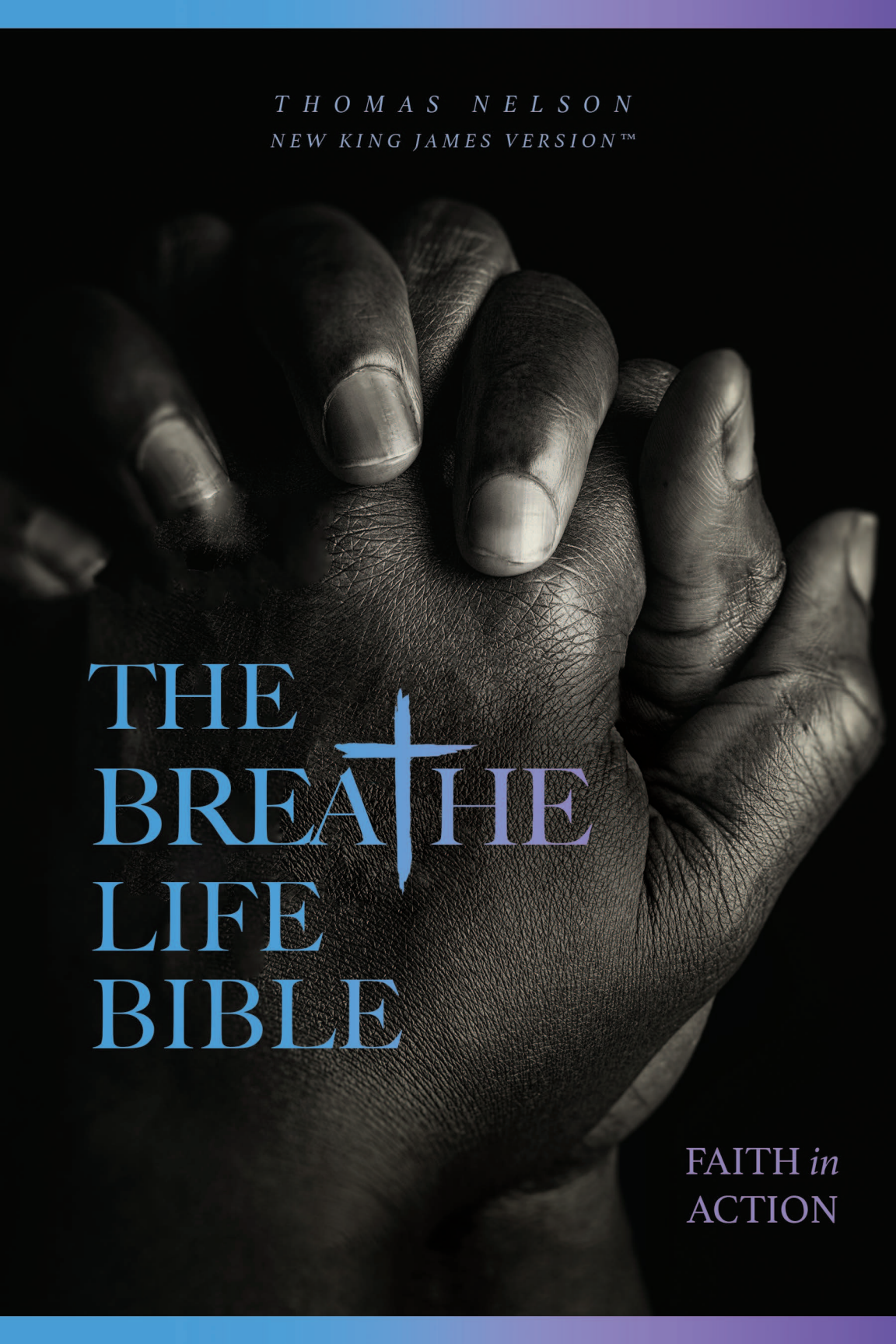


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# MATTHEW

## OVERVIEW

*Gospel* (which means “good news” or “good tidings”) refers to the narrative containing the birth, life, ministry, death, and resurrection of Jesus Christ. This narrative is described in four books of the Bible told from the vantage point of four different witnesses: Matthew, Mark, Luke, and John. The Gospel of Matthew was written by a Hebrew man acquainted with the Old Testament teachings and customs. Matthew wrote his account predominantly to a Hebrew audience. Toward that end, Matthew’s Gospel is presented as the fulfillment of Old Testament prophecy. Matthew means “gift of the Lord.”

Matthew describes how the foundation of the Christian faith is built upon the events of a carpenter turned itinerant preacher, also known as Jesus of Nazareth. Jesus was born into obscurity, poverty, and a corrupt society. Yet, Jesus was no ordinary preacher. He was the Messiah, the anointed Savior of the entire world. Peter professed that Jesus is “the Christ, the Son of the living God” (Matt. 16:16).

The children of Israel had been anticipating a messiah for centuries. Old Testament prophets foreshadowed the arrival of this new king, a descendant of King David, who would restore the throne of Israel. Matthew’s Gospel begins with a genealogy, listing a total of forty-two generations between Abraham and Jesus: “So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations” (1:17). Jesus was descended from the bloodline of King David from the tribe of Judah. The inclusion of this genealogy at the beginning of this Gospel shows Matthew’s distinctly Jewish nature that distinguishes his witness from the other three Gospels.

Matthew was concerned about linking the ministry of Jesus Christ with the expectations of the Old Testament prophets. There are fifty-three Old Testament quotations within Matthew’s Gospel, and fifteen times Jesus Christ is described as the fulfillment of the Old Testament prophecies. Jesus was, and is, the culmination of a divine plan for reconciliation and redemption.

## BREATHE IT IN

Jesus and His half-siblings were raised to know their lineage and faith heritage. They knew they were of the tribe of Judah. They knew the bloodline of Israel’s greatest king, David, raced through their veins. There was a cultural expectation that they would bring honor to their clan, their tribe, and their nation. Their experience tells us that what comes before us matters.

Family history matters because God uses families from generation to generation to accomplish His plan for human redemption. For example, the blessings of Abraham found in Genesis 12 and 17 include the flourishing of future generations. Although God’s plan of salvation began long before Abraham, Matthew’s focus on Jesus’ earthly family started with Abraham and Sarah. Forty-two generations later, the baby Jesus was born to Mary and Joseph. As we breathe in the gospel according to Matthew, we should each learn more about our family lineages too. Knowing our family history can give us a profound understanding of who we are and where

we came from. It can reconnect us to the family ties that were purposefully severed under the institution of slavery.

Among the highest priorities of the newly emancipated, formerly enslaved people in the late 1800s was reuniting with family members who had been sold during slavery. They used newspaper classified ads to locate family members who had been separated by the brutal institution of slavery. Then in 1977, an eight-episode saga called *Roots* refueled a fire to reconstruct family trees and recapture the importance of legacy, faith, and dignity in African American families. Recognition of generational identity is important for establishing worth.

Although many people may find tracing their family history difficult, those who are descended from enslaved people will be hard-pressed to trace their family's journey from Africa, through the middle passage, and into the plantations of the Caribbean islands and the Americas apart from oral history or chattel records. It is worth the effort to discover and document your bloodline as best you can, though. Scripture is clear that family matters to God, so it should matter to us too.

Today, DNA testing can help you trace your origins. Search public records for your family's unique journey. Interview and record your elderly ancestors to document a family oral history. How did your family settle in the region where your history is most prominent? Are there any property records? Does your family have a military history? Did your family experience any migration? Does your family have a faith heritage or a church home? Is there a family Bible where births, deaths, and other historical events were recorded? What redemptive contributions have emerged from your bloodline? Most importantly, what kind of legacy will you leave behind for future generations?

God is working through history to redeem humanity. Be mindful that not every generation in Jesus' bloodline was remarkable. Some were outright regrettable. As you retrace your family's past, you might discover more cause to cringe than celebrate. Know that this history might have shaped you, but it does not define you. The gospel's message is one of transformation. In God's power, you can change the direction of your family for generations to come.



# MATTHEW

## The Genealogy of Jesus Christ

(Ruth 4:18–22; 1 Chr. 2:1–15; Luke 3:23–38)

**1** The book of the <sup>a</sup>genealogy of Jesus Christ, <sup>b</sup>the Son of David, <sup>c</sup>the Son of Abraham:

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

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

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

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

## Christ Born of Mary

(Luke 2:1–7)

<sup>18</sup>Now the <sup>a</sup>birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child <sup>b</sup>of the Holy Spirit. <sup>19</sup>Then Joseph her husband, being a just *man*, and not wanting <sup>a</sup>to make her a public example, was minded to put her away secretly. <sup>20</sup>But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take to you Mary your wife, <sup>a</sup>for that which is conceived in her is of the Holy Spirit. <sup>21a</sup>And she will bring forth a Son, and you shall call His name JESUS, <sup>b</sup>for He will save His people from their sins.”

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

<sup>24</sup>Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, <sup>25</sup>and did not know her till she had brought

1:1 <sup>a</sup> Luke 3:23 <sup>b</sup> 2 Sam. 7:12–16; Ps. 132:11; Is. 9:6; 11:1; Jer. 23:5; [Matt. 1:18; Luke 3:23, 31]; John 7:42; Acts 2:30; [Rom. 1:3]; Rev. 22:16  
<sup>c</sup> Gen. 12:3; 22:18; [Gal. 3:16] 1:2 <sup>a</sup> Gen. 21:2, 12 <sup>b</sup> Gen. 25:26; 28:14 <sup>c</sup> Gen. 29:35 1:3 <sup>a</sup> Gen. 38:27; 49:10 <sup>b</sup> Ruth 4:18–22; 1 Chr. 2:1–15; Matt. 1:3–6 1:5 <sup>a</sup> Ruth 2:1; 4:1–13 1:6 <sup>a</sup> 1 Sam. 16:1; Is. 11:1, 10 <sup>b</sup> 2 Sam. 7:12; 12:24; Is. 9:7 <sup>1</sup> Words in italic type have been added for clarity. They are not found in the original Greek. 1:7 <sup>a</sup> 1 Kin. 11:43; 1 Chr. 3:10 <sup>b</sup> 2 Chr. 11:20 <sup>1</sup> NU-Text reads *Asaph*. 1:8 <sup>a</sup> 1 Chr. 3:10  
<sup>b</sup> 2 Kin. 15:13 1:9 <sup>a</sup> 2 Kin. 15:38 1:10 <sup>a</sup> 2 Kin. 20:21 <sup>b</sup> 1 Kin. 13:2 <sup>1</sup> NU-Text reads *Amos*. 1:11 <sup>a</sup> 1 Chr. 3:15, 16 <sup>b</sup> 2 Kin. 24:14–16;  
 Jer. 27:20; Matt. 1:17 1:12 <sup>a</sup> 1 Chr. 3:17 <sup>b</sup> Ezra 3:2; Neh. 12:1; Hag. 1:1 1:16 <sup>a</sup> Matt. 13:55; Mark 6:3 1:18 <sup>a</sup> Matt. 12:46; Luke 1:27  
<sup>b</sup> Is. 7:14; 49:5; Luke 1:35 1:19 <sup>a</sup> Deut. 24:1; John 8:4, 5 1:20 <sup>a</sup> Luke 1:35 1:21 <sup>a</sup> [Is. 7:14; 9:6, 7]; Luke 1:31; 2:21  
<sup>b</sup> Luke 2:11; John 1:29; [Acts 4:12; 5:31; 13:23, 38; Rom. 5:18, 19; Col. 1:20–23] 1:23 <sup>a</sup> Is. 7:14 <sup>1</sup> Isaiah 7:14



forth <sup>a</sup>her firstborn Son.<sup>1</sup> And he called His name JESUS.

*Wise Men from the East*

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

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

<sup>5</sup>So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet:

6 ‘But<sup>a</sup> you, Bethlehem, *in*  
the land of Judah,  
Are not the least among  
the rulers of Judah;  
For out of you shall come a Ruler  
<sup>b</sup>Who will shepherd My people  
Israel.’<sup>1</sup>”

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

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

<sup>12</sup>Then, being divinely warned <sup>a</sup>in a dream that they should not return to Herod,

they departed for their own country another way.

*The Flight into Egypt*

<sup>13</sup>Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.”

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

*Massacre of the Innocents*

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

18 “A <sup>a</sup>voice was heard in Ramah,  
Lamentation, weeping, and  
great mourning,  
Rachel weeping *for* her children,  
Refusing to be comforted,  
Because they are no more.”<sup>1</sup>

*The Home in Nazareth*

(Luke 2:39)

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

<sup>22</sup>But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a <sup>a</sup>dream, he turned aside <sup>b</sup>into the region of Galilee. <sup>23</sup>And he

1:25 <sup>a</sup> Ex. 13:2; Luke 2:7, 21 <sup>1</sup> NU-Text reads *a Son*. 2:1 <sup>a</sup> Mic. 5:2; Luke 2:4–7 <sup>b</sup> Gen. 25:6; 1 Kin. 4:30 2:2 <sup>a</sup> Luke 2:11 <sup>b</sup> [Num. 24:17; Is. 60:3] 2:4 <sup>a</sup> 2 Chr. 36:14 <sup>b</sup> 2 Chr. 34:13 <sup>c</sup> Mal. 2:7 2:6 <sup>a</sup> Mic. 5:2; John 7:42 <sup>b</sup> Gen. 49:10; [Rev. 2:27] <sup>1</sup> Micah 5:2 2:7 <sup>a</sup> Num. 24:17 2:11 <sup>a</sup> Ps. 72:10; Is. 60:6 2:12 <sup>a</sup> [Job 33:15, 16]; Matt. 1:20 2:15 <sup>a</sup> Num. 24:8; Hos. 11:1 <sup>1</sup> Hosea 11:1 2:18 <sup>a</sup> Jer. 31:15 <sup>1</sup> Jeremiah 31:15 2:20 <sup>a</sup> Luke 2:39 <sup>b</sup> Matt. 2:16 2:22 <sup>a</sup> Matt. 2:12, 13, 19 <sup>b</sup> Matt. 3:13; Luke 2:39

came and dwelt in a city called <sup>a</sup>Nazareth, that it might be fulfilled <sup>b</sup>which was spoken by the prophets, “He shall be called a Nazarene.”

### John the Baptist Prepares the Way

(Mark 1:2–8; Luke 3:1–20)

**3** In those days <sup>a</sup>John the Baptist came preaching <sup>b</sup>in the wilderness of Judea, <sup>2</sup>and saying, “Repent, for <sup>a</sup>the kingdom of heaven is at hand!” <sup>3</sup>For this is he who was spoken of by the prophet Isaiah, saying:

“The voice of one crying in  
the wilderness:

<sup>b</sup>Prepare the way of the LORD;  
Make His paths straight.”<sup>1</sup>

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

<sup>7</sup>But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from <sup>b</sup>the wrath to come? <sup>8</sup>Therefore bear fruits worthy of repentance, <sup>9</sup>and do not think to say to yourselves, ‘We have Abraham as *our* father.’ For I say to you that God is able to raise up children to Abraham from these stones. <sup>10</sup>And even now the ax is laid to the root of the trees. <sup>a</sup>Therefore every tree which does not bear good fruit is cut down and thrown into the fire. <sup>11</sup>I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. <sup>b</sup>He will baptize you with the Holy Spirit and fire.<sup>1</sup> <sup>12</sup><sup>a</sup>His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will <sup>b</sup>burn up the chaff with unquenchable fire.”

### John Baptizes Jesus

(Mark 1:9–11; Luke 3:21, 22; John 1:29–34)

<sup>13</sup>Then Jesus came <sup>b</sup>from Galilee to John at the Jordan to be baptized by him. <sup>14</sup>And John *tried* to prevent Him, saying, “I need to be baptized by You, and are You coming to me?”

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

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

### Satan Tempts Jesus

(Mark 1:12, 13; Luke 4:1–13)

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

<sup>4</sup>But He answered and said, “It is written, <sup>a</sup>“Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”<sup>1</sup>

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

“He shall give His angels  
charge over you,”

and,

<sup>b</sup>“In *their* hands they shall bear you up,  
Lest you dash your foot  
against a stone.”<sup>1</sup>

2:23 <sup>a</sup> Luke 1:26; 2:39; John 1:45, 46 <sup>b</sup> Judg. 13:5 3:1 <sup>a</sup> Matt. 3:1–12; Mark 1:3–8; Luke 3:2–17; John 1:6–8, 19–28 <sup>b</sup> Josh. 14:10  
3:2 <sup>a</sup> Dan. 2:44; Mal. 4:6; Matt. 4:17; Mark 1:15; Luke 1:17; 10:9; 11:20; 21:31 3:3 <sup>a</sup> Is. 40:3; Luke 3:4; John 1:23 <sup>b</sup> Luke 1:76 <sup>1</sup> Isaiah 40:3  
3:4 <sup>a</sup> 2 Kin. 1:8; Zech. 13:4; Matt. 11:8; Mark 1:6 <sup>b</sup> Lev. 11:22 <sup>c</sup> 1 Sam. 14:25, 26 3:5 <sup>a</sup> Mark 1:5 3:6 <sup>a</sup> Acts 19:4, 18 3:7 <sup>a</sup> Matt. 12:34;  
Luke 3:7–9 <sup>b</sup> [Rom. 5:9; 1 Thess. 1:10] 3:9 <sup>a</sup> John 8:33; Acts 13:26; [Rom. 4:1, 11, 16; Gal. 3:29] 3:10 <sup>a</sup> [Ps. 92:12–14]; Matt. 7:19;  
Luke 13:7, 9; [John 15:6] 3:11 <sup>a</sup> Mark 1:4, 8; Luke 3:16; John 1:26; Acts 1:5 <sup>b</sup> [Is. 4:4; John 20:22; Acts 2:3, 4; 1 Cor. 12:13] <sup>1</sup> M-Text  
omits *and fire*. 3:12 <sup>a</sup> Mal. 3:3 <sup>b</sup> Mal. 4:1; Matt. 13:30 3:13 <sup>a</sup> Matt. 3:13–17; Mark 1:9–11; Luke 3:21, 22; John 1:31–34 <sup>b</sup> Matt. 2:22  
3:16 <sup>a</sup> Mark 1:10 <sup>b</sup> [Is. 11:2]; Luke 3:22; John 1:32; Acts 7:56 <sup>1</sup> Or *he* 3:17 <sup>a</sup> John 12:28 <sup>b</sup> Ps. 2:7; Is. 42:1; Mark 1:11; Luke 1:35; 9:35;  
Col. 1:13 4:1 <sup>a</sup> Matt. 4:1–11; Mark 1:12; Luke 4:1 <sup>b</sup> Ezek. 3:14; Acts 8:39 4:4 <sup>a</sup> Deut. 8:3 <sup>1</sup> Deuteronomy 8:3  
4:5 <sup>a</sup> Neh. 11:1, 18; Dan. 9:24; Matt. 27:53 4:6 <sup>a</sup> Ps. 91:11 <sup>b</sup> Ps. 91:12 <sup>1</sup> Psalm 91:11, 12



*That “It” Factor*

**Matthew 3:13–14 //** Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, “I need to be baptized by You, and are You coming to me?”

**Summary Message //** When the world around us seems to be falling apart and it is difficult to see where or how we will get through, God invites us to believe in His Son, Jesus. In Matthew 3, we find John the Baptist responding to that invitation. Despite the leaders of that day challenging and ridiculing his ministry, John still understood the assignment and believed in Jesus. His belief afforded him the opportunity to bear witness to God’s mighty works. God extends the same invitation to each of us today. So, the question is, what is distracting you and preventing you from believing in God’s Son?

**Practical Application //** Have you ever encountered a stranger and known immediately that they were someone special? Maybe you met a leader you admired or your future spouse. Whoever it was, for you, they had what some call the “it factor”—that swagger. Those encounters often leave a mark; some have forever changed lives.

John the Baptist had such an encounter. If you will recall, John was a respected prophet who preached that someone “mightier” than him would soon step on the scene (Matt. 3:11). Then one day, Jesus came to him to be baptized. In an instant, John recognized that he stood in the presence of greatness. His belief then enabled him to bear witness of the voice of God declaring His pleasure in His Son (see vv. 16–17). What does this mean for us?

- Our belief in the Son should prompt our obedience to God’s calling on our lives. John was initially hesitant to baptize Jesus. However, in response

to Jesus’ prompting, John obediently fulfilled his purpose in God’s grand plan. Our obedience to God’s call will afford us opportunities to see God at work. Because John believed and was obedient, he was positioned to hear and witness God speaking over Jesus and the Holy Spirit descending as a dove (see Matt. 3:16–17).

- Our witness prompts us to share the Good News and invite others also to believe in the Son of God.

While we do not know if John the Baptist and this first-century community knew anything about “swagger,” John demonstrates to us the freedom that belief in the Son affords us. It frees us from the shackles of the natural and positions us to experience the supernatural in a way that forever changes us. God’s invitation to each of us is simply to believe—to set aside our doubts and trust that God’s Son came to earth, took on human flesh, died, and was resurrected so that we might experience the abundant life God desires for each of us (see John 10:10).

**Fervent Prayer //** Lord Jesus, thank You! Thank You for loving us so much that You would leave Your throne in heaven, enter this broken world, and sacrifice everything for us. We are overwhelmed by the lengths to which You went so that we might have a relationship with You. All You ask is that we believe. Thank You for Your unconditional love. We ask that You help us in our unbelief when the things we experience day in and day out distract us from You. Help us keep our eyes trained on You so we might bear witness to the miracles, signs, and wonders that You are still doing in this world. In Jesus’ name we pray. Amen.

<sup>7</sup>Jesus said to him, “It is written again, “You shall not tempt the LORD your God.””<sup>1</sup>

<sup>8</sup>Again, the devil took Him up on an exceedingly high mountain, and “showed Him all the kingdoms of the world and their glory. <sup>9</sup>And he said to Him, “All these

things I will give You if You will fall down and worship me.”

<sup>10</sup>Then Jesus said to him, “Away with you,<sup>1</sup> Satan! For it is written, “You shall worship the LORD your God, and Him only you shall serve.””<sup>2</sup>

<sup>11</sup>Then the devil <sup>a</sup>left Him, and behold, <sup>b</sup>angels came and ministered to Him.

### *Jesus Begins His Galilean Ministry*

(Mark 1:14, 15; Luke 4:14, 15)

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

<sup>15</sup> “The<sup>a</sup> land of Zebulun and  
the land of Naphtali,  
By the way of the sea,  
beyond the Jordan,  
Galilee of the Gentiles:

<sup>16</sup> “The people who sat in  
darkness have seen a  
great light,  
And upon those who sat in  
the region and shadow  
of death  
Light has dawned.”<sup>1</sup>

<sup>17</sup>From that time Jesus began to preach and to say, <sup>b</sup>“Repent, for the kingdom of heaven is at hand.”

### *Four Fishermen Called as Disciples*

(Mark 1:16–20; Luke 5:1–11)

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

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

### *Jesus Heals a Great Multitude*

(Mark 1:35–39; Luke 4:44; 6:17–19)

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

### *The Beatitudes*

(Luke 6:20–26)

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

**3** “Blessed<sup>a</sup> are the poor in spirit,  
For theirs is the kingdom of heaven.

**4** “Blessed<sup>a</sup> are those who mourn,  
For they shall be comforted.

**5** “Blessed<sup>a</sup> are the meek,  
For <sup>b</sup>they shall inherit the earth.

**6** Blessed<sup>a</sup> are those who <sup>a</sup>hunger  
and thirst for righteousness,  
<sup>b</sup>For they shall be filled.

