The Saints Gospel

From the Saints Translation of the Holy Bible

Matthew, Mark, Luke, John, and Acts 1 woven into one continuous account of the life, teaching, Passion, Resurrection, and Ascension of Jesus Christ.

This reading manuscript preserves the language and reverent voice of the Saints Translation. Shared events are joined; distinctive sayings, names, actions, and longer teachings remain. Both genealogies are included. The four parts follow the movement from the Word made flesh to the risen Lord's commission and the disciples gathered in Jerusalem.

The arrangement is an editorial harmony. Where the accounts differ in sequence or wording, the reading text follows a stated arrangement and the source differences are retained in the editorial notes. Those notes also identify the passages bracketed in the source edition. They belong to the editor, not to the biblical narration.

The verse index records the four published Saints Gospels and Acts 1 through 1:26. Mark's unnumbered shorter ending is excluded. The previously reported 3,794 numbered verses await a fresh source-to-scene recount. The eleven conventional verse numbers absent from the source edition are listed in the appendix.

The words of Christ are printed in red. This revised edition restores direct speech and Gospel wording at the places listed in the editorial notes.

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Editorial Notes and Verse Index

1 The Birth and Infancy

1 The Word Made Flesh

Since many have undertaken to arrange an account of the events fulfilled among us, just as those who from the beginning became eyewitnesses and servants of the word handed them down to us, it seemed good to me also, having followed everything carefully from the beginning, to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the matters in which you have 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. All things came into being through Him, and apart from Him not even one thing came into being. What has come into being in Him was life, and the life was the light of humanity. And the light shines in the darkness, and the darkness did not overcome it.

There came a man sent from God; his name was John. He came for testimony, to bear witness concerning the Light, so that all might believe through him. He was not the Light, but came to bear witness concerning the Light. The true Light, which gives light to every person, was coming into the world. He was in the world, and the world came into being through Him, and the world did not know Him. He came to what was His own, and His own did not receive Him. But as many as received Him, He gave them authority to become children of God—to those who believe in His name, who were born not from bloods, nor from the will of flesh, nor from the will of a man, but from God.

And the Word became flesh and pitched His tent among us, and we beheld His glory, glory as of the Only-begotten from the Father, full of grace and truth. John bears witness concerning Him and has cried out, saying, “This was He of whom I said, ‘The One coming after me has come before me, because He was before me.’” For from His fullness we all received, and grace in place of grace. For the Law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only-begotten God, who is in the bosom of the Father—He has made Him known.

2 The Son of David and Abraham

A book of the origin of Jesus Christ, son of David, son of Abraham. Abraham begat Isaac; Isaac begat Jacob; Jacob begat Judah and his brothers; Judah begat Perez and Zerah by Tamar; Perez begat Hezron; Hezron begat Ram; Ram begat Amminadab; Amminadab begat Nahshon; Nahshon begat Salmon; Salmon begat Boaz by Rahab; Boaz begat Obed by Ruth; Obed begat Jesse; Jesse begat David the king. David begat Solomon by the wife of Uriah;

Solomon begat Rehoboam; Rehoboam begat Abijah; Abijah begat Asaph; Asaph begat Jehoshaphat; Jehoshaphat begat Joram; Joram begat Uzziah; Uzziah begat Jotham; Jotham begat Ahaz; Ahaz begat Hezekiah; Hezekiah begat Manasseh; Manasseh begat Amos; Amos begat Josiah; Josiah begat Jechoniah and his brothers at the deportation to Babylon.

After the deportation to Babylon, Jechoniah begat Shealtiel; Shealtiel begat Zerubbabel; Zerubbabel begat Abiud; Abiud begat Eliakim; Eliakim begat Azor; Azor begat Zadok; Zadok begat Achim; Achim begat Eliud; Eliud begat Eleazar; Eleazar begat Matthan; Matthan begat Jacob; Jacob begat Joseph, the husband of Mary, from whom Jesus was born, who is called Christ. So all the generations from Abraham to David were fourteen generations, from David to

the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

3 The Promise to Zechariah

In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah. He had a wife from the daughters of Aaron, and her name was Elizabeth. Both were righteous before God, walking blamelessly in all the Lord's commandments and ordinances. They had no child, because Elizabeth was barren, and both were advanced in their days. While he was serving as priest before God in the order of his division, according to the priesthood's custom, he was chosen by lot to enter the Lord's sanctuary and burn incense. The whole multitude of the people was praying outside at the hour of incense.

An angel of the Lord appeared to him, standing at the right of the altar of incense. Zechariah was troubled when he saw him, and fear fell upon him. But the angel said to him, "Do not fear, Zechariah, for your petition has been heard. Your wife Elizabeth will bear you a son, and you shall name him John. You will have joy and gladness, and many will rejoice at his birth, for he will be great before the Lord. He will certainly drink neither wine nor strong drink, and he will be filled with the Holy Spirit even from his mother's womb. He will turn many of the sons of Israel to the Lord their God. He himself will go before Him in Elijah's spirit and power, to turn fathers' hearts toward children and the disobedient to the understanding of the righteous, to prepare for the Lord a people made ready."

Zechariah said to the angel, "By what shall I know this? For I am an old man, and my wife is advanced in her days." The angel answered him, "I am Gabriel, who stands before God, and I was sent to speak to you and announce this good news to you. And behold, you will be silent and unable to speak until the day these things happen, because you did not believe my words, which will be fulfilled at their appointed time."

The people were waiting for Zechariah and wondering at his delay in the sanctuary. When he came out, he could not speak to them, and they realized that he had seen a vision in the sanctuary. He kept making signs to them and remained mute. When the days of his service were completed, he went home. After those days his wife Elizabeth conceived, and she kept herself secluded for five months, saying, "Thus the Lord has dealt with me in the days when He looked upon me to remove my reproach among people."

4 The Annunciation to Mary

In the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man named Joseph, of David's house. The virgin's name was Mary. He entered and said to her, "Rejoice, you who have been graced! The Lord is with you." She was greatly troubled at the saying and considered what sort of greeting this might be. The angel said to her, "Do not fear, Mary, for you have found grace with God. And behold, you will conceive in your womb and bear a Son, and you shall name Him Jesus. He will be great and will be called Son of the Most High. The Lord God will give Him the throne of His father David, and He will reign over Jacob's house forever, and His kingdom will have no end."

Mary said to the angel, "How will this be, since I do not know a man?" The angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the holy One being born will also be called Son of God. And behold, your kinswoman

Elizabeth has also conceived a son in her old age, and this is the sixth month for her who was called barren, for no word from God will be powerless.” Mary said, “Behold, the Lord’s servant. May it happen to me according to your word.” Then the angel departed from her.

5 The Visitation and the Song of Mary

In those days Mary arose and went in haste into the hill country, to a city of Judah. She entered Zechariah’s house and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the infant leaped in her womb, and Elizabeth was filled with the Holy Spirit. She cried out with a loud shout and said, “Blessed are you among women, and blessed is the fruit of your womb! And why has this come to me, that the mother of my Lord should come to me? For behold, when the sound of your greeting entered my ears, the infant in my womb leaped with gladness. And blessed is she who believed that there would be a fulfillment of the things spoken to her from the Lord.”

Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my Savior, because He looked upon the low estate of His servant. For behold, from now on all generations will call me blessed, because the Mighty One has done great things for me, and holy is His name. His mercy is for generations and generations upon those who fear Him. He has performed a mighty deed with His arm; He scattered the proud in the thought of their heart. He brought rulers down from thrones and raised up the lowly. He filled the hungry with good things and sent the rich away empty. He helped Israel His servant, remembering mercy, as He spoke to our fathers, to Abraham and his offspring forever.”

Mary stayed with her about three months and returned to her home.

6 The Birth of John and the Song of Zechariah

The time was fulfilled for Elizabeth to give birth, and she bore a son. Her neighbors and kinsmen heard that the Lord had magnified His mercy toward her, and they rejoiced with her. On the eighth day they came to circumcise the child and were calling him Zechariah after his father’s name. But his mother answered, “No; he shall be called John.” They said to her, “No one among your kinsmen is called by this name.” They made signs to his father about what he wished him to be called. He asked for a writing tablet and wrote, “His name is John.” And they all wondered. Immediately his mouth and tongue were opened, and he spoke, blessing God. Fear came upon all who lived around them, and all these matters were discussed throughout the whole hill country of Judea. Everyone who heard placed them in their heart, saying, “What then will this child become?” For the Lord’s hand was indeed with him.

His father Zechariah was filled with the Holy Spirit and prophesied, saying, “Blessed is the Lord, the God of Israel, because He has visited and accomplished redemption for His people, and has raised up a horn of salvation for us in the house of David His servant, as He spoke through the mouth of His holy prophets from long ago: salvation from our enemies and from the hand of all who hate us, to show mercy to our fathers and remember His holy covenant, the oath He swore to Abraham our father, to grant us that, rescued from our enemies’ hand, we might serve Him without fear, in holiness and righteousness before Him all our days.

“And you also, child, will be called prophet of the Most High, for you will go before the Lord to prepare His ways, to give His people knowledge of salvation in the forgiveness of their sins, through the tender mercy of our God, by which the dawn from on high will visit us, to shine upon those who sit in darkness and death’s shadow, to direct our feet into a way of peace.” The child

grew and became strong in spirit. He remained in the wilderness until the day of his public appearance to Israel.

7 Joseph Receives Mary

The origin of Jesus Christ was like this. When His mother Mary was betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. Joseph her husband, being righteous and unwilling to expose her to public disgrace, decided to divorce her quietly. As he considered these things, behold, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not fear to take Mary your wife home, for what has been conceived in her is from the Holy Spirit. She will bear a Son, and you shall call His name Jesus, for He will save His people from their sins.”

All this has happened so that what was spoken by the Lord through the prophet might be fulfilled: “Behold, the virgin will be with child and will bear a Son, and they will call His name Emmanuel,” which translated means “God with us.” When Joseph awoke from sleep, he did as the angel of the Lord commanded him and took his wife home.

8 The Birth of Jesus Christ

In those days a decree went out from Caesar Augustus for all the inhabited world to be registered. This first registration took place while Quirinius was governing Syria. Everyone went to be registered, each to his own city. Joseph also went up from Galilee, from the city of Nazareth, into Judea, to David’s city, which is called Bethlehem, because he belonged to David’s house and family, to be registered with Mary, who was betrothed to him and was pregnant.

Joseph did not have relations with Mary until she bore a Son. While they were in Bethlehem, the days were fulfilled for her to give birth. She bore her firstborn Son, wrapped Him in swaddling cloths, and laid Him in a manger, because there was no place for them in the lodging place.

In that same region there were shepherds living in the fields and keeping watch over their flock through the watches of the night. An angel of the Lord stood beside them, and the Lord’s glory shone around them; they feared with a great fear. The angel said to them, “Do not fear, for behold, I announce to you good news of great joy, which will be for all the people: today in David’s city a Savior has been born for you, who is Christ the Lord. This is the sign for you: you will find an infant wrapped in swaddling cloths and lying in a manger.” Suddenly there was with the angel a multitude of the heavenly army, praising God and saying, “Glory to God in the highest, and on earth peace among people of His favor.”

When the angels had departed from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this event that has happened, which the Lord has made known to us.” They came in haste and found Mary and Joseph, and the infant lying in the manger. When they saw Him, they made known the saying spoken to them about this Child. Everyone who heard wondered at what the shepherds told them. But Mary preserved all these matters, bringing them together in her heart. The shepherds returned, glorifying and praising God for everything they had heard and seen, just as it had been spoken to them.

When eight days were completed for His circumcision, Joseph called His name Jesus, the name given by the angel before He was conceived in the womb.

9 A Light for Revelation to the Nations

When the days of their purification according to Moses' law were completed, they brought Him up to Jerusalem to present Him to the Lord, as it is written in the Lord's law: "Every male opening the womb shall be called holy to the Lord," and to give a sacrifice according to what is said in the Lord's law: "A pair of turtledoves or two young pigeons." And behold, there was a man in Jerusalem named Simeon. This man was righteous and devout, awaiting Israel's consolation, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he saw the Lord's Christ. He came in the Spirit into the temple. When the parents brought in the Child Jesus to do for Him what was customary under the law, he received Him into his arms, blessed God, and said:

"Now, Master, You release Your servant in peace according to Your word, because my eyes have seen Your salvation, which You prepared before the face of all peoples: a light for revelation to the nations and glory for Your people Israel." His father and mother were wondering at what was being said about Him. Simeon blessed them and said to His mother Mary, "Behold, this One is appointed for the fall and rising of many in Israel, and for a sign spoken against—and a sword will pass through your own soul also—so that thoughts from many hearts may be revealed."

There was also a prophetess, Anna, daughter of Phanuel, from the tribe of Asher. She was advanced in many days, having lived with a husband for seven years after her virginity, and she was a widow until eighty-four years of age. She did not leave the temple, serving with fasts and petitions night and day. Coming up at that very hour, she gave thanks to God and spoke about Him to everyone awaiting Jerusalem's redemption.

10 The Star and the Gifts of the Nations

After Jesus was born in Bethlehem of Judea in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, "Where is the One born King of the Jews? For we saw His star at its rising and have come to bow before Him." When King Herod heard this, he was troubled, and all Jerusalem with him. He gathered all the chief priests and scribes of the people and asked them where the Christ was to be born. They told him, "In Bethlehem of Judea, for this is what has been written through the prophet: 'And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd My people Israel.'"

Then Herod secretly called the magi and ascertained from them the time when the star appeared. He sent them to Bethlehem, saying, "Go and inquire carefully about the Child. When you find Him, report to me, so that I too may come and bow before Him." After hearing the king, they went on their way. And behold, the star they had seen at its rising went ahead of them until it came and stood over the place where the Child was. When they saw the star, they rejoiced with exceedingly great joy. They entered the house and saw the Child with Mary His mother. Falling down, they bowed before Him; and opening their treasures, they offered Him gifts: gold, frankincense, and myrrh. Having been warned in a dream not to return to Herod, they withdrew to their country by another way.

11 Out of Egypt I Called My Son

After they withdrew, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Rise, take the Child and His mother, and flee to Egypt. Stay there until I tell you, for Herod is about to seek the Child to destroy Him.” He rose, took the Child and His mother by night, and withdrew to Egypt. He remained there until Herod’s death, so that what was spoken by the Lord through the prophet might be fulfilled: “Out of Egypt I called My Son.” Then Herod, seeing that the magi had outwitted him, became exceedingly angry. He sent men and killed all the boys in Bethlehem and throughout its district who were two years old and under, according to the time he had ascertained from the magi. Then what was spoken through Jeremiah the prophet was fulfilled: “A voice was heard in Ramah, weeping and great lamentation: Rachel weeping for her children, and she would not be comforted, because they are no more.”

After Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, “Rise, take the Child and His mother, and go to the land of Israel, for those seeking the Child’s life have died.” He rose, took the Child and His mother, and entered the land of Israel. But hearing that Archelaus reigned over Judea in place of his father Herod, he feared to go there. Warned in a dream, he withdrew to the regions of Galilee.

Having completed everything according to the Lord’s law, they returned to Galilee, to their own city of Nazareth. Joseph settled there, so that what was spoken through the prophets might be fulfilled: “He will be called a Nazarene.” The Child grew and became strong, being filled with wisdom, and God’s grace was upon Him.

12 In the House of His Father

His parents went each year to Jerusalem for the Festival of Passover. When He became twelve years old, they went up according to the festival’s custom. When the days were completed and they were returning, the boy Jesus remained in Jerusalem, and His parents did not know. Supposing Him to be in the traveling company, they went a day’s journey and searched for Him among their kinsmen and acquaintances. When they did not find Him, they returned to Jerusalem searching for Him. After three days they found Him in the temple, sitting among the teachers, listening to them and questioning them. All who heard Him were astonished at His understanding and answers.

When His parents saw Him, they were overwhelmed. His mother said to Him, “Child, why have You treated us this way? Behold, Your father and I have been searching for You in anguish.” He said to them, “Why were you searching for Me? Did you not know that I must be in what belongs to My Father?” But they did not understand the saying He spoke to them. He went down with them and came to Nazareth, and He remained subject to them. His mother kept all these matters in her heart. Jesus advanced in wisdom and age, and in favor with God and people.

2 The Public Life

13 The Voice in the Wilderness

The beginning of the good news of Jesus Christ.

In the fifteenth year of Tiberius Caesar's rule, when Pontius Pilate governed Judea, Herod was tetrarch of Galilee, his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, God's word came to John, Zechariah's son, in the wilderness.

John the Baptist appeared in the wilderness of Judea and went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. He said, "Repent, for the kingdom of the heavens has drawn near." As it is written in Isaiah the prophet: "Look, I send My messenger before Your face, who will prepare Your way; a voice of one crying in the wilderness, 'Prepare the way of the Lord; make His paths straight. Every ravine will be filled, and every mountain and hill brought low. The crooked will become straight, and the rough ways smooth roads, and all flesh will see God's salvation.'"

John wore clothing of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. Jerusalem, all Judea, and all the region around the Jordan went out to him. They were baptized by him in the Jordan River, confessing their sins. Seeing many Pharisees and Sadducees among the crowds coming to his baptism, he said, "Brood of vipers! Who warned you to flee from the coming wrath? Bear fruit, then, worthy of repentance, and do not suppose you can say among yourselves, 'We have Abraham as father.' For I tell you that God can raise up children for Abraham from these stones. Already the axe lies at the root of the trees. Every tree, therefore, that does not bear good fruit is cut down and thrown into fire."

The crowds asked him, "What then should we do?" He answered them, "Let the one who has two tunics share with the one who has none, and let the one who has food do likewise." Tax collectors also came to be baptized and said to him, "Teacher, what should we do?" He said to them, "Collect nothing beyond what has been appointed for you." Soldiers also asked him, "And we, what should we do?" He said to them, "Extort from no one, do not make false accusations, and be content with your pay." As the people were waiting expectantly and everyone was considering in their hearts whether John might be the Christ, John answered them all, "I baptize you in water for repentance, but the One coming after me is stronger than I. I am not fit to carry His sandals, nor worthy to stoop down and untie their strap. He will baptize you in the Holy Spirit and fire. His winnowing shovel is in His hand, and He will thoroughly clear His threshing floor and gather His wheat into the storehouse; but He will burn the chaff with unquenchable fire."

With many other exhortations also, he announced good news to the people.

14 The Beloved Son at the Jordan

In those days Jesus came from Nazareth in Galilee to the Jordan, to John, to be baptized by him. John tried to prevent Him, saying, "I need to be baptized by You, and do You come to me?" Jesus answered him, "Allow it now, for in this way it is fitting for us to fulfill all righteousness." Then John allowed Him.

When all the people were baptized, Jesus also was baptized. Immediately He came up from the water, and as He prayed, He saw the heavens torn open and the Holy Spirit descending in bodily form like a dove upon Him. A voice came from the heavens: “You are My beloved Son; in You I am well pleased.”

15 The Son of Adam and of God

Jesus Himself, when beginning, was about thirty years old, being the son, as was supposed, of Joseph, of Heli, of Matthat, of Levi, of Melchi, of Jannai, of Joseph, of Mattathias, of Amos, of Nahum, of Esli, of Naggai, of Maath, of Mattathias, of Semein, of Josech, of Joda, of Joanan, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, of Melchi, of Addi, of Cosam, of Elmadam, of Er, of Jesus, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Judah, of Joseph, of Jonam, of Eliakim, of Melea, of Menna, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Boaz, of Sala, of Nahshon, of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah, of Jacob, of Isaac, of Abraham, of Terah, of Nahor, of Serug, of Reu, of Peleg, of Eber, of Shelah, of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah, of Enoch, of Jared, of Mahalalel, of Cainan, of Enosh, of Seth, of Adam, of God.

16 The Testing in the Wilderness

Jesus, full of the Holy Spirit, returned from the Jordan. Immediately the Spirit drove Him into the wilderness, where He was led in the Spirit for forty days, being tempted by Satan. He was with the wild animals. He fasted forty days and forty nights, eating nothing, and when those days were completed He became hungry.

The tempter came and said to Him, “If You are God’s Son, command these stones to become loaves of bread.” But He answered, “It is written: ‘A human being shall not live on bread alone, but on every word proceeding through the mouth of God.’”

The devil took Him into Jerusalem, the holy city, and set Him on the pinnacle of the temple. He said, “If You are God’s Son, throw Yourself down from here. For it is written: ‘He will command His angels concerning You, to guard You,’ and ‘They will lift You on their hands, lest You strike Your foot against a stone.’” Jesus said to him, “Again it is written: ‘You shall not put the Lord your God to the test.’”

The devil also took Him to an exceedingly high mountain and showed Him all the kingdoms of the inhabited world and their glory in a moment of time. He said, “I will give You all this authority and their glory, because it has been handed over to me, and I give it to whomever I wish. I will give You all these things if You fall down and worship me.” Then Jesus said to him, “Go away, Satan! For it is written: ‘You shall worship the Lord your God, and Him alone shall you serve.’”

Having completed every test, the devil departed from Him until an opportune time. And behold, angels came and ministered to Him.

17 Behold the Lamb of God

And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” And he confessed and did not deny, and confessed, “I am not the Christ.” They asked him, “What, then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.” So they said to him, “Who are you, so that we may give an answer to those who sent us? What do you say about yourself?” He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ just as Isaiah the prophet said.” Now those sent were from the Pharisees. And they questioned him and said to him, “Why, then, do you baptize if you are not the Christ, nor Elijah, nor the Prophet?” John answered them, saying, “I baptize in water. Among you stands One whom you do not know, the One coming after me, whose sandal strap I am not worthy to untie.” These things happened in Bethany beyond the Jordan, where John was baptizing.

The next day he saw Jesus coming toward him and said, “Behold, 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 has come before me, because He was before me.’ And I did not know Him, but so that He might be manifested to Israel, for this reason I came baptizing in water.” And John testified, saying, “I have beheld the Spirit descending like a dove from heaven, and He remained upon Him. And I did not know Him, but the One who sent me to baptize in water said to me, ‘The One upon whom you see the Spirit descending and remaining—this is the One who baptizes in the Holy Spirit.’ And I have seen and have testified that this is the chosen One of God.”

