

Purpose Statement for The Life of Jesus:

In assembling The Life of Jesus, I researched the chronology of all the events surrounding Jesus' life, death, and resurrection as described in the four Gospels (and the appropriate passages from Acts and 1st Corinthians); then, I combined all of the above into a single story, being careful not to add anything or take away anything from the original -- I have simply set all the incidents in chronological order and combined the details from all six sources so as to have each incident more fully explained as it appears in the course of the narrative. It is the whole Gospel Story from beginning to end! Set in this modern format, there is no longer a reason for anyone not to read -- in its entirety -- the single most important biography in the history of the world.

My sincere hope is that, particularly for secular readers, it may be a first step toward knowing God's GOOD NEWS; and, even for believers, a help for those who've found the Bible "too difficult to read"; more people reading the Gospel; a second Reformation.

As Jesus Christ said, "And the gospel must first be published among all nations."
Mark 13:10

Enjoy,

Craig Wasson

a complete, scriptural and chronological account of
THE LIFE OF JESUS

the entire
Gospel Story
combining all four gospels
in one easy-to-read narrative

by

Craig Wasson

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New Edition

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CHAPTER ONE

SINCE many have attempted to put down a record of those things which are most surely believed among us, just as those who were the eyewitnesses and ministers of the word from the very beginning told it to us, it seemed good to me also, having had perfect understanding of all those things from the very first, to write to you, most excellent Theophilus, that you might know the certainty of this history in which you've been instructed.

IN the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. Everything was made by Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man 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 born into this world. He was in the world, the world He created, and yet the world did not know Him. He came to His own and His own did not receive Him. But as many as received Him, to them He gave the power to become the sons of God, to those who believe in 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 dwelt among us, and we saw His glory, the glory as of the only begotten Son of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I spoke, 'He who comes after me is preferred before me, because He was before me.' " And of His fullness have we all received, grace for grace. For the law was given through Moses, but grace and truth came by Jesus Christ. No man has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

CHAPTER TWO

THIS is the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham fathered Isaac, Isaac fathered Jacob, and Jacob fathered Judah and his brothers. Judah fathered Perez and Zerah with Tamar, Perez fathered Hezron, and Hezron fathered Ram. Ram fathered Amminadab, Amminadab fathered Nahshon, and Nahshon fathered Salmon. Salmon fathered Boaz with Rahab, Boaz fathered Obed with Ruth, O'bed fathered Jesse, and Jesse fathered David the king.

David the king fathered Solomon with her who had been the wife of Uriah. Solomon fathered Rehoboam, Rehoboam fathered Abijah, and Abijah fathered Asa. Asa fathered Jehoshaphat, Jehoshaphat fathered Joram, and Joram fathered Uzziah. Uzziah fathered Jotham, Jotham fathered Ahaz. and Ahaz fathered Hezekiah. Hezekiah fathered Manasseh, Manasseh fathered Amon, and Amon fathered Josiah. Josiah fathered Jeconiah and his brothers about the time they were carried away to Babylon.

And after they were brought to Babylon, Jeconiah fathered Shealtiel, and Shealtiel fathered Zerubbabel. Zerubbabel fathered Abiud, Abiud fathered Eliakim, and Eliakim fathered Azor. Azor fathered Zadok, Zadok fathered Achim, and Achim fathered Eliud. Eliud fathered Eleazar, Eleazar fathered Matthan, and Matthan fathered Jacob. And Jacob fathered Joseph the husband of Mary, of whom was born Jesus who is called Christ. So the generations from Abraham to David are fourteen generations, from David until the captivity of Babylon are fourteen generations, and from the captivity of Babylon until Christ are fourteen generations.

CHAPTER THREE

THERE was in the days of Herod, the King of Judea, a certain priest named Zacharias, who was a descendant of Abijah. And his wife was of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But even though they were both well advanced in years, they had no child, because Elizabeth was barren. One day he was performing his duties as priest before God, in the order of his division. And the lot had fallen to him, according to the usual custom of the priest's office, to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense. Suddenly, an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth. For he shall be great in the eyes of the Lord, and he will drink neither wine nor strong spirits. But he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to the Lord their God. He shall also go before the Lord in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,'¹ and the disobedient to the wisdom of the just, to make the people ready for the Lord." And Zacharias said to the angel, "How am I supposed to believe this? I'm an old man, and my wife is old too." And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and give you this good news. But because you did not believe my words, words which will be fulfilled in their season, you shall be

¹ Malachi 4:5,6

struck dumb and unable to speak until the time that these things take place.” And the people waited for Zacharias, and wondered why he lingered so long in the temple. When he came out, he could not speak to them; but though he remained speechless, he silently gestured to them until they began to understand that he had seen a vision in the temple. And so, as soon as the days of his service were completed, he departed for home and his own house. And in the days following, his wife Elizabeth conceived; and she hid herself five months, saying, “The Lord has done this to me, has looked on me with favor, and taken away my disgrace among the people.”

CHAPTER FOUR

AND in the sixth month of Elizabeth’s pregnancy the angel Gabriel was again sent from God, this time to a city in Galilee named Nazareth, to a virgin promised in marriage to a man named Joseph, who was of the house and lineage of David. And the virgin’s name was Mary. The angel came to her and said, “Rejoice, highly favored one, the Lord is with you; blessed are you among women!” When she saw him, she was troubled by what he said, and wondered what this kind of greeting could possibly mean. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. Behold, you shall conceive in your womb and give birth to a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God shall give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there shall be no end.” Then Mary said to the angel, “How will this be done, seeing that I’ve never yet made love to a man?” And the angel answered and said to her, “The Holy Spirit shall come upon you, and the power of the Highest shall overwhelm you; for this reason the Holy One who is to be born will be called the Son of God. You should know that your cousin Elizabeth has also conceived a son, despite her old age; and this is the sixth month of her pregnancy. She was thought to be barren. But with God nothing is impossible.” Mary said, “You see me: I’m the Lord’s servant! Let it be done to me according to your word.” And the angel left her.

MARY arose in those days and went up into the hill country with haste, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. And it so happened, as Elizabeth heard Mary’s greeting, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. Then she spoke with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb! And how does it happen, that the mother of my Lord should come to me? For, I tell you, as soon as I heard the words of your greeting, my baby leaped in my womb for joy. And blessed are you for believing, for everything that you were told from the Lord will happen.

And Mary said, “My soul magnifies the Lord, and my spirit rejoices in God my Savior. For He has regarded the lowly state of His maidservant; for, imagine, from this day forward all generations will call me blessed. For the Almighty has done great things to me, and holy is His name. His mercy is on those who fear Him from generation to generation. He has shown strength with his arm; He has scattered the proud in the vain imagination of their hearts. He has thrown the mighty off their thrones, and lifted up the humble. He has filled the hungry with good things, and the rich He has sent away empty. He has helped His servant Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham and to his seed forever.” And Mary lived with her for about three months, and returned again to her own house.

CHAPTER FIVE

ELIZABETH’S time came that she should be delivered, and she brought forth a son. And her neighbors and her cousins heard how the Lord had shown great mercy upon her, and they rejoiced with her.

And so, on the eighth day, they came to circumcise the child; and they called his name Zacharias, after the name of his father. But his mother answered and said, “No; he shall be called John.” They said to her, “There is no one in your family with that name.” So they gestured to his father -- what name he wanted him to have. And he asked for a writing tablet, and wrote: “His name is John.” And they all marvelled. And his mouth was opened immediately and his tongue loosed, and he spoke, praising God. And fear came on all those who dwelt near them; and all these sayings spread throughout all the hill country of Judea. And all those who heard them kept the memory in their hearts, wondering, “What kind of child will this be?” And the hand of the Lord was with him.

Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying: “Blessed is the Lord God of Israel, for He has visited and redeemed His people, and has raised up a horn of salvation for us in the house of His servant David. Just as He spoke by the mouth of His holy prophets, who have been since the world began, that we should be saved from our enemies and from the hand of all those who hate us, to fulfill the mercy promised to our fathers and to remember His holy covenant, the oath which He swore to our father Abraham: to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, all the days of our lives, in holiness and righteousness before Him.

“And you, child, shall be called the prophet of the Highest; for you shall go before the face of the Lord to prepare His ways, to give knowledge of salvation to His people by the remission of their sins, through the tender mercy of our God, with which the Dayspring from on high has visited us; to give light to those who sit in darkness and the shadow of death, to guide our feet into

the way of peace.”

And the child grew and became strong in spirit, and was in the deserts till the day he appeared before Israel.

CHAPTER SIX

NOW the birth of Jesus Christ occurred in this manner: After His mother Mary was promised in marriage to Joseph, before they came together as man and wife, she was found with child by the Holy Spirit. Then Joseph her husband, being a just man, and not wanting to make her condition public, thought he would put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she shall bring forth a Son, and you shall call His name JESUS, for He shall save His people from their sins.”

Now all this was done to fulfill that which was spoken by the Lord through the prophet, saying: “Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Immanuel,”² which being translated means, “God with us.” Then Joseph, as soon as he awoke out of sleep, did as the angel of the Lord commanded him and took his wife to him, and did not make love to her till she had brought forth her firstborn Son. And he called His name JESUS.

AND it came to pass in those days that a decree went out from Ceasar Augustus that all the world must be taxed. (This census first occurred while Quirinius was governing Syria.) So all went to be registered, everyone to 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 promised wife, who was with child. And so, while they were there, her time came that she should be delivered. And 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 at the inn.

Now there were in that same country shepherds abiding in the field, keeping watch over their flock by night. And behold, an angel of the Lord came upon them, and the glory of the Lord shone around them, and they were greatly afraid. But the angel said to them, “Fear not, for behold, I bring you good tidings of great joy which shall be to all people. For to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be the sign to you: You shall find the Babe wrapped in swaddling clothes, lying in a manger.”

And suddenly there was with the angel a multitude of the heavenly host praising God and saying: “Glory to God in the highest, and on earth peace, goodwill toward men!” So it came to

² Isaiah 7:14

pass, as soon as the angels went away from them into heaven, the shepherds said to one another, "Let's go into Bethlehem and see this thing that has come to pass, which the Lord has made known to us." And they came in haste and found Mary and Joseph, and the Babe lying in a manger. And when they had seen Him, they made widely known the saying which was told them about this Child. And all who heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen, and all as it had been told to them.

WHEN eight days had passed and it was time to circumcise the Child, His name was called JESUS, as the angel named Him before He was conceived in the womb.

AND when the days of her purification according to the law of Moses were ended, they brought Him to Jerusalem, to present Him to the Lord (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"),³ and to offer a sacrifice according to the law of the Lord, "A pair of turtledoves or two young pigeons."⁴

Now, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death until he had seen the Lord's Christ. So, directed by the Spirit, he came into the temple. And when the parents brought in the Child Jesus, to do according to the custom of the law, he took Him into his arms and blessed God and said: "Lord, now let me, Your servant, depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Your people Israel." And Joseph and His mother marveled at those things which were spoken of Him. Then Simeon blessed them, and said to Mary His mother, "Behold, this Child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."

And there was a prophetess named Anna, the daughter of Phanuel, of the tribe of Asher. She was very old, and had lived with a husband seven years from her virginity; she had been a widow about eighty-four years, and never left the temple, but served God with fasting and prayer night and day. And coming in that instant she also gave thanks to the Lord, and spoke of Him to all who looked for redemption in Jerusalem.

³ Exodus 13:2,12,15

⁴ Leviticus 12:8

CHAPTER SEVEN

NOW after Jesus was born in Bethlehem of Judea in the time of Herod the king, behold, wise men from the East came to Jerusalem, saying, “Where is He who is born King of the Jews? For we’ve seen His star in the East and have come to worship Him.” When Herod the king heard this, he was troubled, and all Jerusalem with him. So he gathered all the chief priests and scribes of the people together, and demanded them to tell him where the Christ should be born. They said to him, “In Bethlehem of Judea, for so it is written by the prophet: ‘And you, Bethlehem, in the land of Judah, are not the least among the princes of Judah: for out of you shall come a Governor, who shall rule My people Israel.’”⁵ Then Herod called the wise men in for a private meeting, and carefully determined from them when the star appeared. And he sent them on to Bethlehem, saying, “Go and search for the young Child with care, and when you find Him, bring me word, that I may come and worship Him also.” When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceedingly great joy. And when they came into the house, they saw the young Child with Mary His mother, and fell down and worshipped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh. But being warned by God in a dream that they should not return to Herod, they departed for their own country another way.

And when they’d departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.” So, when he awoke, he took the young Child and His mother by night and departed into Egypt, and was there until the death of Herod, to fulfill that which had been spoken of by the Lord through the prophet, saying, “Out of Egypt have I called My Son.”⁶

Then when Herod saw that he had been mocked by the wise men, he was exceedingly enraged, and sent forth and murdered all the male children who were in Bethlehem and all its districts, from two years old and under, according to the time which he had carefully determined from the wise men.

Then was fulfilled that which was spoken by Jeremiah the prophet, saying: “In Ramah a voice was heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.”⁷

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, “Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child’s life are dead.” And he arose, took the young Child and His mother, and came into 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. And being warned by God in a dream, he turned off into the area of Galilee. And he came to live in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”

5 Micah 5:2

6 Hosea 11:1

7 Jeremiah 31:15

AND the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

CHAPTER EIGHT

NOW His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. And when they had finished the days, as they returned, the Child Jesus stayed behind in Jerusalem. And Joseph and His mother did not know it; but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and friends. And when they did not find Him, they turned back to Jerusalem, seeking Him.

It so happened that three days later they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were astonished at His understanding and His answers. So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You treated us this way? Look here, Your father and I have been worried, looking for You." He said to them, "Why did you seek Me? Don't you know that I must be about My Father's business?" But they did not understand what He was saying to them.

Then He went down with them to Nazareth, and was subject to them, but His mother kept all these things in her heart. And Jesus grew in wisdom and stature, and in favor with God and man.

CHAPTER NINE

NOW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came to John the son of Zacharias in the wilderness. And John wore camel's hair, and a leather belt around his hips and lower abdomen; and his food was locusts and wild honey. At that time John the Baptist came preaching the baptism of repentance for the forgiveness of sins in all the country around Jordan and in the wilderness of Judea, saying, "Repent, for the kingdom of heaven is close at hand!" For this is he who was spoken of by the prophet Isaiah, saying: "See, I

send My messenger before Your face, who shall prepare Your way before You.”⁸ “The voice of one crying in the wilderness, ‘Prepare the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all who are living shall see the salvation of God.’ ”⁹

Then all who were from Jerusalem went out to him, and all Judea, and all the region round about Jordan, and they were all baptized by him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said to them, “O generation of vipers, who has warned you to flee from the punishment to come?” Then he said to the multitude who came forth to be baptized by him, “O generation of vipers, who has warned you to flee from the punishment to come? Therefore bring forth fruits worthy of repentance, and don’t say silently to yourselves, ‘We have Abraham for our father.’ For I tell you that God is able to raise up children to Abraham from these stones. And now the axe is laid to the root of the trees. Therefore every tree which does not bring forth good fruit is cut down, and cast into the fire.” The people asked him, “What should we do then?” He answered them, “He who has two coats, let him give one to him who has none; and he who has food, let him do likewise.” Then tax collectors also came to be baptized, and said to him, “Master, what should we do?” He said to them, “Take no more than that which is prescribed by law that you should take.” And, in the same manner, the soldiers questioned him, “And what should we do?” He said to them, “Don’t commit violence against anyone and don’t accuse anyone falsely, and be content with your wages.”

Now since all the people were in expectation, and all men pondered in their hearts whether John was the Christ or not, John answered, saying, “I indeed baptize you with water for repentance; but He who comes after me is mightier than I am, whose shoes I’m not worthy to carry; I’m not even worthy to stoop down and loosen His sandals. He’ll baptize you with the Holy Spirit and with fire. His winnowing fan is in His hand, and He’ll thoroughly clean His threshing floor, and will gather the wheat into His granary; but He’ll burn the chaff with unquenchable fire.” And he preached many other things in his exhortation to the people.

NOW it so happened in those days, that Jesus came from Nazareth of Galilee to John in Jordan, to be baptized by him. But John refused Him, saying, “I need to be baptized by You, and You come to me?” Answering, Jesus said to him, “Let it to be so for now, for in this way it suits us to fulfill all righteousness.” Then he allowed Him.

Now when all the people were baptized, it happened, that Jesus, having also been baptized, was praying, and heaven was opened -- as soon as He came up out of the water, He saw the heavens opened up to Him, and He saw the Spirit -- the Spirit of God, the Holy Ghost -- descending in a physical shape like a dove, and landing upon Him. And a voice came from heaven, which said, “You are My beloved Son, in You I am well pleased,” and saying, “This is My beloved Son, in whom I am well pleased.”

CHAPTER TEN

AND Jesus was about thirty years old, being (or so it was thought) the son of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah, the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God.

CHAPTER ELEVEN

BEING full of the Holy Ghost, Jesus returned from Jordan and was led by the Spirit into the wilderness to be tempted by the devil. He was tempted there in the wilderness by Satan for forty days; and was with the wild beasts. And in those days He ate nothing, and when those days ended, when He had fasted forty days and forty nights, He was afterwards hungry. And the tester -- the devil -- came to Him, and said, "If You are the Son of God, command that these stones -- this stone -- be changed into bread." Jesus answered him, "It's written, 'Man shall not live by bread alone, but by every word that comes from the mouth of God.'" ¹⁰ Then the devil took Him up into the holy city, set Him on a pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here. For it's written: 'He shall give His angels the care of you -- over you -- for safekeeping,' and, 'In their hands they'll lift you up, lest at any time you might strike your foot against a stone.'" ¹¹ Answering, Jesus said to him, "It's also written, 'You shall not tempt the Lord your God.'" ¹² Again, the devil took Him to an exceedingly high mountain,

10 Deuteronomy 8:3

11 Psalm 91:11,12

12 Deuteronomy 6:16

and showed Him all the kingdoms of the world and the glory of them, in a moment of time; and the devil said to Him, “I will give You all this power and all this glory, for that is delivered to me and to whomever I want to give it. I will give You all these things, if You’ll fall down and worship me; all of it’ll be Yours.” Jesus said to him, “Get behind Me, Satan; for it’s written, ‘You shall worship the Lord your God, and Him only shall you serve.’ ”¹³ When the devil had ended all the temptations, he departed from Him for a season. The devil left Him, and behold, the angels came and served Him.

CHAPTER TWELVE

THIS is the record of how John responded, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He confessed, and did not deny, but confessed, “I am not the Christ.” They asked him, “What are you then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” He answered, “No.” Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?” He said, “I am ‘The voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ ”¹⁴ as the prophet Isaiah said.” And those who were sent were from the Pharisees. And they asked him, saying, “Why do you baptize then, if you are not the Christ, nor Elijah, nor the Prophet?” John answered them, saying, “I baptize with water, but One is among you whom you do not know. It is He who, though coming after me, is preferred before me, whose sandal strap I am not worthy to untie.” These things were done in Bethabara beyond the Jordan, where John was baptizing.

The next day John saw Jesus coming to him, and said, “Look! The Lamb of God who takes away the sin of the world! This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ And I did not know Him; except that he should appear to Israel, and it is for this reason I came baptizing with water.” And John spoke out publicly, saying, “I saw the Spirit descending from heaven like a dove, and He landed on Him. And I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you shall see the Spirit descending, and remaining on, this is He who baptizes with the Holy Spirit’. And I have seen, and state publicly that this is the Son of God.”

Again, the following day, John was standing with two of his disciples. And looking at Jesus as He walked by, he said, “Behold the Lamb of God!” The two disciples heard him, so they followed Jesus. Jesus turned, saw them following Him, and said to them, “What are you looking for?” They said to Him, “Rabbi (which being interpreted, is to say, Master), where do You live?” He said to them, “Come and see.” So they went to see where He lived, and stayed there with Him that day (for it was about the tenth hour). One of the two who followed Jesus, after hearing John

¹³ Deuteronomy 6:13

¹⁴ Isaiah 40:3

speak, was named Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, "We've found the Messiah" (which interpreted means, the Christ). He brought him to Jesus. And when Jesus saw him, He said, "You, Simon, the son of Jonah -- you shall be called Cephas" (which interpreted means, A Stone).

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, Andrew and Peter's city. Philip found Nathanael and said to him, "We've found Him of whom Moses in the law, and the prophets, wrote -- Jesus of Nazareth, the son of Joseph." But Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Look, an Israelite indeed, in whom there is no deceit!" Nathanael said to Him, "Where do You know me from?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' you believe? You shall see greater things than these." And He said to him, "I tell you the truth, after this you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

CHAPTER THIRTEEN

ON the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. Now both Jesus and His disciples were invited to the marriage. And when they ran out of wine, the mother of Jesus said to Him, "They have no wine." Jesus said to her, "Woman, what does that have to do with Me? My hour hasn't come yet." So His mother said to the servants, "Whatever He says to you, do it." Now there were six waterpots of stone set there, as was the custom of the Jews for purification, containing twenty or thirty gallons apiece. Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim. He said to them, "Pour some out now, and carry it to the master of the feast." And they carried it. When the ruler of the feast had tasted the water that was made into wine, and did not know where it was from (though the servants who drew the water knew), the master of the feast called the bridegroom to him. And he said to him, "Every man sets forth the good wine at the beginning of a feast, and when the guests have drunk well, then he puts out that which is worse. But you have kept the good wine until now!" Jesus did this beginning of miracles in Cana of Galilee, and manifested His glory; and His disciples believed in Him. After this He went down to Capernaum, He, His mother, His brothers, and His disciples; but they didn't stay there many days.

CHAPTER FOURTEEN

THE Jew's Passover was at hand, and Jesus went up to Jerusalem. And He found those who sold oxen and sheep and doves, and the money changers sitting there in the temple. And when He had made a whip of small cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. And He said to those who sold doves, "Take these things out of here! Do not make My Father's house a house of buying and selling of merchandise!" And His disciples remembered that it was written, "The zeal for Your house has eaten Me up."¹⁵ Then the Jews answered Him, "What sign are You trying to give us, seeing that You do these things?" Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Then the Jews said, "It took forty-six years to build this temple, and You are going to raise it up again in three days?" But He spoke of the temple of His body. Therefore, when He was risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

NOW when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. But Jesus did not commit Himself to them, because He knew all Men, and had no need that anyone should testify of man, for He knew what was in man.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, "Rabbi, we know You are a teacher who has come from God; for no one can do these miracles that You do unless God is with him." Jesus answered and said to him, "I tell you the truth, unless one 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 a 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. So don't be amazed that I say to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it, but you can't tell where it comes from or where it goes. So, in like manner, is everyone who is born of the Spirit." Nicodemus answered and said to Him, "How can these things be?" Jesus answered, "Are you a master of Israel, and yet you don't know these things? Truly, truly, I tell you, We speak that which We know and testify that which We've seen, and you don't accept Our statements. If I've told you of earthly things and you don't believe, how shall you believe if I tell you of heavenly things? No one has ascended up to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And just as Moses lifted up the serpent in the wilderness, even so must the Son of

¹⁵ Psalm 69:9

Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that through Him the world might be saved. He who believes in Him is not condemned; but He who doesn't believe is condemned already, because he hasn't believed in the name of the only begotten Son of God. And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, for fear that his deeds should be exposed. But he who does the truth comes to the light, that it may be seen that his deeds are formed in God."

AFTER these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized.

CHAPTER FIFTEEN

JOHN was also baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. For John had not yet been cast into prison. Then a question came up between some of John's disciples and the Jews about purification. And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you bore witness -- look, this same One baptizes, and now everyone's going to Him!" John answered and said, "A man receives nothing unless it is given to him from heaven. You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.' He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, greatly rejoices because of the bridegroom's voice. In this way, therefore, my joy is fulfilled. He must increase, but 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. And what He has seen and heard, that He testifies; yet no man receives His testimony. He who has received His testimony has certified that God is true. For He whom God has sent speaks the words of God, for God does not give the Spirit to Him by degrees. The Father loves the Son, and has given everything into His hand. He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God remains on him."

THEREFORE, when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself did not baptize, but His disciples), He left Judea and departed again toward Galilee. And He needed to go through Samaria. But Herod

the tetrarch, being criticized by John because of Herodias, his brother Philip's wife, and for all the evils which Herod had done, added yet this above all the rest: he locked John up in prison. So after that, when Jesus had heard that John was delivered up -- cast into prison -- He withdrew, and Jesus came in the Power of the Spirit, returning to Galilee.

CHAPTER SIXTEEN

SO He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Therefore Jesus, being tired from His journey, sat there on the well. It was about the sixth hour. Then a woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." (For His disciples had gone away into the city to buy food.) Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a woman of Samaria?" For the Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gifts of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He'd have given you living water." The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then would You get this living water? Are You greater than our Father Jacob, who gave us the well, and drank from it himself, as well as his children and his livestock?" Jesus answered and said to her, "Whoever drinks of this water shall be thirsty again, but whoever drinks of the water that I shall give him shall never thirst. But the water that I shall give him shall be in him as a well of water springing up into everlasting life." The woman said to Him, "Sir, give me this water, so that I don't thirst, neither would I ever again have to come here to draw." Jesus said to her, "Go, call your husband, and come back here." The woman answered and said, "I have no husband." Jesus said to her, "You're correct in saying, 'I have no husband,' for you've had five husbands, and the one whom you now have is not your husband; in that sense you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshipped in this mountain, but you Jews say that Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour's coming when you shall neither worship the Father in this mountain, nor in Jerusalem. You don't know what you worship; we know what we worship, for salvation is of the Jews. But the hour's coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeks such to worship Him. God is a Spirit, and those who worship Him must worship Him in spirit and truth." The woman said to him, "I know that the Messiah will come" (who is called Christ). "When He comes, He'll tell us all about these things." Jesus said to her, "I who speak to you am He."

And at that moment His disciples came, and were astonished that He spoke with the woman; yet no one said, "What are You looking for?" or, "Why are You talking to her?" The

woman then left her waterpot, went her way into the city, and said to the men there, “Come, see a Man who told me everything I ever did. Isn’t this the Christ?” Then they went out of the city and came to Him. In the meantime His disciples implored Him, saying, “Master, eat.” But He said to them, “I have food to eat that you don’t know about.” Therefore the disciples said to one another, “Has anyone brought Him anything to eat?” Jesus said to them, “My food 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 comes the harvest’? Well look, I say to you, lift up your eyes and look at the fields, for they’re already white for harvest! And he who reaps receives wages, and gathers fruit for life eternal, that both he who sows and he who reaps may rejoice together. And in this sense is that saying true: ‘One sows and another reaps.’ I sent you to reap that which you’ve applied no labor upon; other men laboured, and you’ve entered into the fruits of their labors.”

And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He told me all I ever did.” So when the Samaritans had come to Him, they pleaded with Him to stay with them; and He did stay there two days. And many more believed because of His own word, and said to the woman, “Now we believe, not because of your saying, but because we have heard Him ourselves and know that this is indeed the Christ, the Savior of the world.”

Now after two days He left there and went to Galilee.

CHAPTER SEVENTEEN

THEN when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast: for they also had gone to the feast. From that time Jesus began to preach the gospel of the Kingdom of God, and saying, “The time is fulfilled and the kingdom of God is at hand. Repent, and believe in the gospel; repent, for the kingdom of heaven is near.” And a fame of Him went out through all the region. And He taught in their synagogues, being glorified by all.

SO Jesus again came to Cana of Galilee where He had made the water wine. And 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 pleaded with Him to come down and heal his son, who was at the point of death. Then 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.” And the man believed the word that Jesus had spoken to him, and went his way.

Now as he was going down, his servants met him, and told him, “Your son lives!” Then he asked them what hour he had begun to recover. And they said to him, “Yesterday at the seventh hour

the fever left him.” So the father knew that it was at the same hour in which Jesus had said to him, “Your son lives.” And he believed, and his whole household. This again is the second miracle Jesus did when He had come out of Judea into Galilee.

