

30 Now Gideon had seventy sons who were his direct descendants, for he had many wives. **8:30**  
Judg 9:2, 5

31 His concubine who was in Shechem also bore him a son, and he named him Abimelech.

32 And Gideon the son of Joash died at a ripe old age and was buried in the tomb of his father Joash, in Ophrah of the Abiezrites.

33 Then it came about, as soon as Gideon was dead, that the sons of Israel again played the harlot with the Baals, and made Baal-berith their god. **8:33**  
Judg 2:11, 12; Judg 9:4, 27, 46

34 Thus the sons of Israel did not remember the LORD their God, who had delivered them from the hands of all their enemies on every side;

35 nor did they show kindness to the household of Jerubbaal (*that is*, Gideon) in accord with all the good that he had done to Israel. **8:34**  
Deut 4:9; Judg 3:7

**8:35**  
Judg 9:16-18

*Abimelech's Conspiracy*

**9** And Abimelech the son of Jerubbaal went to Shechem to his mother's relatives, and spoke to them and to the whole clan of the household of his mother's father, saying, **9:1**  
Judg 8:31, 35

2 "Speak, now, in the hearing of all the leaders of Shechem, 'Which is better for you, that seventy men, all the sons of Jerubbaal, rule over you, or that one man rule over you?' Also, remember that I am your bone and your flesh." **9:2**  
Judg 8:30; 9:5, 18; Gen 29:14

3 And his mother's relatives spoke all these words on his behalf in the hearing of all the leaders of Shechem; and they were inclined to follow Abimelech, for they said, "He is our relative." **9:3**  
Gen 29:15

4 They gave him seventy *pieces* of silver from the house of Baal-berith with which Abimelech hired worthless and reckless fellows, and they followed him. **9:4**  
Judg 8:33

5 Then he went to his father's house at Ophrah and killed his brothers the sons of Jerubbaal, seventy men, on one stone. But Jotham the youngest son of Jerubbaal was left, for he hid himself. **9:5**  
2 Kin 11:1, 2; Judg 8:30; 9:2, 18

6 All the men of Shechem and all <sup>14</sup>Beth-millo assembled together, and they went and made Abimelech king, by the oak of the pillar which was in Shechem.

7 Now when they told Jotham, he went and stood on the top of Mount Gerizim, and lifted his voice and called out. Thus he said to them, "Listen to me, O men of Shechem, that God may listen to you. **9:7**  
Deut 11:29, 30

8 "Once the trees went forth to anoint a king over them, and they said to the olive tree, 'Reign over us!'

**14** Or the house of Millo

**8:31** This relationship between Gideon and a concubine produced a son who tore apart Gideon's family and caused tragedy for the nation. Gideon's story illustrates the fact that heroes in battle are not always heroes in daily life. Gideon led the nation but could not lead his family. No matter who you are, moral laxness will cause problems. Just because you have won a single battle with temptation does not mean you will automatically win the next one. We need to be constantly watchful against temptation. Sometimes Satan's strongest attacks come after a victory.

**8:33** Baal-berith means "Baal (lord) of the covenant." Worship of the idol may have combined elements of both the Israelites and Canaanite religions.

**9:1-3** With Gideon dead, Abimelech wanted to take his father's place. (Jerubbaal is another name for Gideon; see 6:32.) To set his plan in motion he went to the city of Shechem, his mother's hometown, to drum up support. Here he felt kinship with the residents. These relatives were Canaanites and would be glad to unite against Israel. Shechem was an important city, a crossroads for trade routes and a natural link between the coastal plain and the Jordan Valley. Whoever controlled Shechem would dominate the countryside.

**9:2-5** Israel's king was to be the Lord and not a man. But Abimelech wanted to usurp the position reserved for God alone. In his selfish quest, he killed all but one of his 70 half brothers. People with selfish desires often seek to fulfill them in ruthless ways. Examine your ambitions to see if they are self-centered or God-centered. Be sure you always fulfill your desires in ways that God would approve.

**9:4** Politics played a major part in pagan religions such as the worship of Baal-berith. Governments often went so far as to hire temple prostitutes to bring in additional money. In many cases a religious system was set up and supported by the government so the offerings could fund community projects. Religion became a profit-making business. In Israel's religion, this was strictly forbidden. God's system of religion was designed to come from an attitude of the heart, not from calculated plans and business opportunities. It was also designed to serve people and help those in need, not to oppress the needy. Is your faith genuine and sincere, or is it based on convenience, comfort, and availability?