18 Come and See

The next day John was standing there again, and two of his disciples, and looking at Jesus as He walked, he said, “Behold, the Lamb of God!” The two disciples heard him speaking and followed Jesus. Jesus turned and, seeing them following, said to them, “What do you seek?” They said to Him, “Rabbi”—which, translated, means Teacher—“where are You staying?” He said to them, “Come, and you will see.” So they came and saw where He was staying, and stayed with Him that day. It was about the tenth hour. Andrew, Simon Peter’s brother, was one of the two who heard from John and followed Him. He first found his own brother Simon and said to him, “We have found the Messiah”—which, translated, is Christ. He brought him to Jesus. Jesus looked at him and said, “You are Simon, the son of John; you shall be called Cephas”—which is translated Peter.

The next day He wanted to go out into Galilee. And He found Philip, and Jesus said to him, “Follow Me.” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found the One of whom Moses wrote in the Law, and the prophets also: Jesus, the son of Joseph, from Nazareth.” Nathanael said to him, “Can anything good be from Nazareth?” Philip said to him, “Come and see.” Jesus saw Nathanael coming toward Him and said concerning him, “Behold, truly an Israelite in whom there is no deceit!” Nathanael said to Him, “How do You know me?” Jesus answered him, “Before Philip called you, while you were under the fig tree, I saw you.” Nathanael answered Him, “Rabbi, You are the Son of God; You are the King of Israel.” Jesus answered him, “Because I told you that I saw you beneath the fig tree, do you believe? You will see greater things than these.” And He said to him, “Amen, amen, I tell you all: you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

19 The First Sign at Cana

And on the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there. Jesus and His disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to Him, “They have no wine.” And Jesus said to her, “What is this to Me and to you, woman? My hour has not yet come.” His mother said to the servants, “Whatever He tells you, do.” Now six stone water jars were set there for the purification of the Jews, each holding two or three metretes. Jesus said to them, “Fill the jars with water.” And they filled them to the top. And He said to them, “Draw some out now and take it to the master of the feast.” And they took it. When the master of the feast tasted the water that had become wine and did not know where it came from—though the servants who had drawn the water knew—the master of the feast called the bridegroom and said to him, “Everyone sets out the good wine first, and when people have become drunk, the inferior wine. You have kept the good wine until now.”

Jesus did this as the beginning of His signs in Cana of Galilee and manifested His glory, and His disciples believed in Him. After this He went down to Capernaum, He and His mother and the brothers and His disciples, and they stayed there not many days.

20 The Temple of His Body

Now the Passover of the Jews was near, and Jesus went up to Jerusalem. And He found in the temple those selling oxen and sheep and doves, and the money changers seated there. Making a whip from cords, He drove them all out of the temple, both the sheep and the oxen, and poured out the money changers’ coins and overturned their tables. And He said to those selling the doves, “Take these things away from here. Do not make My Father’s house a house of trade.” His disciples remembered that it is written, “Zeal for Your house will consume Me.” So the Jews answered Him, “What sign do You show us, since You do these things?” Jesus answered them, “Destroy this sanctuary, and in three days I will raise it.” So the Jews said, “This sanctuary was built in forty-six years, and will You raise it in three days?” But He was speaking about the sanctuary of His body. When, therefore, He was raised from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word Jesus had spoken.

While He was in Jerusalem at the Passover, during the feast, many believed in His name, seeing the signs He was doing. But Jesus Himself did not entrust Himself to them, because He knew everyone and because He had no need for anyone to testify concerning humanity, for He Himself knew what was within a person.

21 Born of Water and the Spirit

Now there was a man from the Pharisees named Nicodemus, a ruler of the Jews. He came to Him at night and said to Him, “Rabbi, we know that You have come from God as a teacher, for no one can do these signs that You do unless God is with him.” Jesus answered him, “Amen, amen, I tell you: unless someone is born from above, he cannot see the kingdom of God.” Nicodemus said to Him, “How can a person be born when he is old? Can he enter his mother’s womb a second time and be born?” Jesus answered, “Amen, amen, I tell you: unless someone is born from water and Spirit, he cannot enter the kingdom of God. What is born from the flesh is flesh, and what is born from the Spirit is spirit. Do not marvel that I said to you, ‘You all must be born from above.’ The wind blows where it wills, and you hear its sound, but you do not know where it comes from and where it goes. So it is with everyone born from the Spirit.” Nicodemus answered Him, “How can these things happen?”

Jesus answered him, “Are you the teacher of Israel, and do you not understand these things?

“Amen, amen, I tell you: we speak what we know and bear witness to what we have seen, and you all do not receive our testimony. If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? And no one has ascended into heaven except the One who descended from heaven, the Son of Man. And just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, so that everyone who believes may have eternal life in Him. For God loved the world in this way: He gave the only-begotten Son, so that everyone who believes in Him might not perish but have eternal life. For God did not send the Son into the world to judge the world, but so that the world might be saved through Him. The one who believes in Him is not judged; but the one who does not believe has already been judged, because he has not believed in the name of the only-begotten Son of God.

“And this is the judgment: the Light has come into the world, and people loved the darkness more than the Light, for their deeds were evil. For everyone who practices base things hates the light and does not come to the light, so that his deeds may not be exposed. But the one who does the truth comes to the light, so that his deeds may be manifested, because they have been done in God.”

22 The Friend of the Bridegroom

After these things Jesus and His disciples came into the Judean countryside, and there He stayed with them and was baptizing. John was also baptizing in Aenon near Salim, because there was much water there, and people came and were baptized. For John had not yet been thrown into prison. Then a discussion arose from John’s disciples with a Jew concerning purification. And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you testified—behold, He is baptizing, and everyone is coming to Him.” John answered, “A person can receive not even one thing unless it has been given to him from heaven. You yourselves bear witness for me that I said, ‘I am not the Christ, but I have been sent before Him.’ The one who has the bride is the bridegroom. But the bridegroom’s friend, who stands and hears him, rejoices greatly because of the bridegroom’s voice. So this joy of mine has been fulfilled. He must increase, but I must decrease.”

The One coming from above is above all. The one who is from the earth is from the earth and speaks from the earth. The One coming from heaven is above all. What He has seen and heard, this He testifies, and no one receives His testimony. The one who has received His testimony

has set his seal that God is true. For the One whom God sent speaks the words of God, for He gives the Spirit without measure. The Father loves the Son and has given all things into His hand. The one who believes in the Son has eternal life; but the one who disobeys the Son will not see life, but the wrath of God remains upon him.

23 The Living Water

So when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John— although Jesus Himself was not baptizing, but His disciples— He left Judea and went away again into Galilee. And He had to pass through Samaria. So He came to a city of Samaria called Sychar, near the plot of land Jacob gave to his son Joseph. Jacob's spring was there. Jesus, therefore, wearied from the journey, sat down as He was by the spring. It was about the sixth hour. A woman from 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. So the Samaritan woman said to Him, "How do You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews do not associate with Samaritans. Jesus answered her, "If you knew the gift of God and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, You have no vessel for drawing water, and the well is deep.

"Where, then, do You have this living water? Are You greater than our father Jacob, who gave us the well and drank from it himself, and his sons and his livestock?" Jesus answered her, "Everyone who drinks from this water will thirst again. But whoever drinks from the water that I will give him will certainly never thirst; rather, the water I will give him will become in him a spring of water leaping up into eternal life." The woman said to Him, "Sir, give me this water, so that I may not thirst or come through here to draw."

He said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You have spoken well in saying, 'I have no husband,' for you have had five husbands, and the one you have now is not your husband. This you have spoken truly." The woman said to Him, "Sir, I see that You are a prophet. Our fathers worshiped on this mountain, and you say that in Jerusalem is the place where one must worship." Jesus said to her, "Believe Me, woman, an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, because salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father seeks such people to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming, the One called Christ. When He comes, He will announce all things to us."

Jesus said to her, "I am He, the One speaking to you."

At this His disciples came and marveled that He was speaking with a woman. Yet no one said, "What do You seek?" or, "Why are You speaking with her?" So the woman left her water jar and went away into the city and said to the people, "Come, see a man who told me everything I did. Could this be the Christ?" They went out of the city and were coming to Him. Meanwhile the disciples urged Him, saying, "Rabbi, eat." But He said to them, "I have food to eat that you do not know." So the disciples said to one another, "Has someone brought Him something to eat?" Jesus said to them, "My food is to do the will of the One who sent Me and to complete His work.

Do you not say, ‘There are still four months, and the harvest comes’? Behold, I tell you, lift your eyes and look at the fields, for they are white for harvest. Already the one who reaps receives wages and gathers fruit for eternal life, so that the one who sows and the one who reaps may rejoice together. For in this the saying is true: ‘One is the sower and another the reaper.’

“I sent you to reap what you have not labored for. Others have labored, and you have entered into their labor.”

Many of the Samaritans from that city believed in Him because of the word of the woman, who testified, “He told me everything I did.” So when the Samaritans came to Him, they asked Him to stay with them, and He stayed there two days. And many more believed because of His word. They said to the woman, “We no longer believe because of your speech, for we ourselves have heard and know that this is truly the Savior of the world.”

24 The Kingdom Has Drawn Near

But Herod the tetrarch, rebuked by him concerning Herodias, his brother’s wife, and all the evil things Herod had done, added this also to them all: he shut John up in prison.

After the two days in Samaria, Jesus heard that John had been handed over and went into Galilee in the Spirit’s power. Jesus Himself had testified that a prophet has no honor in his own homeland. When He came into Galilee, the Galileans welcomed Him, having seen everything He did in Jerusalem at the feast, for they too had gone to the feast. A report about Him spread throughout the whole surrounding region, and He taught in their synagogues, being glorified by everyone.

He proclaimed the good news of God, saying, “The appointed time is fulfilled, and the kingdom of God has drawn near. Repent and believe in the good news.” From then on Jesus began to proclaim that the kingdom of the heavens had drawn near.

25 Your Son Lives

So He came again to Cana of Galilee, where He made the water wine. And there was a certain royal official whose son was ill in Capernaum. When this man heard that Jesus had come from Judea into Galilee, he went to Him and asked Him to come down and heal his son, for he was about to die. So Jesus said to him, “Unless you all see signs and wonders, you will certainly not believe.” The royal official said to Him, “Sir, come down before my little child dies.” Jesus said to him, “Go; your son lives.” The man believed the word Jesus spoke to him and went on his way. While he was already going down, his slaves met him, saying that his boy was alive. So he asked them the hour when he had begun to improve. They said to him, “Yesterday at the seventh hour the fever left him.” So the father knew that it was in that hour when Jesus said to him, “Your son lives,” and he believed, he and his whole household. This again was the second sign Jesus did when He came from Judea into Galilee.

26 Today This Scripture Has Been Fulfilled

He came to Nazareth, where He had been brought up, and according to His custom entered the synagogue on the Sabbath day. He stood up to read. The scroll of the prophet Isaiah was given to Him. Unrolling it, He found the place where it was written: “The Lord’s Spirit is upon Me, because He anointed Me to announce good news to the poor. He has sent Me to proclaim release to captives and recovery of sight to the blind, to send the shattered away in release, to proclaim the Lord’s acceptable year.” He rolled up the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on Him. He began to say to them, “Today this Scripture has been fulfilled in your ears.” All bore witness to Him and wondered at the words of grace coming from His mouth. They said, “Is this not Joseph’s son?”

He said to them, “Surely you will tell Me this proverb: ‘Physician, heal yourself.’ ‘Do here in Your homeland also everything we heard happened in Capernaum.’” He said, “Amen, I tell you, no prophet is acceptable in his homeland. But in truth I tell you, there were many widows in Israel in Elijah’s days, when heaven was shut for three years and six months and a great famine came over the whole land. Yet Elijah was sent to none of them except to a widow at Zarephath in Sidon’s territory. And there were many leprous people in Israel in the time of Elisha the prophet, but none of them was cleansed except Naaman the Syrian.” Everyone in the synagogue was filled with anger when they heard these things. They rose, threw Him out of the city, and led Him to the brow of the hill on which their city was built, intending to hurl Him down. But He passed through their midst and went on His way.

27 A Great Light in Galilee

Leaving Nazareth, He came and settled in Capernaum beside the sea, in the territories of Zebulun and Naphtali, so that what was spoken through Isaiah the prophet might be fulfilled: “Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations: the people sitting in darkness saw a great light, and for those sitting in the region and shadow of death a light rose.”

28 They Left Everything and Followed Him

As Jesus walked beside the Sea of Galilee, He saw Simon, called Peter, and Andrew his brother casting a net into the sea, for they were fishermen. Going a little farther, He saw James son of Zebedee and John his brother in the boat with their father, mending and putting their nets in order.

As the crowd pressed upon Him to hear God’s word, He was standing beside the lake of Gennesaret. He saw two boats beside the lake; the fishermen had left them and were washing their nets. He entered one of the boats, which belonged to Simon, and asked him to put out a little from the land. Sitting down, He taught the crowds from the boat. When He finished speaking, He said to Simon, “Put out into the deep water, and let down your nets for a catch.” Simon answered, “Master, we labored through the whole night and caught nothing, but at Your word I will let down the nets.” When they did this, they enclosed a great multitude of fish, and their nets began to tear. They signaled to their partners in the other boat to come and help them. They came and filled both boats, so that they began to sink. When Simon Peter saw it, he fell at Jesus’ knees, saying, “Depart from me, Lord, because I am a sinful man.” For amazement had seized him and everyone with him at the catch of fish they had taken.

James and John, sons of Zebedee, were Simon's partners and were likewise astonished at the catch. Jesus said to Simon, "Do not fear; from now on you will be catching people alive." He called them, saying, "Come after Me, and I will make you fishers of people." When they had brought their boats to land, they immediately left their nets and everything behind and followed Him. James and John left their father Zebedee in the boat with the hired workers and went after Him.

29 A Word with Authority

They entered Capernaum, a city of Galilee, and on the Sabbath Jesus taught in the synagogue. He continued teaching there on the Sabbaths. They were astonished at His teaching, for His word was with authority, and He taught them as one having authority, not as the scribes. Immediately there was in their synagogue a man with an unclean spirit, and he cried out, "What have we to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!" Jesus rebuked him, saying, "Be muzzled, and come out of him!"

The unclean spirit threw the man down in their midst, convulsed him, cried out with a loud voice, and came out without harming him. They were all amazed and discussed among themselves, "What is this? A new teaching! With authority and power He commands even the unclean spirits, and they obey Him and come out!" Immediately the report about Him went out everywhere through the whole surrounding region of Galilee.

30 He Took Our Infirmities

Leaving the synagogue, Jesus entered the house of Simon and Andrew, with James and John. Simon's mother-in-law was lying down, gripped by a high fever. Immediately they told Him about her and asked Him to help her. He stood over her and rebuked the fever; He touched her hand, took her by the hand, and raised her up. The fever left her, and immediately she rose and served them.

When evening came and the sun had set, they brought Him all who were ill with various diseases and those possessed by demons. The whole city gathered at the door. He laid His hands on each one and healed them; He cast out the spirits with a word. Demons came out of many, crying, "You are God's Son!" But He rebuked them and would not let them speak, because they knew He was the Christ. Thus what was spoken through Isaiah the prophet was fulfilled: "He took our infirmities and bore our diseases."

31 To the Other Cities Also

Very early, while it was still dark, He arose, went out, and departed to a deserted place, and there He prayed. Simon and those with him searched for Him and found Him. They said to Him, "Everyone is looking for You."

The crowds also searched for Him, came to Him, and tried to keep Him from departing. But He said, "Let us go elsewhere, into the neighboring towns, so that I may proclaim there also, for that is why I came out. I must announce the good news of God's kingdom to the other cities also, because for this I was sent." He went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, casting out demons, and healing every disease and infirmity among the people. He continued proclaiming in the synagogues of Judea also.

The report about Him spread throughout Syria, and they brought Him all who were ill, afflicted with various diseases and torments, those oppressed by demons, those suffering seizures, and paralytics; and He healed them. Great crowds followed Him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.

32 Authority to Forgive Sins

Jesus entered a boat, crossed over, and came again to Capernaum, His own city. After some days it was heard that He was at home. Many gathered until there was no room, even near the door, and He spoke the word to them. Pharisees and teachers of the law sat there, having come from every village of Galilee and Judea and from Jerusalem; the Lord's power was present for Him to heal.

Four men came carrying a paralyzed man on a bed. Unable to bring him in because of the crowd, they went onto the roof, removed the roofing above Jesus, dug through it, and lowered the mat through the tiles into the midst before Him. Seeing their faith, Jesus said to the paralytic, "Take courage, child; your sins are forgiven."

Some of the scribes were sitting there and reasoning in their hearts, "Why does this man speak this way? He is blaspheming! Who can forgive sins except the one God?"

Immediately Jesus knew in His spirit what they were reasoning and said, "Why do you think evil things in your hearts?

"Which is easier: to say to the paralyzed man, 'Your sins are forgiven,' or to say, 'Arise, take your mat, and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins"—He said to the paralyzed man— "I say to you, arise, take your mat, and go to your house."

Immediately he rose before them, took up the mat on which he had lain, and went home glorifying God. Astonishment seized everyone, and they were filled with fear. They glorified God, who had given such authority to human beings, saying, "We have never seen anything like this! We have seen extraordinary things today."

33 Mercy and the Call of the Sinner

Jesus went out again beside the sea, and the whole crowd came to Him, and He taught them. As He passed by, He saw the tax collector Levi son of Alphaeus, called Matthew, sitting at the tax station. He said, "Follow Me." Leaving everything, he rose and followed Him.

Levi gave a great reception for Him in his house. Many tax collectors and sinners reclined with Jesus and His disciples, for many followed Him. The Pharisees and their scribes grumbled to His disciples, "Why does your Teacher eat with tax collectors and sinners? Why do you eat and drink with them?" Jesus heard and answered, "The strong have no need of a physician, but those who are ill do. Go and learn what this means: 'I desire mercy and not sacrifice.' I have not come to call the righteous, but sinners to repentance."

34 The Bridegroom and the New Wine

John's disciples and the Pharisees were fasting. They came to Jesus and asked, "Why do John's disciples fast often and offer petitions, and likewise those of the Pharisees, but Yours eat and drink and do not fast?" Jesus answered, "Can the wedding guests mourn or fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But days will come when the bridegroom is taken away from them, and then they will fast in those days."

He also told them a parable: "No one tears a patch from a new garment and puts it on an old garment. Otherwise he tears the new one, and the patch does not match the old. A patch of unshrunk cloth pulls away from the old garment, and a worse tear results. Nor do people put new wine into old wineskins. Otherwise the skins burst, the wine spills out, and the skins are ruined. Instead, they put new wine into fresh wineskins, and both are preserved. And no one who has drunk old wine desires new, for he says, 'The old is good.'"

35 The Son Gives Life

After these things there was a feast of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem by the Sheep Gate there is a pool called Bethesda in Hebrew, having five porticoes. In these lay a multitude of the sick, the blind, the lame, and those with withered limbs. And a certain man was there who had been in his illness for thirty-eight years. Jesus, seeing him lying there and knowing that he had already been that way a long time, said to him, "Do you want to become well?" The sick man answered Him, "Sir, I have no person to put me into the pool when the water is stirred. While I am coming, someone else goes down before me." Jesus said to him, "Rise, take up your mat, and walk." And at once the man became well, took up his mat, and walked. Now it was a Sabbath on that day. So the Jews said to the man who had been healed, "It is a Sabbath, and it is not lawful for you to take up the mat." But he answered them, "The One who made me well said to me, 'Take up your mat and walk.'"

So they asked him, "Who is the man who told you, 'Take it up and walk'?" But the man who had been healed did not know who He was, for Jesus had slipped away, since there was a crowd in the place. After these things Jesus found him in the temple and said to him, "Behold, you have become well. Sin no more, so that something worse may not happen to you." The man went away and reported to the Jews that it was Jesus who made him well. And for this reason the Jews persecuted Jesus, because He did these things on a Sabbath. But He answered them, "My Father works until now, and I work." For this reason, therefore, the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also called God His own Father, making Himself equal to God.

So Jesus answered them, "Amen, amen, I tell you: the Son can do nothing from Himself unless He sees the Father doing it. For whatever He does, the Son also does these things in the same way. For the Father loves the Son and shows Him everything He Himself does, and He will show Him works greater than these, so that you may marvel. For just as the Father raises the dead and gives life, so also the Son gives life to whom He wills. For the Father judges no one, but has given all judgment to the Son, so that all may honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent Him. Amen, amen, I tell you: the one who hears My word and believes the One who sent Me has eternal life, and does not come into judgment, but has passed from death into life. Amen, amen, I tell you: an hour is

coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live.

“For just as the Father has life in Himself, so He also gave the Son to have life in Himself. And He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this, because an hour is coming in which all who are in the tombs will hear His voice and come out: those who did good things to a resurrection of life, but those who practiced base things to a resurrection of judgment. I can do nothing from Myself. As I hear, I judge, and My judgment is righteous, because I do not seek My own will, but the will of the One who sent Me.

“If I bear witness concerning Myself, My testimony is not true. There is Another who bears witness concerning Me, and I know that the testimony He bears concerning Me is true. You have sent to John, and he has testified to the truth. But I do not receive testimony from a person; rather, I say these things so that you may be saved. He was the lamp that burned and shone, and you were willing to rejoice for an hour in his light. But I have testimony greater than John’s: for the works the Father has given Me to complete, the very works I do, bear witness concerning Me that the Father has sent Me. And the Father who sent Me has Himself testified concerning Me. You have never heard His voice or seen His form, and you do not have His word remaining in you, because you do not believe the One He sent. You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness concerning Me. Yet you are unwilling to come to Me so that you may have life.