AND He came to Nazareth, where He had been brought up. And 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 given to Him. And 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; to proclaim the acceptable year of the Lord.”¹⁶ Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all those who were in the synagogue were fixed on Him. And He began to say to them, “Today this Scripture is fulfilled as you hear it read.” All heard what He said, but they doubted the gracious words which came from His mouth. And they said, “Isn’t this Joseph’s son?” He said to them, “You’ll surely say this proverb to Me, ‘Physician, heal yourself! Whatever we’ve heard done in Capernaum, do also here in Your own country.’ ” And He said, “Truly, I say to you, 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 heavens were shut up for three years and six months, when great famine was throughout all the land; but Elijah was sent to none of them, except to Zarephath, in the region of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.” And all who were in the synagogue, when they heard these things, were filled with rage, and rose up and drove Him out of the city; and they led Him to the brow of the hill upon which the city was built, that they might throw Him off the cliff. For, as Jesus Himself testified: “A prophet has no honor in his own country.” But passing through the midst of them He went His way.

AND leaving Nazareth, He came and dwelt in Capernaum, a city of Galilee, which is by the sea, in the regions of Zebulun and Naphtali, and taught them on the Sabbath days, that it might be fulfilled which was spoken by Isaiah the prophet, saying: “The land of Zebulun and the land of Naphtali, by way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and to those who sat in the region and shadow of death light has dawned.”¹⁷

¹⁶ Isaiah 61:1,2

¹⁷ Isaiah 9: 1,2

CHAPTER EIGHTEEN

IT so happened, as the people crowded in around Him to hear the word of God, that He stood by the lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone out of them and were washing their nets. And as Jesus walked by the sea of Galilee, He saw Simon and Andrew his brother, casting a net into the sea; for they were fishermen. And He entered into one of the ships, which was Simon's, and asked him if he'd push out a little from the land. And He sat down and taught the people out of the ship. Now when He'd finished speaking, He said to Simon, "Launch out into the deep water and let down your nets to catch fish." Answering, Simon said to Him, "Master, we've worked all night, and haven't caught a thing; nevertheless, if you say so, I'll let down the net." When they'd done this, they netted a great multitude of fish, and their net broke. And they gestured to their partners in the other boat that they should come and help them. They came and filled both the boats with fish, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." For he was astonished, as were all those who were with him, at the tremendous haul of fish they'd taken; and so were James and John, the sons of Zebedee, who were partners with Simon. Jesus said to Simon, "Don't be afraid. From now on you shall catch men." When they'd brought their boats to land, Jesus said to them, "Come after me -- follow me - - and I'll make you fishers of men." And without delay they left their nets, and followed Him. Going on a little further from there, He saw the two other brothers, James the son of Zebedee and John his brother, in a boat with Zebedee their father, also mending their nets; and at once He called them. And they immediately left their father Zebedee, in the boat with the hired servants, and followed Him -- they gave up everything, and followed Him.

CHAPTER NINETEEN

THEN they went into Capernaum, and on the very next Sabbath day He entered the synagogue and taught. And they were astonished at His doctrine, for He taught them as one who had authority, and not as the scribes; for His word was with power. And in their synagogue there was a man with an unclean spirit. And the unclean devil cried out with a loud voice, "Let us alone! What have we to do with You, You Jesus of Nazareth? Have You come to destroy us? I know who You are -- the Holy One of God!" And Jesus rebuked him, saying, "Be quiet, and come out of him!" And when the devil had thrown him in the midst; when the unclean spirit had torn him and cried with a loud voice, he came out of him and didn't hurt him. Then they were all amazed, to such a degree that they questioned each other, saying, "What a word is this! What is this? What new doctrine is this? For with authority and power He commands even the unclean spirits, and they obey Him -- and they come out!" And immediately His fame spread abroad and went out to

every place throughout all the region of Galilee.

CHAPTER TWENTY

THEY rose up out of the synagogue and entered into the house of Simon and Andrew, with James and John. And Simon's wife's mother had a fever. And shortly they told Him about her, and when Jesus came into Peter's home, He saw her lying sick with a great fever. He stood over her and touched her hand. He rebuked the fever and the fever left her, and He came and took her by the hand, and lifted her up; and she arose and served them.

Now at evening when the sun was setting, they brought all who were sick with various diseases to Him, and those who were possessed by devils. All the city was gathered together at the door, and He laid His hand on every one of them and healed those who were sick. So that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He took our infirmities, and bore our sicknesses."¹⁸ He cast out the spirits with His word. Devils also came out of many, crying out and saying, "You are the Christ, the Son of God!" He, rebuking them, didn't allow them to speak, for they knew that He was the Christ.

In the morning, rising up long before daylight, He departed and went into a solitary desert place and prayed there. And Simon and those who followed Him went to look for Him. When they found Him, they said to Him, "All men seek for You." He said to them, "Let's go into the next towns so that I may also preach there, for this is why I've been sent." The people sought Him and came to Him, and delayed Him in hopes that He wouldn't depart from them. And He said to them, "I must preach the kingdom of God to other cities also; for that's why I'm here."

Jesus went all over Galilee, teaching in their synagogues and preaching the gospel of the kingdom; casting out devils and healing all kinds of sicknesses and all kinds of diseases among the people. And His fame went throughout all Syria. And they brought to Him all the sick people who were taken with diverse diseases and torments, and those who were possessed with devils, and those who were lunatics, and those who had the palsy; and He healed them.

AND it so happened, when He was in a certain city, that behold, a man full of leprosy seeing Jesus, came and -- kneeling down -- fell on his face and worshipped Him, and begged Him, saying, "Lord, if You wanted to, You could make me clean." Moved with compassion, Jesus put forth His hand and touched him, saying, "I will it; be clean." As soon as He had spoken, immediately, the leprosy left him and he was cleansed. He immediately commanded him, and

¹⁸ Isaiah 53:4

sent him away at once, saying to him, "See that you tell no man; say nothing to anyone, but go your way and show yourself to the priest, and offer for your cleansing the gift -- those things which Moses commanded, as a testimony to them." But he went out and began to proclaim it a great deal and to spread the matter abroad, so that Jesus could no longer enter into the city, but was outside it in desert places. But so much the more was there a fame abroad of Him, and great multitudes came together to hear, and to be healed of their infirmities by Him; and they came to Him from every quarter. So He Himself often went away alone into the wilderness and prayed.

CHAPTER TWENTY ONE

AFTER some days, He entered into a ship and passed over, and came again into Capernaum, His own city. And it was rumored that He was in the house. At once many gathered together, so that there was no room to receive them, not even near the door. And He preached the word to them.

And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting nearby, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them. Then four men brought a man sick with the palsy to Him, carrying the sick man on his bed. And they looked for ways to bring him in, and to lay him before Him. When they could not figure out a way to bring him inside because of the multitude, and when they couldn't get near Him because of the crowd, they got on the housetop, they uncovered the roof where He was, and when they had broken it up, they let down the bed on which the man who was sick with the palsy lay, and let him down with his couch through the tiling into the midst of everyone, right in front of Jesus. When He saw their faith, He said to the man sick with the palsy, "Man, your sins are forgiven. Be of good cheer, son, your sins are forgiven." But there were a few scribes sitting there who, reasoning within their hearts, said to themselves, "Why does this Man speak blasphemies? Who other than God only can forgive sins? This Man blasphemeth." Jesus immediately perceived in His spirit their thoughts, that they so reasoned within themselves, and knowing their thoughts, He answered them, "Why do you reason these things? Why do you think these evil thoughts in your hearts? Which is easier to say to the man sick with the palsy, 'Your sins are forgiven,' or to say, 'Arise, take up your bed and walk'? Rise up and walk? But so you may know that the Son of Man has the power upon earth to forgive sins" -- then to the man sick of the palsy He said, "I say to you, arise, take up your bed -- your couch -- and go your way into your house." And immediately he arose -- rose up before them all -- and picked up the bed upon which he had lain, and went forth before them all and departed to his own house, glorifying God -- so that they were all amazed. And when the multitudes saw it, they

were astonished and glorified God, who had given such power to men, saying, “We’ve never seen it done this way before.” And they were filled with fear, saying, “We’ve seen some strange things here today.”

CHAPTER TWENTY TWO

HE came again to the seaside; and all the common people went to Him, and He taught them. As Jesus was leaving there, He saw a man, Levi, the son of Alphaeus -- Matthew, a tax collector, sitting at the customhouse, receiving duties and taxes. And He said to him, “Follow Me.” And he arose -- he left all, rose up, and followed Him. Then Levi made a great feast for Him in his own house. And it so happened, as Jesus ate dinner in the house, many tax collectors and sinners came and also sat down together with Him and His disciples; for there were many and they followed Him. But when the scribes and Pharisees saw Him eat with tax collectors and sinners, they said to His disciples, “Why do you eat and drink with tax collectors and sinners? How is it that He -- your Master -- eats and drinks with tax collectors and sinners?” And, answering, Jesus said to them, “Those who are whole don’t need a physician; those who are sick do. But go and learn what this means: ‘I will have mercy and not sacrifice.’¹⁹ For I haven’t come to call the righteous, but sinners, to repentance.”

NOW the disciples of John and of the Pharisees used to fast. And they came and said to Him, “Why do we and the Pharisees often fast, but Your disciples never fast? Why do John’s disciples fast often and make prayers, but Yours eat and drink?” He said to them, “Can the children of the bridegroom mourn as long as the bridegroom is with them? Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them they can’t fast. But the days will come when the bridegroom shall be taken away from them, and then, in those days, they’ll fast.” He also spoke this parable to them: “And no one sews a piece of new cloth onto an old garment; because the new piece will tend to take away from the old, and the tear is made worse than before -- because the piece that was taken from new cloth doesn’t agree with the old. Also, no one puts new wine into old wineskins; otherwise the new wine will burst the wineskins and the wine will run out and spill, and the wineskins will be marred and will perish. But new wine must be put into new wineskins, and that way both are preserved. Also, no one, having drunk old wine, immediately desires new; for he says, ‘The old is better.’ ”

CHAPTER TWENTY THREE

AFTER this there was a feast of the Jews, so Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which in the Hebrew tongue is called Bethesda, having five porches. A great multitude of helpless people were in these, of the blind, crippled, withered, waiting for the water to move. For an angel went down at a certain time into the pool and agitated the water; then whoever stepped in first, after the agitation of the water, was healed of whatever disease he had. And a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he had been in that condition a long time, He said to him, "Do you want to be made whole?" The helpless man answered Him, "Sir, when the water is agitated, I have no one to put me into the pool; but while I'm coming, another steps down before me." Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made whole, took up his bed, and walked. But because it was the Sabbath, the Jews said to the man that was cured, "It is the Sabbath; it is not lawful for you to carry your bed."²⁰ He answered them, "He who made me whole said to me, 'Take up your bed and walk.' " Then they asked him, "Which Man was that who said to you, 'Take up your bed and walk'?" But the one who was healed did not know who it was, for Jesus had conveyed Himself away, a host of people being in that place. Afterward Jesus found him in the temple, and said to him, "See, you've been made whole. Don't sin anymore, so that a worse thing doesn't come upon you." The man left Him and told the Jews that it was Jesus who had made him whole.

And the reason the Jews persecuted Jesus, and sought to kill Him, was because He had done these things on the Sabbath. But Jesus answered them, "My Father still works, and I work." Therefore the Jews sought to kill Him all the more, because He had not only broken the Sabbath, but also said that God was His Father, making Himself equal to God. Then Jesus answered and said to them, "Truly, truly, I tell you, the Son can do nothing by Himself, but what He sees the Father do; for whatever things He does, these things the Son does likewise. For the Father loves the Son, and shows Him everything that He does; and He shall show Him greater works than these, that you may marvel. For as the Father raises up the dead and revives them, in the same way the Son revives whom He wishes. For the Father judges no man, but has committed all judgment to the Son, that all men should honor the Son even as they honor the Father. He who doesn't honor the Son doesn't honor the Father who sent Him.

"The truth, I'll tell you the truth, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. I'll tell you the truth, the hour's coming, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. For just as the Father has life in Himself, so has He also given to the Son life in Himself, and has also given Him authority to execute judgment, because He is the Son of Man. Don't be astonished at this; for the hour is coming in which all who are in the graves shall hear His voice and shall come forth -- those who've done good, to the resurrection of

²⁰ Exodus 20:10; Deuteronomy 5:14

life, and those who've done evil, to the resurrection of condemnation. I can do nothing by Myself alone. But as I hear, I judge; and My judgment is just, because I don't seek My own will but the will of the Father who sent Me.

"If I give testimony of Myself by Myself, My witness is not true. But there is another who gives testimony of Me, and I know that the witness which He testifies through Me is true. You sent for John, and he bore witness to the truth. Yet I don't receive testimony from man, but these things I say that you might be saved. He was a burning and a shining lamp, and you were willing for a time to rejoice in his light. But I have a greater witness than that of John; for the works which the Father has given Me to finish -- those same works that I do -- bear witness of Me, that the Father has sent Me. And the Father Himself, who sent Me, has given witness of Me. But you've neither heard His voice at any time, nor seen His shape. And you don't have His word living in you, for you don't believe the One whom He sent. Search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. And yet you won't come to Me that you might 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've come in My Father's name, and you don't receive Me; if another should come in his own name, you'd receive him. How can you believe, you who receive honor from one another, but don't seek the honor that only comes from God? Don't think that I shall accuse you to the Father; there is another who accuses you -- namely Moses, in whom you trust. For had you believed Moses, you would have believed Me; for he wrote of Me. But if you don't believe his writings, how will you believe My words?"

CHAPTER TWENTY FOUR

IT came to pass, on the second Sabbath after the first, that Jesus went through the grainfields;²¹ and His disciples were hungry and began to pluck the heads of grain and eat them as they went, rubbing them in their hands. But when certain members of the Pharisees saw it, they said to Him, "Look, Your disciples do that which is not lawful to do on the Sabbath. Why are they doing that which is not lawful?²² Why do You?" Answering them Jesus said, "Haven't you read even so much as this, what David and those who were with him did when he had the need and was hungry:²¹ how he went into the house of God in the days of Abiathar the high priest, took up and ate the showbread, and also gave to those who were with him that which was not lawful for him to eat -- neither for those who were with him -- but only for the priests alone? Or haven't you read in the law how, on the Sabbath days, the priests in the temple profane the Sabbath,²² and yet are blameless? But I tell you that in this place is One greater than the temple. But if you'd known what this means, 'I will have mercy, and not sacrifice,'²³ you wouldn't have condemned the guiltless. The Sabbath was made for man, and not man for the Sabbath." And He said to them,

21 Leviticus 24:9; Samuel 21:1-6

22 Numbers 28:9,10

23 Hosea 6:6

“Therefore the Son of Man is also Lord even of the Sabbath.”

IT also came to pass that on another Sabbath He again entered into their synagogue and taught; and there was a man whose right hand was withered. And the scribes and Pharisees watched Jesus, to see whether He'd heal him on the Sabbath, so that they might make an accusation against Him. They asked Him, “Is it lawful to heal on the Sabbath?” But He knew their thoughts, and said to the man who had the withered hand, “Arise and stand here.” And he arose and stood. Then Jesus said to them, “I'll ask you one thing: Is it lawful to do good on the Sabbath or to do evil, to save life or to destroy it -- to kill?” But they held their peace. So He said to them, “What man is there among you who, if he had a sheep, and if it fell into a pit on the Sabbath day, wouldn't grab hold of it and lift it out? So then, how much better is a man than a sheep? Therefore, yes, it is lawful to do good on the Sabbath.” And looking around at them all with anger, being grieved for the hardness of their hearts, He said to the man, “Stretch out your hand.” He did so; he stretched it forth -- stretched it out -- and his hand was completely restored just like the other. And they were filled with madness, and communed with one another as to what they might be able to do to Jesus. Then the Pharisees went forth and without delay took counsel with the Herodians against Him, how they might destroy Him.

But when Jesus knew it, He withdrew Himself from there. And great myriads of the common people followed Him.

CHAPTER TWENTY FIVE

BUT Jesus went away with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea and from Jerusalem and from Idumea and from beyond the Jordan; and a great multitude of those from around Tyre and Sidon, when they heard about the great things He did, came to Him. So He told His disciples that a small boat should wait on Him because of the multitude, lest they should crush Him. For He had healed many, so that a great crowd pressed upon Him in order to touch Him, as many of them as had plagues. And unclean spirits, when they saw Him, fell down before Him and cried out, saying, “You are the Son of God.” And He clearly commanded them that they shouldn't make Him known, that it might be fulfilled which was spoken by Isaiah the prophet, who said: “See My Servant whom I have chosen, My Beloved in whom My soul is well pleased: I will put My Spirit upon Him, and He shall show judgment to the Gentiles.” And He healed them all.

IT came to pass in those days that He went out -- up to a mountain -- to pray, and continued all night in prayer to God. And when it was daylight, He called to Him all those He wanted near Him, His disciples. And they all came to Him; and from them He chose twelve -- He ordained twelve -- whom He also named apostles, so that they should be with Him, and so that He might send them forth to preach, and to have power to heal sicknesses and to cast out demons: Simon, who He surnamed Peter, and His brother Andrew; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges which means "Sons of Thunder"; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon the Canaanite called the Zealot; Judas the son of James (also called Thaddeus), and Judas Iscariot who also was the traitor -- who betrayed Him.

He came down with them and stood in the plain and in the company of His disciples and a great host of people out of all the area of Judea and Jerusalem, and from the sea coasts of Tyre and Sidon, came to hear Him and to be healed of their diseases, as did those who were vexed with unclean spirits. And they were all healed. And the whole multitude sought to touch Him, for virtue went out of Him and healed them all.

AND seeing the multitudes, He went up on a mountain, and when He was settled His disciples came to Him. And He opened His mouth and taught them, saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He lifted up His eyes on His disciples, and said, "Blessed are you poor, for yours is the kingdom of God. Blessed are those who mourn, for they shall be comforted. Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for 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 those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men shall hate you and revile you and persecute you, and when they shall separate you from their company, and shall reproach you, and cast your name out as evil, and shall say all manner of evil against you falsely, for the Son of Man's sake -- for My sake. Rejoice in that day and leap for joy; rejoice and be exceedingly glad! For great is your reward in heaven, for their fathers did the same things to the prophets who came before you.

"You are the salt of the earth; but if the salt has lost its flavor, what will it be salted with? From then on it's good for nothing but to be cast out and trampled under foot by men. You are the light of the world. A city that's set on a hill can't be hidden. Neither do men light a candle and put it under a bushel, 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.

“Don’t think that I’ve come to destroy the Law or the Prophets. I haven’t come to destroy but to fulfill. For I’ll tell you the truth, till heaven and earth pass away, not one jot or one tittle shall in any way pass from the law till all is fulfilled. Whoever therefore shall break one of these least commandments, and shall teach men to do so, he shall be called the least in the kingdom of heaven; but whoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say to you, unless your righteousness exceeds the righteousness of the scribes and Pharisees, you won’t enter into the kingdom of heaven in any case.

“You’ve heard that it was said by those of ancient times, ‘You shall not kill,²⁴ and whoever shall kill shall be in danger of judgment.’ But I say to you that whoever is angry with his brother without a cause shall be in danger of judgment. And whoever shall say to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire. Therefore if you bring your gift to the altar, and there remember that your brother has anything against you, leave your gift there before the altar, and go your way. First be reconciled with your brother, and then come and offer your gift. Agree with your adversary quickly, while you’re still in the street with him, lest at any time your adversary deliver you up to the judge, the judge deliver you up to the officer, and you be cast into prison. I tell you the truth, you won’t come out of there by any means till you’ve paid the very last penny.

“You’ve heard that it was said by those of ancient times, ‘You shall not commit adultery.’²⁵ But I say to you that whoever looks upon a woman to lust after her has already committed adultery with her in his heart. If your right eye offends you, pluck it out and cast it from you; for it’s better for you that one of your members perish, than for your whole body to be cast into hell. And if your right hand offends you, cut it off and cast it from you; for it’s better for you that one of your members perish, than for your whole body to be cast into hell.

“It’s been said, ‘Whoever divorces his wife, let him give her a written notice of divorce.’²⁶ But I say to you that whoever divorces his wife for any reason except fornication causes her to commit adultery; and whoever marries a woman who has been divorced commits adultery.

“Again you’ve heard that it’s been said by those of ancient times, ‘You shall not swear falsely²⁷ -- perjure yourself -- but shall perform to the Lord your oaths.’ But I say to you, don’t swear at all -- neither by heaven, for it’s God’s throne, nor by earth, for it’s his footstool; neither by Jerusalem, for it’s the city of the great King. Neither should you swear by your head, because you can’t make one hair white or black. But let your ‘Yes’ be ‘Yes,’ and your ‘No’ be ‘No.’ For whatever is more than this comes from evil.

“You’ve heard that it’s been said, ‘An eye for an eye and a tooth for a tooth.’²⁸ But I say you shouldn’t resist an evil person. But whoever strikes you on your right cheek, turn the other to him also. And if any one wants to sue you before the law and take away your coat, let him have your cloak also. And whoever compels you to go one mile, go with him two. Give to him who asks of you, and don’t turn away from one who wants to borrow from you.

24 Exodus 20:13; Deuteronomy 5:17 25 Exodus 20:14; Deuteronomy 5:18 26 Deuteronomy 24:1

27 Leviticus 19:12

28 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

“You’ve heard that it’s been said, ‘You shall love your neighbor²⁹ and hate your enemy.’ But I say to you who can hear, love and pray for your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you -- to one who hits you on the one cheek offer also the other; to one who takes away your cloak, don’t forbid him to take away your coat also; give to every man who asks it of you, and of one who takes away your goods don’t ask for them back again; and as you wish that men would do to you, do the same to them also -- that you may be the children of your Father who is in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and the unjust. For if you only love those who love you, what reward -- what thanks -- do you have? Don’t even the tax collectors do the same? For sinners love those who love them. And if you only salute your friends, what more do you do than others? Don’t even the tax collectors do so? And if you do good to those who do good to you, what thanks do you have? For sinners do the same. And if you lend to those of whom you hope to receive, what thanks do you have? For sinners also lend to sinners to receive as much back again. But love your enemies, do good, and lend hoping for nothing back; and your reward shall be great, and you shall be the children of the Highest. For He is kind to the unthankful and to the evil. Therefore be merciful, perfect, even as your Father who is in heaven also is merciful, perfect.

“Be careful that you don’t give your alms before men, in order to be seen by them. Otherwise you have no reward from your Father who is in heaven. Therefore, when you do your alms, don’t sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, that they may have glory from men. I’ll tell you the truth, they have their reward. But when you give alms, don’t let your left hand know what your right hand is doing, that your alms may be done in secret; and your Father who sees in secret shall reward you openly, Himself.

“And when you pray, you shall not be as the hypocrites. For they love to pray standing in the synagogues and on 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’ve shut your door, pray to your Father who is in secret; and your Father who sees in secret shall reward you openly. And when you pray, don’t use vain repetitions as the heathen do. For they think that they’ll be heard because of their lengthy speeches. Therefore don’t be like them. For your Father knows the things you have need of even 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 on 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 Yours is
 the kingdom and the power and the glory forever. 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 you your trespasses.

“Also, when you fast, don't be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to fast. I'll 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 to your Father who's in secret; and your Father who sees in secret shall reward you openly.

“Don't lay up treasures for yourselves upon earth, where moth and rust corrupt and where thieves break in and steal; but lay up treasures for yourselves in heaven, where neither moth nor rust corrupt and where thieves don't break in or steal. For where your treasure is, there your heart will be also.

“The light of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. Therefore if the light that's within you is darkness, how great is that darkness!

“No one can serve two masters; for either he will hate this one and love the other, or else he will hold to that first one and despise the second. You can't serve God and mammon.

“Therefore I say to you, don't worry about your life, what you will eat or what you will drink; nor for your body, what you will put on. Isn't your life more than food and your body more than clothing? Look at the birds of the air, they don't sow neither do they reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by taking thought can add one foot to his height? So why do you worry about clothing? Consider the lilies of the field, how they grow: they don't work, neither do they spin; and yet I say to you that even Solomon in all his glory was not dressed like one of these. Now if God so clothes the grass of the field, which is here today, and tomorrow is cast into the oven, won't he much more clothe you, O you of little faith? Therefore don't worry, saying, ‘What shall we eat?’ or ‘With what shall we be clothed?’ Because the Gentiles do seek for all these things. For 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 shall be added to you as well. Therefore don't take thought about tomorrow, for tomorrow will take care of itself. Each day is a sufficient test in and of itself.

“Judge not, that you be not judged. For with whatever judgment you judge, you shall be judged; and with whatever measure you use, it'll be measured back to you. Judge not, and you won't be judged. Condemn not, and you won't be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over shall men give to you. For with the same measure that you use, it'll be measured back to you.” And He told them a parable: “Can the blind lead the blind? Won't they both fall in the ditch? The disciple isn't above his master, but everyone who is perfect should be like his master. And why do you regard the speck of dust that's in your brother's eye, but you don't see, neither consider, the crossbeam that's in your own eye? Or how will you say to your brother, or how can you say to your brother, ‘Brother, let me pull out the speck that's in your eye,’ when you yourself don't see the plank that's in your own eye? You hypocrite! First cast the beam out of your own eye, and

then you'll see clearly enough to cast out -- to pull out -- the speck that's in your brother's eye.

"Don't give that which is holy to the dogs; neither cast your pearls before swine, lest they trample them under their feet, and turn again and tear you.

"Ask, and it'll be given you; seek, and you will find; knock, and it'll be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it shall be opened. For what man is there of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to those who ask Him! Therefore all things, whatever, that you desire men should do to you, do the same to them, for this is the Law and the Prophets.

Enter in at the straight gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in there. Because narrow 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 are hungry wolves. You'll know them by their fruits. For every tree is known by its fruit. For from thorns men don't gather figs, nor gather grapes from a bramble bush. Do men gather grapes of thorns, or figs from thistles? Even so, every good tree brings forth good fruit, but a corrupt tree brings forth evil fruit. For a good tree can't bring forth evil fruit, neither can a corrupt tree bring forth good fruit. A good man out of the good treasure of his heart brings forth that which is good; and 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. Every tree that doesn't bring forth good fruit is cut down and cast into the fire. So by their fruits you'll know them.

"But why do you call Me 'Lord, Lord,' and yet not do the things I say? Not everyone who says to Me, 'Lord, Lord,' shall enter into the kingdom of heaven, only he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name? And in Your name cast out demons? And in Your name done many wonderful works?' And then I'll profess to them, 'I never knew you; depart from Me, you who work iniquity!'

"Therefore whoever hears these sayings of Mine -- whoever comes to Me, and does them -- I'll show you who he is like; I'll compare him to a wise man who built a house and dug deep, and laid the foundation on the rock, and built his house upon the rock. And the rain descended, the floods came, and the winds blew and beat on that house. And when the flood arose, the stream beat vehemently upon that house but could not shake it, and it didn't fall; for it was founded upon a rock. But everyone who hears these sayings of Mine and doesn't do them, is like a foolish man who without a foundation built a house upon the earth -- built his house upon the sand -- and the rain descended, the floods came, and the winds blew and beat on that house, and against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great. And great was the fall of it." And it came to pass, when Jesus had ended these sayings, that the people were astonished at His doctrine. For He taught them as one having authority, and not like the scribes.

When He had come down from the mountain, great multitudes followed Him.

CHAPTER TWENTY SIX

NOW when He had finished all His sayings in the audience of the people, He entered into Capernaum. And a certain centurion's servant, one who was dear to him, was sick and ready to die. So when he heard of Jesus, he sent elders of the Jews to Him, imploring Him to come and heal his servant. When they came to Jesus, they immediately asked Him earnestly, saying that He "should do this for he is a worthy man, because he loves our nation, and has built us a synagogue." Then Jesus went with them. And when He was not far from the house, the centurion sent friends to Him, saying, "Lord, don't trouble Yourself, for I'm not worthy to have You enter under my roof. Neither, for this reason, did I think myself worthy to come to You. But say the word, and my servant shall be healed. For I'm also a man set under authority, having soldiers under me. And I say to this one man, 'Go', and he goes; and to another, 'Come', and he comes; and to my servant, 'Do this', and he does it." When Jesus heard these things He marvelled.