**7** Blessed<sup>a</sup> are the merciful,  
<sup>a</sup>For they shall obtain mercy.

**8** “Blessed<sup>a</sup> are the pure in heart,  
For <sup>b</sup>they shall see God.

**9** Blessed<sup>a</sup> are the peacemakers,  
For they shall be called sons of God.

**10** “Blessed<sup>a</sup> are those who are persecuted  
for righteousness’ sake,  
For theirs is the kingdom  
of heaven.

<sup>11</sup>“Blessed are you when they revile and persecute you, and say all kinds of <sup>b</sup>evil against

4:11 <sup>a</sup> [James 4:7] <sup>b</sup> Matt. 26:53; Luke 22:43; [Heb. 1:14] 4:12 <sup>a</sup> Matt. 14:3; Mark 1:14; Luke 3:20; John 4:43 4:15 <sup>a</sup> Is. 9:1, 2  
4:16 <sup>a</sup> Is. 42:7; Luke 2:32 <sup>1</sup> Isaiah 9:1, 2 4:17 <sup>a</sup> Mark 1:14, 15 <sup>b</sup> Matt. 3:2; 10:7 4:18 <sup>a</sup> Matt. 4:18–22; Mark 1:16–20; Luke 5:2–11;  
John 1:40–42 <sup>b</sup> Matt. 10:2; 16:18; John 1:40–42 4:19 <sup>a</sup> Luke 5:10 4:20 <sup>a</sup> Matt. 19:27; Mark 10:28 4:21 <sup>a</sup> Mark 1:19 4:23 <sup>a</sup> Ps. 22:22;  
Matt. 9:35; Mark 1:21; 6:2; 10:1; Luke 4:15; 6:6; 13:10; John 6:59; 18:20 <sup>b</sup> [Matt. 24:14]; Mark 1:14; Luke 4:43; 8:1; 16:16 <sup>c</sup> Mark 1:34;  
Luke 4:40; 7:21; Acts 10:38 4:24 <sup>a</sup> Mark 1:32, 33; Luke 4:40 4:25 <sup>a</sup> Matt. 5:1; 8:1, 18; Mark 3:7, 8 5:1 <sup>a</sup> Matt. 14:23; 15:29; 17:1;  
Mark 3:13; Luke 6:17; 9:28; John 6:3, 15 5:2 <sup>a</sup> [Matt. 7:29]; Mark 10:1; 12:35; John 8:2 5:3 <sup>a</sup> Prov. 16:19; Is. 66:2; Luke 6:20–23  
5:4 <sup>a</sup> Is. 61:2, 3; Luke 6:21; [John 16:20]; Acts 16:34; [2 Cor. 1:7]; Rev. 21:4 5:5 <sup>a</sup> Ps. 37:11; Is. 29:19 <sup>b</sup> [Rom. 4:13] 5:6 <sup>a</sup> Luke 1:53;  
Acts 2:4 <sup>b</sup> [Is. 55:1; 65:13; John 4:14; 6:48; 7:37] 5:7 <sup>a</sup> Ps. 41:1; Mark 11:25 5:8 <sup>a</sup> Ps. 15:2; 24:4; Heb. 12:14  
<sup>b</sup> Acts 7:55, 56; 1 Cor. 13:12 5:10 <sup>a</sup> [2 Cor. 4:17]; 1 Pet. 3:14  
5:11 <sup>a</sup> Luke 6:22 <sup>b</sup> 1 Pet. 4:14

you falsely for My sake. <sup>12</sup>Rejoice and be exceedingly glad, for great is your reward in heaven, for <sup>b</sup>so they persecuted the prophets who were before you.

### *Believers Are Salt and Light* (Mark 9:50; Luke 14:34, 35)

<sup>13</sup>“You are the salt of the earth; <sup>a</sup>but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

<sup>14</sup>“You are the light of the world. A city that is set on a hill cannot be hidden. <sup>15</sup>Nor do they <sup>a</sup>light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. <sup>16</sup>Let your light so shine before men, <sup>a</sup>that they may see your good works and <sup>b</sup>glorify your Father in heaven.

### *Christ Fulfills the Law*

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

### *Murder Begins in the Heart* (Luke 12:57–59)

<sup>21</sup>“You have heard that it was said to those of old, <sup>a</sup>“You shall not murder,<sup>1</sup> and whoever murders will be in danger of the judgment.’ <sup>22</sup>But I say to you that <sup>a</sup>whoever is angry with his brother without a cause<sup>1</sup> shall be in danger of the judgment. And whoever says to his brother, <sup>b</sup>“Raca!” shall

be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire. <sup>23</sup>Therefore <sup>a</sup>if you bring your gift to the altar, and there remember that your brother has something against you, <sup>24</sup><sup>a</sup>leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. <sup>25</sup><sup>a</sup>Agree with your adversary quickly, <sup>b</sup>while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. <sup>26</sup>Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.

### *Adultery in the Heart*

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

### *Marriage Is Sacred and Binding* (Matt. 19:9; Mark 10:11, 12; Luke 16:18)

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

### *Jesus Forbids Oaths*

<sup>33</sup>“Again you have heard that <sup>a</sup>it was said to those of old, <sup>b</sup>“You shall not swear falsely, but <sup>c</sup>shall perform your oaths to the Lord.’ <sup>34</sup>But

5:12 <sup>a</sup> Luke 6:23; Acts 5:41; 1 Pet. 4:13, 14 <sup>b</sup> 2 Chr. 36:16; Neh. 9:26; Matt. 23:37; Acts 7:52; 1 Thess. 2:15; Heb. 11:35–37; James 5:10 5:13 <sup>a</sup> Mark 9:50; Luke 14:34 5:14 <sup>a</sup> [Prov. 4:18; John 8:12]; Phil. 2:15 5:15 <sup>a</sup> Mark 4:21; Luke 8:16; Phil. 2:15 5:16 <sup>a</sup> 1 Pet. 2:12 <sup>b</sup> [John 15:8]; 1 Cor. 14:25 5:17 <sup>a</sup> Rom. 10:4 5:18 <sup>a</sup> Matt. 24:35; Luke 16:17 5:19 <sup>a</sup> [James 2:10] 5:20 <sup>a</sup> [Rom. 10:3] 5:21 <sup>a</sup> Ex. 20:13; Deut. 5:17 <sup>1</sup> Exodus 20:13; Deuteronomy 5:17 5:22 <sup>a</sup> [1 John 3:15] <sup>b</sup> [James 2:20; 3:6] <sup>1</sup> NU-Text omits *without a cause*. 5:23 <sup>a</sup> Matt. 8:4 5:24 <sup>a</sup> [Job 42:8; 1 Tim. 2:8; 1 Pet. 3:7] 5:25 <sup>a</sup> [Prov. 25:8]; Luke 12:58, 59 <sup>b</sup> [Ps. 32:6; Is. 55:6] 5:27 <sup>a</sup> Ex. 20:14; Deut. 5:18 <sup>1</sup> NU-Text and M-Text omit *to those of old*. <sup>2</sup> Exodus 20:14; Deuteronomy 5:18 5:28 <sup>a</sup> 2 Sam. 11:2–5; Job 31:1; Prov. 6:25; [Matt. 15:19; James 1:14, 15] 5:29 <sup>a</sup> Mark 9:43 <sup>b</sup> [Col. 3:5] 5:31 <sup>a</sup> Deut. 24:1; [Jer. 3:1]; Mark 10:2 5:32 <sup>a</sup> [Matt. 19:9; Mark 10:11; Luke 16:18; Rom. 7:3]; 1 Cor. 7:11 <sup>1</sup> Or *fornication* 5:33 <sup>a</sup> Matt. 23:16 <sup>b</sup> [Ex. 20:7]; Lev. 19:12; Num. 30:2 <sup>c</sup> Deut. 23:23

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

### Go the Second Mile

(Luke 6:29–31)

<sup>38</sup>"You have heard that it was said, <sup>a</sup>"An eye for an eye and a tooth for a tooth."<sup>1</sup> <sup>39</sup>But I tell you not to resist an evil person. <sup>b</sup>But whoever slaps you on your right cheek, turn the other to him also. <sup>40</sup>If anyone wants to sue you and take away your tunic, let him have your cloak also. <sup>41</sup>And whoever <sup>a</sup>compels you to go one mile, go with him two. <sup>42</sup>Give to him who asks you, and <sup>a</sup>from him who wants to borrow from you do not turn away.

### Love Your Enemies

(Luke 6:27, 28, 32–36)

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

### Do Good to Please God

**6** "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward

from your Father in heaven. <sup>2</sup>Therefore, <sup>a</sup>when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. <sup>3</sup>But when you do a charitable deed, do not let your left hand know what your right hand is doing, <sup>4</sup>that your charitable deed may be in secret; and your Father who sees in secret <sup>a</sup>will Himself reward you openly.<sup>1</sup>

### The Model Prayer

(Luke 11:2–4)

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

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

- <sup>b</sup>Our Father in heaven,  
Hallowed be Your <sup>c</sup>name.  
**10** Your kingdom come.  
<sup>a</sup>Your will be done  
On earth <sup>b</sup>as *it is* in heaven.  
**11** Give us this day our <sup>a</sup>daily bread.  
**12** And <sup>a</sup>forgive us our debts,  
As we forgive our debtors.  
**13** <sup>a</sup>And do not lead us into  
temptation,  
But <sup>b</sup>deliver us from the  
evil one.

5:34 <sup>a</sup> Matt. 23:16; James 5:12 <sup>b</sup> Is. 66:1 5:35 <sup>a</sup> Ps. 48:2; [Matt. 5:2, 19; 6:10] 5:37 <sup>a</sup> [Col. 4:6]; James 5:12 5:38 <sup>a</sup> Ex. 21:24; Lev. 24:20; Deut. 19:21 <sup>1</sup> Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21 5:39 <sup>a</sup> [Prov. 20:22]; Luke 6:29; [Rom. 12:17; 1 Cor. 6:7; 1 Pet. 3:9] <sup>b</sup> Is. 50:6; Lam. 3:30 5:41 <sup>a</sup> Matt. 27:32 5:42 <sup>a</sup> Deut. 15:7–11; Luke 6:30–34; 1 Tim. 6:18 5:43 <sup>a</sup> Lev. 19:18 <sup>b</sup> Deut. 23:3–6; Ps. 41:10 <sup>1</sup> Compare Leviticus 19:18 5:44 <sup>a</sup> Luke 6:27; Rom. 12:14 <sup>b</sup> [Rom. 12:20] <sup>c</sup> Luke 23:34; Acts 7:60; 1 Cor. 4:12; 1 Pet. 2:23 <sup>1</sup> NU-Text omits three clauses from this verse, leaving, "But I say to you, love your enemies and pray for those who persecute you." 5:45 <sup>a</sup> Job 25:3; Ps. 65:9–13; Luke 12:16, 17; Acts 14:17 5:46 <sup>a</sup> Luke 6:32 5:47 <sup>1</sup> M-Text reads *friends*. <sup>2</sup> NU-Text reads *Gentiles*. 5:48 <sup>a</sup> Gen. 17:1; Lev. 11:44; 19:2; Luke 6:36; [Col. 1:28; 4:12]; James 1:4; 1 Pet. 1:15 <sup>b</sup> Eph. 5:1 6:2 <sup>a</sup> Rom. 12:8 6:4 <sup>a</sup> Luke 14:12–14 <sup>1</sup> NU-Text omits *openly*. 6:6 <sup>a</sup> 2 Kin. 4:33 <sup>1</sup> NU-Text omits *openly*. 6:7 <sup>a</sup> Eccl. 5:2 <sup>b</sup> 1 Kin. 18:26 6:8 <sup>a</sup> [Rom. 8:26, 27] 6:9 <sup>a</sup> Matt. 6:9–13; Luke 11:2–4; [John 16:24; Eph. 6:18; Jude 20] <sup>b</sup> [Matt. 5:9, 16] <sup>c</sup> Mal. 1:11 6:10 <sup>a</sup> Matt. 26:42; Luke 22:42; Acts 22:14 <sup>b</sup> Ps. 103:20 6:11 <sup>a</sup> [Job 23:12]; Prov. 30:8; Is. 33:16; Luke 11:3 6:12 <sup>a</sup> [Matt. 18:21, 22] 6:13 <sup>a</sup> [Matt. 26:41; 1 Cor. 10:31; 2 Pet. 2:9; Rev. 3:10] <sup>b</sup> John 17:15; [2 Thess. 3:3]; 2 Tim. 4:18; [1 John 5:18]

For Yours is the kingdom and the power and the glory forever. Amen.<sup>1</sup>

<sup>14</sup>“For if you forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup>But “if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

### *Fasting to Be Seen Only by God*

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

### *Lay Up Treasures in Heaven*

(Luke 12:33, 34)

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

### *The Lamp of the Body*

(Luke 11:34–36)

<sup>22</sup>“The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. <sup>23</sup>But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

### *You Cannot Serve God and Riches*

<sup>24</sup>“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. <sup>b</sup>You cannot serve God and mammon.

### *Do Not Worry*

(Luke 12:22–31)

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

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

<sup>31</sup>“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup>For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. <sup>33</sup>But “seek first the kingdom of God and His righteousness, and all these things shall be added to you. <sup>34</sup>Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.

### *Do Not Judge*

(Luke 6:37–42)

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

<sup>6</sup>“Do not give what is holy to the dogs;

6:13 <sup>1</sup> NU-Text omits *For Yours* through *Amen*. 6:14 <sup>a</sup> [Matt. 7:2]; Mark 11:25; [Eph. 4:32; Col. 3:13] 6:15 <sup>a</sup> Matt. 18:35; James 2:13 6:16 <sup>a</sup> Is. 58:3–7; Luke 18:12 6:17 <sup>a</sup> Ruth 3:3; 2 Sam. 12:20; Dan. 10:3 6:18 <sup>1</sup> NU-Text and M-Text omit *openly*. 6:19 <sup>a</sup> Prov. 23:4; [1 Tim. 6:17; Heb. 13:5]; James 5:1 6:20 <sup>a</sup> Matt. 19:21; Luke 12:33; 18:22; 1 Tim. 6:19; 1 Pet. 1:4 6:22 <sup>a</sup> Luke 11:34, 35 6:24 <sup>a</sup> Luke 16:9, 11, 13 <sup>b</sup> [Gal. 1:10; 1 Tim. 6:17; James 4:4; 1 John 2:15] 6:25 <sup>a</sup> [Ps. 55:22]; Luke 12:22; [Phil. 4:6; 1 Pet. 5:7] 6:26 <sup>a</sup> Job 38:41; Ps. 147:9; Matt. 10:29; Luke 12:24 6:33 <sup>a</sup> 1 Kin. 3:13; Luke 12:31; [1 Tim. 4:8] 7:1 <sup>a</sup> Matt. 7:1–5; Luke 6:37; Rom. 14:3; [1 Cor. 4:3, 4] 7:2 <sup>a</sup> Mark 4:24; Luke 6:38 7:3 <sup>a</sup> Luke 6:41 7:6 <sup>a</sup> Prov. 9:7, 8; Acts 13:45



## BELIEVE IN THE SON

## INHALE

The Bible tells of Jesus answering many requests and meeting many needs. He healed the sick, turned water to wine, fed five thousand people with only two fish and five loaves of bread, and above all, raised the dead! Well, I need Him to act in my life now. My mortgage has increased, but my income has not. On top of that, my parents are aging, and they always seem to need financial assistance. Now, my spouse has a chronic illness. I have saved for my kids' college fund, but I have had to dip into that just to live from day to day. In just a couple of months, I'm going to be flat broke. Does God still act in our lives and meet our urgent needs? If He does, why hasn't He shown up for me?

## EXHALE

God is a need-meeting God. Notice that I did not say that He *was* a need-meeting God! He is unchanging. So, the same God who provided lunch for over five thousand people can provide for your needs too. The challenge for us, though, is that while God can grant any and all requests, He is not obligated to. We see this in the life of Jesus, don't we? He healed and fed many people—but there were still others who were sick and hungry in His day. Sometimes He walked on water. At other times, He rode in a boat.

The problem we often face is thinking that we can figure out the mind of God. Or that we know what He should do. We can't and we don't. But one thing we see clearly in the Bible is God's love for people. All of Jesus' miraculous actions were done for two key reasons. First, they revealed that He is the Son of God. He did what normal people cannot do. Second, though, His actions revealed His deep love for people. He had love and compassion for the sick and hungry. And He has that same love and compassion for us.

God knows every detail of our problems. It can seem like He disregards our problems, but that is simply not true. This is a fallen world, and we will still have difficulties. But God cares about everyone, and God will answer in the way that is best for us. Matthew 7:7 says, "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you." Jesus cares for you.

**nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.**

***Keep Asking, Seeking, Knocking***  
(Luke 11:9–13)

<sup>7a</sup>“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>8</sup>For <sup>a</sup>everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>9a</sup>Or what man is there among you who, if his son asks for bread, will give him a stone? <sup>10</sup>Or if he asks for a fish, will he give him a serpent? <sup>11</sup>If you then, <sup>a</sup>being evil, know how to

**give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! <sup>12</sup>Therefore, <sup>a</sup>whatever you want men to do to you, do also to them, for <sup>b</sup>this is the Law and the Prophets.**

***The Narrow Way***  
(Luke 13:24)

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

7:7 <sup>a</sup> [Matt. 21:22; Mark 11:24]; Luke 11:9–13; 18:1–8; [John 15:7; James 1:5, 6; 1 John 3:22] 7:8 <sup>a</sup> Prov. 8:17; Jer. 29:12 7:9 <sup>a</sup> Luke 11:11  
7:11 <sup>a</sup> Gen. 6:5; 8:21; Ps. 84:11; Is. 63:7; [Rom. 8:32; James 1:17]; 1 John 3:1 7:12 <sup>a</sup> Luke 6:31 <sup>b</sup> Matt. 22:40; Rom. 13:8; Gal. 5:14;  
[1 Tim. 1:5] 7:13 <sup>a</sup> Luke 13:24 7:14 <sup>1</sup> NU-Text and M-Text read *How . . . !*



*You Will Know Them by Their Fruits*

(Matt. 12:33; Luke 6:43–45)

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

*I Never Knew You*

(Luke 6:46; 13:26, 27)

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

*Build on the Rock*

(Luke 6:47–49)

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

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

<sup>28</sup>And so it was, when Jesus had ended these sayings, that <sup>a</sup>the people were astonished at His teaching, <sup>29a</sup>for He taught

them as one having authority, and not as the scribes.

*Jesus Cleanses a Leper*

(Mark 1:40–45; Luke 5:12–16)

**8** When He had come down from the mountain, great multitudes followed Him. <sup>2a</sup>And behold, a leper came and <sup>b</sup>worshiped Him, saying, “Lord, if You are willing, You can make me clean.”

<sup>3</sup>Then Jesus put out *His* hand and touched him, saying, “**I am willing; be cleansed.**” Immediately his leprosy <sup>a</sup>was cleansed.

<sup>4</sup>And Jesus said to him, <sup>a</sup>“See that you tell no one; but go your way, show yourself to the priest, and offer the gift that <sup>b</sup>Moses <sup>c</sup>commanded, as a testimony to them.”

*Jesus Heals a Centurion’s Servant*

(Luke 7:1–10)

<sup>5a</sup>Now when Jesus had entered Capernaum, a <sup>b</sup>centurion came to Him, pleading with Him, <sup>6</sup>saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.”

<sup>7</sup>And Jesus said to him, <sup>a</sup>“**I will come and heal him.**”

<sup>8</sup>The centurion answered and said, “Lord, <sup>a</sup>I am not worthy that You should come under my roof. But only <sup>b</sup>speak a word, and my servant will be healed. <sup>9</sup>For I also am a man under authority, having soldiers under me. And I say to this *one*, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it*.”

<sup>10</sup>When Jesus heard *it*, He marveled, and said to those who followed, <sup>a</sup>“Assuredly, I say to you, I have not found such great faith, not even in Israel! <sup>11</sup>And I say to you that <sup>a</sup>many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. <sup>12</sup>But <sup>a</sup>the sons of the kingdom <sup>b</sup>will be cast out into outer darkness. There will be weeping

7:15 <sup>a</sup> Deut. 13:3; Jer. 23:16; Ezek. 22:28; Mark 13:22; [Luke 6:26]; Rom. 16:17; Eph. 5:6; [Col. 2:8; 2 Pet. 2:1; 1 John 4:1–3] <sup>b</sup> Mic. 3:5  
 7:16 <sup>a</sup> Matt. 7:20; 12:33; Luke 6:44; James 3:12 <sup>b</sup> Luke 6:43 7:17 <sup>a</sup> Jer. 11:19; Matt. 12:33 7:19 <sup>a</sup> Matt. 3:10; Luke 3:9; [John 15:2,  
 6] 7:21 <sup>a</sup> Hos. 8:2; Matt. 25:11; Luke 6:46; Acts 19:13 <sup>b</sup> Rom. 2:13; James 1:22 7:22 <sup>a</sup> Num. 24:4 7:23 <sup>a</sup> Matt. 25:12; Luke 13:25;  
 [2 Tim. 2:19] <sup>b</sup> Ps. 5:5; 6:8; [Matt. 25:41]; Luke 13:27 7:24 <sup>a</sup> Matt. 7:24–27; Luke 6:47–49 7:28 <sup>a</sup> Matt. 13:54; Mark 1:22; 6:2;  
 Luke 4:32; John 7:46 7:29 <sup>a</sup> [John 7:46] 8:2 <sup>a</sup> Matt. 8:2–4; Mark 1:40–45; Luke 5:12–14 <sup>b</sup> Matt. 2:11; 9:18; 15:25; John 9:38;  
 Acts 10:25 8:3 <sup>a</sup> Matt. 11:5; Luke 4:27 8:4 <sup>a</sup> Matt. 9:30; Mark 5:43; Luke 4:41; 8:56; 9:21 <sup>b</sup> Lev. 14:3, 4, 10; Mark 1:44; Luke 5:14  
<sup>c</sup> Lev. 14:4–32; Deut. 24:8 8:5 <sup>a</sup> Luke 7:1–3 <sup>b</sup> Matt. 27:54; Acts 10:1 8:8 <sup>a</sup> Luke 15:19, 21 <sup>b</sup> Ps. 107:20 8:11 <sup>a</sup> [Gen. 12:3; Is. 2:2, 3;  
 11:10]; Mal. 1:11; Luke 13:29; [Acts 10:45; 11:18; 14:27; Rom. 15:9–13; Eph. 3:6] 8:12 <sup>a</sup> [Matt. 21:43]  
<sup>b</sup> Matt. 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28; 2 Pet. 2:17; Jude 13

and gnashing of teeth.”<sup>13</sup>Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

### *Peter’s Mother-in-Law Healed*

(Mark 1:29–31; Luke 4:38, 39)

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

### *Many Healed in the Evening*

(Mark 1:32–34; Luke 4:40, 41)

<sup>16a</sup>When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, <sup>17</sup>that it might be fulfilled which was spoken by Isaiah the prophet, saying:

“He Himself took our infirmities  
And bore *our* sicknesses.”<sup>1</sup>

### *The Cost of Discipleship*

(Luke 9:57–62)

<sup>18</sup>And when Jesus saw great multitudes about Him, He gave a command to depart to the other side. <sup>19a</sup>Then a certain scribe came and said to Him, “Teacher, I will follow You wherever You go.”

