

References for *Life and Ministry Meeting Workbook*

AUGUST 6-12

TREASURES FROM GOD'S WORD | LUKE 17-18

"Show Gratitude"

(Luke 17:11-14) While he was going to Jerusalem, he was passing between Sa-mar'i-a and Gal'i-lee. ¹² And as he was entering a village, ten men with leprosy met him, but they stood at a distance. ¹³ And they raised their voices and said: "Jesus, Instructor, have mercy on us!" ¹⁴ When he saw them, he said to them: "Go and show yourselves to the priests." Then as they were going off, they were cleansed.

nwtsty study notes on Lu 17:12, 14

ten men with leprosy: In Bible times, lepers evidently congregated together or lived in groups, making it possible for them to help one another. (2Ki 7:3-5) God's Law required that lepers live in isolation. A leper was also to warn others of his presence by calling out: "Unclean, unclean!" (Le 13:45, 46) In line with what the Law prescribed, the lepers **stood at a distance** from Jesus.—See study note on Mt 8:2 and Glossary, "Leprosy; Leper."

show yourselves to the priests: Jesus Christ, being under the Law while on earth, recognized the Aaronic priesthood as being in force, and he directed ones whom he cured of leprosy to go to the priest. (Mt 8:4; Mr 1:44) In accord with the Mosaic Law, a priest had to verify that a leper was healed. The cured leper then traveled to the temple and brought as an offering, or gift, two live clean birds, cedarwood, scarlet material, and hyssop.—Le 14:2-32.

(Luke 17:15, 16) One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. ¹⁶ And he fell facedown at Jesus' feet, thanking him. Furthermore, he was a Sa-mar'i-tan.

(Luke 17:17, 18) In reply Jesus said: "All ten were cleansed, were they not? Where, then, are the other nine? ¹⁸ Did no one else turn back to give glory to God except this man of another nation?"

w08 8/1 14-15 ¶8-9

Why Show Appreciation?

Did Jesus overlook the failure of the others to express gratitude? The account continues: "In reply Jesus said: 'The ten were cleansed, were they not? Where, then, are the other nine? Were none found that turned back to give glory to God but this man of another nation?'"—Luke 17: 17, 18.

The other nine lepers were not wicked men. Earlier, they had openly expressed faith in Jesus and willingly obeyed his instructions, which involved traveling to Jerusalem to show themselves to the priests. However, although they no doubt felt deep appreciation for Jesus' kind act, they failed to express that appreciation to him. Their conduct disappointed Christ. What about us? When someone treats us well, are we quick to say thank you and, where appropriate, to show appreciation by sending a written note?

Digging for Spiritual Gems

(Luke 17:7-10) "Which one of you who has a slave plowing or shepherding would say to him when he comes in from the field, 'Come here at once and dine at the table'? ⁸ Rather, will he not say to him, 'Get something ready for me to have my evening meal, and put on an apron and serve me until I finish eating and drinking, and afterward you can eat and drink'? ⁹ He will not feel gratitude to the slave because he did what was assigned, will he? ¹⁰ Likewise, when you have done all the things assigned to you, say: 'We

are good-for-nothing slaves. What we have done is what we ought to have done.’”

nwtsty study note on Lu 17:10

good-for-nothing: Lit., “useless; worthless.” The point of Jesus’ illustration is not that the **slaves**, his disciples, are to consider themselves useless or worthless. According to the context, “good-for-nothing” conveys the idea that the slaves would view themselves modestly, not as deserving special credit or praise. Some scholars consider the term as it is used here to be hyperbole meaning “we are merely slaves deserving no special attention.”

(Luke 18:8) I tell you, he will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find this faith on the earth?”

nwtsty study note on Lu 18:8

this faith: Or “this kind of faith.” Lit., “the faith.” The use of the Greek definite article before the word “faith” indicates that Jesus was referring, not to faith in a general sense, but to a particular kind of faith, like that of the widow in Jesus’ illustration. (Lu 18:1-8) This would include having faith in the power of prayer as well as faith that God will cause justice to be done to his chosen ones. Jesus apparently left the question about faith unanswered so that his disciples would think about the quality of their own faith. The illustration about prayer and faith was particularly appropriate because Jesus had just been describing the tests his disciples would face.—Lu 17:22-37.