Then the centurion came to Him there, entreating Him, and saying, "Lord, my servant lies at home sick with the palsy, grievously tormented." Jesus said to him, "I'll come and heal him." The centurion answered, "Lord, I'm not worthy to have You come under my roof. But only speak the word, and my servant shall be healed." When Jesus heard it, He marvelled, and said to those who followed, "The truth, I tell you, 'I haven't found such great faith, not even in Israel!' And I say to you that many will come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness. Where there will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go your way; and as you've believed, so shall it be done to you." And his servant was healed in the very same hour.

And those who were sent, returning to the house, found the servant who had been sick wholly recovered.

CHAPTER TWENTY SEVEN

THE next day it came to pass that He went into a city called Nain; and many of His disciples went with Him, and many people. Now when He came near the gate of the city, there

was a dead man being carried out, the only son of his mother; and 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 weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." And he who was dead sat up and began to speak. And He delivered him to his mother. Then fear came upon all who were there, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people." And this report of Him went forth throughout all Judea and all the region around there.

CHAPTER TWENTY EIGHT

NOW when John had heard in prison about the works of Christ, and the disciples of John showed him all these things, John called two of his disciples to himself and sent them to Jesus to ask, "Are you He who should come, or must we look for another?" When the men came to Jesus, they said, "John the Baptist has sent us to you to ask: 'Are you He who should come, or must we look for another?'" And that very hour Jesus cured many of infirmities, plagues, and evil spirits; and to many who were blind He gave sight. Then, answering, Jesus said to them, "Go your way, and tell John --show John again -- about these things which you hear and see; things you've seen and heard: how the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the gospel preached to them. And blessed is he who is not offended because of Me."

When the messengers of John were departing -- as they departed -- Jesus began to speak to the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft clothing? Look, those who wear soft clothing, those who are gorgeously appareled and live delicately, are in king's courts -- in king's houses. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet, much more than a prophet. For this is he of whom it is written, 'See, I send My messenger before Your face, who shall prepare Your way before You.'³⁰ For I tell you the truth, among them -- among those -- who are born of women there has not risen any greater than John the Baptist -- there is not a greater prophet than John the Baptist; but nevertheless, he who is the least in the kingdom of heaven -- the kingdom of God -- is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you're willing to receive it, this is Elijah who is to come. He who has ears to hear, let him hear." All the people who heard him, including the tax collectors, justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, having not been baptized by him. And

³⁰ Malachi 3:1

the Lord said, "But to what shall I compare the men of this generation, and what are they like? It's like -- they're like -- children sitting in the markets, in the marketplace, and calling to one another, to their fellows, and saying, 'We've piped for you and you haven't danced; we've mourned to you, and you haven't wept -- you haven't lamented.' For John the Baptist came eating neither bread nor drinking wine, and they said -- you say, 'He has a demon.' The Son of Man came -- has come -- eating and drinking, and they said -- you say, 'Look, a gluttonous man; a glutton and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her children. Wisdom is justified by all her children."

Then He began to scold the cities in which most of His mighty works were done, because they didn't repent: "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would've repented long ago in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment, than for you. And you, Capernaum, exalted to heaven, you will be brought down to hell; for if the mighty works which were done in you had been done in Sodom, it would have remained to this day. But I tell you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

At that time Jesus answered and said, "I thank you, O Father, Lord of heaven and earth, because You've hidden these things from the wise and prudent and have revealed them to infants. Even so, Father, for so it seemed good in your sight. All things are delivered to Me by My Father, and no man knows the Son except the Father. Neither does any man know the Father except the Son, and to whomever the Son will reveal Him. Come to Me, all you who labor and are heavily laden, and I'll give you rest. Take My yoke upon yourself and learn from Me, for I am meek and humble in heart, and you'll find rest for your souls. For My yoke is easy and My burden is light."

THEN one of the Pharisees asked Him if He would eat with him. And He went into the Pharisee's house, and sat down to a meal. And a woman in the city who was a sinner, when she knew that Jesus was dining in the Pharisee's house, brought an alabaster box of ointment, and stood behind Him at His feet weeping; and began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the ointment. Now when the Pharisee who had invited Him saw it, he spoke within himself, saying, "This Man, if He were a prophet, would have known who and what kind of woman this is who touches Him, for she is a sinner." Answering, Jesus said to him, "Simon, I have something to say to you." He said, "Master, say on." "There was a certain creditor who had two debtors. The one owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he frankly forgave them both. Therefore tell me, which of them will love him most?" Simon answered and said, "I suppose he to whom he forgave the most." He said to him, "You've judged correctly." And He turned to the woman and said to Simon, "Do you see this woman? I entered into your house; you gave Me no water for My feet, but she's washed My feet with tears and wiped them with the hair of her head. You gave Me no kiss, but this woman since the time I came in hasn't ceased to kiss My feet. You didn't anoint My head with oil, but this woman has anointed My feet with ointment.

Therefore I tell you, her sins, which are many, are forgiven, for she has loved much. But to whom little is forgiven, the same loves little.” Then He said to her, “Your sins are forgiven.” And those who sat at dinner with Him began to say to themselves, “Who is this who forgives sins also?” He said to the woman, “Your faith has saved you. Go in peace.”

CHAPTER TWENTY NINE

AFTERWARD it came to pass that He went throughout every city and village, preaching and showing the good news of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and infirmities -- Mary called Magdalene, out of whom went seven demons, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who ministered to Him from their substance.

And they went into a house.

Then the multitude came together again, so that they couldn’t so much as eat bread. When His friends heard of it, they went out to lay hold of Him, for they said, “He’s beside Himself.”

Then one possessed by a demon was brought to Him, blind and dumb; and He healed him, so that the blind and dumb man could both speak and see. And all the people were amazed and said, “Couldn’t this be the Son of David?” But when the Pharisees heard it they said, “This fellow does not cast out demons, unless it’s with the help of Beelzebub, the ruler of the demons.” And the scribes who came down from Jerusalem said, “He has Beelzebub,” and, “By the prince of the demons He casts out demons.” Jesus knew their thoughts, and He called them to Him and said to them in parables: “How can Satan cast out Satan? If a kingdom’s divided against itself, that kingdom can’t stand; and if a house is divided against itself, that house can’t stand. Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. And if Satan rises up against himself and casts out Satan, and is divided, he’s divided against himself. How then shall his kingdom stand? He can’t stand, but has reached the end. And if I by Beelzebub cast out demons, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God has come to you. Or else how can one enter into a strong man’s house? No man can enter a strong man’s house and spoil his goods, unless he first binds the strong man. And then he’ll spoil his house. He who’s not with Me is against Me, and he who doesn’t gather with Me scatters abroad.

“Therefore, I tell you the truth, all manner of sins and blasphemies by which man may blaspheme to any degree shall be forgiven the sons of men, but the blasphemy against the Holy

Spirit shall not be forgiven men; he who blasphemes against the Holy Spirit will never have forgiveness, but is in danger of eternal damnation. And whoever speaks a word against the Son of Man, it'll be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come." He said this because they said, "He has an unclean spirit."

"Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt; for the tree's known by its fruit. O 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, and an evil man out of the evil treasure brings forth evil things. But I say to you that every idle word that men shall speak, they shall give an account of on the day of judgment. For by your words you'll be justified, and by your words you'll be condemned."

Then certain of the scribes and of the Pharisees answered, saying, "Master, we would like to see a sign from You." But He answered and said to them, "An evil and adulterous generation seeks after a sign, and there'll be no sign given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment against this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater One than Jonah is here. The queen of the South shall rise up in judgment against this generation and condemn it, for she came from the farthest parts of the earth to hear the wisdom of Solomon; and indeed One greater than Solomon is here.

"When the unclean spirit goes out of a man, he walks through dry places, seeking rest, and finds none. Then he says, 'I'll return to my house from which I came.' And when he comes, he finds it empty, swept and garnished. Then he goes and brings with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. It shall be the same also for this wicked generation."

WHILE He was still talking to the people, His mother and His brothers stood outside and couldn't come near Him because of the crowd. Then His brothers and His mother, standing outside, sent to Him, calling Him, desiring to speak with Him. Then someone said to Him, "Look here, Your mother and Your brothers stand outside, desiring to speak with You." But He answered and said to the one who told him, "Who is My mother and who are My brothers?" And it was told Him by certain others who said, "Your mother and Your brothers stand on the outside; they wish to see You." He answered and said to them, "My mother and My brothers are these who hear the word of God, and do it." And the multitude sat around Him and they said to Him, "See here, Your mother and Your brothers are outside seeking You." He answered them, saying, "Who is My mother or My brothers?" He looked at those who sat around Him, and He stretched forth His hand toward His disciples and said, "See My mother and brothers! For whoever shall do the will of God My Father, who is in heaven, the same is My brother and My sister and mother."

CHAPTER THIRTY

THE same day Jesus went out of the house and sat by the seaside. Again He began to teach by the seaside, and a great multitude gathered about Him there. Great myriads of people were gathered to Him, so that He went into a ship -- He entered into a ship -- and sat down in it; and the whole multitude was by the sea on the land, standing on the shore. And when many people who had come to hear Him out of every city were gathered together, He spoke many things to them in parables. He taught them by telling parables. And by a parable He said to them in His teaching: "Listen carefully! A sower went out to sow his seed. And when he sowed -- as he sowed -- some seed fell by the roadside and it was trodden down; and the fowls of the air came and devoured it -- devoured them -- up. And some fell upon stony places, stony ground -- upon a rock, where it didn't have much earth. And at once, immediately, it sprang up because it had no depth, no deepness of earth. But when the sun was up it was scorched, and as soon as it sprang up -- because it had no root and because it lacked moisture -- it withered away. And some fell among thorns, and the thorns grew up -- sprang up -- with it and choked it; and it yielded no fruit. But others fell on good ground -- into good ground -- and brought forth and bore good fruit that sprang up and increased: some a hundredfold, some sixtyfold, some thirtyfold." When He had said these things, He cried, "Whoever has ears to hear, let him hear!"

And when He was alone, those who were around Him with the twelve asked Him about the parable, "What might this parable mean?" His disciples came and said to Him, "Why do you speak to them in parables?" He said, "Because it's given to you to know the mysteries of the kingdom of heaven -- the kingdom of God; but to those who are outside, all these things are done in parables -- to others, it's not given, so that 'Seeing they may not see and hearing they might not understand.'³¹ For whoever has, to him shall be given, and he'll have more abundance; but whoever has not, from him shall be taken away even what he has. For this reason I speak to them in parables, so that seeing they may see and not perceive because seeing they see not, and hearing they may hear but not understand because hearing they hear not, neither do they understand; lest at any time they should be converted and their sins should be forgiven them. And in them is fulfilled the prophesy of Isaiah, who said: 'By hearing you shall hear and shall not understand, and seeing you shall see and shall not perceive; for this people's heart has grown gross. Their ears are dull of hearing, and they've closed their eyes, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart and should be converted, so that I should heal them.'³² But blessed are your eyes for they see, and your ears for they hear; for truthfully I tell you that many prophets and righteous men have desired to see those things which you see, and haven't seen them, and to hear those things which you hear, and haven't heard them."

He said to them, "Don't you understand this parable? How then will you know all

31 Isaiah 6:9

32 Isaiah 6:9,10

parables?

Hear therefore the parable of the sower. Now the parable is this: The seed is the word of God. The sower sows the word. And these are those where the word is sown by the roadside: Those by the roadside are those who hear the word of the kingdom and don't understand it, but when they've heard, the wicked one, Satan, the devil, immediately comes and catches away -- takes away -- the word that was sown in their hearts, lest they should believe and be saved. This is he who received seed by the roadside. And he who received the seed into stony places, (and these are those likewise who are sown on stony ground), those on the rock, the same is he who hears the word and shortly, immediately, with joy receives it with gladness, yet he has no root in himself, but endures for awhile -- only for a time; these have no root, who for awhile believe and afterward in times of temptation, when affliction or persecution arises for the word's sake, fall away. They're immediately offended. And these are those who are sown among thorns: He also who received seed among the thorns is he who hears the word, and the cares of this world, the deceitfulness of riches, and the lusts of other things entering in, choke the word and he becomes unfruitful. They're choked with cares, riches, and pleasures of this life, and bring no fruit to perfection. But he who received seed into the good ground is he who hears the word and understands it. These are those who are sown on good ground: such as hear the word and receive it; who in an honest and good heart, having heard the word, keep it; who also bear fruit, and bring forth fruit with patience: some a hundredfold, some sixty, some thirty."

Also He said to them, "Is a candle brought out to be put under a bushel or under a bed? Isn't it to be set on a candlestick? No man, when he's lit a candle, covers it with a vessel, or puts it under a bed, but sets it on a candlestick, that those who enter in may see the light. For there's nothing hidden, nothing secret, that shall not be made manifest; neither was anything kept secret, neither anything hidden, that shall not be known and come to light. If any man has ears to hear, let him hear." Then He said to them, "Take careful notice therefore how you hear what you hear. For with whatever measure you mete out, it shall be measured to you; and to you who hear, more shall be given. For he who has, to him shall be given; but he who has not, from him shall be taken even that which he seems to have."

And He said, "So the kingdom of God is as if a man should cast seed into the ground, and should sleep by night and rise by day, and the seed should spring and grow up, he knows not how. For the earth brings forth fruit by herself: first the blade, then the head, after that the full grain in the head. But when the grain becomes ripe, immediately he puts in 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; and while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade sprang up and brought forth fruit, then the tares also appeared. So the servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where then have these tares come from?' He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' But he said, 'No, lest while you gather up the tares you also root up the wheat with them. Let both grow together

until the harvest, and in the time of harvest I will say to the reapers, “Gather together first the tares and bind them in bundles to burn them, but gather the wheat into my barn.” ’ ’ ”

He put forth another parable to them, saying, “To what shall we compare the kingdom of God? Or with what parable shall we picture it? The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which when it’s sown in the earth is less than all the other seeds that are in the earth -- indeed the least of all seeds; but when it’s sown it grows up and becomes greater than all herbs -- becomes the greatest among herbs -- and becomes a tree and shoots out great branches, so that the birds of the air come and lodge in the branches of it -- the birds may lodge under the shadow of it.”

He spoke another parable to them: “The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened.”

All these things Jesus spoke to the multitudes in parables; and with many such parables He spoke the word to them, as they were able to hear it; and He didn’t speak to them without using a parable, that what the prophet had said might be fulfilled, when he said, “I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”³³

CHAPTER THIRTY ONE

THEN Jesus sent the multitude away and went into the house. And when they were alone He explained everything to His disciples. For His disciples came to Him, saying, “Make the parable of the tares of the field plain to us.” He 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 tares are the children of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the world, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and those who do iniquity, and shall cast them into a furnace of fire. There will be wailing and gnashing of teeth. Then the righteous shall shine forth like the sun in the kingdom of their Father. Whoever has ears to hear, let him hear!

“Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for the joy of it he goes and sells all that he has and buys that field.

“Again, the kingdom of heaven is like a merchant who sought fine pearls, who, when he’d found one pearl of great value, went and sold all that he had and bought it.

“Again, the kingdom of heaven is like a net that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. So shall it be at the end of the world. The angels shall come

forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth.” Jesus said to them, “Have you understood all these things?” They said to Him, “Yes, Lord.” Then He said to them, “Therefore every scribe who is instructed into the kingdom of heaven is like a man who is a householder who brings forth things new and old out of his treasure.”

It came to pass, when Jesus had finished these parables, that He departed from there.

CHAPTER THIRTY TWO

NOW the same day, when the evening came, when Jesus saw great multitudes about Him, He gave a commandment to them to depart, and He said to them, “Let’s pass over to the other side.” When they had sent away the multitude, He went into a boat with His disciples. And they took Him just as He was, in the boat. And other little boats were also with Him. He said to them, “Let’s go over to the other side of the lake.” And they launched forth. But as they sailed He fell asleep. And a windstorm came down on the lake, a great tempest arose in the sea, and the waves beat into the ship to such an extent that the ship was covered with the waves, so that it was now full; they were filled with water and were in jeopardy. But He was asleep. He was in the rear of the ship, asleep on a pillow. And His disciples came to Him and woke Him, saying, “Master, Master, we perish! Lord save us! We perish!” He said to them, “Why are you fearful, O you of little faith?” They said to Him, “Master, don’t You care that we perish?” Then He arose and rebuked the winds and the raging of the water, and said to the sea, “Be still.” And it ceased. And the wind ceased and there was a great calm. He said to them, “Where’s your faith? Why are you so fearful? How is it that you have no faith?” But the men marvelled and were exceedingly fearful, and being afraid they wondered, “What manner of Man is this, that even the wind and the sea obey Him! For He commands even the winds and water, and they obey Him!”

AND they came over to the other side of the sea, into the country of the Gadarenes and of the Gergesenes, which is opposite Galilee. And when He stepped out on the land, when He’d come out of the ship, two who were possessed with demons met Him there, coming out of the tombs, exceedingly fierce, so that no one might pass that way.

And there met Him out of the city a certain man who’d been possessed by demons for a long time. And he wore no clothes, neither abode in any house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, You Son of God Most High? I beg You, don’t torment me.” For He had commanded

the unclean spirit to come out of the man. For it had often seized him, and he was kept bound with chains and in shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, "What's your name?" He said, "Legion," because many demons had entered him.

Immediately there met Him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no one could bind him, not even with chains, because he'd often been bound with shackles and chains. And the chains had been plucked apart by him, and the shackles broken in pieces; neither could anyone tame him. And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. But when he saw Jesus from afar, he ran and worshipped Him. And he cried with a loud voice, "What have I to do with You, Jesus, You Son of the Most High God? I appeal to You by God, that You not torment me." For He said to him, "Come out of the man, you unclean spirit!" And He asked him, "What's your name?" He answered, "My name is Legion: for we are many." And he begged Him earnestly not to send them away out of the country. They cried out, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" And they begged Him that He wouldn't command them to go out into the abyss. Now a good way off from them, near the mountains, there was a great herd of many swine feeding on the mountain. And all the demons pleaded with Him, saying, "Send us into the swine, that we may enter them. If You cast us out, allow us to go away into the herd of swine." Jesus immediately gave them permission -- He allowed them. And He said to them, "Go."

Then the demons went out of the man and entered into the swine; and the unclean spirits went out, and when they'd come out, they went into the herd of swine (there were about two thousand); and the whole herd of swine ran violently down a steep place into the sea -- the lake, and were drowned in the sea and perished in the waters. So those who fed the swine, those who kept them, when they saw what was done, fled, and went their ways into the city. And they talked about it in the city and in the country. They told everything, including what had happened to the one who had been possessed by demons. And they went out to see what it was that had happened. The whole city came out to meet Jesus. And when they saw Him, they came to Jesus, and saw the man who'd been possessed with the demon and had the legion, sitting and clothed and in his right mind; and found the man out of whom the devils had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid.

Those who'd seen it told them how it had happened to him who had been possessed with the demon, and about the swine; and those who had seen it told them by what means the one who had had an unclean spirit was healed. Then the whole multitude of the surrounding country of the Gadarenes begged Him -- they began to implore Him -- to depart from them, for they were seized with great fear. And He went up into the ship. And when He had come into the ship, he who had been possessed with the demon asked Him if he might go with Him. Nevertheless, Jesus didn't allow it, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you." And he departed, and began to publish in

Decapolis the great things Jesus had done for him; and all men marvelled.

Now the man out of whom the unclean spirits had departed entreated Him in hopes that he might be with Him, but Jesus sent him away, saying, "Return to your own house, and show them what great things God has done for you." And so he went his way, proclaiming throughout the whole city what great things Jesus had done for him.

CHAPTER THIRTY THREE

IT came to pass, when Jesus returned back again -- had passed over again by ship to the other side -- that many people gathered to Him; and He was near the sea. The people gladly received Him, for they were all waiting for Him. And one of the rulers of the synagogue came there, a man named Jairus. And when he saw Him, he fell down at Jesus' feet and worshipped Him, and begged Him to come into his house, for he had only one daughter, about twelve years of age, and she lay dying. He greatly implored Him, saying, "My little daughter lies at the point of death, my daughter's dead even now; but I beg You, come and lay Your hands on her, that she may be healed, and she will live." So Jesus arose and went with him -- followed him -- and so did His disciples. But as He went many people followed Him and thronged Him. And a certain woman, who had been diseased with an issue of blood for twelve years, who had spent all her living -- all that she had -- upon physicians, and had suffered many things by many physicians, neither could be healed by any, and had never been helped at all, but rather grew worse, when she had heard of Jesus, came in the crowd behind Him and touched the hem, the tassels of His garment. For she said to herself, "If I may but touch His garment -- if I may touch but His cloth -- I'll be made whole." And at once, immediately, the fountain of her blood was dried up, her issue of blood stanchd, and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned around in the crowd and said, "Who touched My clothes? Who touched Me?" When all denied it, Peter and those who were with him said, "Master, the multitude throng and press You, and do You say, 'Who touched Me? You see the multitude thronging You . . .'" But Jesus turned about and said, "Somebody has touched Me, for I perceive that virtue has gone out of Me." And He looked around to see her who had done this thing. And when He saw her He said, "Daughter, be of good comfort." Now when the woman saw that she was not hidden, fearing and trembling, knowing what had been done in her, she came and fell down before Him. And she announced to Him before all the people the reason she had touched Him and how she was healed immediately, 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 plague." And the woman was made whole from that hour. While He yet spoke, someone came from the ruler of the synagogue's house who said, "Your daughter is dead. Why do you trouble your

Master any further? Don't trouble the Master." As soon as Jesus heard these words spoken, He said, "Fear not, be not afraid; only believe, believe only, and she shall be made whole." And He allowed no one to follow Him except Peter, James, and John the brother of James. Then He came to the house of the ruler of the synagogue. And when Jesus came into the ruler's house and saw the minstrels and the people making noise, and saw the tumult and those who wept and wailed greatly, He allowed no one to go in except Peter, James, and John, and the father and mother of the maiden. And all wept and mourned her; but He said to them, "Why do you make this fuss and weep? Don't weep; the girl isn't dead, but sleeps. Make room; for the young lady is not dead." They laughed at Him scornfully, knowing that she was dead. But when He had put them all out, He took the father and mother of the girl, and those who were with Him, and entered where the young lady was lying. He took the girl by the hand, and said to her, "Talitha, cumi," which is translated "Young lady, I say to you, arise." He called, "Girl, arise." And her spirit came again, and she arose immediately and walked, for she was twelve years old. And they were overcome with great astonishment. And her parents were astonished, but He charged them at once that no one should know of it, and commanded them to give her food; that something should be given to her to eat. And the fame of it went abroad into all that land.

When Jesus departed from there, two blind men followed, crying, "You Son of David, have mercy on us." And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith may it be done to you." And their eyes were opened. And Jesus instantly instructed them, saying, "See that no one knows it." But when they departed, they spread abroad His fame in all that country.

As they went out, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitude marvelled, saying, "It was never seen like this in Israel." But the Pharisees said, "He casts out demons by the prince of the demons."

And He went away from there and came to His own country, and His disciples followed Him.

CHAPTER THIRTY FOUR

WHEN the sabbath day came, He began to teach them in their synagogue. And many who heard Him were astonished, and said, "From where has this Man learned these things -- this wisdom, and these mighty works? And what wisdom is this which is given to Him, that such mighty works are done by His hands? Isn't this the carpenter? Isn't this the carpenter's son? Isn't this the son of Mary, the brother of James, Joses, Judas, and Simon? And aren't His sisters here

with us? Where's this Man gotten all these things from?" And they were offended by Him. But 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." Now He could do no mighty work there, except that He laid His hands upon a few sick people and healed them. And He marvelled because of their unbelief. He didn't do many mighty works there because of their unbelief.

CHAPTER THIRTY FIVE

JESUS went round about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion for them, because they fainted and were scattered abroad, like sheep having no shepherd. Then He said to His disciples, "The harvest is truly plentiful, but the laborers are few. Therefore pray to the Lord of the harvest to send forth laborers into His harvest."

And when He had called His twelve disciples together to Him, He began to send them forth two by two, and gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. And He sent them to preach the kingdom of God and to heal the sick. Now the names of the twelve disciples are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Cananite, and Judas Iscariot, who also betrayed Him.

Jesus sent these twelve forth, and commanded them, "Don't go into the way of the Gentiles, and don't enter into any city of the Samaritans. But go instead to the lost sheep of the house of Israel. And as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons. You've received freely, now freely give. Take nothing for your journey except a staff -- no satchel, no bread, no lances; neither have two coats apiece, nor shoes, but be shod with sandals. Provide neither gold, nor silver, nor brass in your purses -- no money; for the workman is worthy of his meal. And into whatever city or town you enter, inquire as to who is worthy in it, and abide there till you go on. And when you come into a house, greet it. And if the house is worthy, let your peace come upon it. But if it isn't worthy, let your peace return to you. And whoever won't receive you nor hear your words, when you depart out of that house or city, shake off the very dust from under your feet as a testimony against them. I tell you the truth, it'll be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

"Behold, I send you forth as sheep in the midst of wolves. Therefore be wise as serpents

and harmless as doves. But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You shall be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they deliver you up, have no worries about how or what you should speak. For it will be given to you in that hour what you should speak; for it's not you who speak, but the Spirit of your Father who speaks in you. And brother shall deliver up brother to death, and a father his child; and children shall rise up against parents and cause them to be put to death. And you will be hated by all men for My name's sake. But he who endures to the end shall be saved. But when they persecute you in this city, flee to another. For I tell you the truth, you shall not have gone over the cities of Israel, till the Son of Man comes. A disciple is not above his master, nor a servant above his lord. It's enough for a disciple that he be like his master, and a servant like his lord. If they've called the master of the house Beelzebub, how much more likely is it that they'll say the same about those of his household! Therefore don't be afraid of them. For there is nothing covered that will not be revealed, and hidden that will not be known.

“What I tell you in darkness, speak in the light; and what you hear in the ear, preach on the housetops. And don't fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both body and soul in hell. Aren't two sparrows sold for a farthing? And not one of them falls to the ground without your Father knowing of it. But the very hairs of your head are all numbered. So don't be afraid; you are of more value than many sparrows.

“Therefore whoever confesses Me before men, him I will confess before My Father who is in heaven. But whoever denies Me before men, I will also deny him before My Father who is in heaven.

“Don't think that I came to bring peace on earth. I did not come to bring peace but a sword. For I've come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'a man's foes shall be those of his own household.'³⁴ He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who doesn't take his cross and follow after Me is not worthy of Me. He who finds his life shall lose it, and he who loses his life for My sake shall 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 shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whoever gives one of these little ones only a cup of cold water in the name of a disciple, I tell you the truth, he shall by no means lose his reward.”

IT came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities. And they departed and went through the towns, preaching the gospel and healing everywhere. They preached that men should repent. And they cast out many demons, and anointed with oil many who were sick, and healed them.

CHAPTER THIRTY SIX

AT that time Herod the tetrarch heard of the fame of Jesus (for His name was spread abroad). Now Herod heard of all that was done by Him; and he was perplexed, because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others that one of the old prophets had risen again. Herod said to his servants, "This is John the Baptist; John the Baptist has risen from the dead, and for this reason mighty works show themselves manifest in him. Others said, "It's Elijah." And others said, "It is the Prophet, or like one of the prophets." But when Herod heard, he said, "I've beheaded John, but who is this of whom I hear such things? It's John, whom I beheaded; he's risen from the dead!" And he desired to see Him.

FOR Herod himself had sent forth and laid hold upon John, and bound him and put him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. Because John had said to Herod, "It isn't lawful for you to have her. It is not lawful for you to have your brother's wife." Therefore Herodias had a quarrel against him and would have killed him, but she could not; for Herod feared John, knowing that he was a just and holy man, and observed him. And when he heard him, he did many things, and heard him gladly. And even when he would have put him to death, he feared the multitude, because they counted him as a prophet.