**9:6** Abimelech was declared ruler of Israel at Shechem, the site of other key Bible events. It was one of Abraham's first stops upon arriving in Canaan (Genesis 12:6-7). When Jacob lived there, two of his sons killed all the men in Shechem because the prince's son raped their sister (Genesis 34). Joseph's bones were buried in Shechem (Joshua 24:32); Israel renewed its covenant with God there (Joshua 24); and the kingdom of Israel split apart at this same city (1 Kings 12).

**9:7-15** In Jotham's parable the trees represented Gideon's 70 sons, and the bramble represented Abimelech. Jotham's point was this: A productive person would be too busy doing good to want to bother with power politics. A worthless person, on the other hand, would be glad to accept the honor—but he would destroy the people he ruled. Abimelech, like a bramble, could offer Israel no real protection or security. Jotham's parable came true when Abimelech destroyed the city of Shechem (9:45), burned "the tower of Shechem" (9:46-49), and was finally killed at Thebez (9:53-54).

9“*But the olive tree said to them, ‘Shall I leave my fatness with which God and men are honored, and go to wave over the trees?’*

10“*Then the trees said to the fig tree, ‘You come, reign over us!’*

11“*But the fig tree said to them, ‘Shall I leave my sweetness and my good fruit, and go to wave over the trees?’*

# ABIMELECH

People who desire power always outnumber those who are able to use power wisely once they have it. Perhaps this is because power has a way of taking over and controlling the person using it. This is especially true in cases of inherited but unmerited power. Abimelech's life shows us what happens when hunger for power corrupts judgment.

Abimelech's position in Gideon's family as the son of a concubine must have created great tension between him and Gideon's many other sons. One against 70: Such odds can either crush a person or make him ruthless. It is obvious which direction Abimelech chose. Gideon's position as warrior and judge had placed Abimelech in an environment of power; Gideon's death provided an opportunity for this son to seize power. Once the process began, the disastrous results were inevitable. A person's thirst for power is not satisfied when he gets power—it only becomes more intense. Abimelech's life was consumed by that thirst. Eventually, he could not tolerate any threat to his power.

By this time, ownership had changed: Abimelech no longer had power—power had him. One lesson we can learn from his life is that our goals control our actions. The amount of control is related to the importance of the goal. Abimelech's most important goal was to have power. His lust for power led him to wipe out not only his brothers, but also whole cities that refused to submit to him. Nothing but death could stop his bloodthirsty drive to conquer. How ironic that he was fatally injured by a woman! The contrast between Abimelech and the great people of the Bible is great. He wanted to control the nation; they were willing to be controlled by God.

#### Strengths and accomplishments:

- The first self-declared king of Israel
- Qualified tactical planner and organizer

#### Weaknesses and mistakes:

- Power hungry and ruthless
- Overconfident
- Took advantage of his father's position without imitating his character
- Had 69 of his 70 half brothers killed

#### Vital statistics:

- Where: Shechem, Arumah, Thebez
- Occupations: Self-acclaimed king, judge, political troublemaker
- Relatives: Father: Gideon. Only surviving brother: Jotham

#### Key verses:

“Thus God repaid the wickedness of Abimelech, which he had done to his father in killing his seventy brothers. Also God returned all the wickedness of the men of Shechem on their heads, and the curse of Jotham the son of Jerubbaal came on them” (Judges 9:56–57).

His story is told in Judges 8:31—9:57. He is also mentioned in 2 Samuel 11:21.

#### ABIMELECH'S FALL

Gideon's illegitimate son killed 69 of his half brothers in Ophrah and returned to Shechem to be acclaimed king. But three years later, Shechem rebelled. From Arumah, Abimelech attacked Shechem, the tower of Shechem, and Thebez, where he was killed.