“I do not receive glory from people, but I know you, that you do not have the love of God within yourselves. I have come in My Father’s name, and you do not receive Me. If another comes in his own name, you will receive him. How can you believe, receiving glory from one another, and not seeking the glory that comes from the only God? Do not think that I will accuse you before the Father. There is one who accuses you: Moses, in whom you have set your hope. For if you believed Moses, you would believe Me, for he wrote concerning Me. But if you do not believe his writings, how will you believe My words?”

36 The Lord of the Sabbath

On a Sabbath Jesus passed through the grainfields. His disciples were hungry, and as they went they plucked heads of grain, rubbed them in their hands, and ate. The Pharisees said, “Look! Your disciples are doing what is not lawful on the Sabbath.” Jesus answered, “Have you never read what David did when he and those with him were in need and hungry: how he entered God’s house in the time of Abiathar the high priest, took and ate the loaves of presentation, which only priests may lawfully eat, and gave them also to those with him?

“Or have you not read in the Law that on Sabbaths the priests in the temple profane the Sabbath and are guiltless? But I tell you that something greater than the temple is here. If you had known what ‘I desire mercy and not sacrifice’ means, you would not have condemned the guiltless.”

He said to them, “The Sabbath came into being for humankind, and not humankind for the Sabbath. So the Son of Man is Lord even of the Sabbath.”

37 To Do Good and to Save Life

Moving on, Jesus entered a synagogue and taught on another Sabbath. A man was there whose right hand was withered. The scribes and Pharisees watched Him closely to see whether He would heal him, so that they might accuse Him. They asked, “Is it lawful to heal on Sabbaths?” He knew their thoughts and said to the man, “Rise and stand in the middle.” He rose and stood.

Jesus asked them, “Is it lawful on the Sabbath to do good or to do evil, to save a life or to kill?” But they remained silent. He said, “Who among you, if he has one sheep and it falls into a pit on a Sabbath, will not grasp it and lift it out? How much more valuable, then, is a human being than a sheep! So it is lawful to do good on Sabbaths.” Looking around at them with anger, grieving at the hardness of their hearts, He said to the man, “Stretch out your hand.” He stretched it out, and it was restored, healthy like the other.

They were filled with mindless anger. The Pharisees went out and immediately took counsel with the Herodians against Him, discussing how they might destroy Him.

38 The Servant in Whose Name the Nations Hope

Jesus knew what they intended and withdrew with His disciples to the sea. A great multitude came from Galilee, Judea, Jerusalem, Idumea, beyond the Jordan, and the region of Tyre and Sidon, having heard all He was doing. He healed them all. He told His disciples to have a small boat ready because the afflicted pressed upon Him to touch Him, and He did not want the crowd to crush Him. Whenever the unclean spirits saw Him, they fell before Him and cried, “You are the Son of God!” He sternly warned them not to make Him known.

This was so that what was spoken through Isaiah the prophet might be fulfilled: “Behold, My Servant whom I chose, My beloved in whom My soul was well pleased. I will put My Spirit upon Him, and He will proclaim justice to the nations. He will not quarrel or cry out, nor will anyone hear His voice in the streets. He will not break a bruised reed or extinguish a smoldering wick, until He brings justice forth to victory. And nations will hope in His name.”

39 The Twelve Apostles

In those days Jesus went out to the mountain to pray and spent the night in prayer to God. When day came, He called to Himself those He wanted, and they came to Him. From His disciples He chose twelve, whom He also named apostles, to be with Him and to be sent out to proclaim. He gave them authority over unclean spirits, to cast them out and to heal every disease and infirmity.

These were the Twelve: first Simon, whom He named Peter, and Andrew his brother; James son of Zebedee and John his brother, whom He named Boanerges, meaning Sons of Thunder; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus; Thaddaeus, also called Judas son of James; Simon the Cananaean, called the Zealot; and Judas Iscariot, who became a traitor and handed Him over.

40 Blessed Are the Poor in Spirit

Seeing the crowds, He went up the mountain. When He sat down, His disciples came to Him. He opened His mouth and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of the heavens. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called sons of God. Blessed are those persecuted for righteousness, for theirs is the kingdom of the heavens. Blessed are you when people insult you, persecute you, and falsely say every evil thing against you because of Me. Rejoice and exult, for your reward is great in the heavens; for in this way they persecuted the prophets before you. You are the salt of the earth. But if the salt becomes tasteless, with what will it be salted? It is no longer good for anything except to be thrown outside and trampled by people. You are the light of the world.

“A city situated on a mountain cannot be hidden. Nor do people light a lamp and put it under the modius basket, but on the lampstand, and it shines for everyone in the house. In the same way, let your light shine before people, so that they may see your good works and glorify your Father in the heavens.

“Do not suppose that I came to abolish the Law or the Prophets. I did not come to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one iota or one stroke will pass from the Law until everything happens. Therefore, whoever loosens one of these least commandments and teaches people accordingly will be called least in the kingdom of the heavens; but whoever does and teaches them will be called great in the kingdom of the heavens. For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will certainly not enter the kingdom of the heavens. You heard that it was said to the ancients, ‘You shall not murder,’ and ‘Whoever murders will be liable to judgment.’ But I tell you that everyone angry with his brother will be liable to judgment. Whoever says to his brother, ‘Raca,’ will be liable to the council; and whoever says, ‘Fool,’ will be liable to the Gehenna of fire. So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go.

“First be reconciled to your brother; then come and offer your gift. Come to terms quickly with your adversary while you are with him on the way, lest the adversary hand you over to the judge, the judge to the officer, and you be thrown into prison. Truly I tell you, you will certainly not come out from there until you repay the last quadrans. You heard that it was said, ‘You shall not commit adultery.’ But I tell you that everyone looking at a woman in order to desire her has already committed adultery with her in his heart. If your right eye causes you to stumble, tear it out and throw it away from you; for it is better for you that one of your members perish than that your whole body be thrown into Gehenna. And if your right hand causes you to stumble, cut it off and throw it away from you; for it is better for you that one of your members perish than that your whole body go into Gehenna. It was also said, ‘Whoever divorces his wife must give her a certificate of divorce.’

“But I tell you that everyone divorcing his wife, except on account of sexual immorality, causes her to undergo adultery, and whoever marries a divorced woman commits adultery.

“Again, you heard that it was said to the ancients, ‘You shall not swear falsely, but shall fulfill your oaths to the Lord.’ But I tell you not to swear at all: neither by heaven, because it is God’s

throne, nor by the earth, because it is the footstool of His feet, nor by Jerusalem, because it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black. Let your word be ‘Yes, yes,’ or ‘No, no’; what goes beyond these comes from evil. You heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I tell you not to resist an evil person. Instead, whoever strikes you on the right cheek, turn the other to him also. And to the one wishing to sue you and take your tunic, leave your cloak also. Whoever compels you to go one mile, go with him two. Give to the one asking you, and do not turn away the one wishing to borrow from you. You heard that it was said, ‘You shall love your neighbor and hate your enemy.’

“But I tell you: love your enemies and pray for those persecuting you, so that you may become sons of your Father in the heavens, because He makes His sun rise upon evil and good people and sends rain upon righteous and unrighteous people. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing? Do not even the Gentiles do the same? You, therefore, shall be perfect, as your heavenly Father is perfect.”

41 Your Father Who Sees in Secret

“Take care not to practice your righteousness before people in order to be seen by them; otherwise you have no reward with your Father in the heavens. So when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and streets, so that people may glorify them. Truly I tell you, they have received their reward in full. But when you give alms, do not let your left hand know what your right hand is doing, so that your almsgiving may be in secret; and your Father who sees in secret will repay you. And when you pray, you shall not be like the hypocrites, because they love to pray standing in synagogues and at street corners, so that people may see them. Truly I tell you, they have received their reward in full. But you, when you pray, enter your inner room, shut your door, and pray to your Father who is in secret; and your Father who sees in secret will repay you. When praying, do not babble like the Gentiles, for they think they will be heard through their many words.

“So do not become like them, for your Father knows what you need before you ask Him. You, then, pray like this: ‘Our Father in the heavens, let Your name be hallowed. Let Your kingdom come. Let Your will be done, as in heaven, also upon earth. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but rescue us from evil.’ For if you forgive people their trespasses, your heavenly Father will also forgive you. But if you do not forgive people, neither will your Father forgive your trespasses. And when you fast, do not become gloomy like the hypocrites, for they disfigure their faces so that people may see they are fasting. Truly I tell you, they have received their reward in full. But you, when fasting, anoint your head and wash your face, so that your fasting may be seen by your Father who is in secret, rather than by people; and your Father who sees in secret will repay you.

“Do not store up treasures for yourselves upon earth, where moth and consumption destroy and where thieves break through and steal. But store up treasures for yourselves in heaven, where neither moth nor consumption destroys and where thieves neither break through nor steal. For where your treasure is, there your heart will also be. The lamp of the body is the eye. So if your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be dark. So if the light within you is darkness, how great is the darkness! No one can serve as a

slave to two masters: for he will either hate the one and love the other, or hold to one and despise the other. You cannot serve as a slave to God and mammon. Therefore I tell you: do not be anxious about your life, what you will eat, or about your body, what you will wear. Is life not more than food, and the body more than clothing? Look at the birds of the sky: they do not sow or reap or gather into storehouses, yet your heavenly Father feeds them. Are you not worth more than they?

“Which of you by being anxious can add one cubit to his lifespan? And why are you anxious about clothing? Observe the lilies of the field, how they grow: they neither toil nor spin. Yet I tell you that not even Solomon in all his glory clothed himself like one of these. If God so clothes the grass of the field, which exists today and tomorrow is thrown into the oven, will He not much more clothe you, people of little faith? So do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the nations seek all these things, and your heavenly Father knows that you need them all. But seek first the kingdom and His righteousness, and all these things will be added to you. So do not be anxious about tomorrow, for tomorrow will be anxious about itself. Sufficient for the day is its own trouble.”

42 The Narrow Gate and the House on the Rock

“Do not judge, so that you may not be judged. For with the judgment you use, you will be judged, and with the measure you use, it will be measured to you. Why do you see the splinter in your brother’s eye, but do not notice the beam in your own eye? Or how will you say to your brother, ‘Let me remove the splinter from your eye,’ when behold, the beam is in your own eye? Hypocrite! First remove the beam from your own eye, and then you will see clearly to remove the splinter from your brother’s eye. Do not give what is holy to dogs or throw your pearls before pigs, lest they trample them with their feet and turn and tear you apart. Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, the one who seeks finds, and to the one who knocks it will be opened. Or who among you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake?

“If you, then, being evil, know how to give good gifts to your children, how much more will your Father in the heavens give good things to those who ask Him! So in everything, whatever you wish people to do for you, you also do likewise for them; for this is the Law and the Prophets. Enter through the narrow gate, because the gate is wide and the road broad that leads to destruction, and many enter through it. Because the gate is narrow and the road constricted that leads to life, and few find it.

“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Do people gather grapes from thornbushes, or figs from thistles? In the same way, every good tree bears good fruit, but the rotten tree bears evil fruit. A good tree cannot bear evil fruit, nor can a rotten tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into fire. So then, you will recognize them by their fruits. Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of the heavens, but the one who does the will of My Father in the heavens. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, cast out demons in Your name, and do many mighty works in Your name?’ Then I will declare to them, ‘I never knew you. Depart from Me, you who practice lawlessness.’ Therefore everyone who hears these words of Mine and does them will be likened to a prudent man who built his house upon the rock.

“The rain came down, the rivers came, and the winds blew and fell upon that house, and it did not fall, for it had been founded upon the rock. And everyone who hears these words of Mine and does not do them will be likened to a foolish man who built his house upon the sand. The rain came down, the rivers came, and the winds blew and struck that house, and it fell; and its fall was great.” When Jesus finished these words, the crowds were astonished at His teaching, for He taught them as One having authority, and not as their scribes.

43 Be Merciful as Your Father Is Merciful

He came down with them and stood on a level place. There was a large crowd of His disciples and a great multitude of the people from all Judea, Jerusalem, and the coastal region of Tyre and Sidon. They had come to hear Him and be healed of their diseases; those troubled by unclean spirits were also healed. The whole crowd sought to touch Him, because power went out from Him and healed everyone. Lifting His eyes toward His disciples, He said, “Blessed are the poor, because yours is God’s kingdom. Blessed are those hungry now, because you will be filled. Blessed are those weeping now, because you will laugh. Blessed are you when people hate you, when they exclude you, reproach you, and cast out your name as evil because of the Son of Man. Rejoice on that day and leap, for behold, your reward is great in heaven; their fathers treated the prophets in the same way. But woe to you who are rich, because you have received your consolation. Woe to you who are filled now, because you will hunger. Woe to those laughing now, because you will mourn and weep.

“Woe when all people speak well of you, for their fathers treated the false prophets in the same way.

“But I say to you who hear: Love your enemies; do good to those who hate you. Bless those who curse you; pray for those who mistreat you. Offer the other cheek also to the one striking you on the cheek; and from the one taking your cloak, do not withhold your tunic also. Give to everyone who asks you, and do not demand back your belongings from the one who takes them. As you wish people to do to you, do likewise to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners to receive the equivalent back. But love your enemies, do good, and lend, expecting nothing back. Your reward will be great, and you will be sons of the Most High, because He is kind to the ungrateful and evil. Become merciful, just as your Father is merciful.

“Do not judge, and you will certainly not be judged. Do not condemn, and you will certainly not be condemned. Release, and you will be released. Give, and it will be given to you. They will put into your lap a good measure, pressed down, shaken together, overflowing; for by the measure you measure, it will be measured back to you.”

He also told them a parable: “Can a blind person guide a blind person? Will they not both fall into a pit? A disciple is not above the teacher, but everyone fully trained will be like his teacher. Why do you look at the speck in your brother’s eye but fail to notice the beam in your own eye? How can you say to your brother, ‘Brother, let me take out the speck in your eye,’ when you yourself do not see the beam in your own eye? Hypocrite! First take the beam out of your eye, and then you will see clearly to take the speck out of your brother’s eye. For no good tree produces rotten fruit, nor again does a rotten tree produce good fruit. Each tree is known by its own fruit. People

do not gather figs from thorns, nor harvest grapes from a bramble. The good person brings out good from the good treasure of his heart, and the evil person brings out evil from the evil treasure; for his mouth speaks from the heart's abundance. Why do you call Me 'Lord, Lord,' and not do what I say?

"Everyone who comes to Me, hears My words and does them—I will show you whom he resembles. He resembles a man building a house, who dug and went deep and laid a foundation on the rock. When a flood came, the river burst against that house but could not shake it, because it had been well built. But the one who heard and did not act resembles a man who built a house on the ground without a foundation. The river burst against it, and immediately it collapsed; the ruin of that house was great."

44 I Am Willing Be Cleansed

Great crowds followed Jesus as He came down from the mountain. While He was in one of the cities, a man full of leprosy came to Him. Seeing Jesus, he fell on his face, knelt before Him, and pleaded, "Lord, if You are willing, You can cleanse me." Becoming angry, Jesus stretched out His hand and touched him, saying, "I am willing. Be cleansed." Immediately the leprosy departed from him, and he was cleansed.

Sternly warning him, He immediately drove him away and said to him, "See that you say nothing to anyone. But go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them." But he went out and began proclaiming it widely and spreading the report, so that Jesus could no longer enter a city openly. He remained outside in deserted places, and they came to Him from every direction.

The report about Him spread still more, and great crowds gathered to hear Him and to be healed of their infirmities. But He would withdraw into the wilderness and pray.

45 Only Speak a Word

When Jesus had finished His sayings in the people's hearing, He entered Capernaum. A centurion's slave, precious to him, lay paralyzed at home, terribly tormented, ill and about to die. Hearing about Jesus, the centurion approached Him through elders of the Jews, asking Him to come and save the slave. The elders urged Him earnestly, "He is worthy for You to grant him this, for he loves our nation, and he himself built our synagogue for us." Jesus said, "I will come and heal him," and went with them.

Jesus went with them. When He was already not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself, for I am not worthy for You to enter under my roof. Therefore I did not even consider myself worthy to come to You. But speak with a word, and let my servant be healed. For I too am a man placed under authority, with soldiers under me. I tell this one, 'Go,' and he goes; another, 'Come,' and he comes; and my slave, 'Do this,' and he does it." When Jesus heard this, He marveled at him. Turning to the crowd following Him, He said, "I tell you, not even in Israel have I found such faith.

"I tell you that many will come from east and west and recline with Abraham, Isaac, and Jacob in the kingdom of the heavens, but the sons of the kingdom will be cast into the outer darkness. There will be weeping and grinding of teeth."

Jesus said to the centurion, “Go; as you have believed, let it happen for you.” The servant was healed in that hour. Those who had been sent returned to the house and found him in good health.

46 Young Man I Tell You Rise

Afterward He went to a city called Nain, and His disciples and a large crowd traveled with Him. As He approached the city’s gate, behold, a dead man was being carried out, his mother’s only son. She was a widow, and a considerable crowd from the city was with her. When the Lord saw her, He was moved with compassion for her and said, “Do not weep.” He approached and touched the bier; the bearers stood still. He said, “Young man, I tell you, rise.” The dead man sat up and began speaking, and He gave him to his mother. Fear seized everyone, and they glorified God, saying, “A great prophet has arisen among us,” and, “God has visited His people.” This report about Him spread throughout all Judea and all the surrounding region.

47 The One Who Is Coming

John, in prison, heard through his disciples of the works of the Christ. Calling two of them, he sent them to the Lord to ask, “Are You the One who is coming, or should we expect another?” They came and delivered his question. At that hour Jesus healed many of diseases, afflictions, and evil spirits, and graciously gave sight to many blind people.

He answered them, “Go and report to John what you have seen and heard: the blind recover sight, the lame walk, leprous people are cleansed, the deaf hear, the dead are raised, and the poor receive good news. And blessed is whoever does not stumble because of Me.” When John’s messengers had departed, He began to speak to the crowds about John: “What did you go out into the wilderness to behold? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Behold, those who live in splendid clothing and luxury are in royal palaces. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written: ‘Behold, I send My messenger before Your face, who will prepare Your way ahead of You.’ I tell you, among those born of women no one is greater than John; yet the lesser one in God’s kingdom is greater than he.” When all the people and the tax collectors heard, they acknowledged God’s righteousness, having been baptized with John’s baptism.

But the Pharisees and experts in the law rejected God’s purpose for themselves, not having been baptized by him.

“From the days of John the Baptist until now, the kingdom of the heavens suffers violence, and violent people seize it. For all the Prophets and the Law prophesied until John. And if you are willing to receive it, he is Elijah who is to come. Let the one who has ears hear.

“To what, then, shall I compare the people of this generation, and what are they like? They are like children sitting in the marketplace and calling to one another, saying, ‘We played the flute for you, and you did not dance; we sang a lament, and you did not weep or beat your breasts.’ For John the Baptist has come neither eating bread nor drinking wine, and you say, ‘He has a demon.’ The Son of Man has come eating and drinking, and you say, ‘Behold, a glutton and wine-drinker, a friend of tax collectors and sinners.’ Yet wisdom was justified by all her children.

“Wisdom was justified by her works.”

48 Come to Me and I Will Give You Rest

Then He began to reproach the cities in which most of His mighty works had occurred, because they did not repent: “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works that occurred in you had occurred in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. Nevertheless I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, Capernaum, will you be exalted to heaven? You will descend to Hades! For if the mighty works that occurred in you had occurred in Sodom, it would have remained until today. Nevertheless I tell you, it will be more bearable for the land of Sodom on the day of judgment than for you.” At that time Jesus answered, “I acknowledge You, Father, Lord of heaven and earth, because You hid these things from the wise and understanding and revealed them to infants. Yes, Father, because this was pleasing before You. All things have been handed over to Me by My Father. No one knows the Son except the Father, nor does anyone know the Father except the Son and anyone to whom the Son wishes to reveal Him.

“Come to Me, all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, because I am meek and humble in heart, and you will find rest for your souls. For My yoke is kind, and My burden is light.”

49 She Loved Much

One of the Pharisees asked Him to eat with him. He entered the Pharisee’s house and reclined at table. And behold, a woman in the city who was a sinner learned that He was reclining in the Pharisee’s house. She brought an alabaster vessel of perfume and stood behind Him at His feet, weeping. She began to wet His feet with her tears and wiped them with the hair of her head. She kept kissing His feet and anointing them with the perfume. When the Pharisee who had invited Him saw it, he said within himself, “If this man were a prophet, He would know who and what sort of woman is touching Him, that she is a sinner.” Jesus answered him, “Simon, I have something to say to you.” He said, “Teacher, say it.” “A certain lender had two debtors. One owed five hundred denarii and the other fifty. Since they had nothing with which to repay, he graciously forgave them both. Which of them, then, will love him more?” Simon answered, “I suppose the one to whom he forgave more.” He said to him, “You judged correctly.”

Turning toward the woman, He said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she wet My feet with her tears and wiped them with her hair. You gave Me no kiss, but from the time I entered she has not stopped kissing My feet. You did not anoint My head with oil, but she anointed My feet with perfume. For this reason I tell you: her many sins are forgiven, because she loved much. But the one who is forgiven little loves little.” He said to her, “Your sins are forgiven.” Those reclining with Him began to say within themselves, “Who is this who even forgives sins?” He said to the woman, “Your faith has saved you; go into peace.”

50 The Women Who Served with Their Possessions

After this He traveled through cities and villages, proclaiming and announcing the good news of God’s kingdom. The Twelve were with Him, and certain women who had been healed of evil spirits and illnesses: Mary called Magdalene, from whom seven demons had gone out, Joanna, wife of Chuza, Herod’s steward, Susanna, and many others, who served them out of their own belongings.

51 The Kingdom of God Has Come Upon You

He came into a house, and the crowd gathered again, so that they could not even eat bread. When His own people heard, they went out to take hold of Him, for they were saying, “He is out of His mind.”