But when Herod's birthday was kept, when a convenient day had come that Herod on his birthday made a supper for his lords, high captains, and chief estates of Galilee, the daughter of the said Herodias came in and danced before them, and pleased Herod and those who sat with him. Whereupon he promised with an oath to give her whatever she would ask. The king said to the girl, "Ask whatever you want of me, and I'll give it to you. Whatever you shall ask of me, I will give it, to the half of my kingdom." So she went forth and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist!" And, being instructed in advance by her mother, she came in at once with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." And the king was exceedingly sorry; nevertheless, for his oath's sake and for their sakes which sat with him at the meal, he would not reject her; he commanded it to be given to her. Immediately the king sent an executioner and commanded that his head be brought. And he went and beheaded John in prison. His head was brought on a platter and given to the damsel; and she brought it to her mother. And the damsel gave it to her mother. And when his disciples heard of it, they came and took up his body -- his corpse -- and laid it in a tomb, and buried it, and went and told Jesus.

When Jesus heard of it, he departed from there by ship into a desert place apart.

CHAPTER THIRTY SEVEN

THEN the apostles, when they returned, gathered themselves together to Jesus and told Him everything, both what they had done and what they had taught. And He said to them, "Come, let's go apart into a desert place and rest awhile" For there were many coming and going, and they did not even have time to eat. So they departed by ship privately over the Sea of Galilee, which is the Sea of Tiberias, into a desert place belonging to the city called Bethsaida. And the people saw them departing, and many knew Him, and when the people heard of it they followed Him on foot out of the cities, and they went out and came together to Him, because they saw the miracles which He performed on those who were diseased. And Jesus went up on a mountain, and there He sat with His disciples. And the Passover, a feast of the Jews, was near. And Jesus went forth and, when He came out, saw the many people and was moved with compassion toward them, because they were like sheep not having a shepherd; and He received them and spoke to them of the kingdom of God, and healed those who had need of healing; and He began to teach them many things. And when the day began to wear away -- when it was evening and the day was far spent -- His disciples came to Him, and said, "This is a desert place, and now the time is far passed. Send them away so that they may go into the surrounding country, and into the villages, and buy themselves bread; for they have nothing to eat." When Jesus then lifted up His eyes and saw a great company come to Him, He said to Philip, "Where shall we buy bread, so that these may eat?" (He said this to test him, for He Himself knew what He would do.) Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, so that every one of them may even take a little." One of His disciples, Andrew, Simon Peter's brother, said to Him, "There's a boy here who has five barley loaves and two small fish, but what's that among so many?" Then the twelve came and said to Him, "Send the multitude away, that they may go into the towns and country round about, and lodge and get provisions; for we're in a desert place here." But Jesus said to them, "They needn't depart. Give them food to eat." They said, "We have no more than five loaves and two fish, unless we should go and buy food for all these people." (For there were about five thousand men.) He said to them, "How many loaves do you have? Go and see." And when they knew they said, "Five, and two fish. We only have five loaves and two fish here!" He said, "Bring them here to Me." And Jesus said, "Make them sit down by fifties in a company." They did so, and made them all sit down in companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. (There was an abundance of grass in the place.) So the men sat down, about five thousand in number. Then He took the five loaves and the two fish and, looking up to heaven, He blessed and broke the loaves, and gave them to the disciples to set before the multitude; and likewise He divided the two fish among them all, as much as they wanted. And they all ate and were filled. When they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost." Therefore they gathered all the leftovers together,

and filled twelve baskets with the fragments of the five barley loaves which remained over and above to those who had eaten.

And immediately Jesus compelled His disciples to get into the ship, and to go before Him to the other side, to Bethsaida, while He sent the people away. Then those men, when they'd seen the miracle that Jesus did, said, "This is truly the Prophet who is to come into the world." Therefore when Jesus perceived that they would come and take Him by force to make Him king, He went up apart again to the mountain to pray. And when the evening came, He was there alone.

AND when evening came, His disciples went down to the sea, entered into a ship, and went over the sea toward Capernaum. Now it was already dark, and Jesus had not come to them. The ship was in the midst of the sea and He alone was on the land. The sea arose by reason of a great wind that blew. And He saw them toiling in rowing, the ship tossed with waves, for the wind was contrary to them. So when they had rowed about three or four miles -- about the fourth watch of the night -- He came to them, walking upon the sea and drawing near the ship, and would have passed them by. When the disciples saw Him walking on the sea, they were troubled, saying, "It's a ghost!" They cried out in fear: they supposed it'd been a ghost, for they all saw Him and they were afraid, but without delay Jesus spoke to them, saying, "Be of good cheer! It's Me; don't be afraid." Peter answered Him and said, "Lord, if it is You, tell me to come to You on the water." And He 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; and beginning to sink he cried out, saying, "Lord, save me!" Immediately Jesus stretched forth His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they came into the ship, the wind ceased. Then they willingly received Him into the ship. And those who were in the ship came and worshipped Him, saying, "Truly You are the Son of God." And they were severely amazed in themselves beyond measure, and wondered. For they didn't consider the miracle of the loaves, for their hearts were hardened. And immediately the ship was at the land where they were going.

WHEN they'd passed over -- gone over -- they came into the land of Gennesaret, and drew to the shore. And when they came out of the ship, people instantly knew Him. And when the men of that place had knowledge of Him, they sent out into all that country, and ran through that whole region round about, and began to carry about in beds those who were sick, and brought to Him -- where they heard He was -- all who were diseased; and wherever He entered, into villages, or cities, or country, they laid the sick in the streets, and implored Him that they might only touch as it were but the hem -- but the tassels -- of His garment: and as many as touched Him were made perfectly whole.

THE day following, when the people who stood on the other side of the sea

saw that there was no other boat there, except that one into which His disciples had entered, and that Jesus had not gone with His disciples into that boat, but that His disciples had gone away alone -- however other boats came from Tiberias near the place where they had eaten bread after the Lord had given thanks -- when the people therefore saw that Jesus was not there, nor His disciples, they also took ships and came to Capernaum, seeking Jesus. And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?" Jesus answered them and said, "The truth -- I tell you the truth, you don't seek Me because you saw the miracles, but because you ate of the loaves and were filled. Don't labor for the food which perishes, but for that food which endures to everlasting life, which the Son of Man shall give to you, for God the Father has set His seal on Him." Then they said to Him, "What shall we do, that we might work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent." Therefore they said to Him, "What sign will You show us then, that we may see, and believe You? What work will You do? Our fathers ate the manna in the desert; as it's written, 'He gave them bread from heaven to eat.'"³⁵ Then Jesus said to them, "The truth -- I tell you the truth, Moses didn't 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 they said to Him, "Lord, give us this bread forever." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. But I say to you that you have seen Me and yet do not believe. All that the Father gives Me shall come to Me, and he who comes to Me I will in no way cast out. For I came down from heaven, not to do My own will, but the will of Him who sent Me. And this is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

The Jews then murmured at Him, because He said, "I am the bread which came down from heaven." And they said, "Isn't this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I came down from heaven?'" Therefore Jesus answered them and said, "Don't murmur among yourselves. No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. It's written in the prophets, 'And they shall all be taught by God.'³⁶ Everyone therefore who has heard and learned from the Father comes to Me. Not that anyone has seen the Father, except He who is from God; He has seen the Father. The truth -- I tell you the truth, he who believes in Me has everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven. If any man eats of this bread, he'll live forever; and the bread that I shall give is My flesh, which I'll give for the life of the world." Therefore the Jews contended among themselves, saying, "How can this Man give us His flesh to eat?" Then Jesus said to them, "The truth -- 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

³⁵ Exodus 16:4; Nehemiah 9:15; Psalm 78:24

³⁶ Isaiah 54:13; Jeremiah 31:34

eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood dwells in Me, and I in him. As the living Father sent Me, and I live by the Father, so he who eats Me shall live by Me. This is that bread which came down from heaven -- not as your fathers ate the manna, and are dead. He who eats this bread shall live forever." He said these things in the synagogue, as He taught in Capernaum.

Therefore many of His disciples, when they heard this, said, "This is a hard saying; who can hear it?" When Jesus knew in Himself that His disciples murmured about this, He said to them, "Does this offend you? What then if you should see the Son of Man ascend where He was before? It's the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray Him. And He said, "It was for this reason I said to you that no one can come to Me unless it's given to him by My Father." From that time many of His disciples went back and no longer walked with Him. Then Jesus said to the twelve, "Will you go away also?" But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. And we believe and are sure that You are the Christ, the Son of the living God." Jesus answered them, "Haven't I chosen you twelve, and one of you is a devil?" He spoke of Judas Iscariot, the son of Simon, for it was he, being one of the twelve, who would betray Him.

CHAPTER THIRTY EIGHT

AFTER these things Jesus walked in Galilee; for He wouldn't walk in Judea, because the Jews sought to kill Him.

THEN the Pharisees and some of the scribes came together to Him, having come from Jerusalem. And when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault. For the Pharisees and all the Jews do not eat unless they wash their hands often, holding the tradition of the elders. And when they come from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, such as the washing of cups, pitchers, copper vessels, and couches. Then the Pharisees and scribes asked Him, "Why do Your disciples transgress the tradition of the elders? Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands? For they don't wash their hands when they eat bread." He answered and said to them, "Well has Isaiah prophesied of you hypocrites, as it's written: 'This people honors Me with their lips, but their heart

is far from Me. And in vain they worship Me, teaching as dogma the commandments of men.’³⁷ Why do you also transgress the commandment of God because of your tradition? For laying aside the commandment of God, you hold the tradition of men -- the washing of pitchers and cups, and many other such things you do.” He said to them, “All too well you reject the commandment of God, that you may keep your tradition. For Moses said -- for God commanded -- saying, ‘Honor your father and your mother’;³⁸ and, ‘Whoever curses father or mother, let him be put to death.’³⁹ But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me is Corban” --’ (that is, a gift to God), ‘then he need not honor his father or his mother.’ And you no longer let him do anything for his father or his mother, thus making the word of God -- the commandment of God -- of no effect through your tradition which you’ve handed down. And you do many other similar things.” And He called the multitude, and when He’d called all the people to Him, said to them, “Listen carefully to Me every one of you, hear and understand: That which goes into the mouth does not defile a man. There’s nothing from outside a man that entering into him can defile him: but the things which come out of him, that which comes out of the mouth, this defiles a man. If anyone has ears to hear, let him hear.”

When He had entered into a house away from the people, His disciples came and asked Him concerning the parable, “Do You know that the Pharisees were offended when they heard this saying?” But He answered and said, “Every plant which My heavenly Father hasn’t planted shall be rooted up. Let them alone. They’re blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” Then Peter answered and said to Him, “Explain this parable to us.” Jesus said, “Are you so without understanding also? Are you also still without understanding? Don’t you understand yet -- don’t you perceive that whatever enters in at the mouth, whatever thing enters into the man from the outside, it can’t defile him, because it doesn’t enter into his heart but goes into his belly, and is cast out into the draft, purging all foods? But those things which proceed out of the mouth come forth from the heart, and they defile the man. What comes out of the man, that defiles the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, false witness, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. These are the things which defile a man. All these evil things come from within and defile the man, but to eat with unwashed hands does not defile a man.”

AND Jesus arose from there, and departed to the borders -- went into the region of Tyre and Sidon. And He entered into a house and wanted no one to know of it, but He couldn’t be hidden.

37 Isaiah 29:13

38 Exodus 20:12

39 Exodus 21:17

CHAPTER THIRTY NINE

AND a woman of Canaan (the woman was a Greek, a Syro-Phoenician by birth) came from that same region, whose young daughter had an unclean spirit. She had heard of Him and came and fell at His feet and pleaded with Him to cast forth a demon out of her daughter, and cried to Him, saying, "Have mercy on me, O Lord, You Son of David! My daughter is grievously tormented with a demon." But He did not answer her a word. His disciples came and implored Him, saying, "Send her away, for she cries out after us." But He answered and said, "I am not sent except to the lost sheep of the house of Israel." Then she came and worshipped Him, saying, "Lord, help me." But Jesus said to her, "Let the children first be filled, for it's not proper to take the children's bread and cast it to the little dogs." She answered Him, "Yes, true Lord, yet even the little dogs under the table eat of the children's crumbs which fall from their masters' table." Then Jesus answered and said to her, "O woman, great is your faith! It will be done to you even as you wish. For this saying go your way; the demon has gone out of your daughter." And her daughter was made whole from that very hour. And when she came to her house, she found the demon gone out, and her daughter lying on the bed.

AGAIN, departing from the region of Tyre and Sidon, Jesus came near the Sea of Galilee, through the midst of the region of Decapolis, and went up into a mountain and sat down there. And they brought Him one who was deaf and had an impediment in his speech, and they asked Him to put His hand upon him. And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue. Then, looking up to heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened." Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. Then He commanded them that they should tell no one; but the more He charged them, the more they proclaimed it. And they were astonished beyond measure, saying, "He has done all things well. He makes the deaf hear and the dumb speak."

And Great multitudes came to Him, having with them those who were lame, blind, dumb, maimed, and many others; and they cast them down at Jesus' feet, and He healed them. So the multitude wondered when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

CHAPTER FORTY

IN those days, the multitude being very great and having nothing to eat, Jesus called His disciples to Him and said to them, "I have compassion on the multitude, because they've now been with Me -- they continue with Me -- three days and have nothing to eat. And I won't send them away fasting -- if I send them away fasting to their own houses, they'll faint by the way; for some of them have come from afar." His disciples answered Him, "From where can a man satisfy these men with bread here in the wilderness? Where should we find so much bread in the wilderness as would feed so great a multitude?" He asked them, "How many loaves do you have?" They said, "Seven. Seven, and a few little fish." And He commanded the multitude -- the people -- to sit down on the ground. And He took the seven loaves and gave thanks, broke them and gave them to His disciples, and the disciples to the multitude, to set before them; and they set them before the people. And they also had a few small fish; and having blessed them, He commanded to set them also before them. So they ate and were filled, and they took up seven large baskets of food that was leftover. And those who had eaten -- who did eat -- were about four thousand; four thousand men, beside women and children. And He sent them away. He sent away the multitude, and without delay He entered into the boat with His disciples, and came to the region of Dalmanutha, in the region of Magadan.

AND the Pharisees came out with the Sadducees and began to dispute with Him, and desired that He would show them a sign, seeking from Him a sign from heaven, testing Him. But He sighed deeply in His spirit, and said, "Why does this generation seek a sign? When it's 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 threatening.' O 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 after a sign, and, I tell you the truth, there shall be no sign given to this generation -- there shall no sign be given to it except for the sign of the prophet Jonah." And He left them and departed.

And, entering into the boat again, He departed to the other side. Now when His disciples had come to the other side, they had forgotten to take bread, and they didn't have more than one loaf with them in the boat. And He charged them, saying, "Take notice, beware of the leaven of the Pharisees and of the Sadducees and the leaven of Herod." And they reasoned among themselves, saying, "It's because we have no bread." But Jesus, being aware of it, said to them, "O you of little faith, why do you reason among yourselves, because you haven't brought bread? Do you not yet perceive nor understand? Is your heart still hardened? Having eyes, do you not see?"

And having ears, do you not hear? And don't you remember? Don't you understand yet, or remember the five loaves of the five thousand? When I broke the five loaves among five thousand how many baskets full of fragments did you take up?" They said to Him, "Twelve." "Nor the seven loaves of the four thousand? With the seven among four thousand, how many baskets full of fragments did you take up?" And they said, "Seven." And He said to them, "How is it that you don't understand? How is it that you don't understand that I didn't speak to you concerning bread - - but that you should beware of the leaven of the Pharisees and of the Sadducees?" Then they understood that He had not commanded them to beware of the leaven of the bread, but of the doctrine -- the teaching -- of the Pharisees and of the Sadducees.

CHAPTER FORTY ONE

THEN He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him. So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything. And he looked up and said, "I see men like trees, walking." Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly. And He sent him away to his house, saying, "Neither go into the town, nor tell anyone in the town."

AND Jesus and His disciples went out to the region and towns of Caesarea Philippi; and on the way, as He was alone praying, His disciples joined Him, and He asked them, saying, "Who do men say -- who do the people say -- that I, the Son of Man, am?" They said, "Some say that You are John the Baptist; but some say, Elijah; and others, Jeremiah, or one of the prophets -- and others say that one of the old prophets has risen again." He said to them, "But who do you say that I am?" Simon Peter answered and said, "You are the Christ, the Son of the living God. The Christ of God." Jesus answered, "Blessed are you, Simon Bar-Jonah, for flesh and blood hasn't revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Then He clearly charged them and commanded them that they should tell no one of that thing about Him: that He was Jesus the Christ.

From that time forth Jesus began to show to His disciples that He must go to Jerusalem -- He began to teach them, saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed -- be slain -- and be raised again the third day -- after three days." And He spoke this word openly. Then Peter took Him aside and began to rebuke

Him, saying, "Be it far from You, Lord; this shall not happen to You!" But when He had turned around and looked at His disciples, He rebuked Peter, saying, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."

WHEN He had called the people to Himself, with His disciples also, He said to them, "If any man desires to come after Me -- whoever will come after Me -- let him deny himself, and take up his cross daily, and follow Me. For whoever desires to save his life shall lose it, but whoever loses his life for My sake and the gospel's shall find it -- shall save it. For what shall it profit a man -- what is a man profited -- what advantage is it to a man -- if he gains the whole world, and loses his own soul -- If he gains the whole world, and is himself destroyed or lost? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in His own glory, and in the glory of His Father with His holy angels, and then He will reward every man according to his works. But I tell you the truth, I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God come with power -- till they see the Son of Man coming in His kingdom."

CHAPTER FORTY TWO

NOW about eight days after these sayings -- after six days -- Jesus took Peter, James, and John his brother, and brought them up on a high mountain apart by themselves to pray. And as He prayed, the appearance of His face was altered, and He was transfigured before them; His face shone like the sun, and His clothes were white and glittering -- as white as the light; His raiment became shining, exceedingly white, like snow, such as no launderer on earth can whiten them. And two men talked with Him there, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem. But Peter and those with him were heavy with sleep; and when they awoke, they saw His glory and the two men who stood with Him. And Elijah appeared to them with Moses, and they were talking with Jesus. Then it happened, as they were parting from Him, that Peter said to Jesus, "Lord, Master, it's good for us to be here; if You wish, let's make three tabernacles: one for You, one for Moses, and one for Elijah" -- not knowing what he said. For he didn't know what to say, because they were extremely afraid. While he was still speaking, behold, a bright cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Listen to Him! This is My beloved Son. Hear Him!" And when the disciples heard it, they fell on their faces and were greatly afraid. But Jesus came

and touched them and said, "Arise, and don't be afraid." Suddenly, when they'd looked around, and when they'd lifted up their eyes and the voice was past, they saw no one with themselves but Jesus only -- Jesus was found alone. Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one, until the Son of Man is risen again from the dead." So they kept this word to themselves, questioning with one another what the rising from the dead meant. And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?" Jesus answered them, "It's true Elijah does come first -- Elijah truly shall come first and restore all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt? But I say to you that Elijah has indeed come. Elijah has come already, and they didn't know him but did to him whatever they wished, as it's written of him. Likewise the Son of Man is also about to suffer at their hands." Then the disciples understood that He spoke to them of John the Baptist. But they kept quiet, and told no one in those days any of the things they had seen."

CHAPTER FORTY THREE

NOW it happened on the next day, when they'd come down from the mountain, that a great multitude met Him. And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them. Immediately, all the people, when they saw Him, were greatly amazed and running to Him, greeted Him. And He asked the scribes, "What are you discussing with them?" And a man came to Him, kneeling down to Him (he was one of the multitude -- one of the crowd) and he cried out, saying, "Master, I beg You, look upon my son, for he's my only child. I brought You my son, who has a mute spirit. Lord, have mercy on my son, for he's an epileptic and suffers severely; for he often falls into the fire and often into the water. And behold, a spirit seizes him, and he suddenly cries out; and wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid; it convulses him so that he foams again; and it departs from him with great difficulty, bruising him. So I brought him to Your disciples -- I begged Your disciples to cast it out. I spoke to your disciples, that they should, but they couldn't. They couldn't cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you, and endure you? How long shall I bear with you? Bring him here to Me. Bring your son here." Then they brought him to Him. And as he was coming, when he saw Him, suddenly the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth -- the demon threw him down and convulsed him. So He asked his father, "How long has this been happening to him?" And He said, "From childhood. And often he has thrown him both 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.” Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!” When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it: “Deaf and dumb spirit, I command you, come out of him and enter him no more!” Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.” But Jesus took him by the hand, healed the child, and lifted him up; and he arose. And He gave him back to his father. And the child was cured from that very hour. And they were all amazed at the mighty power of God.

And when He had come into the house, the disciples came to Jesus and asked Him privately, “Why couldn’t we cast him out?” Jesus said to them, “Because of your unbelief: for I tell you the truth, if you have faith as a mustard seed, you’ll say to this mountain, ‘Move from here to there,’ and it will move; and nothing shall be impossible for you. However, this kind doesn’t go out -- can come out by nothing -- but by prayer and fasting.”

THEN they departed from there and passed through Galilee. And while they were staying in Galilee, He didn’t want anyone to know it. But while everyone marveled at all the things which Jesus did, He said to His disciples -- for He taught His disciples, “Let these sayings sink down into your ears, for the Son of Man is about to be delivered -- betrayed -- into the hands of men, and they will kill Him. And after He is killed, He shall be raised the third day. . . .” And they were exceedingly sorry. “. . . He shall rise the third day.” But they didn’t understand this statement, and it was hidden from them so that they didn’t perceive it; and were afraid to ask Him about this saying.

CHAPTER FORTY FOUR

WHEN they had come to Capernaum, those who received the temple tax came to Peter and said, “Doesn’t your Master pay the temple tax?” He said, “Yes.” And when he had come into the house, Jesus stopped him, saying, “What do you think, Simon? Of whom do the kings of the earth take customs or taxes, from their sons or from strangers?” Peter said to Him, “From strangers.” Jesus said to him, “Then the sons are free. Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you’ve opened its mouth, you’ll find a piece of money; take that and give it to them for Me and you.”

THEN He came to Capernaum. And being in the house He asked them, “What was it you disputed among yourselves on the way here?” But they held their peace, for on the way they had disputed among themselves who would be the greatest. At the same time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” And He sat down, called the

twelve, and said to them, "If any man desires to be first, he shall be last of all and servant of all." Then He called a little child to Him, and He set him in the midst of them beside Him. And then, when He'd taken him in His arms, He said to them, "I tell you the truth, unless you are converted and become like little children, you shall not enter the kingdom of heaven. Therefore whoever humbles himself like this little child is greatest in the kingdom of heaven. Whoever receives one such little child in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me. For he who is least among you all shall be great."

Now John answered Him, "Master, we saw someone casting out demons in Your name, and He doesn't follow us; we forbade him because he doesn't follow with us." But Jesus said, "Don't forbid him, for no one who works a miracle in My name can easily afterward speak evil of Me. For he who is not against us is for us -- is on our side. For whoever gives you a cup of water to drink in My name, because you belong to Christ, I tell you the truth, he shall by no means lose his reward.

But whoever causes one of these little ones who believe in Me to stumble, it would have been better for him if a millstone were hung around his neck, and he were cast in and drowned in the depth of the sea. Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes! And if your hand causes you to sin, cut it off. It's better for you to enter into life maimed, than to go into hell having two hands, into the fire that never shall be quenched; to be cast into everlasting fire -- where 'Their worm does not die, and the fire is not quenched.'⁴⁰ And if your foot causes you to sin, cut it off. It is better for you to enter life lame, than to be cast into hell having two feet, into the fire that shall never be quenched -- where 'Their worm does not die, and the fire is not quenched.'⁴⁰ And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter the kingdom of God with one eye, than to be cast into hell fire having two eyes -- where 'Their worm does not die, and the fire is not quenched.'⁴⁰ For everyone shall be seasoned with fire, and every sacrifice shall be seasoned with salt. Salt is good, but if the salt has lost its flavor, how will you season it? Have salt in yourselves, and have peace with one another.

"Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels do always see the face of My Father who is in heaven. For the Son of Man has come to save that which was lost. What do you think? if a man has a hundred sheep, and one of them goes astray, doesn't he leave the ninety-nine and go to the mountains, to seek the one that is straying? And if he should find it, I tell you the truth, he rejoices more over that sheep than over the ninety-nine that did not go astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

"Moreover if your brother trespasses against you, go and tell him his fault between you and him alone. If he hears you, you've gained your brother. But if he won't hear you, take one or two more that 'by the mouth of two or three witnesses every word may be established.'⁴¹ And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. I tell you the truth, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you

⁴⁰ Isaiah 66:24

⁴¹ Deuteronomy 19:1

that if two of you agree on earth concerning anything that they ask, it shall be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them.”

Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” Jesus said to him, “I don’t say to you, up to seven times, but up to seventy times seven. Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he’d begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ Then the master of that servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’ So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’ And he wouldn’t, but went and cast him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he’d called him, said to him, ‘O you wicked servant! I forgave you all that debt because you begged me. Shouldn’t you also have had compassion on your fellow servant, just as I had pity on you?’ And his lord was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also shall do to you if each of you, from his heart, doesn’t forgive his brother his trespasses.”

NOW then, it happened as they journeyed along the road, a certain scribe came and said to Him, “Master, Lord, I will follow You wherever You go.” And Jesus said to him, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.” Then He said to another, “Follow Me.” But he said to Him, “Lord, let me first go and bury my father.” But Jesus said to him, “Follow Me, and let the dead bury their own dead; but you go and preach the kingdom of God.” And another also said, “Lord, I will follow You, but let me first go and bid them farewell who are at my house.” But Jesus said to him, “No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

CHAPTER FORTY FIVE

NOW the Jews’ Feast of Tabernacles was at hand. His brothers therefore said to Him,

“Depart from here and go into Judea, that Your disciples also may see the works that You’re doing. For no one does anything in secret if he himself seeks to be known openly. If You do these things, show Yourself to the world.” For even His brothers did not believe in Him. Then Jesus said to them, “My time hasn’t yet come, but your time is always here. The world cannot hate you, but it hates Me because I testify of it that its works are evil. You go up to this feast. I’m not yet going up to this feast, for My time has not yet fully come.” When He had said these things to them, He remained in Galilee.

But when His brothers had gone up -- when the time had come for Him to be received up - - then He also went up to the feast. He steadfastly set His face to go to Jerusalem, not openly, but as it were in secret, and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him. But they would not receive Him, because His face was set for the journey to Jerusalem. And when His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?” But He turned and rebuked them, and said, “You don’t know what manner of spirit you are of. For the Son of Man did not come to destroy men’s lives but to save them.” And they went to another village.

Then the Jews sought Him at the feast, and said, “Where is He?” And there was much complaining among the people concerning Him. Some said, “He’s a good Man”; others said, “No, on the contrary, He deceives the people.” However, no one spoke openly of Him for fear of the Jews.

Now about the middle of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, “How does this Man know letters, having never studied?” Jesus answered them and said, “My doctrine is not Mine, but His who sent Me. If anyone wills to do His will, he shall know whether the teaching is from God or whether I speak on My own authority. He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him. Didn’t Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?” The people answered and said, “You have a demon. Who is seeking to kill You?” Jesus answered and said to them, “I did one work, and you all marvel. Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with me because I made a man completely well on the Sabbath? Don’t judge according to appearance, but judge with righteous judgment.

Then some of them from Jerusalem said, “Isn’t this He whom they seek to kill? But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ? However, we know where this Man is from; but when the Christ comes, no one will know where He is from.” Then Jesus cried as He taught in the temple, saying, “You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. But I know Him, for I am from Him, and He sent Me.” Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come. And many of the people believed in Him, and said, “When the Christ comes, will He do more signs than these

which this Man has done?"

The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him. Then Jesus said to them, "I shall be with you a little while longer, and then I go to Him who sent Me. You shall seek Me and not find Me, and where I am you cannot come." Then the Jews said among themselves, "Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks? What is this thing that He said, 'You will seek Me and not find Me, and where I am you cannot come'?"

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living waters." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

Therefore many from the crowd, when they heard this saying, said, "Truly, this is the Prophet."⁴² Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Hasn't the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?"⁴³ So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him.

Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers of the Pharisees believed in Him? But these people who do not know the law are accursed." Nicodemus (he who came to Jesus by night, being one of them) said to them, "Does our law judge a man before it hears him and knows what he's done?" They answered and said to him, "Are you also from Galilee? Search and see, for no prophet has arisen out of Galilee."

And everyone went to his own house. But Jesus went to the Mount of Olives.