<sup>20</sup>And Jesus said to him, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.”

<sup>21a</sup>Then another of His disciples said to Him, “Lord, <sup>b</sup>let me first go and bury my father.”

<sup>22</sup>But Jesus said to him, “Follow Me, and let the dead bury their own dead.”

### *Wind and Wave Obey Jesus*

(Mark 4:35–41; Luke 8:22–25)

<sup>23</sup>Now when He got into a boat, His disciples followed Him. <sup>24a</sup>And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. <sup>25</sup>Then His disciples came to Him

and awoke Him, saying, “Lord, save us! We are perishing!”

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

### *Two Demon-Possessed Men Healed*

(Mark 5:1–20; Luke 8:26–39)

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

<sup>30</sup>Now a good way off from them there was a herd of many swine feeding. <sup>31</sup>So the demons begged Him, saying, “If You cast us out, permit us to go away<sup>1</sup> into the herd of swine.”

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

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

### *Jesus Forgives and Heals a Paralytic*

(Mark 2:1–12; Luke 5:17–26)

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

<sup>3</sup>And at once some of the scribes said within themselves, “This Man blasphemes!”

<sup>4</sup>But Jesus, <sup>a</sup>knowing their thoughts, said, “Why do you think evil in your hearts?”

8:14 <sup>a</sup> Matt. 8:14–16; Mark 1:29–31; Luke 4:38, 39 <sup>b</sup> 1 Cor. 9:5  
 Luke 4:40, 41 8:17 <sup>a</sup> Is. 53:4; 1 Pet. 2:24 <sup>1</sup> Isaiah 53:4 8:19 <sup>a</sup> Matt. 8:19–22; Luke 9:57, 58 8:21 <sup>a</sup> Luke 9:59, 60 <sup>b</sup> 1 Kin. 19:20  
 8:24 <sup>a</sup> Mark 4:37; Luke 8:23–25 8:26 <sup>a</sup> Ps. 65:7; 89:9; 107:29 8:28 <sup>a</sup> Mark 5:1–4; Luke 8:26–33 <sup>1</sup> NU-Text reads *Gadarenes*.  
 8:31 <sup>1</sup> NU-Text reads *send us*. 8:34 <sup>a</sup> Deut. 5:25; 1 Kin. 17:18; Amos 7:12; Luke 5:8; Acts 16:39 9:1 <sup>a</sup> Matt. 4:13; 11:23; Mark 5:21  
 9:2 <sup>a</sup> Mark 2:3–12; Luke 5:18–26 <sup>b</sup> Matt. 8:10 9:4 <sup>a</sup> Ps. 139:2; Matt. 12:25; Mark 12:15; Luke 5:22; 6:8; 9:47; 11:17

<sup>5</sup>For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? <sup>6</sup>But that you may know that the Son of Man has power on earth to forgive sins”—then He said to the paralytic, “Arise, take up your bed, and go to your house.” <sup>7</sup>And he arose and departed to his house.

<sup>8</sup>Now when the multitudes saw *it*, they ‘marveled’ and glorified God, who had given such power to men.

*Matthew the Tax Collector*  
(Mark 2:13–17; Luke 5:27–32)

<sup>9a</sup>As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, “Follow Me.” So he arose and followed Him.

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

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

*Jesus Is Questioned About Fasting*  
(Mark 2:18–22; Luke 5:33–39)

<sup>14</sup>Then the disciples of John came to Him, saying, “Why do we and the Pharisees fast often,<sup>1</sup> but Your disciples do not fast?”

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

are ruined. But they put new wine into new wineskins, and both are preserved.”

*A Girl Restored to Life and a Woman Healed*

(Mark 5:21–43; Luke 8:40–56)

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

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

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

*Two Blind Men Healed*

<sup>27</sup>When Jesus departed from there, <sup>a</sup>two blind men followed Him, crying out and saying, <sup>b</sup>“Son of David, have mercy on us!”

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

They said to Him, “Yes, Lord.”

<sup>29</sup>Then He touched their eyes, saying, “According to your faith let it be to you.” <sup>30</sup>And their eyes were opened. And Jesus sternly warned them, saying, “<sup>a</sup>See that no one knows *it*.” <sup>31a</sup>But when they had departed, they spread the news about Him in all that country.

9:8 <sup>a</sup> Matt. 8:27; John 7:15 <sup>1</sup> NU-Text reads *were afraid*. 9:9 <sup>a</sup> Mark 2:14; Luke 5:27 9:10 <sup>a</sup> Mark 2:15; Luke 5:29 9:11 <sup>a</sup> Matt. 11:19; Mark 2:16; Luke 5:30; 15:2 <sup>b</sup> [Gal. 2:15] 9:13 <sup>a</sup> Hos. 6:6; [Mic. 6:6–8]; Matt. 12:7 <sup>b</sup> Mark 2:17; Luke 5:32; 1 Tim. 1:15 <sup>1</sup> Hosea 6:6  
<sup>2</sup> NU-Text omits *to repentance*. 9:14 <sup>a</sup> Mark 2:18; Luke 5:33–35; 18:12 <sup>1</sup> NU-Text brackets *often* as disputed. 9:15 <sup>a</sup> John 3:29  
<sup>b</sup> Acts 13:2, 3; 14:23 9:18 <sup>a</sup> Mark 5:22–43; Luke 8:41–56 9:19 <sup>a</sup> Matt. 10:2–4 9:20 <sup>a</sup> Mark 5:25; Luke 8:43 <sup>b</sup> Num. 15:38; Deut. 22:12; Matt. 14:36; 23:5; Mark 6:56 9:22 <sup>a</sup> Matt. 9:29; 15:28; Mark 5:34; 10:52; Luke 7:50; 8:48; 17:19; 18:42 9:23 <sup>a</sup> Mark 5:38; Luke 8:51  
<sup>b</sup> 2 Chr. 35:25; Jer. 9:17; 16:6; Ezek. 24:17 9:24 <sup>a</sup> John 11:3; Acts 20:10 9:25 <sup>a</sup> Matt. 8:3, 15; Mark 1:31 9:26 <sup>a</sup> Matt. 4:24;  
 Mark 1:28, 45; Luke 4:14, 37; 5:15; 7:17 9:27 <sup>a</sup> Matt. 20:29–34 <sup>b</sup> Matt. 15:22; Mark 10:47; Luke 18:38, 39  
 9:30 <sup>a</sup> Matt. 8:4; Luke 5:14 9:31 <sup>a</sup> Mark 7:36

### A Mute Man Speaks

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

<sup>34</sup>But the Pharisees said, “He casts out demons by the ruler of the demons.”

### The Compassion of Jesus

(Luke 10:2, 3)

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

### The Twelve Apostles

(Mark 3:13–19; Luke 6:12–16)

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

### Sending Out the Twelve

(Mark 6:7–13; Luke 9:1–6)

<sup>5</sup>These twelve Jesus sent out and commanded them, saying: <sup>a</sup>“Do not go into the

way of the Gentiles, and do not enter a city of <sup>b</sup>the Samaritans. <sup>6</sup>But go rather to the <sup>b</sup>lost sheep of the house of Israel. <sup>7</sup>And as you go, preach, saying, <sup>b</sup>“The kingdom of heaven is at hand.” <sup>8</sup>Heal the sick, cleanse the lepers, raise the dead,<sup>1</sup> cast out demons. <sup>a</sup>Freely you have received, freely give. <sup>9</sup>Provide neither gold nor silver nor <sup>b</sup>copper in your money belts, <sup>10</sup>nor bag for *your* journey, nor two tunics, nor sandals, nor staffs; <sup>a</sup>for a worker is worthy of his food.

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

### Persecutions Are Coming

(Mark 13:9–13; Luke 21:12–17)

<sup>16</sup>“Behold, I send you out as sheep in the midst of wolves. <sup>b</sup>Therefore be wise as serpents and <sup>c</sup>harmless as doves. <sup>17</sup>But beware of men, for <sup>a</sup>they will deliver you up to councils and <sup>b</sup>scourge you in their synagogues. <sup>18</sup>“You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. <sup>19</sup>“But when they deliver you up, do not worry about how or what you should speak. For <sup>b</sup>it will be given to you in that hour what you should speak; <sup>20</sup>“for it is not you who speak, but the Spirit of your Father who speaks in you.

<sup>21</sup>“Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. <sup>22</sup>And <sup>a</sup>you will be

9:32 <sup>a</sup> Matt. 12:22, 24; Luke 11:14 9:34 <sup>a</sup> Matt. 12:24; Mark 3:22; Luke 11:15; John 7:20 9:35 <sup>a</sup> Matt. 4:23 <sup>1</sup> NU-Text omits *among the people.* 9:36 <sup>a</sup> Mark 6:34 <sup>b</sup> Num. 27:17; 1 Kin. 22:17; Ezek. 34:5; Zech. 10:2; Mark 6:34 <sup>1</sup> NU-Text and M-Text read *harassed.* 9:37 <sup>a</sup> Luke 10:2; John 4:35 9:38 <sup>a</sup> [Matt. 28:19, 20; Eph. 4:11, 12]; 2 Thess. 3:1 10:1 <sup>a</sup> Mark 3:13; Luke 6:13 10:2 <sup>a</sup> John 1:42 10:3 <sup>1</sup> NU-Text omits *Lebbaeus, whose surname was.* 10:4 <sup>a</sup> Luke 6:15; Acts 1:13 <sup>b</sup> Matt. 26:14; Luke 22:3; John 13:2, 26 <sup>1</sup> NU-Text reads *Cananaean.* 10:5 <sup>a</sup> Matt. 4:15 <sup>b</sup> 2 Kin. 17:24; Luke 9:52; 10:33; 17:16; John 4:9 10:6 <sup>a</sup> Matt. 15:24; Acts 13:46 <sup>b</sup> Is. 53:6; Jer. 50:6 10:7 <sup>a</sup> Luke 9:2 <sup>b</sup> Matt. 3:2; Luke 10:9 10:8 <sup>a</sup> [Acts 8:18] <sup>1</sup> NU-Text reads *raise the dead, cleanse the lepers;* M-Text omits *raise the dead.* 10:9 <sup>a</sup> 1 Sam. 9:7; Mark 6:8 <sup>b</sup> Mark 6:8 10:10 <sup>a</sup> Luke 10:7; [1 Cor. 9:4–14]; 1 Tim. 5:18 10:11 <sup>a</sup> Luke 10:8 10:13 <sup>a</sup> Luke 10:5 <sup>b</sup> Ps. 35:13 10:14 <sup>a</sup> Mark 6:11; Luke 9:5 <sup>b</sup> Neh. 5:13; Luke 10:10, 11; Acts 13:51 10:15 <sup>a</sup> Matt. 11:22, 24 10:16 <sup>a</sup> Luke 10:3 <sup>b</sup> 2 Cor. 12:16; Eph. 5:15; Col. 4:5 <sup>c</sup> [Phil. 2:14–16] 10:17 <sup>a</sup> Matt. 23:34; Mark 13:9; Luke 12:11 <sup>b</sup> Acts 5:40; 22:19; 26:11 10:18 <sup>a</sup> Acts 12:1; 2 Tim. 4:16 10:19 <sup>a</sup> Mark 13:11; Luke 12:11, 12; 21:14, 15 <sup>b</sup> Ex. 4:12; Jer. 1:7 10:20 <sup>a</sup> 2 Sam. 23:2; [2 Tim. 4:17] 10:21 <sup>a</sup> Mic. 7:6; Luke 21:16 10:22 <sup>a</sup> Matt. 24:9; Luke 21:17; John 15:18



hated by all for My name's sake. <sup>b</sup>But he who endures to the end will be saved. <sup>23a</sup>When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have <sup>b</sup>gone through the cities of Israel <sup>c</sup>before the Son of Man comes.

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

*Jesus Teaches the Fear of God*  
(Luke 12:3–7)

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

*Confess Christ Before Men*  
(Luke 12:8, 9)

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

*Christ Brings Division*  
(Luke 12:51–53; 14:26, 27)

<sup>34a</sup>"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. <sup>35</sup>For I have come to <sup>a</sup>set a man against his father, a daughter against

her mother, and a daughter-in-law against her mother-in-law'; <sup>36</sup>and <sup>a</sup>a man's enemies *will be* those of his *own* household.'<sup>1</sup> <sup>37a</sup>He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. <sup>38a</sup>And he who does not take his cross and follow after Me is not worthy of Me. <sup>39a</sup>He who finds his life will lose it, and he who loses his life for My sake will find it.

*A Cup of Cold Water*  
(Mark 9:41)

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

*John the Baptist Sends Messengers to Jesus*  
(Luke 7:18–35)

**11** Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to <sup>a</sup>teach and to preach in their cities.

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

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

<sup>7a</sup>As they departed, Jesus began to say to the multitudes concerning John: "What did you go out into the wilderness to see? <sup>b</sup>A reed shaken by the wind? <sup>8</sup>But what did you

10:22 <sup>b</sup> [Dan. 12:12]; Matt. 24:13; Mark 13:13 10:23 <sup>a</sup> Matt. 2:13; Acts 8:1 <sup>b</sup> [Matt. 24:14; Mark 13:10] <sup>c</sup> Matt. 16:28 10:24 <sup>a</sup> Luke 6:40; John 15:20 10:25 <sup>a</sup> Mark 3:22; Luke 11:15, 18, 19; John 8:48, 52 <sup>1</sup> NU-Text and M-Text read *Beelzebub*. 10:26 <sup>a</sup> Mark 4:22; Luke 8:17; 12:2, 3; [1 Cor. 4:5] 10:27 <sup>a</sup> Luke 12:3; Acts 5:20 10:28 <sup>a</sup> Luke 12:4; [1 Pet. 3:14] <sup>b</sup> Is. 8:13; Matt. 5:22; Luke 12:5 10:29 <sup>a</sup> Luke 12:6, 7 10:30 <sup>a</sup> 1 Sam. 14:45; 2 Sam. 14:11; 1 Kin. 1:52; Luke 21:18; Acts 27:34 10:32 <sup>a</sup> Ps. 119:46; Luke 12:8; [Rom. 10:9] <sup>b</sup> [Rev. 3:5] 10:33 <sup>a</sup> [Mark 8:38; Luke 9:26]; 2 Tim. 2:12 10:34 <sup>a</sup> [Luke 12:49] 10:35 <sup>a</sup> Mic. 7:6; Matt. 10:21; Luke 12:53 10:36 <sup>a</sup> Ps. 41:9; 55:13; John 13:18 <sup>1</sup> Micah 7:6 10:37 <sup>a</sup> Deut. 33:9; Luke 14:26 10:38 <sup>a</sup> [Matt. 16:24; Mark 8:34; Luke 9:23; 14:27] 10:39 <sup>a</sup> Matt. 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25 10:40 <sup>a</sup> Mark 9:37; Luke 9:48; John 12:44; Gal. 4:14 10:41 <sup>a</sup> 1 Kin. 17:10; 2 Kin. 4:8 10:42 <sup>a</sup> [Matt. 25:40]; Mark 9:41; Heb. 6:10 11:1 <sup>a</sup> Matt. 9:35; Luke 23:5 11:2 <sup>a</sup> Luke 7:18–35 <sup>b</sup> Matt. 4:12; 14:3; Mark 6:17; Luke 9:7 <sup>1</sup> NU-Text reads *by* for *two* of. 11:3 <sup>a</sup> Gen. 49:10; Num. 24:17; Deut. 18:15, 18; Dan. 9:24; John 6:14 11:5 <sup>a</sup> Is. 29:18; 35:4–6; John 2:23 <sup>b</sup> Ps. 22:26; Is. 61:1; Luke 4:18; James 2:5 11:6 <sup>a</sup> Is. 8:14, 15; [Rom. 9:32]; 1 Pet. 2:8 11:7 <sup>a</sup> Luke 7:24 <sup>b</sup> [Eph. 4:14]

go out to see? A man clothed in soft garments? Indeed, those who wear soft *clothing* are in kings' houses. <sup>9</sup>But what did you go out to see? A prophet? Yes, I say to you, <sup>a</sup>and more than a prophet. <sup>10</sup>For this is *he* of whom it is written:

<sup>a</sup>Behold, I send My messenger  
before Your face,  
Who will prepare Your  
way before You.<sup>1</sup>

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

<sup>16</sup>“But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions, <sup>17</sup>and saying:

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

<sup>18</sup>For John came neither eating nor drinking, and they say, ‘He has a demon.’ <sup>19</sup>The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a winebibber, <sup>a</sup>a friend of tax collectors and sinners!’ <sup>b</sup>But wisdom is justified by her children.”<sup>1</sup>

### *Woe to the Impenitent Cities* (Gen. 19:12–14; Luke 10:13–15)

<sup>20</sup>Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: <sup>21</sup>“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they

would have repented long ago <sup>a</sup>in sackcloth and ashes. <sup>22</sup>But I say to you, <sup>a</sup>it will be more tolerable for Tyre and Sidon in the day of judgment than for you. <sup>23</sup>And you, Capernaum, <sup>a</sup>who are exalted to heaven, will be <sup>a</sup>brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. <sup>24</sup>But I say to you <sup>a</sup>that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”

### *Jesus Gives True Rest*

(Luke 10:21, 22)

<sup>25</sup>At that time Jesus answered and said, <sup>a</sup>“I thank You, Father, Lord of heaven and earth, that <sup>b</sup>You have hidden these things from *the* wise and prudent <sup>a</sup>and have revealed them to babes. <sup>26</sup>Even so, Father, for so it seemed good in Your sight. <sup>27</sup>All things have been delivered to Me by My Father, and no one knows the Son except the Father. <sup>b</sup>Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*. <sup>28</sup>Come to <sup>a</sup>Me, all *you* who labor and are heavy laden, and I will give you rest. <sup>29</sup>Take My yoke upon you <sup>a</sup>and learn from Me, for I am gentle and <sup>b</sup>lowly in heart, <sup>a</sup>and you will find rest for your souls. <sup>30</sup>For My yoke *is* easy and My burden *is* light.”

## #OXYGEN

MATTHEW 11:28

*Believe in the Son*

You may be tired. You may be worn out.  
You need to rest. But resting is giving  
your burden to Christ, not stopping.  
Find relief, but keep pressing on.

**Breathe and believe  
in the Son.**

11:9 <sup>a</sup> Matt. 14:5; 21:26; Luke 1:76; 20:6 11:10 <sup>a</sup> Mal. 3:1; Mark 1:2; Luke 1:76 <sup>1</sup> Malachi 3:1 11:12 <sup>a</sup> Luke 16:16 11:13 <sup>a</sup> Mal. 4:4–6  
11:14 <sup>a</sup> Mal. 4:5; Matt. 17:10–13; Mark 9:11–13; Luke 1:17; John 1:21 11:15 <sup>a</sup> Matt. 13:9; Luke 8:8; Rev. 2:7, 11, 17, 29; 3:6, 13 11:16 <sup>a</sup> Luke 7:31  
11:19 <sup>a</sup> Matt. 9:10 <sup>b</sup> Luke 7:35; John 2:1–11 <sup>1</sup> NU-Text reads *works*. 11:20 <sup>a</sup> Luke 10:13–15, 18 11:21 <sup>a</sup> Jon. 3:6–8 11:22 <sup>a</sup> Matt. 10:15;  
11:24 11:23 <sup>a</sup> Is. 14:13; Lam. 2:1; Ezek. 26:20; 31:14; 32:18, 24 <sup>1</sup> NU-Text reads *will you be exalted to heaven? No, you will be*.  
11:24 <sup>a</sup> Matt. 10:15 11:25 <sup>a</sup> Luke 10:21, 22 <sup>b</sup> Ps. 8:2; 1 Cor. 1:19; [2 Cor. 3:14] <sup>c</sup> Matt. 16:17 11:27 <sup>a</sup> Matt. 28:18; Luke 10:22;  
John 3:35; 13:3; 1 Cor. 15:27 <sup>b</sup> John 1:18; 6:46; 10:15 11:28 <sup>a</sup> [John 6:35–37] 11:29 <sup>a</sup> [John 13:15]; Eph. 4:2;  
[Phil. 2:5; 1 Pet. 2:21; 1 John 2:6] <sup>b</sup> Zech. 9:9; [Phil. 2:7, 8] <sup>c</sup> Jer. 6:16 11:30 <sup>a</sup> [1 John 5:3]



*Jesus Is Lord of the Sabbath*

(Mark 2:23–28; Luke 6:1–5)

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

<sup>3</sup>But He said to them, “Have you not read <sup>a</sup>what David did when he was hungry, he and those who were with him: <sup>4</sup>how he entered the house of God and ate <sup>a</sup>the showbread which was not lawful for him to eat, nor for those who were with him, <sup>b</sup>but only for the priests? <sup>5</sup>Or have you not read in the <sup>a</sup>law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? <sup>6</sup>Yet I say to you that in this place there is <sup>a</sup>One greater than the temple. <sup>7</sup>But if you had known what *this* means, <sup>a</sup>“I desire mercy and not sacrifice,”<sup>1</sup> you would not have condemned the guiltless. <sup>8</sup>For the Son of Man is Lord even<sup>1</sup> of the Sabbath.”

*Healing on the Sabbath*

(Mark 3:1–6; Luke 6:6–11)

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

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

*Behold, My Servant*

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

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

*A House Divided Cannot Stand*

(Mark 3:22–27; Luke 11:14–23)

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

<sup>24</sup>Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by Beelzebul,<sup>1</sup> the ruler of the demons.”

<sup>25</sup>But Jesus <sup>a</sup>knew their thoughts, and said to them: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. <sup>26</sup>If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup>And if I cast out demons by Beelzebul, by whom do your sons cast *them* out? Therefore they shall

12:1 <sup>a</sup> Mark 2:23; Luke 6:1–5 <sup>b</sup> Deut. 23:25 12:3 <sup>a</sup> Ex. 31:15; 35:2; 1 Sam. 21:6 12:4 <sup>a</sup> Ex. 25:30; Lev. 24:5 <sup>b</sup> Ex. 29:32; Lev. 8:31; 24:9  
12:5 <sup>a</sup> Num. 28:9; [John 7:22] 12:6 <sup>a</sup> [2 Chr. 6:18; Is. 66:1, 2; Mal. 3:1]; Matt. 12:41, 42 12:7 <sup>a</sup> [1 Sam. 15:22; Hos. 6:6; Mic. 6:6–8];  
Matt. 9:13 <sup>1</sup> Hosea 6:6 12:8 <sup>1</sup> NU-Text and M-Text omit *even*. 12:9 <sup>a</sup> Mark 3:1–6; Luke 6:6–11 12:10 <sup>a</sup> Luke 13:14; 14:3; John 9:16  
12:14 <sup>a</sup> Ps. 2:2; Matt. 27:1; Mark 3:6; [Luke 6:11]; John 5:18; 10:39; 11:53 12:15 <sup>a</sup> Matt. 10:23; Mark 3:7 <sup>b</sup> Matt. 19:2 <sup>1</sup> NU-Text  
brackets *multitudes* as disputed. 12:16 <sup>a</sup> Matt. 8:4; 9:30; 17:9 12:18 <sup>a</sup> Is. 42:1–4; 49:3 <sup>b</sup> Matt. 3:17; 17:5 12:21 <sup>1</sup> Isaiah 42:1–4  
12:22 <sup>a</sup> Matt. 9:32; [Mark 3:11]; Luke 11:14, 15 <sup>1</sup> NU-Text omits *blind and*. 12:23 <sup>a</sup> Matt. 9:27; 21:9  
12:24 <sup>a</sup> Matt. 9:34; Mark 3:22; Luke 11:15 <sup>1</sup> NU-Text and M-Text read *Beelzebul*.  
12:25 <sup>a</sup> Matt. 9:4; John 2:25; Rev. 2:23

be your judges. <sup>28</sup>But if I cast out demons by the Spirit of God, <sup>a</sup>surely the kingdom of God has come upon you. <sup>29</sup><sup>a</sup>Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. <sup>30</sup>He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

### The Unpardonable Sin

(Mark 3:28–30)

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

### A Tree Known by Its Fruit

(Matt. 7:15–20)

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

### The Scribes and Pharisees Ask for a Sign

(Luke 11:29–32)

<sup>38</sup><sup>a</sup>Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.”

