summer 32)

Matthew 15:29–38

Mark 7:31–8:9

Jesus Heals Many

29 And departing from there,
Jesus went along the Sea of Galilee,

and he went up on the mountain *and* was sitting there.

30 And large crowds came to him, having with them *the* mute, blind, lame, crippled, and many others, and they put them down at his feet, and he healed them.

31 So then the crowd was astonished *when they* saw the mute speaking, the crippled healthy, and the lame walking, and the blind seeing, and they praised the God of Israel.

Jesus Feeds 4,000

32 And Jesus summoned his disciples *and* said,
“I have compassion on the crowd, because they have remained with me three days already and do not have anything to eat, and I do not want to send them away hungry lest they give out on the way.”

33 And the disciples said to him, “Where in *this* desolate place can we get so much bread that such a great crowd could be satisfied?”

34 And Jesus said to them, “How many loaves do you have?”
So they said, “Seven, and a few little fish.”

35 And commanding the crowd to recline for a meal on the ground,

36 he took the seven loaves and the fish and *after he* had given thanks, he broke *them* and began giving *them* to the disciples,

and the disciples *gave them* to the crowds.

37 And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven baskets full.

38 Now those who ate were four thousand men,
in addition to women and children.

7:31 And again he went away from the region of Tyre *and* came through Sidon to the Sea of Galilee, within the region of the Decapolis.

32 And they brought to him a man who was deaf and had difficulty speaking, and they were imploring him that he would place his hand on him.

33 And he took him away from the crowd by himself *and* put his fingers into his ears, and *after* spitting, he touched his tongue.

34 And looking up to heaven, he sighed and said to him, “Ephphatha!” (that is, “Be opened!”).

35 And his ears were opened and his difficulty in speaking was removed and he began to speak normally.

36 And he ordered them that they should say nothing, but as much as he ordered them *not to*, they proclaimed *it* even more instead.

37 And they were amazed beyond all measure, saying, “He has done all *things* well! He even makes the deaf hear and the mute speak!”

8:1 In those days there was again a large crowd, and they did not have anything they could eat.

Summoning the disciples, he said to them,

2 “I have compassion on the crowd, because they have remained with me three days already and do not have anything to eat.

3 And if I send them away hungry to their homes they will give out on the way, and some of them have come from far away.”

4 And his disciples answered him, “Where is anyone able to feed these *people* with bread here in the desert?”

5 And he asked them, “How many loaves do you have?”
So they said, “Seven.”

6 And he commanded the crowd to recline for a meal on the ground,

and taking the seven loaves, *after he* had given thanks he broke *them* and began giving *them* to his disciples so that they could set *them* before *them*.

And they set *them* before the crowd.

7 And they had a few small fish, and *after* giving thanks for them, he said to set these *before them* also.

8 And they ate and were satisfied, and they picked up the broken pieces that were left, seven baskets *full*.

9 Now there were about four thousand.

And he sent them away.

Galilean Districts Ministry—The Sign of Jonah (Spring/Summer 32)

Matthew 15:39–16:4	Mark 8:10–12
<p>15:39 And <i>after he</i> sent away the crowds, he got into the boat and went to the region of Magadan.</p> <p>16:1 And <i>when</i> the Pharisees and Sadducees came to test <i>him</i>, they asked him to show them a sign from heaven.</p> <p>2 So he answered <i>and</i> said to them, “<i>When</i> evening comes you say, ‘<i>It will be</i> fair weather because the sky is red,’</p> <p>3 and early in the morning, ‘Today <i>it will be</i> stormy weather, because the sky is red <i>and</i> darkening.’ You know how to evaluate correctly the appearance of the sky, but you are not able <i>to evaluate</i> the signs of the times.</p> <p>4a An evil and adulterous generation seeks for a sign, and a sign will not be given to it except the sign of Jonah!” [cf. Jon 1:17]</p>	<p>10 And immediately he got into the boat with his disciples <i>and</i> went to the district of Dalmanutha.</p> <p>11 And the Pharisees came and began to argue with him, demanding from him a sign from heaven <i>in order to</i> test him.</p> <p>12 And sighing deeply in his spirit, he said, “Why does this generation demand a sign?</p> <p>Truly I say to you, no sign will be given to this generation!”</p>

Galilean Districts Ministry—The Yeast of the Pharisees and the Sadducees (Spring/Summer 32)

Matthew 16:4b–12	Mark 8:13–21
<p>4b And he left them <i>and</i> went away.</p> <p>5 And <i>when</i> the disciples arrived at the other side, they had forgotten to take bread.</p> <p>6 And Jesus said to them, “Watch out for and beware of the leaven of the Pharisees and Sadducees!”</p> <p>7 So they were discussing <i>this</i> among themselves, saying, “<i>It is</i> because we did not take bread.”</p> <p>8 But knowing <i>this</i>, Jesus said, “Why are you discussing among yourselves that you did not take bread, <i>you</i> of little faith?</p> <p>9 Do you not yet understand</p> <p>or do you not remember the five loaves for the five thousand, and how many baskets you took up?</p> <p>10 Or the seven loaves for the four thousand and how many baskets you took up?</p> <p>11 How do you not understand that I did not speak to you about bread? But beware of the leaven of the Pharisees and Sadducees!”</p> <p>12 Then they understood that he did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.</p>	<p>13 And he left them, got into <i>the boat</i> again, <i>and</i> went to the other side.</p> <p>14 And they had forgotten to take bread, and except <i>for</i> one loaf, they did not have <i>any</i> with them in the boat.</p> <p>15 And he ordered them, saying, “Watch out! Beware of the leaven of the Pharisees and the leaven of Herod!”</p> <p>16 And they began to discuss with one another that they had no bread.</p> <p>17 And knowing <i>this</i>, he said to them, “Why are you discussing that you have no bread?</p> <p>Do you not yet perceive or understand? Have your hearts been hardened?</p> <p>18 <i>Although you</i> have eyes, do you not see? And <i>although you</i> have ears, do you not hear? [cf. Jer 5:21]</p> <p>And do you not remember?</p> <p>19 When I broke the five loaves for the five thousand how many baskets full of broken pieces did you pick up?” They said to him, “Twelve.”</p> <p>20 “When <i>I</i> also broke the seven loaves for the four thousand, how many baskets full of broken pieces did you pick up?” And they said to him, “Seven.”</p> <p>21 And he said to them, “Do you not yet understand?”</p>

Galilean Districts Ministry—Blind Man at Bethsaida (Spring/Summer 32)

Mark 8:22–26

22 And they came to Bethsaida. And they brought to him a blind man and implored him that he would touch him.
 23 And he took hold of the blind man's hand *and* led him outside the village, and *after* spitting in his eyes, he placed his hands on him *and* asked him, "Do you see anything?"
 24 And looking up he said, "I see people, for I see *them* like trees walking around."
 25 Then he placed his hands on his eyes again, and he opened his eyes and was cured, and could see everything clearly.
 26 And he sent him to his home, saying, "Do not even go into the village."

Galilean Districts Ministry—Peter's Great Confession (Spring/Summer 32)

Matthew 16:13–20

Mark 8:27–30

Luke 9:18–21

<p>13 Now <i>when</i> Jesus came to the region of Caesarea Philippi,</p> <p>he began asking his disciples, saying, "Who do people say <i>that</i> the Son of Man is?"</p> <p>14 And they said, "Some <i>say</i> John the Baptist, but others Elijah, and others Jeremiah or one of the prophets." 15 He said to them, "But who do you say <i>that</i> I am?" 16 And Simon Peter answered <i>and</i> said, "You are the Christ, the Son of the living God!" 17 And Jesus answered <i>and</i> said to him, "Blessed are you, Simon son of Jonah, because flesh and blood did not reveal <i>this</i> to you, but my Father <i>who is</i> in heaven. 18 And I also say to you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overpower it! 19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you release on earth will be released in heaven." 20 Then he commanded the disciples that they should tell no one that he was the Christ.</p>	<p>27 And Jesus and his disciples went out to the villages of Caesarea Philippi, and on the way</p> <p>he asked his disciples, saying to them, "Who do people say <i>that</i> I am?"</p> <p>28 And they told him, saying, "John the Baptist, and others Elijah, and others that <i>you are</i> one of the prophets." 29 And he asked them, "But who do you say <i>that</i> I am?" Peter answered <i>and</i> said to him, "You are the Christ!"</p> <p>30 And he warned them that they should tell no one about him.</p>	<p>18 And it happened that while he was praying alone, the disciples were with him. And he asked them, saying, "Who do the crowds say <i>that</i> I am?"</p> <p>19 And they answered <i>and</i> said, "John the Baptist, but others, Elijah, and others, that one of the ancient prophets has risen." 20 And he said to them, "But who do you say <i>that</i> I am?" And Peter answered <i>and</i> said, "The Christ of God."</p> <p>21 But he warned <i>and</i> commanded them to tell this to no one,</p>
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Galilean Districts Ministry—Jesus Predicts His Death and Resurrection (Spring/Summer 32)

Matthew 16:21–23

Mark 8:31–33

Luke 9:22

<p>21 From that time <i>on</i> Jesus began to show his disciples that he must go to Jerusalem and suffer many <i>things</i> from the elders and chief priests and scribes, and be killed, and be raised on the third day.</p>	<p>31 And he began to teach them that it was necessary <i>for</i> the Son of Man to suffer many <i>things</i> and to be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise.</p>	<p>22 saying, "It is necessary <i>for</i> the Son of Man to suffer many <i>things</i> and to be rejected by the elders and chief priests and scribes, and to be killed, and to be raised on the third day.</p>
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<p>22 And Peter took him aside <i>and</i> began to rebuke him, saying, “God forbid, Lord! This will never happen to you!”</p> <p>23 But he turned around <i>and</i> said to Peter, “Get behind me, Satan! You are a cause for stumbling to me, because you are not intent on the things of God, but the things of people!”</p>	<p>32 And he was speaking openly <i>about</i> the subject, and Peter took him aside <i>and</i> began to rebuke him.</p> <p>33 But turning around and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan, because you are not setting your mind on the things of God, but the things of people!”</p>	
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Galilean Districts Ministry—If Any Man Would Come After Me (Spring/Summer 32)

Matthew 16:24–28	Mark 8:34–9:1	Luke 9:23–27
<p>24 Then Jesus said to his disciples, “If anyone wants to come after me, let him deny himself and take up his cross and follow me.</p> <p>25 For whoever wants to save his life will lose it, but whoever loses his life on account of me will find it.</p> <p>26 For what will a person be benefited if he gains the whole world but forfeits his life? Or what will a person give in exchange for his life?</p> <p>27 For</p> <p style="text-align: center;">the Son of Man</p> <p>is going to come in the glory of his Father with his angels, and at that time he will reward each one according to what he has done. [cf. Ps 62:12; Prov 24:12]</p> <p>28 Truly I say to you, that there are some of those standing here who will never experience death until they see the Son of Man coming in his kingdom.”</p>	<p>8:34 And summoning the crowd together with his disciples, he said to them, “If anyone wants to come after me, let him deny himself and take up his cross and follow me.</p> <p>35 For whoever wants to save his life will lose it, but whoever loses his life on account of me and of the gospel will save it.</p> <p>36 For what does it benefit a person to gain the whole world and forfeit his life? 37 For what can a person give in exchange for his life? 38 For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.”</p> <p>9:1 And he said to them, “Truly I say to you, that there are some of those standing here who will never experience death until they see the kingdom of God having come with power.”</p>	<p>23 And he said to <i>them</i> all, “If anyone wants to come after me, he must deny himself and take up his cross every day and follow me.</p> <p>24 For whoever wants to save his life will lose it, but whoever loses his life on account of me, this person will save it.</p> <p>25 For what is a person benefited <i>if he</i> gains the whole world but loses or forfeits himself?</p> <p>26 For whoever is ashamed of me and my words, the Son of Man will be ashamed of this person when he comes in his glory and the <i>glory</i> of the Father and of the holy angels.</p> <p>27 But I tell you truly, there are some of those standing here who will never experience death until they see the kingdom of God.”</p>

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Galilean Districts Ministry—The Transfiguration (Spring/Summer 32)

Matthew 17:1–8	Mark 9:2–8	Luke 9:28–36a
<p>1 And after six days Jesus took along Peter and James and John his brother, and led them up on a high mountain by themselves.</p> <p>2 And he was transfigured before them, and his face shone like the sun, and his clothing became bright as the light.</p> <p>3 And behold, Moses and Elijah appeared to them, talking with him.</p> <p>4 So Peter answered <i>and</i> said to Jesus, “Lord, it is good <i>that</i> we are here! If you want, I will make here three shelters, one for you and one for Moses and one for Elijah.”</p> <p>5 <i>While</i> he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud said, “This is my beloved Son, with whom I am well pleased. Listen to him!”</p> <p>6 And <i>when</i> the disciples heard <i>this</i>, they fell down on their faces and were extremely frightened.</p> <p>7 And Jesus came and touched them <i>and</i> said, “Get up and do not be afraid.”</p> <p>8 And <i>when they</i> lifted up their eyes they saw no one except him—Jesus alone.</p>	<p>2 And after six days, Jesus took along Peter and James and John, and led them to a high mountain by themselves alone.</p> <p>And he was transfigured before them,</p> <p>3 and his clothing became radiant—extremely white, like no cloth refiner on earth can make so white.</p> <p>4 And Elijah appeared to them together with Moses, and they were talking with Jesus.</p> <p>5 And Peter answered <i>and</i> said to Jesus, “Rabbi, it is good <i>that</i> we are here! And let us make three shelters, one for you and one for Moses and one for Elijah.”</p> <p>6 (For he did not know what he should answer, because they were terrified.)</p> <p>7 And a cloud came, overshadowing them, and a voice came from the cloud, “This is my beloved Son. Listen to him!”</p> <p>8 And suddenly, looking around, they no longer saw anyone with them but Jesus alone.</p>	<p>28 Now it happened that about eight days after these words, he took along Peter and John and James <i>and</i> went up on the mountain to pray.</p> <p>29 And as he was praying, the appearance of his face became different, and his clothing <i>became</i> white, gleaming like lightning.</p> <p>30 And behold, two men were talking with him, who were Moses and Elijah, 31 who appeared in glory <i>and</i> were speaking <i>about</i> his departure which he was about to fulfill in Jerusalem.</p> <p>32 Now Peter and those with him were very sleepy, but <i>when they</i> became fully awake, they saw his glory and the two men who were standing with him.</p> <p>33 And it happened that as they were going away from him, Peter said to Jesus, “Master, it is good <i>for</i> us to be here. And let us make three shelters, one for you and one for Moses and one for Elijah,” not knowing what he was saying.</p> <p>34 And <i>while</i> he was saying these <i>things</i>, a cloud came and overshadowed them, and they were afraid as they entered into the cloud.</p> <p>35 And a voice came from the cloud, saying, “This is my Son, <i>my</i> Chosen One. Listen to him!”</p> <p>36a And after the voice had occurred, Jesus was found alone.</p>

Galilean Districts Ministry—Making Sense of Isaiah and Malachi (Spring/Summer 32)

Matthew 17:9–13	Mark 9:9–13	Luke 9:36b
<p>9 And <i>as</i> they were coming down from the mountain, Jesus commanded them saying,</p>	<p>9 And <i>as</i> they were coming down from the mountain, he ordered them that they should</p>	

<p>“Tell no one the vision until the Son of Man is raised from the dead.” 10 And</p> <p>the disciples asked him, saying, “Then why do the scribes say that Elijah must come first?” [cf. Mal 4:5–6] 11 And he answered <i>and</i> said, “Elijah indeed is coming, and will restore all <i>things</i>. 12b In the <i>same</i> way also the Son of Man is going to suffer <i>at</i> their hands.” [cf. Isa 53]</p> <p>12a But I say to you that Elijah has already come, and they did not recognize him, but did with him whatever they wanted.</p> <p>13 Then the disciples understood that he had spoken to them about John the Baptist.</p>	<p>tell no one <i>the things</i> that they had seen, except when the Son of Man had risen from the dead. 10 And they kept the matter to themselves,</p> <p>discussing what this rising from the dead meant. 11 And they asked him, saying, “Why do the scribes say that Elijah must come first?” 12 And he said to them, “Elijah indeed does come first <i>and</i> restores all <i>things</i>. And how is it written concerning the Son of Man that he should suffer many <i>things</i> and be treated with contempt? 13 But I tell you that indeed Elijah has come, and they did to him whatever they wanted, just as it is written about him.”</p>	<p>36b And they kept silent and told no one in those days anything of what they had seen.</p>
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Galilean Districts Ministry—The Power of Faith (Spring/Summer 32)

Matthew 17:14–21	Mark 9:14–29	Luke 9:37–43a
<p>14 And <i>when they</i> came to the crowd,</p> <p>a man approached him, kneeling down before him 15 and saying, “Lord, have mercy on my son,</p> <p>because he has seizures and suffers severely, for often he falls into the fire and often into the water.</p> <p>16 And I brought him to your disciples,</p>	<p>14 And <i>when they</i> came to the disciples, they saw a large crowd around them and scribes arguing with them. 15 And immediately the whole crowd, <i>when they</i> saw him, were amazed, and ran up to <i>him and</i> greeted him. 16 And he asked them, “What are you arguing <i>about</i> with them?” 17 And one <i>individual</i> from the crowd answered him, “Teacher, I brought to you my son who has a spirit that makes him mute.</p> <p>18 And whenever it seizes him, it throws him down and he foams at the mouth and grinds his teeth and becomes paralyzed.</p> <p>And I told your disciples</p>	<p>37 Now it happened that on the next day, <i>when they</i> had come down from the mountain, a large crowd met him.</p> <p>38 And behold, a man from the crowd cried out, saying, “Teacher, I beg you to look with concern on my son, because he is my only <i>son</i>!</p> <p>39 And behold, a spirit seizes him and suddenly he screams, and it convulses him with foam</p> <p>and rarely withdraws from him, battering him severely. 40 And I begged your disciples</p>

Galilean Districts Ministry—Jesus' Second Prediction of His Death (Spring/Summer 32)

Matthew 17:22–23	Mark 9:30–32	Luke 9:43b–45
<p>22 Now <i>as</i> they were gathering in Galilee,</p> <p>Jesus said to them,</p> <p>“The Son of Man is going to be betrayed into the hands of men, 23 and they will kill him, and on the third day he will be raised.”</p> <p>And they were extremely distressed.</p>	<p>30 And from there they went out <i>and</i> passed through Galilee. And he did not want anyone to know, 31 for he was teaching his disciples and was telling them,</p> <p>“The Son of Man is being betrayed into the hands of men, and they will kill him. And <i>when he</i> is killed, after three days he will rise.” 32 But they did not understand the statement,</p> <p>and they were afraid to ask him.</p>	<p>43b But <i>while they</i> were all marveling at all <i>the things</i> that he was doing,</p> <p>he said to his disciples, 44 “You take these words to heart, for the Son of Man is about to be betrayed into the hands of men.”</p> <p>45 But they did not understand this statement, and it was concealed from them so that they could not understand it. And they were afraid to ask him about this statement.</p>

Galilean Districts Ministry—Paying the Temple Tax (Spring/Summer 32)

Matthew 17:24–27

24 Now *when* they arrived in Capernaum, the ones who collected the double drachma *tax* came up to Peter and said, “Does your teacher not pay the double drachma *tax*?”