- 5<sup>a</sup>“But now it has come to you, and you are impatient;  
It touches you, and you are dismayed.
- 6<sup>a</sup>“Is not your <sup>2</sup>fear of God your confidence,  
And the integrity of your ways your hope?
- 7<sup>a</sup>“Remember now, who *ever* perished being innocent?  
Or where were the upright destroyed?
- 8<sup>a</sup>“According to what I have seen, those who plow iniquity  
And those who sow trouble harvest it.
- 9<sup>a</sup>“By the breath of God they perish,  
And by the blast of His anger they come to an end.
- 10<sup>a</sup>“The roaring of the lion and the voice of the *fierce* lion,  
And the teeth of the young lions are broken.
- 11<sup>a</sup>“The lion perishes for lack of prey,  
And the whelps of the lioness are scattered.
- 12<sup>a</sup>“Now a word was brought to me stealthily,  
And my ear received a whisper of it.
- 13<sup>a</sup>“Amid disquieting thoughts from the visions of the night,  
When deep sleep falls on men,
- 14 Dread came upon me, and trembling,  
And made all my bones shake.
- 15<sup>a</sup>“Then a <sup>3</sup>spirit passed by my face;  
The hair of my flesh bristled up.
- 16<sup>a</sup>“It stood still, but I could not discern its appearance;  
A form *was* before my eyes;  
*There was* silence, then I heard a voice:
- 17 ‘Can mankind be just before God?  
Can a man be pure before his Maker?
- 18 ‘He puts no trust even in His servants;  
And against His angels He charges error.
- 19 ‘How much more those who dwell in houses of clay,  
Whose foundation is in the dust,  
Who are crushed before the moth!
- 20 ‘Between morning and evening they are broken in pieces;  
Unobserved, they perish forever.
- 21 ‘Is not their tent-cord plucked up within them?  
They die, yet without wisdom.’
- God Is Just*
- 5** “Call now, is there anyone who will answer you?  
And to which of the holy ones will you turn?”

2 Or reverence 3 Or breath passed over

**4:7–8** Part of what Eliphaz said is true, and part is false. It is true that those who promote sin and trouble eventually will be punished; it is false that anyone who is good and innocent will never suffer.

All the material recorded and quoted in the Bible is there by God’s choice. Some is a record of what people said and did but is not an example to follow. The sins, the defeats, the evil thoughts, and misconceptions about God are all part of God’s divinely inspired Word, but we should not follow those wrong examples just because they are in the Bible. The Bible gives us teachings and examples of what we *should* do as well as what we *should not* do. Eliphaz’s comments are an example of what we should try to avoid—making false assumptions about others based on our own experiences.

**4:12–13** Although Eliphaz claimed that his vision was divinely inspired, it is doubtful that it came from God because later God criticized Eliphaz for misrepresenting him (42:7). Whatever the vision’s source, it is summarized in 4:17. On the surface, this

statement is completely true—a mere mortal cannot compare to God and should not try to question God’s motives and actions. Eliphaz, however, took this thought and expounded on it later, expressing his own opinions. His conclusion (5:8) reveals a very shallow understanding of Job and his suffering. It is easy for teachers, counselors, and well-meaning friends to begin with a portion of God’s truth but then go off on a tangent. Don’t limit God to your perspective and finite understanding of life.

**4:18–19** Do angels really make errors? Remember that Eliphaz was speaking, not God, so we must be careful about building our knowledge of the spiritual world from Eliphaz’s opinions. In addition, the word translated *error* is used only here, and its meaning is unclear. We could save Eliphaz’s credibility by saying he meant fallen angels, but this passage is not meant to teach about angels. Eliphaz was saying that sinful human beings are far beneath God and the angels. Eliphaz was right about God’s greatness, but he did not understand God’s greater purposes concerning suffering.

- 5:2**  
Prov 12:16; 27:3
- 5:3**  
Jer 12:2; Job 24:18; 31:30
- 5:4**  
Job 4:11
- 5:5**  
Job 18:8-10; 22:10
- 5:6**  
Job 15:35
- 5:7**  
Job 14:1
- 5:8**  
Job 13:2, 3; Ps 50:15
- 2“For anger slays the foolish man,  
And jealousy kills the simple.
- 3“I have seen the foolish taking root,  
And I cursed his abode immediately.
- 4“His sons are far from safety,  
They are even <sup>4</sup>oppressed in the gate,  
And there is no deliverer.
- 5“His harvest the hungry devour  
And take it to a *place of thorns*,  
And the schemer is eager for their wealth.
- 6“For affliction does not come from the dust,  
Nor does trouble sprout from the ground,
- 7 For man is born for trouble,  
As sparks fly upward.
- 8“But as for me, I would seek God,  
And I would place my cause before God;
- 4 Lit *crushed*

### ADVICE FROM FRIENDS

Overwhelmed by suffering, Job was not comforted, but condemned by his friends. Each of their views represents a well-known way to understand suffering. God proves that each explanation given by Job's friends has less than the whole answer.

