

The Words of Jesus Christ

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The Words of Jesus Christ

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This is an arrangement of the Gospels of the Holy Bible that focuses on the Words of Jesus Christ. The scripture sequence and arrangement are made to present the Words of Jesus Christ in chronological order as they would have actually been experienced or heard. The four Gospels, Matthew, Mark, Luke, and John, and the first part of the book of Acts, have overlapping and complementary accounts of Jesus' ministry. This compilation brings these accounts together to present the fullness of the remarkable human birth of the baby Jesus by his virgin mother, the life and ministry of the self-proclaimed Son of Man subject to the same living conditions and choices as his contemporaries, the death of Jesus by crucifixion and his burial, the resurrection of Jesus, and the unequivocal recognition of him by his disciples and hundreds of other witnesses as the risen Son of God. This arrangement is meant to convey the events and messages in the same chronological order that these disciples and witnesses observed in the years they shared with Jesus.

The emphasis of this arrangement is meant to preserve scriptural context while providing harmonious inclusion of all of the words spoken by Jesus Christ. Many verses in the Gospels are omitted in this compilation because they don't meet these criteria. Examples of omissions include verses not containing words spoken by Jesus or clearly redundant words. This focus is important because the words of Jesus Christ are those given him by God the Father. In fact, Jesus is the Word. To know the will of God is to read and understand the words Jesus left us.

This arrangement of the Words of Jesus Christ by conjoining the four Gospels and part of the first chapter of Acts is meant to convey a new insight or meaning that the reader may not have received by reading the separate Gospels. It is intended to supplement the Gospels and certainly cannot replace them. The reader is referred to the Holy Bible for resolution of any questions and for focused study.

This arrangement of the Gospels is a paraphrased adaptation of the King James Version published in 1611. This adaptation uses the King James Bible as the source. This is not a new interpretation from original manuscript evidence.

Some of the contemporary lexicon is introduced for the express purpose of providing a more understandable phrasing of words and sentence structure (e.g. "you" is substituted for "thou," "begged" for "besought," "lived" for "dwelt,"

“old” for “stricken in years,” “listen” for “hearken”, etc.). This is intended to clarify verses without altering their original meaning. In order to preserve the poetry, a notable exception is the Lord’s Prayer, which is preserved in the old English.

Since the King James Version, there has been a significant change in the interpretation of some names of people. A consensus interpretation from contemporary versions is used in this work.

References

1. Arthur Hinds, *The Complete Sayings of Jesus*, John C. Winston Company, Chicago, 1942.
2. *Life Application Bible*, Tyndale House Publishers, Wheaton, IL, 1991.
3. *The Guideposts Parallel Bible*, Zondervan, Carmel, NY, 1973.

I

THE BIRTH OF JOHN IS PROMISED

Luke 1:5-17

In the days of Herod, the king of Judea, there was a certain priest named Zachariah, of the order of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. They had no child, because Elizabeth was barren, and they both were old now. It came to pass, while he executed the priest's office before God in the course of his work, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. A whole crowd of people was praying outside at the time to burn incense. There appeared to him an angel of the Lord standing on the right side of the altar of incense. When Zachariah saw him, he was troubled, and fear fell upon him. But the angel said to him, "Don't fear, Zachariah. Your prayer is heard. Your wife Elizabeth will bear you a son, and you will call his name John. You will have joy and gladness and many will rejoice at his birth. He will be great in the sight of the Lord, and will neither drink wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb. He will turn many of the children of Israel to the Lord their God. He will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

II

GOD BECAME A HUMAN BEING

John 1:1-14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made by him; nothing was made without him that was made. In him was life and the life was the light of men. The light shines in darkness but the darkness did not comprehend it.

There was a man sent from God, whose name was John. He came as a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lights every man that comes into the world. He was in the world, and the world was made by him, but the world did not know him. He came to his own, but his own did not receive him. But as many as received him, to them he gave power to become the sons of God, even to them who believe on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and lived among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth.

III

THE LINEAGE OF JESUS CONCEPTION BY THE HOLY SPIRIT JESUS IS BORN IN BETHLEHEM

Matthew 1:1-23, Luke 2:1-16

This is the book of the geneology of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac; Isaac the father of Jacob; Jacob the father of Judah and his brothers; Judah was the father of Perez and Zerah by Tamar the mother; Perez the father of Hezron; Hezron the father of Aram; Aram the father of Aminadab; Aminadab the father of Nahshon; Nahshon the father of Salmon; Salmon the father of Boaz by Rahab; Boaz the father of Obed by Ruth; Obed the father of Jesse; and Jesse was the father of David the king.

David the king was the father of Solomon by the woman who had been the wife of Uriah; Solomon was the father of Rehoboam; Rehoboam the father of Abijah; Abijah the father of Asa; Asa the father of Jehoshaphat; Jehoshaphat the father of Joram; Joram the father of Uzziah; Uzziah the father of Jotham; Jotham the father of Ahaz, Ahaz the father of Hezekiah; Hezekiah the father of Manasseh; Manasseh the father of Amos; Amos the father of Josiah; and Josiah was the father of Jechoniah and his brothers, about the time they were carried away to Babylon.

After they were brought to Babylon, Jechoniah was the father of Shealtiel; Shealtiel the father of Zerubbabel; Zerubbabel the father of Abiud; Abiud the father of Eliakim; Eliakim the father of Azor; Azor the father of Zadok; Zadok the father of Achim, Achim the father of Eliud; Eliud the father of Eleazar; Eleazar the father of Matthan; and Matthan was the father of Jacob.

Jacob was the father of Joseph the husband of Mary, by whom was born Jesus, who is called Christ. All the generations from Abraham to David are fourteen generations; and from David until the people were carried away into Babylon are fourteen generations; and from when the people were carried away into Babylon until Christ are fourteen generations.

Now the birth of Jesus Christ was in this way: When his mother Mary was engaged to be married to Joseph, before they came together, she was found with child by the Holy Spirit. Her husband Joseph, being a just man, unwilling to make her a public example, was of a mind to divorce her privately. But while he thought on these things, the angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife, for that which is conceived in her is by the Holy Spirit. She will bring forth a son, and you will call his name Jesus, for he will save his people from their sins." Now all this was done, that what was spoken of the Lord by the prophet might be fulfilled, saying,

"Behold, a virgin will be with child, and will bring forth a son, and they will call his name Emmanuel," (Isaiah 7:14)

which is interpreted, "God with us."

It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (This taxing was first made when Quirinius was governor of Syria.) All went to be taxed, every one into his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his betrothed wife, who was great with child.

So it was, that, while they were there, the days passed until she delivered. She brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

In the same country there were shepherds living in the field, keeping watch over their flock by night. The angel of the Lord came upon them, and the glory of the Lord shone all around them: and they were very afraid. The angel said to them, "Don't be afraid. I bring you good tidings of great joy, which will be for all people. A Savior is born for you this day in the city of David, who is Christ the Lord. This will be a sign to you: You will find the baby wrapped in swaddling clothes, lying in a manger."

Suddenly a multitude of the heavenly host was with the angel praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men." When the angels were gone away from them into heaven, the shepherds said to each other, "Let us go to Bethlehem now, and see this thing which has happened, which the Lord has made known to us." They came hastily and found Mary, and Joseph, and the baby lying in a manger.

IV

WISE MEN COME TO BETHLEHEM AFTER MEETING WITH HEROD THE GREAT
CIRCUMSICION WHEN JESUS IS 8 DAYS OLD
A TEMPLE PROPHECY WHEN JESUS IS 40 DAYS OLD

Matthew 2:1-12, Luke 2: 16-35

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, wise men came from the east to Jerusalem, saying, "Where is he who is born King of the Jews? We have seen his star in the east and have come to worship him." When Herod the king heard these things, he was troubled, and all Jerusalem was troubled with him. When he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ would be born. They said to him, "In Bethlehem of Judea, for it is written by the prophet,

'Bethlehem, in the land of Judea, you are not the least among the princes of Judah. For out of you will come a Governor, who will rule my people Israel.'" (Micah 5:2)

Then Herod, when he had privately called the wise men, diligently inquired of them what time the star appeared. He sent them to Bethlehem, and said, "Go and search diligently for the young child. When you have found him, bring me word again, so that I may come and worship him, also." After they had heard the king, they departed. And the star, which they saw in the east, went before them, until it came and stood over where the young child was.

When they saw the star, they rejoiced exceedingly with great joy. When they came to the house, they saw the young child with Mary his mother, and fell down, and worshipped him. They opened their treasures and presented gifts to him of gold, frankincense, and myrrh.

They were warned by God in a dream that they should not return to Herod so they departed to their own country another way.

When eight days passed for the circumcising of the child, his name was called Jesus, who was so named by the angel before he was conceived in the womb.

When the days of her purification according to the law of Moses were passed, Jesus' parents brought him to Jerusalem to present him to the Lord, because it is written in the law of the Lord,

"Every firstborn male will be called holy to the Lord," (Exodus 13:2,12)

and to offer a sacrifice according to that which is said in the law of the Lord,

"a pair of turtledoves or two young pigeons." (Leviticus 12:8)

There was a man in Jerusalem, whose name was Simeon. This man was just and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. It was revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. Led by the Spirit, he came into the temple when the parents brought in the child Jesus to do for him according to the custom of the law. He took him up in his arms and blessed God and said, "Lord, now let your slave depart in peace according to your word, for my eyes have seen your salvation which you prepared before the face of all people, a light to lighten the Gentiles and the glory of your people Israel."

Joseph and Jesus' mother marveled at those things which were spoken of Jesus. Simeon blessed them and said to Mary his mother, "This child is set for the fall and rising of many in Israel, and for a sign which shall be spoken against, (a sword will pierce through your own soul, also) that the thoughts of many hearts may be revealed."

V

THE ESCAPE FROM HEROD THE GREAT TO EGYPT
THE RETURN TO NAZARETH
THE BOY JESUS AT TWELVE, VISITS JERUSALEM, AND STAYS BEHIND
JESUS TALKS IN THE TEMPLE WITH THE RELIGIOUS TEACHERS
JESUS' FIRST RECORDED WORDS

Matthew 2: 13-15, 19-23, Luke 2: 40-52

When [the wise men] had departed, the angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young child and his mother, and flee into Egypt. Stay there until I bring you word because Herod will look for the young child to destroy him." He rose, took the young child and his mother by night and departed to Egypt. He was there until the death of Herod, that what was spoken of the Lord by the prophet might be fulfilled,

"I have called my son out of Egypt." (Hosea 11:1)

When Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, take the young child and his mother, and go into the land of Israel because those who sought the young child's life are dead." He rose, took the young child and his mother and came to the land of Israel. But when he heard that Archelaus reigned in Judea in place of his father Herod, he was afraid to go there. Being warned in a dream, he turned toward the parts of Galilee. He came and lived in a city called Nazareth, that what was spoken by the prophets might be fulfilled, "He will be called a Nazarene."

The child grew and was strong in spirit, filled with wisdom, and the grace of God was upon him. His parents went to Jerusalem every year at the feast of the Passover. When he was twelve years old, they went up to Jerusalem according to the custom of the feast. When the days had passed, as they returned, the child Jesus tarried behind in Jerusalem, but Joseph and his mother did not know it. They went a day's journey supposing him to have been in the company. Then they sought him among their relatives and acquaintances. When they did not find him, they turned back again to Jerusalem looking for him. It came to pass that, after three days, they found him in the temple, sitting among the doctors, both listening to them and asking questions. All who heard him were astonished at his understanding and answers.

When they saw him, they were amazed and his mother said to him, "Son, why have you done this to us? Your father and I have look for you with sorrow." He said to them, "**How is it that you were looking for me? Did you not know that I must be about my Father's business?**"

They did not understand the words which he spoke to them. But he went down with them and came to Nazareth and was obedient to them. His mother kept all

these words in her heart. Jesus increased in wisdom and stature and in favor with God and man.

VI

JESUS AT THIRTY JESUS IS BAPTISED BY JOHN

Matt 3:1-6, 11-17 (Mark 1:10-11, Luke 3:21-22), Luke 3:23

In those days, John the Baptist came preaching in the wilderness of Judea, saying, "Repent, for the kingdom of heaven is at hand." For this is he who was spoken of by the prophet Isaiah, saying,

"The voice of one is crying in the wilderness: 'Prepare the way of the Lord, make his paths straight.'" (Isaiah 40:3)

John had clothing of camel's hair with a leather girdle around his waist. His food was locusts and wild honey. Jerusalem went out to him, and all Judea, and all the region around the Jordan. And they were baptized by him in the Jordan, confessing their sins.

"I baptize you with water for repentance. But he who comes after me is mightier than I, whose shoes I am unworthy to carry. He will baptize you with the Holy Spirit and with fire, whose fan is in his hand. He will thoroughly purge his floor, and gather his wheat into the granary, but he will burn up the chaff with unquenchable fire."

Then Jesus came from Galilee to the Jordan to John to be baptized by him. But John forbade him, saying, "I have need to be baptized by you, and you come to me?" Jesus answered him, "**Let it be so now. For it becomes us to fulfill all righteousness.**"

Then John let him. Jesus, when he was baptized, went straight up out of the water. The heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting on him. And a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

VII

CHRIST'S LONG FAST IN THE WILDERNESS JESUS IS TEMPTED BY SATAN

Matt 4:1-11 (Mark 1:13, Luke 4:1-13)

Then Jesus was led by the Spirit into the wilderness to be tempted by the Devil. When he had fasted forty days and forty nights, he was hungry. When the tempter came to him, he said, "If you are the Son of God, command that these stones be made bread." Jesus answered, "**It is written,**

“Man shall not live by bread alone but by every word that proceeds out of the mouth of God.” (Deuteronomy 8:3)

Then the Devil took him up into the holy city and set him on a pinnacle of the temple and said to him, “If you are the Son of God, cast yourself down. For it is written,

“He shall give his angels charge concerning you and in their hands they shall carry you up, lest at any time you dash your foot against a stone.” (Psalms 91:11-12)

Jesus said to him, **“It is written again,**

“Do not tempt the Lord your God.” (Deuteronomy 6:16)

The Devil took him up into an exceedingly high mountain, and showed him all the kingdoms of the world, and the glory of them. The Devil said to Jesus, “I will give you all these things, if you will fall down and worship me.”

Then Jesus said to him, **“Go away, Satan. For it is written,**

“You shall worship the Lord your God, and you shall serve only him.” (Deuteronomy 6:13)

Then the Devil left him and angels came and ministered to him.

VIII

JOHN THE BAPTIST STATES HIS MISSION TO THE PRIESTS
JESUS WELCOMES ANDREW, SIMON, PHILIP, AND NATHANAEAL

John 1:19-51

This is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He did not deny but confessed, “I am not the Christ.” They asked him, “Who then? Are you Elijah?” And he said, “I am not.” “Are you that prophet?” He answered, “No.” They said to him, “Who are you? We must give an answer to those who sent us. What do you say of yourself?” He said,

“I am ‘the voice of one crying in the wilderness, ‘Make straight the way of the Lord’” (Isaiah 40:3)

as the prophet Isaiah said. Those who were sent were Pharisees. They asked him, “Why do you baptize then, if you are not Christ, nor Elijah, nor the prophet Isaiah?” John answered them, saying, “I baptize with water but there stands one among you whom you do not know. He comes after me but is preferred before me, whose shoe’s latchet I am unworthy to unloose.” These things were done in Bethany beyond the Jordan, where John was baptizing.

The next day John saw Jesus coming to him, and said, "Behold the Lamb of God, who takes away the sin of the world. This is he of whom I said, 'A man comes after me who is preferred before me, for he was before me. I did not know him, but I am baptizing with water so that he is made known to Israel.'" John testified, saying, "I saw the Spirit descending from heaven like a dove and it stayed on him. I did not know him, but he that sent me to baptize with water said to me, 'The one upon whom you see the Spirit descending, and remaining on him, is the one who baptizes with the Holy Spirit.' I saw and testify that this is the Son of God."

The next day John stood with two of his disciples. Looking at Jesus as he walked, he said, "Behold the Lamb of God!" The two disciples heard him speak and they followed Jesus. Jesus turned and saw them following and said to them, "**What are you looking for?**" They said to him, "Rabbi, (which is interpreted, Master) where are you living?" He said to them, "**Come and see.**" They came and saw where he lived and stayed with him that day for it was about the tenth hour.

One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He found his brother Simon and said to him, "We have found the Messiah (which is interpreted, the Christ)." He brought him to Jesus. When Jesus saw him, he said, "**You are Simon the son of John. You will be called Peter, the rock.**"

The following day, Jesus went into Galilee and found Philip and said to him, "**Follow me.**" Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him and said to him, "**Behold, an Israelite in whom there is no guile!**" Nathanael said to him, "From where do you know me?" Jesus answered and said to him, "**Before Philip called you, when you were under the fig tree, I saw you.**" Nathanael answered and said to him, "Rabbi, you are the Son of God. You are the King of Israel." Jesus answered and said to him, "**You believe because I said to you, 'I saw you under the fig tree'? You will see greater things than this.**" He said to him, "**I tell you the truth, you will see heaven open and the angels of God ascending and descending upon the Son of Man.**"

IX

JESUS' FIRST MIRACLE CHANGES WATER INTO WINE
JESUS DRIVES THE MERCHANTS AND MONEYCHANGERS FROM THE TEMPLE FOR THE
FIRST TIME
JESUS TEACHES ABOUT THE TEMPLE OF THE BODY

John 2:1-22

On the third day there was a marriage in Cana of Galilee. The mother of Jesus was there. Jesus and his disciples were called to the marriage. When they wanted wine, the mother of Jesus said to him, "They have no wine." Jesus said to her,

“Woman, what have I to do with you? My hour has not yet come.” His mother said to the servants, “Whatever he says to you, do it.”

There were six waterpots of stone set there for the ritual of the purifying of the Jews, holding twenty or thirty gallons. Jesus said to them, **“Fill the waterpots with water.”** They filled them up to the brim. He said to them, **“Draw some out now and take it to the governor of the feast.”** And they took it. When the ruler of the feast had tasted the water that was made wine and did not know where it came from (but the servants which drew the water knew), the governor of the feast called the bridegroom and said to him, “Every man at the beginning sets out good wine, and when men have drunk well, then that which is worse is set out. But you have kept the good wine until now.”

Jesus did this beginning of miracles in Cana of Galilee and manifested his glory. So his disciples believed in him.

After this he went down to Capernaum. Jesus, his mother, his brothers, and his disciples went. They did not stay there many days. Since the Jews’ Passover was at hand, Jesus went up to Jerusalem. In the temple, he found people that sold oxen, sheep, and doves, and money changers sitting. He made a whip of small cords and he drove them all out of the temple including the sheep and the oxen. He poured out the changers’ money and overturned the tables. He said to those who sold doves, **“Take these things away. Do not make my Father’s house a house of merchandise.”** His disciples remembered that it was written,

“Zeal for your house consumes me.” (Psalms 69:9)

The Jews said to him, “What sign do you show us that you do these things?” Jesus answered and said to them, **“Destroy this temple, and in three days I will raise it up.”** The Jews said, “This temple was built in forty six years and you will raise it up in three days?” But he spoke of the temple of his body. So when he rose from the dead, his disciples remembered that he had said this to them. They believed the scripture and the words which Jesus had said.

X

NICODEMUS VISITS JESUS AT NIGHT

John 3:1-21

There was a man of the Pharisees, a ruler of the Jews, named Nicodemus. He came to Jesus at night and said to him, “Rabbi, we know that you are a teacher who has come from God. No man can do these miracles that you do unless God is with him.” Jesus answered him, **“I tell you the truth, unless a man is born again, he cannot see the kingdom of God.”**

Nicodemus said to him, “How can a man be born when he is old? Can he enter the second time into his mother’s womb and be born?” Jesus answered, **“I tell you the truth, unless a man is born of water and of the Spirit, he cannot enter**

the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wills and you hear the sound of it, but you cannot tell from where it comes and to where it goes. So it is with everyone who is born of the Spirit."

Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a master of Israel and you do not know these things? I tell you the truth, we speak of that we know and testify to what we have seen, but you do not receive our witness. I have told you of earthly things, and you do not believe, so how will you believe if I tell you of heavenly things? No man has ascended up to heaven except he who came down from heaven, even the Son of Man who is in heaven.

"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. Whosoever believes in him will not perish but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believes in him will not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved.

"He who believes in him is not condemned, but he who doesn't believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that light has come into the world, but men loved darkness rather than light, because their deeds were evil. For everyone that does evil hates the light. Neither does he come to the light, lest his deeds should be reprov'd. But he who does the truth comes to the light, so that his deeds may be made clear, that they are wrought in God."

XI

JOHN EXTOLS JESUS

John 3:22-36

After these things, Jesus and his disciples came into the land of Judea. He remained there with them and baptized. John also was baptizing in Aenon near Salim, because there was a lot of water there. So people came and were baptized. John was not yet thrown into prison.

A question arose between some of John's disciples and the Jews about purifying. They came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you gave witness, look, he baptizes, and all men come to him." John said, "A man can receive nothing except it be given him from heaven. You yourselves bear witness of me, that I said, 'I am not the Christ, but that I am sent before him.' He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore, my joy is fulfilled. He must increase and I must decrease. He who comes from above is above all. He who is of the earth is earthly

and speaks of the earth. He who comes from heaven is above all. He testifies of what he has seen and heard, but no man receives his testimony. He who has received his testimony has set his seal that God is true. For he whom God has sent speaks the words of God. For God does not give the Spirit by measure to him. The Father loves the Son and has given all things into his hand. He who believes in the Son has everlasting life. But he who does not believe the Son will not see life, but the wrath of God stays on him."

XII

THE WOMAN AT THE WELL THE FIELDS ARE RIPE FOR HARVEST

John 4:1-38

When the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself did not baptize, but, rather, his disciples), he left Judea and departed into Galilee again. He had to go through Samaria.

He came to a city of Samaria, which is called Sychar, near the parcel of ground that Jacob gave to his son Joseph. Jacob's well was there. Jesus, being wearied with his journey, sat on the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, **"Give me a drink."** His disciples were gone away to the city to buy meat. The woman of Samaria said to him, "How is it that you, being a Jew, ask a drink of me, a woman of Samaria?" since the Jews have no dealings with the Samaritans.

Jesus answered, **"If you knew the gift of God and who it is who said to you, 'Give me a drink,' you would have asked of him and he would have given you living water."** The woman said to him, "Sir, you have nothing to draw with and the well is deep. From where do you have that living water? Are you greater than our father Jacob, who gave us the well and drank from there himself and his children and his cattle?"

Jesus answered, **"Whoever drinks of this water will be thirsty again. But whoever drinks of the water that I will give him will never thirst because the water that I will give him will be in him a well of water springing up into eternal life."** The woman said to him, "Sir, give me this water, so that I won't thirst and don't come here to draw it."

Jesus said to her, **"Go, call your husband, and come here."** The woman answered, "I have no husband." Jesus said to her, **"You have said well, 'I have no husband,' for you have had five husbands, and he whom you have now is not your husband. You said the truth."**

The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshipped on this mountain. But you say that Jerusalem is the place where men should worship." Jesus said to her, **"Woman, believe me, the hour is coming**

when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you don't know. We know what we worship because salvation is from the Jews. But the hour is coming, and is here now, when true worshippers will worship the Father in spirit and in truth, because the Father seeks such as these to worship him. God is a Spirit. They who worship him must worship him in spirit and in truth."

The woman said to him, "I know that Messiah is coming, who is called Christ. When he comes, he will tell us all things." Jesus said to her, **"I who speak to you am he."**

His disciples came upon this and they marveled that he talked with the woman. But no man asked, "What are you looking for? Why are you talking with her?"

The woman left her waterpot and went her way into the city and said to the men, "Come and see a man who told me all the things I ever did. Is this not the Christ?" They went out of the city and came to him.

Meanwhile his disciples urged him, "Master, eat." But he said to them, **"I have meat to eat that you do not know of."** Therefore his disciples said to one another, "Has any man brought him anything to eat?" Jesus said to them, **"My meat is to do the will of him who sent me and to finish his work. Don't you say, 'There are four more months and then the harvest comes?' I say to you, lift your eyes and look at the fields because they are white and ready to harvest. He who reaps receives wages and gathers fruit for eternal life. Both he who sows and he who reaps will rejoice together. Here is that true saying, 'One sows and another reaps.' I sent you to reap where you did not labor. Other men have labored and you benefited from their labors."**

XIII

CHRIST IN CANA CURES A NOBLEMAN'S SON AT CAPERNAUM

John 4:43-45 (Matt 4:12-16, Luke 4:14-15), Matt 4:17/Mark 1:15, John 4:46-53

After two days he departed from there and went into Galilee. For Jesus himself testified, **"A prophet has no honor in his own country."** When he came into Galilee, the Galileans welcomed him, having seen all the things that he did at Jerusalem at the feast, because they went to the feast, also. From that time, Jesus began to preach, saying, **"The time is fulfilled and the kingdom of God is at hand. Repent and believe the gospel."**

Jesus came again into Cana of Galilee where he made the water wine. There was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to him and begged him that he would come down and heal his son because he was at the point of death. Jesus said to him, **"Unless you see signs and wonders, you won't believe."** The nobleman said to him, "Sir, come down before my child dies." Jesus said to him, **"Go your way. Your son lives."** The man believed the word that Jesus had

spoken to him and he went on his way. As he was going down, his slaves met him and told him, "Your son lives." He inquired of them the hour when he began to mend. They said to him, "Yesterday at the seventh hour the fever left him." So the father knew it was at the same hour in which Jesus said to him, "**Your son lives.**" He believed and his whole household, too.

XIV

JESUS CLAIMS TO FULFILL A PROPHECY
JESUS ELUDES AN ANGRY CROWD
JESUS PREACHES REPENTANCE

Luke 4:16-30

He came to Nazareth where he had been brought up. As was his custom, he went into the synagogue on the Sabbath day and stood up to read. The book of the prophet Isaiah was delivered to him. When he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, and to preach the acceptable year of the Lord." (Isaiah 61:1,2)

He closed the book and he gave it again to the minister and sat down. The eyes of all those who were in the synagogue were fastened on him. He began to say to them, "**This day, this scripture is fulfilled in your hearing.**" They all saw what he did and wondered at the gracious words which proceeded from his mouth. They said, "Isn't this Joseph's son?" He said to them, "**You will surely say to me this proverb, 'Physician, heal yourself.' Whatever we have heard done in Capernaum, do it also here in your country.**" He said, "**I tell you the truth, no prophet is accepted in his own country. But I tell you the truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there was a great famine throughout all the land. But Elijah was sent to none of them, except to Zarephath, a city of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Elisha the prophet. None of them were cleansed except Naaman the Syrian.**"

All who were in the synagogue, when they heard these things, were filled with wrath. They rose up and thrust him out of the city. They led him to the brow of the hill on which their city was built that they might cast him down headfirst. But passing through the middle of them, he went on his way.

XV

CHRIST CHOOSES FOUR DISCIPLES JESUS CURES IN THE SYNAGOGUE JESUS PREACHES THE GOOD NEWS

Mark 1:16-20 (Matt 4:18-22), Mark 1:21-26 (Luke 4:31-35), Luke 4:36-38 (Matt 8:14, Mark 1:29),
Luke 4:39-41, Luke 4:42-43 (Mark 1:35-38), Matt 4:23-25

Passing along by the Sea of Galilee, he saw Simon and his brother Andrew casting a net in the sea since they were fishermen. Jesus said to them, **“Come with me and I will make you fishers of men.”** They immediately left their nets and followed him. When he had gone a little farther from there, he saw James the son of Zebedee and John his brother who were in the ship mending their nets. He immediately called them. They left their father Zebedee in the ship with the hired servants and went with him.

They went into Capernaum. Immediately on the Sabbath day he entered the synagogue and taught. They were astonished at his doctrine because he taught them as one who had authority and not as the scribes.

There was a man in the synagogue with an unclean spirit and he cried out, “Leave us alone. What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” Jesus rebuked him, saying, **“Be silent and come out of him.”** When the unclean spirit had convulsed him and cried with a loud voice, he came out of him. They were all amazed and spoke among themselves, “What a word is this! He commands the unclean spirits with power and authority and they come out.” The fame of him went to every place of the country around there.

He arose and left the synagogue and entered Simon’s house. Simon’s wife’s mother had taken a great fever and they sought him for her. He stood over her and rebuked the fever and it left her. She immediately arose and served them.

When the sun was setting, all of them who had anyone sick with various diseases brought them to him. He laid his hands on every one of them and healed them. Demons also came out of many, crying out, saying, “You are Christ, the Son of God.” He rebuked them and silenced them, since they knew he was Christ.

When it was day, he departed and went to a place in the desert. The people looked for him, came to him, and kept him so he wouldn’t depart from them. He said to them, **“I must preach the kingdom of God to other cities, also, because this is why I am sent.”**

Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all types of sickness and disease among the people. His fame went throughout all Syria. They brought to him all sick people that were taken with various diseases and torments, those who were possessed

with demons, and those who were insane, or paralyzed, and he healed them. A great multitude of people followed him from Galilee, from the Decapolis, from Jerusalem, from Judea, and from beyond Jordan.

XVI

JESUS DIRECTS A LARGE CATCH OF FISH JESUS CURES A MAN OF LEPROSY JESUS HEALS A PARALYZED MAN

Luke 5:1-11, Matt 8:1-4 (Mark 1:40-44, Luke 5:12-14), Mark 1:45, Mark 2:1-11 (Matt 9:1-7, Luke 5:17-24), Luke 5:25-26

It came to pass that he stood by the lake of Gennesaret as the people pressed upon him to hear the word of God. He saw two ships by the lake but the fishermen were gone out of them and were washing their nets. He entered one of the ships, which was Simon's, and urged him to push out a little from the land. He sat down and taught the people out of the ship.

When he had finished speaking, he said to Simon, **"Launch out into the deep water and let down your nets for a catch."** Simon answered him, "Master, we have toiled all night and have taken nothing. However, at your word, I will let down the net." When they had done this, they enclosed a great multitude of fish and their net broke. They called to their partners who were in the other ship, and they filled both ships so that they began to sink. When Simon Peter saw this, he fell down at Jesus' knees and said, "Leave me for I am a sinful man, O Lord." He and everyone who was with him were astonished at the catch of fish which they had taken. And so were James and John, the sons of Zebedee, who were partners with Simon. Jesus said to Simon, **"Do not be afraid. From now on, you will catch men."** When they had brought their ships to land, they left everything, and followed him.

When Jesus came down from the mountain, great crowds followed him. A leper came and worshipped him and said, "Lord, if you will, you can make me clean." Jesus put out his hand and touched him and said, **"I will. You are clean."** Immediately his leprosy was cleaned. Jesus said to him, **"See that you tell no man. But go your way, show yourself to the priest, and offer the gift that Moses commanded as a testimony to them."** But he went out and reported about the matter everywhere so that Jesus could not enter into the city openly any more and was out in the desert places. And they came to him from every place.

After some days, he entered into Capernaum again and it was spread that he was at home. Many gathered together immediately, so that there was no room to receive them, not even into the door. He preached the word to them and they came to him, bringing one who was paralyzed and carried by four others. When they could not come close to him because of the people pressing in, they uncovered the roof where he was. When they had broken it up, they let down the bed upon which the paralyzed sick man lay.