A man oppressed by a demon, blind and mute, was brought to Jesus. He cast out the demon and healed the man, so that he spoke and saw. The crowds marveled and asked, “Could this be the Son of David?” But Pharisees and scribes who had come down from Jerusalem said, “He has Beelzebul. By the ruler of the demons He casts out demons.” Others tested Him by seeking a sign from heaven. Knowing their thoughts, Jesus called them to Himself and spoke in parables.

Knowing their thoughts, He said to them, “Every kingdom divided against itself is laid waste, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

“If Satan has risen against himself and is divided, he cannot stand, but has come to an end. When the strong man, fully armed, guards his own courtyard, his possessions are at peace. But when a stronger one attacks and overcomes him, he takes away the armor in which he trusted and distributes his spoils. No one can enter the strong man’s house and plunder his belongings unless he first binds the strong man; then he will plunder his house. If I cast out demons by God’s finger, then God’s kingdom has come upon you.

“Whoever is not with Me is against Me, and whoever does not gather with Me scatters. Therefore I tell you, every sin and blasphemy will be forgiven people, but blasphemy against the Spirit will not be forgiven. Whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the coming one.

“Whoever blasphemes against the Holy Spirit has no forgiveness forever, but is liable for an eternal sin.” He said this because they were saying, “He has an unclean spirit.”

“Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten; for the tree is known by the fruit. Brood of vipers! How can you speak good things when you are evil? For out of the abundance of the heart the mouth speaks. The good person brings forth good things from the good treasure, and the evil person brings forth evil things from the evil treasure. But I tell you that people will give account on the day of judgment for every idle word they speak. For by your words you will be justified, and by your words you will be condemned.”

52 Something Greater Than Jonah Is Here

As the crowds increased, some of the scribes and Pharisees said, “Teacher, we wish to see a sign from You.” Jesus answered, “An evil and adulterous generation seeks a sign, but no sign will be given it except the sign of Jonah the prophet. Just as Jonah became a sign to the Ninevites, so the Son of Man will be to this generation. For just as Jonah was in the sea creature’s belly three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights.

“Men of Nineveh will rise at the judgment with this generation and condemn it, because they repented at Jonah’s proclamation; and behold, something greater than Jonah is here. The queen of the south will be raised at the judgment with this generation and condemn it, because she came from the ends of the earth to hear Solomon’s wisdom; and behold, something greater than Solomon is here. When the unclean spirit leaves a person, it passes through waterless places seeking rest, and finds none. Then it says, ‘I will return to my house from which I came.’ When it comes, it finds it vacant, swept, and put in order. Then it goes and takes with itself seven other spirits more evil than itself; they enter and dwell there, and that person’s last condition becomes worse than the first. So it will also be with this evil generation.

“No one who lights a lamp puts it in a hidden place or under the modius basket, but on the lampstand, so that those who enter may see its light. Your eye is the lamp of the body. When your eye is single, your whole body is also full of light; but when it is evil, your body is also dark. Watch, therefore, that the light within you is not darkness. So if your whole body is full of light, with no part of it dark, it will be wholly full of light, as when a lamp illumines you with its radiance.”

53 Whoever Does the Will of My Father

While Jesus was still speaking, His mother and brothers came and stood outside, seeking to speak with Him. They could not reach Him because of the crowd, so they sent to Him and called Him. Someone said, “Behold, Your mother and Your brothers stand outside, seeking to speak with You.” He answered, “Who is My mother, and who are My brothers?” Looking around at those seated in a circle about Him and stretching out His hand toward His disciples, He said, “Behold, My mother and My brothers! My mother and My brothers are those who hear God’s word and do it. Whoever does the will of My Father in the heavens is My brother and sister and mother.”

While He was saying these things, a woman from the crowd raised her voice and said to Him, “Blessed is the womb that bore You and the breasts at which You nursed!” But He said, “Rather, blessed are those who hear the word of God and keep it!”

54 The Sower and the Word

On that day Jesus went out of the house and began teaching beside the sea. A very great crowd gathered, with people coming from each city, so He entered a boat and sat on the sea, while the crowd stood on the shore. He taught them many things in parables.

“Listen! Behold, the sower went out to sow. As he sowed, some seeds fell beside the road, were trampled, and the birds came and devoured them. Others fell on rocky places, where they had little soil, and immediately sprang up because the soil had no depth. When the sun rose, they were scorched; having neither root nor moisture, they withered. Others fell among thorns, and the thorns grew up with them and choked them, and they gave no fruit. Others fell on the good soil, grew and increased, and yielded fruit: some a hundredfold, some sixtyfold, some thirtyfold. Let the one who has ears to hear listen.”

When He was alone, those around Him with the Twelve asked what the parable meant and why He spoke in parables.

He answered them, “To you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given. For whoever has, to him more will be given, and he

will have abundance; but whoever does not have, even what he has will be taken from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear or understand. In them is fulfilled Isaiah's prophecy, which says: 'You will hear and hear but certainly not understand; you will look and look but certainly not see. For the heart of this people has grown fat, and with their ears they heard with difficulty, and they closed their eyes, lest they see with their eyes, hear with their ears, understand with their heart, and turn, and I will heal them.' But blessed are your eyes, because they see, and your ears, because they hear. For truly I tell you, many prophets and righteous people desired to see what you see and did not see it, and to hear what you hear and did not hear it."

He said, "For those outside, everything comes in parables, so that, looking, they may look and not see, and hearing, they may hear and not understand, lest they turn back and be forgiven. Do you not understand this parable? Then how will you understand all the parables? Hear, then, the parable of the sower. The seed is God's word; the sower sows the word. When anyone hears the word of the kingdom and does not understand, Satan, the evil one, immediately comes and snatches what was sown in his heart, so that he may not believe and be saved. This is the one sown beside the road.

"The one sown on rocky places hears the word and immediately receives it with joy, yet has no root in himself and lasts only for a time. He believes for a time, but when affliction or persecution arises because of the word, he stumbles and falls away in the time of testing. The one sown among thorns hears the word, but as he goes along, the cares of this age, the deceit of riches, the pleasures of life, and desires for other things enter and choke the word. It becomes unfruitful and brings no fruit to maturity. The one sown on good soil hears the word in a noble and good heart, understands and accepts it, holds it fast, and bears fruit with endurance: some a hundredfold, some sixtyfold, some thirtyfold."

55 The Lamp and the Growing Seed

He said to them, "Does the lamp come to be put under the modius basket, covered with a vessel, or hidden under a bed? Is it not to be put on the lampstand, so that those entering may see the light? Nothing is hidden except to be revealed, nor has anything become secret except to come into the open. If anyone has ears to hear, let him hear. Pay attention to what you hear, and watch how you hear. With the measure you use, it will be measured to you, and more will be added to you. Whoever has will be given more; and whoever does not have, even what he thinks he has will be taken from him."

He said, "The kingdom of God is like this: a man casts seed on the ground, and sleeps and rises, night and day, while the seed sprouts and grows—he himself does not know how. The earth bears fruit of itself: first the blade, then the ear, then the full grain in the ear. When the crop permits, he immediately sends in the sickle, because the harvest has arrived."

56 The Hidden Things of the Kingdom

He set another parable before them, saying, “The kingdom of the heavens was likened to a man who sowed good seed in his field. While people slept, his enemy came and sowed darnel among the wheat and went away. When the crop sprouted and bore fruit, then the darnel appeared also. The householder’s slaves came and said to him, ‘Master, did you not sow good seed in your field? From where, then, does it have darnel?’ He said to them, ‘An enemy did this.’ The slaves said to him, ‘Do you want us, then, to go and gather it?’ He said, ‘No, lest while gathering the darnel you uproot the wheat with it. Let both grow together until the harvest. At harvest time I will tell the reapers: Gather the darnel first and bind it into bundles to burn it, but gather the wheat into my storehouse.’”

He set another parable before them: “How shall we compare the kingdom of God? The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field. When sown, it is smaller than all the seeds on the earth, but it grows greater than the garden plants and becomes a tree with great branches, so that the birds of the sky come and dwell in its branches and shelter under its shade.”

He spoke another parable to them: “The kingdom of the heavens is like leaven, which a woman took and hid in three sata of flour until the whole was leavened.” Jesus spoke all these things to the crowds in parables, and He spoke nothing to them without a parable, so that what was spoken through the prophet might be fulfilled: “I will open My mouth in parables; I will utter things hidden from the foundation.”

With many such parables He spoke the word to them, as they were able to hear. Privately He explained everything to His own disciples.

Then He left the crowds and entered the house. His disciples came to Him, saying, “Explain to us the parable of the darnel in the field.” He answered, “The One sowing the good seed is the Son of Man. The field is the world; the good seed are the sons of the kingdom; the darnel are the sons of the evil one; the enemy who sowed them is the devil; the harvest is the consummation of the age; and the reapers are angels. Just as the darnel is gathered and burned with fire, so it will be at the consummation of the age. The Son of Man will send His angels, and they will gather from His kingdom all causes of stumbling and those who practice lawlessness. They will cast them into the furnace of fire. There will be weeping and grinding of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let the one who has ears hear. The kingdom of the heavens is like treasure hidden in a field, which a man found and hid. In his joy he goes and sells everything he has and buys that field.

“Again, the kingdom of the heavens is like a merchant seeking fine pearls. Finding one pearl of great value, he went and sold everything he had and bought it. Again, the kingdom of the heavens is like a dragnet cast into the sea and gathering fish of every kind. When it was full, they drew it onto the shore, sat down, and gathered the good into containers, but threw the rotten away. So it will be at the consummation of the age: the angels will go out and separate the evil from the midst of the righteous and cast them into the furnace of fire. There will be weeping and grinding of teeth. Have you understood all these things?” They said to Him, “Yes.” He said to them, “Therefore every scribe made a disciple for the kingdom of the heavens is like a householder who brings out of his treasure things new and old.” When Jesus finished these parables, He departed from there.

57 Even the Wind and the Sea Obey Him

When evening came, Jesus saw the crowd around Him and commanded His disciples to cross to the other side of the lake. Leaving the crowd, they took Him with them just as He was in the boat, and other boats were with Him. As they sailed, He fell asleep in the stern on the cushion. A great windstorm came down upon the lake, and the waves broke into the boat until it was filling and they were in danger.

They woke Him, crying, “Master, Master, we are perishing! Lord, save us! Teacher, do You not care that we are perishing?” He said, “Why are you cowardly, you of little faith?” He rose, rebuked the wind and the surging water, and said to the sea, “Be silent! Be muzzled!” The wind ceased, and there was a great calm. He asked, “Where is your faith? Do you still have no faith?” Greatly afraid, they marveled and said to one another, “Who then is this, that He commands even the wind and the sea, and they obey Him?”

58 Go Home and Tell What the Lord Has Done

They came to the other side of the sea, to the country opposite Galilee. As Jesus stepped out of the boat, two men oppressed by demons met Him from the tombs. They were so fierce that no one could pass that way. One of them, a man from the city, had for a long time worn no garment and lived in no house, but among the tombs. The unclean spirit seized him many times. He was kept under guard and often bound with chains and fetters, yet he tore the chains apart and shattered the fetters. No one could subdue him. Driven into deserted places, he continually cried out among the tombs and mountains, night and day, and cut himself with stones.

Seeing Jesus from far away, he ran and bowed before Him. They cried, “What have You to do with us, Son of God? Have You come here to torment us before the appointed time?” The man cried with a loud voice, “Jesus, Son of God Most High, I adjure You by God: do not torment me!” For Jesus was commanding, “Come out of the man, unclean spirit!” He asked, “What is your name?” The man answered, “Legion is my name, because we are many.” Many demons had entered him, and they begged Jesus earnestly not to send them out of the country or command them to go into the abyss.

A large herd of pigs was feeding some distance away near the mountain. The demons begged, “If You cast us out, send us into the pigs, so that we may enter them.” He said, “Go,” and allowed them. The unclean spirits came out and entered the pigs. The whole herd, about two thousand, rushed down the steep bank into the sea and drowned.

The herdsmen fled and reported everything in the city and in the fields, including what had happened to the men. The whole city came out to meet Jesus. They saw the man who had had the legion sitting at His feet, clothed and in his right mind, and they were afraid. The witnesses told how the man had been saved and what had happened to the pigs. Gripped by great fear, the whole multitude of the surrounding country begged Jesus to leave their territory.

As He was boarding the boat, the man who had been demon-possessed begged Him to let him be with Him. He did not allow him, but said to him, “Go home to your own people and report to them how much the Lord has done for you and how He has had mercy on you.” He went away and began proclaiming in the Decapolis how much Jesus had done for him, and everyone marveled.

He proclaimed throughout the whole city everything Jesus had done for him. Jesus entered the boat and returned.

59 Daughter Your Faith Has Saved You

When Jesus crossed back in the boat, a large crowd welcomed Him beside the sea, for they were all awaiting Him. While He was speaking, a synagogue ruler named Jairus came and fell at His feet. His only daughter, about twelve years old, was dying. He pleaded earnestly, “My little daughter is at the point of death. Come and lay Your hands on her, so that she may be saved and live.” Jesus rose and went with him, and His disciples followed. A great crowd pressed closely around Him.

A woman had suffered a flow of blood for twelve years. She had suffered much under many physicians and spent her whole livelihood, yet no one could heal her; she gained no benefit and instead grew worse. Hearing about Jesus, she came behind Him in the crowd and touched the fringe of His garment, saying within herself, “If I touch even His clothes, I will be saved.” Immediately the flow of blood dried up, and she knew in her body that she had been healed.

Jesus immediately recognized that power had gone out from Him. Turning, He asked, “Who touched My clothes?” Everyone denied it. Peter and the disciples said, “Master, You see the crowd surrounding and pressing against You, and You ask, ‘Who touched Me?’” He answered, “Someone touched Me, for I knew that power had gone out from Me.” He kept looking around for the woman. Seeing that she could not escape notice, she came in fear and trembling and fell before Him. Before all the people she told Him the whole truth: why she had touched Him and how she had been healed immediately. Jesus said, “Take courage, daughter; your faith has saved you. Go in peace, and be well, free from your affliction.” From that hour she was saved.

While He was still speaking, people came from the ruler’s house and said, “Your daughter has died. Why trouble the Teacher any further?” Overhearing them, Jesus said to Jairus, “Do not fear; only believe, and she will be saved.” He allowed no one to accompany Him except Peter, James, and John the brother of James.

At the house He saw flute players and a crowd in an uproar, weeping, wailing loudly, and beating themselves in mourning. He said, “Withdraw. Why are you making a commotion and weeping? The child has not died but is sleeping.” They laughed at Him, knowing she had died. He put them all outside, took the child’s father and mother and His three companions, and entered where she lay. Taking her hand, He called, “Talitha koum,” which means, “Little girl, I say to you, arise!” Her spirit returned, and immediately she rose and walked; she was twelve years old. Her parents and those with them were overcome with great amazement. He strictly commanded them to tell no one what had happened and ordered that she be given something to eat. The report nevertheless went out through all that land.

60 According to Your Faith

As Jesus passed on from there, two blind men followed Him, crying out, “Have mercy on us, Son of David!” When He entered the house, the blind men came to Him, and Jesus said to them, “Do you believe that I can do this?” They said to Him, “Yes, Lord.” Then He touched their eyes, saying, “According to your faith, let it happen for you.” Their eyes were opened. Jesus sternly warned them, saying, “See that no one knows.” But they went out and spread the report about Him throughout all that land. As they were going out, behold, people brought Him a mute man oppressed by a demon. When the demon was cast out, the mute man spoke. The crowds marveled, saying, “Never has anything like this appeared in Israel.” But the Pharisees said, “By the ruler of the demons He casts out demons.”

61 A Prophet in His Own Country

Jesus left there and came to His hometown, and His disciples followed Him. On the Sabbath He taught in their synagogue. Many who heard were astonished: “Where did this Man get this wisdom and these mighty works? Is He not the carpenter, the craftsman’s son? Is His mother not called Mary? Are His brothers not James, Joseph—also called Joses—Simon, and Judas? Are not all His sisters here with us?” They took offense at Him.

Jesus said, “A prophet is not without honor except in his hometown, among his relatives, and in his own house.” Because of their unbelief He did not do many mighty works there; He could do no mighty work except to lay His hands on a few sick people and heal them. He marveled at their unbelief and went around the surrounding villages, teaching.

62 The Harvest and the Sending of the Twelve

Jesus went around all the cities and villages, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and every infirmity. Seeing the crowds, He was moved with compassion for them, because they were harassed and cast down, like sheep without a shepherd. Then He said to His disciples, “The harvest is plentiful, but the workers are few. So plead with the Lord of the harvest to send out workers into His harvest.”

Jesus called the Twelve together and gave them power and authority over all demons and to heal diseases. He began sending them out two by two to proclaim God’s kingdom and heal the sick.

Jesus sent these twelve, commanding them, “Do not go along a road of the Gentiles, and do not enter a city of Samaritans. Go instead to the lost sheep of the house of Israel. As you go, proclaim, ‘The kingdom of the heavens has drawn near.’ Heal the sick, raise the dead, cleanse lepers, cast out demons. Freely you received; freely give. Do not acquire gold, silver, or copper for your belts, nor a bag for the journey, nor two tunics, nor sandals, nor a staff; for the worker is worthy of his food. Whatever city or village you enter, inquire who in it is worthy, and remain there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. Whoever will not receive you or hear your words, as you leave that house or city, shake the dust off your feet. Truly I tell you, it will be more bearable for the land of Sodom and Gomorrah on the day of judgment than for that city. Behold, I send you as sheep in the midst of wolves.

“So become prudent as snakes and innocent as doves. Beware of people, for they will hand you over to councils and flog you in their synagogues. You will also be brought before governors and kings because of Me, as a testimony to them and to the nations. When they hand you over, do not be anxious about how or what you should speak, for what you should speak will be given to you at that hour. For it is not you who speak, but the Spirit of your Father who speaks in you. Brother will hand brother over to death, and a father his child; children will rise against parents and have them put to death. You will be hated by all because of My name, but the one who endures to the end will be saved. When they persecute you in this city, flee to the other. For truly I tell you, you will certainly not finish going through the cities of Israel until the Son of Man comes. A disciple is not above the teacher, nor a slave above his master. It is enough for the disciple to become like his teacher, and the slave like his master.

“If they called the master of the house Beelzebul, how much more his household members! So do not fear them. For nothing is covered that will not be revealed, or hidden that will not become known. What I tell you in the darkness, say in the light; and what you hear in the ear, proclaim upon the housetops. Do not fear those who kill the body but cannot kill the soul. Fear instead the One who can destroy both soul and body in Gehenna. Are not two sparrows sold for an assarion? Yet not one of them will fall to the ground apart from your Father. Even the hairs of your head are all numbered. So do not fear; you are worth more than many sparrows. Therefore everyone who acknowledges Me before people, I too will acknowledge before My Father in the heavens. But whoever denies Me before people, I too will deny before My Father in the heavens. Do not suppose that I came to bring peace upon the earth. I did not come to bring peace, but a sword.

“For I came to divide a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law, and a person’s enemies will be the members of his own household. Whoever loves father or mother more than Me is not worthy of Me; and whoever loves son or daughter more than Me is not worthy of Me. Whoever does not take his cross and follow after Me is not worthy of Me. Whoever finds his life will lose it, and whoever loses his life because of Me will find it. Whoever receives you receives Me, and whoever receives Me receives the One who sent Me. Whoever receives a prophet in the name of a prophet will receive a prophet’s reward, and whoever receives a righteous person in the name of a righteous person will receive a righteous person’s reward. And whoever gives one of these little ones even a cup of cold water in the name of a disciple, truly I tell you, will certainly not lose his reward.”

They went out through the villages, proclaiming that people should repent, announcing good news, and healing everywhere. They cast out many demons and anointed many sick people with oil and healed them.

When Jesus finished directing His twelve disciples, He moved on from there to teach and proclaim in their cities.

63 The Death of John the Baptist

Herod the tetrarch heard what was happening, for Jesus' name had become known. He was perplexed: some said John the Baptist had been raised from the dead, others that Elijah had appeared, and others that a prophet like one of the ancient prophets had arisen. Herod said to his attendants, "John, whom I beheaded—he has been raised! That is why mighty powers are at work in Him." Yet he also asked, "Who is this about whom I hear such things?" And he sought to see Jesus.

For Herod himself had sent men to seize John and bind him in prison because of Herodias, the wife of his brother Philip, because he had married her. For John had been saying to Herod, "It is not lawful for you to have your brother's wife." Herodias held a grudge against him and wanted to kill him, but she could not. For Herod feared John, knowing him to be a righteous and holy man, and kept him safe. When he heard him, he was greatly perplexed, yet he listened to him gladly.

Though Herod wanted to kill John, he feared the crowd, because they regarded John as a prophet.

An opportune day came when Herod gave a dinner on his birthday for his dignitaries, commanders of thousands, and the leading men of Galilee. The daughter of Herodias herself came in and danced, pleasing Herod and those reclining with him. The king said to the girl, "Ask me for whatever you want, and I will give it to you." He swore to her, "Whatever you ask of me, I will give you, up to half my kingdom." She went out and said to her mother, "What should I ask for?" She said, "The head of John the baptizer." Immediately she hurried in to the king and made her request, saying, "I want you to give me at once, on a platter, the head of John the Baptist." The king became deeply grieved, but because of his oaths and those reclining at table, he did not want to refuse her. Immediately the king sent an executioner and ordered him to bring John's head. He went and beheaded him in prison, brought his head on a platter, and gave it to the girl; the girl gave it to her mother. When his disciples heard, they came and took his corpse and laid it in a tomb.

After burying John, his disciples went and reported to Jesus.

64 The Five Loaves and the Two Fish

The apostles returned and gathered around Jesus, telling Him everything they had done and taught. Hearing also of John's death, He said, "Come away by yourselves to a deserted place and rest a little." So many were coming and going that they had no opportunity to eat. Taking them with Him, He withdrew privately by boat across the Sea of Galilee, also called Tiberias, toward Bethsaida.

