
LUKE



LUKE

Introduction to Luke's letter.

1:1-4Ref— Ac 1:1



undertaken to draw up
the things that have
long us, ²just as they
n to us by those who
eyewitnesses^b and
d. ³Therefore, since
arefully investigated
everything from the beginning, it seemed
good also to me to write an orderly
account^c for you, most excellent^e The-
ophilus,^f ⁴so that you may know the
certainty of the things you have been
taught.^g

1:2

^aMk 1:1;

Jn 15:27;

Ac 1:21,22

^bHeb 2:3;

1Pe 5:1;

2Pe 1:16;

1Jn 1:1

^cMk 4:14

1:3

^dAc 11:4

^eAc 24:3; 26:25

/Ac 1:1

1:4

^fJn 20:31

1:5

^hMt 2:1

ⁱCh 24:10

1:6

/Ge 7:1;

1Ki 9:4

The angel Gabriel announces the coming birth of John the Baptist.

⁵In the time of Herod king of Judea^h
there was a priest named Zechariah,
who belonged to the priestly division
of Abijah;ⁱ his wife Elizabeth was also
a descendant of Aaron. ⁶Both of them
were upright in the sight of God, observ-
ing all the Lord's commandments and
regulations blamelessly.^j ⁷But they had
no children, because Elizabeth was bar-
ren; and they were both well along in
years.

^a1 Or been surely believed

1.1 After re-reading the Gospel
Luke for the first time
in decades, and realizing that it is
an account of Jesus' life written to
Theophilus, I can't help but think of my
young son, Theodore, or Theo, we call
him. Theós in Greek meaning god, and
philus meaning an affinity or love for,
making the recipient of Luke's letter
perhaps any reader who is a friend of
God or who accepts God's love, in the
more current Christian parlance.

After learning the name we had
chosen for Theo and looking up
its meaning, my mom told me on
the phone how approving and
appropriate it was that we were
naming him God's gift. I recall being
confused until she told me that theós
means god, and dóron, gift.

"We just like that he would have
options and could go by Theodore,
Theo, Ted, or Teddy," I said. "We
didn't consider the meaning."

But I withheld that my personal
reference for the name isn't Christian

or Teddy Roosevelt, as several people
have suggested, but Theo Huxtable,
The Cosby Show son acted by Malcolm
Jamal Warner, whose mannerisms
and fashion I carefully watched in
the 80s, and having suggested for
weeks to have Theo's middle name
be Jamal and not James.



8C Zechariah's division was on being as priest before the Lord, chosen by lot, according to the priestly order of the Lord. When the time came, all the priests were praying outside.^c

¹¹Then an angel^d of the Lord appeared to him, standing at the right side of the altar of incense.^e ¹²When Zechariah saw him, he was startled and was gripped with fear.^f ¹³But the angel said to him: "Do not be afraid,^g Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name John.^h ¹⁴He will be a joy and delight to you, and many will rejoice because of his birth,ⁱ ¹⁵for he will be great in the sight of the Lord. He is never to take wine or other fermented drink,^j and he will be filled with the Holy Spirit even from birth.^k ¹⁶Many of the people of Israel will he bring back to the Lord their God. ¹⁷And he will go on before the Lord,^l in the spirit and power of Elijah,^m to turn the hearts of the fathers to their childrenⁿ and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord."^o

¹⁸Zechariah asked the angel, "How can I be sure of this? I am an old man and my wife is well along in years."^p ¹⁹The angel answered, "I am Gabriel.^q I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. ²⁰And now you will be silent and not able to speak^r until the day this happens, because you did not believe my words, which will come true at their proper time."^s

²¹After this, his wife Elizabeth was waiting and wondering why she had not spoken to the temple. ²²When she did not speak to the temple, she had seen a vision and was not making signs or able to speak. ²³Her service was common. ²⁴After this

1:8
1Ch 24:19;
2Ch 8:14
1:9
Ex 30:7,8;
1Ch 23:13;
2Ch 29:11
1:10
Lev 16:17
1:11
Ac 5:19
Ex 30:1-10
1:12
Jdg 6:22,23;
13:22
1:13
Rver 30;
Mt 14:27
Rver 60,63
1:14
Rver 58
1:15
Nu 6:3;
Jdg 13:4;
Lk 7:33
Jer 1:5;
Gal 1:15
1:17
Rver 70
Mt 11:14
Mal 4:5,6
1:18
Rver 34;
Ge 17:17
1:19
Rver 26;
Mt 18:10;
Da 8:16; 9:21
1:20
Eze 3:26
1:22
Rver 62
1:25
Ge 30:23;
Isa 4:1
1:26
Rver 19
Mt 2:23
1:27
Mt 1:16,18;
20; Lk 2:4
1:30
Rver 13;
Mt 14:27
1:31
Isa 7:14;
Mt 1:21,25;
Lk 2:21
1:32
Rver 35,76;
Mk 5:7
1:33
Mt 28:18
Da 2:44;
7:14,27;
Mic 4:7;
Heb 1:8
1:35
Mt 1:18

his wife Elizabeth became pregnant and for five months remained in seclusion. ²⁵"The Lord has done this for me," she said. "In these days he has shown his favor and taken away my disgrace^t among the people."

The coming birth of Jesus to Mary is foretold.



called the Son of the Most High.^u The Lord God will give him the throne of his father David,^v and he will reign over the house of Jacob forever; his kingdom^w will never end.^x

³⁴"How will this be," Mary asked the angel, "since I am a virgin?"

³⁵The angel answered, "The Holy Spirit will come upon you,^y and the power of the Most High^z will overshadow you. So the holy one^{aa} to be born will be called^{ab} the Son of God.^{ac} ³⁶Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month. ³⁷For nothing is impossible with God."^{ad}

³⁸"I am the Lord's servant," Mary answered. "May it be to me as you have said." Then the angel left her.

³⁹At that time Mary got ready and hurried to a town in the hill country of Judea,^{ae} where she entered Zechariah's

Rver 32,76 dMk 1:24 eMt 4:3 1:37/Mt 19:26
1:39 Rver 65

b15 Or from his mother's womb c35 Or So the child to be born will be called holy

home and greeted Elizabeth. ⁴¹When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. ⁴²In a loud voice she exclaimed: "Blessed are you among women,^{af} and blessed is the child you will bear! ⁴³But why am I so favored, that the mother of my Lord should come to me? ⁴⁴As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. ⁴⁵Blessed is she who has believed that what the Lord has said to her will be accomplished!"

Mary's song glorifies the Lord.

1:46-53pp— 1Sa 2:1-10

⁴⁶And Mary said:
"My soul glorifies the Lord^{ag}
⁴⁷ and my spirit rejoices in God my Savior,^{ah}
⁴⁸for he has been mindful
of the humble state of his servant.^{ai}
From now on all generations will call me blessed,^{aj}
⁴⁹ for the Mighty One has done great things^{ak} for me—
holy is his name.^{al}
⁵⁰His mercy extends to those who fear him,
from generation to generation.^{am}
⁵¹He has performed mighty deeds with his arm;^{an}
he has scattered those who are proud in their inmost thoughts.^{ao}
⁵²He has brought down rulers from their thrones
but has lifted up the humble.^{ap}
⁵³He has filled the hungry with good things,^{aq}
but has sent the rich away empty.^{ar}
⁵⁴He has helped his servant Israel,^{as}
remembering to be merciful^{at}
⁵⁵to Abraham and his descendants^{au}
forever,
even as he said to our fathers."

⁵⁶Mary stayed with Elizabeth for about three months and then returned home.

1:42
Jdg 5:24
1:46
Ps 34:2,3
1:47
1Ti 1:1; 2:3
1:48
dPs 138:6
eLk 11:27
1:49
Ps 71:19
Ps 111:9
1:50
Ex 20:6;
Ps 103:17
1:51
Ps 98:1;
Isa 40:10
1:53
Ps 107:9
1:54
Ps 98:3
1:55
Ge 17:19;
Ps 132:11;
Gal 3:16
1:59
Ge 17:12;
Lev 12:3;
Lk 2:21;
Php 3:5
1:60
Rver 13,63
1:62
Rver 22
1:63
Rver 13,60
1:64
Rver 20
1:65
Rver 39
1:66
Ge 39:2;
Ac 11:21
1:67
Joel 2:28
1:68
Ps 72:18
Ps 111:9;
Lk 7:16
1:69
1Sa 2:1,10;
Ps 18:2;
89:17;
132:17;
Eze 29:21
Mt 1:1
1:70
Jer 23:5
1:72
Mic 7:20
Ps 105:8,9;
106:45;
Eze 16:60

John the Baptist is born.



ately his mouth was opened and his tongue was loosed, and he began to speak,^{av} praising God. ⁴⁵The neighbors were all filled with awe, and throughout the hill country of Judea^{aw} people were talking about all these things. ⁴⁶Everyone who heard this wondered about it, asking, "What then is this child going to be?" For the Lord's hand was with him.^{ax}

Zechariah's song praises the Lord.



covenant,^{ay}

d69 Horn here symbolizes strength.

1.2 Being born in 1976, about six months prior to the release of *Star Wars* makes it as culturally dominant over me as the gospel verses my mom reads to me and writes out in little reporter's notebooks during my toddler years. Daily I am asked to repeat verses and I have many memorized by the time *The Empire Strikes Back* appears in 1980.

As a kid I fully expect God to intercom over my brain voice in the diction and timbre of Alec Guinness playing Ben Kenobi. My Christian education of course includes Jesus' resurrection and all forgiven souls going to heaven, which is on the same track as a Jedi's transition: when a Jedi dies the physical form switches over to a spiritual Force plane (or something). When Obi-Wan is cut down by Vader's lightsaber, his body vanishes, leaving a pile of brown cloth. Yoda simply disappears from his deathbed in a Dagobah cave, the little green

form shrinking away to nothing as if flipped over to a different dimension.

My childhood image of how everyone in heaven would appear to those of us remaining on Earth is of visages marked by slightly sweet, all-knowing half-smiles on heavily-cloaked bodies, haloed in the blue light of the Force (like how Obi-Wan, Yoda, and Anakin Skywalker appear to Luke at the end of *Return of the Jedi*—as flickering signals from some version of an afterlife).



wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

⁸And there were shepherds living out

of the Lord shone around them, and they were terrified. ¹⁰But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all the people. ¹¹Today in the town of David a Savior has been born to you; he is Christ^a the Lord. ¹²This will be a sign^r to you: You will find a baby wrapped in cloths and lying in a manger."

¹³Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

¹⁴"Glory to God in the highest, and on earth peace^t to men on whom his favor rests."

¹⁵When the angels had left them and gone into heaven, the shepherds said

^aOr Messiah. "The Christ" (Greek) and "the Messiah" (Hebrew) both mean "the Anointed One." See verse 26.