<sup>39</sup>But He answered and said to them, “An evil and <sup>a</sup>adulterous generation seeks after a sign, and no sign will be given to

it except the sign of the prophet Jonah. <sup>40</sup><sup>a</sup>For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup><sup>a</sup>The men of Nineveh will rise up in the judgment with this generation and <sup>b</sup>condemn it, <sup>c</sup>because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. <sup>42</sup><sup>a</sup>The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.

### An Unclean Spirit Returns

(Luke 11:24–26)

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

### Jesus' Mother and Brothers Send for Him

(Mark 3:31–35; Luke 8:19–21)

<sup>46</sup>While He was still talking to the multitudes, <sup>a</sup>behold, His mother and <sup>b</sup>brothers stood outside, seeking to speak with Him. <sup>47</sup>Then one said to Him, “Look, <sup>a</sup>Your mother and Your brothers are standing outside, seeking to speak with You.”

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

12:28 <sup>a</sup> [Dan. 2:44; 7:14; Luke 1:33]; 11:20; [17:20, 21; 1 John 3:8] 12:29 <sup>a</sup> Is. 49:24; [Luke 11:21–23] 12:31 <sup>a</sup> Mark 3:28–30; Luke 12:10; [Heb. 6:4–6; 10:26, 29; 1 John 5:16] <sup>b</sup> Acts 7:51 12:32 <sup>a</sup> Matt. 11:19; 13:55; John 7:12, 52 <sup>b</sup> 1 Tim. 1:13 12:33 <sup>a</sup> Matt. 7:16–18; Luke 6:43, 44; [John 15:4–7] 12:34 <sup>a</sup> Matt. 3:7; 23:33; Luke 3:7 <sup>b</sup> 1 Sam. 24:13; Is. 32:6; [Matt. 15:18]; Luke 6:45; Eph. 4:29; [James 3:2–12] 12:35 <sup>1</sup> NU-Text and M-Text omit of his heart. 12:38 <sup>a</sup> Matt. 16:1; Mark 8:11; Luke 11:16; John 2:18; 1 Cor. 1:22 12:39 <sup>a</sup> Is. 57:3; Matt. 16:4; Mark 8:38; [Luke 11:29–32]; John 4:48 12:40 <sup>a</sup> Jon. 1:17; Luke 24:46; Acts 10:40; 1 Cor. 15:4 12:41 <sup>a</sup> Jon. 3:5; Luke 11:32 <sup>b</sup> Jer. 3:1; Ezek. 16:5; [Rom. 2:27] <sup>c</sup> Jon. 3:5 12:42 <sup>a</sup> 1 Kin. 10:1–13; 2 Chr. 9:1; Luke 11:31 12:43 <sup>a</sup> Luke 11:24–26 <sup>b</sup> [Job 1:7; 1 Pet. 5:8] 12:45 <sup>a</sup> Mark 5:9; Luke 11:26; [Heb. 6:4–8; 10:26; 2 Pet. 2:20–22] 12:46 <sup>a</sup> Mark 3:31–35; Luke 8:19–21 <sup>b</sup> Matt. 13:55; Mark 6:3; John 2:12; 7:3, 5; Acts 1:14; 1 Cor. 9:5; Gal. 1:19 12:47 <sup>a</sup> Matt. 13:55, 56; John 2:12; Acts 1:14 12:49 <sup>a</sup> John 20:17; [Rom. 8:29] 12:50 <sup>a</sup> John 15:14; [Gal. 5:6; 6:15; Col. 3:11; Heb. 2:11]

*The Parable of the Sower*

(Mark 4:1–9; Luke 8:4–8)

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

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

*The Purpose of Parables*

(Mark 4:10–12; Luke 8:9, 10)

<sup>10</sup>And the disciples came and said to Him, “Why do You speak to them in parables?”

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

<sup>a</sup>Hearing you will hear and shall not understand,  
And seeing you will see and not <sup>b</sup>perceive;

<sup>15</sup> For the hearts of this people have grown dull.

*Their ears* <sup>a</sup>are hard of hearing,  
And their eyes they have <sup>b</sup>closed,  
Lest they should see with *their*  
eyes and hear with *their* ears,  
Lest they should understand  
with *their* hearts and turn,  
So that I should <sup>c</sup>heal them.<sup>2</sup>

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

*The Parable of the Sower Explained*

(Mark 4:13–20; Luke 8:11–15)

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

*The Parable of the Wheat and the Tares*

<sup>24</sup>Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field; <sup>25</sup>but while men slept, his enemy came and sowed tares among the wheat and went his way. <sup>26</sup>But when the grain had sprouted and produced a crop, then the tares also appeared.

13:1 <sup>a</sup> Matt. 13:1–15; Mark 4:1–12; Luke 8:4–10 13:2 <sup>a</sup> Luke 8:4 <sup>b</sup> Luke 5:3 13:3 <sup>a</sup> Luke 8:5 13:8 <sup>a</sup> Gen. 26:12; Matt. 13:23  
13:9 <sup>a</sup> Matt. 11:15; Mark 4:9; Rev. 2:7, 11, 17, 29; 3:6, 13, 22 13:11 <sup>a</sup> [Matt. 11:25; 16:17]; Mark 4:10, 11; [John 6:65; 1 Cor. 2:10; Col. 1:27;  
1 John 2:20, 27] 13:12 <sup>a</sup> Matt. 25:29; Mark 4:25; Luke 8:18; 19:26 13:14 <sup>a</sup> Is. 6:9, 10; Ezek. 12:2; Mark 4:12; Luke 8:10; John 12:40;  
Acts 28:26, 27; Rom. 11:8; [2 Cor. 3:14, 15] <sup>b</sup> [John 3:36] 13:15 <sup>a</sup> Ps. 119:70; Zech. 7:11; 2 Tim. 4:4; Heb. 5:11 <sup>b</sup> Luke 19:42  
<sup>c</sup> Acts 28:26, 27 <sup>1</sup> NU-Text and M-Text read *would*. <sup>2</sup> Isaiah 6:9, 10 13:16 <sup>a</sup> [Prov. 20:12; Matt. 16:17]; Luke 10:23, 24; [John 20:29]  
13:17 <sup>a</sup> John 8:56; Heb. 11:13; 1 Pet. 1:10, 11 13:18 <sup>a</sup> Mark 4:13–20; Luke 8:11–15 13:19 <sup>a</sup> Matt. 4:23 13:20 <sup>a</sup> Is. 58:2; Ezek. 33:31, 32;  
John 5:35 13:21 <sup>a</sup> [Acts 14:22] <sup>b</sup> Matt. 11:6; 2 Tim. 1:15 13:22 <sup>a</sup> Matt. 19:23; Mark 10:23; Luke 18:24;  
1 Tim. 6:9; 2 Tim. 4:10 <sup>b</sup> Jer. 4:3 13:23 <sup>a</sup> [John 15:5]; Phil. 1:11; Col. 1:6

<sup>27</sup>So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’

<sup>28</sup>He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ <sup>29</sup>But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. <sup>30</sup>Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but <sup>a</sup>gather the wheat into my barn.”’”

### *The Parable of the Mustard Seed*

(Mark 4:30–32; Luke 13:18, 19)

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

### *The Parable of the Leaven*

(Luke 13:20, 21)

<sup>33</sup>Another parable He spoke to them: “The kingdom of heaven is like leaven, which a woman took and hid in three measures<sup>1</sup> of meal till <sup>b</sup>it was all leavened.”

### *Prophecy and the Parables*

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

<sup>a</sup>“I will open My mouth in parables;  
<sup>b</sup>I will utter things kept secret from the foundation of the world.”<sup>1</sup>

### *The Parable of the Tares Explained*

<sup>36</sup>Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

<sup>37</sup>He answered and said to them: “He who sows the good seed is the Son of Man.

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

### *The Parable of the Hidden Treasure*

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

### *The Parable of the Pearl of Great Price*

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

### *The Parable of the Dragnet*

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

<sup>51</sup>Jesus said to them,<sup>1</sup> “Have you understood all these things?”

They said to Him, “Yes, Lord.”<sup>2</sup>

<sup>13:30</sup> <sup>a</sup> Matt. 3:12 <sup>13:31</sup> <sup>a</sup> [Is. 2:2, 3; Mic. 4:1]; Mark 4:30; Luke 13:18, 19 <sup>13:32</sup> <sup>a</sup> Ps. 104:12; Ezek. 17:22–24; 31:3–9; Dan. 4:12 <sup>13:33</sup> <sup>a</sup> Luke 13:20, 21 <sup>b</sup> [1 Cor. 5:6; Gal. 5:9] <sup>1</sup> Greek *sata*, approximately two pecks in all <sup>13:34</sup> <sup>a</sup> Mark 4:33, 34; John 10:6; 16:25 <sup>13:35</sup> <sup>a</sup> Ps. 78:2 <sup>b</sup> Rom. 16:25, 26; 1 Cor. 2:7; Eph. 3:9; Col. 1:26 <sup>1</sup> Psalm 78:2 <sup>13:38</sup> <sup>a</sup> Matt. 24:14; 28:19; Mark 16:15; Luke 24:47; Rom. 10:18; Col. 1:6 <sup>b</sup> Gen. 3:15; John 8:44; Acts 13:10 <sup>13:39</sup> <sup>a</sup> Joel 3:13; Rev. 14:15 <sup>13:41</sup> <sup>a</sup> Matt. 18:7; 2 Pet. 2:1, 2 <sup>13:42</sup> <sup>a</sup> Matt. 3:12; Rev. 19:20; 20:10 <sup>b</sup> Matt. 8:12; 13:50 <sup>13:43</sup> <sup>a</sup> [Dan. 12:3; 1 Cor. 15:42, 43, 58] <sup>b</sup> Matt. 13:9 <sup>13:44</sup> <sup>a</sup> Phil. 3:7, 8 <sup>b</sup> [Is. 55:1; Rev. 3:18] <sup>13:46</sup> <sup>a</sup> Prov. 2:4; 3:14, 15; 8:10, 19 <sup>13:47</sup> <sup>a</sup> Matt. 22:9, 10 <sup>13:49</sup> <sup>a</sup> Matt. 25:32 <sup>13:51</sup> <sup>1</sup> NU-Text omits *Jesus said to them*. <sup>2</sup> NU-Text omits *Lord*.



<sup>52</sup>Then He said to them, “Therefore every scribe instructed concerning<sup>1</sup> the kingdom of heaven is like a householder who brings out of his treasure *“things new and old.”*

*Jesus Rejected at Nazareth*

(Mark 6:1–6; Luke 4:16–30)

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

But Jesus said to them, <sup>b</sup>“A prophet is not without honor except in his own country and in his own house.” <sup>58</sup>Now <sup>a</sup>He did not do many mighty works there because of their unbelief.

*John the Baptist Beheaded*

(Mark 6:14–29; Luke 9:7–9)

**14** At that time <sup>a</sup>Herod the tetrarch heard the report about Jesus <sup>2</sup>and said to his servants, “This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him.” <sup>3</sup><sup>a</sup>For Herod had laid hold of John and bound him, and put *him* in prison for the sake of Herodias, his brother Philip’s wife. <sup>4</sup>Because John had said to him, <sup>a</sup>“It is not lawful for you to have her.” <sup>5</sup>And although he wanted to put him to death, he feared the multitude, <sup>a</sup>because they counted him as a prophet.

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

<sup>8</sup>So she, having been prompted by her

mother, said, “Give me John the Baptist’s head here on a platter.”

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

*Feeding the Five Thousand*

(Mark 6:30–44; Luke 9:10–17; John 6:1–14)

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

<sup>16</sup>But Jesus said to them, “**They do not need to go away. You give them something to eat.**”

<sup>17</sup>And they said to Him, “We have here only five loaves and two fish.”

<sup>18</sup>He said, “**Bring them here to Me.**”

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

*Jesus Walks on the Sea*

(Mark 6:45–52; John 6:15–21)

<sup>22</sup>Immediately Jesus made His disciples get into the boat and go before Him

13:52 <sup>a</sup> Song 7:13 <sup>1</sup> Or for 13:54 <sup>a</sup> Ps. 22:22; Matt. 2:23; Mark 6:1; Luke 4:16; John 7:15 13:55 <sup>a</sup> Is. 49:7; Mark 6:3; [Luke 3:23]; John 6:42 <sup>b</sup> Matt. 12:46 <sup>c</sup> Mark 15:40 <sup>1</sup> NU-Text reads *Joseph*. 13:57 <sup>a</sup> Matt. 11:6; Mark 6:3, 4 <sup>b</sup> Luke 4:24; John 4:44 13:58 <sup>a</sup> Mark 6:5, 6; John 5:44, 46, 47 14:1 <sup>a</sup> Mark 6:14–29; Luke 9:7–9 14:3 <sup>a</sup> Matt. 4:12; Mark 6:17; Luke 3:19, 20 14:4 <sup>a</sup> Lev. 18:16; 20:21 14:5 <sup>a</sup> Matt. 21:26; Luke 20:6 14:13 <sup>a</sup> Matt. 10:23; 12:15; Mark 6:32–44; Luke 9:10–17; John 6:1, 2 14:14 <sup>a</sup> Matt. 9:36; Mark 6:34 14:15 <sup>a</sup> Mark 6:35; Luke 9:12 14:19 <sup>a</sup> 1 Sam. 9:13; Matt. 15:36; 26:26; Mark 6:41; 8:7; 14:22; Luke 24:30; Acts 27:35; [Rom. 14:6]

to the other side, while He sent the multitudes away. <sup>23</sup>And when He had sent the multitudes away, He went up on the mountain by Himself to pray. <sup>b</sup>Now when evening came, He was alone there. <sup>24</sup>But the boat was now in the middle of the sea,<sup>1</sup> tossed by the waves, for the wind was contrary.

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

<sup>27</sup>But immediately Jesus spoke to them, saying, “Be of good <sup>a</sup>cheer! It is I; do not be afraid.”

<sup>28</sup>And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water.”

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

<sup>31</sup>And immediately Jesus stretched out His hand and caught him, and said to him, “O you of <sup>a</sup>little faith, why did you doubt?”

<sup>32</sup>And when they got into the boat, the wind ceased.

<sup>33</sup>Then those who were in the boat came and<sup>1</sup> worshiped Him, saying, “Truly <sup>a</sup>You are the Son of God.”

### *Many Touch Him and Are Made Well* (Mark 6:53–56)

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

### *Defilement Comes from Within*

(Mark 7:1–23)

**15** Then <sup>a</sup>the scribes and Pharisees who were from Jerusalem came to Jesus, saying, <sup>2</sup>“Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

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

- 8** “These<sup>a</sup> people draw near to Me with their mouth, And<sup>1</sup> honor Me with *their* lips, But their heart is far from Me. **9** And in vain they worship Me, <sup>a</sup>Teaching as doctrines the commandments of men.”<sup>1</sup>

<sup>10</sup>When He had called the multitude to *Himself*, He said to them, “**Hear and understand:** <sup>11</sup>**Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.**”

<sup>12</sup>Then His disciples came and said to Him, “Do You know that the Pharisees were offended when they heard this saying?”

<sup>13</sup>But He answered and said, <sup>a</sup>“**Every plant which My heavenly Father has not planted will be uprooted.** <sup>14</sup>**Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.**”

<sup>15</sup>Then Peter answered and said to Him, “**Explain this parable to us.**”

14:23 <sup>a</sup> Mark 6:46; Luke 9:28; John 6:15 <sup>b</sup> John 6:16 14:24 <sup>1</sup> NU-Text reads *many furlongs away from the land.* 14:26 <sup>a</sup> Job 9:8 14:27 <sup>a</sup> Acts 23:11; 27:22, 25, 36 14:30 <sup>1</sup> NU-Text brackets *that* and *boisterous* as disputed. 14:31 <sup>a</sup> Matt. 6:30; 8:26 14:33 <sup>a</sup> Ps. 2:7; Matt. 16:16; 26:63; Mark 1:1; Luke 4:41; John 1:49; 6:69; 11:27; Acts 8:37; Rom. 1:4 <sup>1</sup> NU-Text omits *came and.* 14:34 <sup>a</sup> Mark 6:53; Luke 5:1 <sup>1</sup> NU-Text reads *came to land at.* 14:36 <sup>a</sup> [Mark 5:24–34] <sup>b</sup> Matt. 9:20; Mark 3:10; [Luke 6:19]; Acts 19:12 15:1 <sup>a</sup> Mark 7:1; John 1:19; Acts 25:7 15:2 <sup>a</sup> Mark 7:5 15:4 <sup>a</sup> Ex. 20:1, 12; Lev. 19:3; [Deut. 5:16]; Prov. 23:22; [Eph. 6:2, 3] <sup>b</sup> Ex. 21:17; Lev. 20:9; Deut. 27:16; Prov. 20:20; 30:17 <sup>1</sup> Exodus 20:12; Deuteronomy 5:16 <sup>2</sup> Exodus 21:17 15:5 <sup>a</sup> Mark 7:11, 12 15:6 <sup>1</sup> NU-Text omits *or mother.* <sup>2</sup> NU-Text reads *word.* 15:7 <sup>a</sup> Mark 7:6 15:8 <sup>a</sup> Ps. 78:36; Is. 29:13; Ezek. 33:31 <sup>1</sup> NU-Text omits *draw near to Me with their mouth, And.* 15:9 <sup>a</sup> Is. 29:13; [Col. 2:18–22]; Titus 1:14 <sup>1</sup> Isaiah 29:13 15:10 <sup>a</sup> Mark 7:14 15:11 <sup>a</sup> [Acts 10:15; Rom. 14:14, 17, 20; 1 Tim. 4:4; Titus 1:15] 15:13 <sup>a</sup> [Is. 60:21; 61:3; John 15:2; 1 Cor. 3:12, 13] 15:14 <sup>a</sup> Is. 9:16; Mal. 2:8; Matt. 23:16, 24; Luke 6:39; Rom. 2:19 15:15 <sup>a</sup> Mark 7:17



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

### A Gentile Shows Her Faith

(Mark 7:24–30)

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

<sup>23</sup>But He answered her not a word.

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

<sup>24</sup>But He answered and said, <sup>a</sup>“I was not sent except to the lost sheep of the house of Israel.”

<sup>25</sup>Then she came and worshiped Him, saying, “Lord, help me!”

<sup>26</sup>But He answered and said, <sup>a</sup>“It is not good to take the children’s bread and throw it to the little <sup>a</sup>dogs.”

<sup>27</sup>And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.”

<sup>28</sup>Then Jesus answered and said to her, <sup>a</sup>“O woman, <sup>a</sup>great is your faith! Let it be to you as you desire.” And her daughter was healed from that very hour.

### Jesus Heals Great Multitudes

(Mark 7:31–37)

<sup>29</sup><sup>a</sup>Jesus departed from there, <sup>b</sup>skirted the Sea of Galilee, and went up on the mountain and sat down there. <sup>30</sup><sup>a</sup>Then great multitudes came to Him, having with

them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus’ <sup>b</sup>feet, and He healed them. <sup>31</sup>So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they <sup>a</sup>glorified the God of Israel.

### Feeding the Four Thousand

(Mark 8:1–10)

<sup>32</sup><sup>a</sup>Now Jesus called His disciples to *Himself* and said, <sup>a</sup>“I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way.”

<sup>33</sup><sup>a</sup>Then His disciples said to Him, “Where could we get enough bread in the wilderness to fill such a great multitude?”

<sup>34</sup>Jesus said to them, <sup>a</sup>“How many loaves do you have?”

And they said, “Seven, and a few little fish.”

<sup>35</sup>So He commanded the multitude to sit down on the ground. <sup>36</sup>And <sup>a</sup>He took the seven loaves and the fish and <sup>b</sup>gave thanks, broke *them* and gave *them* to His disciples; and the disciples *gave* to the multitude. <sup>37</sup>So they all ate and were filled, and they took up seven large baskets full of the fragments that were left. <sup>38</sup>Now those who ate were four thousand men, besides women and children. <sup>39</sup><sup>a</sup>And He sent away the multitude, got into the boat, and came to the region of Magdala.<sup>1</sup>

### The Pharisees and Sadducees Seek a Sign

(Mark 8:11–13; Luke 12:54–56)

**16** Then the <sup>a</sup>Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven. <sup>2</sup>He answered and said to them, <sup>a</sup>“When it is evening you say, <sup>a</sup>‘It will be fair weather, for the sky is red’; <sup>3</sup>and in the morning, <sup>a</sup>‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the face of the sky, but you cannot *discern* the signs of the

15:16 <sup>a</sup> Matt. 16:9; Mark 7:18 15:17 <sup>a</sup> [1 Cor. 6:13] 15:18 <sup>a</sup> [Matt. 12:34]; Mark 7:20; [James 3:6] 15:19 <sup>a</sup> Gen. 6:5; 8:21; Prov. 6:14; Jer. 17:9; Mark 7:21; [Rom. 1:29–32; Gal. 5:19–21] 15:21 <sup>a</sup> Mark 7:24–30 15:22 <sup>a</sup> Matt. 1:1; 22:41, 42 15:24 <sup>a</sup> Matt. 10:5, 6; [Rom. 15:8] 15:26 <sup>a</sup> Matt. 7:6; Phil. 3:2 15:28 <sup>a</sup> Luke 7:9 15:29 <sup>a</sup> Matt. 15:29–31; Mark 7:31–37 <sup>b</sup> Matt. 4:18 15:30 <sup>a</sup> Is. 35:5, 6; Matt. 11:5; Luke 7:22 <sup>b</sup> Mark 7:25; Luke 7:38; 8:41; 10:39 15:31 <sup>a</sup> Luke 5:25, 26; 19:37, 38 15:32 <sup>a</sup> Mark 8:1–10 15:33 <sup>a</sup> 2 Kin. 4:43 15:36 <sup>a</sup> Matt. 14:19; 26:27; Luke 22:17, 19; John 6:11, 23; Acts 27:35; [Rom. 14:6] <sup>b</sup> 1 Sam. 9:13; Luke 22:19 15:39 <sup>a</sup> Mark 8:10 <sup>1</sup> NU-Text reads *Magadan*. 16:1 <sup>a</sup> Matt. 12:38; Mark 8:11; Luke 11:16; 12:54–56; 1 Cor. 1:22 16:3 <sup>1</sup> NU-Text omits *Hypocrites*.

times. <sup>4a</sup>A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet<sup>1</sup> Jonah.” And He left them and departed.

