



Exploring the Bible 2022:
*The Life of Jesus in
the Gospels*

Seminar Notes

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“A rule I have had for years is: to treat the Lord Jesus Christ as a personal friend. He is not a creed, a mere doctrine, but it is he himself we have.” – Dwight L. Moody

“Not only do we not know God except through Jesus Christ; we do not even know ourselves except through Jesus Christ.” – Blaise Pascal

Ὁ κύριός μου καὶ ὁ θεός μου. – Thomas

Jesus and the Gospels

The Four Gospels



Rubens, (1614)

Matthew
Mark
Luke
John

Τετραεὐαγγέλιον / Tetraeuangelion
Fourfold Gospel
Four Gospel Book

According to (κατά)...*Matthew, Mark, Luke, John*

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Matthew: an early disciple of Jesus (one of the twelve, a tax collector)

Mark: a later disciple of Jesus (most likely a friend of Peter)

Luke: a later disciple of Jesus (a physician, most likely a friend of Paul)

John: an early disciple of Jesus (one of the twelve, one of the “inner three” with Peter and James, probably the “disciple whom Jesus loved”)

What are the “gospels”?

Historical Literature

Narrative Literature

Theological Literature

Are we correct in seeing the four canonical gospels as examples of ancient biographies?

Four Independent, Unified Stories About Jesus

Independent

Matthew 1:1: This is the genealogy (Βίβλος γενέσεως / Biblos geneseōs) of Jesus the Messiah the son of David, the son of Abraham:

Mark 1:1: The beginning of the good news (Ἀρχὴ τοῦ εὐαγγελίου / Archē tou euangelion) about Jesus the Messiah...

Luke 1:1-4: Many have undertaken to draw up an account of the things that have been fulfilled among us, ² just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. ³ With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, ⁴ so that you may know the certainty of the things you have been taught.

John 1:18: No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known (ἐκεῖνος ἐξηγήσατο / ekeinos exēgēsato).

Unified

See, “Gospels Pericope Overview” and “Life of Jesus Overview”.

Jesus, the Embodiment of Israel's God



The Storm on the Sea of Galilee, Rembrandt (1633)

Mark 4:35-41: That day when evening came, he said to his disciples, “Let us go over to the other side.”³⁶ Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him.³⁷ A furious squall came up, and the waves broke over the boat, so that it was nearly swamped.³⁸ Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, “Teacher, don’t you care if we drown?”

³⁹ He got up, rebuked the wind and said to the waves, “Quiet! Be still!” Then the wind died down and it was completely calm.

⁴⁰ He said to his disciples, “Why are you so afraid? Do you still have no faith?”

⁴¹ They were terrified and asked each other, “Who is this? Even the wind and the waves obey him!”

The Prologue to John's Gospel

John 1:1 (GNT): Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

En archē ēn ho logos, kai ho logos ēn pros ton theon, kai theos ēn ho logos.

In the beginning was the Word, and the Word was with God, and the Word was God.

“Why, then, is *theos* anarthrous in John 1:1c? Although it is inappropriate to speak of John's “omission” of the article, one may justifiably speak of his purpose in writing *theos* rather than, say, *ho theos* or *theois* or *theou*. Having distinguished the Logos from the Father (ton theon, 1:1b), John wished to point to their commonality, not merely in purpose but in being (theos). Like the Father, and equally with him, the Logos may be included within the category of Deity as a partaker in the divine essence. If, then, a single reason is to be given for the anarthrous state of *theos*, it is that this noun is qualitative, emphasizing nature rather than personal identity. In an incidental manner, this anarthrous *theos* also confirms that the articular *logos* is the subject of the clause and excludes the inference that the Word exhausts the category of Deity or that the Son was the Father.” (Murray Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Eugene: Baker Book House, 1992), 67.)

“...as we shall see, within the Fourth Gospel as a whole, John 1:1c is the first of three strategically positioned statements (viz., 1:1, 18; 20:28) that unequivocally affirm the essential divinity of Jesus Christ.” (Murray Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Eugene: Baker Book House, 1992), 71.)

Jesus's Baptism and Isaiah

Mark 1:9-11: At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ¹⁰ Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. ¹¹ And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”

Isaiah 64:1: Oh, that you would rend (tear) the heavens and come down, that the mountains would tremble before you!

Mark takes the referent from Isaiah 64:1, Yahweh, and applies it to Jesus's baptism. In his baptism, Jesus comes out of the water and is on display as the one being presented as *heaven tears open*, the Spirit descends, and the Father speaks.