Simeon praises God when he sees Jesus.

²⁵Now there was a man in Jerusalem called Simeon, who was righteous and devout.^a He was waiting for the consolation of Israel,ⁱ and the Holy Spirit was upon him. ²⁶It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ. ²⁷Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required,^j ²⁸Simeon took him in his arms and praised God, saying:

²⁹"Sovereign Lord, as you have promised,^k you now dismiss^h your servant in peace.^l

³⁰For my eyes have seen your salvation,^m ³¹which you have prepared in the sight of all people, ³²a light for revelation to the Gentiles and for glory to your people Israel."ⁿ

³³The child's father and mother marveled at what was said about him. ³⁴Then Simeon blessed them and said to Mary, his mother:^o "This child is destined to cause the falling^p and rising of many in Israel, and to be a sign that will be spoken against,^q so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

Anna testifies of Jesus.

³⁶There was also a prophetess,^r Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, ³⁷and then was a widow until she was eighty-four.ⁱ She never left the temple but worshiped night and day, fasting and praying.^s ³⁸Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.^t

³⁹When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth.^u ⁴⁰And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.^v

Twelve-year-old Jesus amazes the teachers.



they traveled on for a day. Then they began looking for him among their relatives and friends. ⁴⁵When they did not find him, they went back to Jerusalem to look for him. ⁴⁶After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. ⁴⁷Everyone who heard him was amazed at his

^{2:47} ^aMt 7:28
^{2:48} ^bMt 12:46
^cLk 3:23;
4:22
^{2:49} ^dJn 2:16
^{2:50}
^eMk 9:32
^{2:51}

The crooked roads shall become straight,
the rough ways smooth.
⁶And all mankind will see God's salvation.⁷ ⁷John said to the crowds coming out to be baptized by him, "You brood of vipers! Who warned you to flee from

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Zechariah^m in the desert. ³He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins.ⁿ ⁴As is written in the book of the words of Isaiah the prophet:

"A voice of one calling in the desert,
'Prepare the way for the Lord,
make straight paths for him.

⁵Every valley shall be filled in,
every mountain and hill made low.

^{Ac 2:37;}
^{16:30}
^{3:11} ^aIsa 58:7
^{3:12} ^vLk 7:29
^{3:13} ^wLk 19:8
^{3:14} ^xEx 23:1;
Lev 19:11
^{3:15}
⁷Mt 3:1
²Jn 1:19,20;
^{Ac 13:25}

of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire.^b ¹⁷His winnowing fork^c is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire.^d ¹⁸And with many other words John exhorted

^{3:16} ^aver 3; Mk 1:4 ^bJn 1:26,33; Ac 1:5; 11:16;
^{19:4} ^{3:17} ^cIsa 30:24 ^dMt 13:30; 25:41

¹⁶ Isaiah 40:3-5 ^{*15} Or Messiah ¹¹⁶ Or in

the people and preached the good news to them.

¹⁹But when John rebuked Herod^a the tetrarch because of Herodias, his brother's wife, and all the other evil things he had done, ²⁰Herod added this to them all: He locked John up in prison.^b

Jesus' baptism and genealogy.

^{3:21,22pp}— Mt 3:13-17; Mk 1:9-11
^{3:23-38pp}— Mt 1:1-17

²¹When all the people were being baptized, Jesus was baptized too. And as he was praying,^c heaven was opened ²²and the Holy Spirit descended on him^d in bodily form like a dove. And a voice came from heaven: "You are my Son,^e whom I love; with you I am well pleased."^f

²³Now Jesus himself was about thirty years old when he began his ministry.^g He was the son, so it was thought, of Joseph,^h

the son of Heli, ²⁴the son of Matthat, the son of Levi, the son of Melki, the son of Jannai, the son of Joseph, ²⁵the son of Mattathias, the son of Amos,

the son of Nahum, the son of Esli, the son of Naggai, ²⁶the son of Maath, the son of Mattathias, the son of Semein,

the son of Josech, the son of Joda, ²⁷the son of Joanan, the son of Rhesa, the son of Zerubbabel,ⁱ the son of Shealtiel,

the son of Neri, ²⁸the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

²⁹the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, ³⁰the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

³¹the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan,^j

the son of David, ³²the son of Jesse, the son of Obed, the son of Boaz,

^{3:19}
^aver 1

^{3:20}
^bMt 14:3,4;
Mk 6:17-18

^{3:21}
^cMt 14:23;
Mk 1:35;
6:46; Lk 5:16;
6:12; 9:18,28;
11:1

^{3:22}
^dIsa 42:1;
Jn 1:32,33;
Ac 10:38
^eMt 3:17
^fMt 3:17

^{3:23}
^gMt 4:17;
Ac 1:1
^hLk 1:27

^{3:27}
ⁱMt 1:12

^{3:31}
^j2Sa 5:14;
1Ch 3:5

^{3:33}
^kRu 4:18,22;
1Ch 2:10-12

^{3:34}
^lGe 11:24,26

^{3:36}
^mGe 11:12
ⁿGe 5:28-32

^{3:38}
^oGe 5:1,2,6-9

^{4:1}
^pver 14,18
^qLk 3:3,21
^rLk 2:27

^{4:2}
^sEx 34:28;
1Ki 19:8

^{4:4}
^tDt 8:3

^{4:5}
^uMt 24:14

^{4:6}
^vJn 12:31;
14:30;
1Jn 5:19



Shem,
the son of Noah, the son of
Lamech,^a
³⁷the son of Methuselah, the son of
Enoch,
the son of Jared, the son of Maha-
lalel,
the son of Kenan, ³⁸the son of
Enosh,
the son of Seth, the son of Adam,
the son of God.^b

The devil tempts Jesus.

^{4:1-13pp}— Mt 4:1-11; Mk 1:12,13



Arms; other manuscripts vary widely. ¹⁰⁴ Deut. 10:1

Jesus heals a paralytic.

5:18-26pp—Mt 9:2-8; Mk 2:3-12

¹⁷One day as he was teaching, Pharisees and teachers of the law,^a who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present for him to heal the sick.^b ¹⁸Some men came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus. ¹⁹When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.

²⁰When Jesus saw their faith,

“Friend, your sins are forgiven.”

²¹The Pharisees and the teachers of the law

“Why do you

5:17

^aMt 15:1;

Lk 2:46

^bMk 5:30;

Lk 6:19

5:20

^cLk 7:48,49

5:21

^dIsa 43:25

5:24

^eMt 8:20

5:26

^fMt 9:8

5:27

ing with them. ³⁰But the Pharisees and the teachers of the law who belonged to their sect/ complained to his disciples, “Why do you eat and drink with tax collectors and ‘sinners’?”^a

³¹Jesus answered them, “It is not the healthy who need a doctor, but the sick. ³²I have not come to call the righteous, but sinners to repentance.”ⁱ

Jesus is questioned about fasting.

5:33-39pp—Mt 9:14-17; Mk 2:18-22

³³They said to him, “John’s disciples^m often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.”

“Can you make the fast while he is still here?”

“While he is still here, can you

make the fast?”

“While he is still here, can you

make the fast?”

“While he is still here, can you

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“While he is still here, can you

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make the fast?”

“While he is still here, can you

make the fast?”

Jesus calls Levi.

5:27-32pp—Mt 9:9-13; Mk 2:13-17

²⁷After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. “Follow me,”^a Jesus said to him, ²⁸and Levi got up, left everything and followed him.^b

²⁹Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectorsⁱ and others were eat-

6:2

^qMt 12:2

6:3

^rIsa 21:6

6:4

^sLev 24:5,9

asked, “Why do you eat and drink with sinners and those who are unlawful on the Sabbath?”^q

³Jesus answered them, “Have you never read what David did when he and his companions were hungry?^r ⁴He entered the house of God, and taking the consecrated bread, he ate what is lawful only for priests to eat.^s

And he also gave some to his companions.” ⁵Then Jesus said to them, “The Son of Man^a is Lord of the Sabbath.”

⁶On another Sabbath^b he went into the synagogue and was teaching, and a man was there whose right hand was shriveled. ⁷The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely^c to see if he would heal on the Sabbath.^d ⁸But Jesus knew what they were thinking^e and said to the man with the shriveled hand, “Get up and stand in front of everyone.” So he got up and stood there.

⁹Then Jesus said to them, “I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?”

¹⁰He looked around at them all, and then said to the man, “Stretch out your hand.” He did so, and his hand was completely restored. ¹¹But they were furious^f and began to discuss with one another what they might do to Jesus.

Selection of the twelve apostles.

6:13-16pp—Mt 10:2-4; Mk 3:16-19; Ac 1:13



of those days Jesus went out into the countryside to pray, and spent much time praying to God.^g ¹³When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles:^h ¹⁴Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, ¹⁵Matthew,ⁱ Thomas, James son of Alphaeus, Simon who was called the Zealot, ¹⁶Judas son of James, and Judas Iscariot, who became a traitor.

Healing and teaching the crowds.

6:20-23pp—Mt 5:3-12

¹⁷He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon,^j ¹⁸who had come to hear him and to be healed of their diseases. Those

*Love for enemies.*

6:29,30pp—Mt 5:39-42

²⁷“But I tell you who hear me: Love your enemies, do good to those who hate you,^a ²⁸bless those who curse you, pray for those who mistreat you.^a ²⁹If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic.^a ³⁰Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.^b ³¹Do to others as you would have them do to you.^c


³²“If you love those who love you, what credit is that to you?^d Even ‘sinners’

^a18 Greek unclear

love those who love them. ³³And if you do good to those who are good to you, what credit is that to you? Even 'sinners' do that. ³⁴And if you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full. ³⁵But love your enemies, do good to them,^b and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons^c of the Most High,^d because he is kind to the ungrateful and wicked. ³⁶Be merciful,^e just as your Father^f is merciful.

Judging others.

6:37-42pp— Mt 7:1-5

 Do not judge, and you will not be judged, and you will not condemn, and you will not be condemned. Forgive, and you will be forgiven.^a ³⁸Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap.^b For with the measure you use, it will be measured to you.^c

³⁹He also told them this parable: "Can a blind man lead a blind man? Will they not both fall into a pit?^a ⁴⁰A student is not above his teacher, but everyone who is fully trained will be like his teacher.^b

⁴¹"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? ⁴²How can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye.

A tree and its fruit.