When Jesus saw their faith, he said to the paralyzed man, **“Son, your sins are forgiven you.”** But there were some scribes sitting there reasoning in their hearts, **“Why does this man speak blasphemies? Who can forgive sins except only God?”** Immediately, when Jesus perceived in his spirit that they had reasoned so within themselves, he said to them, **“Why do you reason these things in your hearts? Which is easier to say to the paralyzed, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed, and walk’? But so that you may know that the Son of Man has power on earth to forgive sins (as he said to the paralyzed man), I say to you, Rise up, take up your bed, and go your way to your house.”** He immediately rose up before them, took up the bed upon which he lay, and departed to his own house, glorifying God. They were all amazed. They glorified God and were filled with fear, saying, **“We have seen strange things today.”**

XVII

MATTHEW (LEVI) CALLED A BANQUET IS GIVEN FOR JESUS THE PARABLES OF THE GARMENT REPAIR AND WINESKINS

Mark 2:13-14 (Luke 5:27-28), Luke 5:29-39 (Matt 9:9-17, Mark 2:15-22)

He went out again by the seaside. All the crowd gathered around him and he taught them. As he passed by, he saw Levi, the son of Alphaeus, sitting at the tax office, and he said to him, **“Follow me.”** He arose and followed him.

Levi made a great feast for him in his home. There was a large company of tax collectors and others who sat down with them. But Pharisees and their scribes murmured to his disciples, **“Why do you eat and drink with tax collectors and sinners?”** Jesus answered them, **“Those who are whole do not need a physician, but rather, those who are sick. I came not to call the righteous, but sinners to repentance.”**

They said to him, **“Why do the disciples of John often fast, and pray, and similarly the disciples of the Pharisees, but yours eat and drink?”** He said to them, **“Can you make wedding guests fast while the bridegroom is with them? The days will come when the groom will be taken away from them. They will fast in those days.”** He spoke a parable to them, also. **“No one sews a piece of new garment onto an old one. If so, then the new has a tear and the piece that was taken out of the new garment does not match with the old. No one puts new wine into old bottles. Otherwise, the new wine will burst the bottles, and be spilled, and the bottles break. New wine must be put into new bottles, so both are preserved. Also, no one having drunk old wine first desires new, for he says, ‘The old is better.’”**

XVIII

JESUS CURES A LAME MAN SABBATH HEALING IS JUSTIFIED JESUS CLAIMS TO BE GOD'S SON

John 5:1-47

After this, there was a feast of the Jews and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep market a pool, which is called Bethesda in the Hebrew language, having five porches. In these lay a great crowd of invalid people who were blind, lame, and withered, waiting for the moving of the water. An angel went down at a certain season into the pool and disturbed the water. Whoever first stepped in after the disturbing of the water was made whole of whatever disease he had.

A particular man was there who had an infirmity thirty eight years. When Jesus saw him lying there and knew he had been in that case a long time, he said to him, **"Do you want to be made whole?"** The invalid man answered, "Sir, I have no man to put me into the pool when the water is disturbed. While I am coming, another steps down before me." Jesus said to him, **"Rise up, take up your bed, and walk."** And immediately, the man was made whole and took up his bed and walked. That day was the Sabbath.

Therefore, the Jews said to him who was cured, "It is the Sabbath day. It is not lawful for you to carry your bed." He answered, "He who made me whole said to me, 'Take up your bed and walk.'" Then they asked him, "Which man said to you, 'Take up your bed and walk?'" But the healed man did not know who it was because Jesus had conveyed himself away, since a crowd was in that place.

Afterward, Jesus found him in the temple and said to him, **"You are made whole. Sin no more, or something worse will come to you."** The man left and told the Jews that it was Jesus who had made him whole. Therefore, the Jews persecuted Jesus and sought to kill him, because he had done these things on the Sabbath day. Jesus answered them, **"My Father works here now, and I work."**

So the Jews sought even more to kill him because he not only had broken the Sabbath, but also said that God was his Father, making himself equal with God. Jesus answered and said to them, **"The Son can do nothing by himself except what he sees the Father do. Whatever things he does, these the Son likewise does. For the Father loves the Son and shows him all things that he himself does. And he will show him greater works than these so that you may marvel at them. For as the Father raises up the dead and gives them life, even so shall the Son give life to whom he will. The Father judges no man but has committed all judgment to the Son, so that all men will honor the Son, even as they honor the Father. He who doesn't honor the Son, does not honor the Father who has sent him."**

“I tell you the truth, he who hears my word and believes in him who sent me has everlasting life and will not come into condemnation but is passed from death to life. I tell you the truth, the hour is coming, and is here now, when the dead will hear the voice of the Son of God and they who hear will live. For as the Father has life in himself, so he has given to the Son to have life in himself. He has given him authority to execute judgment, too, because he is the Son of Man. Do not marvel at this, for the hour is coming in which all who are in the graves will hear his voice and will come forth. They who have done good to the resurrection of life, and they who have done evil to the resurrection of damnation. I can do nothing on my own. As I hear, I judge and my judgment is just, because I don’t seek my will but the will of the Father who has sent me.

“If I give witness of myself, my witness is not true. There is another who gives witness of me and I know that the witness which he witnesses of me is true. You sent to John and he gave witness to the truth. But I do not receive testimony from man. These things I say so that you might be saved. He was a burning and a shining light, and you were willing for a time to rejoice in his light. But I have a greater witness than that of John. The works which the Father has given me to finish, the same works that I do, give witness of me, that the Father has sent me. And the Father himself, who has sent me, has given witness of me. You have neither heard his voice at any time nor seen his shape.

“And you don’t have his word abiding in you, since you don’t believe him whom he has sent. Search the scriptures, for in them you think you have eternal life. They are those who testify of me. Yet you will not come to me, so that you may have life.

“I don’t receive honor from men. But I know you, that you don’t have the love of God in you. I have come in my Father’s name, but you don’t receive me. If another comes in his own name, you receive him. How can you believe, who receive honor from one another but don’t seek the honor that comes from the only God?

“Do not think that I will accuse you to the Father. Moses, in whom you trust, is the one who accuses you. For had you believed Moses, you would have believed me, because he wrote of me. But if you don’t believe his writings, how will you believe my words?”

XIX

IN THE CORNFIELD ON THE SABBATH JESUS HEALS THE WITHERED HAND OF A MAN ON THE SABBATH THE TWELVE DISCIPLES ARE ORDAINED

Matt 12:1-13 (Mark 2:23-28, Luke 6:1-11), Mark 3:6-12 (Matt 12:14-17), Luke 6:12-16 (Mark 3:17, Matt 10:2-4)

At that time, Jesus went through the corn on the Sabbath day. His disciples were hungry and began to pluck the ears of corn to eat. But when the Pharisees saw it, they said to him, "Look, your disciples are doing that which is unlawful to do on the Sabbath day." But he said to them, **"Have you not read what David did when he was hungry and those who were with him? How he entered the house of God and ate the bread which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or, have you not read in the law how on the Sabbath days, the priests in the temple profane the Sabbath and are blameless? But I say to you that in this place is someone greater than the temple. But if you had known what this means,**

"I want mercy and not sacrifice" (Hosea 6:6)

"you would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day."

When he left there, he went into their synagogue. There was a man who had a withered hand. So they might accuse him, they asked him, "Is it lawful to heal on the Sabbath days?" He said to them, **"What man is there among you who has a sheep that, if it fall into a pit on the Sabbath day, will not lay hold of it and lift it out? How much better then is a man than a sheep? Therefore, it is lawful to do good on the Sabbath days."** Then he said to the man, **"Stretch out your hand."** And he stretched it out and it was wholly restored, like the other.

The Pharisees went out and immediately took counsel with the Herodians against him and how they might destroy him. Jesus withdrew with his disciples to the sea. A great crowd from Galilee, Judea, Jerusalem, Idumea and from beyond Jordan followed him. When they heard what great things he did, a great crowd came to him from about Tyre and Sidon. He spoke to his disciples to have a small ship wait on him because of the crowd in case they should overwhelm him. He had healed many people so that all those who had diseases pressed upon him to touch him. And when those possessed by demons saw him, they fell down before him and cried, "You are the Son of God." He strictly ordered them to not make him known.

It happened in those days that he went up into a mountain to pray and he continued in prayer to God all night. When it was day, he called his disciples to him. Of them, he chose twelve that he named apostles. Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

Mathew and Thomas, James the son of Alphaeus, Simon who was called the Zealot, Judas son of James, and Judas Iscariot who was the traitor.

XX

THE SERMON ON THE MOUNT

Matt 5:1-12 (Luke 6:17-23), Luke 6:24-26, Matt 5:13-38, Matt 5:39-42 (Luke 6:27-30), Matt 5:43-45, Matt 5:46 (Luke 6:32), Matt 5:47, Luke 6:31, Luke 6:33-36, Matt 5:48

Seeing the crowd, Jesus went up into a mountain and when he was set, his disciples came to him. He opened his mouth and taught them, saying, **“Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.**

“Blessed are you when men shall revile you and persecute you and say all manner of evil things against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven, because so they persecuted the prophets who were before you.

“But woe to you who are rich because you have received your consolation! Woe to you who are full because you shall hunger. Woe to you who laugh now because you shall mourn and weep. Woe to you when all men shall speak well of you because so did their fathers to the false prophets.

“You are the salt of the earth, but, if the salt loses its taste, how can it be salted? It is from then on good for nothing but to be thrown out and to be walked on under foot by men. You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a basket but on a candlestick, and it gives light to all who are in the house. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.

“Do not think that I have come to destroy the law or the prophets. I have not come to destroy but to fulfill. I tell you the truth, until heaven and earth pass away, not one part or one piece of the law will pass away, until all is fulfilled. Whoever breaks one of the least of these commandments and teaches men to do so shall be called least in the kingdom of heaven. But whoever shall do and teaches them shall be called great in the kingdom of heaven.

“I say to you, unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will not enter into the kingdom of heaven. You have heard it was said to those of old times,

“‘You shall not murder; whoever shall murder is in danger of judgment.’ (Exodus 20:13; Deuteronomy 5:17)

“But I say to you, whoever is angry with his brother without a cause shall be in danger of judgment. And whoever says to his brother, ‘Raca,’ is in danger of the council. Whoever says, ‘You fool,’ is in danger of hell fire.

“So if you bring your gift to the altar and there remember that your brother has something against you, leave your gift there before the altar, and go your way, first to be reconciled to your brother, and then come and offer your gift.

“Agree with your adversary quickly while you are in the street with him in case, at any time, the adversary deliver you to the judge, and the judge deliver you to the officer, and you are thrown into prison. I tell you the truth, you will not come out of there until you have paid the last penny.

“You have heard it was said to those of old times,

“‘You shall not commit adultery.’ (Exodus 20:14)

“But I say to you, whoever looks at a woman lusting after her has committed adultery with her already in his heart. If your right eye offends you, pluck it out and throw it from you. It is more profitable for you that one of your parts should perish than that your whole body be thrown into hell.

“If your right hand offends you, cut it off, and throw it away from you. It is more profitable for you that one of your parts should be lost than that your whole body should be thrown into hell.

“It has been said,

“‘Whoever puts away his wife, let him give her a notice of divorce.’ (Deuteronomy 24:1)

“But I say to you, whoever puts away his wife, except for the cause of fornication, causes her to commit adultery. And whoever marries her who is divorced commits adultery.

“Also, you have heard it has been said to those of old times,

“‘You shall not break your oaths but shall perform your oaths to the Lord.’ (Leviticus 19:12, Numbers 30:2)

“But I say to you, don’t swear at all, neither by heaven, for it is God’s throne, nor by the earth, for it is his footstool, nor by Jerusalem, for it is the city of the great King. Nor should you swear by your head because you cannot make one

hair white or black. But let your communication be, 'Yes, yes,' or 'No, no.' Whatever is more than these comes from evil.

"You have heard that it has been said,

"'An eye for an eye, and a tooth for a tooth.' (Exodus 21:24)

"But I say to you, you should not resist evil, but whoever strikes you on your right cheek, turn the other to him, also. And if anyone sues you with the law and takes away your coat, let him have your cloak, also. Whoever compels you to go a mile, go with him two. Give to him who asks you, and don't turn away from him who would borrow from you.

"You have heard that it has been said,

"'You should love your neighbor and hate your enemy.' (Leviticus 24:20, Deuteronomy 23:6)

"But I say to you, love your enemies, bless them who curse you, do good to them who hate you, and pray for them who spitefully use you and persecute you, so you may be the children of your Father who is in heaven. For he makes his sun to rise on the evil and on the good and sends rain on the just and on the unjust. If you love them who love you, what reward do you have? Don't even the tax collectors do the same? And if you salute only your brothers, what are you doing more than others? Don't even the tax collectors do the same?

"As you would have men do to you, do you to them likewise. If you do good to them who do good to you, what thanks do you have? For sinners even do the same. And if you lend to those of whom you hope to receive back, what thanks do you have? For sinners also lend to sinners to receive as much back again. But love your enemies and do good, and lend, hoping for nothing back again. Then your reward will be great and you will be the children of the Highest. For he is kind to the unthankful and the evil. You should be merciful, as your Father is merciful, also.

"Therefore, you should be perfect, even as your Father who is in heaven is perfect."

XXI

THE SERMON ON THE MOUNT (continued)

Matt 6:1-34

"Be careful that you don't do your good works before men to be seen by them. Otherwise, you will have no reward from your Father who is in heaven. Therefore, when you do your good works, don't sound a trumpet before you as the hypocrites do in the synagogues and the streets so that they may have glory from men. I tell you the truth, they have their reward. When you do good

works, don't let your left hand know what your right hand does so that your good works may be in secret. Your father who sees in secret himself will reward you openly.

"When you pray, you should not be as the hypocrites are. For they love to pray standing in the synagogues and in the corners of the streets that they may be seen by men. I tell you the truth, they have their reward. But you, when you pray, enter into your closet and when you have shut the door, pray to your Father who is in secret. And your Father who sees in secret will reward you openly. When you pray, don't use vain repetitions as the heathen do because they think that they will be heard for their lengthy speaking. So don't be like them because your Father knows what things you have need of before you ask him. Therefore, pray in this manner:

"Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.'

"For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you don't forgive men their trespasses, neither will your Father forgive your trespasses. In addition, when you fast, don't be as the hypocrites are with a sad countenance, because they disfigure their faces that they may appear to be fasting to men. I tell you the truth, they have their reward. But you, when you fast, anoint your head and wash your face, so that you don't appear to men to be fasting, but only to your Father who is in secret. And your Father, who sees in secret, will reward you openly.

"Don't store up for yourselves treasures on earth where moth and rust corrupts and where thieves break through and steal. But store up for yourselves treasures in heaven where neither moth nor rust corrupts and where thieves do not break through or steal. Where your treasure is, there your heart will be, also. The light of the body is the eye. If your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. If the light that is in you is darkness, how great is that darkness!

"No man can serve two masters. Either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and money. So I say to you, take no thought for your life, what you will eat, or what you will drink, nor for your body, what you will put on. Is not life more than meat and the body more than clothes?

"Look at the birds of the air. They do not sow, neither do they reap, neither do they gather into barns, yet your heavenly Father feeds them. Are you not much better than they? Which of you by taking thought can add one foot or more to his stature? And why do you take thought for clothes? Consider the lilies of the field, how they grow. They don't toil, neither do they spin. Yet I say to you

that even Solomon in all his glory was not arrayed like one of these. Therefore, if God clothes the grass of the field so, which exists today, and tomorrow is cast into the oven, will he not clothe you much more, O you of little faith?

“Therefore, take no thought, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘How will we be clothed?’ The Gentiles seek after all these things. Your heavenly Father knows that you have need of all these things. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Take no thought for tomorrow. Tomorrow will take thought for the things of itself. The evil there in each day is sufficient.”

XXII

THE SERMON ON THE MOUNT (concluded)

Luke 6:37-42 (Matt 7:1-5), Matt 7:6-20 (Luke 6:43-44), Luke 6:45, Matt 7:21-29 (Luke 6:46-49)

“Judge not and you will not be judged. Condemn not and you will not be condemned. Forgive and you will be forgiven. Give and it will be given to you. Men will give into your bosom a good measure, pressed down, shaken together, and running over. For with the same measure that you measure out, it will be measured back to you.”

Jesus spoke a parable to them. **“Can the blind lead the blind? Will they both not fall into the ditch? The disciple is not above his master. But everyone who is perfect will be as his master is. Why do you look at the mote that is in your brother’s eye but do not perceive the beam that is in your own eye? Also, how can you say to your brother, ‘Brother, let me pull out the mote that is in your eye,’ when you do not look at the beam that is in your own eye? You hypocrite, first throw out the beam from your own eye, and then you will see clearly how to pull out the mote that is in your brother’s eye.**

“Don’t give that which is holy to the dogs, and don’t cast your pearls before swine, in case they trample them under their feet and turn against you and tear into you.

“Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. What man is there among you who will give his son a stone if he asks for bread? Or if he asks for a fish will give him a snake? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? Therefore, whatever you would have men do to you, you should do so to them, for this is the law and the prophets.

“Enter in at the tight gate, for wide is the gate and broad is the way that leads to destruction and there will be many who go in there. Tight is the gate and narrow is the way which leads to life and there are few who find it.

“Beware of false prophets who come to you in sheep’s clothing but inwardly they are ravishing wolves. You will know them by their fruits. Do men gather grapes from thorns or figs from thistles? Even so, every good tree brings forth good fruit, but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, and neither can a corrupt tree bring forth good fruit. Every tree that does not bring forth good fruit is chopped down and cast into the fire. Therefore, you will know them by their fruits.

“A good man out of the good treasure of his heart brings forth that which is good, but an evil man out of the evil treasure of his heart brings forth that which is evil. For from the abundance of the heart his mouth speaks.

“Not every one that says to me, ‘Lord, Lord,’ will enter into the kingdom of heaven but he who does the will of my Father who is in heaven. Many will say to me in that day, ‘Lord, Lord, have we not prophesied in your name? And in your name have we not cast out devils? And in your name done many wonderful works?’ But then I will profess to them, ‘I never knew you. Depart from me you who work iniquity.’

“Whoever hears these words of mine and does them, I will consider him like a wise man who built his house upon a rock. The rain descended and the floods came and the winds blew and beat upon that house, but it didn’t fall because it was founded upon a rock. But everyone who hears these words of mine and doesn’t do them will be like a foolish man who built his house upon the sand. The rain descended and the floods came and the winds blew and beat upon that house and it fell. Great was the fall of it.”

When Jesus had finished saying these words, the people were astonished at his doctrine because he taught them as one having authority and not as the scribes did.

XXIII

A ROMAN CENTURION DEMONSTRATES FAITH JESUS RAISES A WIDOW’S SON FROM THE DEAD

Matt 8:5-13 (Luke 7:1-10), Luke 7:11-16

When Jesus entered Capernaum, a centurion came to him seeking him and begging him, “Lord, my servant lies at home sick from paralysis and greatly tormented.” Jesus said to him, **“I will come and heal him.”** But the centurion answered and said, “Lord, I am not worthy that you should come under my roof. Only speak the word and my servant will be healed. I am a man under authority and have soldiers under me. I say to this man, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.” When Jesus heard it, he marveled and said to those who followed him, **“I tell you the truth, I have not found before so great a faith, no, not in all Israel. I say to you that many will come from the east and west and will sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom**

will be cast out into outer darkness and there will be weeping and gnashing of teeth." Jesus said to the centurion, **"Go your way. As you have believed, so it will be done for you."** And his servant was healed in the same hour.

It came to pass the day after that he went into a city called Nain. Many of his disciples went with him and many people. When he came close to the gate of the city, there was a dead man carried out, the only son of his mother. She was a widow and many people of the city were with her. When the Lord saw her, he had compassion on her and said to her, **"Don't cry."** He came and touched the bier and the bearers stood still. He said, **"Young man, I say to you, 'Rise up.'"** And he who was dead sat up and began to speak. And he delivered him to his mother. A fear came on them all and they glorified God saying, **"A great prophet has risen up among us"** and **"God has visited his people."**

XXIV

JESUS EASES JOHN'S DOUBT

Matt 11:2-11 (Luke 7:18-28), Matt 11:12-15, Luke 7:29-30, Matt 11:16-19 (Luke 7:31-35)

When John heard in prison the works of Christ, he sent two of his disciples. They said to him, **"Are you he who should come or do we look for another?"** Jesus answered, **"Go and show John again those things which you hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Blessed is he who is not offended at me."**

As they departed, Jesus began to say to the crowd concerning John, **"What did you go out into the wilderness to see? A reed shaken by the wind? What did you go out to see? A man clothed in soft clothes? Look, those who wear soft clothing are in kings' houses. What did you go out to see? A prophet? Yes, I say to you, and more than a prophet. For this is he, of whom it is written**

"'Look, I send my messenger before you who will prepare your way before you.' (Malachi 3:1)

"I tell you the truth, among those who are born of women there has not risen a greater one than John the Baptist. Yet, he who is least in the kingdom of heaven is greater than he.

"From the days of John the Baptist until now the kingdom of heaven has endured violence and the violent take it by force. Because all the prophets and the law prophesied until John. If you will receive it, this is Elijah, who was to come. He who has ears to hear, let him hear."

All the people who heard him and the tax collectors believed the justness of God having been baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, since they weren't baptized by him.

“Unto what shall I liken this generation? It is like children sitting in the markets, calling to their fellows, saying, ‘We have played pipes for you but you have not danced. We have mourned to you but you have not been saddened.’ For John came neither eating, nor drinking, and they say, ‘He has a devil.’ The Son of Man came eating and drinking and they say, ‘Look at a gluttonous man and a drunkard, a friend of tax collectors and sinners.’ But wisdom is justified by what comes from her.”

XXV

JESUS PROMISES REST FOR THE SOUL

Matt 11:20-30

The he began to denounce the cities where most of his mighty works were done because they did not repent. **“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you were done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. I say to you, ‘It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.’ And you, Capernaum, which are exalted to heaven, shall be brought down to hell. If the mighty works which have been done in you had been done in Sodom, it would have remained until this day. I say to you, ‘It shall be more tolerable for the land of Sodom in the day of judgment than for you.’”**

At that time Jesus said, **“I thank you, Father, Lord of heaven and earth, because you have hid these things from the wise and prudent and have revealed them to babes. It is so, Father, because it seemed good in your sight.**

“All things are delivered to me from my Father. Neither does any man know the Father except the Son and to whomever the Son reveals him.

“Come to me all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me. I am meek and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”

XXVI

A SINFUL WOMAN ANOINTS JESUS' FEET

Luke 7:36-50

One of the Pharisees wished for Jesus to eat with him. So he went into the Pharisee's house and sat down to meat. There was a woman in the city, who was a sinner. When she learned that Jesus sat at dinner in the Pharisee's house, she brought an alabaster box of ointment. She stood at his feet behind him weeping and began to wash his feet with tears and wiped them with the hairs of her head. She kissed his feet and anointed them with the ointment. When the Pharisee who had invited him saw this, he thought to himself, **“If this man was a prophet, he**

would know who and what manner of woman this is who touches him, since she is a sinner."

Jesus said to him, **"Simon, I have something to say to you."** He said, "Master, say it." **"There was a certain creditor who had two debtors. One owed five hundred pence and the other fifty. When they had nothing to pay, he forgave them both. So tell me, which of them will love him most?"** Simon answered, "I suppose him whom he forgave most." Jesus said to him, **"You have judged correctly."**

He turned to the woman and said to Simon, **"Do you see this woman? I entered your house, but you gave me no water for my feet. However, she has washed my feet with tears and wiped them with the hairs of her head. You gave me no kiss. But this woman has not stopped kissing my feet since the time I came in. You did not anoint my head with oil. But this woman has anointed my feet with ointment. Therefore I say to you, her sins, which are many, are forgiven since she has loved much. But to whom little is forgiven, the same person loves little."**

He said to her, **"Your sins are forgiven."** They who sat at dinner with him began to think to themselves, "Who is this who forgives sins, too?" Jesus said to the woman, **"Your faith has saved you. Go in peace."**

XXVII

JESUS IS ACCUSED OF BEING UNDER SATAN'S POWER

Matt 12:22-37 (Mark 3:20-30)

Then a man was brought to Jesus who was possessed by a demon and who was blind and unable to talk. He healed him so that the man both spoke and saw. All the people were amazed and said, "Isn't this the son of David?" But when the Pharisees heard it, they said, "This man does not cast out devils except by Beelzebub the prince of the devils."

Jesus knew their thoughts and said to them, **"Every kingdom divided against itself is brought to desolation. And every city or house divided against itself cannot stand. If Satan casts out Satan, he is divided against himself. How then can his kingdom stand? And if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they will be your judges. However, if I cast out devils by the Spirit of God, then the kingdom of God has come to you.**

"How can one enter into a strong man's house and take his goods except he first bind the strong man? Then he will rob the house.

"He who is not with me is against me, and he who doesn't gather with me scatters around. Therefore I say to you, all types of sin and blasphemy will be forgiven men except that blasphemy against the Holy Spirit will not be forgiven men. Whoever speaks a word against the Son of Man will have it

forgiven him. But whoever speaks against the Holy Spirit will not have it forgiven him, neither in this world, nor in the world to come.

“Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt. The tree is known by its fruit.

“Oh, generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. A good man out of the good treasure of the heart brings forth good things. An evil man out of the evil treasure brings forth evil things.

I say to you, men will give account for every idle word they speak on the day of judgment. For by your words you will be justified and by your words you will be condemned.”

XXVIII

JESUS IS ASKED FOR A MIRACLE - JESUS DESCRIBES HIS TRUE FAMILY

Matt 12:38-45, Matt 12:46-47 (Mark 3:31-33, Luke 8:19-20), Mark 3:33-35 (Matt 12:49-50, Luke 8:21)

Then certain of the scribes and of the Pharisees said, “Master, we would like to see a sign from you.” But Jesus answered them, **“An evil and adulterous generation seeks after a sign. No sign will be given it except the sign of the prophet Jonah. As Jonah was three days and three nights in the whale’s belly so will the Son of Man be three days and three nights in the heart of the earth.**

“The men of Nineveh will rise in judgment with this generation and will condemn it because they repented at the preaching of Jonah. And, behold, someone greater than Jonah is here. The queen of the south will rise up in the judgment of this generation and will condemn it because she came from the uttermost parts of the earth to hear the wisdom of Solomon. And, behold, someone greater than Solomon is here.

“When a demon has gone out of a man, the demon walks through dry places, seeking rest, but finds none. Then he says, ‘I will return to my house from where I came out.’ When he comes back, he finds it empty, swept, and orderly. Then he goes and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there. The last state of that man is worse than the first. So it will be for this wicked generation.”

While he talked more to the people, his mother and his brothers stood outside wishing to speak with him. One said to him, “Look, your mother and your brothers stand outside wishing to speak with you.” But Jesus answered them, **“Who is my mother or my brother?”** He looked all around those who sat about him and said, **“Look at my mother and my brothers! Whoever will do the will of God, that same person is my brother, and my sister, and mother.”**

XXIX

THE PARABLE OF THE FOUR SOILS

Mark 4:1-9, (Matt 13:1-9, Luke 8:4-8), Matt 13:10-22 (Mark 4:10-18, Luke 8:9-14), Mark 4:19, Matt 13:23, (Mark 4:20, Luke 8:15), Luke 8:16-18 (Mark 4:21-25)

Jesus began to teach by the seaside again. A great multitude was gathered to him there, so he entered into a ship and sat in the sea. The whole multitude was by the sea on the land. He taught them many things by parables and said to them in his teaching, **"Listen, there went out a sower to sow. It came to pass as he sowed that some fell by the way side. The birds of the air came and devoured it. Some fell on stony ground where it did not have much earth. It sprang up immediately because it did not have much earth. But when the sun was up, it was scorched. And because it had no root, it withered away. Some fell among thorns. The thorns grew up and choked it and it yielded no fruit. Other fell on good ground. It yielded fruit that sprang up and increased with some yielding thirty times, some sixty, and some a hundred."** He said to them, **"He who has ears to hear, let him hear."**

The disciples came and said to him, **"Why do you speak to them in parables?"** Jesus answered, **"It is given unto you to know the mysteries of the kingdom of heaven, but it is not given to them. Whoever has, to him will be given, and he will have increased abundance. But whoever doesn't have, from him will be taken even what he has. I speak to them in parables because, while seeing, they don't see, and, while hearing, they don't hear, and neither do they understand. The prophecy of Isaiah is fulfilled in them, who said,**

"By hearing, you will hear but won't understand. By seeing, you will see but won't perceive. This people's heart has become unresponsive. Their ears are dull of hearing and they have closed their eyes, so that there's no time they will see with their eyes, hear with their ears, understand with their heart, be converted, and I would heal them.' (Isaiah 6:9,10)

"But blessed are your eyes, because they see, and your ears, because they hear. For I tell you, many prophets and righteous men have desired to see those things which you see, but did not see them, and to hear those things which you hear, but did not hear them.

"So listen to the parable of the sower. When anyone hears the word of the kingdom but doesn't understand it, the wicked one comes and catches away what was sown in his heart. This is the one who received seed by the way side.

"He who received seed in stony places is like someone who hears the word and receives it immediately with joy. But it doesn't take root in himself except for a short while. When difficult times or persecution comes because of the word, after a while he is offended by the word.

“He who received seed among the thorns is someone who hears the word, but the cares of this world, the deceitfulness of riches, and lust for other things, choke the word, and he becomes unfruitful.”

Jesus spoke another parable to them. **“The kingdom of heaven is like yeast, which a woman took and mixed with three measures of flour, until all of it was raised up.**

“No man when he has lighted a candle covers it with a bowl or puts it under a bed, but he sets in on a candlestick holder, so that those who enter may see the light. For nothing is secret which will not be made known. Neither is anything hidden which will not be made known and come out. Therefore, pay attention how you listen. For whoever has, to him will be given. And whoever doesn’t have, from him will be taken even what he seems to have.”

XXX

THE PARABLE OF THE GROWING SEED
THE PARABLE OF THE WEEDS
THE PARABLE OF THE MUSTARD SEED
THE PARABLE OF THE YEAST
JESUS EXPLAINS THE PARABLE OF THE WEEDS

Mark 4: 26-29, Matt 13: 24-30, Matt 13: 31-32 (Mark 4: 30-32), Matt 13: 33-43

Jesus said, **“The kingdom of God is as if a man throws seed into the ground. He will sleep, rise night and day, and the seed will spring and grow up, but he doesn’t know how. For the earth brings forth fruit from herself: first the blade, then the ear, and after that the full corn in the ear. When the fruit comes, he immediately cuts it with the sickle because the harvest has come.”**

He put forth another parable to them, saying, **“The kingdom of heaven is like a man who sowed good seed in his field. But while his men slept, his enemy came and sowed weeds among the wheat, and then he went away. When the blades sprang up and brought forth fruit, the weeds appeared also. The slaves of the owner came and said to him, ‘Sir, didn’t you sow good seed in your field? From where did the weeds come?’ He said to them, ‘An enemy has done this.’ The slaves asked him, ‘Then, would you have us go and gather them up?’ But he said, ‘No, because while you gather up the weeds, you might root up the wheat with them. Let them both grow up together until the harvest. At harvest time, I will say to the reapers, ‘Gather together first the weeds and bind them in bundles to burn. But gather the wheat into my barn.’”**

Jesus put forth another parable to them, saying, **“The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field. It is indeed the smallest of all seeds. But when it is grown, it is the greatest among herbs and becomes a tree so that the birds of the air come and lodge in its branches.”**

He spoke another parable to them, **“The kingdom of heaven is like yeast, which a woman took and mixed in three measures of flour, until the whole was raised up.”**

Jesus spoke all these things to the multitudes in parables. He spoke nothing to them that wasn't a parable so what was spoken by the prophet might be fulfilled,

“I will open my mouth in parables. I will speak things which have been kept secret from the foundation of the world.” (Psalms 78:2)

Then Jesus sent the multitudes away and went into the house. His disciples came to him saying, **“Tell us about the parable of the weeds of the field.”** Jesus answered them, **“He who sows the good seed is the Son of Man. The field is the world. The good seed are the children of the kingdom. But the weeds are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world. The reapers are the angels. Therefore, as the weeds are gathered and burned in the fire, so it will be at the end of this world. The Son of Man will send forth his angels, they will gather out of his kingdom all offensive things and those who do iniquity, and will cast them into a furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth like the sun in the kingdom of their Father. Whoever has ears to hear, let him hear.”**

XXXI

THE PARABLE OF HIDDEN TREASURE
THE PARABLE OF THE PEARL MERCHANT
THE PARABLE OF THE FISHING NET
JESUS CALMS THE STORM

Matt 13: 44-52, Mark 4: 35-41 (Matt 8: 23-27, Luke 8: 22-25)

“The kingdom of heaven is like a treasure hidden in a field, which, when a man has found it, he hides it back. In his joy, he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant man looking for good pearls, who, when he had found one pearl of great value, went and sold all he had and bought it. Again, the kingdom of heaven is like a net that was cast into the sea and gathered fish of every kind. When it was full, they drew it to shore, sat down, and gathered the good fish into vessels but threw the bad ones away. So it will be at the end of the world. The angels will come forth and sever the wicked from among the just and throw the wicked into the furnace of fire. There will be wailing and gnashing of teeth.”