25 He said, “Yes.” And *when he* came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do the kings of the earth collect tolls or taxes—from their own sons, or from foreigners?”

26 And *when he* said, “From foreigners,” Jesus said to him, “Then the sons are free.

27 But so that we do not give offense to them, go out to the sea, cast *a line with* a hook, and take the first fish that comes up. And *when you* open its mouth, you will find a four-drachma coin. Take that *and give it* to them for me and you.”

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Galilean Districts Ministry—Who is the Greatest? (Spring/Summer 32)

Matthew 18:1–5	Mark 9:33–37	Luke 9:46–48
<p>1 At that time the disciples came up to Jesus, saying, “Who then is the greatest in the kingdom of heaven?”</p> <p>2 And calling a child <i>to himself</i>, he had him stand in their midst</p> <p>3 and said, “Truly I say to you, unless you turn around and become like young children, you will never enter into the kingdom of heaven!</p> <p>4 Therefore whoever humbles himself like this child, this person is the greatest in the kingdom of heaven,</p> <p>5 and whoever welcomes one child such as this in my name welcomes me.</p>	<p>33 And they came to Capernaum. And <i>after he</i> was in the house, he asked them, “What were you discussing on the way?”</p> <p>34 But they were silent, because they had argued with one another on the way <i>about who was</i> greatest.</p> <p>35 And he sat down <i>and</i> called the twelve and said to them, “If anyone wants to be first, he will be last of all and servant of all.”</p> <p>36 And he took a young child <i>and</i> had him stand among them. And taking him in his arms, he said to them,</p> <p>37 “Whoever welcomes one of the young children such as these in my name welcomes me, and whoever welcomes me does not welcome me, but the one who sent me.”</p>	<p>46 And an argument developed among them as to who of them might be greatest.</p> <p>47 But Jesus, <i>because he</i> knew the thoughts of their hearts,</p> <p>took hold of a child and had him stand beside him</p> <p>48 and said to them,</p> <p>“Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among you all—this one is great.”</p>

Galilean Districts Ministry—Warnings from Jesus (Spring/Summer 32)

Matthew 18:6–14	Mark 9:38–50	Luke 9:49–50
	<p>38 John said to him, “Teacher, we saw someone expelling demons in your name, and we tried to prevent him because he was not following us.”</p> <p>39 But Jesus said, “Do not prevent him, because there is no one who does a miracle in my name and will be able soon afterward to speak evil of me.</p> <p>40 For whoever is not against us is for us.</p> <p>41 For whoever gives you a cup of water to drink in <i>my</i> name because you are Christ’s, truly I say to you that he will</p>	<p>49 And John answered <i>and</i> said, “Master, we saw someone expelling demons in your name, and we tried to prevent him, because he does not follow in company with us.”</p> <p>50 But Jesus said to him, “Do not prevent <i>him</i>, because</p> <p>whoever is not against you is for you.”</p>

<p>6 But whoever causes one of these little ones who believe in me to sin, it would be better for him that a large millstone be hung on his neck and he be drowned in the depths of the sea.</p> <p>7 Woe to the world because of causes for stumbling, for <i>it is</i> a necessity <i>that</i> causes for stumbling come; nevertheless, woe to the person through whom the cause for stumbling comes.</p> <p>8 And if your hand or your foot causes you to sin, cut it off and throw <i>it</i> from you! It is better for you to enter into life crippled or lame than, having two hands or two feet, to be thrown into the eternal fire!</p> <p>9 And if your eye causes you to sin, tear it out and throw <i>it</i> from you! It is better for you to enter into life one-eyed than, having two eyes, to be thrown into fiery hell!</p> <p>10 “See to it that you do not despise one of these little ones, for I tell you that their angels in heaven constantly see the face of my Father <i>who is</i> in heaven.</p> <p>11 [<i>not in early MSS</i>]</p> <p>12 What do you think? If a certain man has a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go <i>and</i> look for the one that wandered away?</p> <p>13 And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine that did not wander away.</p> <p>14 In the <i>same</i> way it is not the will of your Father <i>who is</i> in heaven that one of these little ones perish.</p>	<p>never lose his reward.</p> <p>42 “And whoever causes one of these little ones who believe in me to sin, it is better for him if instead a large millstone is placed around his neck and he is thrown into the sea.</p> <p>43 And if your hand causes you to sin, cut it off! It is better <i>for</i> you to enter into life crippled than, having two hands, to go into hell— into the unquenchable fire!</p> <p>44 [<i>identical to v. 48, not in early MSS</i>]</p> <p>45 And if your foot causes you to sin, cut it off! It is better <i>for</i> you to enter into life lame than, having two feet, to be thrown into hell!</p> <p>46 [<i>identical to v. 48, not in early MSS</i>]</p> <p>47 And if your eye causes you to sin, tear it out! It is better <i>for</i> you to enter into the kingdom of God with one eye than, having two eyes, to be thrown into hell, 48 ‘where their worm does not die and the fire is not extinguished.’ [Isa 66:24]</p> <p>49 For everyone will be salted with fire. 50 Salt <i>is</i> good, but if the salt becomes deprived of its salt content, by what can you make it salty? Have salt among yourselves, and be at peace with one another.”</p>	
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Galilean Districts Ministry—Sin, Restoration and Forgiveness (Spring/Summer 32)

Matthew 18:15–35

Treatment of a Sinning Brother

15 “Now if your brother sins against you, go correct him between you and him alone. If he listens to you, you have gained your brother.

16 But if he does not listen, take with you in addition one or two *others*, so that by the testimony of two or three witnesses every matter may be established. [Deut 19:15]

17 And if he refuses to listen to them, tell *it* to the church. But if he refuses to listen to the church also, let him be to you as a Gentile and a tax collector.

18 “Truly I say to you, whatever you bind on earth will be bound in heaven, and whatever you release on earth will be released in heaven.

19 Again, truly I say to you that if two of you agree on earth about any matter that they ask, it will be done for them from my Father *who is* in heaven.

20 For where two or three are gathered in my name, I am there in the midst of them.”

The Basis of Forgiveness

21 Then Peter came up to him *and* said, “Lord, how many times will my brother sin against me and I will forgive him? Up to seven times?”

22 Jesus said to him, “I do not say to you up to seven times, but up to seventy times seven!

23 “For this *reason* the kingdom of heaven may be compared to a man—a king—who wanted to settle accounts with his slaves.

24 And *when* he began to settle *them*, someone was brought to him who owed ten thousand talents.

25 And *because* he did not have *enough* to repay *it*, the master ordered him to be sold, and his wife and his children and everything that he had, and to be repaid.

26 Then the slave threw himself to the ground *and* began to do obeisance to him, saying, ‘Be patient with me, and I will pay back everything to you!’

27 So the master of that slave, *because he* had compassion, released him and forgave him the loan.

28 But that slave went out *and* found one of his fellow slaves who owed him a hundred denarii, and taking hold of him, he began to choke *him*, saying, ‘Pay back everything that you owe!’

29 Then his fellow slave threw himself to the ground *and* began to implore him, saying, ‘Be patient with me and I will repay you!’

30 But he did not want to, but rather he went *and* threw him into prison until he would repay what was owed.

31 So *when* his fellow slaves saw what had happened, they were extremely distressed, and went *and* reported to their master everything that had happened.

32 Then his master summoned him *and* said to him, ‘Wicked slave! I forgave you all that debt because you implored me!

33 Should you not also have shown mercy to your fellow slave as I also showed mercy to you?’

34 And *because he* was angry, his master handed him over to the merciless jailers until he would repay everything that was owed.

35 So also my heavenly Father will do to you, unless each of you forgives his brother from your hearts!”

To Jerusalem—Jesus’ Brothers Ridicule Him (Tishri [October] 32)

John 7:2–9

2 Now the feast of the Jews—the *feast of* Tabernacles—was near.

3 So his brothers said to him, “Depart from here and go to Judea, so that your disciples also can see your works that you are doing.

4 For no one does anything in secret and *yet* he himself desires to be publicly recognized. If you are doing these *things*, reveal yourself to the world!”

5 (For not even his brothers believed in him.)

6 So Jesus said to them, “My time has not yet come, but your time is always ready.

7 The world cannot hate you, but it hates me, because I am testifying about it, that its deeds are evil.

8 You go up to the feast. I am not going up to this feast, because my time is not yet completed.

9 And *when he* had said these *things*, he remained in Galilee.

To Jerusalem—Journey through Samaria (Tishri [October] 32)

Luke 9:51–56

John 7:10

51 Now it happened that when the days were approaching for him to be taken up, he set *his* face to go to Jerusalem.

52 And he sent messengers before him, and they went *and*

10 But when his brothers had gone up to the feast, then he also went up, not openly, but (as it were) in secret.

entered into a village of the Samaritans in order to prepare for him.
 53 And they did not welcome him because he was determined to go to Jerusalem.
 54 Now *when* the disciples James and John saw *it*, they said, “Lord, do you want us to call fire to come down from heaven and consume them?”
 55 But he turned around *and* rebuked them,
 56 and they proceeded to another village.

To Jerusalem—Following Jesus (Tishri [October] 32)

Matthew 8:19–22

19 And a scribe approached *and* said to him, “Teacher, I will follow you wherever you go!”
 20 And Jesus said to him, “Foxes have dens and birds of the sky *have* nests, but the Son of Man has no place to lay his head.”
 21 And another of the disciples said to him, “Lord, allow me first to go and bury my father.”
 22 But Jesus said to him, “Follow me, and leave the dead to bury their own dead!”

Luke 9:57–62

57 And *as* they were traveling on the road, someone said to him, “I will follow you wherever you go!”
 58 And Jesus said to him, “Foxes have dens and birds of the sky *have* nests, but the Son of Man has no place to lay *his* head.”
 59 And he said to another, “Follow me!”
 But he said,
 “Lord, first allow me to go *and* bury my father.”
 60 But he said to him,
 “Leave the dead to bury their own dead!
 But you go *and* proclaim the kingdom of God.”
 61 And another *person* also said, “I will follow you, Lord, but first allow me to say farewell to those in my house.”
 62 But Jesus said, “No one who puts *his* hand on the plow and looks back is fit for the kingdom of God!”

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Late Judean Ministry—Jesus at the Feast of Tabernacles (Tishri [October] 32)

John 7:11–31

11 So the Jews were looking for him at the feast, and were saying, “Where is he?”
 12 And there was a lot of grumbling concerning him among the crowds; some were saying, “He is a good *man*,” but others were saying, “No, but he deceives the crowd.”
 13 However, no one was speaking openly about him for fear of the Jews.
 14 Now when the feast was already half over, Jesus went to the temple *courts* and began to teach.
 15 Then the Jews were astonished, saying, “How does this man possess knowledge, *because he* has not been taught?”
 16 So Jesus answered them and said, “My teaching is not mine, but *is* from the one who sent me.
 17 If anyone wants to do his will, he will know about my teaching, whether it is from God or I am speaking from myself.
 18 The one who speaks from himself seeks his own glory. But the one who seeks the glory of the one who sent him—this one is true, and there is no unrighteousness in him.
 19 Has not Moses given you the law, and none of you carries out the law? Why do you seek to kill me?”
 20 The crowd replied, “You have a demon! Who is seeking to kill you?”
 21 Jesus answered and said to them, “I performed one work, and you are all astonished.
 22 Because of this Moses has given you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.
 23 If a man receives circumcision on the Sabbath so that the law of Moses would not be broken, are you angry with me because I made a whole man well on the Sabbath?
 24 Do not judge according to outward appearance, but judge according to righteous judgment!”
 25 Then some of the inhabitants of Jerusalem began to say, “Is this not *the one* whom they are seeking to kill?
 26 And behold, he is speaking openly and they are saying nothing to him! Can it be that the rulers truly know that this man is the Christ?
 27 Yet we know where this man is from, but the Christ, whenever he comes—no one knows where he is from!”
 28 Then Jesus cried out in the temple *courts*, teaching and saying, “You both know me and you know where I am from! And I have not come from myself, but the one who sent me is true, whom you do not know.
 29 I know him, because I am from him and he sent me.”
 30 So they were seeking to seize him, and no one laid a hand on him, because his hour had not yet come.
 31 But from the crowd many believed in him and were saying, “Whenever the Christ comes, he will not perform more signs than this man has done, *will he?*”

Late Judean Ministry—Frustrated Attempt to Arrest Jesus (Tishri [October] 32)

John 7:32–52

32 The Pharisees heard the crowd murmuring these *things* about him, and the chief priests and the Pharisees sent officers in order to take him into custody.
 33 Then Jesus said, “Yet a little time I am with you, and I am going to the one who sent me.
 34 You will seek me and will not find *me*, and where I am, you cannot come.”
 35 So the Jews said to one another, “Where *is* this one going to go, that we will not find him? He is not going to go to the Dispersion among the Greeks and teach the Greeks, *is he?*
 36 What is this saying that he said, ‘You will seek me and will not find *me*, and where I am, you cannot come?’”
 37 Now on the last day of the feast—the great *day*—Jesus stood and cried out, saying, “If anyone is thirsty, let him come to me, and let him drink,
 38 the one who believes in me. Just as the scripture said, ‘Out of his belly will flow rivers of living water.’” [cf. [Isa 55:1](#)]
 39 Now he said this concerning the Spirit, whom those who believed in him were about to receive. For the Spirit was not yet *given*, because Jesus had not yet been glorified.)
 40 Then, *when they* heard these words, *some* from the crowd began to say, “This man is truly the Prophet!”
 41 Others were saying, “This man is the Christ!” But others were saying, “No, for the Christ does not come from Galilee, *does he?*
 42 Has not the scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” [cf. [2 Sam 7:12–16](#); [Ps 89:3–4, 35–37](#); [Isa 9:7](#); [11:1](#); [55:3](#); [Mic 5:2](#)]
 43 So there was a division in the crowd because of him.
 44 And some of them were wanting to seize him, but no one laid hands on him.
 45 So the officers came to the chief priests and Pharisees. And they said to them, “Why did you not bring him?”
 46 The officers replied, “Never has a man spoken like this!”
 47 Then the Pharisees replied to them, “You have not also been deceived, *have you?*
 48 None of the rulers or of the Pharisees have believed in him, *have they?*
 49 But this crowd who does not know the law is accursed!”

50 Nicodemus, the one who came to him previously—who was one of them—said to them, [cf. [John 3:1–21](#)]

51 “Our law does not condemn a man unless it first hears from him and knows what he is doing, *does it?*”

52 They answered and said to him, “You are not also from Galilee, *are you?* Investigate and see that a prophet does not arise from Galilee!”

Late Judean Ministry—A Woman Caught in Adultery (Tishri [October] 32)

John 7:53–8:11

7:53 [[And each one went to his *own* house.

8:1 But Jesus went to the Mount of Olives.

2 Now early in the morning he came again to the temple *courts*. And all the people were coming, and he sat down *and* began to teach them.

3 Now the scribes and the Pharisees brought to him a woman caught in adultery. And standing her in *their* midst,

4 they said to him, testing *him*, “Teacher, this woman was caught in the very act of committing adultery!

5 Now in the law, Moses commanded us to stone such women. So what do you say?” [cf. [Lev 20:10](#); [Deut 22:22–24](#)]

6 (Now they were saying this to test him, so that they would have *an occasion* to bring charges against him.) But Jesus, bending down, began to write with *his* finger on the ground, taking no notice.