Who They Were	Reference	How They Helped	Their Reasoning	Their Advice	Job's Response	God's Response
Eliphaz the Temanite	Job 4, 5, 15, 22	They sat in silence with Job for seven days (2:11–13)	Job is suffering because he has sinned.	Go to God and place your cause before him. (5:8)	Desist now; take back your false accusations. (6:29)	God
Bildad the Shuhite	Job 8, 18, 25		Job won't admit he sinned, so he's still suffering.	How long will you say these things? (8:2)	"I will say to God . . . 'let me know why You contend with me.'" (10:2)	rebukes Job's friends
Zophar the Naamathite	Job 11–20		Job's sin deserves more suffering than he's experienced.	Put your sin far away. (11:13–14)	I know that I will be vindicated. (13:18)	(42:7)
Elihu the Buzite	Job 32–37		God is using suffering to mold and train Job.	Keep silent, and I will teach you wisdom. (33:33)	No response	God does not directly address Elihu.
God	Job 38–41		Confronted Job with the need to be content even though he didn't know why he was suffering	Did not explain the reason for the pain	Do you still want to contend with the Almighty? (40:2)	I have declared that which I did not understand. (42:3–5)

**5:8** All three of Job's friends made the mistake of assuming that Job had committed some great sin that had caused his suffering. Neither they nor Job knew of Satan's conversation with God

(1:6–2:8). It is human nature to blame people for their own troubles, but Job's story makes it clear that blame cannot always be attached to those whom trouble strikes.

# MATTHEW

*Herod the Great begins to rule 37 B.C.*

*Jesus is born 6/5 B.C.*

*Escape to Egypt 5/4 B.C.*

*Herod the Great dies 4 B.C.*

*Return to Nazareth 4/3 B.C.*

*Judea becomes a Roman province A.D. 6*

*Jesus visits temple as a boy 6/7*

## VITAL STATISTICS

### PURPOSE:

To prove that Jesus is the Messiah, the eternal King

### AUTHOR:

Matthew (Levi)

### TO WHOM WRITTEN:

Matthew wrote especially to the Jews

### DATE WRITTEN:

Approximately A.D. 60–65

### SETTING:

Matthew was a Jewish tax collector who became one of Jesus' disciples. This Gospel forms the connecting link between the Old and New Testaments because of its emphasis on the fulfillment of prophecy.

### KEY VERSE:

"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill" (5:17).

### KEY PEOPLE:

Jesus, Mary, Joseph, John the Baptist, the disciples, the religious leaders, Caiaphas, Pilate, Mary Magdalene

### KEY PLACES:

Bethlehem, Jerusalem, Capernaum, Galilee, Judea

### SPECIAL FEATURES:

Matthew is filled with messianic language ("Son of David" is used throughout) and Old Testament references (53 quotes and 76 other references). This Gospel was not written as a chronological account; its purpose was to present the clear evidence that Jesus is the Messiah, the Savior.



AS the motorcade slowly winds through the city, thousands pack the sidewalks hoping to catch a glimpse. Marching bands with great fanfare announce the arrival, and protective agents scan the crowd and run alongside the limousine. Pomp, ceremony, protocol—modern symbols of position and evidences of importance—herald the arrival of a head of state. Whether they are leaders by birth or election, we honor and respect them.

The Jews waited for a leader who had been promised centuries before by prophets. They believed that this leader—the Messiah ("anointed one")—would rescue them from their Roman oppressors and establish a new kingdom. As their king, he would rule the world with justice. However, many Jews overlooked prophecies that also spoke of this king as a suffering servant who would be rejected and killed. It is no wonder, then, that few recognized Jesus as the Messiah. How could this humble carpenter's son from Nazareth be their king? But Jesus was and is the King of all the earth!