Jesus said to them, **“Have you understood all these things?”** They answered, **“Yes, Lord.”** Then he said to them, **“Every teacher who is instructed about the kingdom of heaven is like a home owner who brings from out of his treasure new things and old.”**

The same day when evening came, he said to them, **“Let us pass over to the other side.”** When they had sent away the crowds, they took him just as he was

in the ship. There were other little ships with him, too. A great storm of wind arose and the waves beat into the ship so that it became full of water. Jesus was in the back part of the ship asleep on a pillow. They awoke him and said to him, "Master, do you not care that we are perishing?" He arose, rebuked the wind, and said to the sea, "**Peace, be still.**" And the wind ceased and there was a great calm. He said to them, "**Why are you so fearful? How is it that you have no faith?**" They were exceedingly afraid and said to one another, "What kind of man is this that even the wind and the sea obey him?"

XXXII

JESUS SENDS THE DEMONS INTO A HERD OF PIGS

Luke 8: 26-27 (Matt 8: 28, Mark 5: 1-2), Mark 5: 3-20 (Matt 8: 29-34, Luke 8: 28-39)

They arrived at the country of the Gerasenes which is opposite Galilee. When Jesus went forth on the land, there met him out of the city a certain man who had been demon-possessed a long time, who wore no clothes, neither did he live in any house but in the tombs. No man could bind him, not even with chains. He had often been bound with fetters and chains, but the chains had been torn apart by him and the fetters broken in pieces. No man could tame him. Night and day, he was always in the mountains and in the tombs, crying out, and cutting himself with stones. But when he saw Jesus from far off, he ran and worshipped him. He cried in a loud voice, saying, "What have I to do with you, Jesus, Son of the most high God? I adjure you to God, don't torment me," because Jesus said to him, "**Come out of the man, you unclean spirit.**" Jesus asked him, "**What is your name?**" And the man answered, "My name is Legion, for we are many." And they begged Jesus fervently that he would not send them away out of the country. Now there was there on the mountainside a great herd of swine feeding. All the demons begged him, "Send us into the pigs, that we may enter them." Jesus immediately gave them permission. The unclean spirits went out and entered the swine. The herd ran violently down a steep incline into the sea (there were about two thousand pigs) and were drowned in the sea.

The swineherders who fed the pigs fled and told about it in the city and in the country. People went out to see what it was that was done. They came to Jesus and saw the man who had been possessed of demons who were legion, sitting, clothed, in his right mind, and they were afraid. The swineherders that saw it told the people what happened to the man who was demon-possessed and what happened to the swine. The people implored Jesus to depart their coasts.

When Jesus had come into the ship, the man who had been demon-possessed implored Jesus that he might be with him. But Jesus did not permit him, saying, "**Go home to your friends and tell them how the Lord has done great things for you and has had compassion on you.**" The man departed and began to proclaim in the Decapolis the great things Jesus had done for him, and all men marveled.

XXXIII

JESUS HEALS A BLEEDING WOMAN AND BRINGS A GIRL BACK TO LIFE

Mark 5: 21-31 (Matt 9: 18-21, Luke 8: 40-45), Luke 8: 46, Mark 5: 32-34 (Matt 9: 22, Luke 8: 47-48), Mark 5: 35 (Luke 8: 49), Luke 8: 50 (Mark 5: 36), Mark 5: 37-43 (Matt 9: 23-26, Luke 8: 51-56)

When Jesus went over again by ship to the other side, many people gathered around him. He was beside the sea. One of the rulers of the synagogue, named Jairus, came and when he saw Jesus, he fell at his feet. He begged him fervently, saying, "My little daughter lies at the point of death. I implore you, come and lay your hands on her, so she may be healed and will live." Jesus went with him and many people followed him in a throng.

A certain woman who had hemorrhaged blood for twelve years had suffered many things by many physicians, had spent all she had, but was not improved, but rather grew worse. When she had heard of Jesus, she came in the press of people behind him, and touched his garment. She had thought, "If I may only touch his clothes, I will be made whole." Immediately, the fountain of flowing blood was dried up and she felt in her body that she was healed of that plague. Jesus, immediately knowing that healing power had gone out of him, turned about in the press of people, and said, "**Who touched my clothes?**" His disciples said to him, "You see the crowd thronging around you, but you ask, 'Who touched me?'" Jesus said, "**Somebody touched me because I perceive that healing power went out of me.**" Jesus looked around to see who had done this thing. The woman, fearful and trembling, knowing what had been done in her, came and fell down before him and told him all the truth. He said to her, "**Daughter, your faith has made you whole. Go in peace and be healed of your disease.**"

While he was still speaking, there came from the house of the ruler of the synagogue some who said, "Your daughter is dead. Why trouble the Master any further?" As soon as Jesus heard the words that were spoken, he said to the ruler of the synagogue, "**Don't be afraid, only believe, and she will be made whole.**" Jesus permitted no man to follow him except Peter and James and John the brother of James. He came to the house of the ruler of the synagogue, and saw the tumult and those who were weeping and wailing greatly. When he had come in, he said to them, "**Why do you make this tumult and weep? The little girl is not dead but is sleeping.**" But they laughed him to scorn. When he had put them all out, he took the father and the mother of the girl and those who were with him and entered in where the little girl was lying. Jesus took the girl by the hand and said to her, "**Talitha cumi,**" which is interpreted, "**Little girl, I say to you, arise.**" Immediately, the little girl arose and walked. She was twelve years old. Those there were astonished greatly. Jesus strictly charged them that no man should know it, and he ordered that something should be given her to eat.

XXXIV

JESUS HEALS TWO BLIND MEN THE PEOPLE OF NAZARETH REFUSE TO BELIEVE THE PLENTIFUL HARVEST

Matt 9: 27-31, Mark 6: 1-6 (Matt 13: 53-58), Matt 9: 35-38

When Jesus departed from there, two blind men followed him, crying, "Son of David, have mercy on us!" When he had come into the house, the blind men came to him and Jesus asked them, "**Do you believe that I am able to do this?**" They said to him, "Yes, Lord." Then he touched their eyes, saying, "**Be it unto you according to your faith.**" Their eyes were opened and Jesus strictly ordered them, "**See that no man knows of it.**" But when they departed, they spread his fame throughout all that country.

He went out from there and came to his own country and his disciples followed him. When the Sabbath day came, he began to teach in the synagogue. Many hearing him were astonished, asking, "From where has this man gotten these things? What wisdom is this which is given to him such that even mighty works are performed by his hands? Is this not the carpenter, the son of Mary, the brother of James, Joseph, Judas, and Simon? Are not his sisters here with us?" So they were offended by him.

Jesus said to them, "**A prophet is not without honor except in his own country, and among his own relatives, and in his own house.**" He could do no mighty works there except that he laid his hands on a few sick people and healed them. Jesus marveled at their unbelief. And he went around to the villages teaching.

Jesus went about all the cities and villages teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and disease among the people. When he saw the crowds, he was moved with compassion for them because they were weak and unsteady, scattered around like sheep having no shepherd. Jesus said to his disciples, "**The harvest is abundant but the laborers are few. Therefore, pray to the Lord of the harvest that he will send out laborers into his harvest.**"

XXXV

JESUS SENDS OUT THE TWELVE DISCIPLES JESUS PREPARES THE DISCIPLES FOR PERSECUTION

Matt 10: 1-16 (Mark 6: 7-11, Luke 9: 1-6), Matt 10: 17-42

When Jesus had called to him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all types of sickness and all types of disease. The names of the twelve disciples are these: The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his

brother, Philip and Bartholomew, Thomas and Mathew the tax collector, James the son of Alphaeus, and Lebbaeus whose surname was Thaddaeus, Simon the Zealot, and Judas Iscariot who betrayed Jesus.

These twelve Jesus sent forth and commanded them, **“Don’t go by way of the Gentiles and don’t enter any city of the Samaritans. Rather, go to the lost sheep of the house of Israel. As you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely you have received, so freely give. Provide neither gold, nor silver, nor brass money in your purses. Provide no bag for your journey, not even two coats, nor shoes, nor a walking stick, for the workman is worthy of his dinner of meat.**

“Whatever city or town you enter into, inquire who in it is worthy, and reside there until you leave. When you come into a house, salute it. If that house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. For whoever will not receive you or hear your words, when you depart out of that house or city, shake off the dust from your feet. I tell you the truth, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

“Look, I send you forth as sheep in the middle of wolves. Therefore, be as wise as serpents and harmless as doves. Beware of men, for they will deliver you up to the councils and they will scourge you in their synagogues. You will be brought before governors and kings for my sake as a testimony against them and the Gentiles. When they deliver you up, take no thought of how or what you will speak. What you will speak will be given you in that same hour. It is not you who speak but the Spirit of your Father who speaks in you.

“Brother will deliver up brother to death, and a father his child. And children will rise up against their parents and cause them to be put to death. You will be hated of all men for my name’s sake. But he who endures to the end will be saved. When they persecute you in this city, flee to another. I tell you the truth, you will not have gone over the cities of Israel until the Son of Man comes.

“The disciple is not above his teacher, nor the slave above his master. It is enough for the disciple that he be as his teacher and the slave as his master. If they have called the master of the house Beelzebub, what more will they call those of his household? Therefore, do not fear them. There is nothing covered that will not be revealed, and hidden that will not be known.

“What I tell you in darkness, speak that in the light. What you hear whispered in the ear, preach that upon the housetops. Don’t fear them who kill the body but are unable to kill the soul. Rather, fear him who is able to destroy both body and soul in hell.

“Are not two sparrows sold for a penny? Yet one of them will not fall on the ground without your Father. The very hairs on your head are all numbered. Therefore, don’t fear. You are of more value than many sparrows.

“Whoever will confess me before men, him will I confess before my Father who is in heaven. But whoever will deny me before men, him will I deny before my Father who is in heaven. Do not think that I have come to bring peace on earth. I came not to bring peace, but a sword. I have come to set a man at variance against his father, and a daughter against her mother, and daughter-in-law against her mother-in-law. A man’s foes will be those of his own household.

“He who loves father or mother more than me is not worthy of me. He who loves son or daughter more than me is not worthy of me. He who does not take up his cross and follow after me, is not worthy of me. He who finds his life will lose it. And he who loses his life for my sake will find it. He who receives you, receives me. And he who receives me, receives him who sent me. He who receives a prophet in the name of a prophet will receive a prophet’s reward. And he who receives a righteous man in the name of a righteous man will receive a righteous man’s reward. Whoever will give a drink to one of these little ones even a cup of cold water because he is a disciple, I tell you the truth, he will not lose his reward.”

XXXVI

HEROD ANTIPATER BEHEADS JOHN THE BAPTIST JESUS FEEDS FIVE THOUSAND MEN

Matt 14: 1-12 (Mark 6: 14-29, Luke 9: 7-9), Matt 14: 13, John 6: 3-15 (Matt 14: 14-21, Mark 6: 30-44, Luke 9: 10-17)

At that time Herod the tetrarch heard of the fame of Jesus. He said to his servants, “This is John the Baptist. He has risen from the dead. As a result, mighty works are shown by him.” Herod had laid hold of John, bound him, and put him in prison for Herodias’ sake, who was his brother Philip’s wife. This was done because John had said to him, “It is not lawful for you to have her.” He would have put him to death, but he feared the crowds, because they considered him a prophet.

When Herod’s birthday was kept, the daughter of Herodias danced before them, and pleased Herod. As a result, he promised with an oath to give her whatever she would ask. Being instructed by her mother, she said, “Give me John the Baptist’s head on a platter.” The king was sorry. However, for the oath’s sake and because of those who sat with him at dinner, he commanded it be given her. So he sent for and beheaded John in the prison. His head was brought on a platter and given to the girl. She brought it to her mother. His disciples came and took the body and buried it and went and told Jesus.

When Jesus heard of it, he departed there by ship to a desert place elsewhere. When people heard of there, they followed him on foot out of the cities. Jesus went up onto a mountain and sat there with his disciples. The Passover, a feast of the Jews, was near. When Jesus lifted his eyes and saw a great company had come to him, he said to Philip, **“From where should we buy bread that these**

people may eat?" He said this to test him, because Jesus knew what he would do.

Philip answered him, "Two hundred denarii of bread is not sufficient for them so that every one of them might take a little. There is a boy here who has five barley loaves and two small fishes. But what are those among so many?" Jesus responded, "**Make the men sit down.**" Now, there was a lot of grass in that place. So the men sat down and they numbered about five thousand.

Jesus took the loaves and when he had given thanks, he distributed them to the disciples, and the disciples to those who were seated. Likewise, they distributed the fishes as much as they wanted. When they were filled, Jesus said to his disciples, "**Gather up the fragments that remain so that nothing is lost.**" They gathered the remains together and filled twelve baskets with the fragments of the five barley loaves which remained over and above what had been eaten.

Then those men, when they had seen the miracle that Jesus did, said, "Truly, this is that prophet who was to come into the world." When Jesus perceived that they would come and take him by force to make him a king, he left once again to a mountain by himself.

XXXVII

JESUS WALKS ON WATER JESUS IS THE BREAD OF LIFE MANY DISCIPLES LEAVE JESUS

John 6: 16-19 (Matt 14: 22-25, Mark 6: 45-50), Matt 14: 26-33 (John 6: 20-21, Mark 6: 51-52), John 6: 22-71

When evening came, Jesus' disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was dark now and Jesus had not yet come to them. The sea rose because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near to the boat. They were frightened, saying, "It is a spirit," and they cried out for fear. But immediately Jesus spoke to them, "**It is I. Don't be afraid, but be cheerful.**"

Peter answered him, "Lord, if it is you, then bid me come to you on the water." Jesus said, "**Come.**" When Peter came down out of the ship, he walked on the water to go to Jesus. But when he saw the boisterous wind, he was afraid. Beginning to sink, he cried, "Lord, save me." Jesus immediately stretched out his hand and caught him and said to him, "**Oh, you of little faith, why did you doubt?"** When they came into the ship, the wind ceased. Then those who were in the ship came and worshipped him, saying, "Truly, you are the Son of God."

The following day, the people who stood on the other side of the sea saw that there was no other boat there except the one into which Jesus' disciples entered. They knew that Jesus had not gone with his disciples into the boat but that his disciples had gone away alone. However, other boats from Tiberias came close to the place where they ate the bread for which the Lord had given thanks.

Therefore, when the people saw that Jesus was not there, nor his disciples, they took passage by ship and came to Capernaum looking for Jesus.

When they found Jesus on the other side of the sea, they said to him, "Rabbi, when did you come here?" Jesus answered them saying, **"I tell you the truth, you look for me, not because you saw the miracles, but because you ate the loaves and were filled. Don't labor for meat which perishes, but for that meat which endures into everlasting life, which the Son of Man will give to you. God the Father has sealed him."**

Then they said to him, "What should we do that we might work the works of God?" Jesus answered them, **"This is the work of God, that you believe in him whom he has sent."** So they said to him, "What sign would you show then that we may see and believe you? What work will you do? Our fathers ate manna in the desert. As it is written,

"He gave them bread from heaven to eat." (Exodus 16:4,15, Psalms 78:24)

Jesus said to them, **"I tell you the truth, Moses did not give you that bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world."**

Then Jesus said to them, **"I am the bread of life. He who comes to me will never hunger and he who believes in me will never thirst. But I say to you, you have seen me but don't believe. All whom the Father gives me will come to me, and he who comes to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him who sent me. This is the Father's will who has sent me, that of all whom he has given me I should lose none, but will raise them up again at the last day. This is the will of him who sent me, that every one who sees the Son and believes in him may have everlasting life, and I will raise him up at the last day."**

Then the Jews murmured at him because he said, **"I am the bread which came down from heaven."** And they said, "Is this not Jesus, the son of Joseph, whose father and mother we know? Then how is it that he said, 'I came down from heaven?'" Jesus answered them, **"Don't murmur among yourselves. No man can come to me except that the Father who sent me draws him. And I will raise him up on the last day. As it is written in the prophets,**

"They will all be taught by God.' (Isaiah 54: 13)

Therefore, every man who has heard and has learned from the Father, comes to me. No man has seen the Father except him who is from God; he has seen the Father. I tell you the truth, he who believes in me has everlasting life.

"I am that bread of life. Your fathers ate manna in the wilderness but are dead. This is the bread which comes down from heaven from which a man may eat and not die. I am the living bread which came down from heaven. If any man

eats this bread, he will live forever. The bread that I will give is my flesh, which I will give for the life of the world."

The Jews argued among themselves, saying, "How can this man give us his flesh to eat?" Then Jesus said to them, **"I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He who eats my flesh and drinks my blood dwells in me and I in him. This is the bread which came down from heaven, not as your fathers ate manna but are dead. He who eats of this bread will live forever."**

Jesus said these things in the synagogue as he taught in Capernaum. Therefore, many of his disciples, when they had heard this, said, "This is a hard saying. Who can accept it?" When Jesus discerned that his disciples murmured at it, he said to them, **"Does this offend you? What if you will see the Son of Man ascend up to where he was before? It is the Spirit who gives life. The flesh profits nothing. The words that I speak to you, they are spirit and they are life. But there are some of you who don't believe."** Jesus knew from the beginning who they were who didn't believe and who would betray him.

Jesus said, **"I say to you, no man can come to me, except this was given him by my Father."** From that time, many of his disciples went back and did not walk with him any more. Jesus asked the twelve, **"Will you go away, also?"** Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life. We believe and are sure that you are the Christ, the Son of the Living God." Jesus answered, **"Have I not chosen you twelve? But one of you is a devil."** He spoke of Judas Iscariot, the son of Simon, because it was he who would betray him, being one of the twelve.

XXXVIII

JESUS TEACHES ABOUT BEING UNCLEAN

Mark 7: 1-16 (Matt 15: 1-11), Matt 15: 12-20 (Mark 7: 17-23)

Pharisees and certain scribes from Jerusalem came together to Jesus. When they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault. The Pharisees and all the Jews hold the tradition of the elders and don't eat unless they wash their hands often. When they come from the market, they don't eat unless they wash their hands. And there are many other things to which they hold such as the washing of cups, pots, brass vessels, and tables. The Pharisees and scribes asked Jesus, "Why don't your disciples walk according to the tradition of the elders and instead eat bread with unwashed hands?" Jesus answered them, **"Isaiah prophesied well of you hypocrites when he wrote:**

“These people honor me with their lips but the heart is far from me. They worship me in vain, teaching the commandments of men as doctrines.’ (Isaiah 29: 13)

“Laying aside the commandment of God, you hold the tradition of men such as the washing of pots and cups and many other such like things as you do.” He said to them, “You reject full well the commandment of God so that you may keep your own tradition. For Moses said,

“Honor your father and your mother,’ (Exodus 20:12, Deuteronomy 5:16)

“and,

“Let whoever curses his father or his mother be put to death.’ (Exodus 21:17, Leviticus 20:9)

“But you say if a man says to his father or mother, ‘It is Corban,’ that is to say, whatever you might have profited from me has instead been given as a gift [to God], then that man is free [from his duty to his father or mother]. You obligate him no more to do anything else for his father or his mother. You make the word of God of no effect through your tradition which you have delivered, and you do many similar things.”

When he had called all the people to him, Jesus said to them, “Listen to me every one of you and understand there is nothing from outside a man that entering into him can defile him. But the things which come out of him are those things that defile the man. If any man has ears to ear, let him hear.”

Then his disciples came and said to him, “Do you know the Pharisees were offended after they heard this saying?” But Jesus answered, “Every plant which my heavenly Father has not planted will be rooted up. Leave them alone. They are blind leaders of the blind. If the blind lead the blind, they both will fall into the ditch.” Peter said to him, “Explain to us this parable.” And Jesus said, “Are you too still without understanding? Do you not yet understand that whatever enters in at the mouth goes into the belly and is passed out? But those things which proceed out of the mouth come from the heart and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man. To eat with unwashed hands does not defile a man.”

XXXIX

A WOMAN'S FAITH IN JESUS HEALS HER DAUGHTER
JESUS HEALS A DEAF AND MUTE MAN

Mark 7: 24-26 (Matt 15: 21), Matt 15: 22-28 (Mark 7: 27-30), Mark 7: 31-35 (Matt 15: 29-31)

Then Jesus arose and went into the borders of Tyre and Sidon and entered a house. He would have preferred no man know it but he could not be hid. A

certain woman, whose young daughter had an evil spirit, heard of him and came and fell at his feet. The woman was a Greek, of the Syrophoenician nation, and she begged Jesus that he would cast out the demon from your daughter. She cried to him, "Have mercy on me, O Lord, Son of David. My daughter is grievously tormented by a demon." But Jesus did not answer a word to her. His disciples came and begged him, saying, "Send her away because she cries after us." Jesus said, "**I am not sent except to the lost sheep of the house of Israel.**" She came and worshipped him, saying, "Lord, help me." But he answered, "**It is not right to take the children's bread and cast it to dogs.**" She said, "That is the truth, Lord, but the dogs eat the crumbs which fall from their masters' table." Jesus said to her, "**Oh, woman, great is your faith. It will be to you even as you will.**" And her daughter was made whole from that very hour.

Departing again from the coasts of Tyre and Sidon, Jesus came to the Sea of Galilee, through the middle of the coasts of the Decapolis. The crowd brought to him one who was deaf and had an impediment in his speech. They begged him to put his hands on him. Jesus took him aside from the crowd and put his fingers in his ears and he spit and touched his tongue. Looking up to heaven, he sighed, and said to him, "**Ephphatha,**" which means, "**Be opened.**" Immediately, his ears were opened and the string of his tongue was loosed and he spoke plainly.

XL

JESUS FEEDS FOUR THOUSAND MEN PHARISEES ASK FOR A SIGN

JESUS WARNS AGAINST THE TEACHINGS OF THE PHARISEES AND SADDUCEES

Mark 8: 1-8 (Matt 15: 32-37), Matt 15: 38-39 (Mark 8: 9-10), Matt 16: 1-4 (Mark 8: 11-12), Mark 8: 13, Matt 16: 5-8 (Mark 8:14-16), Matt 16:9/Mark 8: 17-18, Matt 16: 9/Mark 8: 19, Matt 16: 10/Mark 8: 20, Matt 16: 11-12 (Mark 8: 21)

In those days, the crowd was very great. Since they had nothing to eat, Jesus called his disciples to him and said to them, "**I have compassion on the crowd because they have been with me for three days and have nothing to eat. If I send them away fasting to their own houses, they will faint along the way for some of them came from far away.**" His disciples asked, "From where can a man satisfy these men with bread here in the wilderness?" Jesus asked them, "**How many loaves do you have?**" They said, "Seven." Jesus commanded the people to sit down on the ground. He took the seven loaves and gave thanks and broke the bread and gave it to his disciples to set before them. And they had a few small fishes. Jesus blessed them and commanded they be set before them, too. So they ate and were filled. They took up seven baskets of the broken fish pieces that were left. Those that ate were four thousand men, not counting women and children. Jesus sent the crowd away and took a ship and came unto the coasts of Magdala.

The Pharisees came with the Sadducees. They desired to tempt him to show them a sign from heaven. Jesus said to them, "**When it is evening, you say, 'It will be fair weather for the sky is red.' And in the morning, 'It will be foul weather today for the sky is red and lowering.' You hypocrites! You can**

discern the face of the sky but you can't discern the signs of the times? A wicked and adulterous generation seeks a sign. There will be no sign given to it but the sign of the prophet Jonah." He left them and, entering the ship again, departed to the other side.

When his disciples came to the other side, they had forgotten to take bread. Jesus said to them, **"Take heed and beware of the yeast of the Pharisees and the Sadducees."** They reasoned among themselves, "It is because we have taken no bread that he says this." When Jesus perceived this, he said, **"Oh, you of little faith! Why do you reason among yourselves that what I say is because you have brought no bread? Do you not yet perceive nor understand? Having eyes, do you not see? And having ears, do you not hear? Do you not remember? When I broke the five loaves among five thousand, how many baskets full of fragments did you take up?"** They said to him, "Twelve." **"Neither do you remember the seven loaves of the four thousand and how many baskets you took up?"** They said to him, "Seven." **"How is it that you do not understand that I spoke to you not concerning bread, but that you should be beware the yeast of the Pharisees and Sadducees?"** Then they understood how he called them not to beware the yeast of bread but of the doctrine of the Pharisees and the Sadducees.

XLI

JESUS RESTORES SIGHT TO A BLIND MAN PETER SAYS JESUS IS THE CHRIST JESUS PREDICTS HIS DEATH FOR THE FIRST TIME

Mark 8: 22-26, Matt 16: 13-20 (Mark 8: 27-30, Luke 9: 18-20), Matt 16: 21-23 (Luke 9: 21-22), Luke 9: 23 (Matt 16: 24), Matt 16: 25-26 (Mark 8: 31-37, Luke 9: 24-25), Mark 8: 38 (Luke 9: 26), Matt 16: 27-28 (Mark 9: 1, Luke 9: 27)

Jesus came to Bethsaida and they brought a blind man to him and begged him to touch him. He took the blind man by the hand and led him out of town. When he had spit on his eyes and put his hands on him, he asked him if he saw anything. The man looked up and said, "I see men as trees, walking." After that, Jesus put his hands upon his eyes again and made him look up. He was restored and saw every man clearly. Jesus sent him away to his house, saying, **"Neither go into town, nor tell it to anyone in the town."**

When Jesus came to the coasts of Caesarea Philippi, he asked his disciples, **"Whom do men say that I, the Son of Man, am?"** They said, "Some say you are John the Baptist, some Elijah, and others, Jeremiah, or one of the prophets." Jesus said to them, **"But whom do you say that I am?"** Simon Peter answered, "You are the Christ, the Son of the Living God." Jesus said to him, **"Blessed are you, Simon Barjona, for flesh and blood has not revealed it to you, but my Father who is in heaven. And I say unto you, also, that you are Peter, and upon this rock I will build my church and the gates of hell will not prevail against it. I will give to you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven. And whatever you loose on earth will be**

loosed in heaven." Then he charged his disciples that they should tell no man that he was Jesus the Christ.

From that time forth, Jesus began to show his disciples how he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, be killed, and be raised again the third day. Peter took him and began to rebuke him, saying, "Far be it from you, Lord. This will not happen to you." But Jesus turned and said to Peter, "**You get behind me, Satan. You are an offense to me. For you don't savor the things that are of God, but those that are of men.**" Jesus said to them all, "**If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whoever would save his life will lose it and whoever will lose his life for my sake will find it. For what profits a man if he gains the whole world but loses his own soul? Or what will a man give in exchange for his soul? Therefore, whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in the glory of his Father with the holy angels. For the Son of Man will come in the glory of his Father with his angels and then he will reward every man according to his works. I tell you the truth, there will be some standing here who will not taste of death before they see the Son of Man coming in his kingdom.**"

XLII

THE TRANSFIGURATION OF JESUS

Luke 9: 28-36 (Matt 17: 1-5, Mark 9: 2-12), Matt 17: 6-9 (Luke 9: 36), Mark 9: 10, Matt 17: 10-13 (Mark 9: 11-13)

It came to pass about eight days after this, Jesus took Peter, John, and James, and went up into a mountain to pray. As Jesus prayed, his countenance was altered and his clothes were white and glistening. Two men appeared in glory, who were Moses and Elijah, and talked with him. They spoke of his decease which would be accomplished at Jerusalem. But Peter and those with him were deep in sleep. When they were awake, they saw Jesus' glory and the two men that stood with him.

It happened, as the two departed from Jesus, that Peter, not knowing what he said, spoke to Jesus, "Master, it is good for us to be here. Let us make three tabernacles, one for you, one for Moses, and one for Elijah." While he was speaking, a cloud came and overshadowed them. They became afraid as they entered the cloud. A voice came out of the cloud, saying, "This is my beloved Son. Listen to him." When the disciples heard it, they fell on their face and were very afraid. Jesus came and touched them and said, "**Rise up and don't be afraid.**" When they had lifted up their eyes, they saw no man, except only Jesus. As they came down the mountain, Jesus charged them, "**Tell the vision to no man until the Son of Man is risen from the dead.**" They kept that saying with themselves, questioning one another what rising from the dead means.

His disciples asked Jesus, "Why do the scribes say that Elijah must come first?" Jesus answered, "**Elijah truly will come first and restore all things. But I say unto you that Elijah has come already and they did not know him but have done to his whatever they inclined. Likewise, the Son of Man will suffer from them, also.**" Then the disciples understood that Jesus spoke to them of John the Baptist.

XLIII

JESUS HEALS A BOY POSSESSED BY A DEMON

Luke 9: 37, Mark 9: 14-28 (Matt 17: 14-19, Luke 9: 38-43), Matt 17: 20, Mark 9: 29

It came to pass, on the next day, when they came down the hill, many people met him. When Jesus came to the rest of his disciples, he saw a great multitude about them and the scribes questioning them. Immediately, all the people were amazed, and when they noticed him, ran to Jesus and greeted him. Jesus asked the scribes, "**What question have you with them?**" One of the multitude answered, "Master, I have brought to you my son who has a dumb spirit. Wherever he takes him, he tears him and he foams and gnashes with his teeth and becomes rigid. I spoke to your disciples so they would cast him out but they could not." Jesus said, "**Oh, faithless generation, how long will I be with you? How long will I suffer you? Bring him to me.**"

They brought him to Jesus and when he saw Jesus, the spirit immediately tore him and he fell on the ground and wallowed foaming. Jesus asked his father, "**How long ago was it since this came to him?**" And he said, "From a child. Often, it has cast him into the fire and into the water to destroy him. But if you can do anything, have compassion on us, and help us." Jesus said to him, "**If you can believe, all things are possible to him who believes.**" The father of the child immediately cried out and said with tears, "Lord, I believe. Help my unbelief."