The crowds saw them leaving and recognized them. Having seen His signs upon the sick, they ran on foot from the cities and arrived ahead of them. Jesus went up the mountain and sat with His disciples. The Passover, the feast of the Jews, was near. Seeing the great crowd, He welcomed them and was moved with compassion, because they were like sheep without a shepherd. He taught them many things about God's kingdom and healed those who needed a cure.

So Jesus lifted His eyes and, seeing that a great crowd was coming toward Him, said to Philip, "Where are we to buy loaves so that these people may eat?" He said this to test him, for He

Himself knew what He was about to do. Philip answered Him, “Two hundred denarii worth of loaves are not enough for them, so that each may receive even a little.” One of His disciples, Andrew, Simon Peter’s brother, said to Him, “There is a boy here who has five barley loaves and two small fish. But what are these among so many?”

As the day declined, the Twelve said, “This place is deserted, and the hour is late. Dismiss the crowds, so they can go into the surrounding villages and fields, find lodging, and buy provisions.” He answered, “They have no need to go away. You give them something to eat.” They said to Him, “Should we go and buy two hundred denarii worth of bread and give them something to eat?” He said to them, “How many loaves do you have? Go and see.” When they found out, they said, “Five, and two fish.” He said, “Bring them here to Me.”

There was much green grass in the place. He ordered the disciples to have everyone recline in dining groups, and they arranged them in rows by hundreds and fifties. There were about five thousand men, besides women and children. Jesus took the five barley loaves and the two fish, looked up to heaven, gave thanks and pronounced a blessing, broke the loaves, and kept giving them to His disciples to set before the people. He divided the fish among them all, as much as they wanted. Everyone ate and was filled.

When they were filled, He said to His disciples, “Gather the remaining fragments, so that nothing may be lost.” So they gathered them and filled twelve baskets with fragments from the five barley loaves that remained over from those who had eaten, and some of the fish. When the people saw the sign He did, they said, “This is truly the Prophet who is coming into the world.” So Jesus, knowing that they were about to come and seize Him to make Him king, withdrew again to the mountain, Himself alone.

65 It Is I Do Not Fear

Immediately Jesus compelled His disciples to enter the boat and go ahead of Him toward the other side, toward Bethsaida, while He dismissed the crowd. When evening came, they went down to the sea and set out across it toward Capernaum. After bidding the people farewell, He went up the mountain alone to pray. Darkness had come, and Jesus had not yet joined them. He was alone on the land, while the boat was many stadia away in the middle of the sea, battered by waves. A strong wind blew against them, and they strained at the rowing.

After they had rowed about twenty-five or thirty stadia, Jesus came toward them about the fourth watch of the night, walking on the sea. He intended to pass by them. They all saw Him drawing near the boat, thought He was an apparition, and cried out in fear. Immediately He spoke: “Take courage! It is I; do not fear.”

Peter answered Him, “Lord, if it is You, command me to come to You upon the waters.” He said, “Come.” Peter got down from the boat, walked upon the waters, and came toward Jesus. But seeing the strong wind, he became afraid; beginning to sink, he cried out, “Lord, save me!” Immediately Jesus stretched out His hand, grasped him, and said to him, “You of little faith, why did you doubt?”

They were willing to receive Him into the boat. When they climbed into the boat, the wind ceased, and immediately the boat was at the land to which they were going. They were utterly astounded, for they had not understood about the loaves, and their heart was hardened. Those in the boat worshiped Him, saying, “Truly You are God’s Son.”

66 The Fringe of His Garment

When they crossed over to land, they came to Gennesaret and moored there. As they stepped out of the boat, people immediately recognized Him and ran through that whole country. They began carrying the sick around on their mats to wherever they heard He was. Wherever He entered villages, cities, or fields, they laid the sick in the marketplaces and begged Him to let them touch even the fringe of His garment. As many as touched Him were saved.

The men of that place sent into all the surrounding region and brought Him all who were ill.

67 The Bread of Life

The next day, the crowd standing across the sea saw that there had been no other small boat there except one, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone. But small boats came from Tiberias near the place where they ate the bread after the Lord had given thanks. So when the crowd saw that Jesus was not there, nor His disciples, they themselves entered the small boats and came to Capernaum, seeking Jesus. Finding Him across the sea, they said to Him, “Rabbi, when did You come here?” Jesus answered them, “Amen, amen, I tell you: you seek Me not because you saw signs, but because you ate from the loaves and were filled. Work not for the food that perishes, but for the food that remains for eternal life, which the Son of Man will give you; for upon Him the Father, God, has set His seal.” So they said to Him, “What are we to do, so that we may work the works of God?” Jesus answered them, “This is the work of God: that you believe in the One He sent.”

So they said to Him, “What sign, then, do You do, so that we may see and believe You? What work do You perform? Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread from heaven to eat.’” So Jesus said to them, “Amen, amen, I tell you: Moses has not given you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is the One who comes down from heaven and gives life to the world.” So they said to Him, “Lord, always give us this bread.” Jesus said to them, “I am the bread of life. The one who comes to Me will certainly not hunger, and the one who believes in Me will certainly never thirst. But I told you that you have both seen Me and do not believe. Everything the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out, because I have come down from heaven not to do My own will, but the will of the One who sent Me.

“And this is the will of the One who sent Me: that of everything He has given Me I should lose nothing, but raise it up on the last day. For this is My Father’s will: that everyone who beholds the Son and believes in Him should have eternal life, and I Myself will raise him up on the last day.”

So the Jews grumbled concerning Him, because He said, “I am the bread that came down from heaven.” And they said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How does He now say, ‘I have come down from heaven’?” Jesus answered them, “Do not grumble 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 is written in the Prophets, ‘And they shall all be taught by God.’ Everyone who has heard from the Father and learned comes to Me. Not that anyone has seen the Father except the One who is from God; He has seen the Father. Amen, amen, I tell you: the one who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness and died. This is the bread that comes down from heaven, so that

someone may eat from it and not die. I am the living bread that came down from heaven. If anyone eats from this bread, he will live forever.

"And the bread that I will give is My flesh, for the life of the world." So the Jews disputed with one another, saying, "How can this man give us His flesh to eat?" So Jesus said to them, "Amen, amen, I tell you: unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. The one who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. The one who eats My flesh and drinks My blood remains in Me, and I in him. Just as the living Father sent Me and I live because of the Father, so the one who eats Me will also live because of Me. This is the bread that came down from heaven, not as the fathers ate and died. The one who eats this bread will live forever." He said these things while teaching in a synagogue in Capernaum.

So many of His disciples, when they heard, said, "This saying is hard. Who can hear it?" But Jesus, knowing within Himself that His disciples were grumbling about this, said to them, "Does this cause you to stumble? Then what if you see the Son of Man ascending where He was before? The Spirit is the One who gives life; the flesh benefits nothing. The words I have spoken to you are spirit and are life. But there are some among you who do not believe." For Jesus knew from the beginning who those were who did not believe and who it was who would hand Him over. And He said, "For this reason I have told you that no one can come to Me unless it has been given to him from the Father." From this, many of His disciples went back and no longer walked with Him. So Jesus said to the Twelve, "Do you also want to go away?" Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. And we have believed and have known that You are the Holy One of God." Jesus answered them, "Did I not choose you, the Twelve?

"Yet one of you is a devil." He was speaking of Judas, son of Simon Iscariot, for this man was about to hand Him over, one of the Twelve.

68 The Heart and the Commandment

The Pharisees and some of the scribes who had come from Jerusalem gathered around Him. They saw that some of His disciples were eating their bread with common hands—that is, unwashed. For the Pharisees and all the Jews do not eat unless they wash their hands with the fist, holding to the tradition of the elders. On returning from the marketplace, they do not eat unless they wash themselves. There are many other things they received to observe: washings of cups, xestes vessels, copper vessels, and couches. The Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with common hands?" He said to them, "Isaiah prophesied well about you hypocrites, as it is written: 'This people honors Me with its lips, but their heart is far from Me. In vain do they worship Me, teaching human commandments as teachings.' You abandon God's commandment and hold to human tradition." He said to them, "You set aside God's commandment very well indeed, so that you may keep your tradition! For Moses said, 'Honor your father and your mother,' and, 'Let whoever speaks evil of father or mother surely die.'

"But you say, 'If a person says to his father or mother, "Whatever benefit you might receive from me is Corban"—that is, a gift—' you no longer allow him to do anything for his father or mother, making void the word of God by your tradition that you have handed down. You do many similar things." Calling the crowd to Him again, He said to them, "Listen to Me, all of you, and

understand. There is nothing outside a person that, by entering him, can defile him. Rather, the things coming out of a person are what defile the person."

Then the disciples came and said to Him, "Do You know that the Pharisees stumbled when they heard this saying?" He answered, "Every plant that My heavenly Father did not plant will be uprooted. Leave them; they are blind guides of the blind. If a blind person guides a blind person, both will fall into a pit."

When He entered a house away from the crowd, Peter and the disciples asked Him to explain the parable. He answered, "Are you also still without understanding? Do you not grasp that everything entering a person from outside cannot defile him, because it does not enter his heart but his stomach, and goes out into the latrine?" Thus He cleansed all foods.

He said, "What comes out of the mouth comes from the heart, and this defiles a person. From within, out of people's hearts, come evil reasonings, acts of sexual immorality, thefts, murders, adulteries, acts of greed, wickedness, deceit, licentiousness, an evil eye, false testimonies, blasphemies, slander, arrogance, and foolishness. All these evil things come from within and defile a person, but eating with unwashed hands does not defile a person."

69 Great Is Your Faith

Jesus withdrew to the regions of Tyre and Sidon. He entered a house and wanted no one to know, but He could not remain hidden. A Canaanite woman of those territories, Greek and Syrophoenician by birth, heard of Him and came crying, "Have mercy on me, Lord, Son of David! My little daughter is terribly oppressed by a demon." But He did not answer her a word. His disciples asked, "Dismiss her, because she is crying out behind us." He answered, "I was sent only to the lost sheep of the house of Israel."

She came and fell at His feet, bowing before Him: "Lord, help me." He answered, "Let the children first be satisfied, for it is not good to take the children's bread and throw it to the little dogs." She said, "Yes, Lord, even the little dogs under the table eat the children's crumbs that fall from their masters' table." Jesus answered, "Woman, great is your faith! Let it happen for you as you wish. Because of this word, go; the demon has gone out of your daughter." Her daughter was healed from that hour. Returning home, she found the child lying on the bed and the demon gone.

70 He Has Done Everything Well

Leaving the territory of Tyre again, He came through Sidon to the Sea of Galilee, through the middle of the territory of the Decapolis. They brought Him a man who was deaf and had difficulty speaking, and begged Him to lay His hand on him. Taking him aside privately, away from the crowd, He put His fingers into his ears, spat, and touched his tongue. Looking up to heaven, He sighed and said to him, "Ephphatha," that is, "Be opened." His ears were opened, the bond of his tongue was loosened, and he spoke correctly. He ordered them to tell no one. But the more He ordered them, the more abundantly they proclaimed it. They were astonished beyond measure, saying, "He has done everything well! He even makes the deaf hear and the speechless speak."

Moving on from there, Jesus came beside the Sea of Galilee. He went up the mountain and sat there. Great crowds came to Him, bringing with them mute, blind, lame, maimed, and many others. They laid them at His feet, and He healed them, so that the crowd marveled when they

saw mute people speaking, maimed people healthy, lame people walking, and blind people seeing. They glorified the God of Israel.

71 Seven Baskets of Abundance

Again a great crowd had nothing to eat. Jesus called His disciples and said, “I am moved with compassion for the crowd, because they have already stayed with Me three days and have nothing to eat. I am unwilling to send them home fasting, lest they collapse on the road; some have come from far away.” His disciples answered, “Where can anyone get enough bread in this wilderness to fill so great a crowd?” He asked, “How many loaves do you have?” They said, “Seven, and a few small fish.”

He instructed the crowd to recline on the ground. Taking the seven loaves, He gave thanks, broke them, and kept giving them to His disciples, and the disciples set them before the crowd. He blessed the fish and ordered these also to be distributed. All ate and were filled, and they gathered seven large baskets full of leftover pieces. Those eating were about four thousand men, besides women and children. He dismissed the crowds, immediately entered the boat with His disciples, and came to the territory of Magadan, the district of Dalmanutha.

72 The Signs of the Times

The Pharisees and Sadducees came out and disputed with Jesus, testing Him by asking for a sign from heaven. He sighed deeply in His spirit and asked, “Why does this generation seek a sign?”

He answered them, “When evening comes, you say, ‘Fair weather, for the sky is red.’ And in the morning, ‘Today a storm, for the sky is red and gloomy.’ You know how to distinguish the face of the sky, but you cannot distinguish the signs of the times. An evil and adulterous generation seeks a sign, but no sign will be given it except the sign of Jonah.” He left them and went away.

He left them, boarded again, and went away to the other side.

73 Beware of the Leaven

The disciples had forgotten to take bread and had only one loaf with them in the boat. Jesus warned, “Watch out! Beware of the leaven of the Pharisees and Sadducees, and the leaven of Herod.” They reasoned with one another that they had no bread. Knowing this, He said, “Why do you reason among yourselves, people of little faith, because you did not take bread? Do you not yet grasp or understand? Is your heart hardened? Having eyes, do you not see? Having ears, do you not hear? Do you not remember?

“When I broke the five loaves for the five thousand, how many baskets full of pieces did you take up?” They said to Him, “Twelve.” “And when I broke the seven for the four thousand, how many hampers full of pieces did you take up?” They said to Him, “Seven.” He said to them, “Do you not yet understand?

“How do you not understand that I did not speak to you about bread? But beware of the leaven of the Pharisees and Sadducees.” Then they understood that He did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

74 He Saw Everything Distinctly

They came to Bethsaida. People brought Him a blind man and begged Him to touch him. Taking the blind man by the hand, He led him out of the village. He spat into his eyes, laid His hands on him, and asked him, “Do you see anything?” He looked up and said, “I see people, for I see them like trees, walking.” Then He laid His hands on his eyes again. The man saw clearly and was restored, and could see everything distinctly. He sent him home, saying, “Do not even enter the village.”

75 You Are the Christ

Jesus and His disciples went to the villages of Caesarea Philippi. On the way, while He was praying apart and His disciples were with Him, He asked, “Who do people say the Son of Man is?” They answered, “Some say John the Baptist; others Elijah; still others Jeremiah or one of the ancient prophets risen again.” He asked, “But you, who do you say I am?” Simon Peter answered, “You are the Christ, the Son of the living God.”

Jesus answered him, “Blessed are you, Simon Bar-Jonah, because flesh and blood did not reveal this to you, but My Father in the heavens. And I tell you that you are Peter, and upon this rock I will build My Church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of the heavens. Whatever you bind upon earth will have been bound in the heavens, and whatever you loose upon earth will have been loosed in the heavens.” Then He instructed the disciples to tell no one that He was the Christ.

76 Take Up Your Cross and Follow Me

From then on Jesus began to show His disciples openly that He must go to Jerusalem, suffer many things, be rejected by the elders, chief priests, and scribes, be killed, and on the third day be raised.

Peter took Him aside and began to rebuke Him, saying, “May mercy be Yours, Lord! This shall certainly never happen to You.” But He turned and said to Peter, “Get behind Me, Satan! You are a stumbling block to Me, because you do not set your mind on the things of God, but on the things of human beings.”

Calling the crowd to Him with His disciples, He said, “If anyone wishes to come after Me, let him deny himself, take up his cross daily, and follow Me. Whoever wishes to save his life will lose it, but whoever loses his life for My sake and for the good news will save it and find it. What does it benefit a person to gain the whole world but destroy or forfeit himself? What can a person give in exchange for his life? Whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will be ashamed of him when He comes in His glory and the glory of His Father with the holy angels. Then He will repay each person according to his conduct. Truly I tell you, some standing here will certainly not taste death until they see the Son of Man coming in His kingdom, the kingdom of God having come in power.”

77 His Face Shone Like the Sun

After six days—about eight days from those sayings—Jesus took Peter, James, and John his brother and led them privately up a high mountain to pray. As He prayed, He was transfigured before them. His face shone like the sun, and His garments became white as light, flashing like lightning, exceedingly white beyond what any fuller on earth could make them. Moses and Elijah appeared in glory and spoke with Him of His departure, which He was about to fulfill in Jerusalem.

Peter and his companions were weighed down with sleep, but when fully awake they saw His glory and the two men standing with Him. As the men were parting, Peter said, “Master, it is good for us to be here. If You wish, I will make three tents: one for You, one for Moses, and one for Elijah.” He did not know what to say, for they were terrified. While he still spoke, a bright cloud overshadowed them, and they were afraid as they entered it. A voice came from the cloud: “This is My beloved Son, in whom I am well pleased. Hear Him.”

When the disciples heard, they fell on their faces and were exceedingly afraid. Jesus came, touched them, and said, “Rise, and do not fear.” Lifting their eyes, they saw no one except Jesus Himself alone. As they came down from the mountain, Jesus commanded them, “Tell the vision to no one until the Son of Man is raised from the dead.”

They kept the word to themselves, discussing what rising from the dead meant; in those days they told no one what they had seen. They asked, “Why do the scribes say Elijah must come first?” Jesus answered, “Elijah indeed comes first and restores all things. Yet how is it written of the Son of Man that He should suffer many things and be treated with contempt? Elijah has already come, and they did not recognize him but did to him whatever they wished, just as it is written of him. In the same way the Son of Man is also to suffer at their hands.” Then they understood that He spoke of John the Baptist.

78 I Believe Help My Unbelief

On the following day, when they came down the mountain to the disciples, they found a large crowd and scribes disputing with them. The whole crowd was greatly astonished at seeing Jesus, ran to Him, and greeted Him. He asked, “What are you disputing among yourselves?” A man knelt before Him and cried, “Teacher, I beg You to look upon my son, my only child. Have mercy on him, for he suffers seizures and is badly afflicted. A speechless spirit seizes him: suddenly he cries out, it dashes him down, and he foams, grinds his teeth, and becomes rigid. It scarcely leaves him, bruising him. Often he falls into fire or water. I begged Your disciples to cast it out, but they could not heal him.”

Jesus answered, “O faithless and distorted generation, how long shall I be with you and bear with you? Bring your son here.” As the boy approached and the spirit saw Jesus, it immediately dashed him down and convulsed him. He fell to the ground and rolled about, foaming.

He asked his father, “How long has this been happening to him?” He said, “From childhood. Often it has thrown him both into fire and into water, to destroy him. But if You can do anything, have compassion on us and help us.” Jesus said to him, “‘If You can’! All things are possible for the one who believes.” Immediately the child’s father cried out and said, “I believe! Help my unbelief!” Seeing that a crowd was running together, Jesus rebuked the unclean spirit, saying to it, “Speechless and deaf spirit, I command you: come out of him, and enter him no more.” Crying

out and convulsing him violently, it came out. The boy became like a dead person, so that most of them said, “He has died.” But Jesus took him by the hand and raised him, and he stood up.

The boy was healed from that hour, and Jesus gave him back to his father. Everyone was overwhelmed at God’s majesty. When Jesus entered a house, His disciples asked privately, “Why could we not cast it out?” He answered, “Because of your little faith. Truly I tell you, if you have faith like a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. This kind can come out by nothing except prayer.”

79 The Son of Man Will Be Handed Over

They left there and passed through Galilee, and Jesus did not want anyone to know. While all marveled at what He was doing, He taught His disciples: “Place these words in your ears. The Son of Man is about to be handed over into human hands. They will kill Him, and on the third day He will be raised.” They were exceedingly grieved, yet did not understand. The saying was veiled from them so that they might not perceive it, and they were afraid to ask Him.

80 The Sons Are Free

When they came to Capernaum, those collecting the didrachma came to Peter and said, “Does your Teacher not pay the didrachma?” He said, “Yes.” When he entered the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do earthly kings collect duties or tribute—from their sons or from outsiders?” When he said, “From outsiders,” Jesus said to him, “Then the sons are free. But so that we may not cause them to stumble, go to the sea, cast a hook, and take the first fish that comes up. When you open its mouth, you will find a stater. Take it and give it to them for Me and you.”

81 The Least and the Greatest

They came to Capernaum. In the house Jesus asked, “What were you discussing on the way?” They were silent, for they had discussed who was greatest. Knowing the thought of their hearts, He sat down, called the Twelve, and said, “If anyone wants to be first, he shall be last of all and servant of all.” The disciples asked, “Who, then, is greatest in the kingdom of the heavens?” He called a child, placed the child in their midst beside Him, and embraced the child.

He said, “Truly I tell you, unless you turn and become like children, you will certainly not enter the kingdom of the heavens. Therefore whoever humbles himself like this child is greatest in the kingdom of the heavens. And whoever receives one such child in My name receives Me.

“Whoever receives Me receives the One who sent Me. For the one who is least among you all is great.”

John said to Him, “Teacher, we saw someone casting out demons in Your name, and we tried to stop him, because he was not following us.” Jesus said, “Do not stop him, for no one who does a mighty work in My name will be able soon afterward to speak evil of Me. For whoever is not against us is for us. Whoever gives you a cup of water to drink in recognition that you belong to Christ, truly I tell you, will certainly not lose his reward.

“But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a donkey-driven millstone be hung around his neck and he be sunk in the open sea. Woe to the world because of stumbling blocks! For stumbling blocks must come, but woe to the person

through whom the stumbling block comes! If your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter life maimed or lame than, having two hands or two feet, to be cast into the eternal fire. And if your eye causes you to stumble, tear it out and throw it away from you. It is better for you to enter life with one eye than, having two eyes, to be cast into the Gehenna of fire, where their worm does not die and the fire is not extinguished. See that you do not despise one of these little ones, for I tell you that their angels in the heavens continually see the face of My Father in the heavens.

"For everyone will be salted with fire. Salt is good; but if salt becomes saltless, with what will you season it? Have salt in yourselves, and be at peace with one another."