Isaiah 64:1 (LXX): If you open the sky, trembling will take hold of the mountains at you, and they will melt

Matthew 3:16: As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. ¹⁷ And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

Luke 3:21-22: When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened²² and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”

Matthew and Luke follow a similar style with their retelling of Jesus’s baptism. The only difference is that they are more than likely quoting the Greek translation of the Old Testament (LXX), whereas Mark was more than likely reaching back to the Hebrew.

Forgiving Sins

Mark 2:5-11: When Jesus saw their faith, he said to the paralyzed man, “Son, your sins are forgiven.”

⁶ Now some teachers of the law were sitting there, thinking to themselves, ⁷ “Why does this fellow talk like that? He’s blaspheming! Who can forgive sins but God alone?”

⁸ Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, “Why are you thinking these things? ⁹ Which is easier: to say to this paralyzed man, ‘Your sins are forgiven,’ or to say, ‘Get up, take your mat and walk’? ¹⁰ But I want you to know that the Son of Man has authority on earth to forgive sins.” So he said to the man, ¹¹ “I tell you, get up, take your mat and go home.”

Confession from a Doubter

John 20:26-29: A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, “Peace be with you!”²⁷ Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.”

²⁸ Thomas said to him, “My Lord and my God!”

²⁹ Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”

John 20:27-29 (GNT): εἶτα λέγει τῷ Θωμᾶ, Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου.

29 λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

Prepare the Way for...Yahweh

Matthew 3:1-12: In those days John the Baptist came, preaching in the wilderness of Judea² and saying, “Repent, for the kingdom of heaven has come near.”³ This is he who was spoken of through the prophet Isaiah:

“A voice of one calling in the wilderness, ‘Prepare the way for the Lord, make straight paths for him.’”

⁴ John’s clothes were made of camel’s hair, and he had a leather belt around his waist. His food was locusts and wild honey. ⁵ People went out to him from Jerusalem and all Judea and the whole region of the Jordan. ⁶ Confessing their sins, they were baptized by him in the Jordan River.

⁷ But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: “You brood of vipers! Who warned you to flee from the coming wrath? ⁸ Produce fruit in keeping with repentance. ⁹ And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham. ¹⁰ The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

¹¹ “I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. ¹² His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”

Isaiah 40:3-5: A voice of one calling: “In the wilderness prepare the way for the LORD; make straight in the desert a highway for our God. ⁴ Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. ⁵ And the glory of the LORD will be revealed, and all people will see it together. For the mouth of the LORD has spoken.”

In the Old Testament (the Hebrew Bible) the word that is translated into English as “the LORD” is: יהוה / YHWH (Yahweh). A Hebrew scribe tradition developed where it was considered irreverent to speak God’s name, Yahweh, so there was a replacement word used: אֲדֹנָי Adonai (Lord). So, whenever יהוה / YHWH showed up in the text, the reader would instead say אֲדֹנָי Adonai. This same practice has continued in our English Bibles with: “the LORD”.

The really interesting thing is that when the Hebrew Bible was translated into Greek, the word that was used to translate אֲדֹנָי Adonai (Lord) was *Κύριος* (Kurios). So, when the New Testament writers were reading their Greek Old Testaments they were reading the word *Κύριος* as the personal name of God, which is why, in many places within the New Testament, *Κύριος*, when referring to Jesus, means more than just “Lord”; it carries with it all the meaning of יהוה YHWH from the Hebrew Bible (see 1 Corinthians 8:6).

Jesus, the Teacher



Vocation of the Apostles, by Domenico Ghirlandaio (1481)

The Teacher Who Teaches

διδάσκαλος / didaskalos: teacher
διδάσκω / didaskō: teach

Matthew 22:16: They sent their disciples to him along with the Herodians. “Teacher,” they said, “we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren’t swayed by others, because you pay no attention to who they are.”

Matthew 26:18: He replied, “Go into the city to a certain man and tell him, ‘The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.’ ”

Mark 4:38: Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, “Teacher, don’t you care if we drown?”

Mark 9:17: A man in the crowd answered, “Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech.”

Luke 11:45: One of the experts in the law answered him, “Teacher, when you say these things, you insult us also.”

Luke 21:7: “Teacher,” they asked, “when will these things happen? And what will be the sign that they are about to take place?”

John 3:2: He came to Jesus at night and said, “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.”

John 20:16: Jesus said to her, “Mary.” She turned toward him and cried out in Aramaic, “Rabboni!” (which means “Teacher”).

The Parables

What is a “parable”?