NOW early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them. Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, they said to Him, "Master, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded that such should be stoned. But what do You say?" This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear. So when they continued asking Him, He lifted Himself up and said to them, "He who is without sin among you, let him cast the first stone." And again He stooped down and wrote on the ground. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst. When Jesus had raised Himself up and saw no one but the woman, He said

⁴² Deuteronomy 18:15

⁴³ Micah 5:2

to her, “Woman, where are those accusers of yours? Has no man condemned you?” She said, “No one, Lord.” And Jesus said to her, “Neither do I condemn you; go and sin no more.”

Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.” Therefore the Pharisees said to Him, “You bear witness of Yourself; Your witness is not true.” Jesus answered and said to them, “Though I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you don’t know where I come from or where I am going. You judge according to the flesh; I judge no one. And yet if I do judge, My judgment is true; for I am not alone, but I am with the Father who sent Me. It’s also written in your law 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 neither know 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; and no man laid hands on Him, for His hour had not yet come.

Then Jesus said to them again, “I am going away, and you shall seek Me, and shall die in your sin. Where I go you cannot come.” So the Jews said, “Will He kill Himself, because He says, ‘Where I go, you cannot come.’?” And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world. It’s for this reason that I said to you that you shall die in your sins; for if you don’t believe that I am He, you shall die in your sins.” Then they said to Him, “Who are You?” And Jesus said to them, “Just what I have been saying to you from the beginning. I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him.” They didn’t understand that He spoke to them of the Father. Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things. And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.” As He spoke these words, many believed in Him. Then Jesus said to those Jews who believed Him, “If you continue in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.” They answered Him, “We are Abraham’s descendant’s, and have never been in bondage to anyone. How can You say, ‘You shall be made free’?” Jesus answered them, “The truth, the truth I will tell you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore if the Son makes you free, you shall be free indeed.

“I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you. I speak what I have seen with My Father, and you do what you have seen with your Father.” They answered and said to 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 heard from God. Abraham did not do this. You do the deeds of your Father.” Then they said to Him, “We are not born of fornication; we have one Father -- God.” Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; neither did I come of Myself, but He sent Me. Why do you

not understand My speech? Because you cannot hear My word. You are of your father the devil, and the lusts of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own, for he is a liar and the father of it. But because I tell you the truth, you don't believe Me. Which of you convicts Me of sin? And if I tell the truth, why don't you believe Me? He who is of God hears God's words; that's why you don't hear them, because you're not of God."

Then the Jews answered, and said to Him, "Don't we say well that You are a Samaritan and have a demon?" Jesus answered, "I do not have a demon; rather, I honor My Father, and you dishonor Me. And I don't seek My own glory; there is One who seeks and judges. Truly, truly I say to you, if anyone keeps My word he shall never see death." Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If a man keeps My saying he shall never taste death.' Are You greater than our Father Abraham, who is dead? And the prophets are dead. Who do You make Yourself?" Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. Yet you haven't known Him, but I know Him. And if I should say, 'I don't know Him,' I'd be a liar like you: but I do 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 have You seen Abraham?" Jesus said to them, "The truth, I tell you the truth, before Abraham was, I AM." Then they took up stones to cast at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

CHAPTER FORTY SIX

NOW as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "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 revealed in him. I must work the works of Him who sent Me while it is day; the night is coming, when no man can work. As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. Therefore the neighbors and those who previously had seen that he was blind said, "Isn't this he who sat and begged?" Some said, "This is he." Others said, "He's like him," But he said, "I'm him." Therefore they said to him, "How were your eyes opened?" He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received

sight.” Then they said to him, “Where is He?” He said, “I don’t know.”

They brought him who formerly was blind to the Pharisees. (Now it was a Sabbath when Jesus made the clay and opened his eyes.) Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay upon my eyes, and I washed, and now I see.” Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.” Others said, “How can a man who is a sinner do such miracles?” And there was a division among them. They said to the blind man again, “What do you say about Him since He opened your eyes?” He said, “He’s a prophet.” But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?” His parents answered them and said, “We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He’s of age; ask him. He can speak for himself.” (His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. It was for this reason that his parents said, “He’s of age; ask him.” So they again called the man who was blind, and said to him, “Give God the praise! We know that this Man is a sinner.” He answered and said, “Whether He is a sinner or not I don’t know. One thing I do know: that though I was born blind, now I can see.” Then they said to him again, “What did He do to you? How did He open your eyes?” He answered them, “I told you already, and you didn’t listen. Why do you want to hear it again? Do you also want to become His disciples?” 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 where He is from.” The man answered and said to them, “Why, this is a marvelous thing, that you don’t know where He’s from; yet He has opened my eyes! Now we know that God doesn’t hear sinners; but if anyone is a worshipper of God and does His will, He hears him. Since the world began it’s been unheard of that anyone opened the eyes of one who was born blind. If this Man weren’t from God, He could do nothing.” They answered and said to him, “You were altogether born in sins, and do you presume to teach us?” And they cast him out.

Jesus heard that they’d cast him out; and when He’d found him, He said to him, “Do you believe in the Son of God?” He answered and said, “Who is He, Lord, that I might believe in Him?” And Jesus said to him, “You’ve both seen Him and it’s He who is talking with you.” Then He said, “Lord, I believe!” And he worshipped Him. And Jesus said, “I am come into this world for judgment, that those who cannot see might see, and that those who see might be made blind.” Then 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.

“The truth, I tell you the truth, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own

sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will not follow a stranger, but will flee from him, for they don't know the voice of strangers." Jesus spoke this parable to them, but they did not understand the things which He spoke to them.

Then Jesus said to them again, "Truly, truly I tell you, I am the door of the sheep. All who ever came before Me are thieves and robbers, but the sheep didn't hear them. I am the door. If anyone enters by Me, he shall be saved, and shall go in and out and find pasture. The thief comes only to steal, and to kill, and to destroy. I have come that they might have life, and that they might have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But he who works only for the wages he's paid, and is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and doesn't care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And I have other sheep which are not of this fold; them also must I bring, and they shall hear My voice; and there shall be one flock and one shepherd. For this reason My Father loves Me, because I lay down My life that I might take it again. No man takes it from Me, but I lay it down Myself. I have power to lay it down, and I have power to take it up again. I've received this commandment from My Father." Therefore there was a division again among the Jews because of these sayings. And 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 one who has a demon. Can a demon open the eyes of the blind?"

CHAPTER FORTY SEVEN

AFTER these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. Then He said to them, "The harvest is truly great, but the laborers are few; therefore pray the Lord of the harvest to send forth laborers into His harvest. Go your way; you see, I send you out as lambs among wolves. Carry neither money bag, knapsack, nor sandals; and greet no one along the way. But whatever house you enter, first say, 'Peace be to this house.' And if a son of peace is there, your peace shall rest on it; if not, it shall return to you. And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Don't go from house to house. Whatever city you enter, and they receive you, eat such things as are set before you. And heal the sick there, and say to them, 'The kingdom of heaven has come near to you.' But whatever city you enter, and they do not receive you, go out into its streets and say, 'The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God

has come near you.’ But I say to you that it shall 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 which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And you, Capernaum, who are exalted to heaven, shall be thrust down to Hades. He who hears you hears Me, he who despises You despises Me, and he who despises Me despises Him who sent Me.”

Then the seventy returned with joy, saying, “Lord, even the demons are subject to us through Your name.” And He said to them, “I saw Satan fall from heaven like lightning. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Nevertheless don’t rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.”

In that hour Jesus rejoiced in the Spirit and said, “I thank You, O Father, Lord of heaven and earth, that You’ve hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, or who the Father is except the Son, and he to whom the Son wills to reveal Him.” Then He turned to His disciples and said privately, “Blessed are the eyes which see the things you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”

And behold, a certain lawyer stood up and tested Him, saying, “Master, what shall I do to inherit eternal life?” He said to him, “What is written in the law? How do you read it?” So he answered and said, “ ‘You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,’⁴⁴ and ‘your neighbor as yourself.’ ”⁴⁵ And He said to him, “You’ve answered correctly; do this and you shall live.” But he, wanting to justify himself, said to Jesus, “And who is my neighbor?” Then Jesus answered and said: “A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own beast, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I’ll repay you.’ So which of these three do you think was neighbor to him who fell among the thieves?” And He said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.”

NOW it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at

44 Deuteronomy 6:5

45 Leviticus 19:18

Jesus' feet and heard His word. But Martha was distressed with much serving, and she came to Him and said, "Lord, don't You care that my sister has left me to serve alone? Therefore command her to help me." And Jesus answered and said to her, "Martha, Martha, you're worried and troubled about many things. But only one thing is needed, and Mary has chosen that good part, which shall not be taken away from her."

NOW it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." So He said to them, "When you pray, say: Our Father in heaven, sacred is Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us day by day our daily bread. And forgive us our sins, for we also forgive every one who is indebted to us. And lead us not into temptation, but deliver us from the evil one."

And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; for a friend of mine has come to me on his journey, and I have nothing to set before him'; and he shall answer from within and say, 'Don't trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give anything to you.'? I say to you, though he'd rather not rise and give anything to him, yet because he is his friend and because of his urgent request he will rise and give him as much as he needs.

"So I say to 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. If a son asks for bread from any father among you, will you give him a stone? Or if he asks for a fish, will you for a fish give him a serpent? Or if he asks for an egg, will you offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?"

AND He was casting out a demon, and it was mute. So it came to pass, when the demon had gone out, that the mute spoke; and the people marveled. But some of them said, "He casts out demons by Beelzebub, the ruler of the demons." Others, testing Him, sought from Him a sign from heaven. But He, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation, and a house divided against a house falls. If Satan also is divided against himself -- since you say that I cast out devils through Beelzebub -- how shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore they shall be your judges. But if I with the finger of God cast out demons, no doubt the kingdom of God has come upon you. When a strong man, fully armed, guards his own palace, his goods are in peace. But when one stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils. He who is not with Me is against Me, and he who does not gather with Me scatters.

"When the unclean spirit goes out of a man, he goes through dry places, seeking rest; and

finding none, he says, 'I will return to my house from which I came out.' And when he comes, he finds it swept and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

And it came to pass, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" But He said, "Yes, but rather: blessed are those who hear the word of God and keep it!"

And while the people were thickly gathered together, He began to say, "This is an evil generation. It seeks a sign, and no sign shall be given to it except the sign of Jonah the prophet. For as Jonah became a sign to the Ninevites, so also the Son of Man shall be to this generation. The queen of the South shall rise up in the judgment with the men of this generation and condemn them, for she came from the farthest parts of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah is here.

"No one, when he has lit a candle, puts it in a secret place or under a basket, but on a candlestand, that those who come in may see the light. The light of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when your eye is evil, your body is full of darkness also. Therefore take heed that the light which is in you is not darkness. If then your whole body is full of light, having no part dark, the whole body shall be full of light, as when the bright shining of a candle gives light."

AND as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat. When the Pharisee saw it, he marvelled that He had not first washed before dinner. Then the Lord said to him, "Now you Pharisees do make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. You fools! Didn't He who made the outside make the inside also? But rather give alms of such things as you have; then indeed all things are clean to you. But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone. Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces. Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not marked, and the men who walk over them are not aware of them." Then one of the lawyers answered and said to Him, "Master, by saying these things You reproach us also." And He said, "Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves don't even touch the burdens with one of your fingers. Woe to you! For you build the tombs of the prophets, and your fathers killed them. Truly you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. Therefore the wisdom of God also said, 'I will send them prophets and apostles, and some of them they shall kill and persecute,' that the blood of all the prophets which was shed from the foundation of the world may be

required of this generation, from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I tell you the truth, it shall be required of this generation. Woe to you lawyers! For you have taken away the key of knowledge. You didn't enter in yourselves, and those who were entering in you hindered." And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things, lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.

IN the meantime, when an innumerable multitude of people had gathered together, so much so that they trampled one another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed, nor hidden that shall not be known. Therefore whatever you've spoken in the dark shall be heard in the light, and what you've whispered in the ear in closets shall be proclaimed on the housetops. And I say to you, My friends, 'Don't be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him! Aren't five sparrows sold for two copper coins? And yet not one of them is forgotten before God. But the very hairs of your head are all numbered. So don't be afraid; you're of more value than many sparrows.

"Also I say to you, whoever confesses Me before men, him the Son of Man also shall confess before the angels of God. But he who denies Me before men shall be denied before the angels of God. And anyone who speaks a word against the Son of Man, it shall be forgiven him; but to him who blasphemes against the Holy Spirit, it shall not be forgiven. Now when they bring you to the synagogues and magistrates and authorities, don't worry about how or what you should answer, or what you should say. For the Holy Spirit shall teach you in that very hour what you ought to say."

Then one from the crowd said to Him, "Master, tell my brother to divide the inheritance with me." But He said to him, "Man, who made Me a judge or an arbitrator over you?" And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses." Then He spoke a parable to them, saying, "The ground of a certain rich man yielded plentifully. And he thought to himself, saying, 'What shall I do, because I have no room to store my crops?' So he said, 'I will do this: I'll pull down my barns and build greater, and there I shall store all my crops and my goods. And I'll say to my soul, 'Soul, you have many goods laid up for many years; take your ease; eat, drink and be merry.'" But God said to him, 'You fool! This night your soul shall be required of you; then whose shall those things be which you have provided?' So is he who lays up treasure for himself, and is not rich toward God."

Then He said to His disciples, "So I say to you, don't worry about your life, what you will eat; nor about the body, what you will put on. Life is more than food, and the body is more than clothing. Consider the ravens, for they neither sow nor reap, they have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds? And which of you by

worrying can add one cubit to his height? If you then are not able to do the least, why are you anxious for the rest? Consider the lilies, how they grow: they don't toil, they don't spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which today is in the field and tomorrow is cast into the oven; how much more will He clothe you, O you of little faith? And don't seek what you should eat or what you should drink, nor have an anxious mind. For all these things the nations of the world seek after, and your Father knows that you need these things. But seek the kingdom of God, and all these things shall be added to you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. For where your treasure is, there your heart will be also.

"Let your waist be girded and your candles burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom the master, when he comes, shall find watching. I tell you the truth, that he shall gird himself and have them sit down to eat, and will come and serve them. And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect." Then Peter said to Him, "Lord, do You speak this parable only to us, or to all the people?" And the Lord said, "Who then is that faithful and wise steward, whom his master shall make ruler over his household, to give them their portion of food in due season? Blessed is that servant whom his master shall find so doing when he comes. I tell you the truth, that he will make him ruler over all that he has. But if that servant says in his heart, 'My master delays his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him to pieces and appoint him his portion with the unbelievers. And that servant who knew his master's will, and didn't prepare himself or do according to his will, shall be beaten with many stripes. But he who didn't know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much shall be required; and to whom much has been committed, of him they will ask the more.

"I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished! Do you suppose that I am come to give peace on earth? I tell you, no, but rather division. For from this time forward there shall be five in one house divided: three against two, and two against three. The father shall be divided against the son and son against father, the mother against the daughter, and daughter against mother, the mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

Then He also said to the people, "When you see a cloud rising out of the west,

immediately you say, 'A shower is coming'; and so it is. And when you see the south wind blow, you say, 'There will be hot weather'; and there is. You hypocrites! You can discern the face of the sky and of the earth, but how is it you don't discern this time?

"Yes, and why don't you judge even as concerns yourselves what is right? When you go with your adversary to the magistrate, along the way make every effort to settle with him, lest he forcibly drag you to the judge, the judge deliver you to the officer, and the officer cast you into prison. I tell you, you shall not depart from there till you've paid the very last mite."

Now there were present at that season some who told Him about the Galilaeans whose blood Pilate had mingled with their sacrifices. And Jesus answered and said to them, "Do you suppose that these Galilaeans were worse sinners than all other Galilaeans, because they allowed such things? I tell you, no; but unless you repent you shall all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? I tell you, no; but unless you repent you shall all likewise perish."

He also spoke this parable; "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. Then he said to the keeper of his vineyard, 'Behold, for three years I've come seeking fruit on this fig tree and find none. Cut it down; why burden the ground with it?' But he answered and said to him, 'Sir, leave it alone this year also, till I dig around it and fertilize it. And if it bears fruit, well. But if not, after that you can cut it down.' "

NOW He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had had a spirit of infirmity eighteen years, and was bent over and could in no way lift herself up. But when Jesus saw her, He called her to Him and said to her, "Woman, you are freed from your infirmity." And He laid His hands on her, and she was immediately made straight, and glorified God. But because Jesus had healed on the Sabbath, the ruler of the synagogue answered with indignation; and he said to the people, "There are six days in which men ought to work; therefore come and be healed on those days, and not on the Sabbath." The Lord then answered him and said, "You hypocrite! Don't each one of you on the Sabbath free his ox or donkey from the stall, and lead it away to water? So ought not this woman, being a daughter of Abraham, whom Satan has bound -- imagine -- for eighteen years, be freed from this bond on the Sabbath?" And 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 He said, "What is the kingdom of God like? And to what shall I compare it? It's like a mustard seed, which a man took and put in his garden; and it grew and became a great tree, and the birds of the air nested in its branches."

And again He said, "To what shall I compare the kingdom of God? It's like leaven, which a woman took and hid in three measures of meal till it was all leavened."

CHAPTER FORTY EIGHT

NOW it was the Feast of Dedication in Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch. Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly." Jesus answered them, "I told you, and you didn't believe. The works that I do in My Father's name, they bear witness of Me. But you don't believe, because you're not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall any man pluck them out of My hand. My Father, who has given them to Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one."

Then the Jews took up stones again to stone Him. Jesus answered them, "I've shown you many good works from My Father. For which of those works do you stone Me?" The Jews answered Him, saying, "We do not stone You for a good work, but for blasphemy, because You, being a Man, make Yourself God." Jesus answered them, "Isn't it written in your law, 'I said, You are gods?'⁴⁶ If He called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God'? If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him." Because of this they sought again to seize Him, but He escaped out of their hand.

And He went away again beyond the Jordan to the place where John was baptizing at first, and there He abode. Then many came to Him and said, "John performed no miracles, but all the things that John spoke about this Man were true." And many believed in Him there.

CHAPTER FORTY NINE

AND He went through the cities and villages, teaching, and journeying toward Jerusalem. Then one said to Him, "Lord, are there few who are saved?" And He said to them, "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and shall not be able. When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open up for us,' and He shall answer and say to you, 'I

⁴⁶ Psalm 82:6

don't know you, where you're from,' then you shall begin to say, 'We ate and drank in Your presence, and You taught in our streets.' But He shall say, 'I tell you I don't know you, where you're from. Depart from Me, all you workers of iniquity.' There shall be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. They shall come from the east and the west, from the north and the south, and shall sit down in the kingdom of God. And indeed there are those last who shall be first, and there are those first who shall be last."

ON that very same day certain Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You." And He said to them, "You go tell that fox, 'Behold, I cast out demons, and perform cures today and tomorrow, and the third day I shall be perfected.' Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem.

"O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often would I have gathered your children together, as a hen gathers her brood under her wings, and you would not! Look! Your house is left to you desolate; and I tell you the truth, you shall not see Me until the time comes when you shall say, 'Blessed is He who comes in the name of the Lord!' "47

CHAPTER FIFTY

NOW it came to pass, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely. And behold, there was a certain man before Him who had dropsy. And Jesus, answering, spoke to the lawyers and Pharisees, saying "Is it lawful to heal on the Sabbath?" But they held their peace. And He took him and healed him, and let him go. Then He answered them, saying, "Which of you, having a donkey or an ox that has fallen into a pit, would not immediately pull him out on the Sabbath day?" Again to these things they could not answer Him.

So He told a parable to those who were invited, when He noticed how they chose the best places, saying to them: "When you're invited by anyone to a wedding feast, don't sit down in the best place, lest one more honourable than you be invited; and he who invited you and him come and say to you, 'Give this man your place,' and then you must in shame take the lowest place. But when you're invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have honor in the presence of those who sit at the table with you. For whoever exalts himself shall be humbled, and he who humbles

himself shall be exalted.” Then He also said to him who invited Him, ““When you give a dinner or a supper, don’t ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you again, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind. And you shall be blessed, for they cannot repay you; for you shall be repaid at the resurrection of the just.”

Now when one of those who sat at the table with Him heard these things, he said to Him, “Blessed is he who shall eat bread in the kingdom of God!” Then He said to him, “A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’ But with one accord they all began to make excuses. The first said to him, ‘I’ve bought a piece of ground, and I must go and see to it. I ask you to have me excused.’ And another said, ‘I’ve bought five yoke of oxen, and I’m going to try them out. I ask you to have me excused.’ Still another said, ‘I’ve married a wife, and for this reason I cannot come.’ So that servant came and told these things to his master. Then, being angry, the master of the house said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the crippled and the blind.’ And the servant said, ‘Master, it is done as you commanded, and yet there’s room for more.’ Then the master said to the servant, ‘Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say to you that none of those men who were invited shall taste my supper.’ ”

NOW great multitudes went with Him. And He turned and said to them, “If any one comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. And whoever does not bear his cross and come after Me, cannot be My disciple. For which of you, intending to build a tower, does not sit down first and count the cost, whether he has sufficient funds to finish it -- lest, after he’s laid the foundation, and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build and was not able to finish.’ Or what king, going to make war against another king, does not sit down first and consider whether he’s able with ten thousand to meet him who comes against him with twenty thousand? If not, while the other is yet a great way off, he sends an ambassador and asks conditions of peace. So likewise, whoever there is of you who does not forsake all that he has cannot be My disciple.

“Salt is good; but if the salt has lost its flavor, with what shall it be seasoned? It’s neither fit for the land nor for the dunghill, but men cast it out. He who has ears to hear, let him hear.”

THEN He drew all the tax collectors and sinners near Him so that they could hear Him. And the Pharisees and scribes murmured, saying, “This Man receives sinners and eats with them.” So He spoke this parable to them, saying: “What man of you, having a hundred sheep, if he loses one of them, doesn’t leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for

I've found my sheep which was lost!' I say to you that in the same way there shall be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

"Or what woman having ten pieces of silver, if she loses one coin, doesn't light a candle, sweep the house, and search diligently until she finds it? And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me, for I've found the piece which I lost!' Likewise, I say to you, there's joy in the presence of the angels of God over one sinner who repents."

Then He said: "A certain man had two sons. And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided his livelihood to them. And not many days later, the younger son gathered everything together, journeyed to a far country, and there wasted his wealth with riotous living. But when he'd spent all, there arose a mighty famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country who sent him into his fields to feed swine. And he would gladly have filled his stomach with the husks that the swine ate, and no one gave him even that much. But when he came to himself, he said, 'How many of my father's hired servants have bread enough and plenty to spare, and here I perish with hunger! I will arise and go to my father, and will say to him, "Father, I've sinned against heaven and before you, and am no longer worthy to be called your son. Make me like one of your hired servants." ' And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, 'Father, I've sinned against heaven and in your sight, and am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let's eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and because he's received him safe and sound, your father has killed the fatted calf.' But he was angry and would not go in. For this reason his father came out and pleaded with him. So he answered and said to his father, 'Look, these many years I've been serving you; I never transgressed your commandment at any time; and yet you never gave me so much as a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.' And he said to him, 'Son, you're always with me, and all that I have is yours. It was right that we should make merry and be glad, for this your brother was dead and is alive again, and was lost and is found.' "

He also said to His disciples, "There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.' Then the steward said to himself, 'What shall I do? For my master is taking the

stewardship away from me. I cannot dig; I'm ashamed to beg. I have resolved what to do, that when I'm put out of the stewardship, they may receive me into their houses.' So he called every one of his master's debtors to him, and said to the first, 'How much do you owe my master?' And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.' So the master commended the unjust steward because he had dealt shrewdly. For the children of this world are more shrewd in their generation than the children of light. And I say to you, make friends for yourselves with the unrighteous mammon, so that when you fail, they may receive you into an everlasting home. For He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in what is another man's, who shall give you what is your own? No servant can serve two masters; for either he'll hate the one and love the other, or else he'll be loyal to the one and despise the other. You cannot serve God and mammon."

Now the Pharisees, who were lovers of money, also heard all these things, and they ridiculed Him.

And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God. The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it's easier for heaven and earth to pass than for one tittle of the law to fail. Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery.

"There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torment in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, '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'm tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he's comforted and you're tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come into this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they don't hear Moses and the prophets, neither will they be persuaded though one rise

from the dead.’ ”

Then He said to the disciples, “It’s impossible that no offenses should come, but woe to him through whom they do come! It would be better for him if a millstone were hung around his neck, and he were cast into the sea, than that he should offend one of these little ones. Pay close attention to yourselves. If your brother trespasses against you, rebuke him; and if he repents, forgive him. And if he trespasses against you seven times in a day, and seven times in a day returns to you, saying, ‘I repent,’ you shall forgive him.”

And the apostles said to the Lord, “Increase our faith!” So the Lord said, “If you have faith as a mustard seed, you can say to this mulberry tree, ‘Be plucked up by the roots and be planted in the sea,’ and it would obey you. And which of you, having a servant plowing or tending sheep, will say to him when he’s come in from the field, ‘Come at once and sit down to eat’? But will he not instead say to him, ‘Prepare something for my supper, and gird yourself, and serve me till I’ve eaten and drunk, and afterward you shall eat and drink’? Does he thank that servant because he did the things that were commanded him? I think not. So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We’ve done that which was our duty to do.’”

CHAPTER FIFTY ONE

NOW a certain man was sick, Lazarus of Bethany, 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.) Therefore the sisters sent to Him, saying, “Lord, behold, he whom you love is sick.” When Jesus heard that, He said, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified through it.” Now Jesus loved Martha and her sister and Lazarus. So when He heard that he was sick, He stayed two more days in the same place where He was. Then after this He said to the disciples, “Let’s go to Judea again.” The disciples said to Him, “Master, lately the Jews sought to stone You, and You want to go there again?” Jesus answered, “Aren’t there twelve hours in the day? If any man walks in the day, he does not stumble, because he sees the light of this world. But if a man walks in the night, he stumbles, because the light is not in him.” These things He said, and after that He said to them, “Our friend Lazarus sleeps, but I go that I may wake him up.” Then His disciples said, “Lord, if he sleeps he will get well.” However, Jesus spoke of his death, but they thought that He was speaking about taking rest to sleep. Then Jesus said to them plainly, “Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless let’s go to him.” Then Thomas, who is called the Twin, said to his fellow disciples, “Yes, let’s also go, that we may die with Him.”

So when Jesus came, He found that he had already been in the tomb four days. Now

Bethany was near Jerusalem, about two miles away. And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary still sat in the house. Then Martha said to Jesus, "Lord, if You'd been here, my brother wouldn't have died. But even now I know that whatever You ask of God, God will give You." Jesus said to her, "Your brother shall rise again." Martha said to Him, "I know that he shall rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, yet shall he live. And whoever lives and believes in Me shall never die. Do you believe this?" She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Master has come and is calling for you." As soon as she heard that, she arose quickly and came to Him. Now Jesus had not yet come into the town, but was still in the place where Martha met Him. Then the Jews who were with her in the house, and comforted her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, "Lord, if You'd been here, my brother wouldn't have died." Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. And He said, "Where have you laid him?" They said to Him, "Lord, come and see." Jesus wept. Then the Jews said, "See how He loved him!" And some of them said, "Couldn't this Man, who opened the eyes of the blind, also have kept this man from dying?"

Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there's a stench, for he has been dead four days." Jesus said to her, "Didn't I say to you that if you would believe you would see the glory of God?" Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me. And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me." Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" And he who had died came forth bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, "Free him, and let him go."

Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.

BUT some of them went away to the Pharisees and told them the things Jesus did. Then the chief priests and the Pharisees gathered a council and said, "What do we do? For this Man does many miracles. If we let Him alone like this, all men will believe in Him, and the Romans shall come and take away both our place and nation." And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and that the whole nation not perish." Now this he did

not say on his own authority; but being high priest that year he prophesied that Jesus should die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad. Then, from that day forth, they plotted to put Him to death. Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.

CHAPTER FIFTY TWO

NOW it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, “Jesus, Master, have mercy on us.” So when He saw them, He said to them, “Go show yourselves to the priests.” And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. So Jesus answered and said, “Weren’t there ten cleansed? But where are the other nine? Weren’t there any found who returned to give glory to God except this foreigner?” And He said to him, “Arise, go your way. Your faith has made you whole.”