Bible Reading

(Luke 18:24-43) Jesus looked at him and said: “How difficult it will be for those having money to make their way into the Kingdom of God! ²⁵ It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to enter the Kingdom of God.” ²⁶ Those who heard this said: “Who possibly

can be saved?” ²⁷ He said: “The things impossible with men are possible with God.” ²⁸ But Peter said: “Look! We have left what was ours and followed you.” ²⁹ He said to them: “Truly I say to you, there is no one who has left house or wife or brothers or parents or children for the sake of the Kingdom of God ³⁰ who will not get many times more in this period of time, and in the coming system of things, everlasting life.” ³¹ Then he took the Twelve aside and said to them: “Look! We are going up to Jerusalem, and all the things written by means of the prophets about the Son of man will be accomplished. ³² For instance, he will be handed over to men of the nations and will be mocked and treated insolently and spat on. ³³ And after scourging him, they will kill him, but on the third day he will rise.” ³⁴ However, they did not get the meaning of any of these things, for these words were hidden from them, and they did not understand the things said. ³⁵ Now as Jesus was getting near to Jer’i-cho, a blind man was sitting beside the road begging. ³⁶ Because he heard a crowd passing by, he began to inquire what was going on. ³⁷ They reported to him: “Jesus the Naz-a-rene’ is passing by!” ³⁸ At that he cried out: “Jesus, Son of David, have mercy on me!” ³⁹ And those who were in front began rebuking him, telling him to keep quiet, but all the more he kept shouting: “Son of David, have mercy on me!” ⁴⁰ Then Jesus stopped and commanded that the man be brought to him. After he came near, Jesus asked him: ⁴¹ “What do you want me to do for you?” He said: “Lord, let me recover my sight.” ⁴² So Jesus said to him: “Recover your sight; your faith has made you well.” ⁴³ And instantly he recovered his sight, and he began to follow him, glorifying God. Also, at seeing it, all the people gave praise to God.

AUGUST 13-19

TREASURES FROM GOD'S WORD | LUKE 19-20

“Learn From the Illustration of the Ten Minas”

(Luke 19:12, 13) So he said: “A man of noble birth traveled to a distant land to secure kingly power for himself and to return. ¹³ Calling ten of his slaves, he gave them ten mi’nas and told them, ‘Do business with these until I come.’

jy 232 ¶2-4

His Illustration of Ten Minas

He says: “A man of noble birth traveled to a distant land to secure kingly power for himself and to return.” (Luke 19:12) Such a trip would take time. Clearly Jesus is the “man of noble birth” who travels to a “distant land,” to heaven, where his Father will give him kingly power.

In the illustration, before the “man of noble birth” departs, he calls ten slaves and gives each a silver mina, telling them: “Do business with these until I come.” (Luke 19:13) Literal silver minas are valuable pieces of money. A mina amounts to the wages that an agricultural worker earns in over three months.

The disciples may discern that they are like the ten slaves in the illustration, for Jesus has already likened them to harvest workers. (Matthew 9:35-38) Of course, he has not asked them to bring in a harvest of grain. Rather, the harvest consists of other disciples who can find a place in the Kingdom of God. The disciples use what assets they have to produce more heirs of the Kingdom.

(Luke 19:16-19) So the first one came forward and said, ‘Lord, your mi’na gained ten mi’nas.’ ¹⁷ He said to him, ‘Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities.’ ¹⁸ Now the second came, say-

ing, ‘Your mi’na, Lord, made five mi’nas.’ ¹⁹ He said to this one as well, ‘You too be in charge of five cities.’

jy 232 ¶7

His Illustration of Ten Minas

If the disciples perceive that they are like the slaves who use their assets to the full to make more disciples, they can rest assured that Jesus will be pleased. And they can trust that he will reward such diligence. Of course, not all of Jesus’ disciples have the same circumstances in life nor the same opportunities or abilities. Yet Jesus, who receives “kingly power,” will recognize and bless their loyal efforts at disciple-making.—Matthew 28:19, 20.