6:43,44pp— Mt 7:16,18,20

⁴³"No good tree bears bad fruit, nor does a bad tree bear good fruit. ⁴⁴Each tree is recognized by its own fruit.^a People do not pick figs from thornbushes,

6:34
^aMt 5:42

6:35
^bver 27
^cRo 8:14
^dMk 5:7

6:36
^aJas 2:13
^bMt 5:48; 6:1;
Lk 11:2;
12:32;
Ro 8:15;
Eph 4:6;
1Pe 1:17;
1Jn 1:3; 3:1

6:37
^aMt 7:1
^bMt 6:14

6:38
^cPs 79:12;
Isa 65:6,7
^dMt 7:2;
Mk 4:24

6:39
^aMt 15:14

6:40
^bMt 10:24;
Jn 13:16

6:44
^cMt 12:33

6:45
^aPr 4:23;
Mt 12:34,35;
Mk 7:20

6:46
^bJn 13:13
^cMal 1:6;
Mt 7:21

6:47
^dLk 8:21;
11:28;
Jas 1:22-25

7:1
^eMt 7:28

7:7
^fPs 107:20

or grapes from briers. ⁴⁵The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks.^a

The wise and foolish builders.

6:47-49pp— Mt 7:24-27

⁴⁶"Why do you call me, 'Lord, Lord,'^a and do not do what I say?^b ⁴⁷I will show you what he is like who comes to me and hears my words and puts them into practice.^c ⁴⁸He is like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. ⁴⁹But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete."

Jesus heals a centurion's son.



He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. ⁷That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed.^a ⁸For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and

1.3 In the car on the way to pre-k, Theo asks me, "Can Waylon [our old dog that had recently died] un-die?"

"No," I acknowledge, "everything just dies, unfortunately," and he makes a sound of disappointment like when I tell him he can't watch any more videos, have a third cinnamon roll, or that it's time for a bath.

"What happens then?" he asks.

And I admit, "I don't know, but I think our bodies and thoughts remain connected to everything, just in a different way because our particles will transition into other forms of matter and energy."

"Like Pokémon energy?" he demands, excitedly. And I pause.

"Like Pokémon energy?" he asks again. And I'm still pausing.

"Dad, like Pokémon energy?"

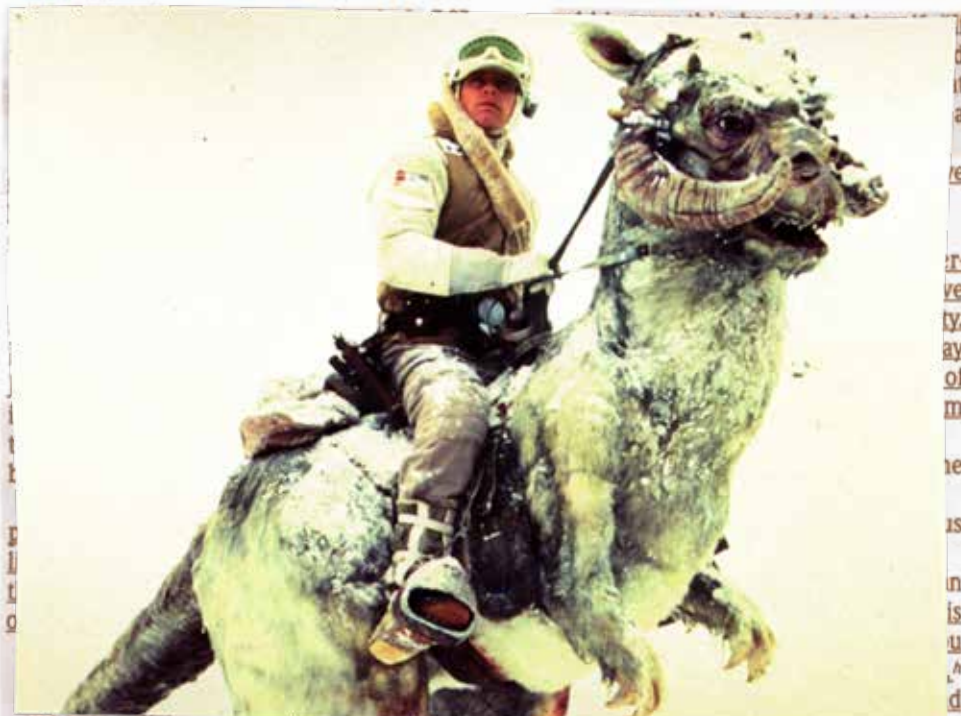
"Like Pokémon energy."



a large crowd went along with him. ¹²As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. ¹³When the Lord^a saw her, his heart went out to her and he said, "Don't cry."



Jesus traveled to Nain and was leaving the village. A widow's only son had died, leaving her virtually helpless, but Jesus brought the young man back to life. This miracle, recorded only in Luke, reveals Jesus' compassion for people's needs.



we sang a dirge,
and you did not cry.'

³³For John the Baptist came neither eating bread nor drinking wine,^e and you say, 'He has a demon.' ³⁴The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and "sinners."'^f ³⁵But wisdom is proved right by all her children."

Jesus forgives a sinful woman.

7:37-39Ref— Mt 26:6-13; Mk 14:3-9; Jn 12:1-8
7:41,42Ref— Mt 18:23-34

³⁶Now one of the Pharisees invited Jesus to have dinner with him, so he went to the Pharisee's house and reclined at the table. ³⁷When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee's house, she brought an alabaster jar of perfume, ³⁸and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

³⁹When the Pharisee who had invit-

7:40
Mt 21:11

7:44
^aGe 18:4;
19:2; 43:24;
Jdg 19:21;
Jn 13:4-14;
1Ti 5:10

7:45
^fLk 22:47,48;
Ro 16:16

7:46
/Ps 23:5;
Ecc 9:8

7:48
^kMt 9:2

7:50
/Mt 9:22;
Mk 5:34;
Lk 8:48
^mAc 15:33

8:1
/Mt 4:23

wiped them with her hair. ³⁹You did not give me a kiss,ⁱ but this woman, from the time I entered, has not stopped kissing my feet. ⁴⁰You did not put oil on my head,^j but she has poured perfume on my feet. ⁴¹Therefore, I tell you, her many sins have been forgiven—for she loved much. But he who has been forgiven little loves little."

⁴²Then Jesus said to her, "Your sins are forgiven."^k

⁴³The other guests began to say among themselves, "Who is this who even forgives sins?"

⁴⁴Jesus said to the woman, "Your faith has saved you;^l go in peace."^m

A parable: The sower.

8:4-15pp— Mt 13:2-23; Mk 4:1-20



Jesus traveled about from town and village to another, the good news of the Kingdom of God.ⁿ The Twelve were with him, and also some women who had been cured of evil spirits and dis-

^d27 Mal. 3:1 ^e41 A denarius was a coin worth about a day's wages.

eases: Mary (called Magdalene)^a from whom seven demons had come out; Joanna the wife of Cuza, the manager of Herod's^b household; Susanna; and many others. These women were helping to support them out of their own means.

⁴While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable:

⁵"A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds of the air ate it up. ⁶Some fell on rock, and when it came up, the plants withered because they had no moisture. ⁷Other seed fell among thorns, which grew up with it and choked the plants. ⁸Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown."

When he said this, he called out, "He who has ears to hear, let him hear."^c

⁹His disciples asked him what this parable meant. ¹⁰He said, "The knowledge of the secrets of the kingdom of God has been given to you,^d but to others I speak in parables, so that,

8:2
/Mt 27:55,56

8:3
/Mt 14:1

8:8
/Mt 11:15

8:10
/Mt 13:11
/Isa 6:9;
Mt 13:13,14

8:11
/Heb 4:12

8:13
/Mt 11:6

8:14
/Mt 19:23;
1Ti 6:9,10,17

8:16
/Mt 5:15;
Mk 4:21;
Lk 11:33

¹⁶"No one lights a lamp and hides it in a jar or puts it under a bed. Instead, he puts it on a stand, so that it will



Jesus identifies his mother and brothers.

8:19-21pp— Mt 12:46-50; Mk 3:31-35

¹⁹Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd. ²⁰Someone told him, "Your mother and brothersⁱ are standing outside, wanting to see you."

²¹He replied, "My mother and brothers are those who hear God's word and put it into practice."^m

Jesus calms a storm at sea.

8:22-25pp— Mt 8:23-27; Mk 4:36-41
8:22-25Ref— Mk 6:47-52; Jn 6:10-21



they do not mature. ¹³But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.

8:24
/Lk 5:5
/Lk 4:35,
39,41
/Ps 107:29;
Jn 1:15

another, "Who is this? He commands even the winds and the water, and they obey him."

¹¹⁰ Isaiah 6:9



9:22
 aMt 8:20
 bMt 16:21
 cMt 27:1,2
 dAc 2:23;
 3:13
 eMt 16:21
 fMt 16:21

good is it for a man to gain the whole world, and yet lose or forfeit his very self? ²⁶If anyone is ashamed of me and my words, the Son of Man will be ashamed of him/ when he comes in his glory and in the glory of the Father and of the holy angels. ²⁷I tell you the truth, some who are standing here will not taste death before they see the kingdom of God."

The transfiguration.

9:28-36pp—Mt 17:1-8; Mk 9:2-8

28About eight days after Jesus said



listen to him. When they found that Jesus had spoken, they found that Jesus

The disciples kept this to themselves, and told no one at that time what they had seen.^f

Jesus rebukes demon in boy.

1.4 Some months ago, after a family walk, my spouse checked our little library where neighbors leave and take books, built and installed on a post in the yard by my dad on a visit. She culled two Bibles from it and surreptitiously handed them off to me. I tossed them into a box in the basement to deal with another day.

By accident, while searching for something, I come across them and over my brain voice hear, "Try reading it," meaning the Bible, a copy of which I hadn't cracked since Youth Group. But my parents have read the Bible in its entirety more than once and I'm sure they read passages every day. "Try reading it" is the concluding statement to an uncomfortable conversation they started with me over twenty years ago now, out of concern for my lack of spirituality.

In the intervening years my appreciation of my parents, of history, of a broader sense of spirituality, and of Jesus as a significant, anti-imperial historical figure has grown, probably in part because I am not regularly around church people, including my parents. And so curiosity peaks in me enough to turn to the gospels.

Virtually all of the gospel stories are instantaneously recognizable and even skimming them lights up a multitude of images and memories of illustrated versions of these accounts and the times I was told them in Sunday School. As an adult

I don't differentiate between these illustrated versions and the gospel writers' obvious allusions to the Hebrew Bible. The torture of Jesus, symbol of love and acceptance, for the purpose of the state's need to separate and maintain authority over humans with fear and the threat of suffering is the only thing that affects sadness in me.

Yet lessons in the body's realness and its capacity for physical and symbolic pain began as much for me with *The Empire Strikes Back*. When Luke splits the gut of his tauntaun in order to crawl inside its flesh and survive the extreme climate. In the scene that follows with Luke nearly naked in the tank of liquid,

Jesus lacks place to lay his head.