### *The Leaven of the Pharisees and Sadducees*

(Mark 8:14–21)

<sup>5</sup>Now <sup>a</sup>when His disciples had come to the other side, they had forgotten to take bread. <sup>6</sup>Then Jesus said to them, <sup>a</sup>“Take heed and beware of the leaven of the Pharisees and the Sadducees.”

<sup>7</sup>And they reasoned among themselves, saying, “It is because we have taken no bread.”

<sup>8</sup>But Jesus, being aware of it, said to them, “O you of little faith, why do you reason among yourselves because you have brought no bread?” <sup>9a</sup>Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? <sup>10a</sup>Nor the seven loaves of the four thousand and how many large baskets you took up? <sup>11</sup>How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the leaven of the Pharisees and Sadducees.” <sup>12</sup>Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

### *Peter Confesses Jesus as the Christ*

(Mark 8:27–30; Luke 9:18–20)

<sup>13</sup>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, <sup>a</sup>“Who do men say that I, the Son of Man, am?”

<sup>14</sup>So they said, <sup>a</sup>“Some say John the Baptist, some Elijah, and others Jeremiah or <sup>b</sup>one of the prophets.”

<sup>15</sup>He said to them, <sup>a</sup>“But who do <sup>a</sup>you say that I am?”

<sup>16</sup>Simon Peter answered and said, <sup>a</sup>“You are the Christ, the Son of the living God.”

<sup>17</sup>Jesus answered and said to him,

“Blessed are you, Simon Bar-Jonah, <sup>a</sup>for flesh and blood has not revealed *this* to you, but <sup>b</sup>My Father who is in heaven. <sup>18</sup>And I also say to you that <sup>a</sup>you are Peter, and <sup>b</sup>on this rock I will build My church, and <sup>c</sup>the gates of Hades shall not prevail against it. <sup>19a</sup>And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed<sup>1</sup> in heaven.”

<sup>20a</sup>Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

### *Jesus Predicts His Death and Resurrection*

(Mark 8:31–33; Luke 9:21, 22)

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

<sup>22</sup>Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”

<sup>23</sup>But He turned and said to Peter, “Get behind Me, <sup>a</sup>Satan! <sup>b</sup>You are an offense to Me, for you are not mindful of the things of God, but the things of men.”

### *Take Up the Cross and Follow Him*

(Mark 8:34–38; Luke 9:23–26)

<sup>24a</sup>Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and <sup>b</sup>follow Me. <sup>25</sup>For <sup>a</sup>whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. <sup>26</sup>For what <sup>a</sup>profit is it to a man if he gains the whole world, and loses his own soul? Or <sup>b</sup>what will a man give in exchange for his soul? <sup>27</sup>For <sup>a</sup>the Son of Man will come in the glory of His Father <sup>b</sup>with His angels, <sup>c</sup>and then He will reward each according to his works. <sup>28</sup>Assuredly, I say to you, <sup>a</sup>there are some standing here

16:4 <sup>a</sup> Prov. 30:12; Matt. 12:39; Luke 11:29; 24:46 <sup>1</sup> NU-Text omits *the prophet*. 16:5 <sup>a</sup> Mark 8:14 16:6 <sup>a</sup> Mark 8:15; Luke 12:16:8 <sup>1</sup> NU-Text reads *you have no bread*. 16:9 <sup>a</sup> Matt. 14:15–21; Mark 6:30–44; Luke 9:10–17; John 6:1–14 16:10 <sup>a</sup> Matt. 15:32–38; Mark 8:1–9 16:13 <sup>a</sup> Mark 8:27; Luke 9:18 16:14 <sup>a</sup> Matt. 14:2; Luke 9:7–9 <sup>b</sup> Matt. 21:11 16:15 <sup>a</sup> John 6:67 16:16 <sup>a</sup> Matt. 14:33; Mark 8:29; Luke 9:20; John 6:69; 11:27; Acts 8:37; 9:20; Heb. 1:2, 5; 1 John 4:15 16:17 <sup>a</sup> [Eph. 2:8] <sup>b</sup> [Matt. 11:27; 1 Cor. 2:10]; Gal. 1:16 16:18 <sup>a</sup> John 1:42 <sup>b</sup> Acts 2:41; [Eph. 2:20; Rev. 21:14] <sup>c</sup> Job 33:17; Ps. 9:13; 107:18; Is. 38:10 16:19 <sup>a</sup> Matt. 18:18; John 20:23 <sup>1</sup> Or *will have been bound . . . will have been loosed* 16:20 <sup>a</sup> Matt. 17:9; Mark 8:30; Luke 9:21 16:21 <sup>a</sup> Matt. 20:17; Mark 8:31; 9:31; Luke 9:22; 18:31; 24:46; John 2:19 16:23 <sup>a</sup> Matt. 4:10 <sup>b</sup> [Rom. 8:7] 16:24 <sup>a</sup> Mark 8:34; Luke 9:23; [Acts 14:22; 2 Cor. 4:10, 11; 1 Thess. 3:3; 2 Tim. 3:12] <sup>b</sup> [1 Pet. 2:21] 16:25 <sup>a</sup> Luke 17:33; John 12:25 16:26 <sup>a</sup> Luke 12:20, 21 <sup>b</sup> Ps. 49:7, 8 16:27 <sup>a</sup> Matt. 26:64; Mark 8:38; Luke 9:26 <sup>b</sup> [Dan. 7:10]; Zech. 14:5 <sup>c</sup> Job 34:11; Ps. 62:12; Prov. 24:12; Rom. 2:6; 2 Cor. 5:10; 1 Pet. 1:17; Rev. 2:23 16:28 <sup>a</sup> Mark 9:1; Luke 9:27; Acts 7:55, 56; Rev. 19:11

who shall not taste death till they see the Son of Man coming in His kingdom.”

*Jesus Transfigured on the Mount*

(Mark 9:1–13; Luke 9:27–36; 2 Pet. 1:16–18)

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

<sup>5</sup>While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, <sup>6</sup>“This is My beloved Son, <sup>c</sup>in whom I am well pleased. “Hear Him!” <sup>6a</sup>And when the disciples heard *it*, they fell on their faces and were greatly afraid. <sup>7</sup>But Jesus came and <sup>a</sup>touched them and said, “Arise, and do not be afraid.” <sup>8</sup>When they had lifted up their eyes, they saw no one but Jesus only.

<sup>9</sup>Now as they came down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man is risen from the dead.”

<sup>10</sup>And His disciples asked Him, saying, <sup>a</sup>“Why then do the scribes say that Elijah must come first?”

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

*A Boy Is Healed*

(Mark 9:14–29; Luke 9:37–42)

<sup>14a</sup>And when they had come to the multitude, a man came to Him, kneeling down

to Him and saying, <sup>15</sup>“Lord, have mercy on my son, for he is an epileptic<sup>l</sup> and suffers severely; for he often falls into the fire and often into the water. <sup>16</sup>So I brought him to Your disciples, but they could not cure him.”

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

<sup>19</sup>Then the disciples came to Jesus privately and said, “Why could we not cast it out?”

<sup>20</sup>So Jesus said to them, “Because of your unbelief;<sup>l</sup> for assuredly, I say to you, <sup>a</sup>if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. <sup>21</sup>However, this kind does not go out except by prayer and fasting.”<sup>l</sup>

# OXYGEN  
 MATTHEW 17:20  
*Believe in the Son*  
 You are ready for anything that gets in your way. You can go over, under, around, or even through because you know Jesus. Even small faith is more than enough. Tell the mountain to move, breathe, and believe in the Son.

*Jesus Again Predicts His Death and Resurrection*

(Mark 9:30–32; Luke 9:43–45)

<sup>22a</sup>Now while they were staying<sup>l</sup> in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, <sup>23</sup>and they will kill Him, and the third

17:1 <sup>a</sup> Matt. 17:1–8; Mark 9:2–8; Luke 9:28–36 17:4 <sup>l</sup> NU-Text reads *I will*. 17:5 <sup>a</sup> 2 Pet. 1:17 <sup>b</sup> Ps. 2:7; Matt. 3:17; Mark 1:11; Luke 1:35; 3:22; [John 12:28–30] <sup>c</sup> Is. 42:1; Matt. 3:17; 12:18; 2 Pet. 1:17 <sup>d</sup> [Deut. 18:15, 19; Acts 3:22, 23] 17:6 <sup>a</sup> 2 Pet. 1:18 17:7 <sup>a</sup> Dan. 8:18 17:10 <sup>a</sup> Mal. 4:5; Matt. 11:14; 16:14; Mark 9:11 17:11 <sup>a</sup> [Mal. 4:6]; Luke 1:17 <sup>1</sup> NU-Text omits *first*. 17:12 <sup>a</sup> Matt. 11:14; Mark 9:12, 13 <sup>b</sup> Matt. 14:3, 10 <sup>c</sup> Matt. 16:21 17:13 <sup>a</sup> Matt. 11:14 17:14 <sup>a</sup> Matt. 17:14–19; Mark 9:14–28; Luke 9:37–42 17:15 <sup>1</sup> Literally *moonstruck* 17:17 <sup>a</sup> Deut. 32:5; Phil. 2:15 17:18 <sup>a</sup> Luke 4:41 17:20 <sup>a</sup> Matt. 21:21; Mark 11:23; Luke 17:6; [1 Cor. 12:9] <sup>1</sup> NU-Text reads *little faith*. 17:21 <sup>1</sup> NU-Text omits this verse. 17:22 <sup>a</sup> Matt. 16:21; 26:57; Mark 8:31; Luke 9:22, 44; John 18:12 <sup>1</sup> NU-Text reads *gathering together*.

day He will be raised up.” And they were exceedingly <sup>a</sup>sorrowful.

### *Peter and His Master Pay Their Taxes*

<sup>24a</sup>When they had come to Capernaum,<sup>1</sup> those who received the *temple* tax came to Peter and said, “Does your Teacher not pay the *temple* tax?”

<sup>25</sup>He said, “Yes.”

And when he had come into the house, Jesus anticipated him, saying, “What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from <sup>a</sup>strangers?”

<sup>26</sup>Peter said to Him, “From strangers.”

Jesus said to him, “Then the sons are free. <sup>27</sup>Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money;<sup>1</sup> take that and give it to them for Me and you.”

### *Who Is the Greatest?*

(Mark 9:33–37; Luke 9:46–48)

**18** At <sup>a</sup>that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?”

<sup>2</sup>Then Jesus called a little <sup>a</sup>child to Him, set him in the midst of them, <sup>3</sup>and said, “Assuredly, I say to you, <sup>a</sup>unless you are converted and become as little children, you will by no means enter the kingdom of heaven. <sup>4a</sup>Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. <sup>5a</sup>Whoever receives one little child like this in My name receives Me.

### *Jesus Warns of Offenses*

(Mark 9:42–48; Luke 17:1, 2)

<sup>6a</sup>“But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. <sup>7</sup>Woe to the world

because of offenses! For <sup>a</sup>offenses must come, but <sup>b</sup>woe to that man by whom the offense comes!

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

### *The Parable of the Lost Sheep*

(Luke 15:1–7)

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

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

### *Dealing with a Sinning Brother*

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

<sup>18</sup>Assuredly, I say to you, <sup>a</sup>whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

17:23 <sup>a</sup> Matt. 26:22; 27:50; Luke 23:46; 24:46; John 16:6; 19:30; Acts 10:40 17:24 <sup>a</sup> Mark 9:33 <sup>1</sup> NU-Text reads *Capharnaum* (here and elsewhere). 17:25 <sup>a</sup> [Is. 60:10–17] 17:27 <sup>1</sup> Greek *stater*, the exact amount to pay the temple tax (didrachma) for two 18:1 <sup>a</sup> Mark 9:33–37; Luke 9:46–48; 22:24–27 18:2 <sup>a</sup> Matt. 19:14; Mark 10:14; Luke 18:14–17 18:3 <sup>a</sup> Ps. 131:2; Matt. 19:14; Mark 10:15; Luke 18:16; [1 Cor. 14:20; 1 Pet. 2:2] 18:4 <sup>a</sup> [Matt. 20:27; 23:11] 18:5 <sup>a</sup> [Matt. 10:42]; Luke 9:48 18:6 <sup>a</sup> Mark 9:42; Luke 17:2; [1 Cor. 8:12] 18:7 <sup>a</sup> Luke 17:1; [1 Cor. 11:19]; 1 Tim. 4:1 <sup>b</sup> Matt. 26:24; 27:4, 5 18:8 <sup>a</sup> Matt. 5:29, 30; Mark 9:43, 45 18:10 <sup>a</sup> [Ps. 34:7]; Zech. 13:7; [Heb. 1:14] <sup>b</sup> Esth. 1:14; Luke 1:19; Acts 12:15; [Rev. 8:2] 18:11 <sup>a</sup> Luke 9:56; John 3:17 <sup>1</sup> NU-Text omits this verse. 18:12 <sup>a</sup> Matt. 18:12–14; Luke 15:4–7 18:14 <sup>a</sup> [1 Tim. 2:4] 18:15 <sup>a</sup> Lev. 19:17; [Luke 17:3, 4; Gal. 6:1]; 2 Thess. 3:15; [James 5:19] <sup>b</sup> [James 5:20]; 1 Pet. 3:1 18:16 <sup>a</sup> Deut. 17:6; 19:15; John 8:17; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28 <sup>1</sup> Deuteronomy 19:15 18:17 <sup>a</sup> Rom. 16:17; 1 Cor. 5:9; [2 Thess. 3:6, 14; 2 John 10] 18:18 <sup>a</sup> Matt. 16:19; [John 20:22, 23; 1 Cor. 5:4]



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

*The Parable of the Unforgiving Servant*

<sup>21</sup>Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? <sup>a</sup>Up to seven times?”

<sup>22</sup>Jesus said to him, “I do not say to you, <sup>a</sup>up to seven times, but up to seventy times seven. <sup>23</sup>Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. <sup>24</sup>And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. <sup>25</sup>But as he was not able to pay, his master commanded <sup>a</sup>that he be sold, with his wife and children and all that he had, and that payment be made. <sup>26</sup>The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ <sup>27</sup>Then the master of that servant was moved with compassion, released him, and forgave him the debt.

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

to the torturers until he should pay all that was due to him.

<sup>35a</sup>“So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”<sup>1</sup>

*Marriage and Divorce*

(Mark 10:1–12)

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

<sup>3</sup>The Pharisees also came to Him, testing Him, and saying to Him, “Is it lawful for a man to divorce his wife for *just* any reason?”

<sup>4</sup>And He answered and said to them, “Have you not read that He who made<sup>1</sup> *them* at the beginning <sup>a</sup>made them male and female,<sup>2</sup> <sup>5</sup>and said, <sup>a</sup>‘For this reason a man shall leave his father and mother and be joined to his wife, and <sup>b</sup>the two shall become one flesh?’<sup>1</sup> <sup>6</sup>So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

<sup>7</sup>They said to Him, <sup>a</sup>“Why then did Moses command to give a certificate of divorce, and to put her away?”

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

<sup>10</sup>His disciples said to Him, <sup>a</sup>“If such is the case of the man with *his* wife, it is better not to marry.”

*Jesus Teaches on Celibacy*

<sup>11</sup>But He said to them, <sup>a</sup>“All cannot accept this saying, but only *those* to whom it has been given: <sup>12</sup>For there are eunuchs who were born thus from *their* mother’s womb, and <sup>a</sup>there are eunuchs who were made eunuchs by men, and there are eunuchs

18:19 <sup>a</sup> [1 Cor. 1:10] <sup>b</sup> [1 John 3:22; 5:14] <sup>1</sup> NU-Text and M-Text read *Again, assuredly, I say.* 18:20 <sup>a</sup> Acts 20:7; 1 Cor. 14:26  
 18:21 <sup>a</sup> Luke 17:4 18:22 <sup>a</sup> [Matt. 6:14; Mark 11:25]; Col. 3:13 18:25 <sup>a</sup> Ex. 21:2; Lev. 25:39; 2 Kin. 4:1; Neh. 5:5, 8 18:29 <sup>1</sup> NU-Text omits  
 at his feet. <sup>2</sup> NU-Text and M-Text omit all. 18:32 <sup>a</sup> Luke 7:41–43 18:35 <sup>a</sup> Prov. 21:13; Matt. 6:12; Mark 11:26; James 2:13 <sup>1</sup> NU-Text  
 omits his trespasses. 19:1 <sup>a</sup> Matt. 19:1–9; Mark 10:1–12; John 10:40 19:2 <sup>a</sup> Matt. 12:15 19:4 <sup>a</sup> Gen. 1:27; 5:2; [Mal. 2:15] <sup>1</sup> NU-Text  
 reads *created.* <sup>2</sup> Genesis 1:27; 5:2 19:5 <sup>a</sup> Gen. 2:24; Mark 10:5–9; Eph. 5:31 <sup>b</sup> [1 Cor. 6:16; 7:2] <sup>1</sup> Genesis 2:24 19:7 <sup>a</sup> Deut. 24:1–4;  
 Matt. 5:31 19:8 <sup>a</sup> Heb. 3:15 <sup>b</sup> Mal. 2:16 19:9 <sup>a</sup> [Matt. 5:32]; Mark 10:11; Luke 16:18; 1 Cor. 7:10 <sup>1</sup> Or *fornication*  
 19:10 <sup>a</sup> [Prov. 21:19] 19:11 <sup>a</sup> [1 Cor. 7:2, 7, 9, 17] 19:12 <sup>a</sup> [1 Cor. 7:32]



who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it*, let him accept *it*."

### Jesus Blesses Little Children

(Mark 10:13–16; Luke 18:15–17)

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

### Jesus Counsels the Rich Young Ruler

(Mark 10:17–22; Luke 18:18–23)

<sup>16</sup>Now behold, one came and said to Him, *b*"Good<sup>1</sup> Teacher, what good thing shall I do that I may have eternal life?"

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

<sup>18</sup>He said to Him, "Which ones?"

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

<sup>20</sup>The young man said to Him, "All these things I have *a*kept from my youth.<sup>1</sup> What do I still lack?"

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

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

### With God All Things Are Possible

(Mark 10:23–31; Luke 18:24–30)

<sup>23</sup>Then Jesus said to His disciples, "Assuredly, I say to you that *a*it is hard for a rich

man to enter the kingdom of heaven. <sup>24</sup>And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

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

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

<sup>27</sup>Then Peter answered and said to Him, "See, *a*we have left all and followed You. Therefore what shall we have?"

<sup>28</sup>So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, *a*you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup>And everyone who has left houses or brothers or sisters or father or mother or wife<sup>1</sup> or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. <sup>30</sup>But many *who are* first will be last, and the last first.

### The Parable of the Workers in the Vineyard

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

<sup>8</sup>"So when evening had come, the owner

<sup>19:13</sup> <sup>a</sup> Matt. 20:31; Mark 10:13; Luke 18:15 <sup>19:14</sup> <sup>a</sup> Matt. 18:3, 4; Mark 10:15; Luke 18:17; [1 Cor. 14:20; 1 Pet. 2:2] <sup>19:16</sup> <sup>a</sup> Matt. 19:16–29; Mark 10:17–30; Luke 18:18–30 <sup>b</sup> Luke 10:25 <sup>1</sup> NU-Text omits *Good*. <sup>19:17</sup> <sup>a</sup> Ps. 25:8; 34:8; Nah. 1:7; [Rom. 2:4] <sup>b</sup> Lev. 18:5; Deut. 4:40; 6:17; 7:11; 11:22; 28:9; Neh. 9:29; Ezek. 20:21; [Gal. 3:10] <sup>1</sup> NU-Text reads *Why do you ask Me about what is good?* <sup>2</sup> NU-Text reads *There is One who is good*. <sup>19:18</sup> <sup>a</sup> Ex. 20:13–16; Deut. 5:17–20 <sup>19:19</sup> <sup>a</sup> Ex. 20:12–16; Deut. 5:16–20; Matt. 15:4 <sup>b</sup> Lev. 19:18; Matt. 22:39; [Rom. 13:9; Gal. 5:14; James 2:8] <sup>1</sup> Exodus 20:12–16; Deuteronomy 5:16–20 <sup>2</sup> Leviticus 19:18 <sup>19:20</sup> <sup>a</sup> [Phil. 3:6, 7] <sup>1</sup> NU-Text omits *from my youth*. <sup>19:21</sup> <sup>a</sup> Matt. 6:20; Luke 12:33; Acts 2:45; 4:34, 35; 1 Tim. 6:18, 19 <sup>19:23</sup> <sup>a</sup> [Matt. 13:22]; Mark 10:24; 1 Cor. 1:26; [1 Tim. 6:9] <sup>19:26</sup> <sup>a</sup> Gen. 18:14; Num. 11:23; Job 42:2; Is. 59:1; Jer. 32:17; Zech. 8:6; Luke 1:37 <sup>19:27</sup> <sup>a</sup> Deut. 33:9; Matt. 4:20; Luke 5:11 <sup>19:28</sup> <sup>a</sup> Matt. 20:21; Luke 22:28–30; [1 Cor. 6:2; Rev. 2:26] <sup>19:29</sup> <sup>a</sup> [Matt. 6:33]; Mark 10:29, 30; Luke 18:29, 30 <sup>1</sup> NU-Text omits *or wife*. <sup>19:30</sup> <sup>a</sup> [Matt. 20:16; 21:31, 32]; Mark 10:31; Luke 13:30 <sup>20:6</sup> <sup>1</sup> NU-Text omits *idle*. <sup>20:7</sup> <sup>1</sup> NU-Text omits the last clause of this verse.

of the vineyard said to his steward, ‘Call the laborers and give them *their* wages, beginning with the last to the first.’<sup>9</sup> And when those came who *were hired* about the eleventh hour, they each received a denarius.<sup>10</sup> But when the first came, they supposed that they would receive more; and they likewise received each a denarius.<sup>11</sup> And when they had received *it*, they complained against the landowner,<sup>12</sup> saying, ‘These last *men* have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day.’<sup>13</sup> But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?’<sup>14</sup> Take *what is yours* and go your way. I wish to give to this last man *the same* as to you.<sup>15</sup> Is it not lawful for me to do what I wish with my own things? Or *is your eye evil* because I am good?’<sup>16</sup> So the last will be first, and the first last. *For many are called, but few chosen.*<sup>17</sup>

*Jesus a Third Time Predicts His Death and Resurrection*

(Mark 10:32–34; Luke 18:31–34)

<sup>17</sup>Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them,<sup>18</sup> “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,<sup>19</sup> and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again.”

*Greatness Is Serving*

(Mark 10:35–45)

<sup>20</sup>Then the mother of Zebedee’s sons came to Him with her sons, kneeling down and asking something from Him.

<sup>21</sup>And He said to her, “What do you wish?”

She said to Him, “Grant that these two

sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom.”