7 And when they persisted in asking him, straightening up he said to them, “The *one* of you without sin, let him throw the first stone at her!”

8 And bending down again, he wrote on the ground.

9 Now *when they* heard *it*, being convicted by their conscience, they began to depart, one by one, beginning with the older ones, and Jesus was left alone—and the woman who was in *their* midst.

10 So Jesus, straightening up and seeing no one except the woman, said to her, “Where are those accusers of yours? Does no one condemn you?”

11 And she said, “No one, Lord.” So Jesus said, “Neither do I condemn you. Go, and sin no more.”]]

Late Judean Ministry—The Light of the World (Tishri [October] 32)

John 8:12–20

12 Then Jesus spoke to them again, saying, “I am the light of the world! The one who follows me will never walk in darkness, but will have the light of life.”

13 So the Pharisees said to him, “You testify concerning yourself! Your testimony is not true.”

14 Jesus answered and said to them, “Even if I testify concerning myself, my testimony is true, because I know where I have come from and where I am going. But you do not know where I have come from or where I am going.

15 You judge according to externals; I do not judge anyone.

16 But even if I judge, my judgment is true, because I am not alone, but I and the Father who sent me.

17 And even in your law it is written that the testimony of two men is true. [cf. [Deut 17:6](#); [19:15](#)]

18 I am the one who testifies concerning myself, and the Father who sent me testifies concerning me.”

19 So they were saying to him, “Where is your father?” Jesus replied, “You know neither me nor my Father! If you had known me, you would have known my Father also.”

20 He spoke these words by the treasury *while* teaching in the temple *courts*, and no one seized him, because his hour had not yet come.

Late Judean Ministry—Jesus Predicts His Departure (Tishri [October] 32)

John 8:21–59

21 So he said to them again, “I am going away, and you will seek me and will die in your sin. Where I am going you cannot come!”

22 Then the Jews began to say, “Perhaps he will kill himself, because he is saying, ‘Where I am going you cannot come.’”

23 And he said to them, “You are from below; I am from above. You are from this world; I am not from this world.

24 Thus I said to you that you will die in your sins. For if you do not believe that I am *he*, you will die in your sins.”

25 So they began to say to him, “Who are you?” Jesus said to them, “What I have been saying to you *from* the beginning.

26 I have many *things* to say and to judge concerning you, but the one who sent me is true, and *the things* which I heard from him, these *things* I say to the world.”

27 (They did not know that he was speaking to them about the Father.)

28 Then Jesus said, “When you lift up the Son of Man, then you will recognize that I am *he*, and I do nothing from myself, but just as the Father taught me, I say these *things*.”

29 And the one who sent me is with me. He has not left me alone, because I always do the things that are pleasing to him.”

30 *While* he was saying these *things*, many believed in him.

31 Then Jesus said to those Jews who had believed him, “If you continue in my word you are truly my disciples,

32 and you will know the truth, and the truth will set you free.”

33 They replied to him, “We are descendants of Abraham and have not been enslaved to anyone at any time. How do you say, ‘You will become free?’”

34 Jesus replied to them, “Truly, truly I say to you, that everyone who commits sin is a slave of sin.

35 And the slave does not remain in the household forever; the son remains forever.

36 So if the son sets you free, you will be truly free.

37 I know that you are descendants of Abraham. But you are seeking to kill me, because my word makes no progress among you.

38 I speak *the things* that I have seen with the Father; so also you do *the things* that you have heard from the Father.”

39 They answered and said to him, “Abraham is our father!” Jesus said to them, “If you are children of Abraham, do the deeds of Abraham! [cf. [Gal 3:6–7](#); [Rom 9:6–8](#)]

40 But now you are seeking to kill me, a man who spoke to you the truth which I heard from God. This Abraham did not do.

41 You are doing the deeds of your father!” They said to him, “We were not born from sexual immorality! We have one father, God!”

42 Jesus said to them, “If God were your father, you would love me, for I have come forth from God and have come. For I have not come from myself, but that one sent me.

43 Why do you not understand my way of speaking? Because you are not able to listen to my message.

44 You are of your father the devil, and you want to do the desires of your father! That one was a murderer from the beginning, and does not stand firm in the truth, because truth is not in him. Whenever he speaks the lie, he speaks from his own *nature*, because he is a liar and the father of lies.

45 But because I am telling the truth, you do not believe me.

46 Who among you convicts me concerning sin? If I am telling the truth, why do you not believe me?

47 The one who is from God listens to the words of God. Because of this you do not listen—because you are not of God.”

48 The Jews answered and said to him, “Do we not correctly say that you are a Samaritan and have a demon?”

49 Jesus replied, “I do not have a demon, but I honor my Father, and you dishonor me!

50 But I do not seek my *own* glory. There is one who seeks and judges!

51 Truly, truly I say to you, if anyone keeps my word, he will never experience death forever.”

52 The Jews said to him, “Now we know that you have a demon! Abraham and the prophets died, and you say, ‘If anyone keeps my word, he will never taste death forever.’

53 You are not greater than our father Abraham who died, *are you*? And the prophets died! Who do you make yourself *to be*?”

54 Jesus replied, “If I glorify myself, my glory is nothing. The one who glorifies me is my Father, *about* whom you say, ‘He is our God.’

55 And you have not known him, but I know him. And if I were to say that I do not know him, I would be a liar like you! But I know him and I keep his word.

56 Abraham your father rejoiced that he would see my day, and he saw *it* and was glad.”

57 So the Jews said to him, “You are not yet fifty years *old*, and have you seen Abraham?”

58 Jesus said to them, “Truly, truly I say to you, before Abraham was, I am!”

59 Then they picked up stones in order to throw *them* at him. But Jesus was hidden and went out of the temple *courts*.

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Textual Notes

- 1) The story of the woman caught in adultery is separated from the rest of the text in the LEB version by double brackets. This is done to visually indicate doubt on the part of most scholars that this story is part of John’s original gospel manuscript. For a good discussion of this issue, see Andreas J. Kostenberger, *John: Baker Exegetical Commentary on the New Testament*, (Grand Rapids, MI: Baker Academic, 2004), pp. 245–249.¹

¹ For a more thorough treatment of recent research, see Chris Keith, “Recent and Previous Research on the *Pericope Adulterae* (John 7.53–8.11),” *Currents in Biblical Research* 6.3 (2008), 377–404. The Bibliography section of the article is excellent.

Late Judean Ministry—Commissioning of the Seventy (November 32)

Luke 10:1–16

- 1 And after these *things*, the Lord also appointed seventy-two others and sent them out two by two before him into every town and place where he was about to go.
- 2 And he said to them, “The harvest *is* plentiful, but the workers *are* few. Therefore ask the Lord of the harvest that he send out workers into his harvest.
- 3 Go! Behold, I am sending you out like lambs in the midst of wolves!
- 4 Do not carry a money bag or a traveler’s bag or sandals, and greet no one along the road.
- 5 And into whatever house you enter, first say, “Peace *be* to this household!”
- 6 And if a son of peace is there, your peace will rest on him. But if not, it will return to you.
- 7 And remain in the same house, eating and drinking whatever they provide, for the worker *is* worthy of his pay. Do not move from house to house.
- 8 And into whatever town you enter and they welcome you, eat whatever is set before you,
- 9 and heal the sick in it, and say to them, “The kingdom of God has come near to you.”
- 10 But into whatever town you enter and they do not welcome you, go out into its streets *and* say,
- 11 “Even the dust of your town that clings to our feet we wipe off against you! Nevertheless know this: that the kingdom of God has come near!”
- 12 I tell you that it will be more bearable on that day for Sodom than for that town!
- 13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes!
- 14 But it will be more bearable for Tyre and for Sidon in the judgment than for you!
- 15 And you, Capernaum, will you be exalted to heaven? No! You will be brought down to Hades!
- 16 The one who listens to you listens to me, and the one who rejects you rejects me. But the one who rejects me rejects the one who sent me.”

Late Judean Ministry—Return of the Seventy (November 32)

Luke 10:17–24

- 17 And the seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!”
- 18 So he said to them, “I saw Satan falling like lightning from heaven.
- 19 Behold, I have given you the authority to tread on snakes and scorpions, and over all the power of the enemy, and nothing will ever harm you.
- 20 Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are inscribed in heaven.”
- 21 At *that* same time he rejoiced in the Holy Spirit and said, “I praise you, Father, Lord of heaven and earth, that you have hidden these *things* from the wise and intelligent and have revealed them to young children. Yes, Father, for this was pleasing before you.
- 22 All *things* have been handed over to me by my Father, and no one knows who the Son is except the Father and who the Father is except the Son, and *anyone* to whom the Son wants to reveal *him*.”
- 23 And turning to the disciples, he said privately, “Blessed *are* the eyes that see *the things* which you see!
- 24 For I tell you that many prophets and kings desired to see *the things* which you see, and did not see *them*, and to hear *the things* which you hear, and did not hear *them*.”

Late Judean Ministry—Who Is My Neighbor? (November 32)

Luke 10:25–37

- 25 And behold, a certain legal expert stood up to test him, saying, “Teacher, what must I do so that I will inherit eternal life?”
- 26 And he said to him, “What is written in the law? How do you read *it*?”
- 27 And he answered *and* said, “You shall love the Lord your God from all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself.” [[Deut 6:5](#); [Lev 19:18](#)]
- 28 And he said to him, “You have answered correctly. Do this and you will live.” [[Lev 18:5](#)]
- 29 But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”
- 30 And Jesus replied *and* said, “A certain man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who both stripped him and beat *him*. *After* inflicting blows on *him*, they went away, leaving *him* half dead.
- 31 Now by coincidence a certain priest was going down on that road, and *when he* saw him, he passed by on the opposite side.
- 32 And in the same way also a Levite, *when he* came down to the place and saw *him*, passed by on the opposite side.
- 33 But a certain Samaritan who was traveling came up to him and, *when he* saw *him*, had compassion.
- 34 And he came up *and* bandaged his wounds, pouring on olive oil and wine, and he put him on his own animal *and* brought him to an inn and took care of him.

35 And on the next day, he took out two denarii *and gave them* to the innkeeper, and said, “Take care of him, and whatever you spend in addition, I will repay to you when I return.

36 Which of these three do you suppose became a neighbor of the man who fell among the robbers?”

37 So he said, “The one who showed mercy to him.” And Jesus said to him, “You go and do likewise.”

Late Judean Ministry—Mary and Martha (November 32)

Luke 10:38–42

38 Now as they traveled along, he entered into a certain village. And a certain woman named Martha welcomed him.

39 And she had a sister named Mary, who also sat at the feet of Jesus *and* was listening to his teaching.

40 But Martha was distracted with much preparation, so she approached *and* said, “Lord, is it not a concern to you that my sister has left me alone to make preparations? Then tell her that she should help me!”

41 But the Lord answered *and* said to her, “Martha, Martha, you are anxious and troubled about many *things*!

42 But few *things* are necessary, or *only one thing*, for Mary has chosen the better part, which will not be taken away from her.”

Late Judean Ministry—Teach Us to Pray (November 32)

Luke 11:1–13

1 And it happened that while he was in a certain place praying, when he stopped a certain one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.”

2 And he said to them, “When you pray, say,

“Father,

may your name be treated as holy.

May your kingdom come.

3 Give us each day our daily bread.

4 And forgive us our sins,

for we ourselves also forgive everyone who is indebted to us.

And do not lead us into temptation.”

5 And he said to them, “Who of you will have a friend, and will go to him at midnight and say to him, ‘Friend, lend me three loaves, because a friend of mine has come to me on a journey, and I do not have anything to set before him.’

7 And that one will answer from inside *and* say, ‘Do not cause me trouble! The door has already been shut and my children are with me in bed! I am not able to get up to give you *anything*.’

8 I tell you, even if he does not give him *anything after he* gets up because *he* is his friend, at any rate because of his impudence he will get up *and* give him whatever he needs.

9 And I tell you, ask and it will be given to you; seek and you will find; knock and it will be opened for you.

10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

11 But what father from among you, *if his* son will ask for a fish, instead of a fish will give him a snake?

12 Or also, *if he* will ask for an egg, will give him a scorpion?

13 Therefore if you, *although you* are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?”

Late Judean Ministry—A House Divided (November 32)

Luke 11:14–36

14 And he was expelling a mute demon. Now it happened that *when* the demon came out, the man who had been mute spoke, and the crowds were astonished.

15 But some of them said, “By Beelzebul the ruler of demons he expels demons!”

16 And others, *in order to* test *him*, were demanding from him a sign from heaven.

17 But he, knowing their thoughts, said to them, “Every kingdom divided against itself is laid waste, and a divided household falls.

18 So if Satan also is divided against himself, how will his kingdom stand? For you say *that* I expel demons by Beelzebul.

19 But if I expel demons by Beelzebul, by whom do your sons expel *them*? For this *reason* they will be your judges!

20 But if I expel demons by the finger of God, then the kingdom of God has come upon you!

21 When a strong man, fully armed, guards his own palace, his possessions are safe.

22 But when a stronger man attacks him *and* conquers him, he takes away his full armor in which he trusted and distributes his plunder.

23 The one who is not with me is against me, and the one who does not gather with me scatters.

24 “Whenever an unclean spirit has gone out of a person, it travels through waterless places searching for rest, and does not find it. It says, ‘I will return to my house from which I came out.’

25 And *when it* arrives it finds *the house* swept and put in order.

26 Then it goes and brings along seven other spirits more evil than itself, and *they* go in *and* live there. And the last *state* of that person becomes worse than the first!”

27 Now it happened that as he said these *things*, a certain woman from the crowd raised *her* voice *and* said to him, “Blessed is the womb that bore you, and *the* breasts *at* which you nursed!”

28 But he said, “On the contrary, blessed *are* those who hear the word of God and follow *it!*”

29 And *as* the crowds were increasing, he began to say, “This generation is an evil generation! It demands a sign, and no sign will be given to it except the sign of Jonah! [cf. [Jon 3](#)]

30 For just as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation.

31 The queen of the south will rise up at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, *something* greater than Solomon is here! [cf. [1 Kgs 10:1–3](#)]

32 The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and behold, *something* greater than Jonah is here!

33 “No one *after* lighting a lamp puts *it* in a cellar or under a bushel basket, but on a lampstand, so that those who come in can see the light.

34 Your eye is the lamp of the body. When your eye is sincere, your whole body is full of light also. But when it is evil, your body is dark also.

35 Therefore pay careful attention *that* the light in you is not darkness!

36 If therefore your whole body is full of light, not having any part dark, it will be completely full of light, as when the lamp with *its* light gives light to you.”

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Chronological Notes

- 1) Thomas & Gundry comment on Luke 11:15—“The same accusation was made about a year before when a similar debate ensued. Jesus used the same three arguments he had used on the earlier occasion. That the two encounters were distinct from each other is seen by three factors: 1) Luke appears to place this debate in Judea while the earlier one was in Galilee. 2) In Luke’s account the man healed is dumb, but in Matthew’s he is blind and dumb. Luke, in line with his medical orientation, would hardly have failed to mention the blindness if this were the man’s condition. 3) Events that follow the two episodes are quite different, namely, the initiation of parabolic teaching in the earlier case and breakfast with a Pharisee in the later.”¹

¹ Robert L. Thomas & Stanley N. Gundry, *A Harmony of the Gospels: New American Standard Edition*, (Moody Press 1978), 139.

Late Judean Ministry—Woes to Scribes and Pharisees (November 32)

Luke 11:37–54

37 And as he was speaking, a Pharisee asked him to have a meal with him, and he went in *and* reclined at table.

38 And the Pharisee, *when he saw it*, was astonished that he did not first wash before the meal.

39 But the Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the dish, but your inside is full of greediness and wickedness.

40 Fools! Did not the one who made the outside make the inside also?

41 But give *as* charitable giving the things that are within, and behold, everything is clean for you.

42 “But woe to you, Pharisees, because you pay a tenth of mint and rue and every garden herb, and neglect justice and love for God! But it was necessary to do these *things* without neglecting those things also. [cf. [Mic 6:8](#)]

43 Woe to you, Pharisees, because you love the best seat in the synagogues and the greetings in the marketplaces!

44 Woe to you, because you are like unmarked graves, and the people who walk over *them* do not know *it!* [cf. [Num 19:11–22](#)]

45 And one of the legal experts answered *and* said to him, “Teacher, *when you say these things*, you insult us also!”

46 So he said, “Woe to you also, legal experts, because you load people *with* burdens hard to bear, and *you* yourselves do not touch the burdens with one of your fingers!

47 Woe to you, because you build the tombs of the prophets, and your fathers killed them!

48 As a result you are witnesses, and you approve of the deeds of your fathers, because they killed them and you build *their tombs!*

49 For this *reason* also the wisdom of God said, ‘I will send to them prophets and apostles, and *some* of them they will kill and persecute,’

50 so that the blood of all the prophets that has been shed from the foundation of the world may be required of this generation,

51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the temple building. Yes, I tell you, it will be required of this generation! [cf. [2 Chr 24:20–25](#)]

52 Woe to you, legal experts, because you have taken away the key to knowledge! You did not enter yourselves, and you hindered those who were entering!”

53 And *when* he departed from there, the scribes and the Pharisees began to be terribly hostile, and to question him closely about many *things*,

54 plotting to catch him with reference to something he might say.