9:57-60pp—Mt 8:19-22

⁵⁷As they were walking along the road, a man said to him, "I will follow you wherever you go."

⁵⁸Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man^a has no place to lay his head."

⁵⁹He said to another, "Follow me, and I will make you a fisherman."

But the man replied, "I must go and bury my father."

⁶⁰Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁶¹Still another said, "I will follow you, Lord; but first let me go and say good-bye to my family."

⁶²Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁶³Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁶⁴Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁶⁵Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁶⁶Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁶⁷Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁶⁸Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁶⁹Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁷⁰Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

⁷¹Jesus said to him, "Let the dead bury their own dead; but as for you, follow me."

being doctored by a droid—how the body looks dead, bloated and floating in a formaldehyde-like substance. Then there is the carbon freezing, living entombment alive of Han Solo. And the lopping off of Luke's hand by his own father's slicing lightsaber.

But the one that got to me most is the unveiling of Anakin Skywalker beneath Darth Vader's helmet in *Return of the Jedi*. It didn't occur to me that a human was buried within that grave costume until the mask came off and the hairless, ghastly pale, baggy-eyed person with those pink and gnarled scars appears and speaks without the cyborg mouthplate connected around his lips. It was as if the maintenance of his image of power was an ongoing bodily torture endured, which tracks somewhat with Jesus being ritually killed to maintain order while symbolically providing cover for the enduring lizard brain of humanity.



Workers for God's Kingdom.

10:4-12pp—Lk 9:3-5
 10:13-15,21,22pp—Mt 11:21-23,25-27
 10:23,24pp—Mt 13:16,17



said privately, ²³Blessed are the eyes that see what you see. ²⁴For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it."^h

A parable: The Good Samaritan.

10:25-28pp—Mt 22:34-40; Mk 12:28-31

²⁵On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"ⁱ

²⁶"What is written in the Law?" he replied. "How do you read it?"

²⁷He answered: "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'^j; and, 'Love your neighbor as yourself.'^k

²⁸"You have answered correctly," Jesus replied. "Do this and you will live."^l

²⁹But he wanted to justify himself,^m so he asked Jesus, "And who is my neighbor?"

³⁰In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half

Mt 19:16;
Lk 18:18

10:27
Dt 6:5
Lev 19:18;
Mt 5:43

10:28
Lev 18:5;
Ro 7:10

10:29
Lk 10:15

10:31
Lev 21:1-3

10:33
Mt 10:5

10:38
Jn 11:1;
12:2

10:39
Jn 11:1;
12:3
Lk 8:35

10:40
Mk 4:38

10:41
Mt 6:25-34;
Lk 12:11,22

10:42
Ps 27:4

11:1
Lk 3:21

Mary and Martha with Jesus.

³⁸As Jesus and his disciples were on their way, he came to a village where a woman named Marthaⁿ opened her home to him. ³⁹She had a sister called Mary,^o who sat at the Lord's feet^p listening to what he said. ⁴⁰But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care^q that my sister has left me to do the work by myself? Tell her to help me!"

⁴¹"Martha, Martha," the Lord answered, "you are worried^r and upset about many things, ⁴²but only one thing is needed.^s Mary has chosen what is better, and it will not be taken away from her."

The Lord's model prayer.

11:2-4pp—Mt 6:9-13



One day Jesus was praying^v in a certain place. When he finished,

³⁵ Greek two
³⁶ Some manuscripts but few things are
needed—or only one

one of his disciples said to him, "Lord,^a teach us to pray, just as John taught his disciples."

²He said to them, "When you pray, say:

"³Father,^b
hallowed be your name,
your kingdom^c come.^d
⁴Give us each day our daily bread.
⁵Forgive us our sins,
for we also forgive everyone who
sins against us.^e
And lead us not into temptation.^f"^g

Reward for boldness.

11:9-13pp—Mt 7:7-11

⁵Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on his way has run out of bread, and I have

⁷Then the friend says, 'Don't bother me. I am asleep, and my head is aching. Can't you get up and get them for yourself?'
⁸But if he goes and knocks on the door and asks for bread, will he get up and give him as much as he needs?"^h

⁹So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.
¹⁰For whoever asks for bread, will be given fish; and whoever asks for fish, will be given more than fish. For whoever asks, it will be given to him.

¹¹"Who is the father of the blind and the lame, the one who sits in the temple and says, 'I am not a sinner,' while his heart is full of greed and self-promotion? He will be done away with."ⁱ

Jesus and the demon

11:14,15;
11:17-22pp

¹⁴Jesus was driving out a demon that

11:1
Jn 13:13

11:2
Mt 3:2

11:4
Mt 18:35;
Mk 11:25
Mt 26:41;
Jas 1:13

11:8
Lk 18:1-6

11:9
Mt 7:7

11:14
Mt 9:32,33

11:15
Mt 11:19



Beelzebub, by whom do your followers drive them out? So then, they will be your judges.²⁰ But if I drive out demons by the finger of God,ⁿ then the kingdom of Godⁿ has come to you.

²¹"When a strong man, fully armed, guards his house, no one can enter his possessions. But if someone stronger than he attacks him, he takes him prisoner and carries off his armor and his weapons."^o

Who is against the man trust-
gills.

me is against
gather with

comes out of
places seek-

it. Then it
house I left."

the house
g. ²⁰Then it

spirits more
go in and

condition of
first."^p

se things, a
ut, "Blessed

birth and

are those
obey it."^q

be done
one who

temptation
istence

for bread, will give him a stone;
15 Greek Beelzeboul or Beelzeboul;
also in verses 18 and 19 ²⁴ Greek unclean

Request for a miraculous sign.

11:29-32pp—Mt 12:39-42



ing of Jonah,^a and now one greater than Jonah is here.

The lamp of the body.

11:34,35pp—Mt 6:22,23

³³"No one lights a lamp and puts it in a place where it will be hidden, or under a bowl. Instead he puts it on its stand, so that those who come in may see the light."³⁴Your eye is the lamp of your body. When your eyes are good, your whole body also is full of light. But when they are bad, your body also is full of darkness.³⁵See to it, then, that the light within you is not darkness.³⁶Therefore, if your whole body is full of light, and no part of it dark, it will be completely lighted, as when the light of a lamp shines on you."

Proclamation of six woes.



Jesus had finished speaking, a invited him to eat with him; in and reclined at the table. A Pharisee, noticing that Jesus first wash before the meal,^a was surprised.

³⁹Then the Lord^b said to him, "Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness.⁴⁰You foolish people! Did not the one who made the outside make the inside also?

11:29

^aver 16;
Mt 12:38
^bJnh 1:17;
Mt 16:4

11:31
^c1Ki 10:1;
2Ch 9:1

11:32
^dJnh 3:5

11:33
^eMt 5:15;
Mk 4:21;
Lk 8:16

11:37
^fLk 7:36; 14:1

11:38
^gMk 7:3,4

11:39
^hLk 7:13
ⁱMt 23:25,26;
Mk 7:20,23

11:40
^jLk 12:20;
1Co 15:36

11:41
^kLk 12:33
^lAc 10:15

11:42
^mLk 18:12
ⁿDt 6:5;
Mic 6:8
^oMt 23:23

11:43
^pMt 23:6,7;
Mk 12:38-39;
Lk 14:7;
20:46

11:44
^qMt 23:27

11:45
^rMt 22:35

11:46
^sMt 23:4

11:48
^tMt 23:29,32;
Ac 7:51,53

11:49
^u1Co 1:24,30;
Col 2:3
^vMt 23:34

11:51
^wGe 4:8
^x2Ch 24:20,
21
^yMt 23:35,36

11:52
^zMt 23:13

⁴¹But give what is inside [the dish]^c to the poor,^k and everything will be clean for you.^l

⁴²"Woe to you Pharisees, because you give God a tenth^m of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God.ⁿ You should have practiced the latter without leaving the former undone.^o

⁴³"Woe to you Pharisees, because you love the most important seats in the synagogues and greetings in the marketplaces.^p

⁴⁴"Woe to you, because you are like unmarked graves,^q which men walk over without knowing it."

⁴⁵One of the experts in the law^r answered him, "Teacher, when you say these things, you insult us also."

⁴⁶Jesus replied, "And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them.^s

⁴⁷"Woe to you, because you build tombs for the prophets, and it was your forefathers who killed them.^t So you testify that you approve of what your forefathers did; they killed the prophets, and you build their tombs.^u ⁴⁸Because of this, God in his wisdom^v said, 'I will send them prophets and apostles, some of whom they will kill and others they will persecute.'^v ⁵⁰Therefore this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world,⁵¹ from the blood of Abel^w to the blood of Zechariah,^x who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all.^y

⁵²"Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering."^z

⁵³When Jesus left there, the Pharisees and the teachers of the law began

^b31 Or something; also in verse 32. ^c41 Or what you have

to oppose him fiercely and to besiege him with questions,⁵⁴ waiting to catch him in something he might say.^a

Jesus' warning against hypocrisy.

12:9pp—Mt 10:26-33



speaks a word against the Son of Man/¹ will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.^k

¹¹"When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say.¹² For the Holy Spirit will teach you at that time what you should say."^m

The rich fool.

¹³Someone in the crowd said to him,

11:54
^aMt 12:10;
Mk 12:13

12:1
^bMt 16:6,11,
12; Mk 8:15

12:20
^cJer 17:11;
Lk 11:40
^dJob 27:8
^ePs 39:6;
49:10

12:21
^fver 33

12:24
^gJob 38:41;
Ps 147:9

12:27
^h1Ki 10:4,7

"Teacher, tell my brother to divide the inheritance with me."

¹⁴Jesus replied, "Man, who appointed me a judge or an arbiter between you?"

¹⁵Then he said to them, "Watch out! Be on your guard against all kinds of greed;

how much more valuable you are than birds!²⁵ Who of you by worrying can add a single hour to his life?²⁶ Since you cannot do this very little thing, why do you worry about the rest?

²⁷"Consider how the lilies grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor²⁸ was dressed like one of these. ²⁸If that is how God clothes the grass of the field, which is here today, and tomorrow is

^d6 Greek two assaria ^e25 Or single cubit to his height



your treasure is, there your heart will be also.^k

Readiness for service.

12:35,36pp—Mt 25:1-13; Mk 13:33-37
12:39,40; 42-46pp—Mt 24:43-51

35^a "Be dressed ready for service and keep your lamps burning, ³⁶like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. ³⁷It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them."^a ³⁸It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night. ³⁹But understand this: If the owner of the house had known at what hour the thief^a was coming, he would not have let his house be broken into. ⁴⁰You also must be ready,^a because the Son of Man will come at an hour when you do not expect him."

⁴¹Peter asked, "Lord, are you telling this parable to us, or to everyone?"