82 The Lost Sheep and the Forgiven Debt

"What do you think? If someone has a hundred sheep and one of them strays, will he not leave the ninety-nine on the mountains and go seeking the one that strays? If he succeeds in finding it, truly I tell you that he rejoices over it more than over the ninety-nine that have not strayed. In the same way, it is not the will of your Father in the heavens that one of these little ones perish. If your brother sins against you, go and reprove him between you and him alone. If he hears you, you have gained your brother. But if he does not hear, take one or two more with you, so that every matter may be established upon the mouth of two or three witnesses. If he refuses to hear them, tell the Church. And if he refuses to hear even the Church, let him be to you like the Gentile and the tax collector. Truly I tell you, whatever you bind upon earth will have been bound in heaven, and whatever you loose upon earth will have been loosed in heaven.

"Again, truly I tell you that if two of you agree upon earth concerning any matter they ask, it will be done for them by My Father in the heavens. For where two or three are gathered into My name, there I am in their midst."

Then Peter came and said to Him, "Lord, how often will my brother sin against me and I forgive him? Up to seven times?" Jesus said to him, "I do not tell you up to seven times, but up to seventy times seven. Therefore the kingdom of the heavens was likened to a king who wished to settle accounts with his slaves. When he began settling accounts, one debtor owing ten thousand talents was brought to him. Since he could not repay, the master ordered him to be sold, together with his wife, children, and everything he had, and repayment to be made. So the slave fell down and bowed before him, saying, 'Be patient with me, and I will repay you everything.' Moved with compassion, that slave's master released him and forgave him the loan. But that slave went out and found one of his fellow slaves who owed him a hundred denarii. He seized him and began choking him, saying, 'Repay whatever you owe.' So his fellow slave fell down and pleaded with him, saying, 'Be patient with me, and I will repay you.' But he was unwilling. Instead, he went and threw him into prison until he repaid what was owed.

"When his fellow slaves saw what had happened, they were exceedingly grieved. They came and explained to their master everything that had happened. Then his master summoned him and said, 'Evil slave! I forgave you all that debt because you pleaded with me. Should you not also have had mercy on your fellow slave, as I had mercy on you?' His master became angry and handed him over to the torturers until he repaid everything owed. So also My heavenly Father will do to you, unless each of you forgives his brother from your hearts."

83 His Face Was Set Toward Jerusalem

As the days of His being taken up were being fulfilled, He set His face firmly to go to Jerusalem. He sent messengers before His face. They went and entered a Samaritan village to prepare for Him. But they did not receive Him, because His face was set toward Jerusalem. Seeing this, the disciples James and John said, “Lord, do You wish us to command fire to come down from heaven and consume them?” But He turned and rebuked them. And they went to another village.

84 The Cost of Following Him

As they traveled on the road, a scribe came and said, “Teacher, I will follow You wherever You go.” Jesus answered, “Foxes have dens and the birds of the sky have dwelling places, but the Son of Man has nowhere to lay His head.” He said to another of His disciples, “Follow Me.” The man answered, “Lord, permit me first to go and bury my father.” Jesus said, “Follow Me, and let the dead bury their own dead; but you go and proclaim God’s kingdom.”

Another also said, “I will follow You, Lord; but first permit me to say farewell to those in my house.” Jesus said, “No one who puts his hand to a plow and looks backward is fit for God’s kingdom.”

85 The Feast of Tabernacles

After these things Jesus walked about in Galilee, for He did not want to walk about in Judea, because the Jews were seeking to kill Him. Now the feast of the Jews, the feast of Booths, was near. So His brothers said to Him, “Leave here and go into Judea, so that Your disciples also may see the works You do. For no one does anything in secret and himself seeks to be in public. If You do these things, manifest Yourself to the world.” For not even His brothers believed in Him. So Jesus said to them, “My time is not yet here, but your time is always ready. The world cannot hate you, but it hates Me, because I testify concerning it that its works are evil. You go up to the feast. I am not going up to this feast, because My time has not yet been fulfilled.” Having said these things, He remained in Galilee. But when His brothers had gone up to the feast, then He also went up, not openly, but as in secret. So the Jews sought Him at the feast and said, “Where is He?” And there was much grumbling about Him among the crowds.

Some said, “He is good,” but others said, “No, He leads the crowd astray.” Yet no one spoke openly about Him because of fear of the Jews.

When the feast was already halfway through, Jesus went up into the temple and taught. So the Jews marveled, saying, “How does this man know letters, having not studied?” So Jesus answered them, “My teaching is not Mine, but belongs to the One who sent Me. If anyone wills to do His will, he will know concerning the teaching whether it is from God or whether I speak from Myself. The one who speaks from himself seeks his own glory. But the one who seeks the glory of the one who sent him is true, and there is no unrighteousness in him. Has not Moses given you the Law? Yet none of you does the Law. Why do you seek to kill Me?” The crowd answered, “You have a demon! Who seeks to kill You?” Jesus answered them, “I did one work, and you all marvel. For this reason Moses has given you circumcision—not that it is from Moses, but from the fathers—and on a Sabbath you circumcise a person. If a person receives circumcision on a Sabbath so that the Law of Moses may not be broken, are you angry with Me because I made a whole person well on a Sabbath?

“Do not judge according to appearance, but judge with righteous judgment.” So some of the Jerusalem residents said, “Is this not the man they are seeking to kill? And behold, He speaks openly, and they say nothing to Him. Could the rulers truly have recognized that this is the Christ? But we know where this man is from; when the Christ comes, no one knows where He is from.” So Jesus cried out as He taught in the temple, saying, “You both know Me and know where I am from. Yet I have not come from Myself, but the One who sent Me is true, whom you do not know. I know Him, because I am from Him and He sent Me.” So they sought to seize Him, but no one laid a hand on Him, because His hour had not yet come. But many from the crowd believed in Him and said, “When the Christ comes, will He do more signs than this man has done?” The Pharisees heard the crowd grumbling these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

So Jesus said, “I am with you for a little time longer, and I go to the One who sent Me. You will seek Me and will not find Me, and where I am, you cannot come.” So the Jews said among themselves, “Where is this man about to go that we will not find Him? Is He about to go to the Dispersion among the Greeks and teach the Greeks? What is this saying He spoke: ‘You will seek Me and will not find Me, and where I am, you cannot come’?”

On the last day, the great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. The one who believes in Me—as the Scripture said, rivers of living water will flow from his belly.” He said this concerning the Spirit, whom those who believed in Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified. So some from the crowd, hearing these words, said, “This is truly the Prophet.” Others said, “This is the Christ.” But some said, “Surely the Christ does not come from Galilee? Has not the Scripture said that the Christ comes from the offspring of David and from Bethlehem, the village where David was?” So a division arose in the crowd because of Him. Some of them wanted to seize Him, but no one laid hands on Him. So the officers came to the chief priests and Pharisees, and these said to them, “Why did you not bring Him?” The officers answered, “Never has a person spoken in this way.” So the Pharisees answered them, “Have you also been led astray?

“Has any of the rulers believed in Him, or any of the Pharisees? But this crowd that does not know the Law is accursed.” Nicodemus, who had come to Him earlier and was one of them, said to them, “Does our Law judge a person unless it first hears from him and knows what he does?” They answered him, “Are you also from Galilee? Search and see that a prophet does not arise from Galilee.”

86 Neither Do I Condemn You

And each went to his own house. But Jesus went to the Mount of Olives. At dawn He came again into the temple, and all the people were coming; and He sat down and taught them. And the scribes and the Pharisees brought to Him a woman caught in adultery, and set her in the midst. They said to Him, testing Him, “Teacher, this woman was caught in the very act of committing adultery. Now in the Law Moses commanded us that such women be stoned. What, then, do You say?” They said this to test Him, so that they might have something with which to accuse Him. But Jesus bent down and wrote with His finger on the ground, taking no notice. As they persisted in questioning Him, He straightened up and said to them, “Let the one among you who is without sin be first to cast the stone at her.” And again He bent down and wrote on the ground. But when they heard, and were convicted by conscience, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman standing in the midst. Jesus straightened up and, seeing no one except the woman, said to her, “Where are those accusers of yours? Has no one condemned you?” She said, “No one, Lord.” Jesus said, “Neither do I judge you. Go, and sin no more.”

87 The Light of the World

Then Jesus spoke to them again, saying, “I am the Light of the world. The one who follows Me will certainly not walk in the darkness, but will have the light of life.” So the Pharisees said to Him, “You bear witness concerning Yourself; Your testimony is not true.” Jesus answered them, “Even if I bear witness concerning Myself, My testimony is true, because I know where I came from and where I am going. But you do not know where I come from or where I am going. You judge according to the flesh; I judge no one. But even if I judge, My judgment is true, because I am not alone, but I and the Father who sent Me. And in your own Law it is written that the testimony of two people is true. I am the One who bears witness concerning Myself, and the Father who sent Me bears witness concerning Me.” So they said to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father. If you knew Me, you would also know My Father.”

He spoke these words at the treasury as He taught in the temple, and no one seized Him, because His hour had not yet come. So He said to them again, “I am going away, and you will seek Me, and you will die in your sin. Where I go, you cannot come.” So the Jews said, “Will He kill Himself, since He says, ‘Where I go, you cannot come’?” And He said to them, “You are from below; I am from above. You are from this world; I am not from this world. Therefore I told you that you will die in your sins; for unless you believe that I am, you will die in your sins.” So they said to Him, “Who are You?” Jesus said to them, “Why do I even speak to you at all? I have many things to speak and judge concerning you. But the One who sent Me is true, and what I heard from Him, these things I speak to the world.” They did not understand that He was speaking to them about the Father.

So Jesus said, “When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but speak these things just as the Father taught Me. And the One who sent Me is with Me. He has not left Me alone, because I always do the things pleasing to Him.” As He spoke these things, many believed in Him.

So Jesus said to the Jews who had believed Him, “If you remain in My word, you are truly My disciples, and you will know the truth, and the truth will set you free.” They answered Him, “We

are Abraham's offspring and have never been slaves to anyone. How do You say, 'You will become free'?" Jesus answered them, "Amen, amen, I tell you: everyone who does sin is a slave of sin. But the slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will truly be free. I know that you are Abraham's offspring. Yet you seek to kill Me, because My word has no room in you. I speak what I have seen with the Father, and you therefore do what you have heard from the father." They answered Him, "Our father is Abraham." Jesus said to them, "If you are Abraham's children, you would be doing Abraham's works. But now you seek to kill Me, a man who has spoken to you the truth that I heard from God. Abraham did not do this. You do the works of your father."

They said to Him, "We were not born from sexual immorality. We have one Father, God." Jesus said to them, "If God were your Father, you would love Me, for I came out from God and have come here. For I have not come from Myself, but He sent Me. Why do you not understand My speech? Because you cannot hear My word. You are from your father, the devil, and you want to do your father's desires. He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks from what is his own, because he is a liar and its father. But because I speak the truth, you do not believe Me. Which of you convicts Me concerning sin? If I speak truth, why do you not believe Me? The one who is from God hears the words of God. For this reason you do not hear, because you are not from God." The Jews answered Him, "Do we not rightly say that You are a Samaritan and have a demon?"

Jesus answered, "I do not have a demon, but I honor My Father, and you dishonor Me. But I do not seek My own glory. There is One who seeks it and judges. Amen, amen, I tell you: if anyone keeps My word, he will certainly never behold death." The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also, and You say, 'If anyone keeps My word, he will certainly never taste death.' Are You greater than our father Abraham, who died? The prophets also died. Whom do You make Yourself?" Jesus answered, "If I glorify Myself, My glory is nothing. It is My Father who glorifies Me, of whom you say, 'He is our God.' Yet you have not known Him, but I know Him. And if I say that I do not know Him, I will be a liar like you. But I know Him and keep His word. Abraham your father rejoiced to see My day, and he saw it and was glad." So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

Jesus said to them, "Amen, amen, I tell you: before Abraham came into being, I am." So they took up stones to cast at Him, but Jesus hid Himself and went out of the temple.

88 One Thing I Know

And as He passed by, He saw a man blind from birth. His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, so that he was born blind?" Jesus answered, "Neither this man sinned nor his parents, but so that the works of God might be manifested in him. We must work the works of the One who sent Me while it is day. Night is coming, when no one can work. While I am in the world, I am the Light of the world." Having said these things, He spat on the ground and made mud from the spittle, and spread the mud upon his eyes. And He said to him, "Go, wash in the pool of Siloam"—which is translated Sent. So he went away and washed, and came back seeing. Then the neighbors and those who had seen him before as a beggar said, "Is this not the one who sat and begged?" Some said, "This is he." Others said, "No, but he is like him." He said, "I am he." So they said to him, "How were your eyes opened?"

He answered, “The man called Jesus made mud and spread it on my eyes and said to me, ‘Go to Siloam and wash.’ So I went away and washed, and received my sight.” And they said to him, “Where is He?” He said, “I do not know.” They brought the man who had formerly been blind to the Pharisees. Now it was a Sabbath on the day when Jesus made the mud and opened his eyes. So the Pharisees also asked him again how he received his sight. He said to them, “He put mud on my eyes, and I washed, and I see.” Then some of the Pharisees said, “This man is not from God, because He does not keep the Sabbath.” But others said, “How can a sinful man do such signs?” And there was division among them. So they said to the blind man again, “What do you say about Him, since He opened your eyes?” He said, “He is a prophet.”

So the Jews did not believe concerning him that he had been blind and received his sight, until they called the parents of the man who had received his sight and asked them, saying, “Is this your son, whom you say was born blind? How, then, does he now see?” His parents answered, “We know that this is our son and that he was born blind. But how he now sees we do not know, or who opened his eyes we do not know. Ask him; he is of age. He will speak for himself.” His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone confessed Him as Christ, he should be put out of the synagogue. For this reason his parents said, “He is of age; ask him.” So for the second time they called the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.” He answered, “Whether He is a sinner I do not know. One thing I know: though I was blind, now I see.” So they said to him, “What did He do to you?

“How did He open your eyes?” He answered them, “I told you already, and you did not hear. Why do you want to hear again? Do you also want to become His disciples?” They reviled him and said, “You are that man’s disciple, but we are Moses’ disciples. We know that God has spoken to Moses, but this man—we do not know where He is from.” The man answered them, “Why, this is the marvelous thing: you do not know where He is from, and He opened my eyes! We know that God does not hear sinners, but if anyone worships God and does His will, He hears that person. Since the age began, it has not been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing.” They answered him, “You were born entirely in sins, and do you teach us?” And they cast him out.

Jesus heard that they had cast him out, and when He found him, He said, “Do you believe in the Son of Man?” He answered, “And who is He, Sir, so that I may believe in Him?” Jesus said to him, “You have both seen Him, and the One speaking with you is He.” He said, “I believe, Lord,” and worshiped Him. And Jesus said, “For judgment I came into this world, so that those who do not see may see, and those who see may become blind.” Some of the Pharisees who were with Him heard these things and said to Him, “Are we also blind?” Jesus said to them, “If you were blind, you would not have sin. But now you say, ‘We see’; your sin remains.”

89 The Good Shepherd

“Amen, amen, I tell you: the one who does not enter the sheepfold through the door, but climbs in from elsewhere, is a thief and a robber. But the one who enters through the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought all his own out, he goes before them, and the sheep follow him, because they know his voice. But they will certainly not follow a stranger; rather, they will flee from him, because they do not know the voice of strangers.” Jesus spoke this figure of speech to them, but they did not understand what the things were that He was speaking to them. So Jesus spoke to them again: “Amen, amen, I tell you that I am the door of the sheep. All who came before Me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters through Me, he will be saved, and will go in and go out and find pasture. The thief comes only to steal and slaughter and destroy.

“I came so that they may have life and have abundance. I am the good Shepherd. The good Shepherd lays down His life for the sheep. The hired worker, who is not a shepherd and whose own the sheep are not, sees the wolf coming and leaves the sheep and flees—and the wolf seizes them and scatters them— because he is a hired worker and has no care for the sheep. I am the good Shepherd, and I know My own, and My own know Me, just as the Father knows Me and I know the Father; and I lay down My life for the sheep. And I have other sheep that are not from this fold. I must bring them also, and they will hear My voice, and they will become one flock, one shepherd. For this reason the Father loves Me, because I lay down My life, so that I may take it again. No one takes it from Me, but I lay it down from Myself. I have authority to lay it down, and I have authority to take it again. This command I received from My Father.” Division arose again among the Jews because of these words.

Many of them said, “He has a demon and is mad. Why do you listen to Him?” Others said, “These are not the words of a demon-possessed person. Can a demon open the eyes of the blind?”

90 The Seventy Two and the Lord of the Harvest

After this the Lord appointed seventy-two others also, and sent them two by two before His face into every city and place where He Himself was about to go. He said to them, “The harvest is plentiful, but the workers are few. Therefore petition the Lord of the harvest to send workers out into His harvest. Go; behold, I send you as lambs among wolves. Carry no purse, no bag, no sandals, and greet no one along the road. Whatever house you enter, first say, ‘Peace to this house.’ If a son of peace is there, your peace will rest upon him; otherwise it will return to you. Remain in that same house, eating and drinking what they provide, for the worker is worthy of his pay. Do not move from house to house. Whatever city you enter and they receive you, eat what is set before you. Heal the sick in it and say to them, ‘God’s kingdom has drawn near to you.’ But whatever city you enter and they do not receive you, go out into its streets and say, ‘Even the dust from your city that clings to our feet we wipe off against you.

“Nevertheless know this: God’s kingdom has drawn near.’ I tell you, it will be more bearable for Sodom on that day than for that city. Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds performed among you had happened in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes. Nevertheless, it will be more bearable for Tyre and Sidon at the judgment than for you. And you, Capernaum, will you be exalted as far as heaven?

You will be brought down as far as Hades. The one who hears you hears Me, and the one who rejects you rejects Me; the one who rejects Me rejects the One who sent Me."

The seventy-two returned with joy, saying, "Lord, even the demons submit to us in Your name." He said to them, "I was watching Satan fall from heaven like lightning. Behold, I have given you authority to tread upon snakes and scorpions, and over all the enemy's power, and nothing will ever harm you. Nevertheless, do not rejoice in this, that the spirits submit to you, but rejoice that your names have been written in the heavens." At that very hour He rejoiced in the Holy Spirit and said, "I acknowledge You, Father, Lord of heaven and earth, because You hid these things from the wise and understanding and revealed them to infants. Yes, Father, because so it was Your good pleasure. Everything has been handed over to Me by My Father. No one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son wishes to reveal Him." Turning privately to the disciples, He said, "Blessed are the eyes that see what you see.

"For I tell you that many prophets and kings wished to see what you see, and did not see it, and to hear what you hear, and did not hear it."

91 Go and Do Likewise

And behold, an expert in the law stood up to test Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read it?" He answered, "You shall love the Lord your God from your whole heart, with your whole soul, with your whole strength and with your whole mind, and your neighbor as yourself." He said to him, "You answered correctly. Do this and you will live." But wishing to justify himself, he said to Jesus, "And who is my neighbor?" Jesus replied, "A certain man was going down from Jerusalem to Jericho and fell among robbers. They stripped him, inflicted blows, and went away, leaving him half dead. By coincidence a certain priest was going down that road. He saw him and passed by on the opposite side. Likewise a Levite also came to the place, saw him, and passed by on the opposite side. But a certain Samaritan, traveling, came upon him. When he saw him, he was moved with compassion. He approached and bound his wounds, pouring on oil and wine. He placed him on his own animal, brought him to an inn, and cared for him.

"On the next day he took out two denarii, gave them to the innkeeper, and said, 'Care for him, and whatever more you spend I will repay you when I return.' Which of these three seems to you to have become a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go, and you do likewise."

92 The Good Portion

As they traveled, He entered a certain village. A woman named Martha welcomed Him. She had a sister called Mary, who also sat at Jesus' feet and listened to His word. But Martha was distracted by much serving. She came up and said, "Lord, do You not care that my sister has left me to serve alone? Tell her, then, to help me." The Lord answered her, "Martha, Martha, you are anxious and troubled about many things, but few things are needed, or one. For Mary has chosen the good portion, which will not be taken from her."

93 Lord Teach Us to Pray

And it happened that He was praying in a certain place. When He stopped, one of His disciples said to Him, “Lord, teach us to pray, just as John also taught his disciples.” He said to them, “When you pray, say: ‘Father, let Your name be hallowed. Let Your kingdom come. Give us each day our bread for the day. And forgive us our sins, for we ourselves also forgive everyone who owes us. And do not bring us into testing.’” And He said to them, “Which of you will have a friend and go to him at midnight and say to him, ‘Friend, lend me three loaves, since a friend of mine has arrived at my home from a journey, and I have nothing to set before him,’ and that man will answer from inside, ‘Do not trouble me. The door is already shut, and my children are in bed with me. I cannot get up and give you anything’? I tell you, even if he will not get up and give to him because he is his friend, yet because of his shameless insistence he will rise and give him as much as he needs.

“And I tell you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. What father among you, if his son asks for a fish, will give him a snake instead of a fish? Or again, if he asks for an egg, will he give him a scorpion? So if you, being evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask Him!”

94 The Inside and the Outside

As He was speaking, a Pharisee invited Him to dine with him. He went in and reclined at the table. But the Pharisee, seeing this, marveled that He had not first washed before the meal. And the Lord said to him, “Now you Pharisees cleanse the outside of the cup and the dish, but your inside is full of plunder and wickedness. Fools! Did not the One who made the outside also make the inside? But give what is within as alms, and behold, everything is clean for you. But woe to you Pharisees, because you tithe mint and rue and every garden herb, and pass by justice and the love of God! You ought to have done these things without leaving those undone. Woe to you Pharisees, because you love the foremost seat in the synagogues and greetings in the marketplaces! Woe to you, because you are like unmarked tombs, and the people who walk over them do not know it!” One of the experts in the Law answered Him, “Teacher, by saying these things You insult us also.”