παραβολή / parabolē

Webster’s Dictionary definition: a usually short fictitious story that illustrates a moral attitude or a religious principle.

Matthew 13:34-35: Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. ³⁵ So was fulfilled what was spoken through the prophet: “I will open my mouth in parables, I will utter things hidden since the creation of the world.”

Matthew 13:1-23: That same day Jesus went out of the house and sat by the lake. ² Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. ³ Then he told them many things in parables, saying: “A farmer went out to sow his seed. ⁴ As he was scattering the seed, some fell along the path, and the birds came and ate it up. ⁵ Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. ⁶ But when the sun came up, the plants were scorched, and they withered because they had no root. ⁷ Other seed fell among thorns, which grew up and choked the plants. ⁸ Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. ⁹ Whoever has ears, let them hear.”

¹⁰ *The disciples came to him and asked, “Why do you speak to the people in parables?”*

¹¹ *He replied, “Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. ¹² Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them.*

¹³ *This is why I speak to them in parables:*

*“Though seeing, they do not see;
though hearing, they do not hear or understand.*

¹⁴ *In them is fulfilled the prophecy of Isaiah:*

“ ‘You will be ever hearing but never understanding; you will be ever seeing but never perceiving. ¹⁵ For this people’s heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.’

¹⁶ But blessed are your eyes because they see, and your ears because they hear. ¹⁷ For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

¹⁸ “Listen then to what the parable of the sower means: ¹⁹ When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. ²⁰ The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. ²¹ But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. ²² The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. ²³ But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.”

Matthew 13:18-23 (see also, Mark 4:13-20) may be the key to understanding all parables, because it describes the different types of people who “hear” the parables.

The parables of Jesus are not primarily moral, ethical, or religious guides to be lifted from the New Testament and applied to our lives today. Instead, they are specially designed short stories describing the kingdom of God and what Jesus was up to. These specially designed short stories have been crafted and presented in such a way as to conceal or reveal depending on the type of people listening to them (i.e., those who do not have ears to ear vs. those who have ears to hear). It is only after we have done business with their original meaning (Jesus and the kingdom of God) that we are free to find applications for our lives today.

“The kingdom of heaven is like...”

...a man who sowed good seed in his field. (Mt. 13:24)

...a mustard seed, which a man took and planted in his field. (Mt. 13:31)

...yeast that a woman took and mixed into about sixty pounds of flour until it worked through all the dough. (Mt. 13:33)

...treasure hidden in a field. (Mt. 13:44)

...a merchant looking for fine pearls. (Mt. 13:45)

...a net that was let down into the lake and caught all kinds of fish. (Mt. 13:47)

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...the owner of a house who brings out of his storeroom new treasures as well as old. (Mt. 13:52)

...a king who wanted to settle accounts with his servants. (Mt. 18:23)

...a landowner who went out early in the morning to hire workers for his vineyard. (Mt. 20:1)

...a king who prepared a wedding banquet for his son. (Mt. 22:2)

Jesus, the King



Ecce Homo (Behold the Man) Antonio Ciseri (1871)

“The gospel is the good news of God...”

Isaiah 40:9-10: You who bring good news (ὁ εὐαγγελιζόμενος / ho euangelizomenos) to Zion, go up on a high mountain. You who bring good news (ὁ εὐαγγελιζόμενος / ho euangelizomenos) to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, “Here is your God!”¹⁰ See, the Sovereign LORD comes with power, and he rules with a mighty arm. See, his reward is with him, and his recompense accompanies him.

Isaiah 52:7: How delightful on the mountains are the feet of him who brings good news (εὐαγγελιζόμενον / euangelizomenou), who announces peace, who brings good news (ὁ εὐαγγελιζόμενος / ho euangelizomenos), who announces salvation, who says to Zion, “Your God reigns as a king.”

Isaiah 40-55 is one of those sections in the Scriptures that serve to shine a light upon another section of the Scriptures. In particular, this section of Isaiah gives us tremendous help in not only understanding what the word “gospel” means, but how to read the four canonical gospels and understand their message.

What does it look like when God (i.e., Jesus) becomes king?

“The kingdom of God has come near.”

Mark 1:15: “The time has come,” he said. “The kingdom of God (ἡ βασιλεία τοῦ θεοῦ / hē basileia tou theou) has come near. Repent and believe the good news (εὐαγγέλιον / euangelion)!”

The coming of the kingdom of God meant the coming of God as king.

Jesus and Pilate

John 18:33-40: Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?”