(Luke 19:20-24) But another one came, saying, ‘Lord, here is your mi’na that I kept hidden away in a cloth. ²¹ You see, I was in fear of you, because you are a harsh man; you take what you did not deposit, and you reap what you did not sow.’ ²² He said to him, ‘By your own words I judge you, wicked slave. You knew, did you, that I am a harsh man, taking what I did not deposit and reaping what I did not sow? ²³ So why did you not put my money in a bank? Then on my coming, I would have collected it with interest.’ ²⁴ “With that he said to those standing by, ‘Take the mi’na from him and give it to the one who has the ten mi’nas.’

jy 233 ¶1

His Illustration of Ten Minas

For failing to work to increase the wealth of his master’s kingdom, this slave experiences loss. The apostles are anticipating Jesus’ reigning in the Kingdom of God. So from what he says about this last slave, they likely perceive that if they are not diligent, they will not find a place in that Kingdom.

Digging for Spiritual Gems

(Luke 19:43) Because the days will come upon you when your enemies will build around

you a fortification of pointed stakes and will encircle you and besiege you from every side.

nwtsty study note on Lu 19:43

fortification of pointed stakes: Or “palisade.” The Greek word *kha'rax* occurs only here in the Christian Greek Scriptures. It has been defined as a “pointed stick or post used to fence in an area; stake” and also as a “military installation involving the use of stakes; palisade.” Jesus’ words came true in the year 70 C.E. when the Romans, commanded by Titus, erected a siege wall, or palisade, around Jerusalem. Titus’ objective was threefold—to prevent the Jews from fleeing, to encourage their surrender, and to starve the inhabitants into submission. To provide materials for the construction of this fortification around Jerusalem, Roman troops stripped the countryside of trees.

(Luke 20:38) He is a God, not of the dead, but of the living, for they are all living to him.”

nwtsty study note on Lu 20:38

for they are all living to him: Or “for they are all living from his standpoint.” The Bible shows that those who are living but who are alienated from God are dead from his standpoint. (Eph 2:1; 1Ti 5:6) Likewise, approved servants of God who die are still living from Jehovah’s standpoint, since his purpose to resurrect them is sure of fulfillment.—Ro 4:16, 17.

Bible Reading

(Luke 19:11-27) While they were listening to these things, he told another illustration, because he was near Jerusalem and they thought that the Kingdom of God was going to appear instantly. ¹² So he said: “A man of noble birth traveled to a distant land to secure kingly power for himself and to return. ¹³ Calling ten of his slaves, he gave them ten mi’nas and told them, ‘Do business with these until I come.’ ¹⁴ But his citizens hated him and sent out a body of ambassadors after him to say,

‘We do not want this man to become king over us.’ ¹⁵ “When he eventually got back after having secured the kingly power, he summoned the slaves to whom he had given the money, in order to ascertain what they had gained by their business activity. ¹⁶ So the first one came forward and said, ‘Lord, your mi’na gained ten mi’nas.’ ¹⁷ He said to him, ‘Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities.’ ¹⁸ Now the second came, saying, ‘Your mi’na, Lord, made five mi’nas.’ ¹⁹ He said to this one as well, ‘You too be in charge of five cities.’ ²⁰ But another one came, saying, ‘Lord, here is your mi’na that I kept hidden away in a cloth. ²¹ You see, I was in fear of you, because you are a harsh man; you take what you did not deposit, and you reap what you did not sow.’ ²² He said to him, ‘By your own words I judge you, wicked slave. You knew, did you, that I am a harsh man, taking what I did not deposit and reaping what I did not sow? ²³ So why did you not put my money in a bank? Then on my coming, I would have collected it with interest.’ ²⁴ “With that he said to those standing by, ‘Take the mi’na from him and give it to the one who has the ten mi’nas.’ ²⁵ But they said to him, ‘Lord, he has ten mi’nas!’— ²⁶ ‘I say to you, to everyone who has, more will be given, but from the one who does not have, even what he has will be taken away. ²⁷ Moreover, bring these enemies of mine here who did not want me to become king over them and execute them in front of me.’”

AUGUST 20-26

TREASURES FROM GOD’S WORD | LUKE 21-22

“Your Deliverance Is Getting Near”

(Luke 21:25) “Also, there will be signs in the sun and moon and stars, and on the earth

anguish of nations not knowing the way out because of the roaring of the sea and its agitation.

kr 226 ¶9

God's Kingdom Removes Its Enemies

9 Celestial phenomena. Jesus foretells: "The sun will be darkened, and the moon will not give its light, and the stars will fall from heaven." Certainly the religious leaders will not be looked to for light—they will no longer be identified as such. Was Jesus also referring to a supernatural manifestation in the heavens? Perhaps he was. (Isa. 13:9-11; Joel 2:1, 30, 31) How will people react to what they observe? They will be in "anguish" because of "not knowing the way out." (Luke 21:25; Zeph. 1:17) Yes, enemies of God's Kingdom—from 'kings to slaves'—will grow "faint out of fear and expectation of the things coming" and will run for cover. Yet, they will find no hiding place secure enough for them to escape the wrath of our King.—Luke 21:26; 23:30; Rev. 6:15-17.