<sup>22</sup>But Jesus answered and said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?”<sup>1</sup>

They said to Him, “We are able.”

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

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

*Two Blind Men Receive Their Sight*

(Mark 10:46–52; Luke 18:35–43)

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

<sup>31</sup>Then the multitude warned them that they should be quiet; but they cried out all the more, saying, “Have mercy on us, O Lord, Son of David!”

<sup>32</sup>So Jesus stood still and called them, and said, “What do you want Me to do for you?”

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20:15 <sup>a</sup> [Rom. 9:20, 21] <sup>b</sup> Deut. 15:9; Prov. 23:6; [Matt. 6:23]; Mark 7:22 20:16 <sup>a</sup> Matt. 19:30; Mark 10:31; Luke 13:30  
<sup>b</sup> Matt. 22:14 <sup>1</sup> NU-Text omits the last sentence of this verse. 20:17 <sup>a</sup> Matt. 20:17–19; Mark 10:32–34; Luke 18:31–33;  
 John 12:12 20:18 <sup>a</sup> Matt. 16:21; 26:47–57; Mark 14:42, 64; John 18:5; 19:7 20:19 <sup>a</sup> Matt. 27:2; Mark 15:1, 16; Luke 23:1; John 18:28;  
 Acts 3:13 <sup>b</sup> Matt. 26:67, 68; 27:29, 41; Mark 15:20, 31 <sup>c</sup> Matt. 27:26; Mark 15:15; John 19:1 <sup>d</sup> Matt. 27:35; Luke 23:33; Acts 3:13–15  
<sup>e</sup> Matt. 28:5, 6; Mark 16:6, 9; Luke 24:5–8, 46; Acts 10:40; 1 Cor. 15:4 20:20 <sup>a</sup> Mark 10:35–45 <sup>b</sup> Matt. 4:21; 10:2 20:21 <sup>a</sup> [Matt. 19:28]  
 20:22 <sup>a</sup> Is. 51:17, 22; Jer. 49:12; Matt. 26:39, 42; Mark 14:36; Luke 22:42; John 18:11 <sup>b</sup> Luke 12:50 <sup>1</sup> NU-Text omits and be baptized with the  
 baptism that I am baptized with. 20:23 <sup>a</sup> [Acts 12:2; Rom. 8:17; 2 Cor. 1:7; Rev. 1:9] <sup>1</sup> NU-Text omits and be baptized with the  
 baptism that I am baptized with. 20:24 <sup>a</sup> Mark 10:41; Luke 22:24, 25 20:26 <sup>a</sup> [1 Pet. 5:3] <sup>b</sup> Matt. 23:11; Mark 9:35; 10:43;  
 Luke 22:26 20:27 <sup>a</sup> [Matt. 18:4] 20:28 <sup>a</sup> John 13:4 <sup>b</sup> [Matt. 26:28; John 13:13; 2 Cor. 8:9; Phil. 2:6, 7; 1 Tim. 2:5, 6; Titus 2:14;  
 Heb. 9:28; Rev. 1:5] <sup>c</sup> Luke 22:27; John 13:14 <sup>d</sup> [Is. 53:10, 11; Dan. 9:24, 26; John 11:51, 52; 1 Pet. 1:18, 19] <sup>e</sup> [Rom. 5:15, 19; Heb. 9:28]  
 20:29 <sup>a</sup> Mark 10:46–52; Luke 18:35–43 20:30 <sup>a</sup> Matt. 9:27 <sup>b</sup> [2 Sam. 7:14–17; Ps. 89:3–5, 19–37; Is. 11:0–12;  
 Ezek. 37:21–25]; Matt. 1:1; Luke 1:31, 32; [Acts 15:14–17] 20:31 <sup>a</sup> Matt. 19:13

<sup>33</sup>They said to Him, “Lord, that our eyes may be opened.” <sup>34</sup>So Jesus had <sup>a</sup>compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.

### The Triumphal Entry

(Mark 11:1–10; Luke 19:28–40; John 12:12–19)

**21** Now <sup>a</sup>when they drew near Jerusalem, and came to Bethphage,<sup>1</sup> at <sup>b</sup>the Mount of Olives, then Jesus sent two disciples, <sup>2</sup>saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me. <sup>3</sup>And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

<sup>4</sup>All<sup>1</sup> this was done that it might be fulfilled which was spoken by the prophet, saying:

5 “Tell<sup>a</sup> the daughter of Zion,  
‘Behold, your King is coming  
to you,  
Lowly, and sitting on a donkey,  
A colt, the foal of a donkey.’”<sup>1</sup>

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

“Hosanna to the Son of David!  
<sup>a</sup>‘Blessed is He who comes in  
the name of the LORD!’<sup>1</sup>  
Hosanna in the highest!”

<sup>10</sup>And when He had come into Jerusalem, all the city was moved, saying, “Who is this?”

<sup>11</sup>So the multitudes said, “This is Jesus, <sup>a</sup>the prophet from Nazareth of Galilee.”

### Jesus Cleanses the Temple

(Mark 11:15–19; Luke 19:45–48; John 2:13–22)

<sup>12</sup>Then Jesus went into the temple of God<sup>1</sup> and drove out all those who bought and sold in the temple, and overturned the tables of the <sup>b</sup>money changers and the seats of those who sold doves. <sup>13</sup>And He said to them, “It is written, <sup>a</sup>‘My house shall be called a house of prayer,’<sup>1</sup> but you have made it a <sup>b</sup>‘den of thieves.’”<sup>2</sup>

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

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

<sup>a</sup>‘Out of the mouth of babes  
and nursing infants  
You have perfected  
praise?’”<sup>1</sup>

<sup>17</sup>Then He left them and <sup>a</sup>went out of the city to Bethany, and He lodged there.

### The Fig Tree Withered

(Mark 11:12–14)

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

### The Lesson of the Withered Fig Tree

(Mark 11:20–24)

<sup>20</sup>And when the disciples saw *it*, they marveled, saying, “How did the fig tree wither away so soon?”

<sup>21</sup>So Jesus answered and said to them, “Assuredly, I say to you, <sup>a</sup>if you have faith and <sup>b</sup>do not doubt, you will not only do what was done to the fig tree, <sup>c</sup>but also if you say to this mountain, ‘Be removed and

20:34 <sup>a</sup> Matt. 9:36; 14:14; 15:32; 18:27 21:1 <sup>a</sup> Mark 11:1–10; Luke 19:29–38 <sup>b</sup> [Zech. 14:4] <sup>1</sup> M-Text reads *Bethsphage*. 21:4 <sup>1</sup> NU-Text omits *All*. 21:5 <sup>a</sup> Is. 62:11; Zech. 9:9; John 12:15 <sup>1</sup> Zechariah 9:9 21:6 <sup>a</sup> Mark 11:4 21:7 <sup>a</sup> 2 Kin. 9:13 <sup>1</sup> NU-Text reads *and He sat*. 21:8 <sup>a</sup> Lev. 23:40; John 12:13 21:9 <sup>a</sup> Ps. 118:26; Matt. 23:39 <sup>1</sup> Psalm 118:26 21:10 <sup>a</sup> John 2:13, 15 21:11 <sup>a</sup> [Deut. 18:15, 18]; Matt. 2:23; 16:14; Luke 4:16–29; John 6:14; 7:40; 9:17; [Acts 3:22, 23] 21:12 <sup>a</sup> Mal. 3:1; Mark 11:15–18; Luke 19:45–47; John 2:13–16 <sup>b</sup> Deut. 14:25 <sup>1</sup> NU-Text omits *of God*. 21:13 <sup>a</sup> Is. 56:7 <sup>b</sup> Jer. 7:11 <sup>1</sup> Isaiah 56:7 <sup>2</sup> Jeremiah 7:11 21:15 <sup>a</sup> Matt. 1:1; John 7:42 21:16 <sup>a</sup> Ps. 8:2; Matt. 11:25 <sup>1</sup> Psalm 8:2 21:17 <sup>a</sup> Matt. 26:6; Mark 11:1, 11, 12; 14:3; Luke 19:29; 24:50; John 11:1, 18; 12:1 21:18 <sup>a</sup> Mark 11:12–14, 20–24 21:19 <sup>a</sup> Mark 11:13 21:20 <sup>a</sup> Mark 11:20 21:21 <sup>a</sup> Matt. 17:20 <sup>b</sup> James 1:6 <sup>c</sup> 1 Cor. 13:2

be cast into the sea,' it will be done. <sup>22</sup>And 'whatever things you ask in prayer, believing, you will receive.'

*Jesus' Authority Questioned*

(Mark 11:27-33; Luke 20:1-8)

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

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

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

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

*The Parable of the Two Sons*

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

They said to Him, "The first."

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

*The Parable of the Wicked Vinedressers*

(Mark 12:1-12; Luke 20:9-19)

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

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

<sup>41</sup>They said to Him, <sup>b</sup>"He will destroy those wicked men miserably, 'and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.'"

<sup>42</sup>Jesus said to them, "Have you never read in the Scriptures:

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

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

<sup>45</sup>Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. <sup>46</sup>But when they sought to lay hands on Him, they

21:22 <sup>a</sup> Matt. 7:7-11; Mark 11:24; Luke 11:9; [John 15:7; James 5:16; 1 John 3:22; 5:14] 21:23 <sup>a</sup> Mark 11:27-33; Luke 20:1-8  
<sup>b</sup> Ex. 2:14; Acts 4:7; 7:27 21:25 <sup>a</sup> [John 1:29-34] <sup>b</sup> John 1:15-28 21:26 <sup>a</sup> Matt. 14:5; 21:46; Luke 20:6 <sup>b</sup> Matt. 14:5; Mark 6:20  
 21:28 <sup>a</sup> Matt. 20:1; 21:33 21:31 <sup>a</sup> Luke 7:29, 37-50 21:32 <sup>a</sup> Luke 3:1-12; 7:29 <sup>b</sup> Luke 3:12, 13 21:33 <sup>a</sup> Ps. 80:9; Mark 12:1-12;  
 Luke 20:9-19 <sup>b</sup> Matt. 25:14 21:35 <sup>a</sup> 2 Chr. 24:21; 36:16; [Matt. 23:34, 37; Acts 7:52; 1 Thess. 2:15]; Heb. 11:36, 37 21:37 <sup>a</sup> [John 3:16]  
 21:38 <sup>a</sup> [Ps. 2:8; Heb. 1:2] <sup>b</sup> [Ps. 2:2]; John 11:53; Acts 4:27 21:39 <sup>a</sup> [Matt. 26:50]; Mark 14:46; Luke 22:54; John 18:12; [Acts 2:23]  
 21:41 <sup>a</sup> Luke 20:16 <sup>b</sup> [Luke 21:24] <sup>c</sup> [Matt. 8:11; Acts 13:46; Rom. 9; 10] 21:42 <sup>a</sup> Ps. 118:22, 23; Is. 28:16; Mark 12:10;  
 Luke 20:17; Acts 4:11; [Rom. 9:33]; Eph. 2:20; [1 Pet. 2:6, 7] <sup>1</sup> Psalm 118:22, 23 <sup>2</sup> 1:43 <sup>a</sup> [Matt. 8:12]; Acts 13:46  
 21:44 <sup>a</sup> Is. 8:14, 15; Zech. 12:3; Luke 20:18; [Rom. 9:33]; 1 Pet. 2:8 <sup>b</sup> [Is. 60:12; Dan. 2:44]



<sup>a</sup>feared the multitudes, because <sup>b</sup>they took Him for a prophet.

### The Parable of the Wedding Feast

(Luke 14:15–24)

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

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

<sup>14</sup>“For many are called, but few *are* chosen.”

### The Pharisees: Is It Lawful to Pay Taxes to Caesar?

(Mark 12:13–17; Luke 20:20–26)

<sup>15</sup>“Then the Pharisees went and plotted how they might entangle Him in *His* talk.

<sup>16</sup>And they sent to Him their disciples with the <sup>a</sup>Herodians, saying, “Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. <sup>17</sup>Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?”

<sup>18</sup>But Jesus perceived their wickedness, and said, “Why do you test Me, *you* hypocrites? <sup>19</sup>Show Me the tax money.”

So they brought Him a denarius.

<sup>20</sup>And He said to them, “Whose image and inscription *is* this?”

<sup>21</sup>They said to Him, “Caesar’s.”

And He said to them, <sup>a</sup>“Render therefore to Caesar the things that are <sup>b</sup>Caesar’s, and to God the things that are <sup>c</sup>God’s.” <sup>22</sup>When they had heard *these words*, they marveled, and left Him and went their way.

### The Sadducees: What About the Resurrection?

(Mark 12:18–27; Luke 20:27–40)

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

<sup>29</sup>Jesus answered and said to them, “You are mistaken, <sup>a</sup>not knowing the Scriptures nor the power of God. <sup>30</sup>For in the resurrection they neither marry nor are given in marriage, but <sup>a</sup>are like angels of God <sup>d</sup> in heaven. <sup>31</sup>But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, <sup>32</sup>“I am the God of Abraham, the God of Isaac, and the God of Jacob”? <sup>1</sup> God is not the God of the dead, but of the living.” <sup>33</sup>And when

21:46 <sup>a</sup> Matt. 21:26; Mark 11:8, 32 <sup>b</sup> Matt. 21:11; Luke 7:16; John 7:40 22:1 <sup>a</sup> Luke 14:16; [Rev. 19:7–9] 22:4 <sup>a</sup> Prov. 9:2  
22:7 <sup>a</sup> [Dan. 9:26] 22:8 <sup>a</sup> Matt. 10:11 22:10 <sup>a</sup> Matt. 13:38, 47, 48; [Acts 28:28] 22:11 <sup>a</sup> [2 Cor. 5:3; Eph. 4:24; Col. 3:10, 12; Rev. 3:4;  
16:15; 19:8] 22:12 <sup>a</sup> [Rom. 3:19] 22:13 <sup>a</sup> Matt. 8:12; 25:30; Luke 13:28 <sup>1</sup> NU-Text omits *take him away, and.* 22:14 <sup>a</sup> Matt. 20:16  
22:15 <sup>a</sup> Mark 12:13–17; Luke 20:20–26 22:16 <sup>a</sup> Mark 3:6; 8:15; 12:13 22:21 <sup>a</sup> Matt. 17:25 <sup>b</sup> [Rom. 13:1–7; 1 Pet. 2:13–15] <sup>c</sup> [1 Cor. 3:23;  
6:19, 20; 12:27] 22:23 <sup>a</sup> Mark 12:18–27; Luke 20:27–40 <sup>b</sup> Acts 23:8 22:24 <sup>a</sup> Deut. 25:5 22:29 <sup>a</sup> John 20:9 22:30 <sup>a</sup> [1 John 3:2]  
<sup>1</sup> NU-Text omits *of God.* 22:32 <sup>a</sup> Gen. 17:7; 26:24; 28:21; Ex. 3:6, 15; Mark 12:26; Luke 20:37; Acts 7:32; [Heb. 11:16] <sup>1</sup> Exodus 3:6, 15



the multitudes heard *this*, “they were astonished at His teaching.

*The Scribes: Which Is the First Commandment of All?*

(Mark 12:28–34; Luke 10:25–28)

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

<sup>37</sup>Jesus said to him, <sup>a</sup>“You shall love the LORD your God with all your heart, with all your soul, and with all your mind.” <sup>38</sup>This is the first and great commandment. <sup>39</sup>And the second is like it: <sup>a</sup>“You shall love your neighbor as yourself.” <sup>40</sup>On these two commandments hang all the Law and the Prophets.”

*Jesus: How Can David Call His Descendant Lord?*

(Mark 12:35–37; Luke 20:41–44)

<sup>41a</sup>While the Pharisees were gathered together, Jesus asked them, <sup>42</sup>saying, “What do you think about the Christ? Whose Son is He?”

They said to Him, “The <sup>a</sup>Son of David.”

<sup>43</sup>He said to them, “How then does David in the Spirit call Him ‘Lord,’ saying:

<sup>44</sup> “The<sup>a</sup> LORD said to my Lord,  
“Sit at My right hand,  
Till I make Your enemies  
Your footstool?”<sup>1</sup>

<sup>45</sup>If David then calls Him ‘Lord,’ how is He his Son?” <sup>46a</sup>And no one was able to answer Him a word, <sup>b</sup>nor from that day on did anyone dare question Him anymore.

*Woe to the Scribes and Pharisees*

(Mark 12:38–40; Luke 20:45–47)

**23** Then Jesus spoke to the multitudes and to His disciples, <sup>2</sup>saying: <sup>a</sup>“The scribes and the Pharisees sit in Moses’

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

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

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

<sup>16</sup>“Woe to you, <sup>a</sup>blind guides, who say, <sup>b</sup>“Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it.*” <sup>17</sup>Fools and blind! For which is greater, the gold <sup>a</sup>or the temple that sanctifies<sup>1</sup> the gold? <sup>18</sup>And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it.*’ <sup>19</sup>Fools

22:33 <sup>a</sup> Matt. 7:28 22:34 <sup>a</sup> Mark 12:28–31; Luke 10:25–37 22:35 <sup>a</sup> Luke 7:30; 10:25; 11:45, 46, 52; 14:3; Titus 3:13 22:37 <sup>a</sup> Deut. 6:5; 10:12; 30:6 <sup>1</sup> Deuteronomy 6:5 22:39 <sup>a</sup> Lev. 19:18; Matt. 19:19; Mark 12:31; Luke 10:27; [Rom. 13:9; Gal. 5:14; James 2:8] <sup>1</sup> Leviticus 19:18 22:40 <sup>a</sup> [Matt. 7:12; Rom. 13:10; 1 Tim. 1:5] 22:41 <sup>a</sup> Mark 12:35–37; Luke 20:41–44 22:42 <sup>a</sup> Matt. 1:1; 21:9 22:44 <sup>a</sup> Ps. 110:1; [Matt. 26:64]; Mark 16:19; Acts 2:34; 1 Cor. 15:25; Heb. 1:13; 10:13 <sup>1</sup> Psalm 110:1 22:46 <sup>a</sup> Luke 14:6 <sup>b</sup> Mark 12:34; Luke 20:40 23:2 <sup>a</sup> Deut. 33:3; Ezra 7:6, 25; Neh. 8:4, 8; [Mal. 2:7]; Mark 12:38; Luke 20:45 23:3 <sup>a</sup> [Rom. 2:19] <sup>1</sup> NU-Text omits *to observe.* 23:4 <sup>a</sup> [Matt. 11:29, 30]; Luke 11:46; Acts 15:10; Rom. 2:17–24; [Gal. 5:1; 6:13; Col. 2:16, 17] 23:5 <sup>a</sup> [Matt. 6:1–6, 16–18] 23:6 <sup>a</sup> Mark 12:38, 39; Luke 11:43; 20:46; 3 John 9 23:8 <sup>a</sup> [2 Cor. 1:24; James 3:1; 1 Pet. 5:3] <sup>1</sup> NU-Text omits the Christ. 23:9 <sup>a</sup> [Mal. 1:6]; Matt. 5:16, 48; 6:1, 9, 14, 26, 32; 7:11 23:11 <sup>a</sup> Matt. 20:26, 27 23:12 <sup>a</sup> Job 22:29; Prov. 15:33; 29:23; Luke 14:11; 18:14; James 4:6; 1 Pet. 5:5 23:13 <sup>a</sup> Luke 11:52 23:14 <sup>a</sup> Mark 12:40; Luke 20:47; [2 Tim. 3:6; Titus 1:10, 11] <sup>1</sup> NU-Text omits this verse. 23:16 <sup>a</sup> Matt. 15:14; 23:24 <sup>b</sup> [Matt. 5:33, 34] 23:17 <sup>a</sup> Ex. 30:29 <sup>1</sup> NU-Text reads *sanctified.*

and blind! For which is greater, the gift <sup>a</sup>or the altar that sanctifies the gift? <sup>20</sup>Therefore he who swears by the altar, swears by it and by all things on it. <sup>21</sup>He who swears by the temple, swears by it and by <sup>a</sup>Him who dwells<sup>1</sup> in it. <sup>22</sup>And he who swears by heaven, swears by <sup>a</sup>the throne of God and by Him who sits on it.

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

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

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

<sup>29</sup>“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, <sup>30</sup>and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’

<sup>31</sup>“Therefore you are witnesses against yourselves that <sup>a</sup>you are sons of those who murdered the prophets. <sup>32</sup><sup>a</sup>Fill up, then, the measure of your fathers’ *guilt*. <sup>33</sup>Serpents, <sup>a</sup>brood of vipers! How can you escape the condemnation of hell? <sup>34</sup><sup>a</sup>Therefore, indeed, I send you prophets, wise men, and scribes: <sup>b</sup>*some* of them you will kill and

crucify, and <sup>c</sup>*some* of them you will scourge in your synagogues and persecute from city to city, <sup>35</sup><sup>a</sup>that on you may come all the righteous blood shed on the earth, <sup>b</sup>from the blood of righteous Abel to <sup>c</sup>the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. <sup>36</sup>Assuredly, I say to you, all these things will come upon this generation.

### Jesus Laments over Jerusalem

(Luke 13:34, 35)

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

### Jesus Predicts the Destruction of the Temple

(Mark 13:1, 2; Luke 21:5, 6)

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

### The Signs of the Times and the End of the Age

(Mark 13:3–13; Luke 21:7–19)

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

<sup>4</sup>And Jesus answered and said to them: <sup>a</sup>“Take heed that no one deceives you. <sup>5</sup>For <sup>a</sup>many will come in My name, saying, ‘I am the Christ,’ <sup>b</sup>and will deceive many. <sup>6</sup>And you will hear of <sup>a</sup>wars and rumors of wars.