Late Judean Ministry—Jesus’ Warnings (November 32)

Luke 12

Beware the Leaven of the Pharisees

1 During this time *when* a crowd of many thousands had gathered together, so that they were trampling one another, he began to say to his disciples first, “Beware for yourselves of the leaven of the Pharisees, which is hypocrisy.

2 But nothing is concealed that will not be revealed, and secret that will not be made known.

3 Therefore everything that you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed on the housetops.

Fear God

4 “And I tell you, my friends, do not be afraid of those who kill the body, and after these *things* do not have anything more to do.

5 But I will show you whom you should fear: fear the one who has authority, after the killing, to throw *you* into hell! Yes, I tell you, fear this one!

6 Are not five sparrows sold for two pennies? And not one of them is forgotten in the sight of God.

7 But even the hairs of your head are all numbered! Do not be afraid; you are worth more than many sparrows.

Acknowledge Christ Before Men

8 “And I tell you, everyone who acknowledges me before people, the Son of Man also will acknowledge him before the angels of God,

9 but the one who denies me before people will be denied before the angels of God.

10 And everyone who speaks a word against the Son of Man, it will be forgiven him, but to the one who blasphemes against the Holy Spirit, it will not be forgiven.

11 But when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you should speak in your own defense or what you should say,

12 for the Holy Spirit will teach you in *that* same hour what it is necessary to say.”

Parable of the Rich Fool

13 Now someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me!”

14 But he said to him, “Man, who made me a judge or an arbitrator over you?”

15 And he said to them, “Watch out and guard yourselves from all greediness, because not *even* when someone has an abundance does his life *consist* of his possessions.”

16 And he told a parable to them, saying, “The land of a certain rich man yielded an abundant harvest.

17 And he reasoned to himself, saying, ‘What should I do? For I do not have anywhere I can gather in my crops.’

18 And he said, ‘I will do this: I will tear down my barns and build larger ones, and I will gather in there all my grain and possessions.

19 And I will say to my soul, “Soul, you have many possessions stored up for many years. Relax, eat, drink, celebrate!”

20 But God said to him, ‘Fool! This night your life is demanded from you, and *the things* which you have prepared—whose will they be?’

21 So *is* the one who stores up treasure for himself, and who is not rich toward God!”

Do Not Worry

22 And he said to his disciples, “For this *reason* I tell you, do not be anxious for *your* life, what you will eat, or for *your* body, what you will wear.

23 For life is more than food, and the body *more than* clothing.

24 Consider the ravens, that they neither sow nor reap; to them there is neither storeroom nor barn, and God feeds them. How much more are you worth than the birds?

25 And which of you *by* being anxious is able to add an hour to his life span?

26 If then you are not even able *to do* a very little thing, why are you anxious about the rest?

27 Consider the lilies, how they grow: they do not toil or spin, but I say to you, not even Solomon in all his glory was dressed like one of these.

28 But if God clothes the grass in the field in this way, *although it is here* today and tomorrow is thrown into the oven, how much more *will he do so for* you, you of little faith?

29 And you, do not consider what you will eat and what you will drink, and do not be anxious.

30 For all the nations of the world seek after these *things*, and your Father knows that you need these *things*.

31 But seek his kingdom and these *things* will be added to you.

32 “Do not be afraid, little flock, because your Father is well pleased to give you the kingdom.

33 Sell your possessions and give charitable gifts. Make for yourselves money bags that do not wear out, an inexhaustible treasure in heaven where thief does not approach or moth destroy.

34 For where your treasure is, there your heart will be also.

Parable of the Faithful and Foolish Slaves

35 “You must be prepared for action and *your* lamps burning.

36 And you, *be* like people who are waiting for their master when he returns from the wedding feast, so that *when he* comes back and knocks, they can open *the door* for him immediately.

37 Blessed *are* those slaves whom the master will find on the alert *when he* returns! Truly I say to you that he will dress himself for service and have them recline at the table and will come by *and* serve them.

38 Even if he should come back in the second or in the third watch of the night and find *them* like this, blessed are they!

39 But understand this, that if the master of the house had known what hour the thief was coming, he would not have left his house to be broken into.

40 You also must be ready, because the Son of Man is coming at an hour that you do not think *he will come*.”

41 And Peter said, “Lord, are you telling this parable for us, or also for everyone?”

42 And the Lord said, “Who then is the faithful wise manager whom the master will put in charge over his servants to give *them their* food allowance at the right time?

43 Blessed *is* that slave whom his master will find so doing *when he* comes back.

44 Truly I say to you that he will put him in charge of all his possessions.

45 But if that slave should say to himself, ‘My master is taking a long time to return,’ and he begins to beat the male slaves and the female slaves and to eat and drink and get drunk,

46 the master of that slave will come on a day that he does not expect and at an hour that he does not know, and will cut him in two and assign his place with the unbelievers.

47 And that slave who knew the will of his master and did not prepare or do according to his will will be given a severe beating.

48 But the one who did not know and did *things* deserving blows will be given a light beating. And from everyone to whom much has been given, much will be demanded, and from him to whom they entrusted much, they will ask him *for* even more.

Christ Brings Division, Not Peace

49 “I have come to bring fire on the earth, and how I wish that it had been kindled already!

50 But I have a baptism to be baptized with, and how I am distressed until it is accomplished!

51 Do you think that I have come to grant peace on the earth? No, I tell you, but rather division!

52 For from now on there will be five in one household, divided three against two and two against three.

53 They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

Interpreting the Time

54 And he also said to the crowds, “When you see a cloud coming up in the west, you say at once, ‘A rainstorm is coming,’ and so it happens.

55 And when *you see* the south wind blowing, you say, ‘There will be burning heat,’ and it happens.

56 Hypocrites! You know how to evaluate the appearance of the earth and the sky, but how *is it* you do not know how to evaluate this present time?

Judge What is Right

57 And why do you not also judge for yourselves *what is* right?

58 For as you are going with your accuser before the magistrate, make an effort to come to a settlement with him on the way, so that he will not drag you to the judge, and the judge will hand you over to the bailiff, and the bailiff will throw you into prison.

59 I tell you, you will never get out of there until you have paid back even the last cent!”

Late Judean Ministry—Repent or Perish (November 32)

Luke 13:1–9

1 Now at the same time some had come to tell him about the Galileans whose blood Pilate had mixed with their sacrifices.

2 And he answered *and* said to them, “Do you think that these Galileans were sinners worse than all the Galileans, because they suffered these *things*?

3 No, I tell you, but unless you repent you will all perish as well!

4 Or those eighteen on whom the tower in Siloam fell and killed them—do you think that they were sinners worse than all the people who live in Jerusalem?

5 No, I tell you, but unless you repent, you will all perish as well!”

6 And he told this parable: “A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it and did not find *any*.

7 So he said to the gardener, ‘Behold, for three years I have come looking for fruit on this fig tree and did not find *any*. Cut it down! Why should it even exhaust the soil?’

8 But he answered *and* said to him, ‘Sir, leave it alone this year also, until I dig around it and put manure on *it*.

9 And if indeed it produces fruit in the coming *year, so much the better*, but if not, you can cut it down.”

Late Judean Ministry—A Woman Healed on the Sabbath (November 32)

Luke 13:10–21

10 Now he was teaching in one of the synagogues on the Sabbath.

11 And behold, a woman *was there* who had a spirit that had disabled her *for* eighteen years, and she was bent over and not able to straighten herself up completely.

12 And *when he* saw her, Jesus summoned *her* and said to her, “Woman, you are freed from your disability!”

13 And he placed *his* hands on her, and immediately she straightened up and glorified God.

14 But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, answered *and* said to the crowd, “There are six days on which it is necessary to work. Therefore come *and* be healed on them, and not on the day of the Sabbath!”

15 But the Lord answered and said to him, “Hypocrites! Does not each one of you untie his ox or *his* donkey from the feeding trough on the Sabbath and lead *it* away to water *it*?

16 And this woman, who is a daughter of Abraham, whom Satan bound eighteen long years—is it not necessary that she be released from this bond on the day of the Sabbath?”

17 And *when* he said these *things*, all those who opposed him were humiliated, and the whole crowd was rejoicing at all the splendid things that were being done by him.

18 Therefore he said, “What is the kingdom of God like, and to what shall I compare it?

19 It is like a mustard seed that a man took *and* sowed in his own garden, and it grew and became a tree, and the birds of the sky nested in its branches.”

20 And again he said, “To what shall I compare the kingdom of God?

21 It is like yeast that a woman took *and* hid in three measures of wheat flour until the whole *batch* was leavened.”

Late Judean Ministry—Healing a Man Born Blind (November 32)

John 9

Jesus Heals a Blind Man

- 1 And *as he* went away, he saw a man blind from birth.
2 And his disciples asked him, saying, “Rabbi, who sinned, this man or his parents, that he should be born blind?”
3 Jesus replied, “Neither this man sinned nor his parents, but *it happened* so that the works of God could be revealed in him.
4 It is necessary *for* us to do the deeds of the one who sent me while it is day; night is coming, when no one can work!
5 While I am in the world, I am the light of the world.”
6 *When he* had said these *things*, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes.
7 And he said to him, “Go, wash in the pool of Siloam” (which is translated “sent”). So he went and washed and came back seeing.

Reaction of the Blind Man’s Neighbors

- 8 Then the neighbors and those who saw him previously (because he was a beggar) began to say, “Is this man not the one who used to sit and beg?”
9 Others were saying, “It is this man”; others were saying, “No, but he is like him.” That one was saying, “I am *he!*”
10 So they began to say to him, “How were your eyes opened?”
11 He replied, “The man who is called Jesus made clay and smeared *it* on my eyes and said to me, ‘Go to Siloam and wash!’ So I went, and I washed, *and* I received sight.”
12 And they said to him, “Where is that man?” He said, “I do not know.”

Examination and Excommunication by the Pharisees

- 13 They brought him—the one formerly blind—to the Pharisees.
14 (Now the day on which Jesus made the clay and opened his eyes was the Sabbath.)
15 So the Pharisees also were asking him again how he received sight. And he said to them, “He put clay on my eyes, and I washed, and I see.”
16 So some of the Pharisees were saying, “This man is not from God, because he does not observe the Sabbath!” Others were saying, “How can a man *who is* a sinner perform such signs?” And there was a division among them.
17 So they said to the blind man again, “What do you say about him, because he opened your eyes?” And he said, “He is a prophet.”
18 So the Jews did not believe concerning him that he had been blind and received sight, until they summoned the parents of the one who received sight.
19 And they asked them, saying, “Is this man your son, whom you say was born blind? Then how does he now see?”
20 So his parents answered and said, “We know that this man is our son, and that he was born blind.
21 But how he now sees we do not know, or who opened his eyes we do not know. Ask him! He is a mature adult; he will speak for himself!”
22 (His parents said these *things* because they were afraid of the Jews, for the Jews had already decided that if anyone should confess him *to be* Christ, he would be expelled from the synagogue.
23 Because of this his parents said, “He is a mature adult; ask him.”)
24 So they summoned the man who had been blind for the second time and said to him, “Give glory to God! We know that this man is a sinner!”
25 Then that man replied, “Whether he is a sinner I do not know. One *thing* I know—that *although I* was blind, now I see!”
26 So they said to him, “What did he do to you? How did he open your eyes?”
27 He replied to them, “I told you already and you did not listen! Why do you want to hear *it* again? You do not want to become his disciples also, *do you?*”
28 They reviled him and said, “You are his disciple! But we are disciples of Moses!
29 We know that God has spoken to Moses, but we do not know where this man is from.”
30 The man answered and said to them, “For the remarkable thing is this, that you do not know where he is from, and he opened my eyes!
31 We know that God does not listen to sinners, but if someone is devout and does his will, he listens to this one.
32 From time immemorial it has not been heard that someone opened the eyes of one born blind.
33 If this man were not from God, he would not be able to do anything!”
34 They answered and said to him, “You were born completely in sin, and are you attempting to teach us?” And they threw him out.

Jesus Seeks Out the Blind Man

- 35 Jesus heard that they had thrown him out, and finding him, he said, “Do you believe in the Son of Man?”
36 He answered and said, “And who is *he*, sir, that I may believe in him?”
37 Jesus said to him, “You have both seen him, and he is the one who is speaking with you.”
38 [And he said, “I believe, Lord!” and he worshiped him.]

Blindness of the Pharisees

39 And Jesus said,] “For judgment I have come into this world, so that those who do not see may see, and those who see may become blind!”

40 *Some* of the Pharisees who were with him heard these *things* and said to him, “We are not also blind, *are we?*”

41 Jesus said to them, “If you were blind, you would not have sin. But now you say, ‘We see,’ your sin remains.

Late Judean Ministry—The Good Shepherd (November 32)

John 10:1–21

1 “Truly, truly I say to you, the one who does not enter through the door into the fold of the sheep, but climbs up at some other place—that one is a thief and a robber.

2 But the one who enters through the door is the shepherd of the sheep.

3 For this one the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.

4 Whenever he sends out all his own, he goes before them, and the sheep follow him because they know his voice.

5 And they will never follow a stranger, but will flee from him, because they do not know the voice of strangers.”

6 Jesus told them this parable, but they did not understand what it was that he was saying to them.

7 Then Jesus said to them again, “Truly, truly, I say to you, I am the door of the sheep.

8 All those who came before me are thieves and robbers, but the sheep do not listen to them.

9 I am the door. If anyone enters through me, he will be saved, and will come in and will go out and will find pasture.

10 The thief comes only so that he can steal and kill and destroy; I have come so that they may have life, and have *it* abundantly.

11 “I am the good shepherd. The good shepherd lays down his life for the sheep.

12 The hired hand, who is not the shepherd, whose own the sheep are not, sees the wolf approaching and abandons the sheep and runs away—and the wolf seizes them and scatters *them*—

13 because he is a hired hand and he is not concerned about the sheep.

14 “I am the good shepherd, and I know my *own*, and my *own* know me,

15 just as the Father knows me and I know the Father, and I lay down my life for the sheep.

16 And I have other sheep which are not from this fold. I must bring these also, and they will hear my voice, and they will become one flock—one shepherd.

17 Because of this the Father loves me, because I lay down my life so that I may take possession of it again.

18 No one takes it from me, but I lay it down voluntarily. I have authority to lay it down, and I have authority to take possession of it again. This commandment I received from my Father.”

19 Again there was a division among the Jews because of these words.

20 And many of them were saying, “He has a demon and is out of his mind! Why do you listen to him?”

21 Others were saying, “These are not the words of one who is possessed by a demon! A demon is not able to open the eyes of the blind, *is it?*”

Late Judean Ministry—Jesus at the Feast of Dedication (December 32)

John 10:22–39

22 Then the feast of the Dedication took place in Jerusalem. It was winter,

23 and Jesus was walking in the temple in the Portico of Solomon.

24 So the Jews surrounded him and began to say to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly!”

25 Jesus answered them, “I told you and you do not believe! The deeds that I do in the name of my Father, these testify about me.

26 But you do not believe, because you are not of my sheep!

27 My sheep listen to my voice, and I know them, and they follow me.

28 And I give them eternal life, and they will never perish forever, and no one will seize them out of my hand.

29 My Father, who has given *them* to me, is greater than all, and no one can seize *them* from the Father’s hand.

30 The Father and I are one.”

31 Then the Jews picked up stones again so that they could stone him.

32 Jesus answered them, “I have shown you many good deeds from the Father. For which one of them are you going to stone me?”

33 The Jews answered him, “We are not going to stone you concerning a good deed, but concerning blasphemy, and because you, *although you* are a man, make yourself *to be* God!”

34 Jesus answered them, “Is it not written in your law, ‘I said, “You are gods” ’? [Ps 82:6]

35 If he called them ‘gods’ to whom the word of God came—and the scripture cannot be broken—

36 do you say about *he* whom the Father set apart and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?

37 If I do not do the deeds of my Father, do not believe me.

38 But if I am doing *them*, even if you do not believe me, believe the deeds, so that you may know and understand that the Father *is* in me and I *am* in the Father.”

39 So they were seeking again to seize him, and he departed out of their hand.

From Jerusalem to Perea (32/33)

John 10:40–42

40 And he went away again on the other side of the Jordan, to the place where John was baptizing at an earlier time, and he stayed there.

41 And many came to him and began to say, “John performed no sign, but everything John said about this man was true!”

42 And many believed in him there.

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Perean Ministry—The Narrow Way (early 33)

Luke 13:22–35

22 And he was going throughout towns and villages, teaching and making *his* journey toward Jerusalem.

23 And someone said to him, “Lord, are there only a few who are saved?” And he said to them,

24 “Make every effort to enter through the narrow door, because many, I tell you, will seek to enter and will not be able to,
25 when once the master of the house has gotten up and shut the door, and you begin to stand outside and knock *on* the door, saying, ‘Lord, open *the door* for us!’ And he will answer *and* say to you, ‘I do not know where you are from!’

26 Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets!’

27 And he will reply, saying to you, ‘I do not know where you are from! Go away from me, all *you* evildoers!’ [cf. [Ps 6:8](#)]

28 In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves thrown outside!

29 And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God.

30 And behold, *some* are last who will be first, and *some* are first who will be last.”

31 At *that* same hour some Pharisees came up *and* said to him, “Go out and depart from here, because Herod wants to kill you!”