42The Lord answered, "Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? 43It will be good for that

2:28
Mt 6:30

12:30
Lk 6:36
Mt 6:8

2:31
Mt 3:2
Mt 10:29

2:32
Mt 14:27
Mt 25:34

2:33
Mt 19:21;
2:45
Mt 6:20
as 5:2

2:34
*Mt 6:21

12:37
*^l*Mt 24:42,46;
25:13
*^m*Mt 20:28

12:39
^aMt 6:10;
 1Th 5:2;
 2Pe 3:10;
 Rev 3:3;
 16:15

12:40
^aMk 13:33;
 Lk 21:36

12:42
PLk 7:13

12:46
9ver 40

12:47
[Dt 25:2]

12:48
^fLev 5:17;
 Nu 15:27-30

12:50
^fMk 10:38
^uJn 19:30

12:53
^aMic 7:6;
 Mt 10:21

12:54
W Mt 16:2

12:56
*Mt 16:3

servant whom the master finds doing so when he returns. ⁴⁴I tell you the truth, he will put him in charge of all his possessions. ⁴⁵But suppose the servant says to himself, 'My master is taking a long time in coming,' and he then begins to beat the menservants and maidservants and to eat and drink and get drunk. ⁴⁶The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the unbelievers.

47^a "That servant who knows his master's will and does not get ready or does not do what his master wants will be beaten with many blows." 48^b "But the one who does not know and does things deserving punishment will be beaten with few blows." From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked.

Not peace but division.

12:51-53pp—Mt 10:34-36



⁵⁷“Why don't you judge for yourselves what is right?” ⁵⁸As you are going with your adversary to the magistrate, try hard to be reconciled to him on the way, or he may drag you off to the judge, and the judge turn you over to the officer, and the officer throw you into prison.” ⁵⁹I tell you, you will not get out until you have paid the last penny.^{17b}

12:58
Mt 5:25

12:59
^bMt 5:26;
 Mk 12:42

13:1
cMt 27:2

13:2
dJn 9:2,3

13:4
eIn 0:7.1

Jesus teaches repentance.



she straightened up and praised God.

13:24
YMt 7:13

¹⁴Indignant because Jesus had healed on the Sabbath,¹ the synagogue ruler^m said to the people, "There are six days for work.ⁿ So come and be healed on those days, not on the Sabbath."

¹⁵The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water?"^o

¹⁶Then should not this woman, a daughter of Abraham,^e whom Satan^q has kept

159 Greek *lepton* 921 Greek *three satas* (probably about 1/2 bushel or 22 liters)

"But he will answer, 'I don't know you or where you come from.'"

²⁶"Then you will say, 'We ate and drank with you, and you taught in our streets.'"

²⁷"But he will reply, 'I don't know you or where you come from. Away from me, all you evildoers!'"

²⁸"There will be weeping there, and gnashing of teeth,^c when you see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves thrown out. ²⁹People will come from east and west^d and north and south, and will take their places at the feast in the kingdom of God. ³⁰Indeed there are those who are last who will be first, and first who will be last."^e

Jesus shows sorrow for Jerusalem.

^{13:34,35pp}—Mt 23:37-39
^{13:34,35Ref}—Lk 19:41

³¹At that time some Pharisees came to Jesus and said to him, "Leave this place and go somewhere else. Herod!"

13:25
^aMt 7:23;
25:10-12

13:27
^bMt 7:23;
25:41

13:28
^cMt 8:12

13:29
^dMt 8:11

13:30
^eMt 19:30

13:31
^fMt 14:1

13:32
^gHeb 2:10

13:33
^hMt 21:11

13:34
ⁱMt 23:37

13:35
^jJer 12:17;
22:5

^kPs 118:26;
Mt 21:9;
Lk 19:38



are invited, take the lowest place, so that when your host comes, he will say to you, 'Friend, move up to a better place.' Then you will be honored in the presence of all your fellow guests. ³²For everyone who exalts himself will be humbled, and everyone who humbles himself will be exalted.



Pharisee, he watched.^m ²There in front of him was a

many guests. ¹⁷At the time of the banquet he sent his servant to tell those who had been invited, 'Come, for everything is now ready.'

¹⁸But they all alike began to make excuses. The first said, 'I have just bought a field, and I must go and see it. Please excuse me.'

¹⁹Another said, 'I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me.'

²⁰Still another said, 'I just got married, so I can't come.'

²¹The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.'

²²"Sir," the servant said, 'what you ordered has been done, but there is still room.'

²³Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full. ²⁴I tell you, not one of those men who were invited will get a taste of my banquet.'

14:21
^aver 13

14:24
^bMt 21:43;
Ac 13:46

14:26
^cMt 10:37;
Jn 12:25

14:27
^dMt 10:38;
Lk 9:23

14:33
^ePhp 3:7,8

14:34
^fMk 9:50

14:35
^gMt 5:13
^hMt 11:15

15:1
ⁱLk 5:29

15:2
^jMt 9:11

The cost of following Jesus.

²⁵Some of the Pharisees and teachers of the law were traveling with him. He said to them: ²⁶"If you love me and do not hate your mother and father, your wife and children—yes, I tell you, anyone who does not carry his cross and follow me cannot be my disciple."

²⁷"Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? ²⁸For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, ²⁹saying, 'This fellow began to build and was not able to finish.'

³⁰"Or suppose a king is about to go to war against another king. Will he not first sit down and consider whether he

15:3
^kMt 13:3

15:4
^lPs 23;
119:176;
Jer 31:10;
Eze 34:11-16;
Lk 5:32;
19:10

15:6
^mver 9

15:7
ⁿver 10

15:9
^over 6

is able with ten thousand men to oppose the one coming against him with twenty thousand? ³¹If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. ³²In the same way, any of you who does not give up everything he has cannot be my disciple."

³³"Salt is good, but if it loses its saltiness, how can it be made salty again? ³⁴It is fit neither for the soil nor for the manure pile; it is thrown out."

"He who has ears to hear, let him hear."

A parable: The lost sheep.



¹I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent."

A parable: The lost coin.

²"Or suppose a woman has ten silver coins¹ and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? ³And when she finds it, she calls her friends and neighbors together and says, 'Rejoice with me; I have found my lost coin.' ⁴In the same way, I tell you, there is

¹ Greek ten drachmas, each worth about a day's wages

the sea with a millstone tied around his neck than for him to cause one of these little ones to sin.^b ³So watch yourselves.

⁴"If your brother sins, rebuke him,^c and if he repents, forgive him.^d ⁴If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him."^e

⁵The apostles/ said to the Lord,^a "Increase our faith!"

⁶He replied, "If you have faith as small as a mustard seed,^h you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you."

⁷"Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, 'Come along now and sit down to eat'? ⁸Would he not rather say, 'Prepare my supper, get yourself ready and wait on me/ while I eat and drink; after that you may eat and drink'? ⁹Would he thank the servant because he did what he was told to do?

¹⁰So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'"^k



your faith has made you well."^r

17:2
^aMt 10:24;
 Lk 10:21
^bMt 5:29
 17:3
^cMt 18:15
^dEph 4:32;
 Col 3:13
 17:4
^eMt 18:21,22
 17:5
^fMt 6:30
^gLk 7:13
 17:6
^hMt 13:31;
 17:20;
 Lk 13:19
ⁱMt 21:21;
 Mk 9:23
 17:8
^jLk 12:37
 17:10
^k1Co 9:16
 17:11
^lLk 9:51
^mLk 9:51,52;
 Jn 4:3,4
 17:12
ⁿMt 8:2
^oLev 13:45,
 46
 17:13
^pLk 5:5
 17:14
^qLev 14:2;
 Mt 8:4
 17:15
^rMt 9:8
 17:16
^sMt 10:5
 17:19
^tMt 9:22
 17:20
^uMt 3:2
 17:21
^vver 23
 17:22
^wMt 8:20
^xMt 9:15;
 Lk 5:35
 17:23
^yMt 24:23;
 Mk 13:21;
 Lk 21:8
 17:24
^zMt 24:27
 17:25
^{aa}Mt 16:21
^{ab}Lk 9:22;
 18:32
^{ac}Mk 13:30;
 Lk 21:32
 17:26
^{ad}Ge 7:16-24
 17:28
^{ae}Ge 19:1-28

Jesus teaches about the second coming.

17:26,27pp—Mt 24:37-39



so also will it be in the days of the Son of Man. ²⁷People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all.

²⁸"It was the same in the days of Lot.^e People were eating and drinking, buying and selling, planting and building. ²⁹But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.

³⁰"It will be just like this on the day the Son of Man is revealed. ³¹On that day no one who is on the roof of his house, with his goods inside, should go down to get them. Likewise, no one in the field should go back for anything. ³²Remember Lot's wife!^h ³³Whoever tries to keep his life will lose it, and whoever loses his life will preserve it. ³⁴I tell you, on that night two

17:30 /Mt 10:23; 16:27; 24:3,27,37,39; 25:31;
 1Co 1:7; 1Th 2:19; 2Th 1:7; 2:8; 2Pe 3:4; Rev 1:7
 17:31 /Mt 24:17,18; Mk 13:15-16
 17:32 /Ge 19:26 17:33 /Jn 12:25

^o12 The Greek word was used for various diseases affecting the skin—not necessarily leprosy. ^p21 Or among ^q24 Some manuscripts do not have in his day.

people will be in one bed; one will be taken and the other left. ³⁵Two women will be grinding grain together; one will be taken and the other left."^a

³⁷"Where, Lord?" they asked.

He replied, "Where there is a dead body, there the vultures will gather."^b

The unjust judge and the persistent widow.



her coming.

⁶And the Lord/ said, "Listen to what the unjust judge says. ⁷And will not God bring about justice for his chosen ones, who cry out/ to him day and night? Will he keep putting them off? ⁸I tell you, he will see that they get justice, and quickly. However, when the Son of Man^h comes, will he find faith on the earth?"

Prayers of the Pharisee and the tax collector.

⁹To some who were confident of their own righteousness/ and looked down on everybody else,^k Jesus told this parable: ¹⁰"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee stood up^m and prayed about/ himself: 'God, I thank you that I am not like other men—robbers, evildoers, adulterers—or even like this tax collector. ¹²I fastⁿ twice a week and give a tenth^o of all I get.'