When Jesus saw the people come running together, he rebuked the evil spirit, saying to him, "**You dumb and deaf spirit, I charge you, come out of him, and do not enter into him anymore.**" The spirit cried out and tore him sorely and came out of him such that many people said, "He is dead." But Jesus took him by the hand and lifted him up and he arose. When he came into the house, his disciples asked him privately, "**Why couldn't we cast him out?**" Jesus said to them, "**Because of your unbelief. I tell you the truth, if you have the faith of a grain of mustard seed, you will say to this mountain, 'Remove from here to yonder place,' and it will be moved. Nothing will be impossible to you.**" Jesus said to them, "**This kind comes out by nothing but by prayer and fasting.**"

XLIV

JESUS PREDICTS HIS DEATH THE SECOND TIME PETER RETRIEVES A COIN FROM A FISH'S MOUTH THE DISCIPLES ARGUE WHO THE GREATEST IS

Mark 9: 30-31 (Matt 17: 22-23, Luke 9: 44), Luke 9: 45 (Mark 9: 32), Matt 17: 24-27, Mark 9: 33-34 (Matt 18: 1, Luke 9: 46), Matt 18: 2-6 (Mark 9: 35-37, Luke 9: 47-48)

They departed from there and passed through Galilee and Jesus did not want any man to know of it. He taught his disciples and said to them, **“The Son of Man will be delivered into the hands of men and they will kill him. After he is killed, he will rise the third day.”** But they did not understand this saying because it was hid from them. They did not perceive its meaning and they were afraid to ask him of that saying.

When they came to Capernaum, those who received tribute money came to Peter and said, “Does your master not pay tribute?” He said, “Yes.” When he came into the house, Jesus stopped him, saying, **“What do you think, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children or of strangers?”** Peter said to him, “Of strangers.” Jesus replied, **“Then the children are free. Nevertheless, so we don’t offend them, go to the sea and cast a hook. Take up the fish that first comes up and when you have opened his mouth, you will find a piece of money. Take that and give it to them for you and me.”**

Jesus came to Capernaum and being in the house, he asked the disciples, **“What was it that you argued among yourselves along the way?”** But they held their peace because along the way they had argued among themselves who would be the greatest. Jesus called a little child to him and set him in the middle of them. He said, **“I tell you the truth, unless you be converted and become as little children, you will not enter into the kingdom of heaven. Therefore, whoever will humble himself as this little child, the same is greatest in the kingdom of heaven. And whoever will receive one such little child in my name, receives me. But whoever offends one of these little ones who believe in me, it would be better for him that a millstone were hanged around his neck and that he was drowned in the depth of the sea.”**

XLV

THE DISCIPLES FORBID ANOTHER TO USE JESUS' NAME JESUS WARNS AGAINST TEMPTATION JESUS WARNS AGAINST CONDESCENSION

Mark 9: 38-41 (Luke 9: 49-50), Matt 18: 7, Mark 9: 42-50 (Matt 18: 8-9), Matt 18: 10-14

John said to Jesus, “Master, we saw someone casting out demons in your name, but he did not follow us. So we forbade him because he did not follow us.” Jesus answered, **“Don’t forbid him. For there is no man who does a miracle in my**

name who can lightly speak evil of me. For he who is not against us is on our side.

“Whoever gives you a cup of water to drink in my name, because you belong to Christ, I tell you the truth, he will not lose his reward. But woe to the world because of offenses! It must be that offenses come, but woe to that man by whom the offense comes. Whoever offends one of these little ones that believe in me, it would be better for him that a millstone were hanged about his neck and he were cast into the sea.

“If your hand offends you, cut it off. It is better for you to enter into life maimed than having two hands and go to hell, into the fire that never will be quenched. Where

“‘the worms eating them never die, and the fire burning them is never quenched.’ (Isaiah 66: 24)

“If your foot offends you, cut it off. It is better for you to enter halt into life than having two feet be cast into hell, into the fire that never will be quenched.

“If your eye offends you, pluck it out. It is better for you to enter the kingdom of God with one eye than having two eyes to be cast into hell fire. Where

“‘the worms eating them never die, and the fire burning them is never quenched.’ (Isaiah 66: 24)

“For everyone will be salted with fire and every sacrifice will be salted with salt. Salt is good. But if the salt loses its saltiness, with what will you season it? Have salt in yourselves, and have peace one with another.

“Take heed that you don’t despise one of these little ones. For I say to you, in heaven, their angels always look upon the face of my Father who is in heaven. For the Son of Man came to save those who were lost.

“What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety nine, and go into the mountains and seek the one which went astray? If it happens that he finds it, I tell you the truth, he rejoices more for that sheep than for the ninety nine which didn’t go astray. Just like this, it is not the will of your Father who is in heaven that one of these little ones would perish.”

XLVI

JESUS TEACHES HOW TO RECONCILE WITH BELIEVERS WHO SIN THE PARABLE OF THE UNFORGIVING DEBTOR

Matt 18: 15-35

“If your brother trespasses against you, go and tell him his fault between you and him alone. If he listens to you, then you have gained your brother. But if he will not listen to you, then take with you one or two others, that

**“every word may be established by two or more witnesses.’
(Deuteronomy 19: 15)**

“If he refuses to hear them, tell it to the church. But if he refuses to hear the church, let him be to you like a heathen man and a tax collector.

“I tell you the truth, whatever you bind on earth will be bound in heaven. And whatever you loose on earth will be loosed in heaven. Again I say to you, if two of you agree on earth regarding anything you would ask, it will be done for you by my Father who is in heaven. Where two or three are gathered together in my name, there I am in the middle of them.”

Then Peter came to him and said, “Lord, how often, when my brother sins against me, do I forgive him? Until seven times?” Jesus said to him, “I say to you, not until seven times, but until seventy times seven.

“The kingdom of heaven is like a certain king who decided to take account of his slaves. When he had begun to reckon, one was brought to him who owed him ten thousand talents. As he had not that much to pay, his lord commanded him to be sold, along with his wife, children, and all that he had, for payments to be made.

“Therefore, the slave fell down and worshipped him, saying, ‘Lord, have patience with me and I will pay you everything.’ Then the lord of that slave was moved with compassion, released him, and forgave him the debt.

“But the same slave went out and found one of his fellow slaves who owed him a hundred pence. He laid hands on him and took him by the throat, saying, ‘Pay me what you owe.’ His fellow slave fell down at his feet and begged him, ‘Have patience with me and I will pay you everything.’ He would not agree but went and cast him into prison until he would pay the debt.

“When his fellow slaves saw what happened, they were very sorry, and came and told their lord all that had been done. Then his lord, after he had called the slave in, said to him, ‘Oh, you wicked slave. I forgave you all that debt because you desired that of me. Should not you also have had compassion on

your fellow slave, even as I had pity on you?' His lord was angry and delivered him to the prison tormentors until he paid all that was due him. My heavenly Father will do to you like this, if you, from your hearts, don't forgive every one of your brothers their trespasses."

XLVII

JESUS' DISBELIEVING BROTHERS ADVOCATE A HIGHER PROFILE JESUS TEACHES OF THE COST OF FOLLOWING HIM

John 7: 1-9; Matt 8: 18, Luke 9: 51-62 (Matt 8: 19-22)

After these things, Jesus walked in Galilee. He did not want to travel in Judea because the Jews were seeking to kill him. Now the Jews' feast of tabernacles was at hand. Therefore, Jesus' brothers said to him, "Leave here and go into Judea so that your followers also may see the works you are doing. No man does things in secret if he himself seeks to be known openly. If you do these things, show yourself to the world." Not even his brothers believed in him. Then Jesus said to them, **"My time has not yet come but your time is always ready. The world cannot hate you. But it hates me because I testify against it and its deeds that are evil. You go up to this feast. I will not go up yet to this feast, because my time has not yet come."** After he said these words to them, he stayed in Galilee.

When Jesus saw great crowds around him, he gave orders to depart to the other side. It came to pass, when the time came that he should be taken up to heaven, he resolutely set his face to go to Jerusalem. He sent messengers ahead of him. They went and entered a village of the Samaritans to be ready for him. But they would not receive Jesus, because his face was set as though he would go to Jerusalem. When his disciples James and John saw this, they said, "Lord, would you have us command fire to come down from heaven and consume them, just as Elijah did?" But Jesus turned and rebuked them and said, **"You do not know to what kind of spirit you belong. The Son of Man did not come to destroy men's lives but to save them."** And they went to another village.

It came to pass, as they went along the way, a certain man said to him, "Lord, I will follow you wherever you go." Jesus said to him, **"Foxes have holes and birds of the air have nests. But the Son of Man does not have anywhere to lay his head."**

Jesus said to another, **"Follow me."** But the man replied, "Lord, permit me first to go and bury my father." Jesus said to him, **"Let the dead bury their dead. But you go and preach the kingdom of God."**

Another one said, "Lord, I will follow you. But first let me go and bid goodbye to those who are at home in my house." But Jesus replied to him, **"No man, having put his hand to the plow, but looking back, is fit for the kingdom of God."**

XLVIII

JESUS TEACHES IN THE TEMPLE

John 7: 10-31

When Jesus' brothers had gone, then he also went up to the feast. He did not go openly but, as it were, in secret. The Jews looked for him at the feast and said, "Where is he?" There was much hushed talk among the people concerning Jesus. Some said, "He is a good man." Others said, "No, he deceives the people." However, no man spoke openly of Jesus because of fear of the Jews.

About the middle of the feast, Jesus went up to the temple and taught there. The Jews marveled, "How does this man know so much having never studied?" Jesus answered, **"My doctrine is not my own but his that sent me. If any man would do his will, he will know of my doctrine whether it is from God or whether I speak by myself. He who speaks from himself seeks his own glory. But whoever seeks the glory of him who sent me is true and there is no unrighteousness in him."**

"Did not Moses give you the law but none of you keeps the law? Why do you go about to kill me?" The people answered, "You have a demon. Who is going about to kill you?" Jesus answered and said to them, **"I have done one deed and you all marvel. Moses gave circumcision to you (not that it is from Moses, but from the fathers) and you circumcise a man on the Sabbath day. If a man receives circumcision on the Sabbath day so that the law of Moses is not broken, why are you angry at me because I have made a man every bit whole on the Sabbath day? Don't judge according to appearances but make a righteous judgment."**

Then some of them from Jerusalem said, "Is this not him whom they seek to kill? But, look, he speaks boldly and they say nothing to him. Do the rulers indeed know that this is the true Christ? But we know from where this man came. When Christ comes, no man will know from where he comes." Then Jesus cried out in the temple as he taught, **"You both know me and know from where I come. But I have not come by myself, but he that sent me is true, whom you do not know. I know him because I am from him and he has sent me."**

Then they sought to take him but no man laid hands on him because his hour had not yet come. Many of the people believed in him and said, "When Christ comes, will he do more miracles than what this man has done?"

XLIX

RELIGIOUS LEADERS TRY TO ARREST JESUS JESUS FORGIVES AN ADULTEROUS WOMAN

John 7: 32-44, John 8: 1-11

The Pharisees heard that the people talked quietly of such things concerning Jesus so the Pharisees and the chief priests sent officers to take him. Jesus said to them, **"I am with you only a little while longer. Then I go to him who sent me. You will seek me but will not find me. Where I will be, there you cannot go."** The Jews said among themselves, "Where will he go that we will not find him? Will he go to the diaspora among the Gentiles and teach the Gentiles? What kind of saying is this which he said, **'You will seek me but will not find me. Where I will be, there you cannot go'?**" On the last day, the greatest day of the feast, Jesus stood up and cried out, saying, **"If any man thirsts, let him come to me and drink."**

"He who believes in me, rivers of living water will pour out from his heart." (Ezekiel 47: 1; Zechariah 14: 8)

Jesus spoke this of the Spirit which they who believe in him would receive, because the Holy Spirit was not yet given, since Jesus was not yet glorified. Therefore, many of the people, when they heard this, said, "Truly this is the Prophet." Others said, "This is the Christ." But some asked, "Will Christ come out of Galilee? Has the scripture not said that Christ comes from the seed of David and out of the town of Bethlehem, where David was?" So there was a division among the people because of him. Some of them would have taken him, but no man laid hands on him.

Jesus went to the Mount of Olives. Early in the morning, he came down again to the temple and all the people came to him. He sat down and taught them.

The scribes and Pharisees brought to him a woman caught in adultery. When they had set her in the middle, they said to him, "Master, this woman was caught in adultery, in the very act. Moses commanded us in the law that such a person should be stoned. But what do you say?" They said this, testing him, so that they might be able to accuse him. But Jesus stooped down and wrote on the ground with his finger as though he had not heard them. When they continued asking him, he lifted himself up and said to them, **"He who is without sin among you, let him cast a stone at her first."** And he again stooped down and wrote on the ground.

They who heard it, being convicted by their own conscience, went out one by one, beginning with the oldest, until the last left. Jesus alone was left and the woman standing in the middle. When Jesus had lifted himself up and saw no one but the woman, he said to her, **"Woman, where are your accusers? Has no man**

condemned you?" She said, "No man, Lord." And Jesus said to her, "**Neither do I condemn you. Go and sin no more.**"

L

JESUS IS THE LIGHT OF THE WORLD JESUS WARNS OF THE COMING JUDGMENT

John 8: 12-30

Jesus spoke to the Pharisees again, saying, "**I am the light of the world. He who follows me will not walk in darkness but will have the light of life.**" The Pharisees replied to him, "You bear record of yourself. Your record is not true." Jesus said to them, "**Though I bear record of myself, yet my record is true for I know from where I came and to where I go. But you cannot tell from where I come and to where I go. You judge according to the flesh. I judge no man. But if I judge, my judgment is true. For I am not alone. Rather, there is me and the Father who sent me. It is written in your law also that the testimony of two men is true. I am one who bears witness of myself and the Father who sent me bears witness of me.**"

Then they said to him, "Where is your father?" Jesus answered, "**You know neither me nor my Father. If you had known me, you would have known my Father, also.**" Jesus spoke these words in the treasury as he taught in the temple. But no man laid hands on him because his hour had not yet come.

Jesus said to them, "**I go my way and you will seek me. But you will die in your sins. Where I go, you cannot come.**" Then the Jews said, "Will he kill himself?" because he said, "**Where I go, you cannot come.**" He said to them, "**You are from beneath. I am from above. You are of this world. I am not of this world. Therefore I said to you that you would die in your sins. Because if you do not believe that I am *he*, you will die in your sins.**"

They said to him, "Who are you?" Jesus said to them, "**Even the same person I said to you from the beginning. I have many things to say and to judge of you. He who sent me is true. I speak to the world those things which I have heard from him.**" They did not understand that he spoke to them of the Father.

Then Jesus said to them, "**When you have lifted up the Son of Man, then you will know that I am *he*, and that I do nothing by myself. Rather, I speak these things as my Father has taught me. He who sent me is with me. The Father has not left me alone, because I always do those things which please him.**" As Jesus spoke these words, many believed in him.

JESUS SPEAKS OF GOD'S TRUE CHILDREN
JESUS SAYS HE IS ETERNAL

John 8: 31-59

Then Jesus said to those Jews who believed in him, **"If you continue in my word then you are indeed my disciples. You will know the truth and the truth will make you free."** They answered him, **"We are Abraham's seed and were never in bondage to any man. So how do you say, 'You will be made free'?"** Jesus answered, **"I tell you the truth, whoever commits sin is the slave of sin. A slave does not abide in the household forever, but the Son abides forever. Therefore, if the Son will make you free, you will be free indeed. I know that you are Abraham's seed, but you seek to kill me, because my word has no place in you. I speak of that which I have seen with my Father. You do that which you have seen with your father."**

They answered him, **"Abraham is our father."** Jesus said to them, **"If you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man who has told you the truth, which I have heard from God. Even Abraham did not hear this. You do the deeds of your father."** Then they said to him, **"We are not born of fornication. We have one Father, even God."**

Jesus said to them, **"If God were your Father, you would love me because I proceeded forth and came from God. I did not come of myself, but he sent me. Why do you not understand my speech? Because you cannot even hear my word. You are of your father the devil and you will do the lusts of your father. He was a murderer from the beginning and did not abide in the truth because there is no truth in him. When he speaks a lie, he speaks of his own. Because he is a liar and the father of lies. Because I tell you the truth, you don't believe me. Which of you convicts me of sin? If I say the truth, why don't you believe me? He who is of God hears God's words. Therefore, you don't hear them because you are not of God."**

The Jews answered him, **"Are we not correct that you are a Samaritan and have a demon?"** Jesus answered, **"I do not have a demon. But I honor my Father and you dishonor me. I do not seek my own glory. There is one who seeks and judges. I tell you the truth, if a man keeps my word, he will never see death."**

Then the Jews said to him, **"Now we know that you have a demon. Abraham is dead and the prophets, too. But you say, 'If a man keeps my word, he will never taste of death.' Are you greater than our father Abraham who is dead? And the prophets are dead. Who do you claim to be?"** Jesus answered, **"If I honor myself, my honor is nothing. It is my Father, of whom you say that he is your God, who honors me. Yet you have not known him. But I know him and if I were to say that I do not know him, then I would be a liar like you. But I know**

him and keep his word. Your father Abraham rejoiced to see my day and he saw it and was glad."

Then the Jews said to him, "You are not yet fifty years old and you have seen Abraham?" Jesus said to them, **"I tell you the truth, before Abraham was, I am."** Then they took up stones to throw at him, but Jesus hid himself. He went out of the temple, going through the middle of them, and so passed by.

LII

JESUS SENDS OUT SEVENTY-TWO EVANGELISTS THE SEVENTY-TWO RETURN JOYFULLY

Luke 10: 1-24

After these things, the Lord appointed seventy other men and sent them two by two into every city and place before him where he himself would come. Jesus said to them, **"The harvest truly is great but the laborers are few. Therefore, pray to the Lord of the harvest that he would send forth laborers into his harvest. Go your ways. Behold, I send you forth as lambs among wolves. Carry neither pocketbook, nor money, nor shoes, and give a salutation to no man along the way. Into whosever house you enter, first say, 'Peace be unto this house.' And if a son of peace is there, your peace should remain upon it. If not, it will return to you again. Remain in the same house, eating and drinking such things as they give. For the laborer is worthy of his hire. Don't go from house to house.**

"Into whosever city you enter, if they receive you, eat such things as are set before you. Heal the sick who are in there and say to them, 'The kingdom of God has come near to you.' But into whosever city you enter, if they do not receive you, go your way out into the streets of the same city, and say, 'Even the very dust of your city which clings to us, we wipe off against you. Yet, be sure of this, that the kingdom of God has come near to you.' I say to you, that it will be more tolerable in that day for Sodom than for that city.

"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which have been done in you, they would have repented a long time ago, sitting in sackcloth and ashes. It will be more tolerable for Tyre and Sidon at the judgment than for you. And you, Capernaum, which are exalted to heaven, will be thrust down to hell.

"He who hears you, hears me. And he who despises you, despises me. And he who despises me, despises him who sent me."

The seventy men returned with joy, saying, "Lord, even the demons are subject to us through your name." Jesus said to them, **"I saw Satan fall like lightning from heaven. Look, I give to you power to tread on snakes and scorpions and over all the power of the enemy. Nothing will hurt you by any means.**

Nevertheless, don't rejoice in this, that the spirits are subject to you. Rather, rejoice because your names are written in heaven."

In that hour, Jesus rejoiced in spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hid these things from the wise and prudent but have revealed them unto babes. Yes, Father, because it seemed good in your sight. All things have been handed over to me by my Father. No man knows who the Son is except the Father, and who the Father is, except the Son and he to whom the Son will reveal him."

He turned to his disciples and said privately, "Blessed are the eyes which see the things that you see. I tell you, many prophets and kings have desired to see those things which you see and have not seen them, and to hear those things which you hear, and have not heard them."

LIII

THE PARABLE OF THE GOOD SAMARITAN

Luke 10: 25-37

A lawyer stood up and tried to test him, saying, "Master, what should I do to inherit eternal life?" Jesus said to him, "**What is written in the law? How do you read it?**" The man answered, "Love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself." Jesus said to him, "**You have answered correctly. Do this and you will live.**"

But the man, trying to justify himself, said to Jesus, "Who is my neighbor?" Jesus answered, "**A certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his clothes, wounded him, and left, leaving him half dead. By chance a priest came down that way. But when he saw him, he passed by on the other side. Likewise, a Levite, when he was at that place, came and looked at him, but passed by on the other side. But a journeying Samaritan came where he was. When he saw him, he had compassion on him. He went to him, bound up his wounds, pouring in oil and wine, set him on his own beast of burden, brought him to an inn, and took care of him. The next day when he left, he took out two denarii and gave them to the host. He said to him, 'Take care of him and whatever more you spend, when I come again, I will repay you.'** Which of these three, do you think, was neighbor to him that fell among the thieves?" The man said, "He who showed mercy on him." Jesus said to him, "**Go, and do likewise.**"

JESUS VISITS MARY AND MARTHA
JESUS TEACHES HIS DISCIPLES ABOUT PRAYER

Luke 10: 38-42, Luke 11: 1-13

It came to pass, as they went along, that Jesus entered a certain village and a woman named Martha received him into her house. She had a sister called Mary who sat at Jesus' feet and listened to his words. But Martha was encumbered with serving and came to him, saying, "Lord, do you not care that my sister has left me to serve alone? Tell her that she should help me." Jesus answered, **"Martha, Martha, you are anxious and troubled about many things. But only one thing is needed and Mary has chosen that good part which will not be taken away from her."**

It came to pass, that, as Jesus was praying in a certain place, when he had stopped, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples." Jesus said to them, **"When you pray, say:**

"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth, as it is in heaven. Give us this day our daily bread. And forgive us our sins as we also forgive everyone who is indebted to us. Lead us not into temptation, but deliver us from evil."

He said to them, **"Which of you has a friend, and if you should go to him at midnight, and say to him, 'Friend, lend me three loaves, because a friend of mine has journeyed to see me, and I have nothing to set before him.' From within, he will answer, 'Don't trouble me. The door is shut already and my children are with me in bed. I cannot rise and give these to you.' I tell you, though he does not want to rise and give him anything, even though he is his friend, yet because of his friend's insistence, he will rise and give his friend as many loaves as he needs. I tell you: Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened to you. Everyone who asks, receives. And he who seeks, finds. To him who knocks, it will be opened. If a son asks for bread from any of you who is his father, will he give him a stone? Or, if he asks for a fish, will he give him a snake? Or, if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them who ask him?"**

LV

JESUS ANSWERS HOSTILE ACCUSATIONS

Luke 11: 14-28

Jesus was driving out a demon who could not talk. When the demon had gone out, the man who was dumb spoke and the people were amazed. But some of them said, "He drives out demons through Beelzebub, the chief of the demons." Others, testing him, sought from him a sign from heaven. But Jesus, knowing their thoughts, said to them, **"Every kingdom divided against itself is brought to desolation. And a house divided against itself falls down. If Satan is divided against himself, how would his kingdom stand? I say this because you say that I cast out demons through Beelzebub. But if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore, they will be your judges. But if I cast out demons by the finger of God, no doubt the kingdom of God has come upon you. When a strong man keeps his palace, his goods are safe. But when an even stronger man comes upon him, and overcomes him, he takes from him all his armor in which he trusted, and divides up his plunder. He who is not with me is against me. And he who does not gather with me, scatters. When an unclean spirit goes out of a man, he walks through dry places, looking for rest. But finding none, he says, 'I will return to the house from where I came.' When he comes back, he finds it swept and decorated. Then he goes, and takes with him seven other spirits more wicked than himself and they enter in and reside there. So the last state of that man is worse than the first."**

As Jesus spoke these things, a woman in the company lifted up her voice and said, "Blessed is the womb that bore you and the breasts from which you sucked." But Jesus responded, **"Rather, blessed are they who hear the word of God and keep it."**

LVI

JESUS WARNS AGAINST UNBELIEF JESUS TEACHES ABOUT THE LIGHT WITHIN JESUS CRITICISES THE RELIGIOUS LEADERS

Luke 11: 29-54

When the people crowded together, Jesus went to say, **"This is an evil generation that seeks a sign. No sign will be given it except the sign of Jonah the prophet. As Jonah was a sign to the Ninevites, so also will the Son of Man be to this generation. The queen of the south will rise up in judgment of the men of this generation and condemn them. She came from the utmost parts of the earth to hear the wisdom of Solomon, but, look, one greater than Solomon is here. The men of Nineveh will rise up in judgment of this generation and**

condemn it. They repented at the preaching of Jonah, but, look, one greater than Jonah is here.

“No man when he has lighted a candle puts it in a secret place such as under a bushel, but on a candlestick, so those who come in may see the light. The light of the body is the eye. When your eye is sound, your whole body also is full of light. But when your eye is evil, your body also is full of darkness. Therefore, take care that the light which is in you is not darkness. If your whole body be full of light, having no dark part, the whole body will be full of light, as when the bright shining of a candle gives you light.”

As Jesus spoke, a certain Pharisee sought him to dine with him. So Jesus went in and sat down to dinner with him. When the Pharisee saw this, he marveled that Jesus had not first washed before dinner. The Lord said to him, **“You Pharisees make the outside of the cup and the platter clean, but the inside part is full of ravishing and wickedness. You fools, did not he who made that which is outside make that which is inside, also? Give to the poor of such things as you have and everything is clean for you. But woe to you Pharisees! You give a tenth to God of mint and rue and other herbs, but you neglect justice and love for God. These you should have done while not leaving the other undone.**

“Woe to you Pharisees! You love the best seats in the synagogues and greetings in the markets. Woe to you scribes and Pharisees, you hypocrites! You are like unseen graves with men walking over them unaware of them.” Then one of the lawyers answered, **“Master, you reproach us also saying this.”** Jesus replied, **“Woe to you, you lawyers. You load men with burdens that are carried with great difficulty, but you yourselves don’t lift the burdens with one of your fingers. Woe to you! You build the tombs of the prophets but your fathers killed them. In truth, you bear witness that you approved the deeds of your fathers. They killed them but you build their tombs. The wisdom of God said, ‘I will send them prophets and apostles, some of whom they will slay and persecute so that the blood of all the prophets, which was shed from the foundation of the world, may be held to the account of this generation.’ From the blood of Abel to the blood of Zechariah, who perished between the altar and the temple, I say to you, it will be held to the account of this generation. Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, but you hindered those who were entering in.”**

As Jesus said these things to them, the scribes and Pharisees began to heckle him vehemently and to provoke him to speak of many things in order to lay in wait for him, seeking to catch something out of his mouth with which they might accuse him.

LVII

JESUS SPEAKS AGAINST HYPOCRISY THE UNFORGIVABLE SIN

Luke 12: 1-12

In the mean time, when an innumerable multitude of people gathered together, such that they trampled one upon another, Jesus said to his disciples, **“Of first importance, beware the yeast of the Pharisees, which is hypocrisy. There is nothing covered that will not be revealed, nor hid that will not be known. Whatever you have spoken in darkness will be heard in the light. And that which you have spoken in the ear in closets will be proclaimed upon the housetops.**

“I say to you, my friends, do not be afraid of those who kill the body and after that have no more that they can do. But I will forewarn you whom you should fear. Fear him, who, after he has killed, has the power to cast into hell. I tell you, fear him.

“Are not five sparrows sold for two farthings and not one of them is forgotten by God? Even the very hairs of your head are all numbered. Therefore, fear not. You are of more value than many sparrows.

“I say to you, whoever will confess me before men, him will the Son of Man confess before the angels of God. But he who denies me before men will be denied before the angels of God. Whoever speaks a word against the Son of Man, it will be forgiven him. But it will not be forgiven him who blasphemes against the Holy Spirit.

“When they bring you to the synagogues and before magistrates and authorities, take no thought how or what things you will answer or what you will say. For the Holy Spirit will teach you in the same hour what you should say.”

LVIII

THE PARABLE OF THE RICH FOOL JESUS WARNS ABOUT WORRY

Luke 12: 13-34

A man in the crowd said to Jesus, **“Master, speak to my brother so that he divides the inheritance with me.”** Jesus said to him, **“Man, who made me a judge or a divider over you?”** He said to them, **“Take heed and beware of covetousness. A man’s life doesn’t consist of the abundance of the things which he possesses.”**

Jesus spoke a parable to them, saying, "The ground of a certain rich man brought forth plentifully. The man thought to himself, 'What shall I do, because I have no room to store the fruits of my labor?' He said, 'This is what I will do. I will pull down my barns and build greater ones. There I will store all the fruits of my labor and my goods. I will say to my soul, Soul, you have many goods stored up for many years. Take your ease. Eat, drink, and be merry.' But God said to him, 'You fool, this night your soul will be required of you. Then whose will those things be which you had provided?' So it is for him who lays up treasure for himself and is not rich toward God."

Jesus said to his disciples, "I tell you, take no thought for your life, for what you would eat, neither for your body and what you would put on. Life is more than meat and the body is more than clothes.

"Consider the ravens. They neither sow nor reap. Neither do they have storehouse nor barn. But God feeds them. How much better are you than the birds?

"Which of you by taking thought can add to his height? If you are not able to do that which is least, why do you take thought for the rest? Consider the lilies and how they grow. They toil not; neither do they spin. But I say to you that Solomon in all his glory was not arrayed like one of these. If God so clothes the grass, which is in the field today but is cast into the oven tomorrow, how much more will he clothe you of doubting mind? The nations of the world seek all these things. And your Father knows that you have need of these things.

"Rather, you should seek the kingdom of God. And all these things will be added unto you.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give to the poor. Provide yourselves bags which don't age, a treasure in the heavens that doesn't fail, where no thief approaches, and moths don't damage. For where your treasure is, there your heart will be, also."

LIX

JESUS WARNS ABOUT PREPARING FOR HIS COMING JESUS WARNS ABOUT COMING DIVISION

Luke 12: 35-53

Jesus said, "Be dressed and ready and have your lights burning. You should be like men waiting for their lord, so when he returns from the wedding and knocks, they open to him immediately. Blessed are those slaves whom the lord finds watching when he comes. I tell you the truth, he will clothe himself and make them sit down to dinner and will come forth and serve them. Blessed are those slaves if he should come in the second watch or come in the third watch

and find them watching. Know this, if the watchman of the house had known what hour the thief would come, then he would have watched and not endured his house to be broken into. Therefore, you be ready, also, because the Son of Man comes at an hour you don't think."

Then Peter said to Jesus, "Lord, do you speak this parable to us or to everyone?" The Lord said, "Who is the faithful and wise steward whom his lord will make ruler over his household to give them their portion of food in due season? Blessed is that slave who is found doing so by his lord when he comes. I tell you the truth, he will make him ruler over all that he has.

"But, if that slave says in his heart, 'My lord delays his coming,' and begins to beat the male and female slaves, and to eat and drink and to be drunk, then the lord of that slave will come on a day when he doesn't look for him and at an hour when he is unaware. He will cut him to pieces and will assign him a position with the unbelievers. That slave, who knew his lord's will but did not prepare himself, nor acted according to his will, will be beaten with many stripes.

"But he who did not know but did commit things worthy of stripes will be beaten with few stripes. For to whom much is given, of him much is required. And to whom men have committed much, of him they will ask more.

"I have come to send fire on the earth, and would that it was already kindled! But I have a baptism with which to be baptized, and how I am constrained until it is accomplished! Do you suppose that I have come to bring peace on earth? No, I tell you, but rather division. From now on, there will be five in one house divided, three against two, and two against three. The father will be divided against the son and the son against the father, the mother against the daughter and the daughter against the mother, the mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law."

LX

INTERPRETATION OF THE SIGNS OF THE TIMES REPENTANCE AND THE PARABLE OF THE FIG TREE

Luke 12: 54-59, Luke 13: 1-9

Jesus said to the people, "When you see a cloud rise out of the west, immediately you say, 'A shower comes,' and so it does. And when you feel the south wind blow, you say, 'There will be heat,' and so it comes to pass. You hypocrites, you can discern the face of the sky and of the earth. How is it that you don't discern this time? Yes, and why do you not judge for yourselves what is right? When you go with your adversary to the judge, as you go along the way, take care how you may be delivered from him, else he will haul you before the judge, and the judge deliver you to the officer, and the officer cast you into prison. I tell you, you will not leave from there until you have paid the last penny."