32 And he said to them, “Go *and* tell that fox, ‘Behold, I am expelling demons and performing healings today and tomorrow, and on the third *day* I will complete *my work*.’

33 Nevertheless, it is necessary *for* me to be on the way today and tomorrow and on the next *day*, because it is not possible *for* a prophet to perish outside Jerusalem.

34 “Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How many times I wanted to gather your children together the way a hen *gathers* her own brood under *her* wings, and you were not willing!

35 Behold, your house has been left to you! And I tell you, you will never see me until *the time* will come when you say, ‘Blessed *is* the one who comes in the name of the Lord!’” [[Ps 118:26](#)]

Perean Ministry—Another Sabbath Healing Controversy (early 33)

Luke 14:1–24

1 And it happened that when he came to the house of a certain one of the leaders of the Pharisees on a Sabbath to eat a meal, they were watching him closely.

2 And behold, a certain man was in front of him, suffering from edema.

3 And Jesus answered *and* said to the legal experts and Pharisees, saying, “Is it permitted to heal on the Sabbath, or not?”

4 But they remained silent. And he took hold of *him and* healed him, and sent *him* away.

5 And he said to them, “Who among you, *if your* son or *your* ox falls into a well on the day of the Sabbath, will not immediately pull him out?”

6 And they were not able to make a reply to these *things*.

7 Now he told a parable to those who had been invited *when he* noticed how they were choosing for themselves the places of honor, saying to them,

8 “When you are invited by someone to a wedding feast, do not recline at the table in the place of honor, lest *someone* more distinguished than you has been invited by him,

9 and the one who invited you both will come *and* say to you, ‘Give the place to this person,’ and then with shame you will begin to take the last place.

10 But when you are invited, go *and* recline at the table in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then it will be an honor to you in the presence of all those who are reclining at the table with you.

11 For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”

12 And he also said to the one who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or wealthy neighbors, lest they also invite you *in return*, and repayment come to you.

13 But whenever you give a banquet, invite the poor, the crippled, the lame, the blind,

14 and you will be blessed, because they are not able to repay you. For it will be paid back to you at the resurrection of the righteous.”

15 Now *when* one of those reclining at the table with *him* heard these *things*, he said to him, “Blessed *is* everyone who will eat bread in the kingdom of God!”

16 But he said to him, “A certain man was giving a large banquet and invited many.

17 And he sent his slave at the hour of the banquet to say to those who have been invited, ‘Come, because now it is ready!’

18 And they all alike began to excuse themselves. The first said to him, ‘I have purchased a field, and I must go out to look at it. I ask you, consider me excused.’

19 And another said, ‘I have purchased five yoke of oxen, and I am going to examine them. I ask you, consider me excused.’

20 And another said, ‘I have married a wife, and for this *reason* I am not able to come.’

21 And the slave came *and* reported these *things* to his master. Then the master of the house became angry *and* said to his slave, ‘Go out quickly into the streets and alleys of the city and bring in here the poor and crippled and blind and lame!’

22 And the slave said, 'Sir, what you ordered has been done, and there is still room.'

23 And the master said to the slave, 'Go out into the highways and hedges and press *them* to come in, so that my house will be filled!

24 For I say to you that none of those persons who were invited will taste my banquet!'"

Perean Ministry—Cost of Discipleship (early 33)

Luke 14:25–35

25 Now large crowds were going along with him, and he turned around *and* said to them,

26 "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, and furthermore, even his own life, he cannot be my disciple.

27 Whoever does not carry his own cross and follow me cannot be my disciple.

28 For which of you, wanting to build a tower, does not first sit down *and* calculate the cost *to see* if he has *enough* to complete it?

29 Otherwise *after* he has laid the foundation and is not able to finish *it*, all who see *it* will begin to ridicule him,

30 saying, 'This man began to build and was not able to finish!'

31 Or what king, going out to engage another king in battle, does not sit down first *and* deliberate whether he is able with ten thousand to oppose the one coming against him with twenty thousand.

32 But if not, *while the other* is still far away, he sends an ambassador *and* asks for terms of peace.

33 In the *same* way, therefore, every *one* of you who does not renounce all his own possessions cannot be my disciple.

34 "Now salt *is* good, but if salt becomes tasteless, with what will it be made salty?

35 It is usable neither for the soil nor for the manure pile; they throw it out. The one who has ears to hear, let him hear!"

Perean Ministry—Parable of the Lost Sheep, Lost Coin and Lost Son (early 33)

Luke 15

Parable of the Lost Sheep

1 Now all the tax collectors and the sinners were drawing near to hear him.

2 And both the Pharisees and the scribes were complaining, saying, "This man welcomes sinners and eats with them!"

3 So he told them this parable, saying,

4 "What man of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the grassland and go after the one that was lost until he finds it?

5 And *when he* has found *it*, he places *it* on his shoulders, rejoicing.

6 And *when he* returns to *his* home, he calls together *his* friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep that was lost!'

7 I tell you that in the *same* way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.

Parable of the Lost Coin

8 Or what woman who has ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds *it*?

9 And *when she* has found *it*, she calls together *her* friends and neighbors, saying, 'Rejoice with me, because I have found the drachma that I had lost!'

10 In the *same* way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

Parable of the Lost Son

11 And he said, "A certain man had two sons.

12 And the younger of them said to *his* father, 'Father, give me the share of the property that is coming to *me*.' So he divided *his* assets between them.

13 And after not many days, the younger son gathered everything *and* went on a journey to a distant country, and there he squandered his wealth *by* living wastefully.

14 And *after* he had spent everything, there was a severe famine throughout that country, and he began to be in need.

15 And he went *and* hired himself out to one of the citizens of that country, and he sent him into his fields to tend pigs.

16 And he was longing to fill his stomach with the carob pods that the pigs were eating, and no one was giving *anything* to him.

17 "But *when he* came to himself, he said, 'How many of my father's hired workers have an abundance of food, and I am dying here from hunger!

18 I will set out *and* go to my father and will say to him, 'Father, I have sinned against heaven and in your sight!

19 I am no longer worthy to be called your son! Make me like one of your hired workers.'

20 And he set out *and* came to his own father. But *while* he was still a long way away, his father saw him and had compassion, and

ran and embraced him and kissed him.

21 And *his* son said to him, ‘Father, I have sinned against heaven and in your sight! I am no longer worthy to be called your son!’

22 But *his* father said to his slaves, ‘Quickly bring out the best robe and put *it* on him, and put a ring on his finger and sandals on *his* feet!

23 And bring the fattened calf—kill *it* and let us eat *and* celebrate,

24 because this son of mine was dead, and is alive again! He was lost and is found!’ And they began to celebrate.

25 “Now his older son was in the field, and when he came *and* approached the house, he heard music and dancing.

26 And he summoned one of the slaves *and* asked what these *things* meant.

27 And he said to him, ‘Your brother has come, and your father has killed the fattened calf because he has gotten him back healthy.’

28 But he became angry and did not want to go in. So his father came out *and* began to implore him.

29 But he answered *and* said to his father, ‘Behold, so many years I have served you, and have never disobeyed your command! And you never gave me a young goat so that I could celebrate with my friends!

30 But when this son of yours returned—who has consumed your assets with prostitutes—you killed the fattened calf for him!’

31 But he said to him, ‘Child, you are always with me, and everything I have belongs to you.

32 But it was necessary to celebrate and to rejoice, because this brother of yours was dead, and is alive, and was lost, and is found!’”

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Perean Ministry—Parable of the Dishonest Manager (early 33)

Luke 16:1–13

1 And he also said to the disciples, “A certain man was rich, who had a manager. And charges were brought to him that this person was squandering his possessions.
 2 And he summoned him *and* said to him, ‘What is this I hear about you? Give the account of your management, because you can no longer manage.’
 3 And the manager said to himself, ‘What should I do, because my master is taking away the management from me? I am not strong enough to dig; I am ashamed to beg.
 4 I know what I should do, so that when I am removed from the management they will welcome me into their homes!’
 5 And he summoned each one of his own master’s debtors *and* said to the first, ‘How much do you owe my master?’
 6 And he said, ‘A hundred measures of olive oil.’ So he said to him, ‘Take your promissory note and sit down quickly *and* write fifty.’
 7 Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ He said to him, ‘Take your promissory note and write eighty.’
 8 And the master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder than the sons of light with regard to their own generation.
 9 And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it runs out they will welcome you into the eternal dwellings.
 10 “The one who *is* faithful in very little is also faithful in much, and the one who *is* dishonest in very little is also dishonest in much.
 11 If then you have not been faithful with unrighteous wealth, who will entrust to you the true *riches*?
 12 And if you have not been faithful with what belongs to another, who will give you your own?
 13 No domestic slave is able to serve two masters, for either he will hate the one and love the other, or he will be devoted to one and will despise the other. You are not able to serve God and money.”

Perean Ministry—Parable of the Rich Man and Lazarus (early 33)

Luke 16:14–31

Jesus Responds to the Pharisees’ Scorn

14 Now the Pharisees, who were lovers of money, heard all these *things*, and they ridiculed him.
 15 And he said to them, “You are the ones who justify yourselves in the sight of men, but God knows your hearts! For *what is considered* exalted among men *is* an abomination in the sight of God.
 16 “The law and the prophets *were* until John; from that time *on* the kingdom of God has been proclaimed, and everyone is urgently pressed into it.
 17 But it is easier *for* heaven and earth to pass away than *for* one stroke of a letter of the law to become invalid.
 18 “Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from *her* husband commits adultery.

Parable of the Rich Man and Lazarus

19 “Now a certain man was rich, and dressed *in* purple cloth and fine linen, feasting sumptuously every day.
 20 And a certain poor man named Lazarus, covered with sores, lay at his gate,
 21 and was longing to be filled with what fell from the table of the rich man. But even the dogs came *and* licked his sores.
 22 Now it happened that the poor man died, and he was carried away by the angels to Abraham’s side. And the rich man also died and was buried.
 23 And in Hades he lifted up his eyes *as he* was in torment *and* saw Abraham from a distance, and Lazarus at his side.
 24 And he called out *and* said, ‘Father Abraham, have mercy on me, and send Lazarus so that he could dip the tip of his finger in water and cool my tongue, because I am suffering pain in this flame!’
 25 But Abraham said, ‘Child, remember that you received your good *things* during your life, and Lazarus likewise bad *things*. But now he is comforted here, but you are suffering pain.
 26 And in *addition to* all these *things*, a great chasm has been established between us and you, so that those who want to cross over from here to you are not able *to do so*, nor can they cross over from there to us.’
 27 So he said, ‘Then I ask you, father, that you send him to my father’s house,
 28 for I have five brothers, so that he could warn them, in order that they also should not come to this place of torment!’
 29 But Abraham said, ‘They have Moses and the prophets; they must listen to them.’
 30 And he said, ‘No, father Abraham, but if someone from the dead goes to them, they will repent!’
 31 But he said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced if someone rises from the dead.’”

Perean Ministry—Four Lessons on Discipleship (early 33)

Luke 17:1–10

- 1 And he said to his disciples, “It is impossible for causes for stumbling not to come, but woe *to him* through whom they come!
- 2 It would be better for him if a millstone is placed around his neck and he is thrown into the sea than that he causes one of these little ones to sin.
- 3 “Be concerned about yourselves! If your brother sins, rebuke him, and if he repents, forgive him.
- 4 And if he sins against you seven times in a day, and seven times he returns to you saying, ‘I repent,’ you must forgive him.”
- 5 And the apostles said to the Lord, “Increase our faith!”
- 6 So the Lord said, “If you have faith like a mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.
- 7 “And which of you who has a slave plowing or shepherding *sheep* who comes in from the field will say to him, ‘Come here at once and recline at the table’?
- 8 Will he not rather say to him, ‘Prepare something that I may eat, and dress yourself to serve me while I eat and drink, and after these *things* you will eat and drink.’
- 9 He will not be grateful to the slave because he did what was ordered, *will he*?
- 10 Thus you also, when you have done all the things you were ordered to do, say, ‘We are unworthy slaves; we have done what we were obligated to do.’”

Perean Ministry—Jesus Raises Lazarus from the Dead (early 33)

John 11:1–44

The Death of Lazarus

- 1 Now a certain man was sick, Lazarus from Bethany, the village of Mary and her sister Martha.
- 2 (Now it was Mary who anointed the Lord with perfumed oil and wiped his feet with her hair, whose brother Lazarus was sick.)
- 3 So the sisters sent *word* to him, saying, “Lord, behold, *the one* whom you love is sick.”
- 4 And *when he* heard it, Jesus said, “This sickness is not to death, but for the glory of God, in order that the Son of God may be glorified through it.”
- 5 (Now Jesus loved Martha and her sister and Lazarus.)

Jesus Delays

- 6 So when he heard that he was sick, then he remained in the place where he was two days.
- 7 Then after this he said to the disciples, “Let us go to Judea again.”
- 8 The disciples said to him, “Rabbi, the Jews were seeking just now to stone you, and are you going there again?”
- 9 Jesus replied, Are *there* not twelve hours in the day? If anyone walks around in the daylight, he does not stumble, because he sees the light of this world.
- 10 But if anyone walks around in the night, he stumbles, because the light is not in him.
- 11 He said these *things*, and after this he said to them, “Our friend Lazarus has fallen asleep, but I am going so that I can awaken him.”
- 12 So the disciples said to him, “Lord, if he has fallen asleep, he will get well.”
- 13 (Now Jesus had been speaking about his death, but they thought that he was speaking about real sleep.)
- 14 So Jesus then said to them plainly, “Lazarus has died,
- 15 and I am glad for your sake that I was not there, so that you may believe. But let us go to him.”
- 16 Then Thomas (the one who is called Didymus) said to his fellow disciples, “Let us go also, so that we may die with him.”

Martha and Mary Speak With Jesus Outside Bethany

- 17 So *when he* arrived, Jesus found he had already *been* four days in the tomb.
- 18 (Now Bethany was near Jerusalem, about fifteen stadia.
- 19 So many of the Jews came to Martha and Mary in order to console them concerning their brother.)
- 20 Now Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house.
- 21 So Martha said to Jesus, “Lord, if you had been here, my brother would not have died.
- 22 Even now I know that whatever you ask God, God will grant you.”
- 23 Jesus said to her, “Your brother will rise again.”
- 24 Martha said to him, “I know that he will rise again in the resurrection at the last day.”
- 25 Jesus said to her, “I am the resurrection and the life. The one who believes in me, even if he dies, will live,
- 26 and everyone who lives and believes in me will never die forever. Do you believe this?”
- 27 She said to him, “Yes, Lord, I have believed that you are the Christ, the Son of God, who comes into the world.”
- 28 And *when she* had said this, she went and called her sister Mary privately, saying, “The Teacher is here and is calling for you.”
- 29 So that one, when she heard it, got up quickly and went to him.

30 (Now Jesus has not yet come into the village, but was still in the place where Martha went to meet him.)

31 So the Jews who were with her in the house and were consoling her, *when they* saw Mary—that she stood up quickly and went out—followed her, *because they* thought that she was going to the tomb in order to weep there.

32 Then Mary, when she came where Jesus was *and* saw him, fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.”

33 Then Jesus, when he saw her weeping and the Jews who came with her weeping, was deeply moved in spirit and was troubled within himself.

34 And he said, “Where have you laid him?” They said to him, “Lord, come and see.”

35 Jesus wept.

36 So the Jews were saying, “See how he loved him!”

37 But some of them said, “Was not this man who opened the eyes of the blind able to do *something* so that this man also would not have died?”

Jesus Raises Lazarus from the Dead

38 Then Jesus, deeply moved within himself again, came to the tomb. Now it was a cave, and a stone was lying on it.

39 Jesus said, “Take away the stone.” Martha, the sister of the one who had died, said to him, “Lord, he is stinking already, because it has been four days.”

40 Jesus said to her, “Did I not say to you that if you believed, you would see the glory of God?”

41 So they took away the stone. And Jesus lifted up his eyes above and said, “Father, I give thanks to you that you hear me.

42 And I know that you always hear me, but for the sake of the crowd standing around I said *it*, so that they may believe that you sent me.”

43 And *when he* had said these *things*, he cried out with a loud voice, “Lazarus, come out!”

44 The one who had died came out, his feet and his hands bound with strips of cloth, and his face wrapped with a facecloth. Jesus said to them, “Untie him and let him go.”

Perean Ministry—The Plot to Kill Jesus (early 33)

John 11:45–54

45 Then many of the Jews who had come with Mary and saw *the things* which he did believed in him.

46 But some of them went to the Pharisees and told them *the things* which Jesus had done.

47 So the chief priests and the Pharisees called together the Sanhedrin and said, “What are we doing? For this man is performing many signs!

48 If we allow him *to go on* in this way, everyone will believe in him, and the Romans will come and take away both our place and our nation.”

49 But a certain one of them, Caiaphas (who was high priest in that year), said to them, “You do not know anything at all!

50 Nor do you consider that it is profitable for you that one man should die for the people, and the whole nation not perish.”

51 (Now he did not say this from himself, but being high priest in that year, he prophesied that Jesus was going to die for the nation, 52 and not for the nation only, but also that the children of God who are scattered would be gathered into one.)

53 So from that day they resolved that they should kill him.

54 So Jesus was no longer walking openly among the Jews, but went away from there to the region near the wilderness, to a city called Ephraim, and there he stayed with the disciples.