(Luke 21:26) People will become faint out of fear and expectation of the things coming upon the inhabited earth, for the powers of the heavens will be shaken.

(Luke 21:27, 28) And then they will see the Son of man coming in a cloud with power and great glory. ²⁸ But as these things start to occur, stand up straight and lift up your heads, because your deliverance is getting near."

w16.01 10-11 ¶17

Be Determined to "Let Your Brotherly Love Continue"!

¹⁷ *"Be of good courage."* (Read Hebrews 13:6.) Our trust in Jehovah gives us courage, no matter what challenges we may face. This courage, in turn, allows us to have a positive attitude. Our brotherly love, combined with such a positive attitude, will enable us to build up and comfort our fellow believers. (1 Thess. 5:14, 15) Even when the world faces its darkest mo-

ment during the great tribulation, we will be able to "stand up straight and lift up [our] heads," knowing that our deliverance is near.—Luke 21:25-28.

w15 7/15 17-18 ¶13

"Your Deliverance Is Getting Near"!

¹³ How will the goats react when they realize that "everlasting cutting-off" awaits them? They "will beat themselves in grief." (Matt. 24:30) But how will Christ's brothers and their faithful companions react at that time? With full faith in Jehovah God and his Son, Jesus Christ, they will heed Jesus' command: "As these things start to occur, stand up straight and lift up your heads, because your deliverance is getting near." (Luke 21:28) Yes, we will have a positive attitude, confident of deliverance.

Digging for Spiritual Gems

(Luke 21:33) Heaven and earth will pass away, but my words will by no means pass away.

nwtsty study notes on Lu 21:33

Heaven and earth will pass away: Other scriptures show that heaven and earth will endure forever. (Ge 9:16; Ps 104:5; Ec 1:4) So Jesus' words here could be understood as hyperbole, meaning that even if the impossible happened and heaven and earth *did* pass away, Jesus' words would still be fulfilled. (Compare Mt 5:18.) However, the heaven and earth here may well refer to the figurative heavens and earth that are called "the former heaven and the former earth" at Re 21:1.

my words will by no means pass away: Or "my words will certainly not pass away." The use of two Greek negatives with the verb emphatically expresses rejection of an idea, vividly emphasizing the permanence of Jesus' words.

(Luke 22:28-30) "However, you are the ones who have stuck with me in my trials; ²⁹ and I make a covenant with you, just as my Father

has made a covenant with me, for a kingdom,
³⁰ so that you may eat and drink at my table
in my Kingdom, and sit on thrones to judge
the 12 tribes of Israel.

w14 10/15 16-17 ¶15-16

You Will Become “a Kingdom of Priests”

¹⁵ After instituting the Lord’s Evening Meal, Jesus made a covenant with his faithful disciples, often referred to as the **Kingdom covenant**. (Read Luke 22:28-30.) Unlike other covenants, in which Jehovah is one of the parties to the covenant, this is a personal covenant between Jesus and his anointed followers. When saying, “just as my Father has made a covenant with me,” Jesus was apparently alluding to the covenant that Jehovah had made with him to be “a priest forever in the manner of Melchizedek.” —Heb. 5:5, 6.

¹⁶ The 11 faithful apostles had ‘stuck with Jesus in his trials.’ The Kingdom covenant assured them that they would be with him in heaven and sit on thrones to rule as kings and serve as priests. However, those 11 would not be the only ones to have that privilege. The glorified Jesus appeared to the apostle John in a vision and said: “To the one who conquers I will grant to sit down with me on my throne, just as I conquered and sat down with my Father on his throne.” (Rev. 3:21) Thus, the Kingdom covenant is made with the 144,000 anointed Christians. (Rev. 5:9, 10; 7:4) This is the covenant that forms a legal basis for them to rule with Jesus in heaven. This is similar to a bride from a noble family who might marry a ruling king and come into position to share in his ruling power. In fact, the Scriptures refer to anointed Christians as “the bride” of Christ, “a chaste virgin” promised in marriage to the Christ.—Rev. 19:7, 8; 21:9; 2 Cor. 11:2.