At that time, there were some present who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. Jesus said to them, **“Do you suppose that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, no. But, unless you repent, you will likewise perish. Or those eighteen, upon whom the tower in Siloam fell and killed them, do you think they were sinners above all men that lived in Jerusalem? I tell you, no. But, unless you repent, you will likewise perish.”**

He spoke this parable, also, **“A certain man had a fig tree planted in his vineyard and he came and looked for fruit on it, but he found none. Then he said to the gardener of his vineyard, ‘Look, for three years I have come looking for fruit on this fig tree but have found none. Cut it down. Why does it deplete the ground?’ The gardener answered him, ‘Let it alone this year, too. I will dig around it and fertilize it. If it bears fruit, good. And if not, then after that you have it cut down.’”**

LXI

JESUS HEALS A CRIPPLED WOMAN ON THE SABBATH JESUS TEACHES ABOUT THE KINGDOM OF GOD

Luke 13: 10-21

Jesus was teaching in one of the synagogues on the Sabbath. There was a woman who had been made infirm by a spirit for eighteen years and she was bowed over and could not by any way straighten herself. When Jesus saw her, he called her to him and said to her, **“Woman, you are loosed from your infirmity.”** He laid his hands on her and immediately she was made straight and glorified God.

The ruler of the synagogue responded with indignation because Jesus had healed on the Sabbath day. He said to the people, **“There are six days in which men ought to work. Therefore come in them and be healed, but not on the Sabbath day.”** The Lord answered him, **“You hypocrite, does not each one of you on the Sabbath loose his ox, or his donkey from the stall, and lead him away to watering? Ought not this woman, being a daughter of Abraham, whom Satan has bound for, lo, these eighteen years, be loosed from this bond on the Sabbath day?”**

When he said these things, all his adversaries were ashamed. And all the people rejoiced for all the glorious things that were done by him. Then Jesus said, **“What is the kingdom of God like? To what may I compare it? It is like a grain of mustard seed which a man took and threw into his garden. It grew and became a great tree and the birds of the air lodged in its branches.”**

Again he said, **“To what may I liken the kingdom of God? It is like yeast, which a woman took and kneaded into three measures of flour until the whole of it was raised.”**

LXII

JESUS HEALS A MAN ON THE SABBATH WHO WAS BORN BLIND RELIGIOUS LEADERS QUESTION THE BLIND MAN JESUS TEACHES ABOUT SPIRITUAL BLINDNESS

John 9: 1-41

As Jesus passed by, he saw a man who was blind from his birth. His disciples asked him, "Master, who sinned, this man or his parents, that he was born blind?" Jesus answered, "**Neither this man nor his parents sinned, but that the works of God should be made manifest in him. I must do the works of him who sent me while it is day. The night comes when no man can work. As long as I am in the world, I am the light of the world.**" When he had spoken this, he spit on the ground, made clay of the spittle, and he anointed the eyes of the blind man with the clay. Jesus said to him, "**Go, wash in the pool of Siloam** (which is interpreted, Sent)." Therefore, he went his way and washed and came back seeing.

The neighbors and they who before had seen him who was blind said, "Isn't this he who sat and begged?" Some said, "This is him." Others said, "He is like him." But the man said, "I am he." Therefore, they asked him, "How were your eyes opened?" He answered, "A man called Jesus made clay, anointed my eyes, and said to me, '**Go to the pool of Siloam and wash,**' and I went and washed and I received sight." Then they said to him, "Where is he?" The man said, "I don't know."

They brought him who before that time was blind to the Pharisees. It was the Sabbath day when Jesus made the clay and opened his eyes. Again, the Pharisees asked him how he had received his sight. He said to them, "Jesus put clay on my eyes and I washed and now see."

Some of the Pharisees said, "This man is not of God, because he does not keep the Sabbath day." Others said, "How can a man who is a sinner do such miracles?" So there was a division among them.

They asked the blind man again, "What do you say of him who has opened your eyes?" The man said, "He is a prophet."

But the Jews did not believe about him, that he had been blind and received his sight, until they called the parents of the man who received his sight. They asked them, "Is this your son who you say was born blind? Then, how does he see now?" His parents answered them, "We know this is our son and that he was born blind. But we don't know by what means he now sees. Nor do we know who opened his eyes. He is of majority age. Ask him. He can speak for himself." His parents spoke these words because they feared the Jews. The Jews had agreed already that if any man confessed that Jesus was Christ, he would be put out of the synagogue. Therefore, his parents said, "He is of age. Ask him."

Then they again called the man who was blind and said, "Give God the praise. We know that this man is a sinner." He answered, "I do not know whether he is a sinner or not. One thing I know, that, before I was blind and now I see." They said to him again, "What did he do to you? How did he open your eyes?" The man answered, "I have told you already and you did not hear. Why would you want to hear it again? Will you be his disciples, too?" Then they reviled him and said, "You are his disciple, but we are Moses' disciples. We know that God spoke to Moses. As for this fellow, we do not know from where he comes." The man said to them, "Why, here is a marvelous thing. You do not know from where he comes, but he has opened my eyes. Now, we know that God does not hear sinners. But if any man is a worshipper of God and does his will, he hears him. Since the world began, it has not been heard that any man opened the eyes of one who was born blind. If this man were not from God, he could do nothing." They answered, "You were altogether born in sins, and you would teach us?" And they threw him out.

Jesus heard they had thrown him out. When he had found him, he said to him, "**Do you believe in the Son of God?**" The man answered, "Who is he, Lord, that I might believe in him?" Jesus said to him, "**You have both seen him and it is he who talks with you.**" He said, "Lord, I believe." And he worshipped him. Jesus said, "**I come into this world for judgment, that they who don't see might see, and they who see might be made blind.**"

Some of the Pharisees who were with him heard these words and said to him, "Are we blind, also?" Jesus said to them, "**If you were blind, you would have no sin. But now you say, 'We see.' Therefore, your sin remains.**"

LXIII

JESUS IS THE GOOD SHEPHERD

John 10: 1-21

"I tell you the truth, he who doesn't enter by the door into the sheepfold, but climbs in some other way, that person is a thief and a robber. But he who enters in by the door is the shepherd of the sheep. The porter opens to him and the sheep hear his voice. He calls his own sheep by name and leads them out. When he puts forth his own sheep, he goes before them, and the sheep follow him, because they know his voice. They will not follow a stranger but will flee from him, because they do not know the voice of strangers."

Jesus spoke this parable to them, but they did not understand the things he spoke to them. Jesus said to them again, "**I tell you the truth, I am the door of the sheep. All who ever came before me are thieves and robbers, and the sheep did not hear them. I am the door. If any man enters in by me, he will be saved and will go in and out and find pasture.**

"The thief does not come except to steal and to kill and to destroy. I am come that they may have life and that they may have it more abundantly. I am the

good shepherd and the good shepherd gives his life for the sheep. But he who is a hired hand is not the shepherd, and for whom the sheep are not his own, he sees the wolf coming and leaves the sheep and flees. The wolf catches them and scatters the sheep. The hired hand flees because he is a hired hand and does not care for the sheep. I am the good shepherd and know my sheep and am known by mine.

“As the Father knows me, even so do I know the Father. And I lay down my life for the sheep. I have other sheep which are not of this fold. I must bring them also. They will hear my voice and there will be one fold and one shepherd.

“Therefore does my Father love me, because I lay down my life, that I may take it up again. No man takes it from me, but I lay it down by myself. I have the power to lay it down and I have power to take it up again. I have received this command from my Father.”

There was a division among the Jews again because of these words. Many of them said, “He has a demon and is mad. Why do you listen to him?” Others said, “These are not the words of him who has a demon. Can a demon open the eyes of the blind?”

LXIV

RELIGIOUS LEADERS SURROUND JESUS AT THE TEMPLE

John 10: 22-42

It was winter. In Jerusalem, the feast of the dedication was being held. Jesus walked in the temple in Solomon’s porch. The Jews came around him and asked him, “How long do you make us doubt? If you are the Christ, tell us plainly.” Jesus answered, **“I told you, but you did not believe. The works that I do in my Father’s name bear witness of me. But you do not believe because you are not my sheep, as I said to you. My sheep hear my voice and I know them and they follow me. I give to them eternal life and they will never perish. Neither will any man pluck them out of my hand. My Father, who gave them to me, is greater than all. And no man is able to pluck them out of my Father’s hand. My Father and I are one.”**

The Jews took up stones again to stone him. Jesus said, **“I have showed you many good works from my Father. For which of those works do you stone me?”** The Jews answered, “We don’t stone you for a good work but for blasphemy and because you, being a man, make yourself God.” Jesus replied, **“Is it not written in your law,**

“‘I said, you are gods.’ (Psalms 82: 6)

“If he called them gods, unto whom the word of God came, and the scripture cannot be broken, do you say of him whom the Father has sanctified and sent

into the world, 'You blaspheme,' because I said, 'I am the Son of God'? If I don't do the works of my Father, then don't believe me. But if I do, though you don't believe me, believe the works so that you may know and believe that the Father is in me and I in him."

Therefore they sought again to take him but he escaped out of their hands. Jesus went away beyond the Jordan into the place where John initially baptized and he stayed there. Many people came to him saying, "John did no miracles. But all the things John spoke of this man were true." And many believed in him there.

LXV

JESUS TEACHES ABOUT ENTERING THE KINGDOM JESUS GRIEVES OVER JERUSALEM

Luke 13: 22-35

Jesus went through the cities and villages teaching and journeying toward Jerusalem. One person said to him, "Lord, are there few who will be saved?" Jesus replied, **"Strive to enter in at the narrow gate. I say to you, many will seek to enter in and will be unable. Once the master of the house has risen up and has shut the door, if you come to stand outside and knock at the door, saying, 'Lord, Lord, open to us,' he will answer saying, 'I know neither you nor from where you come.' Then you will start to say, 'We have eaten and drunk in your presence and you have taught in our streets.' But he will say, 'I tell you, I don't know from where you come. Depart from me all you workers of iniquity.' There will be weeping and gnashing of teeth when you will see Abraham, Isaac, Jacob and all the prophets, in the kingdom of God but you yourselves are thrust out. They will come from the east, from the west, from the north, and from the south, and will sit down in the kingdom of God. Look, there are those who are last who will be first. And there are those who are first who will be last."**

The same day, certain Pharisees came and said to him, "Get yourself out and leave from here because Herod will kill you." Jesus said to them, **"You go and tell that fox, 'Look, I cast out demons and I perform miracle cures today and tomorrow, and the third day I will be made perfect.' Nevertheless, I must walk today, tomorrow, and the following day since it can't be that a prophet perishes outside of Jerusalem."**

"Oh, Jerusalem, Jerusalem, which kills the prophets and stones those sent to you, how often I would have gathered our children together, as a hen gathers her brood under her wings, but you would not! Look, your house is left to you desolate. I tell you the truth, you will not see me until the time comes when you will say, 'Blessed is he who comes in the name of the Lord.'"

LXVI

JESUS HEALS A MAN WITH DROPSY ON THE SABBATH JESUS TEACHES ABOUT SEEKING HONOR THE PARABLE OF THE GREAT FEAST

Luke 14:1-24

It came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day that they watched him. There was a certain man in front of Jesus who had edema. Jesus spoke to the lawyers and Pharisees, **“Is it lawful to heal on the Sabbath day?”** But they held their peace and said nothing. Jesus took the man and healed him and let him go. Jesus said to them, **“Which of you would have an ass or an ox fall into a pit but you would not immediately pull him out on the Sabbath day?”** They could not answer him.

Jesus put forth a parable to those who were invited when he noticed they chose the best rooms, **“When you are invited by any man to a wedding, don’t sit down in the best room. Else, a more honorable man than you is invited by him, and he who invited you and him come and say to you, ‘Give your place to this man,’ so you must start to take the worst room shamefully. Rather, when you are invited, go and sit down in the worst room. When he who invited you comes, he will say, ‘Friend, go up higher.’ Then you will have honor in the presence of those who eat with you. Whoever exalts himself will be abased but he who humbles himself will be exalted.”**

Then Jesus said to those who invited him, **“When you make a dinner or a supper, don’t call your friends or your brothers or your relatives or your wealthy neighbors. Else, they will invite you in return as a recompense. Rather, when you make a feast, call the poor, the handicapped, the lame, the blind. Then you will be blessed because they cannot recompense you. You will be recompensed at the resurrection of the just.”**

When one of those who ate with him heard these things, he said, **“Blessed is he who will eat bread in the kingdom of God.”** Jesus said to him, **“A certain man made a great supper and invited many. At supper, he sent his slave to say to those invited, ‘Come, because all things are ready now.’ But they all alike began to make excuses. The first one said to him, ‘I have bought a piece of ground and I need to go and see it. Please excuse me.’ Another one said, ‘I have bought five yoke of oxen and I am going to test them. Please excuse me.’ Another said, ‘I have married a wife and so I cannot come.’ The slave returned and showed his lord these things. The master of the house was angry and said to his slave, ‘Go out quickly into the streets and lanes of the city and bring in here the poor, the handicapped, the lame, and the blind.’ The slave said, ‘Lord, it is done as you have commanded and still there is room.’ The lord said to the slave, ‘Go out into the highways and hedges and compel them to come in so that my house may be filled. For I say to you, none of those men who were invited will taste of my supper.’”**

LXVII

JESUS TALKS OF THE COST OF DISCIPLESHIP THE PARABLE OF THE LOST SHEEP

Luke 14: 25-35, 15: 1-10

There were great crowds that went with him. Jesus turned and said to them, **"If any man comes to me and does not hate his father, mother, wife, children, brothers, sisters, and his own life, too, he cannot be my disciple. Whoever does not bear his cross and come after me, cannot be my disciple.**

"Which of you, intending to build a tower, does not sit down first and count the cost to determine whether you have sufficient funds to finish it? Else, after he has laid the foundation but is not able to finish it, everyone who looks on it begins to mock him, saying, 'This man began to build but was unable to finish.'

"Or what king, going to make war against another king, does not sit down first and consults to determine if he is able with ten thousand to meet him who comes against him with twenty thousand? Else, while the other is yet a great way off, he sends an ambassador to learn conditions of peace. Likewise, whoever of you who does not forsake all that he has, he cannot be my disciple. Salt is good but if the salt loses its flavor, with what will it be seasoned? It is neither fit for the land, nor for the refuse pile, but men throw it away. He who has ears to hear, let him hear."

Then all the tax collectors and notorious sinners drew near to Jesus to hear him. The Pharisees and scribes complained, saying, **"This man receives sinners and even eats with them."** Jesus spoke this parable to them, **"Which man among you, having a hundred sheep, if he lost one of them, does not leave the ninety nine in the wilderness, and goes after that which is lost, until he finds it? When he finds it, he lays it across his shoulders, rejoicing. When he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep which was lost.' I say to you, similar joy will be in heaven over one sinner who repents, more than over ninety nine righteous people, who need not repent.**

"Or what woman having ten pieces of silver, if she lost one piece, does not light a candle and sweep the house, looking diligently until she finds it? When she has found it, she calls her friends and her neighbors together, saying, 'Rejoice with me because I have found the piece which I had lost.' I tell you, similarly, there is joy in the presence of the angels of God over one sinner who repents."

LXVIII

THE PARABLE OF THE PRODIGAL SON

Luke 15: 11-32

Jesus said, "A certain man had two sons. The younger of them said to his father, 'Father, give me the portion of goods that I would inherit.' So the father divided his estate between them. Not many days later, the younger son gathered everything together and took a journey into a distant country. He wasted his substance with riotous living there. When he had spent it all, a mighty famine spread in that land and he began to be in want. He went and attached himself to a citizen of that country who sent him into his fields to feed swine. He desired to fill his belly with the husks that the swine ate but no man gave anything to him.

"When he came to himself, he thought, 'How many hired hands of my father's have enough bread and to spare, but I perish with hunger! I will rise up and go to my father and will say to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Make me one of your hired hands.'"

"He rose up and came to his father. But when he was still a great way off, his father saw him, and had compassion, and he ran, fell on his neck, and kissed him. The son said to him, 'Father, I have sinned against heaven and in your sight and am no longer worthy to be called your son.' But the father said to his slaves, 'Bring here the best robe and put it on him. Put a ring on his hand and shoes on his feet. And bring here the fatted calf, kill it, and let us eat and be merry. Because this son of mine was dead but is alive again. He was lost, but now is found. 'And they began to be merry.

"Now, his older brother was in the field. As he drew near to the house, he heard music and dancing. He called one of the boy servants and asked what these things meant. He said to him, 'Your brother has come back and your father has killed the fatted calf because he has received him safe and sound.'

"But he was angry and would not go inside. So his father came out and pleaded with him. He answered his father, 'I served you slavishly all these many years. I never went against your directions at any time. Yet, you never gave me a kid goat so that I might make merry with my friends. But as soon as this son of yours comes back who has devoured his inheritance with prostitutes, you killed the fatted calf for him.'

"The father said to him, 'Son, you are always with me and all that I have is yours. It was right that we should make merry and be glad because your brother was dead but is alive again. He was lost but now is found.'"

THE PARABLE OF THE SHREWD MANAGER

Luke 16: 1-18

Jesus said to his disciples, **“There was a certain rich man who had a steward and the steward was accused before him that he had wasted his goods. The rich man called him and said, ‘How is it that I hear this of you? Give an account of your stewardship for you may no longer be steward.’ The steward said to himself, ‘What will I do? My lord has taken away from me the stewardship. I cannot dig. And I am ashamed to beg. I am resolved what to do so that when I am put out of the stewardship, people will receive me into their houses.’**

“So he called every one of his lord’s debtors to him and said to the first, ‘How much do you owe my lord?’ He said, ‘A hundred measures of oil.’ The steward said to him, ‘Take your bill, sit down quickly, and write fifty.’ Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures of wheat.’ The steward said to him, ‘Take your bill and write eighty.’

“The lord commended the unjust steward because he had acted wisely. Because the children of this world are wiser than the children of light in this generation. I tell you, win friends to yourselves using unrighteous wealth so that when it fails they may receive you into eternal dwellings.

“He who is faithful in that which is least is faithful also in much. But he who is unjust in the least is unjust also in much. Therefore, if you have not been faithful with unrighteous wealth, who will commit to your trust true riches? If you have not been faithful in that which is another man’s, who will give you that which is your own?

“No slave can serve two masters. Either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and money.” But the Pharisees, who were covetous, heard all these things and derided him. Jesus said to them, **“You are those who justify yourselves before men. But God knows your hearts. That which is highly esteemed among men is abomination in the sight of God. Until John, there were the Law and the Prophets. Since then, the kingdom of God has been preached and everyone forces his way into it.**

“It is easier for heaven and earth to pass away than for one smallest part of the Law to become invalid. Whoever divorces his wife and marries another commits adultery. And whoever marries her who has been divorced by her husband commits adultery.”

LXX

THE PARABLE OF THE RICH MAN AND THE BEGGAR

Luke 16: 19-31

“There was a certain rich man clothed in purple and fine linen and he dined sumptuously every day. There was a certain beggar, full of sores, named Lazarus, who was laid at his gate desiring to be fed with the crumbs from the rich man’s table. On top of this, the dogs came and licked his sores.

“It came to pass that the beggar died and was carried by the angels to Abraham’s bosom. The rich man died, also, and was buried.

“In hell, the rich man lifted his eyes, being in torment, and saw Abraham far off with Lazarus in his bosom. He cried, ‘Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue. For I am tormented in this flame.’ But Abraham said, ‘Son, remember that in your lifetime you received your good things, but, similarly, Lazarus received evil things. But now he is comforted and you are tormented. Besides all this, between you and us a great gulf is fixed, so that those who would pass from here to you cannot. Neither can they pass to us who would come from there.’

“Then the rich man said, ‘I implore you therefore, father, that you would send him to my father’s house. For I have five brothers to whom he may testify so that they don’t also come to this place of torment.’ Abraham said to him, ‘They have Moses and the prophets. Let them hear them.’ But he said, ‘No, father Abraham. But if someone went to them from the dead, they would repent.’ But Abraham said to them, ‘If they don’t hear Moses and the prophets, neither will they be persuaded even if one rose from the dead.’”

LXXI

JESUS TEACHES ABOUT FORGIVENESS AND FAITH

Luke 17: 1-10

Jesus said to his disciples, “It is impossible to stop offenses from coming, but woe to him through whom they come! It would be better for him that a millstone were hung about his neck and he be cast into the sea than that he should induce one of these little ones to sin.

“Be on your guard. If your brother trespasses against you, rebuke him. If he repents, forgive him. If he trespasses against you seven times in a day, and seven times in a day turns to you saying, ‘I repent,’ then you should forgive him.”

The apostles said to the Lord, "Increase our faith." The Lord said, **"If you had faith as large as a grain of mustard seed, you might say to this sycamore tree, 'Be plucked up by the root and planted in the sea,' and it would obey you.**

"Which of you, having a slave plowing or feeding cattle, will say to him by and by, when he has come in from the field, 'Go and sit down to dinner'? Rather, would you not say to him, 'Make ready everything that I may have dinner. Prepare yourself and serve me until I have eaten and drunk. Then afterward, you may eat and drink'? Does he thank that slave because he did the things commanded of him? I think not. Likewise, when you have done all those things commanded of you, you should say, 'We are unworthy and unproductive slaves. We have done only that which was our duty to do.'"

LXXII

LAZARUS BECOMES ILL AND DIES JESUS COMFORTS MARTHA

John 11: 1-27

A certain man in Bethany named Lazarus was sick. Bethany was the town of Mary and her sister Martha. (It was *that* Mary, who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.) So his sisters sent to Jesus, saying, 'Lord, look, he whom you love is sick.' When Jesus heard that, he said, **"This sickness is not to end in death, but for the glory of God, so that by it the Son of God might be glorified."**

Now, Jesus loved Martha, her sister, and Lazarus. When Jesus heard that Lazarus was sick, he stayed two days in the same place where he was. Then, after that, he said to his disciples, **"Let us go into Judea again."** His disciples said to him, "Master, the Jews have sought to stone you lately, but you go there again?" Jesus answered, **"Are there not twelve hours in the day? If any man walks during the day, he does not stumble, because he sees the light of this world. But if a man walks during the night, he stumbles, because there is no light in him."**

Jesus said these things and after that he said to them, **"Our friend Lazarus sleeps. But I go so that I may wake him out of sleep."** His disciples said, "Lord, if he sleeps, he will do well." However, Jesus spoke of his death while they thought that he had spoken of taking rest in sleep. Then Jesus said to them plainly, **"Lazarus is dead. I am glad for your sakes, with the intention you may believe, that I was not there. Nevertheless, let us go to him."** Thomas, called the Twin, said to his fellow disciples, "Let us go, also, that we may die with him."

When Jesus arrived, he found that Lazarus had lain in the grave four days already. Now Bethany was near Jerusalem, about 2 miles away. Many of the Jews came to Martha and Mary to comfort them concerning their brother. Martha, as soon as she heard that Jesus was coming, went and met him. But Mary still sat in the house.

Mary said to Jesus, "Lord, if you had been here, my brother would not have died. But I know, that even now, whatever you ask of God, God will give it to you." Jesus said to her, "**Your brother will rise again.**" Martha said to him, "I know that he will rise again in the resurrection, at the last day." Jesus replied, "**I am the resurrection and the life. He who believes in me, though he were dead, yet shall he live. Whoever lives and believes in me will never die. Do you believe this?**" She said to him, "Yes, Lord. I believe that you are the Christ, the Son of God, who comes into the world."

LXXIII

JESUS COMFORTS MARY JESUS RAISES LAZARUS FROM THE DEAD

John 11: 28-57

And when Martha had said so, she went away and called her sister Mary secretly, saying, "The Master has arrived and calls for you." As soon as she heard that, she arose quickly, and came to him.

Jesus had not yet come into the town but was in that place where Martha met him. Then the Jews who were with her in the house and comforted her, when they saw Mary rise up hastily and go out, followed her, saying, "She is going to the grave to weep there."

When Mary came to where Jesus was and saw him, she fell down at his feet, saying to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and the Jews who came with her weeping, also, he groaned in spirit and was troubled. Jesus said, "**Where have you laid him?**" They said to him, "Lord, come and see."

Jesus wept. Then the Jews said, "Look how much he loved him!" But some of them said, "Could not this man, who opened the eyes of the blind, have caused it such that this man should not have died?" So Jesus, again groaning in himself, came to the grave. It was a cave and a stone lay upon it.

Jesus said, "**Take away the stone.**" Martha, the sister of him who was dead, said to him, "Lord, by this time he stinks because he has been dead four days." Jesus said to her, "**Did I not say to you that if you would believe you should see the glory of God?**" Then they took away the stone from the place where the dead man was laid. Jesus lifted up his eyes and said, "**Father, I thank you that you have heard me. I knew that you always hear me, but because of the people who stand by I said it, that they may believe that you have sent me.**"

When he had spoken these things, he cried with a loud voice, "**Lazarus, come here.**" And he who was dead came forward, bound hand and foot with grave clothes. And his face was bound about with a napkin. Jesus said to them, "**Loose him and let him go.**"

Then, many of the Jews who came to Mary and had seen the things which Jesus did, believed in him. But some of them went their way to the Pharisees and told them what things Jesus had done. Then the chief priests and the Pharisees gathered a council and said, "What should we do? For this man does many miracles. If we let him alone, all men will believe in him and the Romans will come and take away both our place and nation." One of them, named Caiaphas, being the high priest that same year, said to them, "You know nothing at all. Neither do you consider that it is expedient for us, that one man should die for the people, so that the whole nation doesn't perish." He did not speak this by himself, but, being high priest that year, he prophesied that Jesus would die for that nation. And not for that nation only, but also that he would gather together in one the children of God who were scattered abroad. From that day forward, they took counsel together to put him to death.

Therefore, Jesus no longer walked openly among the Jews, but went from there into a country near the wilderness, into a city called Ephraim, and stayed there with his disciples.

The Jew's Passover was near at hand and many went out of the country up to Jerusalem before the Passover to purify themselves. They looked for Jesus and spoke among themselves as they stood in the temple, "What do you think? Will he not come to the feast?" Now, both the chief priests and the Pharisees had given an order that, if any man knew where he was, he should show it, so that they might take him.

LXXIV

JESUS HEALS TEN MEN WITH LEPROSY JESUS TEACHES OF THE COMING OF THE KINGDOM OF GOD

Luke 17: 11-37

It came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. As he entered a certain village, ten men who were lepers met him, standing at a distance. They lifted up their voices and said, "Jesus, Master, have mercy on us." When he saw them, he said to them, "**Go show yourselves to the priests.**" And it came to pass, that, as they went, they were cleaned. One of them, when he saw that he was healed, turned back and with a loud voice glorified God. He fell down on his face at Jesus' feet giving him thanks. And he was a Samaritan. Jesus said, "**Were there not ten cleaned? But where are the nine? There are not any found who returned to give glory to God except this stranger.**" Jesus said to him, "**Rise up. Go your way. Your faith has made you whole.**"

When the Pharisees demanded of him when the kingdom of God would come, Jesus answered, "**The kingdom of God does not come with observation. Neither will they say, 'Look here! Or, look there!' For, look, the kingdom of God is within you.**"

He said to the disciples, **"The days will come when you will desire to see one of the days of the Son of Man, but you will not see it. They will say to you, 'See here, or, see there.' Don't go after them or follow them. For as lightning flashes out of one part of heaven and shines into the other part of heaven, so will be the Son of Man in his day, also.**

"But first, he must suffer many things and be rejected by this generation. As it was in the days of Noah, so it will be in the days of the Son of Man, also. They ate, drank, married wives, and were given in marriage until the day that Noah entered the ark, and the flood came and destroyed them all. Likewise, as it was in the days of Lot, they ate, drank, bought, sold, planted, and built. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. So shall it be in the day when the Son of Man is revealed.

"In that day, he, who is up on the housetop but has his stuff in the house, should not come down to take it away. And he who is in the field, similarly, should not return back. Remember Lot's wife. Whoever seeks to save his life will lose it. But whoever loses his life will preserve it.

"I tell you, in that night, there will be two men in one bed. One will be taken and the other will be left. Two women will be grinding together. One will be taken and the other left. Two men will be in the field. One will be taken and the other left." The disciples said to him, "Where, Lord?" And Jesus said, "Wherever the body is, there the eagles will be gathered together."

LXXV

THE PARABLE OF THE PERSISTENT WIDOW
THE PARABLE OF TWO MEN WHO PRAYED
JESUS TEACHES OF MARRIAGE AND DIVORCE

Luke 18: 1-14, Matt 19: 1-9 (Mark 10: 1-11), Mark 10: 12, Matt 19: 10-12

Jesus spoke a parable to his disciples, to the end that men should always pray and not lose courage, saying, **"In a city there was a judge who neither feared God nor regarded man. In that city, there was a woman and she came to him, saying, 'Avenge me of my adversary.' He would not for a while, but after a while he said to himself, 'Though I neither fear God nor regard man, because this woman troubles me, I will avenge her. Otherwise, she wearies me by her continual coming.'" The Lord said, "Listen to what the unjust judge says. Will not God avenge his own elect who cry day and night to him? Will he delay long with them? I tell you he will avenge them quickly. However, when the Son of Man comes, will he find faith on earth?"**

Jesus spoke this parable to certain men who trusted in themselves that they were righteous and despised others. **"Two men went up into the temple to pray. One was a Pharisee and the other a tax collector. The Pharisee stood and prayed to himself, 'God, I thank you that I am unlike other men, such as extortioners, unjust, adulterers, or even like this tax collector. I fast twice in the week. I give**

tithes of all I possess.' The tax collector, standing at a distance, would not so much as lift his eyes to heaven, but struck his breast, saying, 'God, be merciful to me, a sinner.' I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled. But he who humbles himself will be exalted."

It happened that when Jesus finished saying this, he left from Galilee and came to the coast of Judea beyond the Jordan River. Great crowds followed him and he healed them there. The Pharisees came to him, also, testing him, saying, "Is it lawful for a man to divorce his wife for every cause?" Jesus answered, **"Have you not read, that He who made them from the beginning made them male and female, and said,**

"For this cause, a man will leave father and mother and will be joined with his wife, and they will be one flesh.' (Genesis 2: 24)

"Therefore, they are no longer two, but one flesh. Therefore, what God has joined together, let man not put asunder."

They said to him, "Then, why did Moses command us to give a writing of divorce in order to divorce her?" Jesus said, **"Because of the hardness of your hearts, Moses permitted you to divorce your wives, but, it was not that way from the beginning. I tell you, whoever divorces his wife, except for sexual unfaithfulness, and marries another person, commits adultery. And whoever marries her who is divorced commits adultery. And if a woman divorces her husband, and marries another man, she commits adultery."**

His disciples said to Jesus, "If the case of the man is such with his wife, then it is good not to marry." Jesus replied, **"Not all people accept this saying, except those to whom it is given. There are some eunuchs who were born so from their mother's womb, and there are some eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. For him who is able to accept it, let him accept it."**

LXXVI

JESUS BLESSES LITTLE CHILDREN JESUS SPEAKS TO THE RICH YOUNG MAN

Mark 10: 13-16 (Matt 19: 13-15, Luke 18: 15-17), Mark 10: 17-27 (Matt 19: 16-27, Luke 18: 18-30),
Matt 19: 27-30 (Mark 10: 28-31)

Some people brought young children to Jesus for him to touch them. But his disciples rebuked those who brought them. But when Jesus saw it, he was greatly displeased, saying, **"Permit the little children to come to me and don't forbid them. For to such belongs the kingdom of God. I tell you the truth, whoever will not receive the kingdom of God like a little child, will not enter in."** And he took them up in his arms, put his hands on them, and blessed them.