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Perean Ministry—Ten Lepers Healed (c. March 22–27, 33)

Luke 17:11–37

The Grateful Samaritan

- 11 And it happened that while traveling toward Jerusalem, he was passing through the region between Samaria and Galilee.
 12 And *as* he was entering into a certain village, ten men met *him*—lepers, who stood at a distance.
 13 And they raised *their* voices, saying, “Jesus, Master, have mercy on us!”
 14 And *when he* saw *them* he said to them, “Go *and* show yourselves to the priests.” [cf. [Lev 13:49; 14:2–4](#)] And it happened that as they were going, they were cleansed.
 15 But one of them, *when he* saw that he was healed, turned back, praising God with a loud voice.
 16 And he fell on *his* face at his feet, giving thanks to him. And he was a Samaritan.
 17 So Jesus answered *and* said, “Were not ten cleansed? And where *are* the nine?
 18 Was no one found to turn back *and* give praise to God except this foreigner?” [cf. [2 Kgs 5:1–19](#)]
 19 And he said to him, “Get up *and* go your way. Your faith has saved you.”

The Coming of Messiah’s Kingdom—The First and Second Comings

- 20 Now *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 things that can be observed,
 21 nor will they say, ‘Behold, here *it is!*’ or ‘There!’ For behold, the kingdom of God is in your midst.”
 22 And he said to the disciples, “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 And they will say to you, ‘Behold, there!’ ‘Behold, here!’ Do not go out or run after *them!*
 24 For just as the lightning shines forth, flashing from *one place* under heaven to *another place* under heaven, so the Son of Man will be in his day.
 25 But first it is necessary *for* him to suffer many *things*, and to be rejected by this generation.
 26 And just as it was in the days of Noah, so also it will be in the days of the Son of Man— [cf. [Gen 6–7](#)]
 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day Noah entered into the ark, and the flood came and destroyed *them* all.
 28 Likewise, just as it was in the days of Lot—they were eating, they were drinking, they were buying, they were selling, they were planting, they were building.
 29 But on the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed *them* all.
 30 It will be just the same on the day that the Son of Man is revealed.
 31 On that day, whoever is on the housetop and his goods *are* in the house must not come down to take them away. And likewise the one who *is* in the field must not turn back
 32 Remember Lot’s wife! [cf. [Gen 19](#)]
 33 Whoever seeks to preserve his life will lose it, but whoever loses *it* will keep it.
 34 I tell you that in that night there will be two in one bed; one will be taken and the other will be left.
 35 There will be two *women* grinding at the same *place*; one will be taken and the other will be left.”
 36 [*many manuscripts do not contain this verse*]
 37 And they answered *and* said to him, “Where, Lord?” So he said to them, “Where the dead body *is*, there also the vultures will be gathered.”

Perean Ministry—Two Parables on Prayer (c. March 22–27, 33)

Luke 18:1–14

Pray With Endurance—God Will Answer Quickly

- 1 And he told them a parable to *show that* they must always pray and not be discouraged,
 2 saying, “There was a certain judge in a certain town who did not fear God and did not respect people.
 3 And there was a widow in that town, and she kept coming to him, saying, ‘Grant me justice against my adversary!’
 4 And he was not willing for a time, but after these *things* he said to himself, ‘Even if I do not fear God or respect people,
 5 yet because this widow is causing trouble for me, I will grant her justice, so that she does not wear me down in the end *by her* coming back!’”
 6 And the Lord said, “Listen to what the unrighteous judge is saying!
 7 And will not God surely see to it that justice is done to his chosen ones who cry out to him day and night, and will he delay toward them?
 8 I tell you that he will see to it that justice is done for them soon! Nevertheless, *when* the Son of Man comes, then will he find faith on earth?”

Pray With Humility—God Resists the Proud

9 And he also told this parable to some who trusted in themselves that they were righteous, and looked down on everyone else:
 10 “Two men went up to the temple to pray, one a Pharisee and the other a tax collector.
 11 The Pharisee stood *and* prayed these *things* with reference to himself: ‘God, I give thanks to you that I am not like other people—swindlers, unrighteous *people*, adulterers, or even like this tax collector!
 12 I fast twice a week; I give a tenth of all that I get.’
 13 But the tax collector, standing far away, did not want even to raise his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, a sinner!’
 14 I tell you, this man went down to his house justified rather than that one! For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Perean Ministry—Concerning Divorce (c. March 22–27, 33)

Matthew 19:1–12

Mark 10:1–12

1 And it happened that when Jesus had finished these statements, he went away from Galilee and came into the region of Judea on the other side of the Jordan.
 2 And large crowds followed him, and he healed them there.
 3 And Pharisees came up to him *in order to* test him, and asked if it was permitted for a man to divorce his wife for any cause.
 4 And he answered *and* said,
 “Have you not read that the one who created *them* from the beginning made them male and female [[Gen 1:27; 5:2](#)]
 5 and said, ‘On account of this a man will leave his father and his mother and will be joined to his wife, and the two will become one flesh’? [[Gen 2:24](#)]
 6 So then, they are no longer two but one flesh. Therefore what God has joined together, man must not separate.”
 7 They said to him, “Why then did Moses command *us* to give a document—a certificate of divorce—and to divorce her?”
 8 He said to them, “Moses, with reference to your hardness of heart, permitted you to divorce your wives, but from the beginning it was not like this.
 9 Now I say to you that whoever divorces his wife, except on the basis of sexual immorality, and marries another commits adultery,
 and whoever marries her who is divorced commits adultery.”
 10 The disciples said to him, “If this is the case of a man with his wife, it would be better not to marry!”
 11 But he said to them, “Not everyone can accept this saying but

1 And from there he set out *and* came to the region of Judea and the other side of the Jordan, and again crowds came together to him. And again, as he was accustomed *to do*, he began to teach them.
 2 And they asked him if it was permitted for a man to divorce *his wife, in order to* test him.
 3 And he answered *and* said to them, “What did Moses command you?”
 4 So they said, “Moses permitted *a man* to write a certificate of divorce and to send *her* away.” [cf. [Deut 24:1–4](#)]
 5 But Jesus said to them, “He wrote this commandment for you because of your hardness of heart.
 6 But from the beginning of creation ‘he made them male and female.
 7 Because of this a man will leave his father and mother and will be joined to his wife,
 8 and the two will become one flesh,’ so that they are no longer two but one flesh.
 9 Therefore what God has joined together, man must not separate.”
 10 And in the house again the disciples began to ask him about this.
 11 And he said to them,
 “Whoever divorces his wife and marries another commits adultery against her.
 12 And if she divorces her husband *and* marries another, she commits adultery.”

those to whom it has been given.

12 For there are eunuchs who were born as such from *their* mother's womb, and there are eunuchs who were made eunuchs by people, and there are eunuchs who have made themselves *eunuchs* for the sake of the kingdom of heaven. The one who is able to accept *this*, let him accept *it*."

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Perean Ministry—Jesus Blesses the Children (c. March 22–27, 33)

Matthew 19:13–15	Mark 10:13–16	Luke 18:15–17
<p>13 Then children were brought to him so that he could lay his hands on them and pray, but the disciples rebuked them.</p> <p>14 But Jesus said, “Allow the children, and do not forbid them to come to me, for to such belongs the kingdom of heaven.”</p> <p>15 And he laid his hands on them and traveled on from there.</p>	<p>13 And they were bringing young children to him so that he could touch them, but the disciples rebuked them.</p> <p>14 But <i>when</i> Jesus saw <i>it</i>, he was indignant, and said to them, “Let the young children come to me. Do not forbid them, for to such belongs the kingdom of God.</p> <p>15 Truly I say to you, whoever does not welcome the kingdom of God like a young child will never enter into it.”</p> <p>16 And <i>after</i> taking <i>them</i> into his arms, he blessed them, placing his hands on them.</p>	<p>15 Now they were bringing even <i>their</i> babies to him so that he could touch them. But <i>when</i> the disciples saw <i>it</i>, they rebuked them.</p> <p>16 But Jesus called them to himself, saying, “Allow the children to come to me, and do not forbid them, for to such belongs the kingdom of God.</p> <p>17 Truly I say to you, whoever does not welcome the kingdom of God like a young child will never enter into it.”</p>

Perean Ministry—The Rich Young Ruler (c. March 22–27, 33)

Matthew 19:16–30	Mark 10:17–31	Luke 18:18–30
<p>16 And behold, someone came up to him and said, “Teacher, what good <i>thing</i> must I do so that I will have eternal life?”</p> <p>17 And he said to him, “Why are you asking me about <i>what is</i> good? There is one <i>who is</i> good. But if you want to enter into life, keep the commandments!”</p> <p>18 He said to him, “Which <i>ones</i>?”</p> <p>And Jesus said,</p> <p>“Do not commit murder, do not commit adultery, do not steal, do not give false testimony,</p> <p>19 honor your father and your mother, [Exod 20:12–16; Deut 5:16–20] [Lev 19:18]</p> <p>and love your neighbor as yourself.”</p> <p>20 The young man said to him, “All these I have observed.</p> <p>What do I still lack?”</p> <p>21 Jesus said to him, “If you want to be perfect, go, sell your possessions and give <i>the proceeds</i> to the poor—and you will have treasure in heaven—and come, follow me.”</p> <p>22 But <i>when</i> the young man heard the statement,</p>	<p>17 And <i>as</i> he was setting out on <i>his</i> way, one <i>individual</i> ran up and knelt down before him and asked him, “Good Teacher, what must I do so that I will inherit eternal life?”</p> <p>18 So Jesus said to him, “Why do you call me good? No one <i>is</i> good except God alone.</p> <p>19 You know the commandments: ‘Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.’”</p> <p>20 And he said to him, “Teacher, all these I have observed from my youth.”</p> <p>21 And Jesus, looking at him, loved him, and said to him, “You lack one <i>thing</i>: Go, sell all that you have, and give <i>the proceeds</i> to the poor—and you will have treasure in heaven—and come, follow me.”</p> <p>22 But he looked gloomy at the statement</p>	<p>18 And a certain ruler asked him, saying, “Good Teacher, <i>by</i> doing what will I inherit eternal life?”</p> <p>19 And Jesus said to him, “Why do you call me good? No one <i>is</i> good except God alone.</p> <p>20 You know the commandments: ‘Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.’”</p> <p>21 And he said, “All these I have observed from my youth.”</p> <p>22 And <i>when he</i> heard <i>this</i>, Jesus said to him, “You still lack one thing: Sell all that you have, and distribute <i>the proceeds</i> to the poor—and you will have treasure in heaven—and come, follow me.”</p> <p>23 But <i>when he</i> heard these <i>things</i></p>

<p>he went away sorrowful, because he was one who had many possessions.</p> <p>23 And Jesus said to his disciples, “Truly I say to you that with difficulty a rich person will enter into the kingdom of heaven!</p> <p>24 And again I say to you, it is easier <i>for</i> a camel to go through the eye of a needle than a rich person into the kingdom of God.”</p> <p>25 So <i>when</i> the disciples heard <i>this</i>, they were extremely amazed, saying, “Then who can be saved?”</p> <p>26 But Jesus looked at <i>them</i> and said to them, “With human beings this is impossible, but with God all <i>things are</i> possible.”</p> <p>27 Then Peter answered and said to him, “Behold, we have left everything and followed you. What then will there be for us?”</p> <p>28 And Jesus said to them, “Truly I say to you that in the renewal of <i>the world</i>, when the Son of Man sits on his glorious throne, you who have followed me—you also will sit on twelve thrones judging the twelve tribes of Israel.</p> <p>29 And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields on account of my name will receive a hundred times as much, and will inherit eternal life.</p> <p>30 But many <i>who are</i> first will be last, and the last first.</p>	<p>and went away sorrowful, because he had many possessions.</p> <p>23 And Jesus looked around and said to his disciples, “How difficult it is for those who possess wealth to enter into the kingdom of God!”</p> <p>24 And the disciples were astounded at his words. But Jesus answered and said to them again, “Children, how difficult it is to enter into the kingdom of God!</p> <p>25 It is easier <i>for</i> a camel to go through the eye of a needle than <i>for</i> a rich person to enter into the kingdom of God.”</p> <p>26 And they were very astounded, saying to one another, “And who can be saved?”</p> <p>27 Jesus looked at them and said, “With human beings <i>it is</i> impossible, but not with God. For all <i>things are</i> possible with God.”</p> <p>28 Peter began to say to him, “Behold, we have left everything and followed you.”</p> <p>29 Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or fields on account of me and on account of the gospel 30 who will not receive a hundred times as much now in this time—houses and brothers and sisters and mothers and children and fields, together with persecutions—and in the age to come, eternal life.</p> <p>31 But many <i>who are</i> first will be last, and the last first.”</p>	<p>he became very sad, because he was extremely wealthy.</p> <p>24 And Jesus took notice of him and said, “How difficult it is for those who possess wealth to enter into the kingdom of God!</p> <p>25 For it is easier <i>for</i> a camel to go through the eye of a needle than <i>for</i> a rich person to enter into the kingdom of God.</p> <p>26 So those who heard <i>this</i> said, “And who can be saved?”</p> <p>27 But he said, “<i>What is</i> impossible with men is possible with God.”</p> <p>28 And Peter said, “Behold, we have left all that is ours and followed you.”</p> <p>29 And he said to them, “Truly I say to you that there is no one who has left house or wife or brothers or parents or children on account of the kingdom of God, 30 who will not receive many times more in this time and in the age to come, eternal life.”</p>
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Perean Ministry—Parable of the Generous Landowner (c. March 22–27, 33)

Matthew 20:1–16

- 1 “For the kingdom of heaven is like a man—the master of the house—who went out early in the morning to hire workers for his vineyard.
- 2 And *after* coming to an agreement with the workers for a denarius per day, he sent them into his vineyard.
- 3 And going out about the third hour, he saw others standing idle in the marketplace.
- 4 And to those *people* he said, ‘You also go into the vineyard, and I will give you whatever is right.’
- 5 So they went. Going out again about the sixth and ninth hour he did the same *thing*.
- 6 And about the eleventh *hour* he went out and found others standing *there* and said to them, ‘Why are you standing here the whole day unemployed?’

7 They said to him, 'Because no one hired us.' He said to them, 'You go also into the vineyard.'

8 And *when* evening came, the owner of the vineyard said to his manager, 'Call the workers and pay them their wages, beginning from the last up to the first.'

9 And *when* the ones *hired* about the eleventh hour came, they received a denarius apiece.

10 And *when* the first came, they thought that they would receive more, and they also received a denarius apiece.

11 And *when they* received it, they began to complain against the master of the house,

12 saying, 'These last *people* worked one hour and you made them equal to us who have endured the burden of the day and the burning heat!'

13 But he answered one of them *and* said, 'Friend, I am not doing you wrong. Did you not come to an agreement with me for a denarius?'

14 Take *what is* yours and go! But I want to give to this last *person the same* as I gave to you also.

15 Is it not permitted for me to do whatever I want with *what is* mine? Or is your eye evil because I am generous?'

16 Thus the last will be first and the first last."

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Final Journey to Jerusalem—Jesus' Third Prediction of Death and Resurrection (c. March 22–27, 33)

Matthew 20:17–19	Mark 10:32–34	Luke 18:31–34
<p>17 And <i>as</i> Jesus was going up to Jerusalem,</p> <p>he took the twelve disciples by themselves and said to them on the way,</p> <p>18 “Behold, we are going up to Jerusalem, and</p> <p>the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death,</p> <p>19 and will hand him over to the Gentiles to mock <i>him</i></p> <p>and flog <i>him</i> and crucify <i>him</i>, and on the third day he will be raised.”</p>	<p>32 Now they were on the road going up to Jerusalem, and Jesus was going on ahead of them. And they were astounded, but those who were following <i>him</i> were afraid. And taking aside the twelve again, he began to tell them the things that were about to happen to him:</p> <p>33 “Behold, we are going up to Jerusalem, and</p> <p>the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and will hand him over to the Gentiles.</p> <p>34 And they will mock him</p> <p>and spit on him and flog him and kill <i>him</i>, and after three days he will rise.”</p>	<p>31 And taking aside the twelve, he said to them,</p> <p>“Behold, we are going up to Jerusalem, and all the things that are written by the prophets with reference to the Son of Man will be accomplished. [cf. Isa 53; Dan 9:24–26]</p> <p>32 For he will be handed over to the Gentiles and will be mocked and mistreated and spit on,</p> <p>33 and <i>after</i> flogging <i>him</i> they will kill him, and on the third day he will rise.”</p> <p>34 And they understood none of these <i>things</i>, and this saying was concealed from them, and they did not comprehend the things that were said.</p>

Final Journey to Jerusalem—Positions of Greatness (c. March 22–27, 33)

