

CHAPTER 1

The family tree of Jesus Christ, David's son, Abraham's son: Abraham had Isaac, Isaac had Jacob, Jacob had Judah and his brothers, Judah had Perez and Zerah (the mother was Tamar), Perez had Hezron, Hezron had Aram, Aram had Amminadab, Amminadab had Nahshon, Nahshon had Salmon, Salmon had Boaz (his mother was Rahab), Boaz had Obed (Ruth was the mother), Obed had Jesse, Jesse had David, and David became king. David had Solomon (Uriah's wife was the mother), Solomon had Rehoboam, Rehoboam had Abijah, Abijah had Asa, Asa had Jehoshaphat, Jehoshaphat had Joram, Joram had Uzziah, Uzziah had Jotham, Jotham had Ahaz, Ahaz had Hezekiah, Hezekiah had Manasseh, Manasseh had Amon, Amon had Josiah, Josiah had Jehoiachin and his brothers, and then the people were taken into the Babylonian exile. When the Babylonian exile ended, Jehoiachin had Shealtiel, Shealtiel had Zerubbabel, Zerubbabel had Abiud, Abiud had Eliakim, Eliakim had Azor, Azor had Zadok, Zadok had Achim, Achim had Eliud, Eliud had Eleazar, Eleazar had Matthan, Matthan had Jacob, Jacob had Joseph, Mary's husband, the Mary who gave birth to Jesus, the Jesus who was called Christ. There were fourteen generations from Abraham to David, another fourteen from David to the Babylonian exile, and yet another fourteen from the Babylonian exile to Christ. The birth of Jesus took place like this. His mother, Mary, was engaged to be married to Joseph. Before they came to the marriage bed, Joseph discovered she was pregnant. (It was by the Holy Spirit, but he didn't know that.) Joseph, chagrined but noble, determined to take care of things quietly so Mary would not be disgraced. While he was trying to figure a way out, he had a dream. God's angel spoke in the dream: "Joseph, son of David, don't hesitate to get married. Mary's pregnancy is Spirit-conceived. God's Holy

Spirit has made her pregnant. She will bring a son to birth, and when she does, you, Joseph, will name him Jesus--'God saves'--because he will save his people from their sins." This would bring the prophet's embryonic sermon to full term: Watch for this--a virgin will get pregnant and bear a son; They will name him Emmanuel (Hebrew for "God is with us"). Then Joseph woke up. He did exactly what God's angel commanded in the dream: He married Mary. But he did not consummate the marriage until she had the baby. He named the baby Jesus.

CHAPTER 2

After Jesus was born in Bethlehem village, Judah territory--this was during Herod's kingship--a band of scholars arrived in Jerusalem from the East. They asked around, "Where can we find and pay homage to the newborn King of the Jews? We observed a star in the eastern sky that signaled his birth. We're on pilgrimage to worship him." When word of their inquiry got to Herod, he was terrified--and not Herod alone, but most of Jerusalem as well. Herod lost no time. He gathered all the high priests and religion scholars in the city together and asked, "Where is the Messiah supposed to be born?" They told him, "Bethlehem, Judah territory. The prophet Micah wrote it plainly: It's you, Bethlehem, in Judah's land, no longer bringing up the rear. From you will come the leader who will shepherd-rule my people, my Israel." Herod then arranged a secret meeting with the scholars from the East. Pretending to be as devout as they were, he got them to tell him exactly when the birth-announcement star appeared. Then he told them the prophecy about Bethlehem, and said, "Go find this child. Leave no stone unturned. As soon as you find him, send word and I'll join you at once in your worship." Instructed by the king, they set off. Then the star appeared again, the same star they had seen in the eastern skies. It led them on until it hovered over the place of the child. They could hardly

contain themselves: They were in the right place! They had arrived at the right time! They entered the house and saw the child in the arms of Mary, his mother. Overcome, they kneeled and worshiped him. Then they opened their luggage and presented gifts: gold, frankincense, myrrh. In a dream, they were warned not to report back to Herod. So they worked out another route, left the territory without being seen, and returned to their own country. After the scholars were gone, God's angel showed up again in Joseph's dream and commanded, "Get up. Take the child and his mother and flee to Egypt. Stay until further notice. Herod is on the hunt for this child, and wants to kill him." Joseph obeyed. He got up, took the child and his mother under cover of darkness. They were out of town and well on their way by daylight. They lived in Egypt until Herod's death. This Egyptian exile fulfilled what Hosea had preached: "I called my son out of Egypt." Herod, when he realized that the scholars had tricked him, flew into a rage. He commanded the murder of every little boy two years old and under who lived in Bethlehem and its surrounding hills. (He determined that age from information he'd gotten from the scholars.) That's when Jeremiah's sermon was fulfilled: A sound was heard in Ramah, weeping and much lament. Rachel weeping for her children, Rachel refusing all solace, Her children gone, dead and buried. Later, when Herod died, God's angel appeared in a dream to Joseph in Egypt: "Up, take the child and his mother and return to Israel. All those out to murder the child are dead." Joseph obeyed. He got up, took the child and his mother, and reentered Israel. When he heard, though, that Archelaus had succeeded his father, Herod, as king in Judea, he was afraid to go there. But then Joseph was directed in a dream to go to the hills of Galilee. On arrival, he settled in the village of Nazareth. This move was a fulfillment of the prophetic words, "He shall be called a Nazarene."