When Jesus was going on his journey, there came someone running who knelt to him and asked, "Good Master, what should I do that I may inherit eternal life?" Jesus said to him, **"Why do you call me good? There is no one good except for one, that is, God. You know the commandments. Do not commit adultery, do not murder, do not steal, do not bear false witness, don't defraud, honor your father and mother."** The man answered, "Master, I have observed all these from my youth." Then Jesus, looking at him, loved him and said to him, **"One thing you lack. Go your way, sell whatever you have, give it to the poor, and you will have treasure in heaven. And come, take up the cross, and follow me."** But the man was sad at what was said and went away grieved because he had great possessions.

Jesus looked around and said to his disciples, **"How difficult it is for those who have wealth to enter into the kingdom of God!"** The disciples were astonished at his words, but Jesus said again, **"Children, how difficult it is for those who trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."** They were astonished beyond measure, saying among themselves, "Then, who can be saved?" Jesus, looking upon them, said, **"With men it is impossible. But not with God. For with God, all things are possible."**

Then Peter said to him, "Look, we have left all behind and followed you. Therefore, what will we have?" Jesus said, **"I tell you the truth, you who have followed me, in the regeneration when the Son of Man sits on the throne of glory, you will also sit upon twelve thrones, judging the twelve tribes of Israel. Everyone who has left behind houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive a hundred times as much, and will inherit everlasting life. But many who are first will be last and the last will be first."**

LXXVII

THE PARABLE OF THE WORKERS' PAY

Matt 20: 1-16

"The kingdom of heaven is like this. A man who was a landowner went out early in the morning to hire laborers for his vineyard. When he had agreed with the laborers for pay at a penny a day, he sent them into his vineyard. He went out about the third hour and saw others standing idle in the marketplace. He said to them, 'You go into the vineyard, also, and whatever is right, I will give you.' And they went their way. He went out again about the sixth and ninth hour and did similarly. About the eleventh hour, he went out and found others standing idle and said to them, 'Why do you stand here idle all day?' They answered, 'Because no man has hired us.' He said to them, 'You go into the vineyard, also, and whatever is right, you will receive that.'

"When evening came, the lord of the vineyard said to his steward, 'Call the laborers and give them their wages, beginning with the last and going to the

first.' When those came who were hired about the eleventh hour, every man received a penny. But when the first came, they reckoned they should have received more, but, likewise, every man received a penny. When they received it, they complained against the owner of the house, saying, 'These last men have worked for just one hour, but you have made their pay equal to ours, we who have endured the toil and heat of the day.' But the owner answered one of them, 'Friend, I do you no wrong. Did you not agree with me to work for a penny? Take what is yours and go your way. I will give to this last man exactly as to you. Is it not lawful for me to do what I will with my own wealth? Is the look in your eye evil because I am good?'

"So the last will be first and the first last. Many are called, but few are chosen."

LXXVIII

JESUS PREDICTS HIS DEATH FOR THE THIRD TIME JESUS TEACHES ABOUT SERVING OTHERS

Luke 18: 31-34 (Matt 20: 17-19, Mark 10:32-34), Matt 20: 20-21 (Mark 10: 35-37), Mark 10: 38-39 (Matt 20: 22), Matt 20: 23-28(Mark 10: 40-45)

Jesus took the twelve disciples aside by himself and said, **"Look, we are going up to Jerusalem and all things that are written by the prophets concerning the Son of Man will be accomplished. He will be delivered to the Gentiles and will be mocked, spitefully treated, and spit upon. They will scourge him and put him to death, and on the third day, he will rise again."** But they understood none of these things and the meaning of these words was hid from them. Neither did they know the things about which were spoken.

The mother of Zebedee's children came to Jesus with her sons, worshipping him, and desiring he grant a certain thing. Jesus said to her, **"What would you have?"** She said to him, "Grant that these, my two sons, may sit, the one on your right hand, and the other on your left, in your kingdom." But Jesus said to them, **"You do not know what you ask. Can you drink from the cup that I drink from? And be baptized with the baptism that I am baptized with?"** They said to him, "We can." Jesus said to them, **"Indeed, you will drink from my cup and be baptized with the baptism that I am baptized with. But to sit on my right hand and on my left is not mine to give, but it will be given to those for whom it is prepared by my Father."**

When the other ten disciples heard of it, they felt indignation against the two brothers. But Jesus called them to him and said, **"You know that the princes of the Gentiles exercise dominion over them, and those who are great exercise authority on them. But it will not be so among you. Whoever will be great among you, let him be your servant. Whoever will be chief among you, let him be your slave. Just as the Son of man came not to be ministered unto but to serve and to give his life as a ransom for many."**

LXXIX

JESUS HEALS A BLIND BEGGAR JESUS BRINGS SALVATION TO ZACCHAEUS' HOME

Mark 10: 46-52 (Matt 20: 29-34, Luke 18: 35-42), Luke 18: 43, Luke 19:1-10

They came to Jericho. As Jesus went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the side of the highway begging. When he heard that it was Jesus of Nazareth, he began to cry out, "Jesus, son of David, have mercy on me." Many people ordered him to hold his peace but he cried out louder, "Son of David, have mercy on me."

Jesus stood still and commanded him to be called. They called the blind man, "Be comforted, rise up, he calls for you." He rose up, cast aside his garment, and came to Jesus. Jesus said to him, "**What would you have me do for you?**" The blind man said to him, "Lord, that I might receive my sight." Jesus said, "**Go your way. Your faith has made you whole.**" And immediately, he received his sight and he followed Jesus along the way, glorifying God. All the people, when they saw what happened, gave praise to God.

Jesus entered and passed through Jericho. There was a man named Zacchaeus who was the chief tax collector and he was rich. He tried to see who Jesus was but could not because of the crowd surge and because he was of small stature.

He ran before Jesus and climbed up a sycamore tree to see him since he was going to pass that way. When Jesus came to that place, he looked up and saw him and said to him, "**Zacchaeus, hurry and come down, because I must stay at your home today.**" So Zacchaeus hurried and came down and received him joyfully.

When the people saw it, they all complained that he was going to be a guest with a man who was a sinner. But Zacchaeus stood and said to the Lord, "Look, Lord, half of my goods I give to the poor and if I have taken anything from any man by false accusation, I will restore him four times." Jesus said to him, "**Salvation has come to this house today since he is a son of Abraham, also. For the Son of Man has come to seek and to save those who are lost.**"

LXXX

THE PARABLE OF THE KING'S TEN SLAVES

Luke 19:11-27

As the people listened to these things, Jesus spoke a parable because he was near Jerusalem and because they thought that the kingdom of God would appear immediately. Therefore, he said, "**A certain nobleman went into a far country to receive unto himself a kingdom and then to return. He called his ten slaves**

and delivered to them ten pounds of currency and said to them, 'Trade with this until I come back.' But his citizens hated him and sent a message after him saying, 'We will not have this man reign over us.' It came to pass, when he returned, having received the kingdom, he commanded those slaves, to whom he had given the money, be called to him so that he might know how much every man had gained by trading.

"The first man came, saying, 'Lord, your pound has gained ten pounds.' He said to him, 'Well done, you good slave. Because you have been faithful in a very little matter, you have authority over ten cities.' The second man came, saying, 'Lord, your pound has gained five pounds.' Likewise, he said to him, 'You be over five cities.' Another man came, saying, 'Lord, look, here is your pound which I have kept laid up in a napkin. I feared you because you are an austere man. You take up that which you did not lay down and reap that which you did not sow.' He said to him, 'I will judge you by the words out of your own mouth, you wicked slave. You knew that I was an austere man, taking up what I had not laid down, and reaping what I did not sow. Therefore, why did you not give my money to the bank so that at my coming I might have required back my principal with usury interest added?' He said to those who stood by, 'Take from him the pound and give it to him who has ten pounds.' They said to him, 'Lord, he has ten pounds.' He continued, 'For I tell you, to everyone who has will be given more, and from him who does not have, even what little he has will be taken away from him. And those, my enemies, who would not have it that I should reign over them, bring them here, and kill them before me.'"

LXXXI

A WOMAN ANOINTS JESUS' HEAD WITH PERFUME JESUS RIDES INTO JERUSALEM ON A DONKEY

John 12: 1-6 (Mark 14: 3-5), Mark 14: 6-9 (John 12: 7-8, Matt 26: 6-13), Mark 11: 1-6, Matt 21: 4-5, Mark 11: 7-10, Luke 19: 39-44, Mark 11: 11 (Matt 21: 1-3, 6-11, John 12: 12-16, Luke 19: 28-38)

Six days before the Passover, Jesus came to Bethany where Lazarus was, who had been dead, whom Jesus had raised from the dead. They made him a supper and Martha served. Lazarus was one of those who sat at the table with Jesus. Then Mary took a pound of very costly ointment made from the essence of nard and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the ointment.

Then, one of his disciples, Judas Iscariot, Simon's son, who would betray Jesus, said, "Why wasn't this ointment sold for three hundred denarii and given to the poor?" He said this, not because he cared for the poor, but because he was a thief and kept the purse and pilfered what was put in there. Jesus said, "**Leave her alone. Why do you trouble her? She has done a good thing to me. You will have the poor with you always, and whenever you want, you may do them good. But you will not always have me. She has done what she could. She has come beforehand to anoint my body for burial. I tell you the truth, wherever**

this gospel is preached throughout the whole world, what she has done will be spoken of as a memorial to her."

When they came near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent forth two of his disciples. He said to them, **"Go into the village opposite you. As soon as you have entered into it, you will find a colt tied, upon which no man ever sat. Loose him and bring him here. If any man says to you, 'Why are you doing this?' say, 'The Lord has need of him,' and he will send him here immediately."**

They went their way and found the colt tied by the door outside in a place at an intersection of two ways, and they loosed him. A certain man among those standing there said to them, 'What are you doing, loosening the colt?' They said to them just as Jesus had commanded them, and they let them go. All this was done in order to make come true what the prophet had said:

"Tell Zion's daughter, Look, your king is coming to you! He is humble and rides on a donkey, even on a colt, the foal of a donkey." (Zechariah 9: 9)

They brought the colt to Jesus and threw their garments on the colt, and Jesus sat on him. Many people spread their garments in the way and others cut down branches off the trees and strew them in the way. Those who went ahead and those who followed, cried, "Hosanna, blessed is he who comes in the name of the Lord. Blessed is the kingdom of our father David, who comes in the name of the Lord. Hosanna in the highest."

Some of the Pharisees, from among the crowd, said to Jesus, "Master, rebuke your disciples." Jesus answered, **"I tell you, if these people should hold their peace, the stones would immediately cry out."**

When he came near, he looked at the city, and wept over it, saying, **"If you had known, even today, the things that make for peace! But now they are hid from your eyes. For the days will come upon you when your enemies will build a trench about you and encompass you all around and keep you in on every side. And they will level you and your children within you even with the ground. And they will not leave one stone upon another. All this, because you did not know the time of your divine visitation."**

Jesus entered into Jerusalem and into the temple. When he had looked around upon all things and when evening was come, he went out to Bethany with the twelve.

LXXXII

JESUS CLEARS THE TEMPLE AGAIN

Mark 11: 12-17, Matt 21: 14-17 (Matt 21: 12-13, Luke 19: 45-48, Mark 11: 18-19)

The next day, when they were coming from Bethany, Jesus was hungry. Seeing a fig tree far off having leaves, he came to it hoping he might find anything on it. But when he came to it, he found nothing but leaves for it was not yet the time for figs. Jesus said to it, **“No man will eat fruit from you from now on ever again.”** And his disciples heard it.

They came to Jerusalem and Jesus went into the temple. He began to throw out those who sold and bought in the temple and threw over the tables of the money changers and the seats of those who sold doves. He would not allow any man to carry any vessel through the temple. Jesus taught them, saying, **“Is it not written in the Scriptures,**

“My Temple will be called a house of prayer for all nations’
(Isaiah 56:7)

“but you have made it a den for thieves!” (Jeremiah 7: 11)

The blind and crippled came to him in the temple and Jesus healed them. When the chief priests and scribes saw the wonderful things he did and the children crying in the temple, “Hosanna to the son of David,” they were greatly displeased. They said to Jesus, “Do you hear what they say?” Jesus said to them, **“Yes, have you never read,**

“Out of the mouths of babes and infants you have brought perfect praise.” (Psalms 8: 2)

Jesus left them and went out of the city into Bethany and he lodged there.

LXXXIII

JESUS EXPLAINS HIS IMPENDING DEATH

John 12: 20-36

There were certain Greeks among the people who came up to worship at the feast. They came to Philip, who was from Bethsaida in Galilee, and wished of him, “Sir, we would like to see Jesus.” Philip went and told Andrew and Andrew and Philip went to tell Jesus. Jesus answered them, **“The hour has come at which the Son of Man will be glorified. I tell you the truth, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it brings forth much fruit.**

“He who loves his life will lose it but he who hates his life in this world will preserve it to eternal life. If any man serves me, let him follow me. Where I am, there my servant will be, also. If any man serves me, my Father will honor him.

“Now, my soul is troubled. What should I say? ‘Father, save me from this hour.’ But, it is for this cause that I have come to this hour. Father, glorify your name.” Then, a voice from heaven came, saying, “I have both glorified it and will glorify it again.” The people who stood there and heard it said that it thundered. Others said, “An angel spoke to him.” Jesus said, **“This voice did not come for my sake but for yours. Now the judgment of this world has come. Now the prince of this world will be thrown out. And I, when I am lifted up from the earth, will draw all men to me.”** Jesus said this, signifying what type of death he would die.

The people answered, “We have heard from the Law that Christ lives forever, so how do you say the Son of Man must be lifted up? Who is this Son of Man?” Jesus said to them, **“The light is with you for a little while longer. Walk while you have the light so that darkness does not come upon you. For he who walks in darkness does not know where he goes. While you have light, believe in the light so that you may be the children of light.”** Jesus spoke these things and left and hid himself from them.

LXXXIV

A PROPHECY OF THE PEOPLE'S DISBELIEF
JESUS TALKS OF HIS WORDS AND BELIEF
JESUS TALKS OF THE POWER OF PRAYER

John 12: 37-50, Mark 11: 20-26 (Matt: 21: 18-22)

Even though Jesus had done so many miracles before the people, they still did not believe in him, so that the words of Isaiah the prophet would be fulfilled,

“Lord, who has believed our report? To whom has the power of the Lord been revealed?” (Isaiah 53: 1)

Therefore they could not believe, because Isaiah also said,

“God has blinded their eyes and hardened their hearts, so that they should not see with their eyes nor understand with their hearts, and be converted, and I would heal them.” (Isaiah 6: 10)

Isaiah said these things when he saw his glory and spoke of him.

Still, many among the chief rulers believed in him. But, because of the Pharisees, they did not confess him, so that they would not be put out of the synagogue. For they loved the praise of men more than the praise of God.

Jesus cried out, **"He who believes in me, believes not in me, but in him who sent me. And he who sees me, sees him who sent me. I am come as a light into the world that whosoever believes in me should not live in darkness. If any man hears my words and doesn't believe, then I don't judge him. For I did not come to judge the world but to save the world. He who rejects me and doesn't receive my words has one who judges him. The word I have spoken will judge him in the last day. For I have not spoken by myself but by the Father who sent me. He gave me a command what I should say and what I should speak. I know that his command is eternal life. So what I speak is just what the Father said to me."**

In the morning as they went by, the disciples saw the fig tree dried up from the roots. Peter, remembering, said to Jesus, "Master, look, the fig tree which you cursed has withered away." Jesus answered, **"Have faith in God. I tell you the truth, whoever says to this mountain, 'Be removed and thrown into the sea,' and will not doubt in his heart, but believes that those things which he said will come to pass, he will have whatever he said. Therefore, I tell you, whatever things you desire, when you pray, believe that you received them, and you will have them. And when you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven may forgive you your trespasses. But, if you do not forgive, neither will your Father who is in heaven forgive your trespasses."**

LXXXV

JESUS' AUTHORITY IS CHALLENGED BY THE RELIGIOUS LEADERS
THE PARABLE OF THE TWO SONS
THE PARABLE OF THE WICKED TENANTS

Mark 11: 27-33 (Matt 21: 23-27, Luke 20: 1-8), Matt 21: 28-46

They came again to Jerusalem. As Jesus was walking in the temple, the chief priests, scribes, and elders came to him there. They said to him, "By what authority do you do these things? Who gave you authority to do these things?" Jesus answered, **"I will ask one question of you. If you answer me, I will tell you by what authority I do these things. The baptism of John, was it from heaven or from men? Answer me."** They reasoned among themselves, saying, "If we say, 'From heaven,' he will say, 'Then, why did you not believe him?' But, if we say, 'From men,' ..." they feared the people, for all men considered John was a prophet. So they answered Jesus, "We cannot tell." So Jesus said to them, **"Neither do I tell you by what authority I do these things."**

"What do you think? A certain man had two sons. He came to the first and said, 'Son, go work today in my vineyard.' The son answered, 'I will not,' but, afterward, he repented and went. The man came to the second son and said the same. That son answered, 'I will go, sir,' but, he did not go. Which of the two did the will of his father?" They said to him, "The first." Jesus said to them, **"I tell you the truth, the tax collectors and the harlots will go into the kingdom of God before you. For John came to you in the way of righteousness but you did not believe him. However, the tax collectors and the harlots believed him. And**

you, when you had seen it, did not repent afterward so that you might believe him.

“Listen to another parable. There was a certain property owner who planted a vineyard, put a hedge around it, dug a winepress in it, built a tower, leased it to tenant farmers, and went into a distant country. When the time for picking fruit drew near, he sent his slaves to the tenant farmers so that they might receive his share. But the tenant farmers took his slaves and beat one, killed another, and stoned another. Again, he sent other slaves, more numerous than the first, but they did the same to them. Last of all, he sent to them his son, saying, ‘They will respect my son.’ But, when the tenant farmers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him, and let us seize his inheritance.’ And they caught him, threw him out of the vineyard, and killed him. Therefore, when the lord of the vineyard comes, what will he do to those tenant farmers?”

They said to him, “He will destroy those wicked men in a miserable way and he will lease out his vineyard to other tenant farmers who will pay him his share in due season.” Jesus said to them, **“Did you never read in the Scriptures,**

“‘The stone which the builders rejected has become the cornerstone. This is the Lord’s doing and it is marvelous to see.’
(Psalms 118: 22, 23)

“Therefore, I tell you, the kingdom of God will be taken from you and given to a people bringing forth the fruits from it. Whoever falls on this stone will be broken. And on whomever it falls, it will grind him to powder.”

When the chief priests and Pharisees heard his parables, they perceived that Jesus spoke of them. But when they tried to lay hands on him, they feared the crowd because they considered him to be a prophet.

LXXXVI

THE PARABLE OF THE WEDDING FEAST JESUS IS QUESTIONED ABOUT PAYING TAXES

Matt 22: 1-22 (Mark 12: 13-17, Luke 20: 20-26)

Jesus spoke to the people by parables again. **“The kingdom of heaven is like a certain king who made a marriage for his son. He sent out his slaves to call those who were invited to the wedding but they would not come. Again, he sent out other slaves, saying, ‘Tell those who are invited, look, I have prepared my dinner. My oxen and fat calves are killed and all things are ready. Come to the marriage.’ But they made light of it and went their ways, one to his farm, another to his merchandise. And the rest took his slaves, treated them shamefully, and killed them.**

“When the king heard of this, he was angry. He sent out his armies, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The

wedding is ready, but those who were invited were unworthy. Therefore, go into the highways and as many people as you find, invite to the wedding.' So those slaves went out into the highways and gathered together as many as they could find, both bad and good, and the wedding was furnished with guests.

"When the king came in to see the guests, he saw there a man who did not have on a wedding garment. He said to him, 'Friend, how is it you came here not having a wedding garment?' But the man was speechless. Then the king said to the slaves, 'Bind him hand and foot, take him away, and throw him into outer darkness. There will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Then the Pharisees went and took counsel how they might entangle him in his speech. They sent out to him their disciples, with the Herodians, saying, "Master, we know that you are truthful and teach the way of God in truth, neither do you care for any man, for you do not regard the position of men. Therefore, tell us what you think. Is it lawful to give tribute to Caesar or not?" But Jesus perceived their wickedness, and said, **"Why do you test me, you hypocrites? Show me the tribute money."** And they brought to him a penny. Jesus said to them, **"Whose is this image and inscription?"** They said to him, "Caesar's." Then he replied, **"Therefore, render unto Caesar the things which are Caesar's, and unto God, the things which are God's."** When they heard these words, they were astounded, and left him, going their way.

LXXXVII

JESUS IS QUESTIONED ABOUT THE RESURRECTION JESUS IS QUESTIONED ABOUT THE GREATEST COMMANDMENT JESUS QUESTIONS THE RELIGIOUS LEADERS

Luke 20: 27-40 (Matt 22: 23-33, Mark 12: 18-27), Matt 22: 34-36, Mark 12: 29-34 (Mark 12: 28, Matt 22: 37-40), Matt 22: 41-46 (Mark 12: 35-37, Luke 20: 41-44, Mark 12: 34)

Then certain of the Sadducees, who deny there is any resurrection, came to him and asked, "Master, Moses wrote to us if any man's brother dies, having a wife, and he dies without any children, that his brother should take his wife, and raise up children to this brother. There were seven brothers. The first took a wife but died without children. The second took her to wife but he died childless. And the third took her, and similarly, all seven, but they left no children, and died. Last of all, the woman died, also. Therefore, in the resurrection, whose wife of them is she? For seven men had her as wife." Jesus answered them, **"The children of this world marry and are given in marriage. But those who will be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more, for they are equal to the angels and are the children of God, being the children of the resurrection. That the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living. For all live to him."** Then certain of the scribes said, "Master, you have said well." And after that, they dared not ask him any question at all.

But when the Pharisees had heard that he had put the Sadducees to silence, they gathered together. One of them, who was a lawyer, asked Jesus a question, testing him, saying, "Master, which is the greatest commandment in the Law?" Jesus said to him,

"Hear, O Israel. The Lord our God is one Lord. You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' (Deuteronomy 6: 4-5)

"This is the first and great commandment. And the second is like unto it.

"You shall love your neighbor as yourself.' (Leviticus 19: 18)

"On these two commandments hang all the Law and the prophets."

The scribe said to him, "Right, Master, you have said the truth. For there is one God and there is none other than he. And to love him with all your heart and with all understanding and with all your soul and with all your strength, and to love your neighbor as yourself, is more than all whole burned offerings and sacrifices." When Jesus saw that he answered discreetly, he said, **"You are not far from the kingdom of God."** After that, no man dared ask him any question.

While the Pharisees were gathered together, Jesus asked them, **"What do you think of the Christ? Whose son is he?"** They said to him, "The son of David." Jesus replied, **"Then how did David in spirit call him Lord, saying**

"The Lord said to my Lord, 'Sit on my right hand until I make your enemies your footstool.' (Psalm 110:1)

"If David called him Lord, how is he his son?" No man was able to answer him a word. Neither did any man dare, from that day forth, ask him any more questions.

LXXXVIII

JESUS WARNS AGAINST THE RELIGIOUS LEADERS
JESUS CONDEMNS THE RELIGIOUS LEADERS
JESUS GRIEVES OVER JERUSALEM AGAIN

Matt 23: 1-7, Mark 12: 40 (Mark 12: 38-40, Luke 20: 45-47), Matt 23: 8-39

Then Jesus spoke to the crowds and to his disciples. **"The scribes and the Pharisees sit in Moses' seat. Therefore, whatever they ask you observe, observe that and do it. But, don't follow their example, because they say, but don't do. They tie up heavy burdens, hard to carry, and lay them on men's shoulders, but they will not help them with one of their fingers. All the works they do are**

to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. They love the upper rooms at feasts, the chief seats in the synagogues, greetings in the markets, and to be called by men, 'Rabbi, Rabbi.' They devour widows' houses and for a pretense make long prayers. These men will receive greater damnation.

"But you should not be called, 'Rabbi,' because there is one who is your Master, even Christ, and all you are brothers. Call no man on earth your father, because there is one who is your Father, who is in heaven. Neither should you be called masters because there is one who is your Master, even Christ. But he who is greatest among you will be your servant. Whoever would exalt himself should be humbled. But he who humbles himself will be exalted.

"But, woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven to men. You neither go in yourselves nor allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! You encompass land and sea to make a single proselyte. But when he is made, you make him twice more the child of hell than yourselves.

"Woe to you, you blind guides, who say, 'Whoever swears by the temple, it is nothing, but whoever swears by the gold of the temple, he is a debtor!' You fools and blind men. Which is greater, the gold or the temple which sanctifies the gold? And, 'Whoever swears by the altar, it is nothing, but whoever swears by the gift that is on it, he is guilty.' You fools and blind men. Which is greater, the gift or the altar that sanctifies the gift? Therefore, whoever swears by the altar, swears by it and all things on it. And whoever swears by the temple, swears by it and by him who dwells there. And he who swears by heaven, swears by the throne of God and by him who sits on it.

"Woe to you, scribes and Pharisees, hypocrites! You pay a tithe of mint and anise and cummin but have omitted the weightier matters of the Law: judgment, mercy, and faith. These you ought to have done, while not leaving the other undone. You blind guides, who strain at a gnat, but swallow a camel. Woe to you, scribes and Pharisees, hypocrites! You make the outside of the cup and platter clean but inside they are full of extortion and excess. You blind Pharisee, first clean that which is inside the cup and platter, so that the outside of them may be clean, also.

"Woe to you, scribes and Pharisees, hypocrites! You are like whitewashed sepulchers, which indeed appear beautiful outside, but are full of dead men's bones and all impurity within. Outwardly, you appear righteous to men, but inside, you are full of hypocrisy and iniquity. Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and garnish the sepulchers of the righteous and say, 'If we had been alive in the days of our fathers, we would not have taken part with them spilling the blood of the prophets.' By this, you will be witnesses against yourselves, that you are the children of those who killed the prophets. Fill up the measure of your fathers.

"You serpents, you generation of vipers, how can you escape the damnation of hell? Look, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify, some you will scourge in your synagogues, and persecute them from city to city, so that there may come upon you all the righteous blood shed upon the earth, from the blood of the righteous Abel to the blood of Zachariah the son of Barachiah, who you killed between the temple and the altar. I tell you the truth, all these things will come upon this generation.

"Oh, Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you. How often would I have gathered your children together, like a hen gathers her chicks under her wings, but you were unwilling! Look, your house is left to you desolate. I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'"

LXXXIX

A POOR WIDOW GIVES ALL SHE HAS JESUS TELLS OF THE FUTURE

Mark 12: 41-44 (Luke 21: 1-4); Matt 24: 1, Luke 21: 5, Matt 24: 2-6 (Mark 13: 1-10, Luke 21: 6-9), Luke 21: 10-19 (Matt 24: 7-11), Matt 24: 12-14, Luke 21: 20 (Mark 13: 11-13), Matt 24: 15 (Mark 13: 14), Luke 21: 21 (Mark 13: 14), Mark 13: 15-16, Luke 21: 22-24 (Mark 13: 17), Mark 13: 18-23 (Matt 24: 16-25)

Jesus sat near the Temple treasury and watched how people threw money into the treasury. Many who were rich threw in much. A certain poor widow came and she threw in two mites, which make a farthing. Jesus called his disciples to him and said, **"I tell you the truth, this poor widow has thrown in more than all those who have thrown money into the treasury. Because all they threw in was out of their abundance, but she threw in all that she had, even all she had to live on."**

Jesus went out and left the temple. His disciples came to him to show him the buildings of the temple. As some spoke of the temple and how it was adorned with beautiful stones and votive gifts, Jesus said, **"Do you not see all these things? I tell you the truth, there will not be left here one stone upon another, that will not be thrown down."**

As Jesus sat upon the Mount of Olives, the disciples came to him privately, asking, "Tell us, when will these things happen? What will be the sign of your coming and of the end of the world?" Jesus answered, **"Take care that no man deceive you. Many will come in my name, saying, 'I am Christ,' and will deceive many. You will hear of wars and rumors of wars. See that you are not troubled. All these things must come to pass, but the end won't come yet."**

Jesus said to them, **"Nation will rise against nation and kingdom against kingdom. Great earthquakes will be in diverse places, there will be famines and pestilences, and there will be fearful sights and great signs from heaven. But before all these, they will lay their hands on you and persecute you, delivering you up to the synagogues and into prisons and brought before**

kings and rulers for my name's sake. This will be the time for you to give testimony. Therefore, settle it in your hearts not to meditate beforehand what you will answer. For I will give you a mouth to speak and wisdom which all your adversaries will not be able to contradict or resist. You will be betrayed both by parents, brothers, relatives, and friends. They will cause some of you to be put to death. You will be hated by all men for my name's sake. But not a hair from your head will perish. In your patience, you possess your souls.

"Because sin will be rampant, the love of many will wax cold. But he who endures to the end will be saved. This gospel of the kingdom will be preached in all the world as a testimony to all nations and then the end will come. When you see Jerusalem encompassed with armies, then know that it's desolation is near.

"Therefore, when you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains, and let those who are in the middle of it leave, and don't let those in the countryside enter in. Let him who is on the housetop not go down into the house and not enter in to take any thing out of his house. Let him who is in the field not turn back again to take up his coat.

"These are the days of vengeance, that all things which are written may be fulfilled. But woe to those who are with child and to those nursing babies, in those days! There will be great distress in the land and wrath brought upon this people. They will fall by the edge of the sword and will be led away captive into all nations. And Jerusalem will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.

"Pray that your flight is not in winter. In those days, there will be affliction such as was not experienced from the beginning of God's creation until this time, nor will ever be felt again. No person would be saved except that the Lord reduced the number of those days. But for the elect's sake, for those whom he has chosen, he reduced the number of those days.

"Then, if any man says to you, 'Look, here is Christ,' or 'Look, he is there,' don't believe him. False Christs and false prophets will rise up and will show signs and wonders to seduce, if possible, even the elect. But you take care. Look, I have told you all things beforehand."

XC

JESUS TELLS OF HIS RETURN

Matt 24: 26-29, Luke 21: 25-26, Matt 24: 30-35 (Mark 13: 24-31, Luke 21: 27-33); Matt 24: 36-51 (Mark 13: 32-37, Luke 21: 34-38)

"Therefore, if they say to you, 'Look, he is in the desert,' don't go there. Or, 'Look, he is hiding in the secret place,' don't believe it. Rather, the coming of the Son of Man will be like lightning that comes out of the east and shines

even to the west. The vultures will be gathered together wherever the carcass is.

“Immediately after the tribulation of those days,

“the sun will be darkened and the moon will not give her light. The stars will fall from heaven and the powers of the heavens will be shaken.’ (Isaiah 13: 10; 34: 4)

“There will be signs in the sun, in the moon, and in the stars, and nations will be in turmoil on the earth, perplexed by the roaring sea and the waves. Men’s hearts will fail them from fear and for foreboding of those things coming on the earth. Then the sign of the Son of Man will appear in heaven. Then all the tribes of the earth will mourn, and they will see the Son of Man coming in the clouds of heaven with power and great glory. He will send his angels with a great trumpet sound, and they will gather together his elect from the four winds, from one end of heaven to the other.