Matthew (Levi) was one of Jesus' 12 disciples. Once he was a despised tax collector, but his life was changed by this man from Galilee. Matthew wrote this Gospel to his fellow Jews to prove that Jesus is the Messiah and to explain God's kingdom.

Matthew begins his account by giving Jesus' genealogy. He then tells of Jesus' birth and early years, including the family's escape to Egypt from the murderous Herod and their return to Nazareth. Following Jesus' baptism by John (3:16–17) and his defeat of Satan in the wilderness, Jesus begins his public ministry by calling his first disciples and giving the Sermon on the Mount (chapters 5–7). Matthew shows Christ's authority by reporting his miracles of healing the sick and the demon-possessed, and even raising the dead.

Despite opposition from the Pharisees and others in the religious establishment (chapters 12–15), Jesus continued to teach concerning the kingdom of heaven (chapters 16–20). During this time, Jesus spoke with his disciples about his imminent death and resurrection (16:21) and revealed his true identity to Peter, James, and John (17:1–5). Near the end of his ministry, Jesus entered Jerusalem in a triumphant procession (21:1–11). But soon opposition mounted, and Jesus knew that his death was near. So he taught his disciples about the future—what they could expect before his return (chapter 24) and how to live until then (chapter 25).

In Matthew's finale (chapters 26–28), he focuses on Jesus' final days on earth—the Last Supper, his prayer in Gethsemane, the betrayal by Judas, the flight of the disciples, Peter's denial, the trials before Caiaphas and Pilate, Jesus' final words on the cross, and his burial in a borrowed tomb. But the story does not end there, for the Messiah rose from the dead—conquering death and then telling his followers to continue his work by making disciples in all nations.

As you read this Gospel, listen to Matthew's clear message: Jesus is the Christ, the King of kings and Lord of lords. Celebrate his victory over evil and death, and make Jesus the Lord of your life.

Tiberius  
Caesar  
becomes  
emperor  
14

Pontius  
Pilate  
appointed  
governor  
26

Jesus  
begins  
his  
ministry  
26/27

Jesus  
chooses  
twelve  
disciples  
28

Jesus  
feeds  
5,000  
29

Jesus is  
crucified,  
rises again,  
and ascends  
30

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## THE BLUEPRINT

### A. BIRTH AND PREPARATION OF JESUS, THE KING (1:1—4:11)

The people of Israel were waiting for the Messiah, their king. Matthew begins his book by showing how Jesus Christ was a descendant of David. But Matthew goes on to show that God did not send Jesus to be an earthly king but a heavenly King. His kingdom would be much greater than David's because it would never end. Even at Jesus' birth, many recognized him as a King. Herod, the ruler, as well as Satan, was afraid of Jesus' kingship and tried to stop him, but others worshiped him and brought royal gifts. We must be willing to recognize Jesus for who he really is and worship him as King of our life.

- ### B. MESSAGE AND MINISTRY OF JESUS, THE KING (4:12—25:46)
1. Jesus begins his ministry
  2. Jesus gives the Sermon on the Mount
  3. Jesus performs many miracles
  4. Jesus teaches about the kingdom
  5. Jesus encounters differing reactions to his ministry
  6. Jesus faces conflict with the religious leaders
  7. Jesus teaches on the Mount of Olives

Jesus gave the Sermon on the Mount, directions for living in his kingdom. He also told many parables about the difference between his kingdom and the kingdoms of earth. Forgiveness, peace, and putting others first are some of the characteristics that make one great in the kingdom of God. And to be great in God's kingdom, we must live by God's standards right now. Jesus came to show us how to live as faithful subjects in his kingdom.

### C. DEATH AND RESURRECTION OF JESUS, THE KING (26:1—28:20)

Jesus was formally presented to the nation of Israel but was rejected. How strange for the King to be accused, arrested, and crucified. But Jesus demonstrated his power, even over death, through his resurrection and gained access for us into his kingdom. With all this evidence that Jesus is God's Son, we, too, should accept him as our Lord.

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## MEGATHEMES

### THEME

### EXPLANATION

### IMPORTANCE

*Jesus Christ,  
the King*

Jesus is revealed as the King of kings. His miraculous birth, his life and teaching, his miracles, and his triumph over death show his true identity.