CHAPTER 3

While Jesus was living in the Galilean hills, John, called "the Baptizer," was preaching in the desert country of Judea. His message was simple and austere, like his desert surroundings: "Change your life. God's kingdom is here." John and his message were authorized by Isaiah's prophecy: Thunder in the desert! Prepare for God's arrival! Make the road smooth and straight! John dressed in a camel-hair habit tied at the waist by a leather strap. He lived on a diet of locusts and wild field honey. People poured out of Jerusalem, Judea, and the Jordanian countryside to hear and see him in action. There at the Jordan River those who came to confess their sins were baptized into a changed life. When John realized that a lot of Pharisees and Sadducees were showing up for a baptismal experience because it was becoming the popular thing to do, he exploded: "Brood of snakes! What do you think you're doing slithering down here to the river? Do you think a little water on your snakeskins is going to make any difference? It's your life that must change, not your skin! And don't think you can pull rank by claiming Abraham as father. Being a descendant of Abraham is neither here nor there. Descendants of Abraham are a dime a dozen. What counts is your life. Is it green and blossoming? Because if it's deadwood, it goes on the fire. "I'm baptizing you here in the river, turning your old life in for a kingdom life. The real action comes next: The main character in this drama--compared to him I'm a mere stagehand--will ignite the kingdom life within you, a fire within you, the Holy Spirit within you, changing you from the inside out. He's going to clean house--make a clean sweep of your lives. He'll place everything true in its proper place before God; everything false he'll put out with the trash to be burned." Jesus then appeared, arriving at the Jordan River from Galilee. He wanted John to baptize him. John objected, "I'm the one who needs to be baptized, not you!" But Jesus insisted. "Do it. God's work,

putting things right all these centuries, is coming together right now in this baptism." So John did it. The moment Jesus came up out of the baptismal waters, the skies opened up and he saw God's Spirit--it looked like a dove--descending and landing on him. And along with the Spirit, a voice: "This is my Son, chosen and marked by my love, delight of my life."

CHAPTER 4

Next Jesus was taken into the wild by the Spirit for the Test. The Devil was ready to give it. Jesus prepared for the Test by fasting forty days and forty nights. That left him, of course, in a state of extreme hunger, which the Devil took advantage of in the first test: "Since you are God's Son, speak the word that will turn these stones into loaves of bread." Jesus answered by quoting Deuteronomy: "It takes more than bread to stay alive. It takes a steady stream of words from God's mouth." For the second test the Devil took him to the Holy City. He sat him on top of the Temple and said, "Since you are God's Son, jump." The Devil goaded him by quoting Psalm 91: "He has placed you in the care of angels. They will catch you so that you won't so much as stub your toe on a stone." Jesus countered with another citation from Deuteronomy: "Don't you dare test the Lord your God." For the third test, the Devil took him on the peak of a huge mountain. He gestured expansively, pointing out all the earth's kingdoms, how glorious they all were. Then he said, "They're yours--lock, stock, and barrel. Just go down on your knees and worship me, and they're yours." Jesus' refusal was curt: "Beat it, Satan!" He backed his rebuke with a third quotation from Deuteronomy: "Worship the Lord your God, and only him. Serve him with absolute single-heartedness." The Test was over. The Devil left. And in his place, angels! Angels came and took care of Jesus' needs. When Jesus got word that John had been arrested, he returned to Galilee. He moved from his