NOW when He was boldly asked by the Pharisees when the kingdom of God would come, He answered them and said, “The kingdom of God does not come with observation; nor shall they say, ‘Look here!’ or ‘Look there!’ For, you see, the kingdom of God is within you.” Then He said to the disciples, “The days will come when you shall desire to see one of the days of the Son of Man, and you shall not see it. And they shall say to you, ‘Look here!’ or ‘Look there!’ Don’t go after them or follow them. For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also shall the Son of Man be in His day. But first He must suffer many things and be rejected by this generation. And as it was in the days of Noah, so it shall be also in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. Likewise as it was also in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so shall it be in the day when the Son of Man is revealed. In that day, he who is on the housetop, with his goods in the house, let him not come down to take them away. And likewise he who is in the field, let him not turn back. Remember Lot’s wife. Whoever seeks to save his life shall lose it, and whoever loses his life shall preserve it. I tell you,

in that night there shall be two in one bed: the one shall be taken and the other shall be left. Two women shall be grinding together: the one shall be taken and the other left. Two men shall be in the field: the one shall be taken and the other left.” And they answered and said to Him, “Where, Lord?” So He said to them, “Wherever the body is, there will the eagles be gathered together.”

Then He spoke a parable to them, to this end -- that men ought always to pray and not lose heart, saying, “There was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city; and she came to him, saying, ‘Get justice for me against my adversary.’ And he wouldn’t for a while; but afterward he said to himself, ‘Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.’ ” Then the Lord said, “Hear what the unjust judge said. And won’t God avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, shall He find faith on the earth?”

Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank You, that I am not like other men -- extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.’ And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat 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 shall be humbled, and he who humbles himself shall be exalted.”

CHAPTER FIFTY THREE

NOW it came to pass, when Jesus had finished these sayings, that He arose from there, departed from Galilee, and came to the region of Judea by the far side of the Jordan -- beyond the Jordan. And the people followed Him again, and as He was accustomed, He taught them again. And Great multitudes followed Him, and He healed them there. The Pharisees also came to Him, testing Him, and asked Him, “Is it lawful for a man to divorce his wife for any and every reason?” And He answered and said to them, “What did Moses command you?” They said, “Moses allowed us to write a certificate of divorce, and to put her away.” Jesus answered and said to them, “Because of the hardness of your heart he allowed you this precept. But from the beginning of the creation, God ‘made them male and female.’⁴⁸ Haven’t you read that He who made them at the beginning ‘made them male and female,’⁴⁸ and said, ‘For this reason a man shall leave his father

⁴⁸ Genesis 1:27; 5:2

and mother and be joined to his wife, and the two shall become one flesh’?⁴⁹ So then, they are no longer two but one flesh. Therefore what God has joined together, let no man separate.”

In the house His disciples asked Him again about the same matter. They said to Him, “Why then did Moses command to give a written certificate of divorce, and to put her away?” So He said to them, “Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it wasn’t so. And I say to you, whoever divorces his wife, except for fornication, and marries another, commits adultery; and whoever marries her who is divorced commits adultery. And if a woman divorces her husband and marries another, she commits adultery. His disciples said to Him, “If such is the case of the man with his wife, it ‘s better not to marry.” But He said to them, “All men cannot receive this saying, but only those to whom it has been given; for there are eunuchs who were born thus from their mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven’s sake. He who is able to receive it, let him receive it.”

Then little children were brought to Him -- they brought young children that He would touch them, put His hands on them and pray, but the disciples rebuked those who brought them. And they also brought infants to Him, that He might touch them; but when His disciples saw it, they rebuked them. But when Jesus saw it, He was greatly displeased, called them to Him, and said to them, “Allow the little children to come to Me, and don’t forbid them; for of such is the kingdom of God -- of such is the kingdom of heaven. I tell you the truth, whoever does not receive the kingdom of God like a little child shall in no way enter it.” And He laid His hands on them; He took them up in His arms, laid His hands on them, and blessed them. And He departed from there.

NOW as He was going out on the road, one certain ruler came running, knelt before Him, and asked Him, “Good Master, what good thing should I do that I may have -- may inherit -- eternal life?” So Jesus said to him, “Why do you call Me good? No one is good except One, that is, God. But if you want to enter into life, keep the commandments. You know the commandments -- ” He said to Him, “Which ones?” Jesus said, “ ‘Do not commit adultery,’ ‘Do not kill,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and your mother,’⁵⁰ and, ‘You shall love your neighbor as yourself.’ ”⁵¹ And the young man said to Him, “Master, all these things I’ve kept -- observed -- from my youth. What do I still lack?” Now then, when Jesus heard these things, seeing him, He loved him and said to him, “You lack only one thing: If you wish to be perfect, go your way, sell all that you have and distribute the proceeds to the poor -- give to the poor -- and you’ll have treasure in heaven; and come, take up the cross, and follow Me.” But when the young man heard that saying, he was sad and went away grieved, for he had great possessions; he was very sorrowful, for he was very rich. And when Jesus saw that he became very sorrowful, Jesus looked around and said to His disciples, “I tell you the truth, a rich man shall not easily enter into the kingdom of heaven. How hard it is for those who have riches to enter the kingdom of God!” And the disciples were astonished at His words. But Jesus

49 Genesis 2:24

50 Exodus 20:12-16; Deuteronomy 5:16-20

51 Leviticus 19:18

answered again, and said to them, “Children, how hard it is for those who trust in riches to enter the kingdom of God! And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When His disciples heard it, they were exceedingly amazed and astonished beyond measure. And those who heard it said among themselves, “Who then can be saved?” But Jesus looked at them, saw them, and said to them, “With men this is -- it is -- impossible, but not with God; for with God all things are possible. The things which are impossible with man are possible with God.”

Then Peter answered and began to say to Him, “Look, we’ve left all and followed You. See, we’ve forsaken everything and followed You. Therefore what shall we have?” Jesus answered, them, “I tell you the truth, that you who have followed Me, in the regeneration, when the Son of Man shall sit on the throne of His glory, you shall also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses -- there is no one who has left house, or brothers, or sisters, or father, or mother, or parents, or wife, or children, or lands, for My sake, for My name’s sake, for the kingdom of God’s sake, and the gospel’s, who shall not receive manifold more in this present time and in the world to come, life everlasting. But he shall receive a hundredfold now in this time -- houses, and brothers, and sisters, and mothers, and children, and lands, (with persecutions) -- and in the world to come shall inherit everlasting, eternal life. But many who are first shall be last, and the last shall be first.

“For the kingdom of heaven is like a landowner, who went out early in the morning to hire laborers for his vineyard. Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. And he went out about the third hour after sunrise, and saw others standing idle in the market place, and said to them, ‘You go also into the vineyard, and whatever is right I’ll give you.’ So they went. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said to them, ‘Why have you been standing here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard also, and whatever is right you shall receive.’ So when evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them their wages, beginning from the last to the first.’ And when those came who were hired about the eleventh hour, they each received a denarius. But when the first came, they supposed that they would have received more; and they likewise received each a denarius. And when they had received it, they murmured against the landowner, saying, ‘These last men have worked only one hour, and you have made them equal to us who’ve endured the burden and the heat of the day.’ But he answered one of them, and said, ‘Friend, I do you no wrong. Didn’t you agree with me for a denarius? Take what’s yours and go your way. I wish to give this last man the same as to you. Isn’t it lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’

“So the last shall be first, and the first last. For many are called, but few are chosen.”

CHAPTER FIFTY FOUR

NOW they were on the road, going up to Jerusalem, and Jesus went before them; and they were amazed. And as they followed they were afraid. Then Jesus took the twelve disciples aside with Him again on the road and began to tell them the things that would happen to Him, and said to them, "You see, we are going up to Jerusalem, and all the things that are written by the prophets concerning the Son of Man shall be accomplished. And the Son of Man shall be betrayed -- delivered -- to the chief priests and to the scribes; and they shall condemn Him to death, and deliver Him to the Gentiles to mock and to scourge and to crucify. For He shall be delivered to the Gentiles and shall be mocked and insulted and spit upon. They shall scourge Him and put Him to death -- kill Him. And the third day He shall rise again." But they didn't understand any of these things; this saying was hidden from them, and they didn't know the things which were spoken.

Then James and John, the sons of Zebedee, came to Him, saying, "Master, we wish that You would do for us what we ask." And He said to them, "What do you want Me to do for you?" Then the mother of Zebedee's sons came to Him with her sons, worshipping Him, and asking a certain thing of Him. And He said to her, "What is your wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom." And He said to them, "What do you wish that I should do for you?" They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory." But Jesus answered and said to them, "You don't know what you ask. Can you -- are you able to drink the cup that I shall drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We can. We are able." So Jesus said to them, "You shall indeed drink My cup, and be baptized with the baptism that I am baptized with -- you shall drink from the cup that I drink from, and with the baptism I am baptized with you shall be baptized; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father." And when the ten heard it, they began to be greatly displeased with James and John -- they were moved with indignation against the two brothers.

But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles -- the princes of the Gentiles -- exercise lordship and dominion over them, and their great ones exercise authority over them. But it shall not be so among you; but whoever desires to become great among you shall be -- let him be -- your servant. And whoever desires to be first shall be the slave of all -- let him be your servant. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

CHAPTER FIFTY FIVE

Now it came to pass, as He was coming near Jericho, that a certain blind man sat by the roadside begging. And hearing the multitude pass by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And they came to the outskirts of Jericho. And as He approached Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the roadside begging. When he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, You Son of David, have mercy on me." Then many warned him to hold his peace; but he cried all the more, "You Son of David, have mercy on me!" So Jesus stood still and commanded him to be called -- brought -- to Him. Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you." And casting away his garment, he rose and came to Jesus. And when he had come near, He asked him, "What do you want Me to do for you?" And he -- the blind man -- said to Him, "Lord, that I might receive my sight." Then Jesus said to him, "Go your way. Receive your sight; your faith has saved you. Your faith has made you whole." And immediately he received his sight and followed Jesus on the road, glorifying God. And all the people, when they saw it, gave praise to God. Then Jesus entered and passed through Jericho.

Now as they departed from Jericho, a great multitude followed Him. And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, "Have mercy on us, O Lord, Son of David!" Then the multitude rebuked them that they should hold their peace; but they cried out all the more, saying, "Have mercy on us, O Lord, Son of David!" So Jesus stood still, and called them, and said, "What do you want Me to do for you?" They said to Him, "Lord, that our eyes may be opened." So Jesus had compassion on them and touched their eyes. And immediately their eyes received sight, and they followed Him.

NOW there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but couldn't because of the crowd, because he was short in stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was to pass that way. And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must abide at your house." So he hurried and came down, and received Him joyfully. But when they saw it, they all murmured, saying, that, "He has gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, half of my goods I give to the poor; and if I've taken anything from any man by false accusation, I restore him fourfold." And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost."

Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. Therefore He said, "A certain nobleman went into a distant country to receive for himself a kingdom and to return. So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' But his citizens hated him, and sent a message after him, saying, 'We will not have this man reigning over us.' And it came to pass that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. Then came the first, saying, 'Master, your mina has earned ten minas.' And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.' And the second came, saying, 'Master, your mina has earned five minas.' Likewise he said to him, 'You also be over five cities.' Then another came, saying, 'Master, here is your mina, which I've kept laid up in a handkerchief. For I feared you, because you're an austere man. You collect what you did not deposit, and reap what you did not sow.' And he said to him, 'Out of your own mouth will I judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. Why then did you not put my money in the bank, that at my coming I might have collected it with interest?' And he said to those who stood by 'Take the mina from him, and give it to him who has ten minas.' (And they said to Him, "Master, he has ten minas.") "For I say to you, that to everyone who has, more shall be given; and from him who has not, even what he has shall be taken away from him. 'But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.' "

When He had spoken this, He went on ahead, going up to Jerusalem.

CHAPTER FIFTY SIX

AND the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. Then they sought Jesus, and spoke among themselves as they stood in the temple, "What do you think -- that He won't come to the feast?" Now both the chief priests and the Pharisees had given a command, that if any man knew where He was, he should report it, that they might seize Him.

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. Now many of the Jews knew that He was there; and they came not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

The next day, when they drew near Jerusalem, when He came near Bethphage and

Bethany, at the mount called the Mount of Olives, He sent out two of His disciples, saying to them, "Go into the next village over; and as soon as you've entered into it -- immediately -- you'll find an ass tied, and a colt tied with her, on which a man has never yet sat. Set it free and bring it here -- loose them and bring them to Me. And if any man says to you, 'Why do you do this?' if any man asks you, 'Why do you loose him?' if anyone says anything to you, you shall say, 'Because the Lord has need of it -- of them,' and without hesitation he'll send them here." So the disciples -- those who were sent -- went their way and did as Jesus commanded them, and found it just as He had said; and found the colt tied by the door outside in a place where two roads met, and they untied it. But as they were freeing the colt, certain men who stood there -- the owners -- said to them, "What are you doing freeing the colt? Why do you untie the colt?" They said to them just as Jesus had commanded: "The Lord has need of him." So they let them go. Then they brought the ass and the colt, and put their clothes on them; they brought the colt to Jesus, and they cast their garments upon the colt, and they set Jesus on him, and He sat on him. And many people who came to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried, "Hosanna! Blessed is He who comes in the name of the Lord!⁵² The King of Israel!" Then Jesus, when He found a young donkey, sat on it; as it is written: "Fear not, daughter of Zion; Behold, your King is coming, sitting on a donkey's colt."⁵³ All this was done that it might be fulfilled which was spoken by the prophet, saying: "Tell the daughter of Zion, 'Behold, your King comes to you, meek, and sitting upon an ass, and a colt, the foal of an ass.'"⁵⁴ His disciples didn't understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him. Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason so many of the people also met Him, because they had heard that He had done this miracle. And as He went, a very great multitude spread their garments -- their clothes -- on the road, and others cut down branches from the trees and spread them on the road. And when He came near -- as He was now at the descent of the Mount of Olives -- the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying: "Blessed is the King who comes in the name of the Lord!⁵⁵ Peace in heaven and glory in the highest." And some of the Pharisees from among the multitude said to Him, "Master, rebuke Your disciples." But He answered and said to them, "I tell you that if these should hold their peace, the stones would immediately cry out." And those -- the multitudes -- who went before and those who followed cried out, saying: "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord!⁵⁶ Blessed is the kingdom of our father David that comes in the name of the Lord! Hosanna in the highest!" The Pharisees therefore said among themselves, "Do you perceive that you are accomplishing nothing? Look at this, the world has gone after Him!"

Now as He drew near, He saw the city and wept over it, saying, "If you had known, even you, at least in this your day, the things which belong to your peace! But now they're hidden from

your eyes. For the days shall come upon you when your enemies shall cast a trench around you, encircle you and close you in on every side, and level you, and your children within you, to the ground; and they shall not leave in you one stone upon another, because you did not know the time of your visitation.”

And when He had come into Jerusalem, all the city was moved, saying, “Who is this?” So the multitude said, “This is Jesus, the prophet from Nazareth of Galilee.”

And Jesus entered into Jerusalem and into the temple, and the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, “Hosanna to the Son of David!” they were extremely displeased and said to Him, “Do you hear what these are saying?” And Jesus said to them, “Yes, haven’t you read, ‘Out of the mouth of babes and nursing infants You have perfected praise’?”⁵⁷ Then He left them, and when He’d looked around at all things, as the evening had come, He went out of the city to Bethany with the twelve, and He lodged there.

CHAPTER FIFTY SEVEN

NOW the next day, in the morning, when they had come out from Bethany, as He returned to the city, He was hungry. And seeing from afar off a fig tree by the road having leaves, He went to see if perhaps He would find something on it. And when He came to it, He found nothing but leaves, for the time of figs had not yet arrived. In response Jesus said to it, “No one eat fruit from you ever again; let no fruit grow on you from now on forever.” And His disciples heard it.

So they came to Jerusalem. And Jesus went into the temple of God and began to cast out all those who sold and bought in the temple -- those who sold there and those who bought -- and overturned the tables of the money changers and the seats of those who sold doves, saying to them, “It is written, ‘My house shall be called the house of prayer -- My house is the house of prayer,’⁵⁸ but you’ve made it a ‘den of thieves.’”⁵⁹ And He wouldn’t allow any man to carry any vessel through the temple. Then He taught, saying to them, “Isn’t it written, ‘My house shall be called a house of prayer for all nations’?”⁶⁰ But you’ve made it a ‘den of thieves.’”⁶¹ And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching. And He taught daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, and were unable to do anything; for all the people were very attentive to hear Him.

57 Psalm 8:2

58 Isaiah 56:7

59 Jeremiah 7:11

60 Isaiah 56:7

61 Jeremiah 7:11

NOW there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.” Philip came and told Andrew, and then Andrew and Philip told Jesus. And Jesus answered them, saying, “The hour has come that the Son of Man should be glorified. The truth, the truth I tell you, unless a grain of wheat falls into the ground and dies, it exists alone; but if it dies, it brings forth much fruit. He who loves his life shall lose it, and he who hates his life in this world shall keep it for life eternal. If anyone serves Me, let him follow Me; and where I am, there My servant shall be also. If anyone serves Me, him will My Father honor.

“Now My soul is troubled, and what shall I say? ‘Father save Me from this hour’? But it’s for this reason I came to this hour. Father, glorify Your name.” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.” Therefore the people who stood by and heard it said that it had thundered. Others said, “An angel spoke to Him.” Jesus answered and said, “This voice didn’t come because of Me, but for your sake. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I am lifted up from the earth, shall draw all men to Me.” This He said, signifying by what death He would die. The people answered Him, “We’ve heard from the law that the Christ lives forever; so why do You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” Then Jesus said to them, “Yet a little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have light, believe in the light, that you may become sons of light.” Jesus spoke these things, and departed, and hid Himself from them.

BUT although He had done so many miracles before them, they did not believe in Him, that the saying of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?”⁶² Therefore they could not believe, because Isaiah said again: “He has blinded their eyes and hardened their hearts, lest they should see with their eyes, lest they should understand with their hearts and be converted, so that I should heal them.”⁶³ These things Isaiah said when he saw His glory and spoke of Him.

Nevertheless even among the chief rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God. Then Jesus cried out and said, “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 a light into the world, that whoever believes in Me should not live in darkness. And if anyone hears My words and does not believe, I don’t judge him; for I did not come to judge the world but to save the world. He who rejects Me, and does not receive My words, has one who judges him -- the word that I have spoken, will judge him on the last day. For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is life everlasting.

⁶² Isaiah 53:1

⁶³ Isaiah 6:10

Therefore, whatever I speak, just as the Father has told Me, so I speak.”

AND In the daytime He was teaching in the temple, but at night He went out of the city and abode on the mountain called Olivet.

IN the morning, as they passed by, they saw the fig tree dried up from the roots. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, “Look at how soon the fig tree has withered away!” Peter, remembering, said to Him, “Master, look! The fig tree which You cursed has withered away.” So Jesus answered and said to them, “Have faith in God. For I tell you the truth, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say -- whoever says -- to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he shall have whatever he says; it shall be done. And whatever things you ask when you pray, believe that you receive them, and you shall have them. And whatever things you ask in prayer, believing, you shall receive.

And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses.”

Then they came to Jerusalem again. And all the people came to Him in the temple, early in the morning, to hear Him.

CHAPTER FIFTY EIGHT

NOW it came to pass that on one of those days when He came into the temple, as He taught the people and preached the gospel, and as He was walking in the temple, the chief priests, the scribes, and the elders of the people came to Him. And they spoke to Him, saying, “Tell us, by what authority do You do these things? Or who is he who gave You this authority to do these things?” But Jesus answered and said to them, “I’ll also ask you one thing -- one question -- and, which, if you answer Me -- if you tell Me -- I likewise will tell you by what authority I do these things: The baptism of John -- where did it originate, from heaven or from men? Answer Me.” And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Then why didn’t you believe him?’ But if we say, ‘From men,’ all the people will stone us, for they are persuaded that John was a prophet.” They feared the people, for all men counted John to have been a prophet. So they answered Jesus that they could not tell where it was from, and said, “We cannot tell.” And He said to them, “Neither will I tell you by what authority I do these things.

“But what do you think about this? A man had two sons, and he came to the first, and said,

‘Son, go, work today in my vineyard.’ He answered and said, ‘I will not,’ but afterward he repented and went. Then he came to the second and said the same. And he answered and said, ‘I go, sir,’ but he didn’t go. Which of the two did the will of his father?” They said to Him, “The first.” Jesus said to them, “I speak the truth to you when I say that tax collectors and harlots enter the kingdom of God before you. For John came to you in the way of righteousness, and you didn’t believe him; but tax collectors and harlots believed him; and when you saw it, you didn’t afterward repent and believe him.”

Then He began to speak to the people in parables. “Hear another parable: There was a certain landowner -- a man -- who planted a vineyard, and set a hedge around it, dug a winepress in it -- a place for the wine vat -- and built a tower. And he leased it to vinedressers, and went into a distant country for a long time. Now at vintage-time -- when the time of the fruit drew near -- he sent a servant to the vinedressers, that he might receive the fruit of the vineyard. And they caught him and beat him and sent him away empty-handed. Again he sent them another servant, and they beat him also, cast stones at him, wounded him in the head, and treated him shamefully -- sent him away shamefully handled and empty-handed. And again he sent a third, and they wounded him also and cast him out. And again he sent another, and him they killed; and many others, doing the same to them: beating some and killing some. Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son. Probably they will respect him when they see him.’ Therefore still having one son, his beloved, he also sent him to them last, saying, ‘They will respect my son.’ But when the vinedressers saw the son, they said -- they reasoned -- among themselves, saying, ‘This is the heir. Come, let’s kill him, that the inheritance may be ours -- let’s seize his inheritance.’ So they caught him and took him -- cast him out of the vineyard and killed him. “Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?” They said to him, “He will miserably destroy those wicked men, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.” “He will come -- he shall come -- and destroy those vinedressers -- and give the vineyard to others.” And when they heard it they said, “God forbid!” Then He looked at them and said, “What then is this that is written; have you never read in the Scriptures -- haven’t you read this Scripture: ‘The stone which the builders rejected has become the chief cornerstone. This was the Lord’s doing, and it is marvelous in our eyes’?⁶⁴ Therefore I say to you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits of it. And whoever falls on this stone shall be broken, but on whomever it falls, it will grind him to powder.” Now when the scribes, the chief priests and Pharisees had heard His parables, they realized that He had spoken this parable against them. And the chief priests and the scribes that very hour sought to lay hands on Him, but they feared the people -- the multitude -- for they took Him to be a prophet. So they left Him and went their way.

And Jesus answered and spoke to them again by parables and said, “The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they weren’t willing to come. Again, he sent out other

servants, saying, ‘Tell those who were invited, “Listen, I’ve prepared my dinner; my oxen and fatted cattle are killed, and everything’s ready. Come to the wedding.”’ But they made light of it and went their separate ways, one to his farm, another to his business. And the rest took his servants, treated them spitefully, and killed them. But when the king heard about it, he was very angry. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.’ So those servants went out into the highways and gathered together all, whom they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

CHAPTER FIFTY NINE

THEN the Pharisees left, and took counsel as to how they might entangle Him in His talk. So they watched Him, and sent spies -- certain of the Pharisees and their disciples, with the Herodians -- who pretended to be righteous, that they might take hold of His words, in order to deliver Him to the power and authority of the governor. And when they had come, they said to Him, “Master, we know that You speak and teach rightly, that You are true, and care for no man; for You do not regard neither accept the person of any -- of men -- but teach the way of God in truth. Tell us therefore what You think: Is it lawful to pay taxes -- for us to pay taxes to Caesar -- or not? Shall we give -- or shall we not give?” But He, knowing their hypocrisy, perceived their craftiness -- Jesus perceived their wickedness, and said, “Why do you test Me, you hypocrites? Show Me the tax money. Show Me a denarius. Bring Me a denarius that I may see it.” So they brought it -- they brought a denarius to Him. And He said to them, “Whose image and inscription does it bear? Whose image and inscription is this?” They answered and said, “Caesar’s.” And He said to them, “Give therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” They could not take hold of His words before the people. And when they had heard these words, they marveled at Him and at His answer and held their peace; and left Him and went their way.

THE same day a certain number of the Sadducees came to Him -- those who say that there is no resurrection, who deny that there is any resurrection -- and asked Him, “Master, Moses

said -- Moses wrote to us -- that if a man dies -- if a man's brother dies -- having a wife -- and leaves his wife behind, and he dies without children -- leaves no children -- having no children, his brother should take -- shall marry -- his wife and in this way raise up offspring for his brother. Now there were with us seven brothers. And the first took a wife; and dying, left no offspring -- died without children; after he had married, died, and having no issue, left his wife to his next brother. And likewise the second brother took her as wife and died, neither left her any offspring -- he also died childless. Then the third took her, and so on to the seventh. So the seven had her as wife, and in like manner also; and they left no children -- no seed -- and died. Last of all the woman died also. Therefore, in the resurrection, when they rise, whose wife of the seven will she be? Whose wife does she become? For all seven had her as wife. They all had her." Jesus answered them and said, "You err, not knowing the Scriptures nor the power of God. Are you not therefore mistaken, because you don't know the Scriptures nor the power of God? The children of this world marry and are given in marriage. But those who shall be accounted worthy to obtain that world, and the resurrection -- when they shall rise -- from the dead, neither marry nor are given in marriage; nor can they die anymore, but are like the angels of God in heaven, for they're equal to the angels and are the children of God, being the children of the resurrection. But concerning the resurrection of the dead, that they rise, even Moses showed at the burning bush that the dead are raised, when he called the Lord 'the God of Abraham, the God of Isaac, and the God of Jacob.'⁶⁵ Have you not read that which was spoken to you by God in the book of Moses, how in the burning bush God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?⁶⁵ For He is not the God of the dead -- God is not the God of the dead but the God of the living, for all live to Him. You are therefore greatly mistaken." And when the multitudes heard this, they were astonished at His teaching. Then a certain number of the scribes answered and said, "Master, You have answered well." But after that they dared not question Him anymore.

But when the Pharisees heard that He had silenced the Sadducees, they gathered together. Then one of the scribes -- one of them, a lawyer -- came, and having heard them reasoning together, perceiving that He had answered them well, asked Him a question, testing Him, and saying, "Master, which is the great commandment in the law? Which is the first commandment of all?" Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.'⁶⁶ This is the first commandment. This is the first and great commandment. And the second is like it, it is this: 'You shall love your neighbor as yourself.'⁶⁷ There is no other commandment greater than these. On these two commandments hang all the Law and the Prophets." So the scribe said to Him, "Well said, Master, You have spoken the truth, for there is one God, and there is no other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices." Now when Jesus saw that he answered wisely, He said to him, "You're not far from the kingdom of God." And

⁶⁵ Exodus 3:6, 15

⁶⁶ Deuteronomy 6:4, 5

⁶⁷ Leviticus 19:18

after that no man dared ask Him any question.

WHILE the Pharisees were gathered together, while He taught in the temple, Jesus asked them, “What do you think about the Christ? Whose Son is He?” They said to Him, “The Son of David.” He said to them, “How can the scribes say that Christ is the Son of David? How then does David in the Spirit call Him Lord? For David himself said by the Holy Spirit -- in the Book of Psalms -- ‘The Lord said to my Lord, “Sit on My right hand, till I make Your enemies Your footstool.” ’⁶⁸ If David himself therefore calls Him ‘Lord,’ how is He his Son? And no one was able to answer Him a word, nor from that day on did anyone dare ask Him anymore questions. But the common people heard Him gladly.