Jesus cannot be equated with any person or power. He is the supreme ruler of time and eternity, heaven and earth, humans and angels. We should give him his rightful place as King of our life.

*The Messiah*

Jesus was the Messiah, the one for whom the Jews had waited to deliver them from Roman oppression. Yet, tragically, they didn't recognize him when he came because his kingship was not what they expected. The true purpose of God's anointed deliverer was to die for all people to free them from sin's oppression.

Because Jesus was sent by God, we can trust him with our life. It is worth everything we have to acknowledge him and give ourselves to him, because he came to be our Messiah, our Savior.

*Kingdom of God*

Jesus came to earth to begin his kingdom. His full kingdom will be realized at his return and will be made up of anyone who has faithfully followed him.

The way to enter God's kingdom is by faith—believing in Christ to save us from sin and change our life. We must do the work of his kingdom now to be prepared for his return.

*Teachings*

Jesus taught the people through sermons, illustrations, and parables. Through his teachings, he showed the true ingredients of faith and how to guard against a fruitless and hypocritical life.

Jesus' teachings show us how to prepare for life in his eternal kingdom by living properly right now. He lived what he taught, and we, too, must practice what we preach.

# 250 EVENTS IN THE LIFE OF CHRIST A HARMONY OF THE GOSPELS

Each of the four books in the Bible that tells the story of Jesus Christ—Matthew, Mark, Luke, and John—stands alone, emphasizing a unique aspect of Jesus’ life. But when these are blended into one complete account, or harmonized, we gain new insights about the life of Christ.

This harmony combines the four Gospels into a single chronological account of Christ’s life on earth. It includes every chapter and verse of each Gospel, leaving nothing out.

The harmony is divided into 250 events. The title of each event is identical to the title found in the corresponding Gospel. Parallel passages found in more than one Gospel have identical titles, helping you to identify them quickly.

Each of the 250 events in the harmony is numbered. The number of the event corresponds to the number next to the title in the Bible text. When reading one of the Gospel accounts, you will notice, at times, that some numbers are missing or out of sequence. The easiest way to locate these events is to refer to the harmony.

In addition, if you are looking for a particular event in the life of Christ, the harmony can help you locate it more rapidly than paging through all four Gospels. Each of the 250 events has a distinctive title keyed to the main emphasis of the passage to help you locate and remember the events.

This harmony will help you to better visualize the travels of Jesus, study the four Gospels comparatively, and appreciate the unity of their message.

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## I. BIRTH AND PREPARATION OF JESUS CHRIST

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	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
1 Luke’s purpose in writing			1:1-4	
2 God became a human being				1:1-18
3 The ancestors of Jesus	1:1-17		3:23-38	
4 An angel promises the birth of John to Zacharias			1:5-25	
5 An angel promises the birth of Jesus to Mary			1:26-38	
6 Mary visits Elizabeth			1:39-56	
7 John the Baptist is born			1:57-80	
8 An angel appears to Joseph	1:18-25			
9 Jesus is born in Bethlehem			2:1-7	
10 Shepherds visit Jesus			2:8-20	
11 Mary and Joseph bring Jesus to the temple			2:21-40	
12 Visitors arrive from eastern lands	2:1-12			
13 The escape to Egypt	2:13-18			
14 The return to Nazareth	2:19-23			
15 Jesus speaks with the religious teachers			2:41-52	
16 John the Baptist prepares the way for Jesus	3:1-12	1:1-8	3:1-18	
17 John baptizes Jesus	3:13-17	1:9-11	3:21-22	
18 Satan tempts Jesus in the wilderness	4:1-11	1:12-13	4:1-13	
19 John the Baptist declares his mission				1:19-28
20 John the Baptist proclaims Jesus as the Messiah				1:29-34
21 The first disciples follow Jesus				1:35-51
22 Jesus turns water into wine				2:1-12

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**II. MESSAGE AND MINISTRY OF JESUS CHRIST**