¹³"But the tax collector stood at a distance. He would not even look up to

17:35
^aMt 24:41
 17:37
^bMt 24:28
 18:1
^cIsa 40:31;
 Lk 11:5-8;
 Ac 1:14;
 Ro 12:12;
 Eph 6:18;
 Col 4:2;
 1Th 5:17
 18:3
^dIsa 1:17
 18:5
^eLk 11:8
 18:6
^fLk 7:13
 18:7
^gEx 22:23;
 Ps 88:1;
 Rev 6:10
 18:8
^hMt 8:20
ⁱMt 16:27
 18:9
^jLk 16:15
^kIsa 65:5
 18:10
^lAc 3:1
 18:11
^mMt 6:5;
 Mk 11:25
 18:12
ⁿIsa 58:3;
 Mt 9:14
^oMal 3:8;
 Lk 11:42
 18:13
^pIsa 66:2;
 Jer 31:19;
 Lk 23:48
^qLk 5:32;
 1Ti 1:15
 18:14
^rMt 23:12;
 Lk 14:11
 18:17
^sMt 11:25;
 18:3
 18:18
^tLk 10:25
 18:20
^uEx 20:12-16;
 Dt 5:16-20;
 Ro 13:9
 18:22
^vAc 2:45
^wMt 6:20
 18:24
^xPr 11:28

heaven, but beat his breast^r and said, 'God, have mercy on me, a sinner.'^q

¹⁴"I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."^r

Jesus and the little children.

18:15-17pp—Mt 19:13-15; Mk 10:13-16

¹⁵People were also bringing babies to Jesus to have him touch them. When the



¹⁶"Why do you call me good?" Jesus answered. "No one is good—except God alone. ²⁰You know the commandments: 'Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.'¹⁷"

²¹"All these I have kept since I was a boy," he said.

²²When Jesus heard this, he said to him, "You still lack one thing. Sell everything you have and give to the poor,^v and you will have treasure in heaven.^w Then come, follow me."

²³When he heard this, he became very sad, because he was a man of great wealth. ²⁴Jesus looked at him and said, "How hard it is for the rich to enter the kingdom of God!^x ²⁵Indeed, 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."

^r35 Some manuscripts left. ^sTwo men will be in the field; one will be taken and the other left.
^u11 Or to ^t20 Exodus 20:12-16; Deut. 5:16-20



Healing of the blind man.

18:35-43pp— Mt 20:29-34; Mk 10:46-52

1.5 "My name is Luke and I was born in 1976." I overhear a friend dryly say to someone who had just asked him if he likes *Star Wars*. There are several of us standing semi-circled, wearing summer blazers, condensating pint glasses cupped in our palms. An *Empire Strikes Back* pinball machine and other games bounce their dings and vividly colored lights throughout the back room of the bar.

I'm amused by the question, the questioner, and Luke's reply. Luke's straight face in response and the

partly joyful, part-judgmental gleam in my eyes are what I recall. This small moment was over a decade ago and I can't place who asked the question. Yet the memory of it has come up several times since overhearing that fragment of conversation.

What about it still arrests my curiosity today? Then, I found it funny that one adult man would ask this of another adult man. I would be embarrassed to ask about something so culturally widespread. Such questions posed by one kid to another or group of kids I recall as tests of shared connections or to inspire play. The process is basically the same for adults, I guess. Plus plenty of adults see the later *Star Wars* franchise films, made for multiple generations. But even as a small boy I would rarely inquire about another boy's affinities. I would assume their interests—both by supposing what they were and by adopting them.

And so now I think it may be that I supposed and assumed Luke's dominance and therefore my own as well. Luke and I share many identity characteristics. Like me, he is a forty-four-year-old, white, straight, cis, able-bodied man with a spouse, who has an academic job, and a child the same age as mine; we are about the same, average height, and the same, average weight; both of us have full heads of hair and full beards that are graying. He is who I am, only more stalwart and funny.

What I believe I know, I believe Luke also knows, and not because I've asked him a lot of questions.

15^a He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it.
16^a The first one came and said, 'Sir, your mina has earned ten more.'
17^a 'Well done, my good servant!' his master replied. 'Because you have been trustworthy in a very small matter, take charge of ten cities.'^b
18^a The second came and said, 'Sir, your mina has earned five more.'
19^a His master answered, 'You take

19:17
^aPr 27:18
^bLk 16:10
19:21
^cMt 25:24
19:22
^d2Sa 1:10;
Job 1:5-6
^eMt 25:26
19:26
^fMt 13:12;
25:29;
Lk 8:18



19:40
^aHab 2:11
19:41
^aIsa 22:4;
Lk 13:34,35
19:43
^aIsa 29:3;
Jer 6:6;
Eze 4:2; 26:8;
Lk 21:20
19:44
^aPs 137:9
^bMt 24:2;
Mk 13:2;
Lk 21:6
^c1Pe 2:12

The Triumphal Entry.

19:29-38pp— Mt 21:1-9; Mk 11:1-10
19:35-38pp— Jn 12:12-15

28^a After Jesus had said this, he went on ahead, going up to Jerusalem.^b 29^a As he approached Bethphage and Bethany^c at the hill called the Mount of Olives,^d he sent two of his disciples, saying to them, 30^a 'Go to the village ahead of you, and as you enter it, you will find a colt tied

there, which no one has ever ridden. Untie it and bring it here. 31^a If anyone asks you, 'Why are you untying it?' tell him, 'The Lord needs it.'"

32^a Those who were sent ahead went and found it just as he had told them. 33^a As they were untying the colt, its owners asked them, "Why are you untying the colt?"

34^a They replied, "The Lord needs it." 35^a They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. 36^a As he went along, people spread their cloaks on the road.

your enemies will build an embankment against you and encircle you and hem you in on every side.' 44^a They will dash you to the ground, you and the children within your walls.^b They will not leave one stone on another,^c because you did not recognize the time of God's coming^d to you."

Jesus' clearing of the temple.

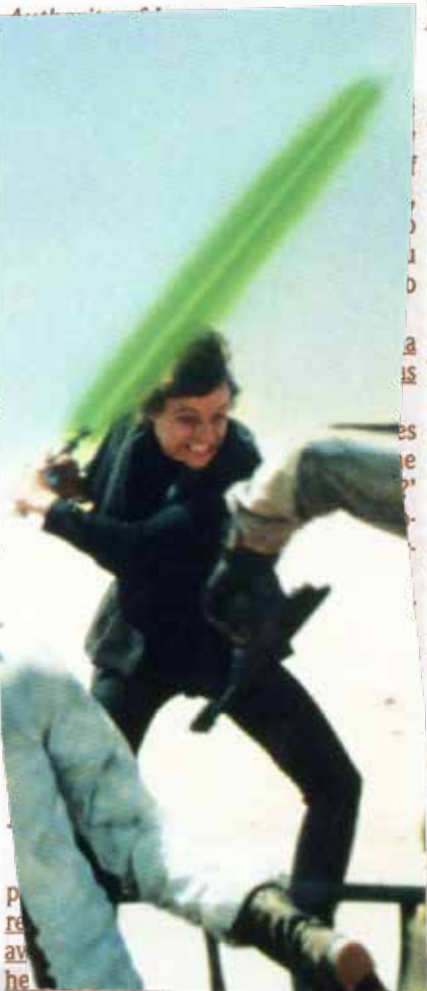
19:45,46pp— Mt 21:12-16; Mk 11:15-18; Jn 2:13-16

45^a Then he entered the temple area and began driving out those who were selling. 46^a "It is written," he said

^v38 Psalm 118:26

to them, ^a"My house will be a house of prayer"^w; ^abut you have made it 'a den of robbers.'^x^b

⁴⁷Every day he was teaching at the temple.^c But the chief priests, the teachers of the law and the leaders among the people were trying to kill him.^d ⁴⁸Yet they could not find any way to do it, because all the people hung on his words.



he would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. ¹¹He sent another servant, but that one also they beat and treated shamefully and sent away empty-handed. ¹²He sent still a third, and they wounded him and threw him out.

19:46
^aIsa 56:7
^bJer 7:11

19:47
^cMt 26:55
^dMt 12:14;
Mk 11:18

20:1
^eMt 26:55
^fLk 8:1

20:2
^gJn 2:18;
Ac 4:7; 7:27

20:4
^hMk 1:4

20:6
ⁱLk 7:29
^jMt 11:9

20:9
^kIsa 5:1-7
^lMt 25:14

20:13
^mMt 3:17

20:16
ⁿLk 19:27

20:17
^oPs 118:22;
Ac 4:11

20:18
^pIsa 8:14,15

20:19
^qLk 19:47
^rMk 11:18

20:20
^sMt 12:10
^tMt 27:2

20:21
^uJn 3:2

¹³"Then the owner of the vineyard said, 'What shall I do? I will send my son, whom I love;^m perhaps they will respect him.'

¹⁴"But when the tenants saw him, they talked the matter over. 'This is the heir,' they said. 'Let's kill him, and the inheritance will be ours.'¹⁵So they threw him out of the vineyard and killed him.

"What then will the owner of the vineyard do to them? ¹⁶He will come and kill those tenantsⁿ and give the vineyard to others."

When the people heard this, they said, "May this never be!"

¹⁷Jesus looked directly at them and asked, "Then what is the meaning of that which is written:

"'The stone the builders rejected has become the capstone'^y^z?"

¹⁸Everyone who falls on that stone will be broken to pieces, but he on whom it falls will be crushed."^p

¹⁹The teachers of the law and the chief priests looked for a way to arrest him^q immediately, because they knew he had spoken this parable against them. But they were afraid of the people."

Taxes to Caesar.

20:20-26pp— Mt 22:15-22; Mk 12:13-17



²³He saw through their duplicity and said to them, ²⁴"Show me a denarius. Whose portrait and inscription are on it?"

²⁵"Caesar's," they replied.

^w40 Isaiah 56:7 ^x40 Jer. 7:11 ^y17 Or cornerstone ^z17 Psalm 118:22

He said to them, "Then give to Caesar what is Caesar's,^a and to God what is God's."

²⁰They were unable to trap him in what he said, and they were astonished and silent.

Resurrection

20:27-4

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David?⁴² David himself declares in the Book of Psalms:

"The Lord said to my Lord:



Questioning about Jesus' sonship.

20:41-47pp— Mt 22:41-23:7; Mk 12:35-40

⁴¹Then Jesus said to them, "How is it that they say the Christ^b is the Son of

every one of them will be thrown down."

⁷"Teacher," they asked, "when will these things happen? And what will be

^a37 Exodus 3:6 ^b41 Or Messiah
^c43 Psalm 110:1 ^d2 Greek two lepta

the sign that they are about to take place?"

⁸He replied: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them. ⁹When you hear of wars and revolutions, do not be frightened. These things must happen first, but the end will not come right away."

21:8
^aLk 17:23

21:10
^b2Ch 15:6;
Isa 19:2

21:11
^cIsa 29:6;
Joel 2:30

21:13
^dPhp 1:12

21:14
^eLk 12:11

none of your adversaries will be able to resist or contradict. ¹⁰You will be betrayed even by parents, brothers, relatives and friends, ¹¹and they will put some of you to death. ¹²All men will hate you because of me. ¹³But not a hair of your head will perish. ¹⁴By standing firm you will gain life.