Matthew 20:20–28	Mark 10:35–45
<p>20 Then the mother of the sons of Zebedee came up to him with her sons, <i>and</i> kneeling down <i>she</i> asked something from him.</p> <p>21 And he said to her, “What do you want?” She said to him, “Say that these two sons of mine may sit one at your right hand and one at your left in your kingdom.”</p> <p>22 But Jesus answered <i>and</i> said, “You do not know what you are asking! Are you able to drink the cup that I am about to drink?”</p> <p>They said to him, “We are able.”</p> <p>23 He said to them, “You will indeed drink my cup,</p> <p>but to sit at my right hand and at my left is not mine to grant, but <i>is</i> for those for whom it has been prepared by my Father.”</p> <p>24 And <i>when</i> the ten heard <i>this</i>, they were indignant concerning the two brothers.</p> <p>25 But Jesus called them to himself <i>and</i> said, “You know that the rulers of the Gentiles lord it over them, and those in high positions exercise authority over them.</p> <p>26 It will not be like this among you! But whoever wants to become great among you must be your servant,</p> <p>27 and whoever wants to be most prominent among you must be your slave—</p> <p>28 just as the Son of Man did not come to be served, but to serve, and to give his life <i>as</i> a ransom for many.”</p>	<p>35 And James and John, the sons of Zebedee, came up to him <i>and</i> said to him, “Teacher, we want you to do for us whatever we ask you.”</p> <p>36 And he said to them, “What do you want that I do for you?”</p> <p>37 So they said to him, “Grant to us that we may sit one at your right hand and one at <i>your</i> left in your glory.”</p> <p>38 But Jesus said to them, “You do not know what you are asking! Are you able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with?”</p> <p>39 And they said to him, “We are able.”</p> <p>So Jesus said to them, “You will drink the cup that I drink, and you will be baptized with the baptism that I am baptized with,</p> <p>40 but to sit at my right hand or at <i>my</i> left is not mine to grant, but <i>is</i> for those for whom it has been prepared.”</p> <p>41 And <i>when they</i> heard <i>this</i>, the ten began to be indignant about James and John.</p> <p>42 And Jesus called them to himself <i>and</i> said to them, “You know that those who are considered to rule over the Gentiles lord it over them, and their <i>people</i> in high positions exercise authority over them.</p> <p>43 But it is not like this among you! But whoever wants to become great among you must be your servant,</p> <p>44 and whoever wants to be most prominent among you must be the slave of all.</p> <p>45 For even the Son of Man did not come to be served, but to serve, and to give his life <i>as</i> a ransom for many.”</p>

Final Journey to Jerusalem—Zacchaeus (c. March 22–27, 33)

Luke 19:1–10

- 1 And he entered *and* traveled through Jericho.
- 2 And there was a man named Zacchaeus, and he was a chief tax collector, and he *was* rich.
- 3 And he was seeking to see Jesus—who he was—and he was not able to as a result of the crowd, because he was short in stature.
- 4 And he ran on ahead *and* climbed up into a sycamore tree so that he could see him, because he was going to go through *that way*.
- 5 And when he came to the place, Jesus looked up *and* said to him, “Zacchaeus, come down quickly, because it is necessary *for* me to stay at your house today!”
- 6 And he came down quickly and welcomed him joyfully.
- 7 And *when they* saw *it*, they all began to complain, saying, “He has gone in to find lodging with a man who is a sinner!”
- 8 And Zacchaeus stopped *and* said to the Lord, “Behold, half of my possessions, Lord, I am giving to the poor, and if I have extorted anything from anyone, I am paying *it* back four times *as much*!”
- 9 And Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham.
- 10 For the Son of Man came to seek and to save those who are lost.”

Final Journey to Jerusalem—Parable of the Nobleman and the Slaves (c. March 22–27, 33)

Luke 19:11–28

- 11 Now *while* they were listening to these *things*, he went on *and* told a parable, because he was near Jerusalem and they thought that the kingdom of God was going to appear immediately.
- 12 Therefore he said, “A certain nobleman traveled to a distant country to receive for himself a kingdom and to return.
- 13 And summoning ten of his own slaves, he gave them ten minas and said to them, ‘Do business until I come back.’
- 14 But his citizens hated him, and sent a delegation after him, saying, ‘We do not want this man to be king over us!’
- 15 And it happened that when he returned *after* receiving the kingdom, he ordered these slaves to whom he had given the money to be summoned to him, so that he could know what they had gained by trading.
- 16 So the first arrived, saying, ‘Sir, your mina has made ten minas more!’
- 17 And he said to him, ‘Well done, good slave! Because you have been faithful in a very small thing, have authority over ten cities.’
- 18 And the second came, saying, ‘Sir, your mina has made five minas.’
- 19 So he said to this one also, ‘And you be over five cities.’
- 20 And another came, saying, ‘Sir, behold your mina, which I had put away for safekeeping in a piece of cloth.
- 21 For I was afraid of you, because you are a severe man—you withdraw what you did not deposit, and you reap what you did not sow!’
- 22 He said to him, ‘By your own words I will judge you, wicked slave! You knew that I am a severe man, withdrawing what I did not deposit and reaping what I did not sow.
- 23 And why did you not give my money to the bank, and I, *when I* returned, would have collected it with interest?’
- 24 And to the bystanders he said, ‘Take away from him the mina and give *it* to the one who has the ten minas!’
- 25 And they said to him, ‘Sir, he has ten minas.’
- 26 ‘I tell you that to everyone who has, *more* will be given. But from the one who does not have, even what he has will be taken away.
- 27 But these enemies of mine who did not want me to be king over them—bring *them* here and slaughter them *in* my presence!’”
- 28 And *after he* had said these *things*, he traveled on ahead, going up to Jerusalem.

Final Journey to Jerusalem—Blind Bartimaeus (c. March 22–27, 33)

Matthew 20:29–34

Mark 10:46–52

Luke 18:35–43

29 And *as* they were going out of Jericho, a large crowd followed him.
30 And behold, *there were* two blind men sitting beside the road.

When they heard that Jesus was passing by,

46 And they came to Jericho.
And *as* he was setting out from Jericho along with his disciples and a large crowd, a blind beggar, Bartimaeus the son of Timaeus, was sitting beside the road.

47 And *when he* heard that it was Jesus the Nazarene,

35 Now it happened that as he drew near to Jericho,

a certain blind man was sitting on the side of the road begging.
36 And *when he* heard a crowd going by, he inquired what this meant.
37 And they told him, “Jesus the Nazarene is passing by.”
38 And

<p>they called out, saying, “Lord, have mercy on us, Son of David!” 31 And the crowd rebuked them so that they would be quiet. But they called out all the more, saying, “Lord, have mercy on us, Son of David!” 32 And Jesus stopped, called them,</p> <p>and said, “What do you want me to do for you?” 33 They said to him, “Lord, that our eyes be opened!” 34 And having compassion, Jesus touched their eyes,</p> <p>and immediately they received <i>their</i> sight and followed him.</p>	<p>he began to cry out and say, “Jesus, Son of David, have mercy on me!” 48 And many <i>people</i> warned him that he should be quiet. But he was crying out even more loudly, “Son of David, have mercy on me!” 49 And Jesus stopped <i>and</i> said, “Call him.” And they called the blind man <i>and</i> said to him, “Have courage! Get up! He is calling you.” 50 And he threw off his cloak, jumped up, <i>and</i> came to Jesus. 51 And Jesus answered him <i>and</i> said, “What do you want me to do for you?” And the blind man said to him, “Rabboni, that I may regain <i>my</i> sight.” 52 And Jesus said to him,</p> <p>“Go, your faith has healed you.” And immediately he regained <i>his</i> sight and began to follow him on the road.</p>	<p>he called out, saying, “Jesus, Son of David, have mercy on me!” 39 And those who were in front rebuked him, that he should be silent, but he cried out even more loudly, “Son of David, have mercy on me!” 40 So Jesus stopped <i>and</i> ordered him to be brought to him.</p> <p>And <i>when</i> he approached, he asked him, 41 “What do you want me to do for you?” And he said, “Lord, that I may regain <i>my</i> sight.” 42 And Jesus said to him, “Regain <i>your</i> sight! Your faith has saved you.” 43 And immediately he regained <i>his</i> sight and began to follow him, glorifying God. And all the people, <i>when they saw it</i>, gave praise to God.</p>
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Final Journey to Jerusalem—Arrival at Bethany (Friday, March 27, 33)

John 11:55–12:1

11:55 Now the Passover of the Jews was near, and many went up to Jerusalem from the *surrounding* country before the Passover, so that they could purify themselves.

56 So they were looking for Jesus, and were speaking with one another *while* standing in the temple *courts*, “What do you think? That he will not come to the feast?”

57 (Now the chief priests and the Pharisees had given orders that if anyone knew where he was, they should report *it*, in order that they could arrest him.)

12:1 Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

Mary Anoints Jesus for His Burial (Saturday, March 28, 33)

Matthew 26:6–13

6 Now *while* Jesus was at Bethany in the house of Simon the leper,

7 a woman came up to him holding an alabaster flask of very expensive perfumed oil,

and poured *it* out on his head

while he was reclining at table.

8 And *when* the disciples saw *it* they were indignant,

Mark 14:3–9

3 And *while* he was at Bethany in the house of Simon the leper,

as he was reclining for a meal, a woman came holding an alabaster flask of very costly perfumed oil of genuine nard. *After* breaking the alabaster flask, she poured *it* out on his head.

4 But some were expressing indignation

John 12:2–11

2 So they made him a dinner there, and Martha was serving, but Lazarus was one of the ones reclining at table with him.

3 Then Mary took a pound of ointment of very valuable genuine nard

and anointed the feet of Jesus, and wiped his feet with her hair.

And the house was filled with the fragrance of the ointment.

4 But Judas Iscariot, one of his disciples (the one who was going to betray him)

<p>saying, “Why this waste?”</p> <p>9 For this could have been sold for a large sum and given to the poor!”</p> <p>10 But Jesus, knowing <i>this</i>, said to them, “Why do you cause trouble for the woman? For she has done a good deed for me.</p> <p>11 For the poor you always have with you, but you do not always have me. 12 For <i>when</i> this woman poured this ointment on my body, she did <i>it</i> in order to prepare me for burial. 13 Truly I say to you, wherever this gospel is proclaimed in the whole world, what this woman has done will also be told in memory of her.”</p>	<p>to one another: “Why has there been this waste of perfumed oil? 5 For this perfumed oil could have been sold for more than three hundred denarii and given to the poor!” And they began to scold her.</p> <p>6 But Jesus said, “Leave her alone. Why do you cause trouble for her? She has done a good deed to me.</p> <p>7 For the poor you always have with you, and you can do good for them whenever you want, but you do not always have me. 8 She has done what she could; she has anointed my body beforehand for burial. 9 And truly I say to you, wherever the gospel is proclaimed in the whole world, what she has done will also be told in memory of her.</p>	<p>said, 5 “Why was this ointment not sold for three hundred denarii and given to the poor?”</p> <p>6 (Now he said this not because he was concerned about the poor, but because he was a thief, and having the money box, he used to steal what was put into <i>it</i>.) 7 So Jesus said, “Leave her alone, so that she may keep it for the day of my preparation for burial. 8 For you have the poor with you always, but you do not always have me.”</p> <p>9 Now a large crowd of Jews found out that he was there, and they came, not only because of Jesus, but so that they could see Lazarus also, whom he raised from the dead. 10 So the chief priests decided that they would kill Lazarus also, 11 because on account of him many of the Jews were going and believing in Jesus.</p>
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Judas Decides to Betray Jesus (Saturday, March 28, 33)

Matthew 26:14–16	Mark 14:10–11	Luke 22:3–6
<p>14 Then one of the twelve, the one named Judas Iscariot, went to the chief priests</p> <p>15 <i>and</i> said, “What are you willing to give me if I in turn deliver him to you?” So they set out for him thirty silver coins.</p>	<p>10 And Judas Iscariot, who <i>was</i> one of the twelve, went to the chief priests in order to betray him to them.</p> <p>11 And <i>when</i> they heard <i>this</i>, they were delighted, and promised to give him money.</p>	<p>3 And Satan entered into Judas, the one called Iscariot, who was of the number of the twelve. 4 And he went away <i>and</i> discussed with the chief priests and officers of the temple guard how he could betray him to them.</p> <p>5 And they were delighted, and came to an agreement with him to give <i>him</i> money. 6 And he agreed,</p>

16 And from that time on, he began seeking a favorable opportunity in order that he could betray him.	And he began seeking how he could betray him conveniently.	and began looking for a favorable opportunity to betray him to them apart from the crowd.
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Passion Week—Triumphal Entry (Sunday, March 29, 33)

Matthew 21:1–9	Mark 11:1–10	Luke 19:29–44	John 12:12–19
<p>1 And when they drew near to Jerusalem and came to Bethphage at the Mount of Olives, then Jesus sent two disciples, 2 saying to them, “Go into the village before you, and right away you will find a donkey tied and a colt with her.</p> <p>Untie <i>them</i> and bring <i>them</i> to me.</p> <p>3 And if anyone says anything to you, you will say, ‘The Lord needs them,’ and he will send them at once.”</p> <p>6 So the disciples went and did just as Jesus directed them,</p> <p>7 <i>and</i> brought the donkey and the colt and put their cloaks on them, and he sat on them.</p> <p>4 Now this took place so that what was spoken through the prophet would be fulfilled, saying, 5 “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble and mounted on a donkey, and on a colt, the foal of a pack animal.’” [Isa 62:11; Zech 9:9]</p>	<p>1 And when they came near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples 2 and said to them, “Go into the village before you, and right away <i>as you</i> enter into it you will find a colt tied, on which no one <i>has</i> ever sat. Untie it and bring it.</p> <p>3 And if anyone says to you, ‘Why are you doing this?’ say ‘The Lord has need of it, and will send it here again at once.’”</p> <p>4 And they went away and found a colt tied at a door outside in the street, and they untied it.</p> <p>5 And some of those who were standing there said to them, “What are you doing, untying the colt?”</p> <p>6 So they told them, just as Jesus had said, and they allowed them <i>to take it</i>.</p> <p>7 And they brought the colt to Jesus and threw their cloaks over it, and he sat on it.</p>	<p>29 And it happened that when he drew near to Bethphage and Bethany, to the hill called <i>the Mount</i> of Olives, he sent two of the disciples, 30 saying, ‘Go into the village in front of <i>you</i>, in which <i>as you</i> enter you will find a colt tied, on which no person has ever sat, and untie it <i>and</i> bring it.</p> <p>31 And if anyone asks you, ‘Why are you untying <i>it</i>?’ you will say this: ‘The Lord has need of it.’”</p> <p>32 So those who were sent went <i>and</i> found it just as he had told them.</p> <p>33 And <i>as</i> they were untying the colt, its owners said to them, ‘Why are you untying the colt?’</p> <p>34 So they said, ‘The Lord has need of it.’</p> <p>35 And they brought it to Jesus, and throwing their cloaks on the colt, they put Jesus <i>on it</i>.</p>	<p>12a On the next day</p> <p>14 So Jesus found</p> <p>a young donkey</p> <p><i>and</i> sat on it,</p> <p>just as it is written,</p> <p>15 “Do not be afraid, daughter of Zion! Behold, your king is coming, seated on the foal of a donkey!”</p> <p>12b the large crowd who had come to the feast, <i>when they</i> heard that Jesus was coming to Jerusalem, 13 took the branches of palm trees and went out to meet</p>

<p>8 And a very large crowd spread their cloaks on the road, and others were cutting branches from the trees and spreading <i>them</i> on the road.</p> <p>9 And the crowds who went ahead of him and the ones who followed were shouting,</p> <p>saying, “Hosanna to the Son of David! Blessed <i>is</i> the one who comes in the name of the Lord! [Ps 118:26]</p> <p>Hosanna in the highest <i>heaven!</i>”</p>	<p>8 And many <i>people</i> spread their cloaks on the road, and others <i>spread</i> leafy branches <i>they</i> had cut from the fields.</p> <p>9 And those who went ahead and those who were following were shouting,</p> <p>“Hosanna! Blessed <i>is</i> the one who comes in the name of the Lord!</p> <p>10 Blessed <i>is</i> the coming kingdom of our father David! Hosanna in the highest <i>heaven!</i>”</p>	<p>36 And <i>as</i> he was going along, they were spreading out their cloaks on the road.</p> <p>37 Now <i>as</i> he was drawing near by this time to the descent from the Mount of Olives, the whole crowd of the disciples began rejoicing to praise God with a loud voice for all the miracles that they had seen, 38 saying,</p> <p>“Blessed <i>is</i> the king, the one who comes in the name of the Lord! Peace in heaven and glory in the highest!”</p> <p>39 And some of the Pharisees from the crowd</p> <p>said to him, “Teacher, rebuke your disciples!” 40 And he answered <i>and</i> said, “I tell you that if these keep silent, the stones will cry out!” 41 And when he approached</p>	<p>him,</p> <p>and began crying out,</p> <p>“Hosanna! Blessed <i>is</i> the one who comes in the name of the Lord, even the king of Israel!”</p> <p>16 (His disciples did not understand these <i>things</i> at first, but when Jesus was glorified, then they remembered that these <i>things</i> had been written about him and they did these <i>things</i> to him.) 17 So the crowd who was with him when he called Lazarus out of the tomb and raised him from the dead were continuing to testify. 18 Because of this also the crowd went to meet him, for they had heard <i>that</i> he had performed this sign. 19 So the Pharisees said to one another, “You see that you are accomplishing nothing! Behold, the world has gone after him.”</p>
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		<p><i>and</i> saw the city, he wept over it, 42 saying, “If you had known on this day—even you—the things <i>that make</i> for peace! But now they are hidden from your eyes. 43 For days will come upon you and your enemies will put up an embankment against you, and will surround you and press you hard from all directions. 44 And they will raze you to the ground, <i>you</i> and your children within you, and will not leave a stone upon a stone within you, because you did not recognize the time of your visitation.”</p>	
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Passion Week—Temple Visit (Sunday, March 29, 33)