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	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
23 Jesus clears the temple				2:12-25
24 Nicodemus visits Jesus at night				3:1-21
25 John the Baptist tells more about Jesus				3:22-36
26 Herod puts John in prison			3:19-20	
27 Jesus talks to a woman at the well				4:1-26
28 Jesus tells about the spiritual harvest				4:27-38
29 Many Samaritans believe in Jesus				4:39-42
30 Jesus preaches in Galilee	4:12-17	1:14-15	4:14-15	4:43-45
31 Jesus heals a government official's son				4:46-54
32 Jesus is rejected at Nazareth			4:16-30	
33 Four fishermen follow Jesus	4:18-22	1:16-20		
34 Jesus teaches with great authority		1:21-28	4:31-37	
35 Jesus heals Peter's mother-in-law and many others	8:14-17	1:29-34	4:38-41	
36 Jesus preaches throughout Galilee	4:23-25	1:35-39	4:42-44	
37 Jesus provides miraculous catch of fish			5:1-11	
38 Jesus heals a man with leprosy	8:1-4	1:40-45	5:12-16	
39 Jesus heals a paralytic	9:1-8	2:1-12	5:17-26	
40 Jesus eats with sinners at Matthew's house	9:9-13	2:13-17	5:27-32	
41 Religious leaders ask Jesus about fasting	9:14-17	2:18-22	5:33-39	
42 Jesus heals a lame man by the pool				5:1-18
43 Jesus claims to be God's Son				5:19-30
44 Jesus supports his claim				5:31-47
45 The disciples pick grain on the Sabbath	12:1-8	2:23-28	6:1-5	
46 Jesus heals a man's hand on the Sabbath	12:9-14	3:1-6	6:6-11	
47 Large crowds follow Jesus	12:15-21	3:7-12		
48 Jesus selects the twelve disciples		3:13-19	6:12-16	
49 Jesus gives the Beatitudes	5:1-12		6:17-26	
50 Jesus teaches about salt and light	5:13-16			
51 Jesus teaches about the law	5:17-20			
52 Jesus teaches about anger	5:21-26			
53 Jesus teaches about lust	5:27-30			
54 Jesus teaches about divorce	5:31-32			
55 Jesus teaches about vows	5:33-37			
56 Jesus teaches about retaliation	5:38-42			
57 Jesus teaches about loving enemies	5:43-48		6:27-36	
58 Jesus teaches about giving to the needy	6:1-4			
59 Jesus teaches about prayer	6:5-15			
60 Jesus teaches about fasting	6:16-18			
61 Jesus teaches about money	6:19-24			
62 Jesus teaches about worry	6:25-34			
63 Jesus teaches about criticizing others	7:1-6		6:37-42	
64 Jesus teaches about asking, seeking, knocking	7:7-12			
65 Jesus teaches about the way to heaven	7:13-14			
66 Jesus teaches about fruit in people's lives	7:15-20		6:43-45	
67 Jesus teaches about those who build houses on rock and sand	7:21-29		6:46-49	
68 A Roman centurion demonstrates faith	8:5-13		7:1-10	
69 Jesus raises a widow's son from the dead			7:11-17	
70 Jesus eases John's doubt	11:1-19		7:18-35	
71 Jesus promises rest for the soul	11:20-30			
72 A sinful woman anoints Jesus' feet			7:36-50	
73 Women accompany Jesus and the disciples			8:1-3	
74 Religious leaders accuse Jesus of being under Satan's power	12:22-37	3:20-30		
75 Religious leaders ask Jesus for a miracle	12:38-45			
76 Jesus describes his true family	12:46-50	3:31-35	8:19-21	
77 Jesus tells the parable of the four soils	13:1-9	4:1-9	8:4-8	
78 Jesus explains the parable of the four soils	13:10-23	4:10-25	8:9-18	
79 Jesus tells the parable of the growing seed		4:26-29		
80 Jesus tells the parable of the weeds	13:24-30			
81 Jesus tells the parable of the mustard seed	13:31-32	4:30-34		
82 Jesus tells the parable of the yeast	13:33-35			
83 Jesus explains the parable of the weeds	13:36-43			
84 Jesus tells the parable of hidden treasure	13:44			
85 Jesus tells the parable of the pearl merchant	13:45-46			
86 Jesus tells the parable of the fishing net	13:47-52			
87 Jesus calms the storm	8:23-27	4:35-41	8:22-25	
88 Jesus sends the demons into a herd of swine	8:28-34	5:1-20	8:26-39	