hometown, Nazareth, to the lakeside village Capernaum, nestled at the base of the Zebulun and Naphtali hills. This move completed Isaiah's sermon: Land of Zebulun, land of Naphtali, road to the sea, over Jordan, Galilee, crossroads for the nations. People sitting out their lives in the dark saw a huge light; Sitting in that dark, dark country of death, they watched the sun come up. This Isaiah-prophesied sermon came to life in Galilee the moment Jesus started preaching. He picked up where John left off: "Change your life. God's kingdom is here." Walking along the beach of Lake Galilee, Jesus saw two brothers: Simon (later called Peter) and Andrew. They were fishing, throwing their nets into the lake. It was their regular work. Jesus said to them, "Come with me. I'll make a new kind of fisherman out of you. I'll show you how to catch men and women instead of perch and bass." They didn't ask questions, but simply dropped their nets and followed. A short distance down the beach they came upon another pair of brothers, James and John, Zebedee's sons. These two were sitting in a boat with their father, Zebedee, mending their fishnets. Jesus made the same offer to them, and they were just as quick to follow, abandoning boat and father. From there he went all over Galilee. He used synagogues for meeting places and taught people the truth of God. God's kingdom was his theme--that beginning right now they were under God's government, a good government! He also healed people of their diseases and of the bad effects of their bad lives. Word got around the entire Roman province of Syria. People brought anybody with an ailment, whether mental, emotional, or physical. Jesus healed them, one and all. More and more people came, the momentum gathering. Besides those from Galilee, crowds came from the "Ten Towns" across the lake, others up from Jerusalem and Judea, still others from across the Jordan.

CHAPTER 5

When Jesus saw his ministry drawing huge crowds, he climbed a hillside. Those who were apprenticed to him, the committed, climbed with him. Arriving at a quiet place, he sat down and taught his climbing companions. This is what he said: "You're blessed when you're at the end of your rope. With less of you there is more of God and his rule. "You're blessed when you feel you've lost what is most dear to you. Only then can you be embraced by the One most dear to you. "You're blessed when you're content with just who you are--no more, no less. That's the moment you find yourselves proud owners of everything that can't be bought. "You're blessed when you've worked up a good appetite for God. He's food and drink in the best meal you'll ever eat. "You're blessed when you care. At the moment of being 'carefull,' you find yourselves cared for. "You're blessed when you get your inside world--your mind and heart--put right. Then you can see God in the outside world. "You're blessed when you can show people how to cooperate instead of compete or fight. That's when you discover who you really are, and your place in God's family. "You're blessed when your commitment to God provokes persecution. The persecution drives you even deeper into God's kingdom. "Not only that--count yourselves blessed every time people put you down or throw you out or speak lies about you to discredit me. What it means is that the truth is too close for comfort and they are uncomfortable. You can be glad when that happens--give a cheer, even!--for though they don't like it, I do! And all heaven applauds. And know that you are in good company. My prophets and witnesses have always gotten into this kind of trouble. "Let me tell you why you are here. You're here to be salt-seasoning that brings out the God-flavors of this earth. If you lose your saltiness, how will people taste godliness? You've lost your usefulness and will end up in the garbage. "Here's another way to put it: You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept.

We're going public with this, as public as a city on a hill. If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light stand. Now that I've put you there on a hilltop, on a light stand--shine! Keep open house; be generous with your lives. By opening up to others, you'll prompt people to open up with God, this generous Father in heaven. "Don't suppose for a minute that I have come to demolish the Scriptures--either God's Law or the Prophets. I'm not here to demolish but to complete. I am going to put it all together, pull it all together in a vast panorama. God's Law is more real and lasting than the stars in the sky and the ground at your feet. Long after stars burn out and earth wears out, God's Law will be alive and working. "Trivialize even the smallest item in God's Law and you will only have trivialized yourself. But take it seriously, show the way for others, and you will find honor in the kingdom. Unless you do far better than the Pharisees in the matters of right living, you won't know the first thing about entering the kingdom. "You're familiar with the command to the ancients, 'Do not murder.' I'm telling you that anyone who is so much as angry with a brother or sister is guilty of murder. Carelessly call a brother 'idiot!' and you just might find yourself hauled into court. Thoughtlessly yell 'stupid!' at a sister and you are on the brink of hellfire. The simple moral fact is that words kill. "This is how I want you to conduct yourself in these matters. If you enter your place of worship and, about to make an offering, you suddenly remember a grudge a friend has against you, abandon your offering, leave immediately, go to this friend and make things right. Then and only then, come back and work things out with God. "Or say you're out on the street and an old enemy accosts you. Don't lose a minute. Make the first move; make things right with him. After all, if you leave the first move to him, knowing his track record, you're likely to end up in court, maybe even jail. If that happens, you won't get out without a stiff fine. "You know