Matthew 21:10–11, 14–16	Mark 11:11a
<p>10 And <i>when</i> he entered into Jerusalem, the whole city was stirred up, saying, “Who is this?” 11 And the crowds were saying, “This is the prophet Jesus from Nazareth of Galilee!” 14 And the blind and the lame came up to him in the temple <i>courts</i> and he healed them. 15 But <i>when</i> the chief priests and the scribes saw the wonderful <i>things</i> that he did, and the children shouting in the temple <i>courts</i> and saying, “Hosanna to the Son of David!” they were indignant. 16 And they said to him, “Do you hear what these <i>children</i> are saying?” So Jesus said to them, “Yes, have you never read, ‘Out of the mouths of children and nursing babies you have prepared for yourself praise?’” [Ps 8:2]</p>	<p>11a And he went into Jerusalem to the temple,</p>

Passion Week—We Would See Jesus (Sunday, March 29, 33)

John 12:20–50
<p>Some Greeks Request to See Jesus 20 Now some Greeks were among those who had gone up in order to worship at the feast. 21 So these approached Philip, who was from Bethsaida in Galilee, and began asking him saying, “Sir, we want to see Jesus.” 22 Philip went and told Andrew. Andrew and Philip went and told Jesus. 23 And Jesus answered them, saying, “The hour has come that the Son of Man will be glorified. 24 Truly, truly I say to you, unless a grain of wheat falls into the earth <i>and</i> dies, it remains <i>by</i> itself alone. But if it dies, it bears much fruit. 25 The one who loves his life loses it, and the one who hates his life in this world preserves it for eternal life. 26 If anyone serves me, he must follow me, and where I am, there my servant will be also. If anyone serves me, the Father will honor him. 27 “Now my soul is troubled, and what shall I say? ‘Father, deliver me from this hour’? But for this <i>reason</i> I have come to this hour! 28 Father, glorify your name!” Then a voice came from heaven, “I have both glorified <i>it</i>, and I will glorify <i>it</i> again.” 29 Now the crowd that stood <i>there</i> and heard <i>it</i> said it had thundered. Others were saying, “An angel has spoken to him!” 30 Jesus answered and said, “This voice has not happened for my sake, but <i>for</i> your sake. 31 Now is the judgment of this world! Now the ruler of this world will be thrown out! 32 And I, when I am lifted up from the earth, will draw all <i>people</i> to myself.” 33 (Now he said this to indicate by what sort of death he was going to die.)</p>

34 Then the crowd replied to him, “We have heard from the law that the Christ remains forever! And how do you say that the Son of Man must be lifted up? Who is this Son of Man?”

35 So Jesus said to them, “Yet a little time the light is with you! Walk while you have the light, so that the darkness does not overtake you! And the one who walks in the darkness does not know where he is going.

36 While you have the light, believe in the light, in order that you may become sons of light.” Jesus said these *things*, and *then* he went away *and* was hidden from them.

John’s Summary of Jesus’ Ministry to Israel

37 But as many signs *as* he had performed before them, they did not believe in him,

38 in order that the word of the prophet Isaiah would be fulfilled, who said,

“Lord, who has believed our message?

And to whom has the arm of the Lord been revealed?” [[Isa 53:1](#)]

39 For this *reason* they were not able to believe, because again Isaiah said,

40 “He has blinded their eyes
and hardened their hearts,
lest they see with *their* eyes
and understand with *their* hearts
and turn, and I heal them.” [[Isa 6:10](#)]

41 Isaiah said these *things* because he saw his glory, and he spoke about him.

42 Yet despite that, even many of the rulers believed in him, but because of the Pharisees they did not confess *it*, so that they would not be expelled from the synagogue.

43 For they loved the praise of men more than praise from God.

44 But Jesus cried out and said, “The one who believes in me does not believe in me, but in the one who sent me,

45 and the one who sees me sees the one who sent me.

46 I have come *as* a light into the world, in order that everyone who believes in me will not remain in the darkness.

47 And if anyone hears my words and does not observe *them*, I will not judge him. For I have not come to judge the world, but to save the world.

48 The one who rejects me and does not accept my words has one who judges him; the word that I have spoken will judge him on the last day.

49 For I have not spoken from myself, but the Father himself who sent me has commanded me what I should say and what I should speak.

50 And I know that his commandment is eternal life. So *the things* that I say, just as the Father said to me, thus I say.”

Passion Week—Return to Bethany (Sunday, March 29, 33)

Matthew 21:17

Mark 11:11b

17 And leaving them,
he went outside of the city to Bethany
and spent the night there.

11b and *after* looking around at everything,
because the hour was already late,
he went out to Bethany with the twelve.

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Chronological Notes

- 1) I will be following Steinmann’s order of events as presented in Chapter 13 (“Holy Week, Crucifixion, and Resurrection”, pp. 288–89) of *From Abraham to Paul*. See that chapter for details on specific issues.

Passion Week—Cursing the Fig Tree (Monday, March 30, 33)

Matthew 21:18–19a	Mark 11:12–14
<p>18 Now early in the morning, <i>as he</i> was returning to the city, he was hungry.</p> <p>19a And seeing a single fig tree by the road, he went to it and found nothing on it except leaves only.</p> <p>And he said to it, “May there be no more fruit from you forever,</p>	<p>12 And on the next day <i>as they</i> were departing from Bethany, he was hungry.</p> <p>13 And <i>when he</i> saw from a distance a fig tree that had leaves, he went <i>to see</i> if perhaps he would find anything on it. And <i>when he</i> came up to it he found nothing except leaves, because it was not the season for figs.</p> <p>14 And he responded <i>and</i> said to it, “Let no one eat fruit from you any more forever!” And his disciples heard <i>it</i>.</p>

Passion Week—Second Cleansing of the Temple (Monday, March 30, 33)

Matthew 21:12–13	Mark 11:15–19	Luke 19:45–48
<p>12 And Jesus entered the temple <i>courts</i> and drove out all those who were selling and buying in the temple, and overturned the tables of the money changers and the chairs of those who were selling doves.</p> <p>13 And he said to them, “It is written, ‘My house will be called a house of prayer,’ [Isa 56:7] but you have made it a cave of robbers!” [Jer 7:11]</p>	<p>15 And they came to Jerusalem. And he entered into the temple <i>courts</i> and began to drive out those who were selling and those who were buying in the temple <i>courts</i>, and overturned the tables of the money changers and the chairs of those who were selling doves.</p> <p>16 And he did not permit anyone to carry objects through the temple <i>courts</i>.</p> <p>17 And he began to teach and was saying to them, “Is it not written, ‘My house will be called a house of prayer for all the nations,’ but you have made it a cave of robbers!”</p> <p>18 And the chief priests and the scribes heard <i>it</i>, and began considering how they could destroy him. For they were afraid of him because the whole crowd was astounded by his teaching.</p> <p>19 And when evening came they went out of the city.</p>	<p>45 And he entered into the temple <i>courts</i> and began to drive out those who were selling,</p> <p>46 saying to them, “It is written, ‘And my house will be a house of prayer,’ but you have made it a cave of robbers!”</p> <p>47 And he was teaching every day in the temple <i>courts</i>, and the chief priests and the scribes and the most prominent men of the people were seeking to destroy him.</p> <p>48 And they did not find anything they could do, because all the people were paying close attention to <i>what</i> they were hearing from him.</p>

Passion Week—Lesson of the Fig Tree (Tuesday, March 31, 33)

Matthew 21:19b–22	Mark 11:20–26
<p>19b and the fig tree withered at once.</p> <p>20 And <i>when they</i> saw <i>it</i>, the disciples were astonished, saying, “How did the fig tree wither at once?”</p> <p>21 And Jesus answered <i>and</i> said to them, “Truly I say to you, if you have faith and do not doubt, you will do not only <i>what was done to</i> the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will happen!</p> <p>22 And</p>	<p>20 And <i>as they</i> passed by early in the morning, they saw the fig tree withered from the roots.</p> <p>21 And Peter remembered <i>and</i> said to him, “Rabbi, look! The fig tree that you cursed has withered!”</p> <p>22 And Jesus answered <i>and</i> said to them, “Have faith in God!</p> <p>23 Truly I say to you that whoever says to this mountain, ‘Be lifted up and thrown into the sea!’ and does not doubt in his heart, but believes that what he says will happen, it will be <i>done</i> for him.</p> <p>24 For this <i>reason</i> I say to you,</p>

<p>whatever you ask in prayer, <i>if you</i> believe, you will receive.”</p>	<p>whatever you pray and ask for, believe that you have received <i>it</i>, and it will be <i>done</i> for you. 25 And whenever you stand praying, if you have anything against anyone, forgive <i>him</i>, so that your Father who <i>is</i> in heaven will also forgive you your sins.” 26 [<i>this verse is not in the best manuscripts</i>]</p>
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Passion Week—Jesus’ Authority Challenged (Tuesday, March 31, 33)

Matthew 21:23–27	Mark 11:27–33	Luke 20:1–8
<p>23 And <i>after</i> he arrived at the temple, the chief priests and the elders of the people came up to him <i>while he</i> was teaching, saying, “By what authority are you doing these <i>things</i>? And who gave you this authority?” 24 And Jesus answered <i>and</i> said to them, “I also will ask you one question. If you tell <i>the answer</i> to me, I also will tell you by what authority I am doing these <i>things</i>. 25 From where was the baptism of John—from heaven or from men?” And they began to discuss <i>this</i> among themselves, saying, “‘If we say ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ 26 But if we say, ‘From men,’ we are afraid of the crowd, because they all look upon John as a prophet.” 27 And they answered <i>and</i> said to Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I am doing these <i>things</i>.”</p>	<p>27 And they came again to Jerusalem. And <i>as</i> he was walking in the temple courts, the chief priests and the scribes and the elders came up to him 28 and said to him, “By what authority are you doing these <i>things</i>, or who gave you this authority that you do these <i>things</i>?” 29 So Jesus said to them, “I will ask you one question. Answer me and I will tell you by what authority I am doing these <i>things</i>. 30 The baptism of John—was <i>it</i> from heaven or from men? Answer me!” 31 And they began to discuss <i>this</i> with one another, saying, “‘What should we say? If we say ‘From heaven,’ he will say, ‘Why then did you not believe him?’ 32 But if we say, ‘From men’”—they were afraid of the crowd, because they all looked upon John as truly a prophet. 33 And they replied to Jesus saying, “‘We do not know.’ And Jesus said to them, “Neither will I tell you by what authority I am doing these <i>things</i>.”</p>	<p>1 And it happened that on one of the days <i>while</i> he was teaching the people in the temple courts and proclaiming the gospel, the chief priests and the scribes approached together with the elders 2 and said, saying to him, “Tell us, by what authority you are doing these <i>things</i>, or who is the one who gave you this authority? 3 And he answered <i>and</i> said to them, “I also will ask you a question, and you tell me: 4 The baptism of John—was <i>it</i> from heaven or from men? 5 And they discussed <i>this</i> with one another, saying, “‘If we say ‘From heaven,’ he will say, ‘Why did you not believe him?’ 6 But if we say, ‘From men,’ all the people will stone us to death, because they are convinced <i>that</i> John was a prophet.” 7 And they replied <i>that they</i> did not know where <i>it</i> was from. 8 And Jesus said to them, “Neither will I tell you by what authority I am doing these <i>things</i>.”</p>

Passion Week—Parable of the Sons and the Wicked Tenants (Tuesday, March 31, 33)

Matthew 21:28–46	Mark 12:1–12	Luke 20:9–19
<p>28 “Now what do you think? A man had two sons. <i>He</i> approached the first <i>and</i> said, ‘Son, go work in the vineyard today.’ 29 And he answered <i>and</i> said, ‘I do not want to!’ But later <i>he</i> changed his mind <i>and</i> went. 30 And <i>he</i> approached the second <i>and</i> said the same <i>thing</i>. So he answered <i>and</i> said, ‘I <i>will</i>, sir,’ and he did not go. 31 Which of the two did the will of <i>his</i> father?” They said, “The first.” Jesus said to them, “Truly I say to you that the tax</p>	<p>1 And he began to speak to them in parables: 9 And he began to tell the people this parable:</p>	<p>9 And he began to tell the people this parable:</p>

<p>collectors and the prostitutes are going ahead of you into the kingdom of God!</p> <p>32 For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes did believe him. And <i>when</i> you saw <i>it</i>, you did not even change your minds later <i>so as</i> to believe in him.</p> <p>33 “Listen to another parable: There was a man—a master of a house—who planted a vineyard, and put a fence <i>around it</i>, and dug a winepress in it, and built a watchtower, and leased it to tenant farmers, and went on a journey.</p> <p>34 And when the season of fruit drew near, he sent his slaves to the tenant farmers to collect his fruit.</p> <p>35 And the tenant farmers seized his slaves, <i>one of whom</i> they beat, and <i>one of whom</i> they killed, and <i>one of whom</i> they stoned.</p> <p>36 Again, he sent other slaves, more than the first <i>ones</i>, and they did the same <i>thing</i> to them.</p> <p>37 So finally he sent his son to them, saying, ‘They will respect my son.’</p> <p>38 But <i>when</i> the tenant farmers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and have his inheritance!’</p> <p>39 And they seized him <i>and</i> threw <i>him</i> out of the vineyard and killed <i>him</i>.</p> <p>40 Now when the master of the vineyard arrives, what will he do to those tenant farmers?”</p> <p>41 They said to him, “He will destroy those evil <i>men</i> completely and lease the vineyard to other tenant farmers who will give him the fruits in their season.”</p> <p>42 Jesus said to them, “Have you never read in the scriptures, ‘The stone which the builders rejected, this has become the cornerstone. This came about from the Lord, and it is marvelous in our eyes?’ [Ps 118:22–23]</p> <p>43 For this <i>reason</i>, I tell you that the kingdom of God will be taken away from you and will be given to a people who produce its fruits.</p>	<p>“A man planted a vineyard, and put a fence <i>around it</i>, and dug a trough for the winepress, and built a watchtower, and leased it to tenant farmers, and went on a journey.</p> <p>2 And he sent a slave to the tenant farmers at the proper time, so that he could collect <i>some</i> of the fruit of the vineyard from the tenant farmers.</p> <p>3 And they seized him <i>and</i> beat <i>him</i> and sent <i>him</i> away empty-handed.</p> <p>4 And again he sent to them another slave, and that one they struck on the head and dishonored.</p> <p>5 And he sent another, and that one they killed. And <i>he sent</i> many others, <i>some</i> of whom they beat and <i>some</i> of whom they killed.</p> <p>6 He had one more, a beloved son. Last <i>of all</i> he sent him to them, saying, ‘They will respect my son.’</p> <p>7 But those tenant farmers said to one another, ‘This is the heir. Come, let us kill him and the inheritance will be ours!’</p> <p>8 And they seized <i>and</i> killed him and threw him out of the vineyard.</p> <p>9 What will the owner of the vineyard do?</p> <p>He will come and destroy the tenant farmers and give the vineyard to others.</p> <p>10 Have you not read this scripture: ‘The stone which the builders rejected, this has become the cornerstone.</p> <p>11 This came about from the Lord, and it is marvelous in our eyes?’”</p>	<p>“A man planted a vineyard,</p> <p>and leased it to tenant farmers, and went on a journey for a long time.</p> <p>10 And at the proper time he sent a slave to the tenant farmers, so that they would give him <i>some</i> of the fruit of the vineyard.</p> <p>But the tenant farmers sent him away empty-handed <i>after</i> beating <i>him</i>.</p> <p>11 And he proceeded to send another slave, but they beat and dishonored that one also, <i>and</i> sent <i>him</i> away empty-handed.</p> <p>12 And he proceeded to send a third, but they wounded <i>and</i> threw out this one also.</p> <p>13 So the owner of the vineyard said, ‘What should I do? I will send my beloved son; perhaps they will respect him.’</p> <p>14 But <i>when</i> the tenant farmers saw him, they began to reason with one another, saying, ‘This is the heir. Let us kill him so that the inheritance will become ours!’</p> <p>15 And they threw him out of the vineyard <i>and</i> killed <i>him</i>. What then will the owner of the vineyard do to them?</p> <p>16 He will come and destroy those tenant farmers and give the vineyard to others.”</p> <p>And <i>when they</i> heard <i>this</i>, they said, “<i>May this</i> never happen!”</p> <p>17 But he looked intently at them <i>and</i> said, “What then is this that is written: ‘The stone which the builders rejected, this has become the cornerstone.’”</p>
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<p>44 And the one who falls on this stone will be broken to pieces, and <i>the one</i> on whom it falls—it will crush him!”</p> <p>45 And <i>when</i> the chief priests and the Pharisees heard his parables, they knew that he was speaking about them,</p> <p>46 and <i>although they</i> wanted to arrest him, they were afraid of the crowds, because they looked upon him as a prophet.</p>	<p>12 And they were seeking to arrest him, and they were afraid of the crowd, because they knew that he had told the parable with reference to them. And they left him <i>and</i> went away.</p>	<p>18 Everyone who falls on that stone will be broken to pieces, and <i>the one</i> on whom it falls—it will crush him!”</p> <p>19 And the scribes and the chief priests sought to lay <i>their</i> hands on him at <i>that</i> same hour, and they were afraid of the people, for they knew that he had told this parable with reference to them.</p>
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