“Now, learn a parable of the fig tree. When its branch is still tender and puts forth leaves, you know that summer is near. Similarly, when you see all these things, know that it is near, and even at the doors. I tell you the truth, this generation will not pass away until all these things will be fulfilled.

“Heaven and earth will pass away, but my words will not pass away. But no man knows that day or hour, not even the angels of heaven. Only my Father knows. As the days of Noah were, so will be the coming of the Son of Man. As in the days before the flood, they were eating and drinking, marrying and giving in marriage, right up until the day that Noah entered the ark. They did not know until the flood came and took them all away. So also will be the coming of the Son of Man.

“There will be two in the field and one will be taken and the other left. Two women will be grinding at the mill. One will be taken and the other left. Therefore watch, because you do not know the hour the Lord comes.

“But know this, if the owner of the house had known at what time the thief would come, he would have watched and not allowed his house to be broken into. Therefore, you be ready, also, since the Son of Man comes in an hour you don’t think.

“Who then is a faithful and wise slave, whom his lord has given authority over his household, to feed them at the proper times? Blessed is that slave, when he is doing as he should when his lord comes. I tell you the truth, he will give him authority over all his property. But, if that evil slave says in his heart, ‘My lord delays his coming,’ and begins to beat his fellow slaves and to eat and drink with drunkards, the lord of that slave will come on a day when he’s not looking for him and at an unsuspecting hour. Then he will scourge him and place him with the hypocrites and there will be weeping and gnashing of teeth.”

XCI

THE PARABLE OF THE TEN BRIDESMAIDS THE PARABLE OF THE LOANED MONEY

Matt 25: 1-30

“The kingdom of heaven can be likened to ten virgins, who took their lamps, and went out to meet the bridegroom. Five of them were wise and five were foolish. Those who were foolish took their lamps but took no oil with them. But, the wise virgins took oil in their vessels with their lamps. While the bridegroom was delayed, they all slumbered and slept. At midnight, a cry was made, ‘Look, the bridegroom is coming. Go out to meet him.’ Then all those virgins rose up and trimmed their lamps. The foolish virgins said to the wise ones, ‘Give us some of your oil because our lamps have gone out.’ But the wise virgins answered, ‘No, there may not be enough for us and you. Rather, go to those who sell oil and buy it yourselves.’ While they went to buy oil, the bridegroom came. Those who were ready went in with him to the marriage and the door was shut. Afterward, the other virgins came, saying, ‘Lord, Lord, open the door to us.’ But he answered, ‘I tell you the truth, I don’t know you.’ Therefore, watch, because you know neither the day nor the hour at which the Son of Man comes.

“The kingdom of heaven is like a man traveling into a distant country, who called to him his slaves, and delivered to them his property. To one, he gave five talents, to another two, and to another one. He gave to each man according to his ability, and departed on his journey immediately. He who had received the five talents went and traded with the money and made another five talents. Similarly, he who had received two gained an additional two. But, he who received one talent, went and dug in the earth and hid his lord’s money.

“After a long time, the lord of those slaves came back and reckoned with them. He who had received five talents came and brought the other five talents, saying, ‘Lord, you delivered to me five talents. Look, I have gained an additional five talents.’ His lord said to him, ‘Well done, good and faithful slave. You have been faithful over a few things. I will give you authority over many things. Share the joy of your lord.’ He who had received two talents came and said, ‘Lord, you delivered to me two talents. Look, I have gained two other talents beside them.’ His lord said, ‘Well done, good and faithful slave. You have been faithful over a few things. I will give you authority over many things. Share the joy of your lord.’ Then he who received one talent came and said, ‘Lord, I knew you are a hard man, reaping where you haven’t sown, and gathering where you have not strewn. I was afraid and went and hid your talent in the earth. Look, there you have what is yours.’ His lord answered, ‘You wicked and slothful slave. You knew I reap where I don’t sow and gather where I haven’t strewn. Therefore, you ought to have put my money with the currency exchangers. Then, when I returned, I would have received back my money with usurious interest. Therefore, take the talent from him and give it to him who has ten talents. To everyone who has will be given and he will

have abundance. But from him who does not have will be taken away even that which he has. And cast that unprofitable slave into outer darkness where there will be weeping and gnashing of teeth.”

XCII

JESUS TELLS OF THE FINAL JUDGMENT RELIGIOUS LEADERS PLOT TO KILL JESUS JUDAS AGREES TO BETRAY JESUS

Matt 25: 31-46; Matt 26: 1-5 (Mark 14: 1-2, Luke 22: 1-2); Luke 22: 3-4, Matt 26: 15 (Luke 22: 5), Luke 22: 6 (Mark 14: 10-11, Matt 26: 14)

“When the Son of Man comes in his glory and all the holy angels with him, then he will sit on his throne of glory. All nations will be gathered before him. And he will separate them one from another, like a shepherd divides his sheep from the goats. He will set the sheep on his right hand but the goats on the left. Then the King will say to those on his right hand, ‘Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. I was hungry, and you have me food. I was thirsty and you gave me something to drink. I was a stranger and you took me in. I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to visit me.’ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and fed you? Or thirsty, and gave you something to drink? When did we see you as a stranger and took you in? Or naked and clothed you? When did we see you sick, or in prison, and came to you?’ The King will answer, ‘I tell you the truth, insofar as you have done it to one of the least of these my brothers, you have done it to me.’

“Then he will say to those on the left hand, ‘Leave me, you who are cursed, into everlasting fire that was prepared for the devil and his angels. For I was hungry and you gave me no food. I was thirsty and you have me no drink. I was a stranger and you did not take me in, naked, and you did not clothe me, sick, and in prison, but you did not visit me.’ Then they will answer him, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not help you?’ Then he will answer them, ‘I tell you the truth, insofar as you did not do it to one of the least of these, you did not do it to me.’ These will go away into everlasting punishment, but the righteous will go into eternal life.”

After this, when Jesus had finished saying all these words, he said to his disciples, **“The feast of the Passover is in two days and then Son of Man will be betrayed to be crucified.”**

The chief priests, the scribes, and the elders of the people assembled together at the palace of the high priest, named Caiaphas. They consulted how they might take Jesus quietly and kill him. They said, **“We can’t do this during the Passover celebration, so that there won’t be an uproar from the people.”**

Then Satan entered into Judas Iscariot who was one of the twelve disciples. Judas went away and conferred with the chief priests and captains about how he might betray Jesus to them. He said to them, "What will you give me that I deliver him to you?" They promised him thirty pieces of silver. So he promised to do this and sought an opportunity to betray Jesus to them away from the crowds.

XCIII

THE PASSOVER PREPARATION JESUS WASHES THE DISCIPLES FEET

Mark 14: 12-16 (Matt 26: 17-19, Luke 22: 7-13), John 13: 1-20

On the first day of the Festival of Unleavened Bread, when they killed the lambs for the Passover feast, Jesus' disciples said to him, "Where would you have us go and prepare, so that you may eat the Passover?" He sent away two of his disciples and said to them, **"Go into the city and there you will meet a man carrying a pitcher of water. Follow him. Wherever he goes in, say to the owner of the house, 'The Master says, 'Where is the guest room where I may eat the Passover meal with my disciples?' He will show you a large upper room furnished and prepared. Make ready for us there."** His disciples went away and came to the city and found everything as Jesus had told them. And they made the Passover feast ready.

Before the feast of the Passover, when Jesus knew that his hour had come when he would depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. Supper was ending, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, and Jesus, knowing that the Father had given all things into his hands, that he had come from God and was going to God, rose from supper, laid aside his garments, took a towel, and wrapped it around himself. After that, he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was wrapped.

Then Jesus came to Simon Peter and Peter said to him, "Lord, do you intend to wash my feet?" Jesus answered, **"If I don't wash you, then you have no part with me."** Simon Peter replied, "Lord, then wash not only my feet but my hands and my head, also." Jesus said, **"He who is washed does not need anything except to wash his feet. He is clean all over. And you are clean, but not all of you."** Jesus said this because he knew who was going to betray him. Therefore, he said, **"You are not all clean."**

After Jesus had washed their feet and put on his garments and sat down again, he said to them, **"Do you understand what I was doing? You call me Master and Lord and you say well, because so I am. If I, who am your Lord and Master, have washed your feet, then you also ought to wash one another's feet. For I have given you an example that you should do as I have done to you. I tell you the truth, a slave is not greater than his master. Neither is he who is sent greater than he who sent him. If you know these things, then you will be happy if you do them."**

"I don't speak to all of you. I know those whom I have chosen. But that the scripture may be fulfilled,

"He who eats bread with me has lifted up his heel against me.'
(Psalms 41: 9)

"I tell you now before it comes, so that when it happens, you may believe that I am he. I tell you the truth, he who receives whomever I send, receives me. And he who receives me, receives him who sent me."

XCIV

THE LAST SUPPER

Luke 22: 14 (Matt 26: 20, Mark 14: 17), Mark 14: 18 (Matt 26: 21, Luke 22: 21, John 13: 21), John 13: 22-25 (Matt 26: 22, Mark 14: 19, Luke 22: 23), John 13: 26/Mark 14: 21 (Matt 26: 23-24, Mark 14: 20, Luke 22: 22), John 13: 27-30 (Matt 26: 25), Luke 22: 15-19 (Matt 26: 26, Mark 14: 22), Luke 22: 20/Matt 26: 27-29 (Mark 14: 23-25), Luke 22: 24-30

When the hour came, Jesus sat down with his twelve apostles. While they were sitting and eating, Jesus said, **"I tell you the truth, one of you eating with me will betray me. The Son of Man indeed goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born."** The disciples looked at one another, unsure of whom he spoke. Now, one of his disciples, the one whom Jesus loved, was leaning close to Jesus' breast. So Simon Peter beckoned to him that he should ask of whom it was that Jesus spoke. So, then, the one lying close to Jesus' breast said, "Lord, who is it?" Jesus answered, **"It is he to whom I will give a piece of bread dipped in sauce."** When he had dipped the bread, he gave it to Judas Iscariot, Simon's son. After the bread was dipped in sauce, Satan entered into him. Jesus said to him, **"That which you are going to do, do quickly."** No one at the table knew the reason Jesus spoke this to him. Because Judas had charge over the purse, some of them thought that Jesus had said to him to buy those things for which they would have need during the feast, or, else, he should give something to the poor. He who received the dipped bread went out immediately. It was night.

Jesus said to them, **"I have earnestly desired to eat this Passover meal with you before I suffer. I tell you, I will not eat any more until it is fulfilled in the kingdom of God."** Jesus took the cup and gave thanks, saying, **"Take this and divide it among yourselves."**

Jesus took bread, gave thanks, broke it, and gave it to them, saying, **"This is my body which is given for you. Do this in remembrance of me."** Likewise, after supper, he took the cup, gave thanks, and gave it to them, saying, **"Drink of it, all of you. This is my blood of the new testament which is shed for many for the remission of sins."**

Jesus said, **"I tell you, I will not drink of the fruit of the vine again until the that day when I drink it new with you in my Father's kingdom."**

A dispute arose among them about which of them should be accounted the greatest. Jesus said to them, **"The kings of the Gentiles exercise lordship over them. And those in authority over them are called benefactors. But you should not be so. Let him who is greatest among you be as the younger one, and he who is chief as he who serves. For who is greater, the one who sits at dinner or him who serves? It is not him who sits at dinner? But I am among you as him who serves. You are those who have continued with me in my trials. I grant to you, as my Father has granted to me, a kingdom, so that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel."**

XCV

JESUS PREDICTS PETER'S DENIALS

John 13: 31-37, John 13: 38/Luke 22: 31, Luke 22: 32-38

After Judas had left, Jesus said, **"Now, the Son of Man is glorified and God is glorified in him. If God is glorified in him, God will also glorify him in himself and will glorify him immediately. Little children, I am with you for just a little while longer. You will look for me, but, as I said to the Jews, 'Where I go, you cannot come.' So I say this to you now.**

"I give you a new commandment, that you love one another. Love one another as I have loved you. All men should know that you are my disciples by this, if you have love for one another."

Simon Peter said, **"Lord, where are you going?"** Jesus answered, **"Where I am going, you cannot follow me now. But you will follow me afterwards."** Peter said, **"Lord, why can I not follow you now? I will lay down my life for your sake."** Jesus answered, **"Will you lay down your life for my sake? Simon, Simon, look, Satan desires to have you so that he may sift you like wheat. But I have prayed for you that your faith not fail. And when you have repented and turned to me again, strengthen your brothers."** Peter said to him, **"Lord, I am ready to go with you, both into prison and into death."** Jesus replied, **"Peter, the cock will not crow today before you will have denied you know me three times."**

Jesus said to the disciples, **"When I sent you out without a purse, bag, or shoes, did you lack anything?"** They answered, **"Nothing."** Then he said to them, **"But now, he who has a purse, let him take it, and likewise a bag. And he who has no sword, let him sell his coat and buy one. I tell you, this which is written must still be accomplished in me,**

"'He was counted among the criminals,' (Isaiah 53: 12)

"The things concerning me have their fulfillment."

The disciples said, "Lord, look, here are two swords." Jesus said to them, **"That is enough."**

XCVI

JESUS IS THE WAY JESUS PROMISES THE HOLY SPIRIT WILL BE GIVEN

John 14: 1-31

"Don't let your heart be troubled. You believe in God. Believe in me, also. In my Father's house there are many mansions. If it were not so, I would have told you. I am going to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to myself, so that where I am, there you may be, also. You know where I go and you know the way."

Thomas said to him, "Lord, we don't know where you are going. How can we know the way?" Jesus said to him, **"I am the way, the truth, and the life. No man comes to the Father except by me. If you had known me, you would have known my Father, also. From now on, you know him and have seen him."** Philip said, "Lord, show us the Father and that is enough for us." Jesus replied, **"Have I been with you for so long a time and yet you still have not known me, Philip? He who has seen me has seen the Father. How do you say then, 'Show us the Father?' Do you not believe that I am in the Father and the Father in me? The words that I speak to you I don't speak by myself, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me. Else, believe me for the sake of the works themselves. I tell you the truth, he who believes in me, he will do the works I do, also. And he will do even greater works than these because I am going to my Father. Whatever you ask in my name, I will do that, so that the Father may be glorified in the Son. If you ask anything in my name, I will do it."**

"If you love me, keep my commandments. I will pray to the Father, and he will give you another Comforter, and he will be with you forever. This is the Spirit of truth, whom the world cannot receive because it neither sees nor knows him. But you know him, because he dwells with you and will be in you. I will not leave you comfortless. I will come to you."

"In a little while, the world will see me no more. But you will see me. Because I live, you will live, also. On that day, you will know that I am in my Father and you in me and I in you. He loves me who has my commandments and keeps them. He who loves me will be loved by my Father. And I will love him and will reveal myself to him."

Judas (not Iscariot) said to him, "Lord, how is it that you will reveal yourself to us but not to the world?" Jesus answered, **"If a man loves me, he will keep my words. And my Father will love him and we will come to him and make our**

dwelling with him. He who does not love me, does not keep my words. But the words which you hear are not mine, but the Father's who sent me.

"I have spoken these things to you since I am still present with you. But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring all things, of whatever I have said to you, to your recollection.

"I leave peace with you. I give my peace to you. I give to you not as the world gives. Neither let your heart be troubled nor let it be afraid. You have heard how I said to you that I am going away and am coming again to you. If you loved me, you would rejoice because I said I am going to the Father. My Father is greater than I.

"And now I have told you before it happened so that when it happens, you might believe. From here on, I will not talk much with you because the prince of this world comes, but he has no power over me. But that this world may know that I love the Father, I do as the Father has commanded me. Let us rise up and go from here."

XCVII

JESUS TEACHES ABOUT THE VINE AND THE BRANCHES JESUS WARNS OF THE WORLD'S HATRED

John 15: 1-27

"I am the true vine and my Father is the gardener. He cuts away every branch in me that does not bear fruit. He prunes every branch that bears fruit so that it may bear more fruit. You are now pure through the words that I have spoken to you. Abide in me and I will abide in you. The branch cannot bear fruit by itself but must abide in the vine. Similarly, you cannot bear fruit unless you abide in me.

"I am the vine and you are the branches. He who abides in me and I in him is very fruitful. Without me, you can do nothing. If a man does not abide in me, he is cut off and thrown away as a branch and withers. Men gather these and throw them into the fire, and they are burned.

"If you abide in me and my words abide in you, you may ask what you will, and it will be done for you. My Father is glorified in this, when you bear much fruit. Then you will be my disciples. As the Father has loved me, so I have loved you. Continue in my love. If you keep my commandments, you abide in my love, just as I have kept my Father's commands and abide in his love.

"I have spoken these things to you that my joy might remain in you and that your joy might be full. This is my commandment: Love one another as I have loved you. Greater love has no man than this, that a man lays down his life for his friends. You are my friends if you do whatever I command you. From here on, I do not call you slaves, because the slave does not know what his lord

does. Instead, I have called you friends, because I have made known to you all the things that I have heard from my Father.

“You have not chosen me, but I have chosen you and ordained you that you should go and be fruitful and that your fruit should be permanent. Whatever you ask of the Father in my name, he may give it to you.

“These things I command you, that you love one another. If the world hates you, know that it hated me before it hated you. If you belonged to the world, the world would love its own kind. But, because you do not belong to the world, since I have chosen you out of the world, the world hates you.

“Remember the words I spoke to you. The slave is not greater than his lord. If they have persecuted me, they will persecute you, too. If they have kept my words, they will keep yours, also. They will do all these things to you for my name’s sake, because they do not know him who sent me. If I had not come and spoken to them, then they would not have sinned. But now, they have no cover for their sin. He who hates me, hates my Father, too. If I had not done among them the works that no other man did, they would not have sinned. But now, they have both seen and hated both me and my Father.

“This has happened so that the words might be fulfilled that are written in their Law,

“‘They hated me without a cause.’ (Psalms 69: 4)

“When the Comforter comes, whom I will send to you from the Father, who is the Spirit of truth, who proceeds from the Father, he will testify about me. You will bear witness, also, because you have been with me from the beginning.”

XCVIII

JESUS TEACHES ABOUT THE HOLY SPIRIT
JESUS TEACHES ABOUT PRAYER IN HIS NAME

John 16: 1-33

“I have spoken these things to you so that you will not lose faith. They will put you out of the synagogues. Yes, the time is coming, when whoever kills you will think he does service to God. They will do these things to you because they have known neither the Father nor me. I have told you these things, so that when the time comes, you will remember that I told you of them. I did not say these things at the beginning because I was with you. But now, I am going my way to him who sent me. But none of you are asking me, ‘Where are you going?’ Because I have said these things to you, your heart has been filled with sorrow.

“Nevertheless, I tell you the truth, it is best for you that I go away. Because if I don’t go away, the Comforter will not come to you. But if I leave, I will send him to you. When he has come, he will convict the world regarding sin,

righteousness, and judgment. Regarding sin, because they did not believe in me. Regarding righteousness, because I am going to my Father, and you will not see me anymore. Regarding judgment, because the prince of this world is judged.

"I still have many things to say to you but you cannot bear them now. But when the Spirit of truth comes, he will guide you into all truth. He does not speak on his own, but whatever he hears, he will speak. And he will show you things to come. He will glorify me because he will receive from what is mine and show it to you. In a little while, you will not see me. But in a little while more, you will see me, because I am going to the Father."

Some of Jesus' disciples said among themselves, "What does this mean when he says to us, 'In a little while, you will not see me. But in a little while more, you will see me, because I am going to the Father?'" They asked, "What does it mean when he said, 'A little while'? We cannot tell what he means." Jesus knew they were interested to ask him, so he said, "Are you not inquiring among yourselves of the meaning of what I said, 'In a little while, you will not see me. But in a little while more, you will see me'? I tell you the truth, you will cry and moan, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy.

"A woman in childbirth has sorrow because the hour of delivery has come. But as soon as she has delivered the child, she does not remember the anguish anymore, because of the joy that a man was born into the world. Therefore, now you have sorrow. But, I will see you again and your heart will rejoice. Then, no man will take your joy from you.

"In that day, you will not ask me for anything. I tell you the truth, whatever you ask of the Father in my name, he will give it to you. Up to now, you have not asked for anything in my name. Ask and you will receive, so that your joy may be full.

"I have spoken these things to you in proverbs. But, the time is coming when I will no longer speak to you in proverbs. Rather, I will show you plainly from the Father. On that day, you will ask in my name, and I do not say to you that I will pray to the Father for you, because the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world. Now, I leave the world and go to the Father."

His disciples said to him, "Look, now you are speaking plainly and do not speak in proverbs. Now, we are sure that you know everything, and there is no need for any man to question you. By this, we believe that you have come from God." Jesus replied, **"Do you believe now? Look, the hour is coming and has come now when you will be scattered, every man to his own home and will leave me alone. Yet, I am not alone because the Father is with me. I have spoken these things to you that you might have peace in me. In this world, you will have tribulation. But, be of good cheer. I have overcome the world."**

IC

JESUS PRAYS FOR HIMSELF JESUS PRAYS FOR THE DISCIPLES AND ALL BELIEVERS

John 17: 1-26

Jesus spoke these words and lifted up his eyes to heaven and said, **“Father, the hour has come. Glorify your Son so that the Son may glorify you, also. You have given him power over all mankind, so that he may give eternal life to as many as you have given him. This is eternal life, that they may know you are the only true God, and Jesus Christ, whom you have sent. I have glorified you on earth. I have finished the work that you gave me to do. Now, Father, glorify me yourself with the glory I had with you before the world was. I have revealed your name to the men whom you gave me out of the world. They were yours, and you gave them to me. And they have kept your word. Now, they know that everything you have given me is from you. I have given to them the words which you gave me. They have received them and know with certainty that I came from you. They have believed that you sent me.**

“I pray for them. I don’t pray for the world, but for those whom you have given me because they are yours. All mine is yours and yours is mine and I am glorified in them. Now, I am going to be in the world no more, but these men still are in the world. I come to you. Holy Father, preserve those whom you have given me through your own name, that they may be one, just as we are. While I was with them in the world, I preserved them in your name. I have preserved those whom you gave me. And none of them is lost except for the son of perdition, so that the scripture might be fulfilled. Now, I come to you and say these things while I am still in the world, so that they may have my joy fulfilled in themselves. I have given them your word. The world has hated them because they do not belong to the world, just as I do not belong to the world.

“I don’t pray that you take them out of the world, but that you would protect them from evil. They do not belong to the world, just as I do not belong to the world. Sanctify them through your truth. Your word is truth. I have sent them into the world just as you sent me into the world. For their sakes, I sanctify myself so that they might be sanctified through the truth, also. I don’t pray for these alone, but for those who will believe in me through their word, also, so that they may all be one, just as you, Father, are in me and I in you, that they may be one in us, also, so that the world may believe that you have sent me.

“The glory which you gave me, I have given them, so that they may be one just as we are one. May it be I in them and you in me, so that they may be made perfect in one. And may it be that the world know that you have sent me and have loved them, as you have loved me. Father, I would have those whom you have given me to be with me where I am, so that they may see my glory which you have given to me, because you loved me before the foundation of the world.

“Righteous Father, the world has not known you. But I have known you. And these have known that you have sent me. I have declared to them your name and will declare it still, so that the love with which you loved me may be in them and I in them.”

C

JESUS PREDICTS PETER'S DENIALS AGAIN JESUS PRAYS IN THE GARDEN

Matt 26: 31-35 (Mark 14: 27-31), Luke 22: 39, Mark 14: 32-33, Mark 14: 34/Luke 22: 40, Mark: 14: 35-36, Luke 22: 43-44, Mark 14: 37-42 (Matt 26: 36-46, Luke 22: 45-46)

Jesus said to his disciples, **“All of you will desert me tonight, because it is written in the scripture,**

“‘God will kill the shepherd, and the sheep of the flock will be scattered.’ (Zechariah 13: 7)

“But after I have risen again, I will go ahead of you into Galilee.” Peter said to him, **“Even though all men would desert you, I would never do that.”** Jesus replied, **“I tell you the truth, before the cock crows, you will deny me three times tonight.”** Peter said, **“I will not deny you even though I would die with you.”** All the disciples said the same thing.

Jesus came out of the upstairs room and went, as he was inclined to do, to the Mount of Olives. His disciples followed him. They came to a place named Gethsemane. Jesus said to his disciples, **“Sit here while I pray.”** He took with him Peter, James, and John, and began to be deeply alarmed and troubled. Jesus said to them, **“My soul is very sorrowful, even to the point of death. You stay here a while and watch. Pray that you aren’t overcome by temptation.”**

Jesus went forward a little way and fell onto the ground and prayed, if it were possible, that the hour might pass from him. He prayed, **“Abba, Father, all things are possible with you. Please take this cup away from me. However, not my will be done, but yours.”** An angel from heaven appeared to him strengthening him. Being in agony, Jesus prayed more earnestly. His sweat was like great drops of blood falling to the ground.

Jesus came back and found the disciples sleeping and said to Peter, **“Simon, are you sleeping? Could you not watch for one hour? Watch and pray so that you aren’t overcome by temptation. The spirit truly is willing, but the flesh is weak.”**

Jesus went away again and prayed and spoke the same words. When he returned, he found them asleep again (for their eyes were heavy). They did not know what to say to answer him.

He came a third time and said to them, **“Sleep on now and take your rest. It is enough. The hour has come. Look, the Son of Man is betrayed into the hands of sinners. Rise up. Let us go. Look, he who betrays me is at hand.”**

CI

JESUS IS BETRAYED AND ARRESTED

John 18: 1-3 (Matt 26: 47, Mark 14: 43, Luke 22: 47), Mark 14: 44 (Matt 26: 48), Luke 22: 47/48, Matt: 26: 49-50 (Mark 14: 45), John 18: 4-9, Mark 14: 46, Luke 22: 49, John 18: 10 (Matt 26: 51, Mark 14: 47, Luke 22: 50), Luke 22: 51, Matt 26: 52-53, Matt 26: 54/John 18: 11, Matt 26: 55 (Luke 22: 52), Matt 26: 56/Luke 22: 53/Matt 26: 56 (Mark 14: 48-50), Mark 14: 51-52

After Jesus had spoken these words, he went with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered. Judas, who betrayed him, knew the place because Jesus often gathered there with his disciples. Judas, having received a band of men and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. He who betrayed Jesus had given them a signal, saying, **“Whoever I kiss, that is Jesus. Take him and lead him away safely.”**

The crowd drew near to Jesus. This included him who was called Judas, who was one of the twelve disciples, who was in front of the crowd, and drew near to Jesus to kiss him. Judas came quickly to Jesus and said, **“Hail, master,”** and kissed him. Jesus said to him, **“Friend, why did you come? Judas, do you betray the Son of Man with a kiss?”** Jesus, knowing all things that would happen to him, went forward, and said to the crowd, **“Whom do you seek?”** They answered him, **“Jesus of Nazareth.”** Jesus said to them, **“I am he.”** Judas, who betrayed him, stood with them. As soon as he had said, **“I am he,”** they went backward and fell to the ground. Then Jesus asked them again, **“Whom do you seek?”** They said, **“Jesus of Nazareth.”** Jesus replied, **“I have told you that I am he. Therefore, if you seek me, let these others go their way.”** This was so the saying would be fulfilled, of which he spoke,

“Father, I have lost none of those whom you gave me” (John 6: 39)

When the disciples who were around Jesus saw what would follow, they said to him, **“Lord, should we strike with the sword?”** Then Simon Peter, having a sword, drew it and struck the high priest’s slave and cut off his right ear. The slave’s name was Malchus. Jesus answered, **“Enough of this!”** And he touched his ear and healed him. Jesus said to the disciples, **“Sheath your swords, because all who take up the sword will perish by the sword. Do you think I cannot pray to my Father right now, and he would immediately give me more than twelve legions of angels? But then how would the scriptures be fulfilled that these things must happen?”** Jesus said to Peter, **“Put your sword into its sheath. Shall I not drink the cup which my Father has given me?”**

At the same time, Jesus said to the crowd, **“Have you come out like a thief with swords and staves to take me? I sat with you teaching in the temple daily, and you did not lay hold of me then. But this is your hour and power of darkness.”**

All this was done so that the scriptures of the prophets might be fulfilled. Then all the disciples abandoned him and fled. A certain young man had followed him there who had a linen cloth draped across his naked body and the young men laid hold of him. He left the linen cloth behind and fled from them naked. Then they came and laid hands on Jesus and took him.

CII

JESUS IS QUESTIONED BY ANNAS (the former, deposed high priest)
JESUS IS QUESTIONED BY CAIAPHAS (the high priest)

John 18: 12-24, Matt 26: 57-58 (Mark 14: 53-54), Mark 14: 55-59 (Matt 26: 59-61), Matt 26: 62-63, Luke 22: 68-69/Matt 26: 64, Matt 26: 65-68 (Mark 14: 60-65)

Then the band of men and the captain and the officers of the Jews took Jesus and bound him and led him away to Annas first. Annas was father-in-law to Caiaphas, who was the high priest that year. Caiaphas was the person who counseled the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus and so did another disciple. That disciple was known to the high priest and so he went with Jesus into the palace of the high priest. But Peter stood at the door outside. That other disciple who was known to the high priest came out and spoke to the girl who kept the door and brought in Peter. The girl that kept the door said to Peter, "Aren't you one of this man's disciples?" Peter said, "I am not."

The high priest questioned Jesus about his disciples and his doctrine. Jesus answered, **"I spoke openly to the world. I often taught in the synagogue and in the temple where the Jews gathered. I have said nothing in secret. Why do you ask me? Ask those who heard me what I said to them. Look, they know what I said."** When he had spoken this, one of the temple officers who stood nearby struck Jesus with the palm of his hand, saying, "Do you answer the high priest this way?" Jesus replied, **"If I have spoken evil, testify to the evil. But if I have spoken correctly, why did you strike me?"** Then Annas sent Jesus bound to Caiaphas the high priest. They who had laid hold of Jesus led him away to Caiaphas, where the scribes and the elders were assembled.

Peter followed Jesus some distance off into the high priest's palace. He went in and sat with the slaves to see the end. The slaves and temple officers stood there, warming themselves, having made a fire of coals because it was cold. Peter stood with them and warmed himself.

The chief priests and all the council sought a witness against Jesus to put him to death but they found none. Many bore false witness against him but their testimony conflicted. Certain men stood up and bore false witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands and within three days I will build another made without hands.'" But their testimony conflicted.

The high priest stood up and said to him, "Do you have nothing to say? What about the evidence these witnesses bring against you?" But Jesus held his peace. The high priest said to him, "I charge you by the living God that you tell us whether you are the Christ, the Son of God." Jesus said to him, "**If I tell you, you won't believe me. And if I question you, you won't answer. Nor will you let me go. It is as you say. And I tell you, soon you will see the Son of Man sitting at the right hand of the Almighty and coming on the clouds of heaven.**"

The high priest tore his clothes, saying, "He has spoken blasphemy. What need do we have anymore of witnesses? Look, now you have heard his blasphemy. What do you think?" They answered, "He is guilty of death." They spat in his face and beat him and struck him with the palms of their hands, saying, "Prophecy to us, Christ! Who struck you?"