the next commandment pretty well, too: 'Don't go to bed with another's spouse.' But don't think you've preserved your virtue simply by staying out of bed. Your heart can be corrupted by lust even quicker than your body. Those leering looks you think nobody notices--they also corrupt. "Let's not pretend this is easier than it really is. If you want to live a morally pure life, here's what you have to do: You have to blind your right eye the moment you catch it in a lustful leer. You have to choose to live one-eyed or else be dumped on a moral trash pile. And you have to chop off your right hand the moment you notice it raised threateningly. Better a bloody stump than your entire being discarded for good in the dump. "Remember the Scripture that says, 'Whoever divorces his wife, let him do it legally, giving her divorce papers and her legal rights'? Too many of you are using that as a cover for selfishness and whim, pretending to be righteous just because you are 'legal.' Please, no more pretending. If you divorce your wife, you're responsible for making her an adulteress (unless she has already made herself that by sexual promiscuity). And if you marry such a divorced adulteress, you're automatically an adulterer yourself. You can't use legal cover to mask a moral failure. "And don't say anything you don't mean. This counsel is embedded deep in our traditions. You only make things worse when you lay down a smoke screen of pious talk, saying, 'I'll pray for you,' and never doing it, or saying, 'God be with you,' and not meaning it. You don't make your words true by embellishing them with religious lace. In making your speech sound more religious, it becomes less true. (SEE 5:34) (SEE 5:34) Just say 'yes' and 'no.' When you manipulate words to get your own way, you go wrong. "Here's another old saying that deserves a second look: 'Eye for eye, tooth for tooth.' Is that going to get us anywhere? Here's what I propose: 'Don't hit back at all.' If someone strikes you, stand there and take it. If someone drags you into court and sues for the shirt off your back,

giftwrap your best coat and make a present of it. And if someone takes unfair advantage of you, use the occasion to practice the servant life. No more tit-for-tat stuff. Live generously. "You're familiar with the old written law, 'Love your friend,' and its unwritten companion, 'Hate your enemy.' I'm challenging that. I'm telling you to love your enemies. Let them bring out the best in you, not the worst. When someone gives you a hard time, respond with the energies of prayer, for then you are working out of your true selves, your God-created selves. This is what God does. He gives his best--the sun to warm and the rain to nourish--to everyone, regardless: the good and bad, the nice and nasty. If all you do is love the lovable, do you expect a bonus? Anybody can do that. If you simply say hello to those who greet you, do you expect a medal? Any run-of-the-mill sinner does that. "In a word, what I'm saying is, Grow up. You're kingdom subjects. Now live like it. Live out your God-created identity. Live generously and graciously toward others, the way God lives toward you.

CHAPTER 6

"Be especially careful when you are trying to be good so that you don't make a performance out of it. It might be good theater, but the God who made you won't be applauding. "When you do something for someone else, don't call attention to yourself. You've seen them in action, I'm sure--'playactors' I call them--treating prayer meeting and street corner alike as a stage, acting compassionate as long as someone is watching, playing to the crowds. They get applause, true, but that's all they get. When you help someone out, don't think about how it looks. Just do it--quietly and unobtrusively. That is the way your God, who conceived you in love, working behind the scenes, helps you out. "And when you come before God, don't turn that into a theatrical production either. All these people making a regular show out of their prayers, hoping for stardom! Do you think God sits in a box seat? "Here's what I want

you to do: Find a quiet, secluded place so you won't be tempted to role-play before God. Just be there as simply and honestly as you can manage. The focus will shift from you to God, and you will begin to sense his grace. "The world is full of so-called prayer warriors who are prayer-ignorant. They're full of formulas and programs and advice, peddling techniques for getting what you want from God. Don't fall for that nonsense. This is your Father you are dealing with, and he knows better than you what you need. With a God like this loving you, you can pray very simply. Like this: Our Father in heaven, Reveal who you are. Set the world right; Do what's best-- as above, so below. Keep us alive with three square meals. Keep us forgiven with you and forgiving others. Keep us safe from ourselves and the Devil. You're in charge! You can do anything you want! You're ablaze in beauty! Yes. Yes. Yes. "In prayer there is a connection between what God does and what you do. You can't get forgiveness from God, for instance, without also forgiving others. If you refuse to do your part, you cut yourself off from God's part. "When you practice some appetite-denying discipline to better concentrate on God, don't make a production out of it. It might turn you into a small-time celebrity but it won't make you a saint. If you 'go into training' inwardly, act normal outwardly. Shampoo and comb your hair, brush your teeth, wash your face. God doesn't require attention-getting devices. He won't overlook what you are doing; he'll reward you well. "Don't hoard treasure down here where it gets eaten by moths and corroded by rust or--worse!--stolen by burglars. Stockpile treasure in heaven, where it's safe from moth and rust and burglars. It's obvious, isn't it? The place where your treasure is, is the place you will most want to be, and end up being. "Your eyes are windows into your body. If you open your eyes wide in wonder and belief, your body fills up with light. If you live squinty-eyed in greed and distrust, your body is a dank cellar. If you pull the blinds on your