<sup>23:19</sup> <sup>a</sup> Ex. 29:37 <sup>23:21</sup> <sup>a</sup> 1 Kin. 8:13; 2 Chr. 6:2; Ps. 26:8; 132:14 <sup>1</sup> M-Text reads *dwelt*. <sup>23:22</sup> <sup>a</sup> Ps. 11:4; Is. 66:1; Matt. 5:34; Acts 7:49 <sup>23:23</sup> <sup>a</sup> Matt. 23:13; Luke 11:42; 18:12 <sup>b</sup> [1 Sam. 15:22; Hos. 6:6; Mic. 6:8]; Matt. 9:13; 12:7 <sup>23:25</sup> <sup>a</sup> Mark 7:4; Luke 11:39 <sup>1</sup> M-Text reads *unrighteousness*. <sup>23:27</sup> <sup>a</sup> Luke 11:44; Acts 23:3 <sup>23:29</sup> <sup>a</sup> Luke 11:47, 48 <sup>23:31</sup> <sup>a</sup> Matt. 23:34, 37; [Acts 7:51, 52]; 1 Thess. 2:15 <sup>23:32</sup> <sup>a</sup> Gen. 15:16; [1 Thess. 2:16] <sup>23:33</sup> <sup>a</sup> Matt. 3:7; 12:34; Luke 3:7 <sup>23:34</sup> <sup>a</sup> Matt. 21:34, 35; Luke 11:49 <sup>b</sup> John 16:2; Acts 7:54–60; 22:19 <sup>c</sup> Matt. 10:17; Acts 5:40; 2 Cor. 11:24, 25 <sup>23:35</sup> <sup>a</sup> Rev. 18:24 <sup>b</sup> Gen. 4:8; Heb. 11:4; 1 John 3:12 <sup>c</sup> 2 Chr. 24:20, 21 <sup>23:37</sup> <sup>a</sup> Luke 13:34, 35 <sup>b</sup> 2 Chr. 24:20, 21; 36:15, 16; Neh. 9:26; Matt. 21:35, 36 <sup>c</sup> Deut. 32:11, 12; Matt. 11:28–30 <sup>d</sup> Ps. 17:8; 91:4; Is. 49:5 <sup>23:39</sup> <sup>a</sup> Ps. 118:26; Matt. 21:9 <sup>1</sup> Psalm 118:26 <sup>24:1</sup> <sup>a</sup> Mark 13:1; Luke 21:5–36 <sup>24:2</sup> <sup>a</sup> 1 Kin. 9:7; Mic. 3:12; Luke 19:44 <sup>24:3</sup> <sup>a</sup> Mark 13:3 <sup>b</sup> [Matt. 24:27, 37, 39; Luke 17:20–37; 1 Thess. 5:1–3] <sup>24:4</sup> <sup>a</sup> Eph. 5:6; [Col. 2:8, 18; 2 Thess. 2:3; 1 John 4:1–3] <sup>24:5</sup> <sup>a</sup> Jer. 14:14; John 5:43; Acts 5:36; [1 John 2:18; 4:3] <sup>b</sup> Matt. 24:11 <sup>24:6</sup> <sup>a</sup> [Rev. 6:2–4]

See that you are not troubled; for all<sup>1</sup> *these things* must come to pass, but the end is not yet. <sup>7</sup>For <sup>a</sup>nation will rise against nation, and kingdom against kingdom. And there will be <sup>b</sup>famines, pestilences,<sup>1</sup> and earthquakes in various places. <sup>8</sup>All these are the beginning of sorrows.

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

### The Great Tribulation

(Mark 13:14–23; Luke 17:23, 24, 37; 21:20–24)

<sup>15</sup>“Therefore when you see the <sup>b</sup>‘abomination of desolation,’<sup>1</sup> spoken of by Daniel the prophet, standing in the holy place”<sup>c</sup> (whoever reads, let him understand), <sup>16</sup>“then let those who are in Judea flee to the mountains. <sup>17</sup>Let him who is on the housetop not go down to take anything out of his house. <sup>18</sup>And let him who is in the field not go back to get his clothes. <sup>19</sup>But <sup>a</sup>woe to those who are pregnant and to those who are nursing babies in those days! <sup>20</sup>And pray that your flight may not be in winter or on the Sabbath. <sup>21</sup>For <sup>a</sup>then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. <sup>22</sup>And unless those days were shortened, no flesh would be saved; <sup>a</sup>but for the elect’s sake those days will be shortened.

<sup>23</sup>“Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it. <sup>24</sup>For <sup>a</sup>false christs and false prophets will rise and show great signs and wonders to

deceive, <sup>b</sup>if possible, even the elect. <sup>25</sup>See, I have told you beforehand.

<sup>26</sup>“Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe it. <sup>27</sup>For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. <sup>28</sup>For wherever the carcass is, there the eagles will be gathered together.

### The Coming of the Son of Man

(Mark 13:24–27; Luke 21:25–28)

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

### The Parable of the Fig Tree

(Mark 13:28–31; Luke 21:29–33)

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

### No One Knows the Day or Hour

(Mark 13:32–37; Luke 17:26, 27, 34, 35;

21:34–36)

<sup>36</sup>“But of that day and hour no one knows, not even the angels of heaven,<sup>1</sup>

24:6<sup>1</sup> NU-Text omits *all*. 24:7<sup>a</sup> 2 Chr. 15:6; Is. 19:2; Hag. 2:22; Zech. 14:13 <sup>b</sup> Acts 11:28; Rev. 6:5, 6 <sup>1</sup> NU-Text omits *pestilences*.  
 24:9<sup>a</sup> Matt. 10:17; Luke 21:12; [John 16:2]; Acts 4:2, 3; Rev. 2:10 24:11<sup>a</sup> Acts 20:29; 2 Pet. 2:1; Rev. 13:11; 19:20 <sup>b</sup> [1 Tim. 4:1]  
 24:12<sup>a</sup> [2 Thess. 2:3; 2 Tim. 3:1–3] 24:13<sup>a</sup> Matt. 10:22; Mark 13:13 24:14<sup>a</sup> Matt. 4:23 <sup>b</sup> Rom. 10:18; Col. 1:6, 23 24:15<sup>a</sup> Mark 13:14;  
 Luke 21:20; [John 11:48]; Acts 6:13; 21:28 <sup>b</sup> Dan. 9:27; 11:31; 12:11 <sup>c</sup> Dan. 9:23 <sup>1</sup> Daniel 11:31; 12:11 24:19<sup>a</sup> Luke 23:29  
 24:21<sup>a</sup> Dan. 9:26 24:22<sup>a</sup> Is. 65:8, 9; [Zech. 14:2] 24:23<sup>a</sup> Mark 13:21; Luke 17:23 24:24<sup>a</sup> Deut. 13:1; John 4:48; [2 Thess. 2:9];  
 Rev. 13:13 <sup>b</sup> [John 6:37; Rom. 8:28; 2 Tim. 2:19] 24:27<sup>a</sup> Luke 17:24 24:28<sup>a</sup> Job 39:30; Ezek. 39:17; Hab. 1:8; Luke 17:37  
 24:29<sup>a</sup> [Dan. 7:11] <sup>b</sup> Is. 13:10; 24:23; Ezek. 32:7; Joel 2:10, 31; 3:15; Amos 5:20; 8:9; Zeph. 1:15; Matt. 24:29–35; Acts 2:20;  
 Rev. 6:12–17; 8:12 24:30<sup>a</sup> [Dan. 7:13, 14; Matt. 16:27; 24:3, 37, 39] <sup>b</sup> Zech. 12:12 24:31<sup>a</sup> Ex. 19:16; Deut. 30:4; Is. 27:13;  
 Zech. 9:14; [1 Cor. 15:52; 1 Thess. 4:16]; Heb. 12:19; Rev. 8:2; 11:15 24:32<sup>a</sup> Luke 21:29 24:33<sup>a</sup> [James 5:9; Rev. 3:20] <sup>1</sup> Or *He*  
 24:34<sup>a</sup> [Matt. 10:23; 16:28; 23:36] 24:35<sup>a</sup> Ps. 102:25, 26; Is. 51:6; Mark 13:31; Luke 21:33; [1 Pet. 1:23–25; 2 Pet. 3:10]  
 24:36<sup>a</sup> Mark 13:32; Acts 1:7; 1 Thess. 5:2; 2 Pet. 3:10 <sup>1</sup> NU-Text adds *nor the Son*.

<sup>b</sup>but My Father only. <sup>37</sup>But as the days of Noah *were*, so also will the coming of the Son of Man be. <sup>38<sup>a</sup></sup>For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, <sup>39</sup>and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. <sup>40<sup>a</sup></sup>Then two *men* will be in the field: one will be taken and the other left. <sup>41</sup>Two *women* will be grinding at the mill: one will be taken and the other left. <sup>42<sup>a</sup></sup>Watch therefore, for you do not know what hour<sup>l</sup> your Lord is coming. <sup>43<sup>a</sup></sup>But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. <sup>44<sup>a</sup></sup>Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

### *The Faithful Servant and the Evil Servant* (Luke 12:41–48)

<sup>45<sup>a</sup></sup>“Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? <sup>46<sup>a</sup></sup>Blessed *is* that servant whom his master, when he comes, will find so doing. <sup>47</sup>Assuredly, I say to you that <sup>a</sup>he will make him ruler over all his goods. <sup>48</sup>But if that evil servant says in his heart, ‘My master <sup>a</sup>is delaying his coming,’<sup>l</sup> <sup>49</sup>and begins to beat *his* fellow servants, and to eat and drink with the drunkards, <sup>50</sup>the master of that servant will come on a day when he is not looking for *him* and at an hour that he is <sup>a</sup>not aware of, <sup>51</sup>and will cut him in two and appoint *him* his portion with the hypocrites. <sup>a</sup>There shall be weeping and gnashing of teeth.

### *The Parable of the Wise and Foolish Virgins*

**25** “Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet <sup>a</sup>the

bridegroom. <sup>2<sup>a</sup></sup>Now five of them were wise, and five *were* foolish. <sup>3</sup>Those who *were* foolish took their lamps and took no oil with them, <sup>4</sup>but the wise took oil in their vessels with their lamps. <sup>5</sup>But while the bridegroom was delayed, <sup>a</sup>they all slumbered and slept.

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

<sup>11</sup>“Afterward the other virgins came also, saying, <sup>a</sup>‘Lord, Lord, open to us!’ <sup>12</sup>But he answered and said, ‘Assuredly, I say to you, <sup>a</sup>‘I do not know you.’

<sup>13<sup>a</sup></sup>“Watch therefore, for you <sup>b</sup>know neither the day nor the hour<sup>l</sup> in which the Son of Man is coming.

### *The Parable of the Talents* (Luke 19:11–27)

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

<sup>20</sup>“So he who had received five talents came and brought five other talents,

24:36 <sup>b</sup> Zech. 14:7 24:38 <sup>a</sup> [Gen. 6:3–5]; Luke 17:26; [1 Pet. 3:20] 24:40 <sup>a</sup> Luke 17:34 24:42 <sup>a</sup> Matt. 25:13; Luke 21:36; 1 Thess. 5:6  
<sup>1</sup> NU-Text reads *day*. 24:43 <sup>a</sup> Luke 12:39; 1 Thess. 5:2; Rev. 3:3 24:44 <sup>a</sup> Luke 12:35–40; [1 Thess. 5:6] 24:45 <sup>a</sup> Luke 12:42–46;  
[Acts 20:28] 24:46 <sup>a</sup> Rev. 16:15 24:47 <sup>a</sup> Matt. 25:21, 23; Luke 22:29 24:48 <sup>a</sup> [2 Pet. 3:4–9] <sup>1</sup> NU-Text omits *his coming*.  
24:50 <sup>a</sup> Mark 13:32 24:51 <sup>a</sup> Matt. 8:12; 25:30 25:1 <sup>a</sup> [Eph. 5:29, 30; Rev. 19:7; 21:2, 9] 25:2 <sup>a</sup> Matt. 13:47; 22:10  
25:5 <sup>a</sup> 1 Thess. 5:6 25:6 <sup>a</sup> [Matt. 24:31; 1 Thess. 4:16] <sup>1</sup> NU-Text omits *is coming*. 25:7 <sup>a</sup> Luke 12:35  
25:10 <sup>a</sup> [Matt. 7:21]; Luke 13:25 25:11 <sup>a</sup> [Matt. 7:21–23; Luke 13:25–30] 25:12 <sup>a</sup> [Ps. 5:5; Hab. 1:13; John 9:31]  
25:13 <sup>a</sup> Mark 13:35; [Luke 21:36]; 1 Thess. 5:6 <sup>b</sup> Matt. 24:36, 42 <sup>1</sup> NU-Text omits the rest of this verse.  
25:14 <sup>a</sup> Luke 19:12–27 <sup>b</sup> Matt. 21:33 25:15 <sup>a</sup> [Rom. 12:6; 1 Cor. 12:7, 11, 29; Eph. 4:11]



saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’ <sup>21</sup>His lord said to him, ‘Well *done*, good and faithful servant; you were <sup>a</sup>faithful over a few things, <sup>b</sup>I will make you ruler over many things. Enter into <sup>c</sup>the joy of your lord.’ <sup>22</sup>He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’ <sup>23</sup>His lord said to him, <sup>a</sup>‘Well *done*, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into <sup>b</sup>the joy of your lord.’

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

<sup>26</sup>“But his lord answered and said to him, ‘You <sup>a</sup>wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. <sup>27</sup>So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. <sup>28</sup>So take the talent from him, and give *it* to him who has ten talents.

<sup>29</sup>“For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. <sup>30</sup>And cast the unprofitable servant <sup>a</sup>into the outer darkness. <sup>b</sup>There will be weeping and <sup>c</sup>gnashing of teeth.’

*The Son of Man Will Judge the Nations*

<sup>31</sup>“When the Son of Man comes in His glory, and all the holy<sup>d</sup> angels with Him, then He will sit on the throne of His glory. <sup>32</sup>All the nations will be gathered before Him, and <sup>b</sup>He will separate them one from another, as a shepherd divides *his* sheep from the goats. <sup>33</sup>And He will set the <sup>a</sup>sheep on

His right hand, but the goats on the left. <sup>34</sup>Then the King will say to those on His right hand, ‘Come, you blessed of My Father, <sup>a</sup>inherit the kingdom <sup>b</sup>prepared for you from the foundation of the world: <sup>35</sup><sup>a</sup>for I was hungry and you gave Me food; I was thirsty and you gave Me drink; <sup>b</sup>I was a stranger and you took Me in; <sup>36</sup><sup>a</sup>I was naked and you clothed Me; I was sick and you visited Me; <sup>b</sup>I was in prison and you came to Me.’

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

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

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

*The Plot to Kill Jesus*

(Mark 14:1, 2; Luke 22:1, 2; John 11:45–53)

**26** Now it came to pass, when Jesus had finished all these sayings, *that* He said to His disciples, <sup>2</sup>“You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.”

25:21 <sup>a</sup> [Luke 16:10; 1 Cor. 4:2; 2 Tim. 4:7, 8] <sup>b</sup> [Matt. 24:47; 25:34, 46; Luke 12:44; 22:29, 30; Rev. 3:21; 21:7] <sup>c</sup> [2 Tim. 2:12; Heb. 12:2; 1 Pet. 1:8] 25:23 <sup>a</sup> Matt. 24:45, 47; 25:21 <sup>b</sup> [Ps. 16:11; John 15:10, 11] 25:26 <sup>a</sup> Matt. 18:32; Luke 19:22 25:29 <sup>a</sup> Matt. 13:12; Mark 4:25; Luke 8:18; [John 15:2] 25:30 <sup>a</sup> Matt. 8:12; 22:13; [Luke 13:28] <sup>b</sup> Matt. 7:23; 8:12; 24:51 <sup>c</sup> Ps. 112:10 25:31 <sup>a</sup> [Zech. 14:5]; Matt. 16:27; Mark 8:38; Acts 1:11; [1 Thess. 4:16]; 2 Thess. 1:7; [Jude 14]; Rev. 1:7 <sup>d</sup> NU-Text omits *holy*. 25:32 <sup>a</sup> [Rom. 14:10; 2 Cor. 5:10; Rev. 20:12] <sup>b</sup> Ezek. 20:38 25:33 <sup>a</sup> Ps. 79:13; 100:3; [John 10:11, 27, 28] 25:34 <sup>a</sup> [Rom. 8:17; 1 Pet. 1:4, 9; Rev. 21:7] <sup>b</sup> Matt. 20:23; Mark 10:40; 1 Cor. 2:9; Heb. 11:16 25:35 <sup>a</sup> Is. 58:7; Ezek. 18:7, 16; [James 1:27; 2:15, 16] <sup>b</sup> Job 31:32; [Heb. 13:2]; 3 John 5 25:36 <sup>a</sup> Is. 58:7; Ezek. 18:7, 16; [James 2:15, 16] <sup>b</sup> 2 Tim. 1:16 25:40 <sup>a</sup> Prov. 14:31; Matt. 10:42; Mark 9:41; Heb. 6:10 25:41 <sup>a</sup> Ps. 6:8; Matt. 7:23; Luke 13:27 <sup>b</sup> Matt. 13:40, 42 <sup>c</sup> [2 Pet. 2:4]; Jude 6 25:44 <sup>1</sup> NU-Text and M-Text omit *Him*. 25:45 <sup>a</sup> Prov. 14:31; Zech. 2:8; Acts 9:5 25:46 <sup>a</sup> [Dan. 12:2; John 5:29; Acts 24:15; Rom. 2:7] 26:2 <sup>a</sup> Matt. 27:35; Mark 14:1, 2; Luke 22:1, 2; John 13:1; 19:18



# LIFE SUPPORT

## BE A GIVER: OPEN YOUR HAND TO THE POOR

*“And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’” Matthew 25:40*

### LIFE: Be a Giver

God is the greatest giver because He gave us the greatest gift: His only begotten Son. Jesus is our greatest gift, but far from our only one. The Bible shows us just how giving God is. Every good gift comes from God (see James 1:17). Every day is a gift from God. But beyond that, God gives us new mercies every day. God does this, in part, to show us the fundamentals of giving. Life is so much sweeter when we learn to give as God gives.

We are called to live as Jesus lived—to be His hands, feet, and voice to the world. The key is love. We cannot live the way He wants us to live if we do not love the way He wants us to love. Jesus made it clear that whatever we do for others, we do for Him. Thus, if we refuse to give to those in need, we have denied Jesus Himself.

### SUPPORT: Open Your Hand to the Poor

What a cause! Give, serve, and care. Share what you have so that those less fortunate can be better because of your generosity. This is the example of our Lord and Savior. If we do not give when someone is in need, we fail to live in love. No one should go hungry while others have more than enough. As we profess our love for Christ, we should actively care for those in need.

To be poor is not only to lack food, clothing, or shelter. Some may be poor in spirit. Some may be brokenhearted. Some may be downtrodden. Some may be depressed. If others are thirsty, we must help them to the well. Christ’s living water can fill their empty souls and allow them to rise above challenges and return to a healthy place. When we give to the poor, the Lord uses us to lift others and help them see His love for them.

### SUPPORT EXAMPLE: Help feed and clothe the homeless.

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

#### *The Anointing at Bethany* (Mark 14:3–9; John 12:1–8)

<sup>6</sup>And when Jesus was in <sup>a</sup>Bethany at the house of Simon the leper, <sup>7</sup>a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured *it* on His head as

He sat *at the table*. <sup>8a</sup>But when His disciples saw *it*, they were indignant, saying, “Why this waste? <sup>9</sup>For this fragrant oil might have been sold for much and given to *the poor*.”

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

26:3 <sup>a</sup> Ps. 2:2; John 11:47; Acts 4:25 <sup>1</sup> NU-Text omits *the scribes*. 26:4 <sup>a</sup> John 11:47; Acts 4:25–28 26:5 <sup>a</sup> Matt. 21:26  
26:6 <sup>a</sup> Matt. 8:2; Mark 14:3–9; Luke 7:37–39; John 11:1, 2; 12:1–8 26:8 <sup>a</sup> John 12:4 26:11 <sup>a</sup> [Deut. 15:11; Mark 14:7]; John 12:8  
<sup>b</sup> [Matt. 18:20; 28:20; John 13:33; 14:19; 16:5, 28; 17:11] 26:12 <sup>a</sup> Matt. 27:60; Luke 23:53; John 19:38–42

*Judas Agrees to Betray Jesus*

(Mark 14:10, 11; Luke 22:3–6)

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

*Jesus Celebrates Passover with His Disciples*

(Mark 14:12–21; Luke 22:7–13)

<sup>17a</sup>Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, “Where do You want us to prepare for You to eat the Passover?”

<sup>18</sup>And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is at hand; I will keep the Passover at your house with My disciples.”’”

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

<sup>20a</sup>When evening had come, He sat down with the twelve. <sup>21</sup>Now as they were eating, He said, “Assuredly, I say to you, one of you will <sup>a</sup>betray Me.”

<sup>22</sup>And they were exceedingly sorrowful, and each of them began to say to Him, “Lord, is it I?”

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

<sup>25</sup>Then Judas, who was betraying Him, answered and said, “Rabbi, is it I?”

He said to him, “You have said it.”

*Jesus Institutes the Lord’s Supper*

(Mark 14:22–26; Luke 22:14–23; 1 Cor. 11:23–26)

<sup>26a</sup>And as they were eating, <sup>b</sup>Jesus took bread, blessed<sup>1</sup> and broke it, and gave it to

the disciples and said, “Take, eat; <sup>c</sup>this is My body.”

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

<sup>30a</sup>And when they had sung a hymn, they went out to the Mount of Olives.

*Jesus Predicts Peter’s Denial*

(Mark 14:27–31; Luke 22:31–34; John 13:36–38)

<sup>31</sup>Then Jesus said to them, “All of you will <sup>b</sup>be made to stumble because of Me this night, for it is written:

“I will strike the Shepherd,  
And the sheep of the flock  
will be scattered.”<sup>1</sup>

<sup>32</sup>But after I have been raised, “I will go before you to Galilee.”

<sup>33</sup>Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.”

<sup>34</sup>Jesus said to him, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.”

<sup>35</sup>Peter said to Him, “Even if I have to die with You, I will not deny You!”

And so said all the disciples.

*The Prayer in the Garden*

(Mark 14:32–42; Luke 22:39–46)

<sup>36a</sup>Then Jesus came with them to a place called Gethsemane, and said to the disciples, “Sit here while I go and pray over there.” <sup>37</sup>And He took with Him Peter and <sup>a</sup>the two sons of Zebedee, and He began to be sorrowful and deeply distressed. <sup>38</sup>Then He said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.”

26:14 <sup>a</sup> Mark 14:10, 11; Luke 22:3–6; John 13:2, 30 <sup>b</sup> Matt. 10:4 26:15 <sup>a</sup> Ex. 21:32; Zech. 11:12; Matt. 27:3 26:17 <sup>a</sup> Ex. 12:6, 18–20 26:18 <sup>a</sup> Luke 9:51; John 12:23; 13:1; 17:1 26:20 <sup>a</sup> Mark 14:17–21; Luke 22:14; John 13:21 26:21 <sup>a</sup> Matt. 26:46; Mark 14:42; Luke 22:21–23; John 6:70, 71; 13:21 26:23 <sup>a</sup> Ps. 41:9; Luke 22:21; John 13:18 26:24 <sup>a</sup> Ps. 22; Dan. 9:26; Mark 9:12; Luke 24:25, 26, 46; Acts 17:2, 3; 26:22, 23; 1 Cor. 15:3 <sup>b</sup> Matt. 27:3–5; Luke 17:1; Acts 1:16–20 <sup>c</sup> John 17:12; Acts 1:25 26:26 <sup>a</sup> Mark 14:22–25; Luke 22:17–20 <sup>b</sup> 1 Cor. 11:23–25 <sup>c</sup> [1 Pet. 2:24] <sup>1</sup> M-Text reads *gave thanks for*. 26:27 <sup>a</sup> Mark 14:23 26:28 <sup>a</sup> [Ex. 24:8; Lev. 17:11; Heb. 9:20] <sup>b</sup> Jer. 31:31 <sup>c</sup> Matt. 20:28; [Rom. 5:15; Heb. 9:22] <sup>1</sup> NU-Text omits *new*. 26:29 <sup>a</sup> Mark 14:25; Luke 22:18 <sup>b</sup> Acts 10:41 26:30 <sup>a</sup> Mark 14:26–31; Luke 22:31–34 26:31 <sup>a</sup> Matt. 26:56; Mark 14:27; John 16:32 <sup>b</sup> [Matt. 11:6] <sup>c</sup> Zech. 13:7 <sup>1</sup> Zechariah 13:7 26:32 <sup>a</sup> Matt. 28:7, 10, 16; Mark 14:28; 16:7; John 21:1 26:34 <sup>a</sup> Matt. 26:74, 75; Mark 14:30; Luke 22:34; John 13:38 26:36 <sup>a</sup> Mark 14:32–35; Luke 22:39, 40; John 18:1 26:37 <sup>a</sup> Matt. 4:21; 17:1; Mark 5:37 26:38 <sup>a</sup> John 12:27

<sup>39</sup>He went a little farther and fell on His face, and <sup>a</sup>prayed, saying, <sup>b</sup>“O My Father, if it is possible, <sup>c</sup>let this cup pass from Me; nevertheless, <sup>d</sup>not as I will, but as You will.”