Bible Reading

(Luke 22:35-53) He also said to them: “When I sent you out without a money bag and a

food pouch and sandals, you did not lack anything, did you?” They said: “No!” ³⁶ Then he said to them: “But now let the one who has a money bag take it, likewise a food pouch, and let the one who has no sword sell his outer garment and buy one. ³⁷ For I tell you that what is written must be accomplished in me, namely, ‘He was counted with lawless ones.’ For this is being fulfilled concerning me.” ³⁸ Then they said: “Lord, look! here are two swords.” He said to them: “It is enough.” ³⁹ On leaving, he went as was his custom to the Mount of Olives, and the disciples also followed him. ⁴⁰ On arriving at the place, he said to them: “Carry on prayer so that you do not enter into temptation.” ⁴¹ And he withdrew from them about a stone’s throw away, and he bent his knees and began to pray, ⁴² saying: “Father, if you want to, remove this cup from me. Nevertheless, let, not my will, but yours take place.” ⁴³ Then an angel from heaven appeared to him and strengthened him. ⁴⁴ But he was in such agony that he kept praying more earnestly; and his sweat became as drops of blood falling to the ground. ⁴⁵ When he rose from prayer and went to the disciples, he found them slumbering, exhausted from grief. ⁴⁶ He said to them: “Why are you sleeping? Get up and keep praying, so that you do not enter into temptation.” ⁴⁷ While he was still speaking, look! a crowd, and the man called Judas, one of the Twelve, was leading them, and he approached Jesus to kiss him. ⁴⁸ But Jesus said to him: “Judas, are you betraying the Son of man with a kiss?” ⁴⁹ When those around him saw what was going to happen, they said: “Lord, should we strike with the sword?” ⁵⁰ One of them even struck the slave of the high priest, taking off his right ear. ⁵¹ But in reply Jesus said: “That is enough.” And he touched the ear and healed him. ⁵² Jesus then said to the chief priests and captains

of the temple and elders who had come there for him: “Did you come out with swords and clubs as against a robber? ⁵³ While I was with you in the temple day after day, you did not lay your hands on me. But this is your hour and the authority of darkness.”

AUGUST 27–SEPTEMBER 2

TREASURES FROM GOD’S WORD | LUKE 23-24

“Be Ready to Forgive Others”

(Luke 23:34) But Jesus was saying: “Father, forgive them, for they do not know what they are doing.” Furthermore, they cast lots to distribute his garments.

c/ 297 ¶16

“To Know the Love of the Christ”

¹⁶ Jesus perfectly reflected his Father’s love in another important way—he was “ready to forgive.” (Psalm 86:5) This willingness was evident even when he was on the torture stake. Subjected to a shameful death, with nails piercing his hands and feet, what did Jesus speak about? Did he call out to Jehovah to punish his executioners? On the contrary, among Jesus’ last words were: “Father, forgive them, for they do not know what they are doing.”—Luke 23:34.

(Luke 23:43) And he said to him: “Truly I tell you today, you will be with me in Paradise.”

g 2/08 11 ¶5-6

Does God Forgive Serious Sins?

It is not only the sin but also the attitude of the sinner that Jehovah notes. (Isaiah 1:16-19) Reflect for a moment on the two evildoers impaled alongside Jesus. Both had evidently committed serious crimes, for one of the men admitted: “We are receiving in full what we deserve for things we did; but this man [Jesus] did nothing out of the way.” The evildoer’s words indicate that he knew something about Jesus. And that knowledge likely contributed to a wholesome

change in his attitude. This is indicated by what he said next, this time imploring Jesus: “Remember me when you get into your kingdom.” How did Christ respond to that heartfelt entreaty? “Truly I tell you today,” he said, “You will be with me in Paradise.”—Luke 23:41-43.

Think about that: Jesus’ final statements as a human included an expression of mercy toward a man who had admitted to deserving the death penalty. How encouraging that is! We can be sure, then, that both Jesus Christ and his Father, Jehovah, will show compassion toward all who manifest true repentance, regardless of their past deeds.—Romans 4:7.