windows, what a dark life you will have! "You can't worship two gods at once. Loving one god, you'll end up hating the other. Adoration of one feeds contempt for the other. You can't worship God and Money both. "If you decide for God, living a life of God-worship, it follows that you don't fuss about what's on the table at mealtimes or whether the clothes in your closet are in fashion. There is far more to your life than the food you put in your stomach, more to your outer appearance than the clothes you hang on your body. Look at the birds, free and unfettered, not tied down to a job description, careless in the care of God. And you count far more to him than birds. "Has anyone by fussing in front of the mirror ever gotten taller by so much as an inch? All this time and money wasted on fashion--do you think it makes that much difference? Instead of looking at the fashions, walk out into the fields and look at the wildflowers. They never primp or shop, but have you ever seen color and design quite like it? The ten best-dressed men and women in the country look shabby alongside them. "If God gives such attention to the appearance of wildflowers--most of which are never even seen--don't you think he'll attend to you, take pride in you, do his best for you? What I'm trying to do here is to get you to relax, to not be so preoccupied with getting, so you can respond to God's giving. People who don't know God and the way he works fuss over these things, but you know both God and how he works. Steep your life in God-reality, God-initiative, God-provisions. Don't worry about missing out. You'll find all your everyday human concerns will be met. "Give your entire attention to what God is doing right now, and don't get worked up about what may or may not happen tomorrow. God will help you deal with whatever hard things come up when the time comes.

CHAPTER 7

"Don't pick on people, jump on their failures, criticize their faults--unless, of course, you want the same treatment. That critical spirit has a way of boomeranging. It's easy to see a smudge on your neighbor's face and be oblivious to the ugly sneer on your own. Do you have the nerve to say, 'Let me wash your face for you,' when your own face is distorted by contempt? It's this whole traveling road-show mentality all over again, playing a holier-than-thou part instead of just living your part. Wipe that ugly sneer off your own face, and you might be fit to offer a washcloth to your neighbor. "Don't be flip with the sacred. Banter and silliness give no honor to God. Don't reduce holy mysteries to slogans. In trying to be relevant, you're only being cute and inviting sacrilege. "Don't bargain with God. Be direct. Ask for what you need. This isn't a cat-and-mouse, hide-and-seek game we're in. If your child asks for bread, do you trick him with sawdust? If he asks for fish, do you scare him with a live snake on his plate? As bad as you are, you wouldn't think of such a thing. You're at least decent to your own children. So don't you think the God who conceived you in love will be even better? "Here is a simple, rule-of-thumb guide for behavior: Ask yourself what you want people to do for you, then grab the initiative and do it for them. Add up God's Law and Prophets and this is what you get. "Don't look for shortcuts to God. The market is flooded with surefire, easygoing formulas for a successful life that can be practiced in your spare time. Don't fall for that stuff, even though crowds of people do. The way to life--to God!--is vigorous and requires total attention. "Be wary of false preachers who smile a lot, dripping with practiced sincerity. Chances are they are out to rip you off some way or other. Don't be impressed with charisma; look for character. Who preachers are is the main thing, not what they say. A genuine leader will never exploit your emotions or your pocketbook. These diseased trees with their bad apples are going to be chopped down and burned. (SEE

7:16) (SEE 7:16) (SEE 7:16) (SEE 7:16) "Knowing the correct password--saying 'Master, Master,' for instance--isn't going to get you anywhere with me. What is required is serious obedience--doing what my Father wills. I can see it now--at the Final Judgment thousands strutting up to me and saying, 'Master, we preached the Message, we bashed the demons, our God-sponsored projects had everyone talking.' And do you know what I am going to say? 'You missed the boat. All you did was use me to make yourselves important. You don't impress me one bit. You're out of here.' "These words I speak to you are not incidental additions to your life, homeowner improvements to your standard of living. They are foundational words, words to build a life on. If you work these words into your life, you are like a smart carpenter who built his house on solid rock. Rain poured down, the river flooded, a tornado hit--but nothing moved that house. It was fixed to the rock. "But if you just use my words in Bible studies and don't work them into your life, you are like a stupid carpenter who built his house on the sandy beach. When a storm rolled in and the waves came up, it collapsed like a house of cards." When Jesus concluded his address, the crowd burst into applause. They had never heard teaching like this. It was apparent that he was living everything he was saying--quite a contrast to their religion teachers! This was the best teaching they had ever heard.

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