But He said, “Woe also to you experts in the Law, because you load people with burdens hard to carry, and you yourselves do not touch the burdens with one of your fingers! Woe to you, because you build the tombs of the prophets, but your fathers killed them! So you are witnesses and approve the deeds of your fathers: they killed them, and you build. For this reason the wisdom of God also said, ‘I will send them prophets and apostles, and some of these they will kill and persecute,’ so that the blood of all the prophets poured out since 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 house. Yes, I tell you, it will be required of this generation. Woe to you experts in the Law, because you have taken away the key of knowledge! You did not enter yourselves, and you hindered those who were entering.” When He went out from there, the scribes and Pharisees began to press Him fiercely and question Him closely about many things, lying in wait for Him to catch something from His mouth.

95 Fear Not Little Flock

Meanwhile, as the crowd gathered in its tens of thousands, so that they were trampling one another, He began to speak first to His disciples: “Guard yourselves against the leaven of the Pharisees, which is hypocrisy. Nothing is covered up that will not be uncovered, or hidden that will not become known. Therefore whatever you have said in the darkness will be heard in the light, and what you have spoken into the ear in the inner rooms will be proclaimed on the housetops. I tell you, My friends, do not fear those who kill the body and after that have nothing more they can do. But I will show you whom to fear: fear the One who, after killing, has authority to cast into Gehenna. Yes, I tell you, fear Him. Are not five sparrows sold for two assaria? Yet not one of them is forgotten before God. Indeed, even the hairs of your head are all numbered. Do not fear; you are worth more than many sparrows. And I tell you, everyone who acknowledges Me before people, the Son of Man will also acknowledge before the angels of God. But whoever denies Me before people will be denied before the angels of God.

“And everyone who speaks a word against the Son of Man will be forgiven, but whoever blasphemes against the Holy Spirit will not be forgiven. When they bring you before the synagogues and the rulers and authorities, do not be anxious about how or what you should say in your defense, or what you should say, for the Holy Spirit will teach you in that very hour what must be said.”

Someone from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.” But He said to him, “Man, who appointed Me a judge or divider over you?” And He said to them, “See to it that you guard against every kind of greed, because a person’s life does not consist in the abundance of his possessions.” Then He told them a parable: “The land of a certain rich man yielded abundantly. And he reasoned within himself, saying, ‘What shall I do, since I have nowhere to gather my crops?’ And he said, ‘This is what I will do: I will pull down my storehouses and build larger ones, and gather all the grain and my goods there. And I will say to my soul, “Soul, you have many goods laid up for many years. Rest, eat, drink, be glad!”’ But God said to him, ‘Fool! This very night they are demanding your soul from you. And the things you have prepared—whose will they be?’ So it is with the one who stores up treasure for himself and is not rich toward God.”

And He said to His disciples, “For this reason I tell you: do not be anxious about your life, what you will eat, or about your body, what you will wear. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, and they have neither storeroom nor storehouse, yet God feeds them. How much more valuable you are than the birds! And which of you by being anxious can add a cubit to his span of life? So if you cannot do even the smallest thing, why are you anxious about the rest? Consider the lilies, how they grow. They neither toil nor spin. Yet I tell you, not even Solomon in all his glory was clothed like one of these. But if God so clothes the grass that is in the field today and tomorrow is thrown into the oven, how much more will He clothe you, you of little faith! And do not seek what you will eat and what you will drink, and do not be unsettled, for the nations of the world seek after all these things, and your Father knows that you need them.

“But seek His kingdom, and these things will be added to you. Do not fear, little flock, because your Father was pleased to give you the kingdom. Sell your possessions and give alms. Make for yourselves purses that do not wear out, an unfailing treasure in the heavens, where no thief draws near and no moth destroys. For where your treasure is, there your heart will be also.

“Let your loins be girded and your lamps burning, and be like people waiting for their own master to return from the wedding feast, so that when he comes and knocks, they may open to him at once. Blessed are those slaves whom the master finds keeping watch when he comes. Amen, I tell you: he will gird himself, have them recline at table, and come and serve them. Whether he comes in the second watch or in the third and finds them so, blessed are they. But know this: if the master of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. You also must be ready, because the Son of Man comes at an hour you do not expect.” Peter said, “Lord, are You telling this parable to us, or also to everyone?” And the Lord said, “Who, then, is the faithful steward, the prudent one, whom his master will appoint over his household staff to give out their ration of grain at the proper time? Blessed is that slave whom his master finds doing so when he comes.

“Truly, I tell you, he will appoint him over all his possessions. But if that slave says in his heart, ‘My master is taking a long time to come,’ and begins to beat the male and female servants, and to eat and drink and become drunk, the master of that slave will come on a day he does not expect and at an hour he does not know, and will cut him in two and assign his portion with the unfaithful. That slave who knew his master’s will and did not prepare or act according to his will shall receive many blows. But the one who did not know and did things deserving blows shall receive few. From everyone to whom much was given, much will be required; and from the one to whom they entrusted much, they will ask all the more.

“I came to cast fire upon the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how I am constrained until it is accomplished! Do you think I have come to give peace on earth? No, I tell you, but division. For from now on five in one house will be divided, three against two and two against three. They will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.” He also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A rainstorm is coming,’ and so it happens. And when you see a south wind blowing, you say, ‘There will be scorching heat,’ and it happens. Hypocrites! You know how to assess the appearance of the earth and the sky, but how is it that you do not know how to assess this time? And why do you not also judge for yourselves what is right?

“For as you go with your adversary before a ruler, make an effort on the way to be released from him, lest he drag you before the judge, and the judge hand you over to the officer, and the officer throw you into prison. I tell you, you will certainly not come out from there until you have paid even the last lepton.”

96 Repentance and the Fruitless Fig Tree

At that very time some people were present who told Him about the Galileans whose blood Pilate had mixed with their sacrifices. And He answered them, “Do you think these Galileans were greater sinners than all the other Galileans because they suffered these things? No, I tell you; but unless you repent, you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them—do you think they were greater debtors than all the people living in Jerusalem? No, I tell you; but unless you repent, you will all perish in the same way.” And He told this parable: “A certain man had a fig tree planted in his vineyard. He came looking for fruit on it and found none. So he said to the vineyard worker, ‘Behold, for three years I have been coming to look for fruit on this fig tree and have found none. Cut it down! Why should it also render the ground unproductive?’ But he answered him, ‘Master, leave it this year also, until I dig around it and put on manure. And if it produces fruit in the coming year—but if not, you shall cut it down.’”

97 A Daughter of Abraham Set Free

Now He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had had a spirit of weakness for eighteen years. She was bent over and could not straighten up completely. When Jesus saw her, He called to her and said, “Woman, you have been released from your weakness.” And He laid His hands on her, and at once she was made straight, and she glorified God. But the synagogue ruler, indignant because Jesus had healed on the Sabbath, said to the crowd, “There are six days on which work ought to be done. So come and be healed on those days, and not on the Sabbath day.” But the Lord answered him, “Hypocrites! Does not each of you on the Sabbath untie his ox or donkey from the manger and lead it away to give it water? And this woman, who is a daughter of Abraham, whom Satan bound for, behold, eighteen years—ought she not to have been released from this bond on the Sabbath day?” As He said these things, all who opposed Him were put to shame, and the whole crowd rejoiced at all the glorious things being done by Him.

So He said, “What is the kingdom of God like, and to what shall I compare it? It is like a mustard seed that a man took and cast into his own garden. It grew and became a tree, and the birds of the sky nested in its branches.” And again He said, “To what shall I compare the kingdom of God? It is like leaven that a woman took and hid in three sata of flour, until the whole was leavened.”

98 The Narrow Door and the Lament for Jerusalem

And He traveled through cities and villages, teaching and making His journey toward Jerusalem. Someone said to Him, “Lord, are those who are being saved few?” And He said to them, “Strive to enter through the narrow door, because many, I tell you, will seek to enter and will not be able, once the master of the house rises and shuts the door. Then you will begin to stand outside and knock at the door, saying, ‘Lord, open to us!’ And he will answer you, ‘I do not know you or where you come from.’ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ And he will say to you, ‘I do not know where you come from. Depart from me, all you workers of unrighteousness!’ There will be weeping and grinding of teeth there, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown outside. And people will come from east and west and from north and south and recline at table in the kingdom of God.

“And behold, there are last who will be first, and there are first who will be last.” At that very hour some Pharisees approached and said to Him, “Leave and go away from here, because Herod wants to kill You.” And He said to them, “Go and tell that fox, ‘Behold, I drive out demons and accomplish healings today and tomorrow, and on the third day I am brought to completion.’ Nevertheless, I must travel today and tomorrow and the day following, because it is not possible for a prophet to perish outside Jerusalem. Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I wanted to gather your children as a bird gathers her own brood under her wings, and you were not willing! Behold, your house is left to you. And I tell you, you will certainly not see Me until the time comes when you say, ‘Blessed is He who comes in the name of the Lord!’”

99 The Feast of Dedication

Then the feast of Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple, in Solomon’s Portico. So the Jews surrounded Him and said to Him, “How long will You keep our soul in suspense? If You are the Christ, tell us openly.” Jesus answered them, “I told you, and you do not believe. The works I do in My Father’s name bear witness concerning Me. But you do not believe, because you are not from My sheep. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they will certainly never perish, and no one will snatch them from My hand. My Father, in regard to what He has given Me, is greater than all, and no one can snatch from the Father’s hand. I and the Father are one.” Then the Jews took up stones again to stone Him. Jesus answered them, “I showed you many good works from the Father. For which work among them do you stone Me?” The Jews answered Him, “We do not stone You for a good work, but for blasphemy, and because You, being a man, make Yourself God.”

Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’? If He called them gods, to whom the word of God came—and the Scripture cannot be broken— do you say to the One 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 My Father’s works, do not believe Me. But if I do them, even if you do not believe Me, believe the works, so that you may know and continue to know that the Father is in Me and I in the Father.” So they sought again to seize Him, and He went out from their hand. And He went away again beyond the Jordan, to the place where John was first baptizing, and remained there. Many came to Him and said, “John indeed did no sign, but everything John said concerning this man was true.” And many believed in Him there.

100 The Lowest Place and the Great Supper

And it happened that He went into the house of one of the leaders of the Pharisees on a Sabbath to eat bread, and they were watching Him closely. And behold, a certain man suffering from dropsy was before Him. Jesus spoke to the experts in the Law and the Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?” But they were silent. And He took hold of the man, healed him, and sent him away. And He said to them, “Which of you, if his son or ox falls into a well, will not pull him out at once on the Sabbath day?” And they were unable to answer these things. He told a parable to those who had been invited, noticing how they chose the foremost places at table. He said to them, “When someone invites you to a wedding feast, do not recline in the foremost place, lest someone more honored than you has been invited by him, and the one who invited both you and him comes and says to you, ‘Give this man your place.’ Then you will begin, with shame, to occupy the last place.

“But when you are invited, go and recline in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then you will have honor before all who recline at table with you. For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.” He also said to the one who had invited Him, “When you give a midday meal or a supper, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you receive repayment. But when you give a reception, invite the poor, the disabled, the lame, and the blind. And you will be blessed, because they have nothing with which to repay you; for you will be repaid at the resurrection of the righteous.”

When one of those reclining at table heard these things, he said to Him, “Blessed is whoever shall eat bread in the kingdom of God!” But He said to him, “A certain man was giving a great supper, and he invited many. At the hour of the supper he sent his slave to tell those who had been invited, ‘Come, because things are now ready.’ And they all alike began to excuse themselves. The first said to him, ‘I bought a field, and I need to go out and see it. I ask you, have me excused.’ And another said, ‘I bought five pairs of oxen, and I am going to test them. I ask you, have me excused.’ And another said, ‘I married a wife, and for this reason I cannot come.’ The slave returned and reported these things to his master. Then the master of the house became angry and said to his slave, ‘Go out quickly into the streets and lanes of the city, and bring the poor, the disabled, the blind, and the lame in here.’ And the slave said, ‘Master, what you commanded has been done, and there is still room.’

“And the master said to the slave, ‘Go out into the roads and along the fences, and compel people to come in, so that my house may be filled. For I tell you, none of those men who were invited will taste my supper.’”

101 Counting the Cost

Now great crowds were traveling with Him. He turned and said to them, “If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and even his own life, he cannot be My disciple. Whoever does not carry his own cross and come after Me cannot be My disciple. For which of you, wanting to build a tower, does not first sit down and calculate the expense, whether he has enough to finish it? Otherwise, when he has laid a foundation and is unable to complete it, all who see it may begin to mock him, saying, ‘This man began to build and was unable to finish.’ Or what king, going to meet another king in war, will not first sit down and consider whether he is able with ten thousand to meet the one coming against him with twenty thousand? And if not, while the other is still far away, he sends a delegation and asks for terms of peace. So, therefore, every one of you who does not renounce all his own possessions cannot be My disciple. Salt, then, is good.

“But if even the salt becomes tasteless, with what will it be seasoned? It is fit neither for the soil nor for the manure heap; they throw it outside. Whoever has ears to hear, let him hear.”

102 Lost and Found

Now all the tax collectors and sinners were drawing near to hear Him. And both the Pharisees and the scribes grumbled, saying, “This man welcomes sinners and eats with them.” So He told them this parable: “What man among you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the lost one until he finds it? And when he finds it, he lays it on his shoulders, rejoicing. When he comes home, he calls his friends and neighbors together and says to them, ‘Rejoice with me, because I found my sheep that was lost!’ I tell you, in the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance. Or what woman, having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? And when she finds it, she calls her women friends and neighbors together, saying, ‘Rejoice with me, because I found the drachma that I lost!’

“In the same way, I tell you, there is joy before the angels of God over one sinner who repents.”

And He said, “A certain man had two sons. The younger of them said to his father, ‘Father, give me the share of the property that falls to me.’ And he divided his livelihood between them. Not many days later, the younger son gathered everything together and traveled to a distant country. There he scattered his property by living recklessly. When he had spent everything, a severe famine arose throughout that country, and he began to be in need. So he went and attached himself to one of the citizens of that country, who sent him into his fields to feed pigs. And he longed to fill his belly with the carob pods the pigs were eating, and no one gave him anything. But when he came to himself, he said, ‘How many of my father’s hired workers have bread to spare, while I am perishing here from hunger! I will rise and go to my father and say to him, “Father, I sinned against heaven and before you. I am no longer worthy to be called your son. Make me like one of your hired workers.”’ And he rose and went to his own father. While he was still far away, his father saw him and was moved with compassion. He ran, fell upon his neck, and kissed him warmly. And the son said to him, ‘Father, I sinned against heaven and before you. I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out the best robe and clothe him. Put a ring on his hand and sandals on his feet, and bring the fattened calf and slaughter it. Let us eat and be glad, because this son of mine was dead and came to life again; he was lost and was found.’ And they began to be glad. Now his older son was in the field. As he came and drew near the house, he heard music and dancing. And he called one of the servants and asked what these things might mean. He said to him, ‘Your brother has come, and your father slaughtered the fattened calf because he received him back in good health.’ But he became angry and was unwilling to enter. His father came out and pleaded with him.

“But he answered his father, ‘Behold, all these years I have served you as a slave, and I never passed over your command; yet you never gave me a young goat so that I might be glad with my friends. But when this son of yours came, who devoured your livelihood with prostitutes, you slaughtered the fattened calf for him!’ And he said to him, ‘Child, you are always with me, and everything of mine is yours. But we had to be glad and rejoice, because this brother of yours was dead and came to life; he was lost and was found.’”

103 Faithfulness in Little and Much

He also said to the disciples, “There was a certain rich man who had a steward, and this man was accused before him of scattering his possessions. 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.’ And the steward said within himself, ‘What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg. I know what I will do, so that when I am removed from the stewardship, they may welcome me into their own houses.’ And he called each one of his own master’s debtors and said to the first, ‘How much do you owe my master?’ He said, ‘A hundred baths of oil.’ And he said to him, ‘Take your document, sit down quickly, and write fifty.’ Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred kors of wheat.’ He said to him, ‘Take your document and write eighty.’ And the master praised the unrighteous steward because he had acted prudently.

“For the sons of this age are more prudent toward their own generation than the sons of light. And I tell you, make friends for yourselves from the mammon of unrighteousness, so that when it fails, they may welcome you into the eternal tents. The one who is faithful in the least is faithful also in much, and the one who is unrighteous in the least is unrighteous also in much. So if you have not been faithful with unrighteous mammon, who will entrust the true riches to you? And if you have not been faithful with what belongs to another, who will give you what is your own? No household servant can serve two masters as a slave. For either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon.” Now the Pharisees, who were lovers of money, heard all these things and sneered at Him. And He said to them, “You are those who justify yourselves before people, but God knows your hearts, because what is exalted among people is an abomination before God. The Law and the Prophets were until John.

“From that time the kingdom of God is proclaimed as good news, and everyone presses into it. But it is easier for heaven and earth to pass away than for one small stroke of the Law to fall. Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from a husband commits adultery.”

104 The Rich Man and Lazarus

“Now there was a certain rich man, and he clothed himself in purple and fine linen, making merry splendidly every day. And a certain poor man named Lazarus had been laid at his gateway, covered with sores and longing to be filled with what fell from the rich man’s table. Even the dogs came and licked his sores. And it happened that the poor man died and was carried away by the angels to Abraham’s bosom. The rich man also died and was buried. And in Hades, being in torment, he lifted his eyes and saw Abraham far away and Lazarus in his bosom. And he called out, ‘Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in pain in this flame.’ But Abraham said, ‘Child, remember that you received your good things during your life, and Lazarus likewise bad things. But now he is comforted here, and you are in pain. And besides all this, a great chasm has been fixed between us and you, so that those who want to cross from here to you cannot, nor may they cross over from there to us.’

“And he said, ‘Then I ask you, father, to send him to my father’s house, for I have five brothers, so that he may solemnly warn them, lest they also come to this place of torment.’ But Abraham

said, ‘They have Moses and the Prophets; let them hear them.’ But he said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ And he said to him, ‘If they do not hear Moses and the Prophets, neither will they be persuaded if someone rises from the dead.’”

105 Forgiveness Faith and Service

And He said to His disciples, “It is impossible for stumbling blocks not to come, but woe to the one through whom they come! It would be better for him to have a millstone placed around his neck and be thrown into the sea than to cause one of these little ones to stumble. Watch yourselves. If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times in the day and turns back to you seven times, saying, ‘I repent,’ you shall forgive him.” And the apostles said to the Lord, “Add to our faith.” And the Lord said, “If you have faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you. Which of you, having a slave plowing or tending sheep, will say to him when he comes in from the field, ‘Come at once and recline at table’? Will he not instead say to him, ‘Prepare something for my supper, gird yourself, and serve me while I eat and drink; and after that you shall eat and drink’? Does he thank the slave because he did what was commanded?

“So you also, when you have done everything commanded you, say, ‘We are unprofitable slaves; we have done what we ought to have done.’”

106 The Resurrection and the Life

Now a certain man was ill, Lazarus of Bethany, from the village of Mary and her sister Martha. It was Mary who anointed the Lord with perfumed ointment and wiped His feet with her hair, whose brother Lazarus was ill. So the sisters sent to Him, saying, “Lord, behold, the one You love is ill.” When Jesus heard, He said, “This illness is not for death, but for the glory of God, so that the Son of God may be glorified through it.” Now Jesus loved Martha and her sister and Lazarus. So when He heard that he was ill, He then remained two days in the place where He was. After this He said to the disciples, “Let us go into Judea again.” The disciples said to Him, “Rabbi, the Jews were just now seeking to stone You, and are You going there again?” Jesus answered, “Are there not twelve hours of the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.”

He said these things, and after this He said to them, “Lazarus our friend has fallen asleep, but I am going to awaken him.” So the disciples said to Him, “Lord, if he has fallen asleep, he will be saved.” But Jesus had spoken of his death, while they thought He was speaking of resting in sleep. So then Jesus told them openly, “Lazarus died, and for your sake I rejoice that I was not there, so that you may believe. But let us go to him.” Then Thomas, who was called Didymus, said to his fellow disciples, “Let us also go, so 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 fifteen stadia away. Many of the Jews had come to Martha and Mary to console them concerning their brother. When Martha heard that Jesus was coming, she went to meet Him, but Mary remained seated in the house. So Martha said to Jesus, “Lord, if You had been here, my brother would not have died. And now I know that whatever You ask of God, God will give You.” Jesus said to her, “Your brother will rise.” Martha said to Him, “I know that he will

rise in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. The one who believes in Me, even if he dies, will live, and everyone who lives and believes in Me will certainly never die. Do you believe this?" She said to Him, "Yes, Lord. I have believed that You are the Christ, the Son of God, the One coming into the world." Having said this, she went away and called her sister Mary secretly, saying, "The Teacher is here and calls you."

When she heard, she rose quickly and came to Him. Now Jesus had not yet entered the village, but was still at the place where Martha had met Him. So the Jews who were with her in the house consoling her, seeing that Mary rose quickly and went out, followed her, thinking that she was going to the tomb to weep there. When Mary came where Jesus was and saw Him, she fell at His feet and said to Him, "Lord, if You had been here, my brother would not have died." So when Jesus saw her weeping, and the Jews who had come with her weeping, He was indignant in spirit and troubled Himself. And He said, "Where have you laid him?" They said to Him, "Lord, come and see." Jesus wept. So the Jews said, "Behold, how He loved him!" But some of them said, "Could not this man, who opened the blind man's eyes, have made it so that this man also did not die?"