²⁰"When you see Jerusalem being surrounded by armies, ²¹you will know that its desolation is near. ²²Then let those

21:15
^fLk 12:11

21:16
^gLk 12:11

21:17
^hLk 12:11

21:18
ⁱLk 12:11

21:19
^jLk 12:11

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^kLk 12:11

21:21
^lLk 12:11

21:22
^mLk 12:11

21:23
ⁿLk 12:11

21:24
^oLk 12:11

21:25
^pLk 12:11

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^qLk 12:11

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^rLk 12:11

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^sLk 12:11

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^tLk 12:11

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^uLk 12:11

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^vLk 12:11

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^wLk 12:11

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^xLk 12:11

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^yLk 12:11

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^zLk 12:11

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^{ab}Lk 12:11

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^{ac}Lk 12:11

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^{ad}Lk 12:11

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^{ag}Lk 12:11

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^{ah}Lk 12:11

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^{aj}Lk 12:11

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^{bg}Lk 12:11

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^{bh}Lk 12:11

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^{gs}Lk 12:11

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^{gt}Lk 12:11

21:212

on you a kingdom,^a just as my Father conferred one on me,³⁰ so that you may eat and drink at my table in my kingdom^b and sit on thrones, judging the twelve tribes of Israel.^c

³¹"Simon, Simon, Satan has asked^d to sift you^e as wheat.^f ³²But I have prayed for you,^g Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."^h

³³But he replied, "Lord, I am ready to go with you to prison and to death."^h

³⁴Jesus answered, "I tell you, Peter,



Jesus' torment on the Mount of Olives.

22:40-46pp—Mt 26:36-46; Mk 14:32-42

³⁹Jesus went out as usual^k to the Mount of Olives,^l and his disciples followed him. ⁴⁰On reaching the place, he said to them, "Pray that you will not fall into temptation."^m ⁴¹He withdrew about a stone's throw beyond them, knelt downⁿ and prayed, ⁴²"Father, if you are willing, take this cup^o from me; yet not my will, but yours be done."^p ⁴³An angel from heaven appeared to him and strengthened him.^q ⁴⁴And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.^h

⁴⁵When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. ⁴⁶"Why

22:29
^aMt 25:34;
2Ti 2:12

22:30
^bLk 14:15
^cMt 19:28

22:31
^dJob 1:6-12
^eAm 9:9

22:32
^fJn 17:9,15;
Ro 8:34
^gJn 21:15-17

22:33
^hJn 11:16

22:35
ⁱMt 10:9,10;
Lk 9:3; 10:4

22:37
^jIsa 53:12

22:39
^kLk 21:37
^lMt 21:1

22:40
^mMt 6:13

22:41
ⁿLk 18:11

22:42
^oMt 20:22
^pMt 26:39

22:43
^qMt 4:11;
Mk 1:13

22:46
^rver 40

22:49
^sver 38

22:52
^tver 4

22:53
^uMt 26:55
^vJn 12:27
^wMt 8:12;
Jn 1:5; 3:20

22:54
^xMt 26:57;
Mk 14:53
^yMt 26:58;
Mk 14:54;
Jn 18:15

22:59
^zLk 23:6

are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation."^r

Jesus' betrayal and arrest.

22:47-53pp—Mt 26:47-56; Mk 14:43-50; Jn 18:3-11



the officers of the temple, elders, who had come for him, ⁵¹Am I leading a rebellion, that you have come with swords and clubs? ⁵²Every day I was with you in the temple courts,^a and you did not lay a hand on me. But this is your hour^b—when darkness reigns."^c

Peter's great denial.

22:55-62pp—Mt 26:69-75; Mk 14:66-72; Jn 18:16-18,25-27

⁵⁴Then seizing him, they led him away and took him into the house of the high priest.^x Peter followed at a distance.^y ⁵⁵But when they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. ⁵⁶A servant girl saw him seated there in the firelight. She looked closely at him and said, "This man was with him."

⁵⁷But he denied it. "Woman, I don't know him," he said.

⁵⁸A little later someone else saw him and said, "You also are one of them."

"Man, I am not!" Peter replied.

⁵⁹About an hour later another asserted, "Certainly this fellow was with him, for he is a Galilean."^z

^[3] The Greek is plural. ^{g37} Isaiah 53:12
^{h44} Some early manuscripts do not have verses 43 and 44.

⁶⁰Peter replied, "Man, I don't know what you're talking about!" Just as he was speaking, the rooster crowed. ⁶¹The Lord^a turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the rooster crows today, you will disown me three times."^b ⁶²And he went outside and wept bitterly.

The guards mock Jesus.

22:63-65pp—Mt 26:67,68; Mk 14:65; Jn 18:22,23

⁶³The men who were guarding Jesus began mocking and beating him. ⁶⁴They blindfolded him and demanded, "Prophecy! Who hit you?" ⁶⁵And they said many other insulting things to him.

Jesus appears before Pilate and Herod.

22:67-71pp—Mt 26:63-66; Mk 14:61-64
23:2,3pp—Mt 27:11-14; Mk 15:2-5
23:18-25pp—Mt 27:15-26; Mk 15:1-20

⁶⁶At daybreak the elders of the people, priests and teachers, gathered together,^a and led him to them. ⁶⁷"If you can find any basis for a charge against this man, let us hear it."

Jesus answered, "I have no basis for a charge against me."^b ⁶⁸They said, "We find no basis for a charge against him."^c ⁶⁹Then they released him, as they were wont to do.^d ⁷⁰But when they had released him, they found him bound no basis for a charge against him.^e ⁷¹Neither did they find any basis for a charge against him.^f ⁷²Therefore, I will release him.^g

⁷³His voice they cried out, "Release this man! Release Barabbas!" ⁷⁴Barabbas had been thrown into prison for an insurrection in the past for murder.) ⁷⁵Wanting to release Jesus, Pilate appealed to them again. ⁷⁶But they kept shouting, "Crucify him! Crucify him!" ⁷⁷For the third time he spoke to them: "Why? What crime has this man committed?" ⁷⁸They kept shouting, "Crucify him!" ⁷⁹So Pilate asked Jesus, "King of the Jews?" ⁸⁰"Yes, it is as you say," Jesus replied.

22:61
^aLk 7:13
^bver 34

22:65
^cMt 16:21

22:66
^dMt 5:22
^eMt 27:1;
Mk 15:1

22:68
^fLk 20:3-8

22:69
^gMk 15:19

22:71
^hMt 27:15-26

22:72
ⁱMt 27:15-26

22:73
^jMt 27:15-26

22:74
^kMt 27:15-26

22:75
^lMt 27:15-26

22:76
^mMt 27:15-26

22:77
ⁿMt 27:15-26

22:78
^oMt 27:15-26

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^pMt 27:15-26

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^qMt 27:15-26

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^rMt 27:15-26

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^sMt 27:15-26

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^tMt 27:15-26

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^uMt 27:15-26

22:85
^vMt 27:15-26

22:86
^wMt 27:15-26

22:87
^xMt 27:15-26

22:88
^yMt 27:15-26

22:89
^zMt 27:15-26

22:90
^{aa}Mt 27:15-26

22:91
^{ab}Mt 27:15-26

22:92
^{ac}Mt 27:15-26

22:93
^{ad}Mt 27:15-26

22:94
^{ae}Mt 27:15-26

⁴Then Pilate announced to the chief priests and the crowd, "I find no basis for a charge against this man."ⁿ

⁵But they insisted, "He stirs up the people all over Judea^a by his teaching. He started in Galilee^b and has come all the way here."

⁶On hearing this, Pilate asked if the man was a Galilean.^c ⁷When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod,^d who was also in Jerusalem at that time.

⁸When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him.^e From what he had heard about him, he hoped to see some miracle. ⁹He questioned him, but he gave him no answer. ¹⁰The chief priests and the crowd were shouting, "Crucify him!"

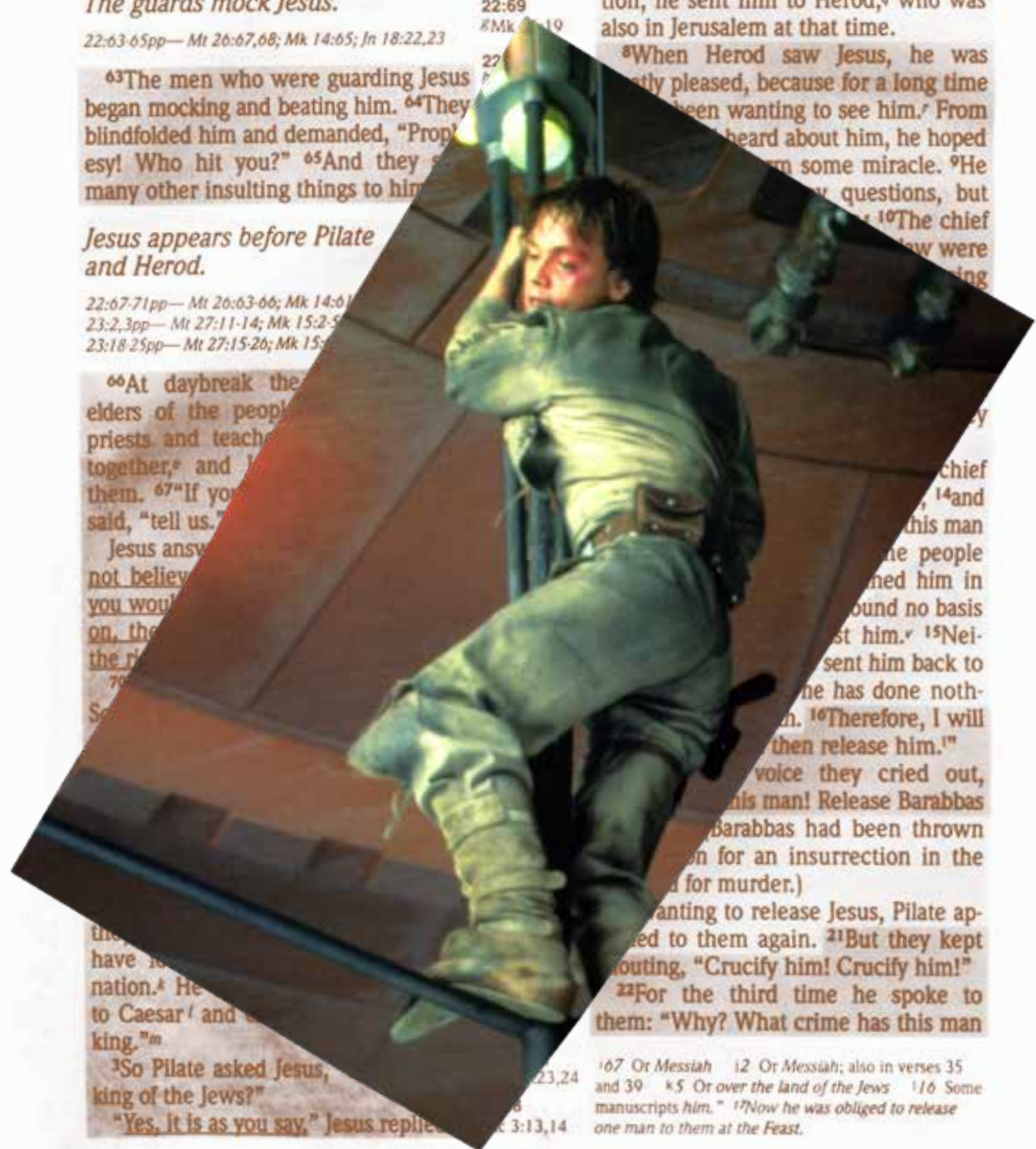
¹¹When Pilate asked him, "Are you the king of the Jews?" he answered, "Yes, it is as you say."^f ¹²So Pilate asked Jesus, "King of the Jews?" ¹³"Yes, it is as you say," Jesus replied.