(Luke 24:34) who said: “For a fact the Lord was raised up, and he appeared to Simon!”

c/ 297-298 ¶17-18

“To Know the Love of the Christ”

¹⁷ Perhaps an even more touching example of Jesus’ forgiveness can be seen in the way he dealt with the apostle Peter. There is no question that Peter dearly loved Jesus. On Nisan 14, the final night of Jesus’ life, Peter told him: “Lord, I am ready to go with you both into prison and into death.” Yet, just a few hours later, Peter three times denied even knowing Jesus! The Bible tells us what happened as Peter uttered his third denial: “The Lord turned and looked upon Peter.” Crushed by the weight of his sin, Peter “went outside and wept bitterly.” When Jesus died later that day, the apostle may well have wondered, ‘Did my Lord forgive me?’—Luke 22:33, 61, 62.

¹⁸ Peter did not have to wait long for an answer. Jesus was resurrected on the morning of Nisan 16, and evidently on that same day, he made a personal visit to Peter. (Luke 24:34; 1 Corinthians 15:4-8) Why did Jesus give such special attention to the apostle who had so vigorously denied Him? Jesus may have wanted to assure the repentant Peter that he was still loved and valued by his Lord. But Jesus did even more to reassure Peter.

Digging for Spiritual Gems

(Luke 23:31) If they do these things when the tree is moist, what will occur when it is withered?"

nwtsty study note on Lu 23:31

when the tree is moist, . . . when it is withered: Jesus is apparently referring to the Jewish nation. It was like a dying tree that still had some moisture left, for Jesus was present and so were a number of Jews who believed in him. However, Jesus would soon be executed, and faithful Jews would be anointed with holy spirit and become part of spiritual Israel. (Ro 2:28, 29; Ga 6:16) At that time, the literal nation of Israel would be spiritually dead, resembling a withered tree.—Mt 21:43.

(Luke 23:33) And when they got to the place called Skull, they nailed him to the stake there alongside the criminals, one on his right and one on his left.

nwtsty media

Nail in a Heel Bone

This is a photograph of a replica of a human heel bone pierced by an iron nail that was 11.5 cm (4.5 in.) long. The original artifact was found in 1968, during excavations in northern Jerusalem, and dates to Roman times. It provides archaeological evidence that nails were likely used in executions to fasten the person to a wooden stake. This nail may be similar to the nails employed by the Roman soldiers to fasten Jesus Christ to the stake. The artifact was found in a stone box, called an ossuary, into which the dried bones of a deceased person were placed after the flesh had decomposed. This indicates that someone executed on a stake could be given a burial.

Bible Reading

(Luke 23:1-16) So the multitude got up, one and all, and led him to Pilate. ² Then they began to accuse him, saying: "We found this

man subverting our nation, forbidding the paying of taxes to Caesar, and saying he himself is Christ a king." ³ Now Pilate asked him the question: "Are you the King of the Jews?" In answer he said: "You yourself are saying it." ⁴ Then Pilate said to the chief priests and the crowds: "I find no crime in this man." ⁵ But they insisted, saying: "He stirs up the people by teaching throughout all Ju-de'a, starting from Gal'i-lee even to here." ⁶ On hearing that, Pilate asked whether the man was a Gal-i-le'an. ⁷ After ascertaining that he was under the jurisdiction of Herod, he sent him on to Herod, who was also in Jerusalem in those days. ⁸ When Herod saw Jesus, he rejoiced greatly. For a considerable time he had been wanting to see Jesus because he had heard much about him, and he was hoping to see some sign performed by him. ⁹ So he began to question him at length, but he gave him no answer. ¹⁰ However, the chief priests and the scribes kept standing up and vehemently accusing him. ¹¹ Then Herod together with his soldiers treated him with contempt, and he mocked him by clothing him with a splendid garment and then sent him back to Pilate. ¹² Herod and Pilate became friends with each other on that very day, for before that they had been at enmity with each other. ¹³ Pilate then called together the chief priests, the rulers, and the people ¹⁴ and said to them: "You brought this man to me as one inciting the people to revolt. Now look! I examined him in front of you but found in this man no grounds for the charges you are bringing against him. ¹⁵ In fact, neither did Herod, for he sent him back to us, and look! he has done nothing deserving of death. ¹⁶ I will therefore punish him and release him."