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

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

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

### *Betrayal and Arrest in Gethsemane*

(Mark 14:43–52; Luke 22:47–53; John 18:1–11)

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

<sup>48</sup>Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.” <sup>49</sup>Immediately he went up to Jesus and said, “Greetings, Rabbi!” <sup>a</sup>and kissed Him.

<sup>50</sup>But Jesus said to him, <sup>a</sup>“Friend, why have you come?”

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

<sup>52</sup>But Jesus said to him, <sup>a</sup>“Put your sword

in its place, <sup>a</sup>for all who take the sword will perish<sup>1</sup> by the sword. <sup>53</sup>Or do you think that I cannot now pray to My Father, and He will provide Me with <sup>a</sup>more than twelve legions of angels? <sup>54</sup>How then could the Scriptures be fulfilled, <sup>a</sup>that it must happen thus?”

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

Then <sup>b</sup>all the disciples forsook Him and fled.

### *Jesus Faces the Sanhedrin*

(Mark 14:53–65; Luke 22:66–71; John 18:12–14, 19–24)

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

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

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

<sup>64</sup>Jesus said to him, <sup>a</sup>“*It is as you said.* Nevertheless, I say to you, <sup>a</sup>hereafter you will see the Son of Man <sup>b</sup>sitting at the right

26:39 <sup>a</sup> Mark 14:36; Luke 22:42; [Heb. 5:7–9] <sup>b</sup> John 12:27 <sup>c</sup> Matt. 20:22 <sup>d</sup> Ps. 40:8; Is. 50:5; John 5:30; 6:38; Phil. 2:8  
 26:41 <sup>a</sup> Mark 13:33; 14:38; Luke 22:40, 46; [Eph. 6:18] <sup>b</sup> Ps. 103:14–16; [Rom. 7:15; 8:23; Gal. 5:17] <sup>c</sup> 26:42 <sup>1</sup> NU-Text reads *if this may not pass away unless.* <sup>d</sup> 26:45 <sup>a</sup> Matt. 17:22, 23; 20:18, 19 <sup>b</sup> 26:47 <sup>a</sup> Mark 14:43–50; Luke 22:47–53; John 18:3–11; Acts 1:16  
 26:49 <sup>a</sup> 2 Sam. 20:9; [Prov. 27:6] <sup>b</sup> 26:50 <sup>a</sup> Ps. 41:9; 55:13 <sup>b</sup> 26:51 <sup>a</sup> Mark 14:47; Luke 22:50; John 18:10 <sup>b</sup> 26:52 <sup>a</sup> Gen. 9:6; Rev. 13:10  
<sup>1</sup> M-Text reads *die.* <sup>b</sup> 26:53 <sup>a</sup> 2 Kin. 6:17; Dan. 7:10 <sup>b</sup> 26:54 <sup>a</sup> Is. 50:6; 53:2–11; Luke 24:25–27, 44–46; John 19:28; Acts 13:29; 17:3;  
 26:23 <sup>b</sup> 26:56 <sup>a</sup> Lam. 4:20 <sup>b</sup> Zech. 13:7; Matt. 26:31; Mark 14:27; John 18:15 <sup>b</sup> 26:57 <sup>a</sup> Matt. 17:22; Mark 14:53–65; Luke 22:54; John 18:12,  
 19–24 <sup>b</sup> 26:58 <sup>a</sup> John 18:15, 16 <sup>b</sup> 26:59 <sup>a</sup> Ex. 20:16; Ps. 35:11 <sup>1</sup> NU-Text omits *the elders.* <sup>b</sup> 26:60 <sup>a</sup> Ps. 27:12; 35:11; Mark 14:55; Acts 6:13  
<sup>b</sup> Deut. 19:15 <sup>1</sup> NU-Text puts a comma after *but found none*, does not capitalize *Even*, and omits *they found none.* <sup>2</sup> NU-Text omits  
*false witnesses.* <sup>b</sup> 26:61 <sup>a</sup> Matt. 27:40; Mark 14:58; 15:29; John 2:19; Acts 6:14 <sup>b</sup> 26:62 <sup>a</sup> Mark 14:60 <sup>b</sup> 26:63 <sup>a</sup> Mark 13:13, 14; Is. 53:7;  
 Matt. 27:12, 14; Acts 8:32 <sup>b</sup> Lev. 5:1; 1 Sam. 14:24, 26; Luke 22:67–71 <sup>b</sup> 26:64 <sup>a</sup> Dan. 7:13; Matt. 16:27; 24:30; 25:31;  
 Luke 21:27; [John 1:51; Rom. 14:10; 1 Thess. 4:16]; Rev. 1:7 <sup>b</sup> Ps. 110:1; [Acts 7:55]

hand of the Power, and coming on the clouds of heaven.”

<sup>65</sup>“Then the high priest tore his clothes, saying, “He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His <sup>b</sup>blasphemy! <sup>66</sup>“What do you think?”

They answered and said, “He is deserving of death.”

<sup>67</sup>“Then they spat in His face and beat Him; and <sup>b</sup>others struck *Him* with the palms of their hands, <sup>68</sup>saying, ““Prophecy to us, Christ! Who is the one who struck You?”

### *Peter Denies Jesus, and Weeps Bitterly*

(*Mark 14:66–72; Luke 22:54–62; John 18:15–18, 25–27*)

<sup>69</sup>“Now Peter sat outside in the courtyard. And a servant girl came to him, saying, “You also were with Jesus of Galilee.”

<sup>70</sup>But he denied it before *them* all, saying, “I do not know what you are saying.”

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

<sup>72</sup>But again he denied with an oath, “I do not know the Man!”

<sup>73</sup>And a little later those who stood by came up and said to Peter, “Surely you also are *one* of them, for your <sup>a</sup>speech betrays you.”

<sup>74</sup>Then <sup>a</sup>he began to curse and swear, *saying*, “I do not know the Man!”

Immediately a rooster crowed. <sup>75</sup>And Peter remembered the word of Jesus who had said to him, <sup>a</sup>“*Before the rooster crows, you will deny Me three times.*” So he went out and wept bitterly.

### *Jesus Handed Over to Pontius Pilate*

(*Mark 15:1; Luke 23:1; John 18:28*)

**27** When morning came, <sup>a</sup>all the chief priests and elders of the people plotted against Jesus to put Him to death. <sup>2</sup>And when they had bound Him, they led Him

away and <sup>a</sup>delivered Him to Pontius<sup>4</sup> Pilate the governor.

### *Judas Hangs Himself*

(*Acts 1:18, 19*)

<sup>3</sup>“Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty <sup>b</sup>pieces of silver to the chief priests and elders, <sup>4</sup>saying, “I have sinned by betraying innocent blood.”

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

<sup>5</sup>Then he threw down the pieces of silver in the temple and <sup>a</sup>departed, and went and hanged himself.

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

<sup>9</sup>Then was fulfilled what was spoken by Jeremiah the prophet, saying, ““And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, <sup>10</sup>and <sup>a</sup>gave them for the potter’s field, as the LORD directed me.”<sup>11</sup>

### *Jesus Faces Pilate*

(*Mark 15:2–5; Luke 23:2–5; John 18:29–38*)

<sup>11</sup>Now Jesus stood before the governor. <sup>a</sup>And the governor asked Him, saying, “Are You the King of the Jews?”

Jesus said to him, <sup>b</sup>“*It is as you say.*” <sup>12</sup>And while He was being accused by the chief priests and elders, <sup>a</sup>He answered nothing.

<sup>13</sup>Then Pilate said to Him, <sup>a</sup>“Do You not hear how many things they testify against You?” <sup>14</sup>But He answered him not one word, so that the governor marveled greatly.

### *Taking the Place of Barabbas*

(*Mark 15:6–15; Luke 23:13–25; John 18:39, 40*)

<sup>15</sup>“Now at the feast the governor was accustomed to releasing to the multitude one

26:65 <sup>a</sup> 2 Kin. 18:37 <sup>b</sup> John 10:30–36 26:66 <sup>a</sup> Lev. 24:16; Matt. 20:18; John 19:7 26:67 <sup>a</sup> Job 16:10; Is. 50:6; 53:3; Lam. 3:30; Matt. 27:30 <sup>b</sup> Mic. 5:1; Luke 22:63–65; John 19:3 26:68 <sup>a</sup> Mark 14:65; Luke 22:64 26:69 <sup>a</sup> Mark 14:66–72; Luke 22:55–62; John 18:16–18, 25–27 26:73 <sup>a</sup> Mark 14:70; Luke 22:59; John 18:26 26:74 <sup>a</sup> Matt. 26:34; Mark 14:71; Luke 22:34; John 13:38 26:75 <sup>a</sup> Matt. 26:34; Luke 22:61; John 13:38 27:1 <sup>a</sup> Ps. 2:2; Mark 15:1; Luke 22:66; 23:1; John 18:28 27:2 <sup>a</sup> Matt. 20:19; Luke 18:32; Acts 3:13 <sup>1</sup> NU-Text omits *Pontius*. 27:3 <sup>a</sup> Matt. 26:14 <sup>b</sup> Matt. 26:15 27:5 <sup>a</sup> 2 Sam. 17:23; Matt. 18:7; 26:24; John 17:12; Acts 1:18 27:8 <sup>a</sup> Acts 1:19 27:9 <sup>a</sup> Zech. 11:12 27:10 <sup>a</sup> Jer. 32:6–9; Zech. 11:12, 13 <sup>1</sup> Jeremiah 32:6–9 27:11 <sup>a</sup> Mark 15:2–5; Luke 23:2, 3; John 18:29–38 <sup>b</sup> John 18:37; 1 Tim. 6:13 27:12 <sup>a</sup> Ps. 38:13, 14; Matt. 26:63; John 19:9 27:13 <sup>a</sup> Matt. 26:62; John 19:10 27:15 <sup>a</sup> Mark 15:6–15; Luke 23:17–25; John 18:39–19:16



prisoner whom they wished. <sup>16</sup>And at that time they had a notorious prisoner called Barabbas. <sup>17</sup>Therefore, when they had gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?” <sup>18</sup>For he knew that they had handed Him over because of <sup>a</sup>envy.

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

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

They said, <sup>a</sup>“Barabbas!”

<sup>22</sup>Pilate said to them, “What then shall I do with Jesus who is called Christ?”

They all said to him, “Let Him be crucified!”

<sup>23</sup>Then the governor said, <sup>a</sup>“Why, what evil has He done?”

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

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

<sup>25</sup>And all the people answered and said, <sup>a</sup>“His blood *be* on us and on our children.”

<sup>26</sup>Then he released Barabbas to them; and when <sup>a</sup>he had scourged Jesus, he delivered *Him* to be crucified.

### The Soldiers Mock Jesus

(Mark 15:16–20)

<sup>27</sup><sup>a</sup>Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. <sup>28</sup>And they <sup>a</sup>stripped Him and <sup>b</sup>put a scarlet robe on

Him. <sup>29</sup><sup>a</sup>When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, “Hail, King of the Jews!” <sup>30</sup>Then <sup>a</sup>they spat on Him, and took the reed and struck Him on the head. <sup>31</sup>And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, <sup>a</sup>and led Him away to be crucified.

### The King on a Cross

(Mark 15:21–32; Luke 23:26–43; John 19:17–27)

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

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

<sup>b</sup>“They divided My garments among them,  
And for My clothing they cast lots.”<sup>2</sup>

<sup>36</sup><sup>a</sup>Sitting down, they kept watch over Him there. <sup>37</sup>And they <sup>a</sup>put up over His head the accusation written against Him:

THIS IS JESUS THE KING OF THE JEWS.

<sup>38</sup><sup>a</sup>Then two robbers were crucified with Him, one on the right and another on the left.

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

<sup>41</sup>Likewise the chief priests also, mocking with the scribes and elders,<sup>1</sup> said, <sup>42</sup><sup>a</sup>“He

27:16 <sup>1</sup> NU-Text reads *Jesus Barabbas*. 27:18 <sup>a</sup> Matt. 21:38; [John 15:22–25] 27:20 <sup>a</sup> Mark 15:11; Luke 23:18; John 18:40; Acts 3:14 27:21 <sup>a</sup> Acts 3:14 27:23 <sup>a</sup> Acts 3:13 27:24 <sup>a</sup> Deut. 21:6–8 <sup>1</sup> NU-Text omits *just*. 27:25 <sup>a</sup> Deut. 19:10; Josh. 2:19; 2 Sam. 1:16;

1 Kin. 2:32; Acts 5:28 27:26 <sup>a</sup> [Is. 50:6; 53:5]; Matt. 20:19; Mark 15:15; Luke 23:16, 24, 25; John 19:1, 16 27:27 <sup>a</sup> Mark 15:16–20;

John 19:2 27:28 <sup>a</sup> Mark 15:17; John 19:2 <sup>b</sup> Luke 23:11 27:29 <sup>a</sup> Ps. 69:19; Is. 53:3; Matt. 20:19; Mark 10:34; Luke 18:32

27:30 <sup>a</sup> Is. 50:6; 52:14; Mic. 5:1; Matt. 26:67; Mark 10:34; 14:65; 15:19 27:31 <sup>a</sup> Is. 53:7; Matt. 20:19 27:32 <sup>a</sup> 1 Kin. 21:13; Acts 7:58; Heb. 13:12 <sup>b</sup> Mark 15:21; Luke 23:26; John 19:17 27:33 <sup>a</sup> Mark 15:22–32; Luke 23:33–43; John 19:17 27:34 <sup>a</sup> Ps. 69:21; Matt. 27:48 <sup>1</sup> NU-Text omits *sour*. 27:35 <sup>a</sup> Mark 15:24; Luke 23:34; John 19:24 <sup>b</sup> Ps. 22:18 <sup>1</sup> NU-Text and M-Text omit the rest of this verse.

<sup>2</sup> Psalm 22:18 27:36 <sup>a</sup> Ps. 22:17; Matt. 27:54 27:37 <sup>a</sup> Mark 15:26; Luke 23:38; John 19:19 27:38 <sup>a</sup> Is. 53:9, 12; Mark 15:27; Luke 23:32, 33; John 19:18 27:39 <sup>a</sup> Job 16:4; Ps. 22:7; 109:25; Lam. 2:15; Mark 15:29; Luke 23:35 27:40 <sup>a</sup> Matt. 26:61; John 2:19

<sup>b</sup> Matt. 26:63 27:41 <sup>1</sup> M-Text reads *with the scribes, the Pharisees, and the elders*.



“saved others; Himself He cannot save. If He is the King of Israel,<sup>1</sup> let Him now come down from the cross, and we will believe Him.<sup>2</sup> <sup>43</sup>He trusted in God; let Him deliver Him now if He will have Him; for He said, ‘I am the Son of God.’”

<sup>44</sup>Even the robbers who were crucified with Him reviled Him with the same thing.

### Jesus Dies on the Cross

(Mark 15:33–41; Luke 23:44–49; John 19:28–30)

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

<sup>47</sup>Some of those who stood there, when they heard *that*, said, “This Man is calling for Elijah!” <sup>48</sup>Immediately one of them ran and took a sponge, <sup>a</sup>filled *it* with sour wine

and put *it* on a reed, and offered it to Him to drink.

<sup>49</sup>The rest said, “Let Him alone; let us see if Elijah will come to save Him.”

<sup>50</sup>And Jesus <sup>a</sup>cried out again with a loud voice, and <sup>b</sup>yielded up His spirit.

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

<sup>54</sup>So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, <sup>b</sup>“Truly this was the Son of God!”

<sup>55</sup>And many women <sup>a</sup>who followed Jesus from Galilee, ministering to Him, were there looking on from afar, <sup>56</sup><sup>a</sup>among whom

M A T T H E W 2 7 : 3 2

## I AM SIMON OF CYRENE

*Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. Matthew 27:32*

I am Simon, a Jew from the North African country of Cyrene (now eastern Libya). My two sons, Alexander and Rufus, were Christian missionaries who, with Paul, spread the gospel. Paul even mentioned in his letters that my wife was like a mother to him.

Much earlier, I was in Jerusalem for the Passover and happened to pass by a procession of Romans leading some poor soul struggling to carry a cross. As the man began to fall under the weight of the cross, the centurion grabbed me and made me carry this man’s heavy cross to a nearby hill called Golgotha. There, this man named Jesus was crucified.



*Nothing is ever by chance with God. Simon of Cyrene must have thought he was the unluckiest of men to have crossed the path of the centurions just as they needed someone to carry Jesus’ cross. But this North African man will forever be remembered for that “unlucky” act and his participation in the crucifixion story. He had just a quick glimpse of Jesus, but perhaps that is all he needed. That one encounter likely led to his whole family coming to know Christ. One interaction may be all it takes for others to see Christ in you. We are never to be bystanders when we have the opportunity to help others have an encounter with the cross.*

<sup>27:42</sup> <sup>a</sup> [Matt. 18:11; John 3:14, 15] <sup>1</sup> NU-Text reads *He is the King of Israel!* <sup>2</sup> NU-Text and M-Text read *we will believe in Him.*  
<sup>27:43</sup> <sup>a</sup> Ps. 22:8 <sup>27:44</sup> <sup>a</sup> Mark 15:32; Luke 23:39–43 <sup>27:45</sup> <sup>a</sup> Amos 8:9; Mark 15:33–41; Luke 23:44–49 <sup>27:46</sup> <sup>a</sup> [Heb. 5:7]  
<sup>b</sup> Ps. 22:1 <sup>1</sup> Psalm 22:1 <sup>27:48</sup> <sup>a</sup> Ps. 69:21; Mark 15:36; Luke 23:36; John 19:29 <sup>27:50</sup> <sup>a</sup> Mark 15:37; Luke 23:46; John 19:30  
<sup>b</sup> Dan. 9:26; Zech. 11:10, 11; Matt. 17:23; [John 10:18; 1 Cor. 15:3] <sup>27:51</sup> <sup>a</sup> Ex. 26:31; 2 Chr. 3:14; Zech. 11:10; Mark 15:38;  
 Luke 23:45; Heb. 9:3 <sup>27:54</sup> <sup>a</sup> Mark 15:39; Luke 23:47 <sup>b</sup> Matt. 14:33 <sup>27:55</sup> <sup>a</sup> Mark 15:41; Luke 8:2, 3  
<sup>27:56</sup> <sup>a</sup> Matt. 28:1; Mark 15:40, 47; 16:9; Luke 8:2; John 19:25; 20:1, 18

were Mary Magdalene, Mary the mother of James and Joses,<sup>1</sup> and the mother of Zebedee's sons.

### *Jesus Buried in Joseph's Tomb*

(Mark 15:42–47; Luke 23:50–56; John 19:38–42)

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

### *Pilate Sets a Guard*

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

<sup>65</sup>Pilate said to them, “You have a guard; go your way, make it as secure as you know how.” <sup>66</sup>So they went and made the tomb secure, <sup>a</sup>sealing the stone and setting the guard.

### *He Is Risen*

(Mark 16:1–8; Luke 24:1–12; John 20:1–10)

**28** Now <sup>a</sup>after the Sabbath, as the first day of the week began to dawn, Mary Magdalene <sup>b</sup>and the other Mary came to see the tomb. <sup>2</sup>And behold, there was a great earthquake; for <sup>a</sup>an angel of the Lord descended from heaven, and came

and rolled back the stone from the door,<sup>1</sup> and sat on it. <sup>3a</sup>His countenance was like lightning, and his clothing as white as snow. <sup>4</sup>And the guards shook for fear of him, and became like <sup>a</sup>dead men.

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

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

### *The Women Worship the Risen Lord*

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

### *The Soldiers Are Bribed*

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

### *The Great Commission*

(Mark 16:14–18; Luke 24:36–49; John 20:19–23; Acts 1:6–8)

<sup>16</sup>Then the eleven disciples went away into Galilee, to the mountain <sup>a</sup>which Jesus had appointed for them. <sup>17</sup>When they saw

27:56 <sup>1</sup> NU-Text reads *Joseph*. 27:57 <sup>a</sup> Mark 15:42–47; Luke 23:50–56; John 19:38–42 27:60 <sup>a</sup> Is. 53:9; Matt. 26:12  
27:63 <sup>a</sup> Matt. 16:21; 17:23; 20:19; 26:61; Mark 8:31; 10:34; Luke 9:22; 13:33; 24:6, 7; John 2:19 27:64 <sup>1</sup> NU-Text omits *by night*.  
27:66 <sup>a</sup> Dan. 6:17 28:1 <sup>a</sup> Mark 16:1–8; Luke 24:1–10; John 20:1–8 <sup>b</sup> Matt. 27:56, 61 28:2 <sup>a</sup> Mark 16:5; Luke 24:4; John 20:12  
<sup>1</sup> NU-Text omits *from the door*. 28:3 <sup>a</sup> Dan. 7:9; 10:6; Mark 9:3; John 20:12; Acts 1:10 28:4 <sup>a</sup> Rev. 1:17 28:6 <sup>a</sup> Hos. 6:2; Ps. 16:10;  
49:15; Matt. 12:40; 16:21; 17:23; 20:19 28:7 <sup>a</sup> Matt. 26:32; 28:10, 16; Mark 16:7 28:9 <sup>a</sup> Mark 16:9; John 20:14 <sup>1</sup> NU-Text omits the first  
clause of this verse. 28:10 <sup>a</sup> Ps. 22:22; John 20:17; Rom. 8:29; [Heb. 2:11] 28:16 <sup>a</sup> Matt. 26:32; 28:7, 10; Mark 14:28; 15:41; 16:7

Him, they worshiped Him; but some<sup>a</sup> doubted.

<sup>18</sup>And Jesus came and spoke to them, saying, <sup>a</sup>“All authority has been given to Me in heaven and on earth. <sup>19</sup><sup>a</sup>Go therefore<sup>1</sup> and <sup>b</sup>make disciples of all the nations,

baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup><sup>a</sup>teaching them to observe all things that I have commanded you; and lo, I am <sup>b</sup>with you always, *even* to the end of the age.” Amen.<sup>1</sup>

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28:17 <sup>a</sup> John 20:24–29 28:18 <sup>a</sup> [Dan. 7:13, 14]; Matt. 11:27; Luke 1:32; 10:22; John 3:35; Acts 2:36; Rom. 14:9; 1 Cor. 15:27; [Eph. 1:10, 21]; Phil. 2:9, 10; [Heb. 1:2]; 1 Pet. 3:22 28:19 <sup>a</sup> Mark 16:15 <sup>b</sup> Is. 52:10; Luke 24:47; [Acts 2:38, 39]; Rom. 10:18; Col. 1:23 <sup>1</sup> M-Text omits *therefore*. 28:20 <sup>a</sup> [Acts 2:42] <sup>b</sup> [Acts 4:31; 18:10; 23:11] <sup>1</sup> NU-Text omits *Amen*.