¹⁴Then Pilate asked the chief priests and the crowd, "I find no basis for a charge against this man."^g ¹⁵But they insisted, "He stirs up the people all over Judea^a by his teaching. He started in Galilee^b and has come all the way here."^h

¹⁶On hearing this, Pilate asked if the man was a Galilean.^c ¹⁷When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod,^d who was also in Jerusalem at that time.

¹⁸When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him.^e From what he had heard about him, he hoped to see some miracle. ¹⁹He questioned him, but he gave him no answer. ²⁰The chief priests and the crowd were shouting, "Crucify him!"

²¹When Pilate asked him, "Are you the king of the Jews?" he answered, "Yes, it is as you say."^f ²²So Pilate asked Jesus, "King of the Jews?" ²³"Yes, it is as you say," Jesus replied.



committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him."^a

²³But with loud shouts they persistently demanded that he be released, and their shouts prevailed. ²⁴So he decided to grant their demand. He released the man who had been in prison for insurrection and murder, the one they asked for, and rendered Jesus to their will.

Crucifixion of the King.

23:33-43pp— Mt 27:33-44; Mk 15:22-32; Jn 19:17-24

²⁶As they led him away, they seized Simon from Cyrene,^b who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.^c ²⁷A large number of people followed him, including women who mourned and wailed^d for him. ²⁸Jesus turned and said to them, "Daugh-

23:22
#ver 16
23:26
Mt 27:33



Rev 6:16
23:31
#Eze 20:47
23:32
#Isa 53:12;
Mt 27:38;
Mk 15:27;
Jn 19:18
23:34
/Mt 11:25
#Mt 5:44
/Ps 22:18
23:35
#Ps 22:17
#Isa 42:1

³⁶The soldiers also came up and mocked him.^e They offered him wine and vinegar.^f ³⁷and said, "If you are the king of the Jews,^g save yourself."

There was a written notice above him which read: THIS IS THE KING OF THE JEWS.

One of the criminals who hung there hurled insults at him: "Aren't you Christ? Save yourself and us!"^h

But the other criminal rebuked him. "Don't you fear God," he said, "since we are under the same sentence?"ⁱ

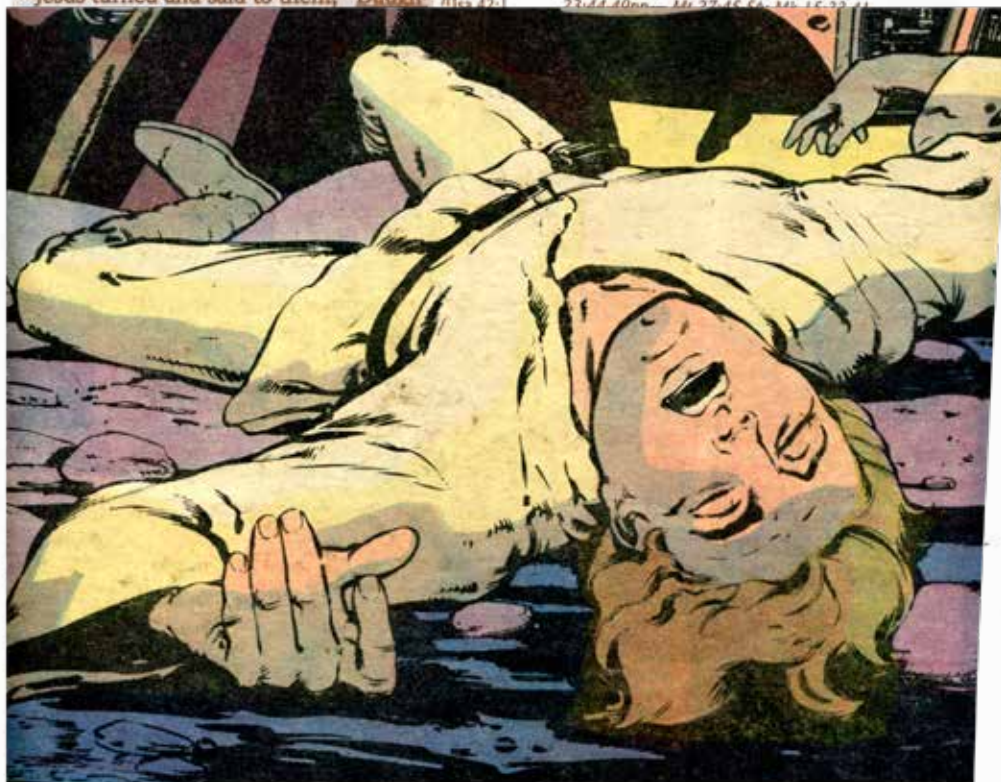
⁴¹We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."^j

⁴²Then he said, "Jesus, remember me when you come into your kingdom."^k

⁴³Jesus answered him, "I tell you the truth, today you will be with me in paradise."^l

Jesus' death.

23:44-49pp— Mt 27:45-54; Mk 15:33-41



If he is the Christ of God, the Chosen One."ⁿ

#Lk 8:2
/Ps 38:11

not have this sentence. ^{o42} Some manuscripts come with your kingly power

a member of the Sanhedrin, a good and upright man, who had consented to their request. He came from the town of Arimathea in the kingdom of Judea. He had asked for the body of Jesus and placed it in a tomb cut in rock, in which no one had ever been buried. ⁵⁴It was about noon on that day. ⁵⁵They came with Joseph and Mary, who had prepared the body for burial. But they did not find the body.



The victorious resurrection.

24:1-10pp— Mt 28:1-8; Mk 16:1-8; Jn 20:1-8

1.6 My parents made a visit from five states away, bringing with them four large, blue, plastic storage tubs containing all my childhood possessions—every book, action figure, trading card, and drawing—kept to one day return to me. This is that day. I don't know why it's surprising that the whole of these are so deeply Christian and artifacts of other mainstream culture like Star Wars because that was indeed my indoctrination coming up. But in digging through the tubs with Theo at my side, what freezes my feelings is how immediately drawn to these childhood possessions he becomes. And again, this should come as no surprise because they are a kid's toys and picture books, after all.

At the time I was seeing a psychologist who told me that in parenting I would relive human development through my child. Then I thought of

this reliving as a kind of witnessing and remembering but now believe it is more revisionist than that. It is living again, but through another person, not unlike the Christian trope of being born again, but this is re-birth through empathy that I exert to Theo, to be as he is, separate from me, and to feel with him, in whatever stage of development he is in at the time. Now that I urge myself to feel the unexpected openness to his separate but connected humanity, the exertion helps me to feel with other people as well. It helps me reconsider my own myopia and thoughtlessly accepted truths about so-called normality with the caveat being that any perspective of others I think I gain is only ignorance of a higher order.

But whenever I stop putting in the effort to empathize, I default to the assumption that he and others are nothing but separate versions of me. Hence when I see Theo's little hands grasping the same action figure Luke Skywalker I spent hours playing with at the age he is now and older, I stop empathizing and instead I slackly watch him as if he was me forty years prior. Rather than feeling with his entire existence that lives to ask questions about why and how the world is, I momentarily see him in terms of the answers I was taught early on to have at every one of life's turns.

Which is to say that more than anything else in this moment, I wish to retain the fiction that my identity was chosen out of free will and not written as a script of normalcy in the guise of universality, faith, innocence, and security.

Except then Theo, this blond-haired, blue-eyed, strong-bodied little boy who could be seen as the model child of some deeply twisted, ingrained cultural beliefs about what is good, and what is right, asks, "What is this?" regarding the Luke action figure, attraction alight in his eyes.

For a second, I imagine him seeing it as a toy version of himself.

But then I have the thought to destroy it; that this object, like so many malignant beliefs, should be gone by now.

Yet they persist, real as ever. And all I know to do is feel more with others for guidance in letting old fictions go.



²⁸As they approached the village to which they were going, Jesus acted as if he were going farther. ²⁹But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.

³⁰When he was at the table with them, he took bread, gave thanks, broke it/ and began to give it to them. ³¹Then their eyes were opened and they recognized him,^a and he disappeared from their sight. ³²They asked each other, "Were not our hearts burning within us^a while he talked with us on the road and opened the Scriptures^a to us?"

³³They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴and saying, "It is true! The Lord has risen and has appeared to Simon."^b ³⁵Then the two told what had happened on the way, and how

24:36

Jn 20:19

26; 14:2

24:37

^aMk 6:49

24:39

Jn 20:2

1Jn 1:1

24:43

^bAc 10:41

24:44

^cLk 9:45;

18:34

^dMt 16:21;

Lk 9:22,44;

18:31-33;

22:37

^ever 27^fPs 2; 16; 22;

69; 72; 110;

118

24:47

^gAc 5:31;

10:43; 13:38

^hMt 28:19

24:48

ⁱAc 1:8; 2:32;

5:32; 13:31;

1 Pe 5:1

Jesus' ascension.

⁵⁰When he had led them out to the vicinity of Bethany,^d he lifted up his hands and blessed them. ⁵¹While he was blessing them, he left them and was taken up into heaven.^e ⁵²Then they worshiped him and returned to Jerusalem with great joy. ⁵³And they stayed continually at the temple,^f praising God.

24:49 ^gJn 14:16; Ac 1:4 24:50 ^dMt 21:1724:51 ^e2Ki 2:11 24:53 ^fAc 2:46^g26 Or Messiah; also in verse 46

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