CHAPTER SIXTY

THEN Jesus spoke to the multitudes and to His disciples. In the hearing of all the people He said to them in His teaching: “Beware of the scribes. The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they command you to observe, that observe and do, but do not do according to their works; for they say, and do not. For they bind heavy burdens, grievous to bear, and lay them on men’s shoulders; but they themselves will not lift one of their fingers to move them. But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. Beware of the scribes, who love to go around in long clothing, who desire to walk in long robes, and love the uppermost rooms -- the chief rooms -- at feasts, the highest seats -- the chief seats -- in the synagogues, and love salutations -- greetings -- in the market places, and to be called by men, ‘Rabbi, Rabbi.’ But don’t be called ‘Rabbi’; for One is your Master, even Christ, and you are all brothers. Don’t call any man on earth your father; for One is your Father, He who is in heaven. Neither be called masters; for One is your Master, even Christ. But he who is greatest among you shall be your servant. And whoever exalts himself shall be humbled, and he who humbles himself shall be exalted. But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense -- for show -- make long prayers. Therefore you shall receive greater condemnation. Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves. Woe to you, you blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever shall swear by the gold of the temple, he is obliged to perform it.’ You

fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that's on it, he is obliged to perform it.' You fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore whoever swears by the altar, swears by it and by all things on it. And whoever swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits there. Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. You blind guides, who strain out a gnat and swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they're full of extortion and self-indulgence. You blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. Woe to you, scribes and Pharisees, hypocrites! For you're like whitewashed sepulchres which indeed appear beautiful outwardly, but inside are full of dead men's bones, and all uncleanness. Even so you also outwardly appear righteous to men, but inside you're full of hypocrisy and iniquity. Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had been alive in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Therefore you 're witnesses against yourselves that you are the sons of those who murdered the prophets. So then fill up the measure of your fathers' guilt. You serpents, you generation of vipers! How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you shall kill and crucify, and some of them you shall scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar. I tell you the truth, all these things shall come upon this generation.

"O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often would I have gathered your children together, as a hen gathers her chicks under her wings, but you were not willing! Look! Your house is left to you desolate; for I say to you, you shall not see Me from this time on till you shall say, 'Blessed is He who comes in the name of the Lord!' "69

CHAPTER SIXTY ONE

NOW Jesus sat opposite the treasury. And He looked up and saw how the people cast money into the treasury, and saw the rich men casting their gifts into the treasury. And many who

were rich cast in much. And He saw also a certain poor widow who came and threw in -- cast in -- two mites, which make a quadrans. So He called His disciples to Himself and said to them, "Truthfully -- the truth -- I tell you, this poor widow has cast in more than all those who've cast into the treasury -- more than all of them; for all these from their abundance have cast in the offerings of God, but she from her want -- out of her poverty -- has cast in all that she had, her whole livelihood."

Then Jesus went out and departed from the temple. And as He went out of the temple, one of His disciples said to Him, "Master, see what manner of stones and what buildings are here!" His disciples came up to show Him the buildings of the temple. Then, as some spoke of the temple, how it was adorned with fine stones and gifts, Jesus said to them, "Do you not see all these things? See these great buildings? As for these things which you see, I will tell you the truth -- the days will come in which not one stone shall be left upon another that shall not be thrown down."

NOW as He sat on the Mount of Olives opposite the temple, the disciples Peter, James, John, and Andrew came to Him and asked Him privately, "But Master, tell us, when will these things be? And what will be the sign of Your coming, and of the end of the world? And what sign will there be when these things are about to take place -- when all these things will be fulfilled?" And Jesus, answering them, began to say: "Take careful notice that you not be deceived -- that no one deceives you. For many shall come in My name, saying, 'I am He. I am the Christ,' and 'The time draws near,' and shall deceive many. Therefore don't go after them. And when you hear of wars and commotions -- when you hear of wars and rumours of wars, see that you're not troubled, don't be terrified; for all these things must come to pass, for such things must happen, but the end is not yet -- the end shall not come immediately." Then He said to them, "For nation shall rise against nation, and kingdom against kingdom. And there shall be famines, troubles, pestilences, and great earthquakes in diverse places. All these are only the beginning of sorrows. And there shall be fearful sights and great signs from heaven. But watch out for yourselves, for before all these things, they'll lay hands on you and persecute you, delivering you up to the synagogues -- to councils -- and prisons; and in the synagogues you shall be beaten. Then they shall deliver you up to affliction and kill you, and you shall be hated by all nations for My name's sake. You shall be brought before rulers and kings for My sake -- for My name's sake -- for a testimony against them. But it shall turn out for you as an opportunity for testimony. And the gospel must first be published among all nations. Therefore settle it in your hearts not to meditate beforehand on what you'll answer; for I shall give you a mouth and wisdom which all your adversaries shall not be able to deny nor resist. But when they arrest you and deliver you up, take no thought beforehand, or premeditate what you'll speak. But whatever is given you in that hour, speak that; for it's not you who speak, but the Holy Spirit. You shall be betrayed even by parents and brothers, relatives, and friends; and they shall cause some of you to be put to death. Now brother shall betray brother to death, and the father the son; and children shall rise up against parents and cause them to be put to death. And then many shall be offended, shall betray one another, and shall hate one another. And you shall be hated by all men for My name's sake. But

not a hair of your head shall be lost. By your patience possess your souls. For many will be offended, will betray one another, and will hate one another. Then many false prophets shall rise up and deceive many. And because iniquity shall abound, the love of many shall grow cold. But he who endures to the end shall be saved. And this gospel of the kingdom shall be preached in all the world as a witness to all nations, and then the end shall come.

“But therefore when you see the abomination of desolation,⁷⁰ spoken of by Daniel the prophet, standing in the holy place, standing where it ought not,” (let the reader understand), “when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. Let him who is on the housetop not come down to take anything out of his house. And let him who is on the housetop not go down into the house, nor enter to take anything out of his house. And let him who is in the field not go back to get his clothes. For these are the days of vengeance, that all things which are written may be fulfilled. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then -- in those days -- there shall be great tribulation, such as has not been since the beginning of the world which God created until this time, nor ever shall be. And unless the Lord had shortened those days, no flesh would be saved; but for the elect’s sake, whom He chose, He has shortened the days -- those days shall be shortened. For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and be led away captive into all nations. And Jerusalem shall be trampled by Gentiles, until the times of the Gentiles are fulfilled. Then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, He is there!’ don’t believe it. For false Christs and false prophets shall rise and show great signs and wonders to seduce, if possible, even the elect. But take care; see, I’ve told you all things beforehand. Therefore if they say to you, ‘Look, He is in the desert!’ don’t go out; or ‘Look, He is in the secret chambers!’ don’t believe it. For as the lightning comes from the east and flashes to the west, so also shall the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together.

“But in those days, immediately after that tribulation, the sun shall be darkened, and the moon shall not give its light, and the stars of heaven shall fall. And there shall be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers in the heavens -- the powers of the heavens -- shall be shaken. Then the sign of the Son of Man shall appear in heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of heaven with great power and great glory. And then He shall send his angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from the most distant part of the earth to the most distant part of heaven -- from one end of heaven to the other. Now when these things begin to come to pass, look up and lift up your heads, for your redemption draws near.”

⁷⁰ Daniel 9:27; 11:31; 12:11

Then He spoke a parable to them: “Now learn this parable from the fig tree: Look at the fig tree, and all the trees. When its branch has already become tender, and puts forth leaves, you know that summer is near -- when they are already budding, you see and know for yourselves that summer is now near. So you also, when you see all these things happening, know that it is near -- that the kingdom of God is near -- even at the doors. I tell you the truth, this generation shall by no means pass away till all these things take place. Heaven and earth shall pass away, but My words shall by no means pass away.

“But of that day and hour no man knows, not even the angels of heaven -- in heaven -- nor the Son, but only My Father. But as the days of Noah were, so also shall the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and didn’t know until the flood came and took them all away, so also shall the coming of the Son of Man be. Then two men shall be in the field: one shall be taken and the other left. Two women shall be grinding at the mill: one shall be taken and the other left. Take notice, watch and pray; for you don’t know when the time is.

“But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For like a snare it shall come on all those who dwell on the face of the whole earth. It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. Therefore watch, for you don’t know when the master of the house will come back -- at evening, at midnight, at the crowing of the rooster, or in the morning -- lest, coming suddenly, he find you sleeping. Watch therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. Watch therefore, for you do not know what hour your Lord will come. But know this, that if the master of the house had known what hour the thief would come, he would’ve watched and not allowed his house to be broken into. Therefore you be ready also, for the Son of Man will come at an hour you do not expect. And what I say to you, I say to all: Watch!

“Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? Blessed is that servant whom his master, when he comes, shall find so doing. I tell you the truth, he shall make him ruler over all his goods. But if an evil servant says in his heart, ‘My master delays his coming,’ and begins to strike his fellow servants, and to eat and drink with the drunkards, the master of that servant shall come on a day when he’s not looking for him and at an hour that he’s not aware of, and shall cut him to pieces and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

“Then the kingdom of heaven shall be compared to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five were foolish. Those who were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. But while the bridegroom was delayed, they all slumbered and slept. And at midnight a cry was heard: ‘Look, the bridegroom is coming; go out to meet him!’ Then all those virgins

arose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps have gone out.' But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' But he answered and said, 'The truth is, I don't know you.' Watch therefore, for you know neither the day nor the hour in which the Son of Man will come.

"For the Son of Man is like a man traveling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his individual ability; and took his journey without delay. Then he who had received the five talents went and traded with them, and made five more talents. And likewise he who had received two gained two more also. But he who had received one went and dug in the earth, and hid his lord's money. After a long time the lord of those servants came back and settled accounts with them. So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered five talents to me; but look, I have gained five more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you've been faithful over a few things, I'll make you ruler over many things. Enter into the joy of your lord.' He also who had received two talents came and said, 'Lord, you delivered two talents to me; but see, I've gained two more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you've been faithful over a few things, I'll make you ruler over many things. Enter into the joy of your lord.' Then he who had received the one talent came and said, 'Lord, I know that you are a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the earth. Look, there you have what is yours.' But his lord answered and said to him, 'You wicked and lazy servant, you know that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have at least received back my own with interest. Therefore take the talent from him, and give it to him who has ten talents.' For to everyone who has, more shall be given, and he shall have abundance; but from him who has not, even what he has shall be taken away. 'And cast the unprofitable servant into outer darkness.' There shall be weeping and gnashing of teeth.

"When the Son of man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. And all nations shall be gathered before Him, and He shall separate them one from another, as a shepherd divides his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then the King shall say to those on His right hand, 'Come, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me 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 Me.' Then the righteous shall answer Him saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a

stranger and take you in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?’ And the King shall answer and say to them, ‘I will tell you the truth, because you did it to one of the least of these My brothers, you did it to Me.’ Then He shall also say to those on the left hand, ‘Depart from Me, you cursed ones, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you didn’t take Me in; naked and you didn’t clothe Me; sick and in prison and you didn’t visit Me.’ Then they also shall answer Him saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ Then He shall answer them, saying, ‘I will tell you the truth, because you didn’t do it to one of the least of these, you didn’t do it to Me.’ And these shall go away into everlasting punishment, but the righteous into eternal life.”

Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, “You know that after two days it’s the feast of the Passover, and the Son of Man will be delivered up to be crucified.”

CHAPTER SIXTY TWO

NOW after two days the Feast of Unleavened Bread drew near, which is called the Passover. Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and consulted and sought how they might take Jesus by subtilty, by craft, and put Him to death -- kill Him, for they feared the people. But they said, “Not during the feast, lest there be a riot among the people -- an uproar of the people.”

AND when Jesus was in Bethany, being at the house of Simon the leper, they made a supper for Him there; and Martha served, but Lazarus was one of those who sat at the table with Him. Then a woman came to Him, as He sat at the table, having an alabaster flask of very precious ointment -- oil of spikenard. Then she broke the flask and poured it on His head. But when His disciples saw it, there were some who were indignant among themselves, saying, “Why was this fragrant oil wasted? For this ointment might have been sold for much and given to the poor. More than three hundred denarii.” And they murmured against her. But when Jesus was aware of it, He said to them, “Leave her alone. Why do you trouble the woman? Why do you trouble her? For she’s done a good work for Me.”

Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the ointment. But one of His disciples, Judas Iscariot, Simon’s son, who would betray Him, said, “Why wasn’t this fragrant oil 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 had the money bag; and he used to take what was put in it. But Jesus said, "Leave her alone; she's kept this for the day of My burial. For you have the poor with you always, and whenever you wish you may do them good; but you don't always have Me. She's done what she could. She's come beforehand to anoint My body for burial. For in pouring this oil on My body, she did it for My burial. I tell you the truth, wherever this gospel shall be preached in the whole world, what this woman has done shall be told as a memorial to her. For the poor you have with you always, but Me you do not have always."

THEN Satan entered into Judas, surnamed Iscariot, who was numbered among the twelve -- one of the twelve. So he went his way and communed with the chief priests and captains, how he might betray Him to them -- to betray Him, and said, "Tell me what you'll give me if I deliver Him to you?" When they heard it, they were glad, and promised -- covenanted -- to give him money. And they counted out to him thirty pieces of silver. So from that time on he sought opportunity how he might conveniently betray Him to them in the absence of the multitude.

CHAPTER SIXTY THREE

THEN the Day of Unleavened Bread came, when the Passover must be killed. Now on the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying to Him, "Where do you want us to go and prepare the Passover lamb for You to eat?" And He sent out two of His disciples -- he sent Peter and John -- saying, "Go and prepare the Passover for us, that we may eat." So they said to Him, "Where do You want us to prepare it?" And He said to them, "Listen, go into the city. And when you've entered the city, a man shall meet you carrying a pitcher of water; follow him into the house he enters. Go into the city to this man, and say to him, the owner of the house, 'The Master says, "My time is at hand; I will keep the Passover at your house with My disciples. Where's the guest chamber in which I shall eat the Passover with My disciples?" ' Then he shall show you a large upper room, furnished and prepared; make things ready for us there." So His disciples went out, and came into the city, and found everything just as He had described it to them. So the disciples did as Jesus had appointed them; and they prepared the Passover.

IN the evening He came with the twelve. Now when the hour had come, He sat down, and the twelve apostles with Him. Then He said to them, "With fervent desire I've desired to eat this Passover with you before I suffer; for I say to you, I will not eat of it again until it is fulfilled in the kingdom of God." Then He took the cup, and gave thanks, and said, "Take this and divide it

among yourselves; for I tell you, I will not drink of the fruit of the vine until the kingdom of God comes.”

Now there was also an argument that broke out among them, over which of them should be considered the greatest. And He said to them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority upon them are called ‘benefactors.’ But you shall not be as they are; but he who is greatest among you, let him be as the younger, and he who is chief as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves. But you are those who’ve continued with Me in My trials. And I appoint a kingdom to you, just as My Father has appointed to Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.”

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and would go to God, rose from supper and laid aside His garments, took a towel, and girded 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 girded. Then He came to Simon Peter. And Peter said to Him, “Lord, do You wash my feet?” Jesus answered and said to him, “What I do you don’t understand now, but you shall after this.” Peter said to Him, “You will never wash my feet.” Jesus answered him, “If I don’t wash you, you have no part with Me.” Simon Peter said to Him, “Lord, not only my feet, but also my hands and my head!” Jesus said to him, “He who is already washed needs only to wash his feet, but is clean in every other detail; and you also are clean, but not all of you.” For He knew who would betray Him; that’s why He said, “You’re not all clean.”

So after He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I’ve done to you? You call Me Master and Lord, and you speak correctly, for so I am. If I then, your Lord and Master, have washed your feet, you also ought to wash one another’s feet. For I’ve given you an example, that you should do as I have done to you. Truly, truly, I tell you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, happy are you if you do them. I don’t speak concerning all of you. I know whom I’ve chosen; but that the Scripture may be fulfilled, ‘He who eats bread with Me has lifted up his heel against Me.’⁷¹ Now I tell you before it comes, that when it does come to pass, you may believe that I am He. The truth, the truth I will tell you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.” When Jesus had said these things, and as they sat and were eating, He was troubled in spirit, and testified and said, “The truth, I tell you the truth, that one of you who eats with Me shall betray Me. But, see, the hand of him who betrays Me is with Me on the table. And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!” Then the disciples looked at one

⁷¹ Psalm 41:9

another, perplexed about whom He spoke. Then they began to inquire among themselves, which of them it was who would do this thing. And they began to be -- they were -- exceedingly sorrowful, and to say to Him one by one, "Is it I?" And another said, "Is it I?" And each of them began to say to Him, "Lord, is it I?" He answered them, "It is one of the twelve, who dips with Me in the dish. He who dips his hand with Me in the dish shall betray Me. The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born --had never born."

Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore motioned to this disciple that he should ask who it was of whom He spoke. Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?" Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the sop, He gave it to Judas Iscariot, the son of Simon. Then Judas, who betrayed Him, answered and said, "Master, is it I?" He said to him, "You have said it." And after the sop, Satan entered him. Then Jesus said to him, "What you do, do quickly." But no one at the table knew the reason He said this to him. For some thought, because Judas had the money bag, that Jesus had said to him, "Buy those things we need for the feast," or that he should give something to the poor. Having received the sop, he then went out immediately. And it was night.

So when he'd gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God shall also glorify Him in Himself, and shall glorify Him at once. Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say the same to you. I give you a new commandment, that you love one another; that as I have loved you, you also love one another. By this all shall know that you are My disciples, if you have love for one another."

Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me afterward." Peter said to Him, "Lord, why can't I follow You now? I will lay down my life for Your sake." Jesus answered him, "Will you lay down your life for My sake? Simon, Simon! Don't you see, Satan has desired to have you, that he may sift you like wheat. But I've prayed for you, that your faith shall not fail; and when you've returned to Me, strengthen your brothers.

"You shall all be offended because of Me this night, for it is written: 'I shall strike the Shepherd, and the sheep of the flock shall be scattered.'⁷² But after I am risen again, I will go before you to Galilee." Peter answered and said to Him, "Although all men should be offended because of You, I will never be offended -- I will not be. Lord, I'm ready to go with You, both to prison and to death." Then He said, "I tell you, Peter, the rooster won't crow this day before you shall thrice deny that you know Me. The truth, I'll tell you the truth, that this day, even in this night, before the cock crows twice, you shall deny Me three times." But he spoke more vehemently, "Even if I have to die with You, I will not deny You! I will not deny You in any way!" And they all said the same -- all the disciples.

⁷² Zechariah 13:7

And He said to them, “When I sent you without money bag, knapsack, and sandals, did you lack anything?” They said, “Nothing.” Then He said to them, “But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his clothing and buy one. For I tell you that this which is written must yet be accomplished in Me: ‘And He was numbered among the transgressors.’⁷³ For the things concerning Me have an end.” So they said, “Lord, look, here are two swords.” And He said to them, “It’s enough.”

CHAPTER SIXTY FOUR

AND as they were eating, Jesus took bread, blessed it, gave thanks, broke it, and gave it to the disciples, and said, “Take, eat; this is My body. This is My body which is given -- which is broken -- for you; do this in remembrance of Me.” In the same manner He also picked up the cup after supper, saying, “This is the new testament in My blood, which is shed for you. Drink all of it. For this is My blood of the new covenant, which is shed for many for the forgiveness of sins. Do this as often as you drink it, in remembrance of Me. But I tell you the truth, I will no more drink of the fruit of the vine until that day when I drink it new with you in the kingdom of God -- in My Father’s kingdom.” Then He took the cup, and gave thanks, and when He had given thanks He gave it to them, and they all drank from it.

“Don’t let your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it weren’t so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know.” Thomas said to Him, “Lord, we don’t know where You’re going, and 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’d known Me, you’d have known My Father also; and from now on you do know Him, and have seen Him.” Philip said to Him, “Lord, just show us the Father, and that’ll be enough for us.” Jesus said to him, “Have I been with you so long, and still you haven’t known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Don’t you believe that I am in the Father, and the Father is in Me? These words that I speak to you I speak not by My own authority; but by the Father who dwells in Me -- He does the works. Believe Me that I am in the Father and the Father is in Me, or at least believe Me for the sake of the works themselves.

“The truth, I’ll tell you the truth, he who believes in Me, the works that I do he shall do also; and greater works than these he shall do, because I’m going to My Father. And whatever you shall ask in My name, that I will do, that the Father may be glorified in the Son. If you ask

⁷³ Isaiah 53:12

anything in My name, I will do it.

“If you love Me, keep My commandments. And I will pray to the Father, and He shall give you another Comforter, that He may abide with you forever -- the Spirit of truth, whom the world cannot recognize, because it neither sees Him nor knows Him; but you know Him, because He dwells with you and shall be in you. I won’t leave you comfortless; I will come to you.

“A little while longer and the world will see Me no more, but you will see Me. Because I live, you shall live also. On that day you shall know that I am in My Father, and you are in Me, and I am in you. He who knows My commandments and keeps them, is he who loves Me. And he who loves Me shall be loved by My Father, and I will love him and will make Myself evident to him.” Judas, (not Iscariot) said to Him, “Lord, how is it that You will make yourself evident to us, and not to the world?” Jesus answered and said to him, “If a man loves Me he shall keep My word; and My Father will love him, and We will come to him and make Our residence in him. He who doesn’t love Me doesn’t keep My words: and the word which you hear is not Mine but the Father’s who sent Me.

“I’ve spoken these things to you while being still present with you. But the Comforter, the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance every word I’ve ever said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. So don’t let your heart be troubled, neither let it be afraid.

“You’ve heard Me say to you, ‘I’m going away and coming again to you.’ If you loved Me, you would rejoice when I say, ‘I’m going to the Father,’ because My Father is greater than I. And now I’ve told you before it comes to pass, that when it does come to pass, you may believe. After this I won’t talk with you much more, for the prince of this world is coming, and has nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let ‘s leave this place.”

AND when they had sung a hymn, they went out to the Mount of Olives.

“**I** am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that does bear fruit He prunes, that it may bear even more fruit. Now you are clean through the word which I’ve spoken to you. Abide in Me, and I will abide in you. Just as the branch cannot bear fruit by itself, unless it goes on being in the vine, neither can you, unless you go on being in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone doesn’t abide in Me, he is cast out like a branch, and is withered; and men gather them and cast them into the fire, and they’re burned. If you abide in Me, and My words abide in you, you’ll ask what you desire, and it shall be done for you. In this way My Father is glorified, that you bear much fruit; so shall you be My disciples.

“As the Father has loved Me, so have I loved you; continue in My love. If you keep My

commandments, you shall continue in My love, just as I've kept My Father's commandments and abide in His love. I've spoken these things to you, that My joy might remain in you, and that your joy might be full. And this is My commandment: That you love one another as I have loved you. No man has greater love than this, that a man would lay down his life for his friends. You are My friends if you do as I command. No longer do I call you servants, for a servant doesn't know what his master is doing; but I've called you friends, because everything that I heard from My Father I've made known to you. You didn't choose Me, but I chose you and ordained you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. And 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 were of the world, the world would love its own. But because you're not of the world, but I chose you out of the world, for this reason the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they'll persecute you also; but if they've kept My word, they'll keep yours also. But all these things they'll do to you for My name's sake, because they don't know Him who sent Me. If I hadn't come and spoken to them, they would have no sin, but now they have no cloak for their sin. He who hates Me hates My Father also. If I hadn't done among them the works which no other man has ever done, they would have no sin; but now they've seen and also hated both Me and My Father. But this happened that the word might be fulfilled which is written in their law, 'They hated Me without cause.'⁷⁴ " B u t when the Comforter comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, He shall testify of Me. And you also shall bear witness, because you've been with Me from the beginning.

"I've spoken these things to you, that you should not be offended. They shall put you out of the synagogues; yes, the time will come that whoever kills you will think that he does service to God. And they'll do these things to you because they haven't known the Father nor Me. But I've told you these things, that when the time comes, you may remember that I told you of them. And I didn't say these things to you at the beginning, because I was with you. But now I go My way to Him who sent Me, and none of you asks Me, 'Where are You going?' But because I've said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It's to your advantage that I go away; because if I don't go away, the Comforter will not come to you; but if I depart, I'll send Him to you. And when He comes, He'll convict the world of sin, and of righteousness, and of judgment; of sin, because they don't believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the prince of this world is judged. I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, comes, He will guide you into all truth; for He will not speak on His won authority, but whatever He hears He will speak; and He shall show you things to come. He shall glorify Me, for He shall receive what is Mine, and shall show it to you. All things that the Father has are Mine. That's why I said that He shall take of Mine and show it to you.

“A little while, and you’ll not see Me; and again a little while, and you shall see Me, because I go to the Father.” Then some of His disciples said among themselves, “What is this that He says to us, ‘A little while, and you’ll not see Me; and again a little while and you shall see Me’; and, ‘because I go to the Father’?” Therefore they said, “What is this that He’s saying, ‘A little while’? We can’t tell what He’s saying.” Now Jesus knew that they desired to ask Him, and He said to them, “Do you inquire among yourselves about what I said, ‘A little while, and you’ll not see Me; and again a little while, and you shall see Me’? Truly, truly, I tell you, that you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. When a woman is in labor she has sorrow because her hour has come; but as soon as she has delivered the child, she no longer remembers the anguish, because of her joy that a human being has been born into the world. Therefore you now have sorrow; but I’ll see you again and your heart shall rejoice, and no man will take your joy from you. And in that day you’ll ask nothing of Me. But truly, truly, I tell you, whatever you shall ask the Father in My name He’ll give you. Until now you’ve asked nothing in My name. Ask, and you’ll receive, that your joy may be full.

“I’ve spoken these things to you in proverbs; but the time is coming when I’ll no longer speak to you in metaphors, but I’ll show you plainly about the Father. In that day you shall ask in My name, and I don’t say to you that I shall pray to the Father for you; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. I came from the Father and have come into the world. Again, I leave the world and go to the Father.” His disciples said to Him, “See, now You’re speaking plainly, and not speaking a proverb! Now we’re sure that You know all things, and none of us needs to question You anymore. By this we believe that You came forth from God.” Jesus answered them, “Do you now believe? Listen, the hour is coming, yes, has now come, that you’ll be scattered, every man of you to his own, and shall leave Me alone. And yet I am not alone, because the Father is with Me. I’ve spoken these things to you, that in Me you might have peace. In the world you’ll have tribulation; but be of good cheer, I’ve overcome the world.”

Jesus spoke these words, lifted up His eyes to heaven, and said, “Father, the hour has come. Glorify Your Son, that your Son also may glorify You, as You have given Him power over all flesh, that He should give eternal life to as many as You have given Him. And this is life eternal, that they might know You, the only true God, and Jesus Christ whom You’ve sent. I have glorified You on the earth. I have finished the work which You gave Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

“I’ve revealed Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they’ve known that all things which You’ve given Me are from You. For I’ve given to them the words which You’ve given Me; and they’ve received them, and have surely known that I came forth from You; and they’ve believed that You sent Me. I pray for them. I don’t pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as

We are. While I was with them in the world, I kept them in Your name. Those whom you gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they might have My joy fulfilled in themselves. I've given them Your word; and the world has hated them because they're not of the world, just as I am not of the world. I don't pray that You should take them out of the world, but that You should keep them from evil. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

"Neither do I pray for these alone, but also for all those who shall believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them, as you have loved Me. Father, I desire that they also whom You gave Me may be with Me where I am, that they may see My glory which You have given Me; for You loved Me before the foundation of the world. O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

WHEN Jesus had spoken these words, He went out -- as was His usual practice -- with His disciples over the Brook Kidron, where there was a garden, which He entered with His disciples.

CHAPTER SIXTY FIVE

THEN Jesus came with them to a place which was named -- called -- Gethsemane, and He said to His disciples, "Sit here while I go and pray over there." And He took Peter and the two sons of Zebedee, James and John with Him, and He began to be sorrowful, terribly amazed, and very heavy. Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me. Pray that you don't enter into temptation." And He was apart from them about the distance of a stone's throw, and He knelt down and prayed, saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. He went a little farther and fell on His face on the ground, and prayed that if it were possible, the hour might pass

from Him, saying, "Abba, Father, all things are possible for You. O My Father, if it is possible, let this cup pass from Me -- take away this cup; nevertheless, not as I will, but as You will." And when He rose up from prayer, and had come to His disciples, He found them asleep -- sleeping from sorrow, and said to Peter, "Simon, are you sleeping? What? Could you not watch with Me one hour? Couldn't you watch one hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation." Again He went away a second time and prayed, and spoke the same words, saying, "O my Father, if this cup may not pass away from Me unless I drink it, Your will be done." And He came, and when He returned, He found them asleep again, for their eyes were heavy; neither did they know what to say to Him. So He left them, went away again, and prayed the third time, saying the same words. Then He came the third time to His disciples and said to them, "Sleep on now and take your rest. See, the hour is at hand -- it is enough! The hour has come; see, the Son of Man is betrayed into the hands of sinners. Rise, let's be going. Look, he who betrays Me is here -- see, he who betrays Me."