CIII

PETER DENIES KNOWING JESUS THE COUNCIL OF RELIGIOUS LEADERS CONDEMNS JESUS JUDAS KILLS HIMSELF

Mark 14: 66-68 (Matt 26:69-70, Luke 22: 55-57, John 18: 25), Matt 26: 71-72 (Mark 14: 69, Luke 22: 58), Luke 22: 59-62 (Matt 26: 73-75, Mark 14: 70-72, John 18: 26-27); Luke 22: 66-71, Matt 27: 1-2 (Mark 15:1, Luke 23:1); Matt 27: 3-10

When Peter was still beneath in the palace, one of the maids of the high priest came out. When she saw Peter warming himself, she looked at him and said, "You were with Jesus of Nazareth." But Peter denied it, saying, "I neither know nor understand what you're talking about. I don't know the man."

After about the space of one hour, another person confidently affirmed, "Truly, this fellow was with him, also, because he is a Galilean." Peter said, "Man, I don't know what you are saying." Immediately, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Peter remembered the word of the Lord and how he had said to him, "**Before the cock crows, you will deny me three times.**" Peter went outside and wept bitterly.

When morning came, all the chief priests and elders of the people took counsel against Jesus to put him to death. When they had bound him, they led him away and delivered him to Pontius Pilate, the governor.

When Judas, who had betrayed him, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and elders. He said, "I have sinned since I have betrayed innocent blood." They replied, "What is that to us? You see to that yourself." Judas threw down the pieces of silver in the temple and left and went and hanged himself.

The chief priests took the silver pieces and said, "It is unlawful to put them into the treasury because it is blood money." They took counsel and bought with the money the potter's field in which to bury strangers. So that field is called, "The

field of blood," even to this day. This fulfilled the words spoken by Jeremiah the prophet,

"They took the thirty pieces of silver, the price at which he was valued by the children of Israel, and gave them for the potter's field, as the Lord had commanded me." (Jeremiah 11: 12-13)

CIV

JESUS IS BROUGHT TO TRIAL BEFORE PILATE JESUS IS BROUGHT TO TRIAL BEFORE HEROD ANTIPATER

John 18: 28-32, Luke 23:2, John 18: 33-38 (Luke 23: 3-4, Matt 27: 11, Mark 15:2), Luke 23: 5, Matt 27:12-14/Mark 15:3-5, Luke 23: 6-12

Early in the morning, they led Jesus from Caiaphas into the hall of judgment. They did not go into the judgment hall themselves to avoid being defiled so that they might eat the Passover meal. Pilate went out to them and asked, "What accusation do you bring against this man?" They answered, "If he were not a criminal, we would not have delivered him to you." Then Pilate said, "You take him and judge him according to your law." The Jews replied, "It is unlawful for us to put any man to death." They said this so that the words of Jesus might be fulfilled signifying the kind of death he would die. They began accusing Jesus, "We found this fellow perverting our nation, forbidding others give tribute to Caesar, and saying that he himself is the Messiah, a king."

Then Pilate entered the judgment hall again and called Jesus, "Are you the King of the Jews?" Jesus answered, "**Do you say this of your own accord or did others tell you about me?**" Pilate answered, "Am I a Jew? Your own nation and the chief priests delivered you to me. What have you done?" Jesus answered, "**My kingdom is not of this world. If my kingdom were of this world, then my servants would fight so that I would not be delivered to the Jews. But my kingdom is not from here.**" Pilate said to him, "Are you a king then?" Jesus replied, "**You say that I am a king. I was born for this purpose and for this reason I came into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.**" Pilate said to him, "What is truth?" When he said this, he went out again to the chief priests and to the people and said to them, "I find no fault in him at all."

But they were all the more fierce, saying, "He stirs up the people, teaching throughout all Jewish lands, beginning in Galilee and coming to this place." The chief priests and elders accused him of many things, but Jesus did not answer. Pilate asked him again, "Do you answer nothing? Do you not hear how many things they testify against you?" The governor was greatly astounded that Jesus answered him never a word.

When Pilate heard mention of Galilee, he asked whether the man was Galilean. As soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time. Herod was very glad when he saw Jesus because he had wished to see him for a long time. Herod had heard

many things about Jesus and he hoped to see some miracle performed by him. Herod questioned Jesus at length but he made no answer.

The chief priests and scribes stood there and vehemently accused him. Herod with his men of war made light of him and mocked him, clothed him in a gorgeous robe, and sent him back to Pilate. That day, Herod and Pilate were made friends. Before, there was enmity between them.

CV

PILATE CONDEMNNS JESUS TO CRUCIFIXION

Luke 23: 13-16, Matt 27: 15-18 (Mark 15: 6-10, Luke 23: 17, John 18:39), Matt 27: 19, Luke 23: 18-19, Matt 27: 20 (Mark 15: 11), Luke 23: 18-19 (John 18: 40), Luke 23: 20, Matt 27: 21/John 18: 40, Matt 27: 22-23 (Mark 15: 12-14, Luke 23: 21), Luke 23: 22-23, John 19: 1-15, Matt 27: 24-25, Luke 23: 24-25 (Matt 27: 26, Mark 15: 15, John 19: 16), John 19: 16

When he had called together the chief priests, the rulers, and the people, Pilate said to them, "You have brought this man to me as one inciting a revolt, but I have examined him and have found no fault in this man regarding the things of which you accuse him. Neither did Herod because I sent you to him. Nothing this man has done is worthy of the death penalty. Therefore, I will scourge him and release him."

It was the governor's custom at the feast to release one prisoner to the people whom they would select. At that time, the Romans had a notorious prisoner called Barabbas. When the people were gathered together, Pilate asked them, "Whom would you have me release to you? Barabbas, or Jesus, who is called Christ?" He knew they had delivered Jesus to him out of envy.

When he sat down on the judgment seat, Pilate's wife sent a message to him, saying, "Have nothing to do with that just man. I have suffered a great deal in a dream today because of him."

But the chief priests and elders persuaded the crowd they should ask for Barabbas and destroy Jesus. They all cried out at once, "Away with this man! Release Barabbas to us." Barabbas was a robber who had been cast into prison for an insurrection made in the city and for murder.

But Pilate, willing to release Jesus, spoke to them again. The governor asked, "Which of the two would you have me release to you?" They said, "Not this man, but Barabbas." Pilate asked, "Then, what should I do with Jesus, who is called Christ?" They answered, "Let him be crucified." The governor asked, "Why, what evil has he done?" But, they cried out all the more, "Let him be crucified."

Pilate said to them the third time, "Why? What evil has he done? I have found no reason to sentence him to death. Therefore, I will scourge him and let him go." But they were instantly clamoring with loud voices demanding he be crucified. And the voices of them and the chief priests prevailed over the din.

Then Pilate took Jesus and scourged him. The soldiers interweaved a thorn of crowns and put it on his head. They put a purple robe on him and said, "Hail, King of the Jews!" And they struck him with their hands.

Pilate went forward again and said to the crowd, "Look, I bring him forward to you that you may know that I find no fault in him." Jesus came forward, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and officers saw him, they cried out, "Crucify him, crucify him." Pilate said to them, "You take him and crucify him because I find no fault in him." The Jews answered, "We have a law and by our law he should die because he made himself out to be the Son of God."

When Pilate heard those words, he was more afraid. He went once more into the judgment hall and asked Jesus, "From where do you come?" But Jesus gave him no answer. Then Pilate said to him, "Do you not know that I have the power to crucify you and I have the power to release you?" Jesus answered, "**You could have no power at all against me except it were given you from above. Therefore, those who delivered me to you have committed the greater sin.**"

From that time forward, Pilate sought to release him. But the Jews cried out, "If you let this man go, you aren't Caesar's friend. Whoever makes himself out to be a king speaks against Caesar." When Pilate heard those words, he brought Jesus forward, and sat down in the judgment seat in a place that is called The Pavement, but in the Hebrew, Gabbatha.

It was the day of preparation for the Passover and about the sixth hour. Pilate, willing to release Jesus, spoke to them again. Pilate said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him." Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

When Pilate saw that he could not prevail, but, rather, a tumult was made, he took water and washed his hands before the crowd and said, "I am innocent of the blood of this just person. You see to it." All the people answered, "His blood be on us and on our children."

Pilate pronounced sentence that what they asked should be done. He released to them Barabbas who had been cast into prison for insurrection and murder, whom they wished. Pilate delivered Jesus to them to be crucified. And they took Jesus and led him away.

CVI

JESUS IS MOCKED BY ROMAN SOLDIERS JESUS IS CRUCIFIED JESUS' CROSS IS PLACED WITH THOSE OF TWO ROBBERS

Matt 27: 27-31 (Mark 15: 16-20), Luke 23: 26/Mark 15: 21 (Matt 27: 32), Luke 23: 27-31, Mark 15: 22 (Matt 27: 33, John 19: 17), Luke 23: 32, Mark 15: 23 (Matt 27: 34), John 19: 18/Matt 27: 38 (Mark 15: 27, Luke 23: 33), Mark 15: 25, Matt 27: 36, Luke 23: 34-37, John 19: 19-22 (Matt 27: 37, Mark 15: 26, Luke 23: 38), John 19: 23-24 (Matt 27: 35, Mark 15: 24, Luke 23: 34), Matt 27: 39-43 (Mark 15: 29-32), Luke 23: 39-43 (Matt 27: 44, Mark 15: 32), John 19: 25-27

Then the soldiers of the governor took Jesus into the common hall and the whole band of soldiers gathered around him. They stripped him and put on him a scarlet robe. They interweaved a crown of thorns and put it on his head and a reed in his right hand. They bowed the knee before him and mocked him, saying, "Hail, King of the Jews!" They spit on him and, taking the reed, struck him on the head. After they had mocked him, they took the robe off him, and put his own clothing on him, and led him away to crucify him.

As they led him away, they laid hold of a man named Simon, a Cyrenian, the father of Alexander and Rufus, who was passing by, coming out of the country. They laid the cross on him so that he might bear it following Jesus. A great company of people followed him, including women who bewailed and lamented him. Jesus turned to them and said, **"Daughters of Jerusalem, don't weep for me but weep for yourselves and for your children. Look, the days are coming in which they will say, 'Blessed are the barren women and the wombs that never bare a baby, and the breasts which have never been suckled.'**

"They will start to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'" (Hosea 10: 8)

"If they do these things to the green tree, what will be done to the dry?"

They brought him to the place called Golgotha, which is interpreted, the place of a skull. Also with Jesus were two criminals led out with him to be put to death. They gave Jesus wine mingled with myrrh to drink but he would not have any. They crucified Jesus at Golgotha, and the two thieves with him, with Jesus in the middle, and one thief on the right hand, and the other on the left. It was the third hour, and they crucified him. And sitting down, they watched him there.

Jesus prayed, **"Father, forgive them, for they don't know what they are doing."** They divided up his clothing to cast lots. The people stood watching. The rulers with them derided him, saying, "He saved others. If he is Christ, the chosen of God, let him save himself." The soldiers mocked him, also, coming to him, offering him vinegar, and saying, "If you are the King of the Jews, save yourself."

Pilate had written a title plate and put it on the cross. The writing said, "Jesus of Nazareth, the King of the Jews." Many Jews read this title because the place where Jesus was crucified was near the city, and it was written in Hebrew, and Greek, and Latin. The chief priests of the Jews had said to Pilate, "Don't write, 'The King of the Jews,' but that he said, 'I am King of the Jews.'" Pilate answered, "What I have written, I have written."

The soldiers, when they had crucified Jesus, took his clothing, and divided it into four parts, so every soldier would have a part. They also took his coat. The robe had no seam since it was woven from the top down. So they said among themselves, "Let's not tear it but cast lots for it," that the scripture might be fulfilled, which said,

"They divided my clothes among themselves and they cast lots for my robe." (Psalms 22: 18)

Therefore, the soldiers did these things.

Those who passed by reviled him, shaking their heads, saying, "You who would destroy the temple and rebuild it in three days, save yourself. If you are the Son of God, come down from the cross." Similarly, the chief priests with the scribes and elders mocked him, "He saved others but he can't save himself. If he is the King of Israel, let him come down from the cross now, and we will believe him. He trusted in God. Let God deliver him now, if he will have him, because he said, 'I am the Son of God.'"

One of the criminals who were hanging beside Jesus railed on him, saying, "If you are Christ, save yourself and us." But the other criminal rebuked him, "Do you not fear God since you have the same condemnation? Indeed, we are justly condemned. We are receiving the due reward for our deeds. But this man has done nothing wrong." He said to Jesus, "Lord, remember me when you come into your kingdom." Jesus replied, "**I tell you the truth, you will be with me today in paradise.**"

His mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene stood by the cross of Jesus. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "**Woman, behold your son!**" Then he said to the disciple, "**Behold your mother!**" And from that hour, that disciple took her into his own home.

CVII

JESUS DIES ON THE CROSS

Matt 27: 45-47 (Luke 23: 44, Mark 15: 33-35), John 19: 28-29 (Matt 27: 48, Mark 15: 36), Matt 27: 49 (Mark 15: 36), John 19: 30, Luke 23: 46 (Matt 27: 50, Mark 15: 37), Matt 27: 51-54 (Mark 15: 38-39, Luke 23: 45, 47), Luke 23: 48, Matt 27: 55-56 (Mark 15: 40-41, Luke 23: 49), John 19: 31-37

Now from the sixth hour at noon there was darkness over all the land until the ninth hour. About the ninth hour, Jesus cried with a loud voice, **“Eli, Eli, lama sabachthani?”** which is to say, **“My God, my God, why have you forsaken me?”** Some of those who stood there, when they heard that, said, **“This man is calling for Elijah.”**

After this, Jesus knew that all things had been accomplished. So that the scripture might be fulfilled, he said, **“I am thirsty.”** A vessel was set there full of vinegar. They filled a sponge with vinegar, put it upon a hyssop branch, and put it to his mouth. The rest of the people said, **“Let it be, let us see whether Elijah will come to save him.”** When Jesus received the vinegar, he cried with a loud voice, **“It is finished.”** Then he prayed, **“Father, I commend my spirit into your hands.”** Having said this, he bowed his head and gave up his spirit.

And, behold! The veil of the temple was torn in two from the top to the bottom, the earth quaked, and the rocks split apart. Graves opened up, and many bodies of the dead saints rose up and came out of their graves after his resurrection and went into the holy city, appearing to many people. When the centurion and those who were with Jesus watching him saw the earthquake and those other things done, they were sorely afraid, saying, **“Truly, this was the Son of God.”** All those people who had come together to that spectacle looked upon the things that were done, struck their breasts, and returned home.

Many women were there looking at a distance, who had followed Jesus from Galilee and had ministered to him. Among these were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s children.

Because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath day (because that Sabbath day was the high holy day of Passover), the Jews begged Pilate that their legs might be broken and that they might be taken away. The soldiers came and broke the legs of the first man and of the other who was crucified with Jesus. But when they came to Jesus and saw he was dead already, they did not break his legs. However, one of the soldiers with a spear pierced his side and immediately blood and water came out. He who saw it has testified and his testimony is true. He knows what he said is true so that you might believe. These things were done so that the scripture would be fulfilled,

“Not a bone of his will be broken” (Exodus 12: 46, Numbers 9: 12, Psalms 34: 20)

And another scripture says,

“They will look on him whom they have pierced.” (Zechariah 12: 10)

CVIII

JESUS IS LAID IN THE TOMB PILATE POSTS GUARDS AT THE TOMB

Mark 15: 42-43/Matt 27: 57/Luke 23: 50-51/John 19: 38 (Matt 27: 58, Luke 23: 52, 54), Mark 15: 43-45 (Matt 27: 58, John 19: 38), John 19: 39-42/Luke 23:53/Matt 27: 60/Mark 15: 46 (Matt 27: 59), Luke 23: 55, Mark 15: 47 (Matt 27: 61), Luke 23: 56; Matt 27: 62-66

When evening had come, because it was the day of preparation, that is, the day before the Sabbath, Joseph of Arimathea, a rich man who was an honorable and just member of the Council and who waited on the kingdom of God, came and went boldly in to Pilate and earnestly asked for the body of Jesus. Joseph had not agreed with the decision of the Council or its actions. Joseph was a disciple of Jesus, but secretly for fear of the Jews. Pilate was amazed that Jesus was already dead. He called the centurion to him and asked the centurion whether Jesus had been dead for some time. When he learned this from the centurion, Pilate gave the body to Joseph.

Nicodemus, who had earlier come to Jesus by night, came there, also, and brought a mixture of myrrh and aloes weighing about a hundred pounds. Joseph had bought fine linen for the burial. They took the body of Jesus down from the cross and wrapped it in the linen clothes with the spices, which was the burial manner of the Jews.

In the place where he was crucified there was a garden and in the garden there was Joseph's own new tomb, which he had hewn out in the rock, in which no man had ever been laid. Because of the Jews' preparation day, they laid Jesus there because the tomb was close at hand. Joseph rolled a great stone to the door of the tomb and left.

The women who came with Jesus from Galilee, followed after them, and saw the tomb and how his body was laid. And Mary Magdalene and Mary the mother of Joseph saw where he was laid. Then they went back and prepared spices and ointments and rested the Sabbath day according to the commandment.

The next day, following the day of preparation, the chief priests and Pharisees came together to Pilate. They said, “Sir, we remember when he was still alive that that deceiver said, ‘After three days, I will rise again.’ Therefore, command that the tomb be made secure until the third day so that his disciples don't come at night and steal away his body and say to the people, ‘He is risen from the dead.’ This last fraud would be worst than the first.” Pilate replied, “You have a guard of soldiers. Go and make it as secure as you can.” So they went away and made the tomb secure, sealing the stone, and setting a watch.

CIX

JESUS RISES FROM THE DEAD THE EMPTY TOMB

Mark 16: 1/Matt 28: 1 (Luke 24: 1, John 20: 1), Mark 16: 3, Matt 28: 2, Mark 16: 4, Matt 28: 3-7, Luke 24: 3-4/Mark 16: 5/Luke 24: 5, Mark 16: 6-7/Luke 24: 6-8, Mark 16: 6-7/Luke 24: 6-8, Matt 28: 8/Mark 16: 8, Luke 24: 9-11/John 20: 2, Luke 24 :12/John 20: 3-10

When the Sabbath was over, as it began to dawn toward the first day of the week, Mary Magdalene and Mary the mother of James and Salome came to see the tomb, carrying sweet spices they had prepared so that they might anoint him. They came to the tomb at the rising of the sun.

They asked among themselves, "Who will roll away the stone from the door of the tomb for us?" Suddenly, there was a great earthquake because an angel of the Lord descended from heaven and came and rolled back the stone from the door and sat on it. When the women looked, they saw that the stone was rolled away. It was a very great stone.

The angel's countenance was like lightning and his clothing white as snow. The sentries shook for fear of him and became like dead men. The angel said to the women, "Don't be afraid. I know that you are looking for Jesus who was crucified. He is not here because he is risen, as he said. Come and see the place where the Lord lay. Go quickly and tell his disciples that he is risen from the dead. Look, he is going before you into Galilee. You will see him there. Look, I have told you."

They entered in but did not find the body of the Lord Jesus. They were perplexed by this when two men appeared before them in shining clothes including a young man sitting on the right side, clothed in a long white garment. They were frightened and bowed down their faces to the earth. They said to the women, "Don't be frightened. You are looking for Jesus of Nazareth who was crucified. Why do you seek the living among the dead? He is not here, but is risen. Look at the place where they laid him. Remember how he spoke to you when he was still in Galilee, saying, '**The Son of Man must be delivered into the hands of sinful men and be crucified and rise again the third day.**' Go on your way. Tell his disciples and Peter that he is going before you into Galilee. You will see him there just as he said to you." And they remembered his words.

They left the tomb quickly with fear and great joy and ran to bring his disciples word. They trembled and were amazed. They said nothing to anyone along the way because they were afraid. They returned from the tomb and told all these things to the eleven and to all the rest. It was Mary Magdalene and Joanna and Mary the mother of James and other women who were with them who told these things to the disciples. But their words seemed to them like idle tales and they did not believe them. Mary Magdalene ran and came to Simon Peter and to the other disciple whom Jesus loved and said to them, "They have taken away the Lord out of the tomb but we do not know where they have laid him."

Then Peter rose up, and that other disciple, and ran to the tomb. They both ran together, but the other disciple outran Peter and came first to the tomb. He stooped down and looked in and saw the linen clothes lying there but he did not go in. Then Simon Peter, following him, came up and went into the tomb. Stooping down, he saw the linen clothes laid by themselves and the napkin that was around his head but wrapped together in a place by itself. Then that other disciple, who came to the tomb first, went in, too. He saw and believed. As of that time, they did not know the scripture that he must rise again from the dead. Then the disciples went back to their own homes. Peter left, wondering to himself at what had happened.

CX

JESUS APPEARS TO MARY MAGDALENE RELIGIOUS LEADERS BRIBE THE GUARDS

Mark 16: 9, John 20: 11-17, Mark 16: 10-11/John 20: 18, Matt 28: 11-15

When Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons. Mary stood outside the tomb weeping. As she wept, she stooped down, looked into the tomb, and saw two angels in white sitting, the one at the head and the other at the foot of where the body of Jesus had lain. They said to her, "Woman, why are you crying?" She replied, "Because they have taken away my Lord and I don't know where they have laid him." When she had said this, she turned around and saw Jesus standing there but did not know it was Jesus.

Jesus said to her, "**Woman, why are you crying? For whom are you looking?**" She, supposing him to be the gardener, said to him, "Sir, if you have taken him away from here, tell me where you have laid him, and I will take him away." Jesus said to her, "**Mary.**" She turned herself and said to him, "Rabboni (which is to say, Master)." Jesus said to her, "**Don't cling to me because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am going to ascend to my Father and your Father and to my God and to your God.'**" Mary went and told the disciples and those who had been with him, as they mourned and wept, that she had seen the Lord and that he had spoken these things to her. They did not believe when they heard he was alive and had been seen by her.

When the women were leaving the tomb, some of the guard came into the city and showed all the things that were done to the chief priests. When they were assembled with the elders and had taken counsel, they gave a large amount of money to the soldiers, saying, "Say, 'His disciples came by night and stole him away while we slept.' If this comes to the governor's ears, we will persuade him and secure your position." So they took the money and did as they were taught. And this story is reported commonly among the Jews to this day.

CXI

JESUS APPEARS TO TWO BELIEVERS JESUS APPEARS TO THE DISCIPLES BEHIND LOCKED DOORS

Mark 16: 12, Luke 24: 13-35, Mark 16: 13, Luke 24: 36-40/John 20: 19-20/Matt 28: 17, Mark 16:14, Luke 24: 41-46, John 20: 21, Luke 24: 47-49, John 20: 22-23, Luke 24: 49

After that, Jesus appeared in another form to two of his followers as they walked and went into the country. The two of them went to a village called Emmaus which was about seven miles from Jerusalem. They talked among themselves of all the things which had happened. It came to pass, while they discussed together and reasoned, that Jesus himself drew near and went with them. But their eyes were kept from recognizing him.

Jesus said to them, **“What kind of discussions are you having one to another as you walk along and are so sad?”** One of them, whose name was Cleopas, answered, **“Are you a stranger in Jerusalem and have not known the things which have come to pass there these past days?”** Jesus asked, **“What things?”** They said to him, **“Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and our rulers delivered him to be condemned to death and have crucified him. But we trusted that he was the one who would have redeemed Israel. Besides all this, today is the third day since these things were done. Yes, and certain women of our company who were at the tomb early in the morning astonished us. When they had not found his body, they came back, saying they had seen a vision of angels who said that he was alive. Certain of those who were with us went to the tomb and found it just as the women said, but they did not see him.”**

Then Jesus said to them, **“Oh, fools with hearts slow to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter his glory?”** Then, beginning with Moses and all the prophets, he expounded on all the scriptures about the things concerning himself.

They drew near the village where they were going and Jesus made as though he would have gone further. But they constrained him, saying, **“Stay with us since it is toward evening and the day is almost spent.”** So he went in to accompany them.

It came to pass, as Jesus sat at dinner with them, he took bread, blessed it, broke it, and gave it to them. Their eyes were opened and they recognized him, but Jesus vanished out of their sight. They said to one another, **“Didn’t our hearts burn within us while he talked to us along the way and while he opened the scriptures to us?”** They rose up that same hour and returned to Jerusalem. They found the eleven gathered together and those who were with them. They said, **“The Lord is risen indeed and has appeared to Simon.”** They told them what things were done along the way and how he was recognized by them when breaking bread. But they did not believe them.

The same day at evening on the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in their midst and said to them, **"Peace be with you."** They were terrified and frightened and supposed they had seen a ghost. Jesus said to them, **"Why are you troubled? Why do doubts rise up in your hearts? Look at my hands and my feet, so you see it is I myself. Handle me and see because a ghost does not have flesh and bones as you see I have."** When he had said this, he showed them his hands and his side. Then the disciples were glad to see the Lord and they worshipped him.

Jesus reprimanded them for their unbelief and hardness of heart because they had not believed those who had seen him after he was risen. They still did not believe for joy and wonderment, so Jesus said to them, **"Do you have any meat here?"** They gave him a piece of a broiled fish and a piece of honeycomb. Jesus took it and ate before them.

Jesus said to them, **"These are the words which I spoke to you when I was still with you that all things might be fulfilled which were written in the law of Moses, by the prophets, and in the psalms, concerning me."** Then he opened their minds so they would understand the scriptures. Jesus said to them, **"So it is written and so it was required for Christ to suffer and to rise from the dead the third day."**

Then Jesus said to them again, **"Peace be with you. As my Father sent me, even so I send you, so that repentance and remission of sins should be preached in His name among all nations beginning in Jerusalem. You are witnesses of these things. Look, I send the promise of my Father upon you."** When he had said this, Jesus breathed on them and said, **"Receive the Holy Spirit. Whosever sins you forgive, they are forgiven them. Whatever sins you retain, they are retained. But stay in the city of Jerusalem until you are filled with power from on high."**

CXII

JESUS APPEARS TO THOMAS JESUS APPEARS TO THE DISCIPLES WHILE THEY WERE FISHING

John 20: 24-31; John 21: 1-14

One of the twelve disciples, Thomas, called the Twin, was not with them when Jesus came. The other disciples said to him, "We have seen the Lord." But he replied, "Unless I see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

After eight days, Jesus' disciples were inside again and Thomas was with them. Then Jesus came, although the doors were shut, and he stood in the middle and said, **"Peace be unto you."** Then he said to Thomas, **"Reach your finger here and look at my hands. Reach your hand here and thrust it into my side. Don't be faithless, but believing."** Thomas answered, "My Lord and my God." Jesus

said to him, **“Thomas, you have believed because you have seen me. Blessed are those who have not seen but yet have believed.”**

Jesus did many other signs in the presence of his disciples which are not written in this book. But these are written so that you might believe that Jesus is the Christ, the Son of God and that by believing you might have life through his name.

After these things, Jesus showed himself again to the disciples at the Sea of Tiberias. He showed himself in this way. Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two other disciples were together. Simon Peter said to them, **“I’m going fishing.”** They replied, **“We will go with you, too.”** So they went and entered into a ship shortly. But that night they caught nothing.

When morning came, Jesus stood on the shore. But the disciples did not know that it was Jesus. Jesus asked them, **“Children, do you have any meat?”** They replied, **“No.”** He said to them, **“Cast the net on the right side of the ship and you will find fish.”** So they cast it there and now they were not able to draw it in because of the great number of fishes. Therefore, that disciple whom Jesus loved said to Peter, **“It is the Lord.”** When Simon Peter heard it was the Lord, he wrapped his fisher’s coat around him (because he was naked), and jumped into the sea. The other disciples came in a little boat because they were not far from land, about a hundred yards away, dragging the net with fishes.

As soon as they came to land, they saw a fire of coals there and fish laid on it and bread. Jesus said to them, **“Bring some of the fish which you have caught now.”** Simon Peter went up and drew to land the net that was full of great fishes, a hundred and fifty three of them. Although there were so many, the net was still not broken.

Jesus said to them, **“Come and dine.”** Knowing it was the Lord, none of the disciples dared ask him, **“Who are you?”** Jesus came and took bread and gave it to them with the fish. This was now the third time that Jesus showed himself to the disciples after he was risen from the dead.

CXIII

JESUS TALKS WITH PETER JESUS GIVES THE GREAT COMMISSION

John 21: 15-23, Matt 28: 18-20 (Mark 16: 15), Mark 16: 16-18

When they had dined, Jesus said to Simon Peter, **“Simon, son of John, do you love me more than these?”** Simon Peter replied, **“Yes, Lord. You know that I love you.”** Jesus said to him, **“Feed my lambs.”**

Jesus said to him a second time, **“Simon, son of John, do you love me?”** He said to Jesus, **“Yes, Lord. You know that I love you.”** Jesus replied, **“Feed my sheep.”**

Jesus said to him the third time, **“Simon, son of John, do you love me?”** Peter was grieved because he had asked him a third time, **“Do you love me?”** He said to him, **“Lord, you know all things. You know that I love you.”** Jesus said to him, **“Feed my sheep.”**

“I tell you the truth, when you were young, you clothed yourself and walked wherever you would. But when you are old, you will stretch out your hands and another will clothe you and carry you where you would not.” He spoke this way signifying by what death he would glorify God. When Jesus had spoken this, he said, **“Follow me.”**

Peter, turning about, saw the disciple whom Jesus loved, who had leaned on his breast at supper and asked, **“Lord, who is he who will betray you?”** Peter, seeing him, asked Jesus, **“Lord, what will this man do?”** Jesus said to him, **“If it is my will that he remain until I come again, what is that to you? You follow me.”** Then these words went among the brothers that that disciple would not die. But Jesus did not say to him, **“He will not die,”** but, **“If it is my will that he remain until I come again, what is that to you?”**

Jesus said to them, **“All power is given to me in heaven and in earth. Therefore, go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to observe everything I have commanded you. Lo, I am with you always, even to the end of the world.”**

“He who believes and is baptized will be saved. But he who does not believe will be damned. These signs will follow those who believe. In my name, they will cast out demons, they will speak in tongues with new languages, and they will take up snakes. If they drink any deadly thing, it will not hurt them. They will lay hands on the sick and they will recover.”

CXIV

JESUS APPEARS TO THE DISCIPLES IN JERUSALEM JESUS ASCENDS INTO HEAVEN

Acts 1: 3-12 (Mark 16: 19, Luke 24: 50-51), Luke 24: 52-53, Mark 16: 20, John 21: 25

Jesus showed himself alive to his disciples after his passion by many infallible proofs. Jesus was seen by them forty days and spoke of the things pertaining to the kingdom of God. Being assembled together with them, Jesus commanded them they should not depart from Jerusalem but, **“Wait for the promise of the Father, which,”** he said, **“you have heard from me. John baptized with water. But you will be baptized with the Holy Spirit not many days from now.”**

When they had come together, they asked him, **“Lord, will you at this time restore the kingdom to Israel again?”** Jesus said to them, **“It is not for you to know the times or the seasons which the Father has put in his own power. But you will receive power after the Holy Spirit comes upon you. You will be witnesses to me both in Jerusalem and in all Judea and in Samaria and to the ends of the earth.”**

When he had spoken these things, while they were looking, he was taken up and a cloud received him out of their sight. While they looked steadily toward heaven as he went up, two men stood by them in white clothes. They said, "You men of Galilee, why do you stand gazing up into heaven? This same Jesus, who is taken up from you into heaven, will come again in a manner just like you have seen him go into heaven. "

Then the disciples returned to Jerusalem from the Mount of Olives, which is outside of Jerusalem a Sabbath day's journey [of about half a mile]. The disciples worshipped Jesus, and returned to Jerusalem with great joy. They were in the temple continually, praising and blessing God.

They went out and preached everywhere, the Lord working with them, and confirming the word with miracles.

There are many other things which Jesus did, also, which, if every one were written down, I suppose that even the world itself could not contain the books that would be written.