³⁴ *“Is that your own idea,” Jesus asked, “or did others talk to you about me?”*

³⁵ *“Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”* ³⁶ *Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”* ³⁷ *“You are a king, then!” said Pilate.*

Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”

³⁸ *“What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him. ³⁹ But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”*

⁴⁰ *They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in an uprising.*

Jesus, the High Priest, and Daniel

Matthew 26:63-65: Then the high priest stood up and said to Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” ⁶³ *But Jesus remained silent.*

The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.”

⁶⁴ *“You have said so,” Jesus replied. “But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”*

⁶⁵ *Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy.”*

Daniel 7:13-14: “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. ¹⁴ He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

The King on a Donkey

Matthew 21:4-5: Now this took place so that what was spoken through the prophet would be fulfilled, saying, “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble and mounted on a donkey, and on a colt, the foal of a pack animal.’ ”

The King and Nathanael

John 1:49: Nathanael answered him, “Rabbi, you are the Son of God! You are the king of Israel!”

The King and Caesar

Luke 23:2: And they began to accuse him, saying, “We have found this man misleading our nation and forbidding us to pay taxes to Caesar, and saying he himself is Christ, a king!”

מָשִׁיחַ (Mashiach) / Χριστός (Christos)

Messiah / Christ

King

“Here is your king!”

John 19:12-22: From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

¹³ *When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). ¹⁴ It was the day of Preparation of the Passover; it was about noon.*

“Here is your king,” Pilate said to the Jews.

¹⁵ *But they shouted, “Take him away! Take him away! Crucify him!”*
“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

¹⁶ Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. ¹⁷ Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). ¹⁸ There they crucified him, and with him two others—one on each side and Jesus in the middle.

¹⁹ Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. ²¹ The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

²² Pilate answered, “What I have written, I have written.”

The King on a Cross

Matthew 27:42: “He saved others; he is not able to save himself! He is the king of Israel! Let him come down now from the cross, and we will believe in him!”

Jesus and the Cross



Jean Francois Portaels (1886)

The Crucified God

“The death of Jesus on the cross is the center of all Christian theology. It is not the only theme of theology, but it is in effect the entry to its problems and answers on earth. All Christian statements about God, about creation, about sin and death have their focal point in the crucified Christ. All Christian statements about history, about the church, about faith and sanctification, about the future and about hope stem from the crucified Christ.” (Jürgen Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology* (Minneapolis: Fortress Press, 1993), 204.)

Mark 3:11: Whenever the impure spirits saw him, they fell down before him and cried out, “You are the Son of God.”

Mark 15:38-39: The curtain of the temple was torn in two from top to bottom. ³⁹ And when the centurion, who stood there in front of Jesus, saw how he died, he said, “Surely this man was the Son of God!”

“Greater love has no one than this...”

John 15:12-13: “My command is this: Love each other as I have loved you. ¹³ Greater love has no one than this: to lay down one’s life for one’s friends.”

High and Lifted Up

The cross is the culmination of the life of Jesus as we have it in the gospels, not because there is nothing more important than the cross, but because it is the τέλος / telos of his entire life and ministry (John 19:30).

John 19:30 (GNT): ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν, Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

John 19:30: When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

John 12:20-36: Now there were some Greeks among those who went up to worship at the festival. ²¹ They came to Philip, who was from Bethsaida in Galilee, with a request. “Sir,” they said, “we would like to see Jesus.” ²² Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

²³ Jesus replied, “The hour has come for the Son of Man to be glorified. ²⁴ Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. ²⁵ Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. ²⁶ Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

²⁷ “Now my soul is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour. ²⁸ Father, glorify your name!”

Then a voice came from heaven, “I have glorified it, and will glorify it again.” ²⁹ The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

³⁰ Jesus said, “This voice was for your benefit, not mine. ³¹ Now is the time for judgment on this world; now the prince of this world will be driven out. ³² And I, when I am lifted up from the earth, will draw all people to myself.” ³³ He said this to show the kind of death he was going to die.

³⁴ The crowd spoke up, “We have heard from the Law that the Messiah will remain forever, so how can you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?”

³⁵ Then Jesus told them, “You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. Whoever walks in the dark does

not know where they are going. ³⁶ Believe in the light while you have the light, so that you may become children of light.” When he had finished speaking, Jesus left and hid himself from them.

Matthew 27:27-31: Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. ²⁸ They stripped him and put a scarlet robe on him, ²⁹ and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. “Hail, king of the Jews!” they said. ³⁰ They spit on him, and took the staff and struck him on the head again and again. ³¹ After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.