And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders of the people. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a band of men and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Therefore Jesus, knowing all things that would come upon Him, went forward and said to them, "Whom do you seek?" They answered Him, "Jesus of Nazareth." Jesus said to them, "I am He." And Judas, who betrayed Him, also stood with them. Now when He said to them, "I am He," they drew back and fell to the ground. Then He asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I've told you that I am He. Therefore, if you seek Me, let these go their way," that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none." Now His betrayer had given them a sign -- a signal -- saying, "Whomever I kiss, He is the One; take Him and lead Him away safely." And without delay he who was called Judas, as soon as he had come, went before them and went immediately to Him -- drew near Jesus to kiss Him, and said, "Rabbi, Rabbi! Greetings, Master!" and kissed Him. But Jesus said to him, "Judas, do you betray the Son of Man with a kiss? Friend, why have you come?" Then they came and laid hands on Jesus and took Him. When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?" And suddenly one of those who stood by Jesus, Simon Peter, having a sword, stretched out his hand, drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. So Jesus said to Peter, "Put your sword back into its sheath. Shall I not drink the cup which My Father has given Me?" But Jesus answered and said, "Allow Me this much." And He touched his ear and healed him. Then Jesus said to him, "Put your sword in its place, for all who take up the sword shall perish by the sword."

Then the band and the captain and the officers of the Jews arrested Jesus and bound Him. "Or do you think that I cannot now pray to My Father, and He will instantly give Me twelve

legions of angels? But how then could the Scriptures be fulfilled, that it must happen this way?" Then in that same hour Jesus answered and said to the multitudes, the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a thief, with swords and clubs to take Me? I sat daily with you teaching in the temple, and you didn't take Me. When I was with you daily, you didn't try to seize Me. But this is your hour, and the power of darkness. But the Scriptures must be fulfilled. All this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples abandoned Him and fled -- they all forsook Him.

NOW a certain young man followed Him, having a linen cloth cast around his naked body. And the young men laid hold on him, and he left the linen cloth and fled from them naked.

CHAPTER SIXTY SIX

AND they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was advantageous that one man should die for the people.

The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and I've said nothing in secret. Why do you ask Me? Ask those who have heard Me what I said to them. See, they know what I said." And when He had said this, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest that way?" Jesus answered him, "If I've spoken evil, bear witness of the evil; but if well, why do you strike Me?" Then Annas sent Him bound to Caiaphas the high priest.

AND Simon Peter followed Jesus from a distance, and so did another disciple. Now that disciple was known to the high priest, and went in with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then that other disciple, who was known to the high priest, went out and spoke to the young woman who kept the door, and brought Peter in -- right into the courtyard of the high priest. Then the servant girl who kept the door said to Peter, "Aren't you also one of this Man's disciples?" He said, "I am not." Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself at the fire, and sat with the servants to see the end.

THEN those who had laid hold of Jesus, took Him and led Him away to Caiaphas the

high priest, and brought Him into the high priest's house. And all the chief priests and the elders and the scribes were assembled with him. Now the chief priests, the elders, and all the council sought false witness against Jesus to put Him to death, but found none. Even though many false witnesses came forward, they found none. For many bore false witness against Him, but their testimonies did not agree. But at last, two false witnesses came forward -- some rose up and bore false witness against Him -- saying, "We heard Him say, 'I will destroy this temple made with hands, and within three days I will build another made without hands.'" "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" But not even then did their testimony agree. And the high priest arose -- he stood up -- in the midst of all of them, and asked Jesus, saying, "Do You answer nothing? What is it these men witness against You?" But Jesus held His peace and answered nothing. Again the high priest asked Him, "Are You the Christ, the Son of the Blessed?" But Jesus kept silent. And the high priest answered and said to Him, "I solemnly command You by the living God: Tell us if You are the Christ, the Son of God." Jesus said to him, "It is as you said: I am. And nevertheless, I say to you, after this you shall see the Son of Man sitting at the right hand of the Power, and coming in the clouds of heaven." Then the high priest tore his clothes, saying, "What further need do we have of witnesses? He has spoken blasphemy! What further need do we have of witnesses? See, now you have heard His blasphemy! You have heard the blasphemy! What do you think?" They answered and said, "He is deserving of death." And they all condemned Him to be deserving of death. Then some began to spit on Him, and to blindfold Him; they spat in His face and hit Him with their fists; and others struck Him with the palms of their hands, saying, "Prophecy to us, Christ! Who is he who struck You? Prophecy!" And the officers struck Him with the palms of their hands.

NOW as Peter was below in the courtyard, a servant girl came -- one of the servant girls of the high priest. And when she saw Peter warming himself, she looked at him and said, "You also were with Jesus of Nazareth -- Jesus of Galilee." Simon Peter stood and warmed himself. Therefore they said to him, "Aren't you also one of His disciples?" He denied it and said, "I am not!" And another servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him." But he denied Him, saying, "Woman, I do not know Him. I neither know nor understand what you're saying." And he went out on the porch, and a rooster crowed.

AND the men who held Jesus mocked Him and beat Him.

AND when Peter had gone out to the gateway, another girl saw him and said to those who stood by -- those who were there, "This is one of them. This fellow also was with Jesus of Nazareth." And after a little while another saw him and said, "You also are of them." But Peter said, "Man, I am not!" Again he denied it with an oath, "I do not know the Man."

AND having blindfolded Jesus, they struck Him on the face and asked Him, saying, "Prophesy, who is it that struck You?" And many other things they blasphemously spoke against Him.

ONE of the servants of the high priest, a relative of the man whose ear Peter cut off, said, "Didn't I see you in the garden with Him?" Then after about an hour had passed, another confidently affirmed, saying, "It's true, this fellow also was with Him, for your speech betrays you; for he's a Galilean." Then he began to curse and swear, saying, "I do not know the Man -- this Man of whom you speak. Man, I don't know what you're saying --" And immediately, while he was still speaking, the cock crowed a second time."

And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord -- of Jesus. Peter called to mind the word that Jesus had said to him, "Before the cock crows twice, you shall deny me three times." And when he thought of that, he went out and wept bitterly.

CHAPTER SIXTY SEVEN

WHEN morning came, the chief priests immediately held a consultation with the elders of the people and the scribes and the whole council against Jesus to put Him to death. And as soon as it was day, they led Him into their council, saying, "If You are you the Christ, tell us." But He said to them, "If I tell you, you won't believe. And if I also ask you, you won't answer Me or let Me go. After this the Son of Man shall sit on the right hand of the power of God." Then they all said, "Are You then the Son of God?" So He said to them, "You say that I am." And they said, "Why do we need any further testimony? For we have heard it ourselves from His own mouth." And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

THEN Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I've sinned by betraying innocent blood." And they said, "What is that to us? You see to that!" Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." And they consulted together and bought with them the potter's field, to bury strangers in. (Now this man -- Judas -- purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood. For this reason that field has been called the Field of Blood to this day.)

Then was fulfilled what was spoken by Jeremiah the prophet, saying, “And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter’s field, as the Lord directed me.”⁷⁵

THEN the whole multitude of them arose, and they led Jesus from Caiaphas to the Praetorium -- to Pilate. And it was early morning. But they themselves did not go into the judgment hall, lest they should be defiled, but that they might eat the Passover. Then Pilate went out to them, and said, “What accusation do you bring against this Man?” They answered and said to him, “If He were not a criminal, we would not have delivered Him up to you.” And they began to accuse Him, saying, “We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.” Then Pilate said to them, “You take Him and judge Him according to your law.” Therefore the Jews said to him, “It is not lawful for us to put anyone to death,” that the saying of Jesus might be fulfilled which He spoke, signifying what death He would die. Then Pilate entered into the Praetorium again, and called Jesus. Now Jesus stood before the governor. And the governor asked Him, saying “Are You the King of the Jews?” He answered him and said, “It is as you say. Are you speaking for yourself about this, or did others tell you this about Me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?” Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews: but now My kingdom is not from here.” Therefore Pilate said to Him, “Are you a king then?” Jesus answered, “You say that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Every one who is of the truth hears My voice.” Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews -- the chief priests and to the people -- and said to them, “I find no fault in this Man. I find no fault in Him at all.”

And while Jesus was being accused by the chief priests and elders of many things, He answered nothing. Then Pilate asked Him again, saying, “Do You answer nothing? Listen, don’t You hear how many things they witness against You?” But Jesus still answered nothing -- He never answered a word, so that Pilate, the governor, marveled greatly. And they were the more fierce, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place.”

When Pilate heard of Galilee, he asked if the Man were a Galilean. And 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. Now when Herod saw Jesus, he was exceedingly glad; for he had desired to see Him for a long time, because he had heard many things about Him, and he hoped to see some miracle done by Him. Then he questioned Him with many words, but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. Then Herod, with his men of war, treated Him as though He were nothing, and mocked Him, clothed Him in a gorgeous robe, and

⁷⁵ Jeremiah 32:6-9

sent Him back to Pilate. (That very day Pilate and Herod became friends with each other, for before that there had been hostility between them.)

Now at the feast the governor customarily released one prisoner to the people, whomever they requested -- whom they wished. And at that time they had there one notorious prisoner named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion. Then the multitude, crying aloud, began to ask Pilate to do just as he had always done for them.

Then Pilate, when he had called together the chief priests, the rulers, and the people, said to them, "You have brought this Man to me, as one who perverts the people. And indeed, having examined Him before you, I have found no fault in this Man regarding those things of which you accuse Him; no, neither did Herod, for I sent you to him; and indeed nothing deserving of death has been done by Him. I will therefore chastise Him with a beating and release Him" (for it was necessary for him to release one prisoner to them at the feast). "But you have a custom, that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" For he knew that the chief priests had handed Him over because of envy.

While Pilate was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I've suffered many things today in a dream because of Him."

But the chief priests and elders moved the people -- persuaded the multitude -- that they should ask for Barabbas -- that he should rather release Barabbas to them -- and destroy Jesus. The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!" And they all cried out at once, saying, "Away with this Man, and release to us Barabbas to us"-- who had been thrown into prison for a certain rebellion in the city, and for murder. Then they all cried again, saying, "Not this Man, but Barabbas!"

So then Pilate took Jesus and whipped Him severely. And the soldiers braided a crown of thorns and put it on His head, and they put a purple robe on Him. Then they said, "Hail, King of the Jews!" And they struck Him with their hands. Pilate then went out again, and said to them, "Look, I bring Him out to you, that you may know that I find no fault in Him." Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Look at the Man!" Therefore when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" But Pilate, wishing to release Jesus, again called out to them: "What then do you want me to do with Him whom you call the King of the Jews?" So they cried out again, "Crucify Him!" Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let Him be crucified!" Then the governor said, "Why, what evil has He done?" "Crucify Him, crucify Him!" Then Pilate said to them, "Why, what evil has He done?" And they cried out all the more, "Crucify Him!" And he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore give Him a beating and let Him go." "Crucify Him!" Pilate said to them, "You take Him and crucify Him, because I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die,

because He made Himself the Son of God.”

Therefore, when Pilate heard that saying, he was even more afraid, and went again into the judgment hall, and said to Jesus, “Where are You from?” But Jesus gave him no answer. Then Pilate said to Him, “Will You not speak to me? Don’t You know that I have the power to crucify You, and the power to release You?” Jesus answered, “You could have no power at all against Me, unless it had been given to you from above. Therefore he who delivered Me to you has the greater sin.” From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.”

Therefore when Pilate heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!” But they were insistent, demanding with loud voices that He be crucified. And 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!” And the voices of these men and of the chief priests prevailed.

When Pilate saw that he could not prevail at all, but rather that a tumult was created, he took water and washed his hands before the multitude, saying, “I am innocent of the blood of this just Person. You see to it.” And all the people answered and said, “His blood be on us and on our children.” So Pilate gave sentence that it should be as they requested. Pilate, wanting to please the crowd, released Barabbas to them -- the one they requested, who for sedition and murder had been cast into prison; but when he had scourged Jesus, he delivered Him to be crucified.

Then the soldiers of the governor led Him away -- took Him into the hall called Praetorium, and they called together the whole band of soldiers around Him. And they stripped Him and put a scarlet robe on Him. And they clothed Him with purple; and they braided a crown of thorns, put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, “Hail, King of the Jews!” And began to salute Him, “Hail, King of the Jews!” Then they spat on Him, and took the reed and struck Him on the head; and bowing the knee, they worshipped Him. And when they had mocked Him, they took the purple off Him -- they took the robe off -- and put His own clothes on Him, and led Him out -- away -- to crucify Him. And He went out bearing His cross . . .

CHAPTER SIXTY EIGHT

SO they took Jesus, and led Him away.

Now as they came out, they found a man of Cyrene, Simon by name, the father of Alexander and Rufus. Then they compelled him, as he was coming out of the country and passing by, to bear His cross. And on him, a Cyrenian, they laid the cross that he might bear it after Jesus.

And a great company of people followed Him, and women who also mourned and lamented Him. But Jesus, turning to them, said, “Daughters of Jerusalem, don’t weep for Me, but weep for yourselves and for your children. For, listen, the days are coming in which they shall say, ‘Blessed are the barren, wombs that never bore, and breasts which never nursed!.’ Then they shall begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’⁷⁶ For if they do these things in the green tree, what shall be done in the dry?” There were also two others, criminals, led with Him to be put to death.

And they brought Him to a place called in Hebrew, Golgatha, which is called -- translated -- the Place of a Skull. Then they gave Him wine mingled with myrrh to drink, but He did not receive it. They gave him vinegar mingled with gall to drink. But when He had tasted it, He would not drink. Then they crucified Him when they had come to the place called Calvary, and two others with Him -- the criminals, one on the right and the other on the left -- one on either side, and Jesus in the center. When they crucified Him, they divided His garments, casting lots for them to decide by chance what every man should take. Then Jesus said, “Father, forgive them, for they know not what they do.” Then the soldiers took His garments and made four parts, to each soldier a part, and also His tunic. Now the tunic was without seam, woven from the top in one piece. Therefore they said among themselves, “Let’s not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says, “They parted My garments among them, and for My clothing they cast lots.”⁷⁷ For this reason the soldiers did these things. Sitting down, they watched him there. And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS.

Now it was the third hour . . .

AND Pilate wrote a title -- an inscription -- and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He Said, “I am the King of the Jews.””” Pilate answered, “What I have written, I have written.”

AND the people stood watching. And those who passed by blasphemed Him, wagging their heads and saying, “Aha! You who would destroy the temple and build it in three days, save Yourself! And if You are the Son of God, come down from the cross.” Even the rulers with them derided Him, saying, “He saved others; let Him save Himself if He is the Christ, the chosen of God.” Likewise the chief priests also, mocking with the scribes and elders, said among themselves, “He saved others; He cannot save Himself. Let the Christ, the King of Israel, descend now from the cross, that we may see and believe. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now if He

⁷⁶ Hosea 10:8

⁷⁷ Psalm 22:18

will have Him; for He did say, 'I am the Son of God.' " Even the thieves who were crucified with Him reviled Him with the same abuse.

Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." But the other, answering, rebuked him, saying, "Don't you even fear God, seeing that you're under the same condemnation? And we indeed are condemned justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." And he said to Jesus, "Lord, remember me when You come into Your kingdom." And Jesus said to him, "I tell you the truth, today you shall be with Me in Paradise."

Now standing by the cross of Jesus was His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. Therefore, when Jesus saw His mother, and the disciple whom He loved standing by, 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 to his own home.

NOW it was about the sixth hour, and when the sixth hour had come, there was darkness over the whole land -- over all the land -- until the ninth hour. The sun was darkened.

AND at about the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani? Eli, Eli, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"⁷⁸ Some of those who stood by there, when they heard that, said, "Listen, He's calling for Elijah! This Man is calling for Elijah!"

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst." Now a vessel full of vinegar was sitting there, and immediately one of them ran and took a sponge, filled it with vinegar and put it on a reed, put it to His mouth, and offered it to Him to drink, saying, "Let Him alone; lets see if Elijah will come to take Him down." The rest said, "Let him alone; let's see if Elijah will come to save Him." So when Jesus had received the vinegar, He said, "It is finished!" And Jesus cried out with a loud voice. And Jesus cried out again with a loud voice. And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commend My spirit.' "⁷⁹ Having said this, He breathed His last. And bowing His head, He gave up -- yielded up -- His spirit.

Then, behold, the veil of the temple was torn in two from top to bottom. The veil of the temple was torn down the middle.

And when the centurion, who stood facing Him, saw what had happened -- that He cried out like this and breathed His last -- he glorified God, saying, "Certainly this was a righteous Man! Truly this Man was the Son of God!"

And the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

So when the centurion and those with him, who were guarding Jesus, saw the earthquake

and the things that had happened, they feared greatly, saying, “Truly, this was the Son of God!” And all the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances, and the many women who followed Him from Galilee, who had ministered to Him, stood at a distance watching these things; among whom were Mary Magdalene, Mary the mother of James the lesser and of Joses, and the mother of Zebedee’s sons, and Salome, who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

And He who saw it bears record, and his testimony is true; and he knows that he is telling the truth, that you may believe. For these things were done that the Scripture should be fulfilled, “Not a bone of Him shall be broken.”⁸⁰ And again another Scripture says, “They shall look on Him whom they pierced.”⁸¹

CHAPTER SIXTY NINE

NOW when evening had come, because it was the Preparation Day, that is, the day before the Sabbath, there came a rich man of Arimathea named Joseph -- Joseph of Arimathea -- an honorable council member, who himself had also become a disciple of Jesus, but secretly, for fear of the Jews. And he was a good and just man. He had not consented to their counsel and deed. He was from Arimathea, a city of the Jews, who himself also waited for the kingdom of God. This man, coming and taking courage, went to Pilate and asked that he might take away the body of Jesus. Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for any length of time. So when he knew it to be true from the centurion, he gave the body to Joseph -- Pilate commanded the body to be given to him; and Pilate gave him permission. Then he brought fine linen, and took Him down. So he came, and took the body of Jesus. And Nicodemus, who at the first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as is the custom of the Jews to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which a man had never yet been laid. So they laid Jesus there, because of the Jews’ Preparation Day, for the tomb was nearby.

⁸⁰ Exodus 12:46; Numbers 9:12; Psalm 34:20

⁸¹ Zechariah 12:10

And Joseph laid the body in his own new tomb, which he had hewn out of the rock; and he rolled a great stone to the door of the tomb, and departed. That day was the Preparation, and the Sabbath drew near.

And the women who had come with Him from Galilee followed after, and they saw the tomb and how His body was laid. And Mary Magdalene was there, and the other Mary -- the mother of James -- sitting facing the tomb, and saw where He was laid. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

CHAPTER SEVENTY

ON the next day, which followed the Day of Preparation, the chief priests and Pharisees came together to Pilate, saying, "Sir, we remember, while He was still alive, how that deceiver said, 'After three days I will rise.' Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first." Pilate said to them, "You have a guard; go your way, make it as secure as you can." So they went, and made the tomb secure, sealing the stone and setting the guard.

NOW late on the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought sweet spices, that they might come and anoint Him.

AND behold, there was a great earthquake; because the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His face was like lightning, and his clothing white as snow. And the guards shook for fear of him, and became like dead men.

NOW on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They've taken away the Lord out of the tomb, and we don't know where they've laid Him." Therefore Peter and that other disciple went out -- arose -- and were going to the tomb.

AND very early in the morning -- at the rising of the sun -- the women came to the tomb,

bringing the spices which they and certain others had prepared. And they said among themselves, "Who will roll the stone away from the door of the tomb for us?" -- for it was very large. But when they looked up, they saw that the stone had already been rolled away. Then they went in and did not find the body of the Lord Jesus. And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were frightened. But the angel answered and said to the women, "Don't be afraid. Don't be afraid, for I know that you seek Jesus of Nazareth, who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. See the place where they laid Him. But go, and go quickly, and tell His disciples -- and Peter -- that He is risen from the dead, and that indeed He is going before you into Galilee; you shall see Him, as He said to you. Behold, I have told you."

And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? He's not here, but is risen! 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 the third day rise again.' " And they remembered His words.

So they went out quickly and fled from the tomb with fear and great joy, for they trembled and were amazed. And they said nothing to anyone, for they were afraid, but ran to bring His disciples word. Then they returned from the tomb and told all these things to the eleven and to all the rest.

IT was Mary Magdalene, Joanna, Mary the mother of James, and the other women that were with them, who told these things to the apostles. And their words seemed to them like idle tales, and they did not believe them.

BUT Peter and the other disciple both ran together to the tomb. And the other disciple outran Peter and came to the tomb first. And he, stooping down and looking in, saw the linen clothes lying there by themselves; yet he did not go in. Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there, and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. Then the other disciple, who came to the tomb first, went in also; and he saw and believed. For as yet they did not know the Scripture, that He must rise again from the dead. Then the disciples went away to their own home again. Peter departed, wondering to himself at what happened.

But Mary stood outside of the tomb weeping, and as she wept she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. Then they said to her, "Woman, why do you weep?" She said to them, "Because they've taken away my Lord, and I don't know where they've laid Him." Now when she had said this, she turned around and saw Jesus standing there, but did not know that it was Jesus. (Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.) Jesus said to her, "Woman, why do you

weep? Whom do you seek?" She, supposing Him to be the gardener, said to Him, "Sir, if You've carried Him from here, tell me where You've laid Him, and I will take Him away." Jesus said to her, "Mary!" She turned and said to Him, "Rabboni!" (which is to say, "Master"). Jesus said to her, "Don't cling to Me, for I have not yet ascended to My Father; but go to My brothers and say to them, 'I ascend to My Father and your Father, and to My God and your God.' "

She went and told those who had been with Him, as they mourned and wept. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her. And when they heard that He was alive and had been seen by her, they did not believe it.

AND as the other women went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshipped Him. Then Jesus said to them, "Don't be afraid. Go and tell my brothers to go to Galilee, and they shall see Me there."

NOW while they were going, behold, some of the guard came into the city and recounted to the chief priests all the things that had happened. When they had assembled with the elders and had taken counsel, they gave large sums of money to the soldiers, saying, "Tell them, 'His disciples came at night and stole Him away while we slept.' And if this comes to the governor's ears, we will persuade him and make you secure." So they took the money and did as they were instructed; and this saying is commonly reported among the Jews to this day.

AFTER that, He appeared in another form to two of them as they walked and went into the country. Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were affected, so that they did not know Him. And He said to them, "What kind of communication is this that you have with one another as you walk and are sad?" Then the one whose name was Cleopas answered and said to Him, "Are You only a stranger in Jerusalem, and haven't known the things which happened there in these days?" And He said to them, "What things?" So 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 the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. And, besides all this, today is the third day since all these things happened. Yes, and certain women of our company, who were at the tomb early, astonished us. When they didn't find His body, they came saying, that they'd also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but they did not see Him." Then He said to them, "O fools, and slow of heart to

believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He explained to them in all the Scriptures the things concerning Himself.

Then they drew close to the village where they were going, and He made as though He would've gone farther. But they constrained Him, saying, "Continue with us, for it's nearly evening, and the day's almost over." And He went in to stay with them. Now it came to pass, as He sat at dinner with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. And they said to one another, "Didn't our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" So they rose up and went out that same hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, "The Lord is indeed risen, and has appeared to Simon!" And they told the rest about the things that had happened on the road, and how He was known to the two of them in the breaking of bread; but they did not believe them either.

THEN later, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, He appeared to the eleven as they sat eating. Now as they spoke, Jesus Himself came and stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, and supposed they had seen a spirit. And He said to them, "Why are you troubled? And why do doubts arise in your hearts?" And He criticized their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. "See My hands and My feet, that it is I Myself. Handle Me and see, for a spirit doesn't have flesh and bones as you see I have." When He had said this, He showed them His hands, His side, and His feet. But while they still could not believe for joy, and wondered, He said to them, "Have you any food here?" So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate before them. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As my Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

NOW Thomas, called Didymus (the Twin), one of the twelve, was not with them when Jesus came. Therefore the other disciples said to him, "We have seen the Lord." So he said to them, "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."

And after eight days His disciples were again indoors, and Thomas was with them. Jesus came, the doors being shut, and stood in the midst of them, and said, "Peace to you!" Then He said to Thomas, "Reach out your finger here, and look at My hands; and reach out your hand here, and thrust it into My side; and don't be faithless, but believing." And Thomas answered and said

to Him, "My Lord and my God!" Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen Me and yet have believed."

AND truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name.

CHAPTER SEVENTY ONE

AFTER these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and He showed Himself in the following way: Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were all together. Simon Peter said to them, "I'm going fishing." They said to him, "We'll go with you also." They went out and immediately got into the boat, and that night they caught nothing. But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, "Children, do you have any food?" They answered Him, "No." He said to them, "Cast the net on the right side of the boat, and you'll find some." So they cast, and now they were not able to draw it in because of the multitude of fish. Therefore that disciple whom Jesus loved said to Peter, "It's the Lord!" Now when Simon Peter heard that it was the Lord, he put his fisherman's coat on (for he had removed it), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from land, only about two hundred cubits), dragging the net with fish. Then, as soon as they had come 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've just caught." Simon Peter went up and dragged the net to land, full of great big fish, one hundred and fifty-three; and although there were so many, the net was not broken. Jesus said to them, "Come and dine." Yet none of the disciples dared ask Him, "Who are You?" -- knowing that it was the Lord. Then Jesus came and took the bread and gave it to them, and likewise the fish. (This is now the third time Jesus showed Himself to His disciples after He had risen from the dead.)

So when they had dined, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these others?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs." He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep." He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was deeply saddened because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep. Truly,

truly, I tell you, when you were young, you clothed yourself and walked wherever you wished; but when you are old, you shall stretch out your hands, and another shall clothe you and carry you where you would rather not go." This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me."

Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, "Lord, who is he who betrays You?" Peter, seeing him, said to Jesus, "But Lord, what about this man?" Jesus said to him, "If I will that he remain till I come, what is that to you? Follow Me." Then this saying went abroad among the brethren, that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what is that to you?" This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

CHAPTER SEVENTY TWO

AFTER that He was seen by more than five hundred brethren at once.

THEN the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshipped Him; but some doubted. And Jesus came and spoke to them, saying, "All power has been given to Me in heaven and on earth. Go therefore into all the world, and make disciples of all the nations, preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all the things I've commanded you. He who believes and is baptized shall be saved; but he who does not believe shall be condemned. And these signs shall follow those who believe: In My name they shall cast out demons; they shall speak with new tongues; they shall pick up serpents; and if they drink anything deadly, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And know I am with you always, even to the end of the world." Amen.

AFTER that He was seen by James, then by all the apostles, to whom He also showed Himself alive after his suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "Which," He said, "you've heard from Me." Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and the Psalms concerning Me." And He opened their

understanding, that they might understand the Scriptures. Then He said to them, "This is how it's written, and so it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and forgiveness of sins should be preached in His name among all nations, beginning in Jerusalem. And you are witnesses of these things. See, I send the Promise of My Father upon you; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It's not for you to know the times or the seasons which the Father has put in His own power. But you shall receive power, when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the most distant parts of the earth. But wait here in the city of Jerusalem until you are endowed with power from on high."

And He led them out as far as Bethany, and He lifted up His hands and blessed them. And so then it came to pass, while He blessed them -- after the Lord had spoken to them -- when He had spoken these things, while they watched, He was taken up -- received up -- He was parted from them and carried up into heaven, and sat on the right hand of God. And a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, shall so come in like manner as you saw Him go into heaven."

THEN they returned to Jerusalem from the mount called Olivet, which is near Jerusalem. a Sabbath day's journey. And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.

AND they went out and preached everywhere, the Lord working with them and confirming the word with signs following. Amen.

THERE are also many other things that Jesus did, which if every one of them were written, I suppose that even the world itself could not contain the books that would be written. Amen.