Then Jesus, again indignant within Himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to Him, "Lord, he already smells, for it is his fourth day." Jesus said to her, "Did I not tell you that if you believe, you will see the glory of God?" So they took away the stone. Jesus lifted His eyes upward and said, "Father, I thank You that You heard Me. I knew that You always hear Me, but I said this because of the crowd standing around, so that they may believe that You sent Me." Having said these things, He cried out with a loud voice, "Lazarus, come out!" The dead man came out, his feet and hands bound with strips of cloth, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

So many of the Jews who had come to Mary and beheld what He did believed in Him. But some of them went away to the Pharisees and told them what Jesus did. Then the chief priests and the Pharisees gathered a council and said, "What are we doing? For this man does many signs. If we leave Him like this, everyone will believe in Him, and the Romans will come and take away both our place and our nation." But a certain one of them, Caiaphas, who was high priest that year, said to them, "You know nothing, nor do you reckon that it benefits you for one man to die for the people, and not the whole nation to perish." He did not say this from himself, but being high priest that year, he prophesied that Jesus was about to die for the nation, and not for the nation alone, but also to gather into one the children of God who had been scattered. So from that day they planned to kill Him.

Therefore Jesus no longer walked openly among the Jews, but went away from there into the region near the wilderness, to a city called Ephraim, and stayed there with the disciples. Now the Passover of the Jews was near, and many went up to Jerusalem from the countryside before the Passover to purify themselves. So they sought Jesus and said to one another as they stood in the temple, "What do you think? Surely He will not come to the feast?" The chief priests and the Pharisees had given orders that if anyone knew where He was, he should disclose it, so that they might seize Him.

107 The Samaritan Who Returned

And it happened that, as He was traveling to Jerusalem, He passed through the midst of Samaria and Galilee. As He entered a certain village, ten men with leprosy met Him. They stood at a distance and raised their voices, saying, “Jesus, Master, have mercy on us!” When He saw them, He said to them, “Go and show yourselves to the priests.” And it happened that as they went, they were cleansed. One of them, seeing that he had been healed, returned, glorifying God with a loud voice. And he fell on his face at His feet, giving Him thanks; and he was a Samaritan. Jesus answered, “Were not the ten cleansed? But where are the nine? Were none found returning to give glory to God except this foreigner?” And He said to him, “Rise and go; your faith has saved you.”

108 The Days of the Son of Man

When the Pharisees asked Him when the kingdom of God was coming, He answered them, “The kingdom of God does not come with observation, nor will they say, ‘Behold, here!’ or ‘There!’ For behold, the kingdom of God is within you.” And He said to the disciples, “Days will come when you will long to see one of the days of the Son of Man, and you will not see it. And they will say to you, ‘Behold, there!’ ‘Behold, here!’ Do not go away or pursue them. For just as lightning flashes and shines from one region under heaven to another under heaven, so will the Son of Man be in His day. But first He must suffer many things and be rejected by this generation. And just as it happened in the days of Noah, so it will also be in the days of the Son of Man. They were eating, drinking, marrying, and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed them all.

“Likewise, just as it happened in the days of Lot: they were eating, drinking, buying, selling, planting, and building; but on the day Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all. It will be the same on the day the Son of Man is revealed. On that day, whoever is on the housetop, with his belongings in the house, must not go down to take them; likewise, whoever is in the field must not turn back. Remember Lot’s wife. Whoever seeks to preserve his life will lose it, but whoever loses it will keep it alive. I tell you, on that night two will be on one bed: one will be taken and the other left. Two women will be grinding together: one will be taken and the other left.” And they answered Him, “Where, Lord?” He said to them, “Where the body is, there the eagles will also gather.”

109 Prayer That Does Not Lose Heart

And He told them a parable about their need to pray always and not lose heart, saying, “There was a certain judge in a certain city who neither feared God nor respected any person. And there was a widow in that city who kept coming to him, saying, ‘Give me justice against my adversary.’ For a time he was unwilling. But afterward he said within himself, ‘Even though I do not fear God or respect any person, yet because this widow troubles me, I will give her justice, lest by coming continually she wear me down.’” And the Lord said, “Hear what the unrighteous judge says. And will not God bring about justice for His chosen ones who cry to Him day and night? And will He delay over them? I tell you, He will bring about justice for them speedily. Nevertheless, when the Son of Man comes, will He find faith on the earth?” He also told this parable to some who trusted in themselves that they were righteous and regarded the rest as nothing: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

“The Pharisee stood and prayed these things to himself: ‘God, I thank You that I am not like the rest of humanity—plunderers, unrighteous people, adulterers—or even like this tax collector. I fast twice a week; I tithe everything I acquire.’ But the tax collector, standing far away, would not even lift his eyes to heaven, but beat his breast, saying, ‘God, be propitious to me, the sinner.’ I tell you, this man went down to his house justified rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

110 What God Has Joined Together

When Jesus finished these words, He departed from Galilee and came into the territories of Judea and beyond the Jordan. Great crowds gathered and followed Him; as was His custom, He taught them again and healed them there. Pharisees came to Him, testing Him and saying, “Is it lawful for a man to divorce his wife for any cause?” He asked, “What did Moses command you?” They answered, “Moses permitted a man to write a certificate of divorce and dismiss her.”

He answered, “Have you not read that the Creator from the beginning made them male and female, and said, ‘For this reason a man will leave father and mother and be joined to his wife, and the two will become one flesh’? So they are no longer two, but one flesh. Therefore what God has yoked together, let no human being separate.” They said to Him, “Why then did Moses command giving a certificate of divorce and divorcing her?” He said to them, “Because of your hardness of heart Moses permitted you to divorce your wives, but from the beginning it has not been so. I tell you that whoever divorces his wife, except on account of sexual immorality, and marries another commits adultery; and the one who marries a divorced woman commits adultery.”

In the house His disciples asked Him about this again. He said, “Whoever divorces his wife and marries another commits adultery against her. And if she divorces her husband and marries another, she commits adultery.”

The disciples said to Him, “If this is the situation of the man with the wife, it is better not to marry.” He said to them, “Not everyone can receive this saying, but only those to whom it has been given. For there are eunuchs who were born so from their mother’s womb, there are eunuchs who were made eunuchs by human beings, and there are eunuchs who made themselves eunuchs because of the kingdom of the heavens. Let the one able to receive it receive it.”

111 Let the Children Come to Me

People brought children, even infants, to Jesus so that He might touch them, lay His hands on them, and pray. Seeing it, the disciples rebuked those bringing them. But Jesus was indignant. He called the children to Him and said, “Let the children come to Me; do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it.” He embraced them, laid His hands upon them, and blessed them. Then He went on from there.

112 With God All Things Are Possible

As Jesus set out on the road, a young man who was a ruler ran up, knelt before Him, and asked, “Good Teacher, what good thing shall I do to inherit eternal life?” Jesus answered, “Why do you call Me good? Why do you ask Me about what is good? No one is good except One—God. If you wish to enter life, keep the commandments.” He asked, “Which ones?” Jesus said, “You shall not murder; you shall not commit adultery; you shall not steal; you shall not bear false witness; do not defraud; honor your father and mother; and you shall love your neighbor as yourself.”

The young man answered, “Teacher, I have kept all these from my youth. What do I still lack?” Jesus looked at him and loved him. He said, “You lack one thing. If you wish to be perfect, go, sell everything you have and distribute it to the poor, and you will have treasure in heaven. Then come, follow Me.” His face fell at the word, and he went away deeply grieved, for he was very rich and had many properties.

Jesus looked around and said to His disciples, “How hard it will be for those who have wealth to enter the kingdom of God!” The disciples were astounded at His words. But Jesus answered them again, “Children, how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God.” They were exceedingly astonished and said to one another, “Then who can be saved?” Jesus looked at them and said, “With humans it is impossible, but not with God; for all things are possible with God.”

Peter said, “Behold, we have left our own possessions—everything—and followed You. What then will there be for us?” Jesus answered, “Truly I tell you that you who have followed Me, in the renewal, when the Son of Man sits upon the throne of His glory, will also sit upon twelve thrones, judging the twelve tribes of Israel. There is no one who has left house, brothers, sisters, mother, father, wife, children, or fields for My name’s sake, for the good news, and for God’s kingdom, who will not receive many times more, a hundredfold now in this time—houses, brothers, sisters, mothers, children, and fields, with persecutions—and in the coming age inherit eternal life. But many who are first will be last, and the last first.”

113 The Workers in the Vineyard

“For the kingdom of the heavens is like a householder who went out early in the morning to hire workers for his vineyard. After agreeing with the workers for a denarius a day, he sent them into his vineyard. He went out about the third hour and saw others standing idle in the marketplace. He said to them, ‘You also go into the vineyard, and I will give you whatever is right.’ They went. Again he went out about the sixth and ninth hours and did the same. About the eleventh hour he went out and found others standing, and said to them, ‘Why have you stood here idle the whole day?’ They said to him, ‘Because no one hired us.’ He said to them, ‘You also go into the vineyard.’ When evening came, the master of the vineyard said to his steward, ‘Call the workers and pay them the wage, beginning with the last up to the first.’ Those hired about the eleventh hour came and received a denarius each. When the first came, they supposed they would receive more, but they too received a denarius each.

“On receiving it, they grumbled against the householder, saying, ‘These last worked one hour, and you made them equal to us who bore the day’s burden and scorching heat.’ He answered one of them, ‘Friend, I am not wronging you. Did you not agree with me for a denarius? Take what is yours and go. I wish to give to this last one as also to you. Am I not permitted to do what I

wish with what is mine? Or is your eye evil because I am good?' So the last will be first, and the first last."

114 We Are Going Up to Jerusalem

They were on the road going up to Jerusalem. Jesus went ahead of them; they were astounded, and those following were afraid. Taking the Twelve aside, He told them what would happen: "Behold, we are going up to Jerusalem, and everything written through the prophets concerning the Son of Man will be fulfilled. He will be handed over to the chief priests and scribes. They will condemn Him to death and hand Him over to the Gentiles. He will be mocked, mistreated, spat upon, flogged, and crucified. They will kill Him, and on the third day He will rise."

But they understood none of these things. This saying was hidden from them, and they did not understand what was being said.

115 To Serve and to Give His Life

The mother of Zebedee's sons came to Jesus with James and John and bowed before Him, asking a favor. He said to her, "What do you wish?" She said to Him, "Command that these two sons of mine sit, one at Your right and one at Your left, in Your kingdom." James and John said to Him, "Teacher, we want You to do for us whatever we ask You." He said to them, "What do you want Me to do for you?" They said to Him, "Grant us to sit, one at Your right and one at Your left, in Your glory."

Jesus answered, "You do not know what you are asking. Can you drink the cup that I am about to drink, or be baptized with the baptism with which I am baptized?" They said, "We can." He said, "You will indeed drink My cup and be baptized with My baptism. But to sit at My right or at My left is not Mine to give; it is for those for whom it has been prepared by My Father."

When the ten heard, they began to be indignant with James and John. Jesus called them to Him and said to them, "You know that those regarded as rulers of the nations lord it over them, and their great ones exercise authority over them. But it is not so among you. Whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be slave of all. For even the Son of Man did not come to be served but to serve, and to give His life as a ransom in exchange for many."

116 Lord That Our Eyes May Be Opened

They came to Jericho. And behold, two blind men were sitting beside the road; one was Bartimaeus, the son of Timaeus, a blind beggar. Hearing a crowd passing through, he asked what this might be. They told him, "Jesus the Nazarene is passing by." They cried out, "Lord, have mercy on us, Son of David!" Those going ahead, and many in the crowd, rebuked them to make them silent, but they cried all the more, "Son of David, have mercy on us!"

Jesus stopped and ordered them to be brought to Him. The people called Bartimaeus, "Take courage! Get up; He is calling you." Throwing off his garment, he sprang up and came to Jesus. Jesus asked, "What do you wish Me to do for you?" They answered, "Lord, that our eyes may be opened." Bartimaeus said, "Rabbouni, that I may see again." Moved with compassion, Jesus touched their eyes and said, "Receive your sight. Go; your faith has saved you." Immediately they received sight and followed Him on the road, glorifying God. All the people, seeing it, gave praise to God, and a great crowd followed Him.

117 Today Salvation Has Come to This House

And He entered Jericho and was passing through it. And behold, there was a man called Zacchaeus, who was a chief tax collector and was rich. He was seeking to see who Jesus was, but could not because of the crowd, since he was short in stature. So he ran ahead and climbed a sycamore fig tree to see Him, because He was about to pass that way. When Jesus came to the place, He looked up and said to him, “Zacchaeus, hurry and come down, for today I must stay in your house.” And he hurried down and welcomed Him, rejoicing. When they saw this, they all grumbled, saying, “He has gone in to lodge with a sinful man.” But Zacchaeus stood and said to the Lord, “Behold, Lord, I give half of my possessions to the poor, and if I have extorted anything from anyone, I repay it fourfold.” Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek and to save what was lost.”

118 Do Business Until I Come

While they were hearing these things, He went on to tell a parable, because He was near Jerusalem and they thought that the kingdom of God was about to appear immediately. So He said, “A certain nobleman went to a distant country to receive a kingdom for himself and return. He called ten of his own slaves, gave them ten minas, and said to them, ‘Do business until I come.’ But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’ And it happened that when he returned, having received the kingdom, he ordered those slaves to whom he had given the money to be called to him, so that he might know what business they had done. The first came, saying, ‘Master, your mina has gained ten minas.’ And he said to him, ‘Well done, good slave! Because you have been faithful in a very small thing, have authority over ten cities.’ The second came, saying, ‘Your mina, master, has made five minas.’ And he said to this one also, ‘You too shall be over five cities.’

“And the other came, saying, ‘Master, behold your mina, which I kept laid away in a cloth. For I was afraid of you, because you are a severe man: you take up what you did not lay down and reap what you did not sow.’ He said to him, ‘From your own mouth I judge you, evil slave. You knew that I am a severe man, taking up what I did not lay down and reaping what I did not sow? Then why did you not put my money on deposit? And when I came, I would have collected it with interest.’ And he said to those standing by, ‘Take the mina from him and give it to the one who has the ten minas.’ And they said to him, ‘Master, he has ten minas!’ ‘I tell you that to everyone who has, more will be given; but from the one who does not have, even what he has will be taken away. But those enemies of mine who did not want me to reign over them—bring them here and slaughter them before me.’” And after saying these things, He went on ahead, going up to Jerusalem.

119 The Fragrance of the Anointing

Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom He had raised from the dead. A supper was made for Him in the house of Simon the leper. Martha served, and Lazarus reclined at table with Him. Mary came with an alabaster vessel containing a litra of very costly perfume of genuine nard. She broke the vessel and poured the perfume over His head, anointed His feet, and wiped them with her hair. The house was filled with the fragrance.

Some of the disciples were indignant and rebuked her harshly: “Why has this perfume been wasted? It could have been sold for more than three hundred denarii and given to the poor.” Judas Iscariot, who was about to hand Jesus over, voiced the objection. He said it not because he cared about the poor, but because he was a thief and, having the money box, used to carry off what was put into it.

Jesus said, “Leave her. Why do you trouble the woman? She has done a beautiful work for Me. You always have the poor with you, and whenever you wish you can do good to them, but you do not always have Me. She did what she could; she has anointed My body beforehand for burial. Let her keep it for the day of My burial. Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will also be told in memory of her.”

A great crowd of the Jews learned that He was there, and they came not because of Jesus alone, but also to see Lazarus, whom He raised from the dead. But the chief priests planned to kill Lazarus also, because on his account many of the Jews were going away and believing in Jesus.

120 Blessed Is the King Who Comes

The next day the great crowd that had come to the feast heard that Jesus was coming to Jerusalem. As He drew near Bethphage and Bethany at the Mount of Olives, He sent two disciples: “Go into the village opposite you. Immediately you will find a donkey tied up and a colt with her, on which no one has ever sat. Untie them and bring them. If anyone asks why you are doing this, say, ‘The Lord has need of them, and will send the colt back here immediately.’”

The disciples went and found them just as He had said, the colt tied near a door outside on the street. As they were untying the colt, its owners and some of those standing there said to them, “Why are you untying the colt?” They answered them just as Jesus had said, “The Lord has need of it,” and the people let them go. They brought the donkey and the colt, put their garments upon them, and seated Jesus on the colt. This fulfilled what was spoken through the prophet: “Tell the daughter of Zion: ‘Do not fear. Behold, your King comes to you, meek and mounted upon a donkey, upon a colt, the foal of a beast of burden.’”

Most of the crowd spread their garments on the road. Others cut leafy branches from the fields and trees and spread them before Him; those coming out to meet Him carried palm branches. As He neared the descent of the Mount of Olives, the whole multitude of disciples rejoiced and praised God loudly for all the mighty works they had seen. Those ahead and those following cried, “Hosanna to the Son of David! Blessed is the One coming in the name of the Lord, the King of Israel! Blessed is the coming kingdom of our father David! Peace in heaven and glory in the highest! Hosanna in the highest!”

And some of the Pharisees from the crowd said to Him, “Teacher, rebuke Your disciples.” And He answered, “I tell you, if these fall silent, the stones will cry out.”

His disciples did not 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. So the crowd that was with Him when He called Lazarus from the tomb and raised him from the dead bore witness. For this reason the crowd also met Him, because they heard that He had done this sign. So the Pharisees said among themselves, “You see that you accomplish nothing. Behold, the world has gone after Him.”

121 The Tears of the King

As He drew near and saw the city, He wept over it, saying, “If only you too had known on this day the things that lead to peace—but now they have been hidden from your eyes. For days will come upon you when your enemies will build a siege barrier around you and surround you and hem you in on every side. They will dash you to the ground, and your children within you, and will not leave stone upon stone within you, because you did not know the time of your visitation.”

When He entered Jerusalem, the whole city was shaken, saying, “Who is this?” The crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

Jesus entered Jerusalem and the temple, looked around at everything, and, because the hour was already late, went out to Bethany with the Twelve.

122 A House of Prayer for All Nations

In the morning, as they left Bethany and returned to the city, Jesus was hungry. Seeing a fig tree in leaf beside the road some distance away, He approached to see whether He might find anything on it. He found nothing but leaves, for it was not the season for figs. He said, “Let no one ever eat fruit from you again.” His disciples heard, and the tree withered.

They came to Jerusalem. Jesus entered the temple and drove out those selling and buying there. He overturned the tables of the money changers and the seats of those selling doves, and would not allow anyone to carry a vessel through the temple. He taught them, “Is it not written, ‘My house will be called a house of prayer for all nations’? But you have made it a robbers’ cave.”

Blind and lame people came to Him in the temple, and He healed them. But when the chief priests and scribes saw the wonders He did and the children crying in the temple, “Hosanna to the Son of David,” they became indignant and said to Him, “Do You hear what these are saying?” Jesus said to them, “Yes. Have you never read, ‘Out of the mouth of infants and nursing children You prepared praise’?”

He taught daily in the temple. The chief priests, scribes, and leaders of the people sought how to destroy Him, but feared Him, for the whole crowd was astonished at His teaching and hung upon His words. They could not find what to do. When evening came, Jesus left them and went outside the city to Bethany, where He spent the night.

123 Have Faith in God

In the morning, as they passed by, they saw the fig tree withered from the roots. Peter remembered and said, “Rabbi, look! The fig tree You cursed has withered.” The disciples marveled, saying, “How did the fig tree wither immediately?” Jesus answered, “Have faith in God. Truly I tell you, if you have faith and do not doubt, you will do not only what was done to the fig tree. Whoever says to this mountain, ‘Be lifted up and cast into the sea,’ and does not doubt in his heart but believes what he says will happen, it will be done for him. Everything you ask in prayer, believing, you will receive. Believe that you have received it, and it will be yours.

“Whenever you stand praying, forgive if you have anything against anyone, so that your Father in the heavens may also forgive your trespasses.”

124 By What Authority

They returned to Jerusalem. As Jesus walked in the temple, teaching the people and proclaiming good news, the chief priests, scribes, and elders approached: “By what authority do You do these things? Who gave You this authority?” He answered, “I too will ask you one thing. Tell Me, and I too will tell you by what authority I do these things. John’s baptism—from where was it? From heaven or from human beings?”

They reasoned among themselves, “If we say, ‘From heaven,’ He will say, ‘Why, then, did you not believe him?’ But if we say, ‘From human beings,’ all the people will stone us, for they are convinced John was a prophet.” Fearing the crowd, they answered, “We do not know.” Jesus said, “Neither do I tell you by what authority I do these things.

“But what do you think? A man had two children. He came to the first and said, ‘Child, go work in the vineyard today.’ He answered, ‘I do not want to,’ but afterward he changed his mind and went. He came to the second and said the same. He answered, ‘I will, sir,’ but did not go. Which of the two did the father’s will?” They said, “The first.” Jesus said to them, “Truly I tell you that tax collectors and prostitutes go ahead of you into the kingdom of God. For John came to you in the way of righteousness and you did not believe him, but tax collectors and prostitutes believed him. Even after seeing this, you did not afterward change your minds and believe him.”

125 The Stone the Builders Rejected

He began to tell the people another parable: “A householder planted a vineyard, put a fence around it, dug a winepress, and built a tower. He leased it to tenant farmers and traveled abroad for a considerable time. When the season for fruit came, he sent a slave to receive his share. The farmers seized him, beat him, and sent him away empty. He sent another; they struck his head, dishonored him, and sent him away empty. He sent a third; they wounded him and threw him out. He sent still others, more than before: some they beat, some they killed, and another they stoned.

“He had one more, a beloved son. ‘What shall I do?’ he said. ‘I will send my beloved son; perhaps they will respect him.’ Last of all he sent him. But the farmers said among themselves, ‘This is the heir. Come, let us kill him and take his inheritance.’ They seized him, cast him outside the vineyard, and killed him. When the master comes, what will he do to those farmers?” They answered, “He will miserably destroy those miserable men and lease the vineyard to others who will give him its fruits in their seasons.” Jesus said, “He will come and destroy those farmers and give the vineyard to others.” When they heard this, they said, “May it never happen!”

Jesus said to them, “Have you never read in the Scriptures: ‘The stone that the builders rejected became the head of the corner; this came from the Lord, and it is marvelous in our eyes’? Therefore I tell you that the kingdom of God will be taken from you and given to a people producing its fruits. And the one falling upon this stone will be shattered; but on whomever it falls, it will crush him.”

The chief priests, scribes, and Pharisees knew He had spoken the parable against them and sought to seize Him at that very hour. But they feared the crowd, who regarded Him as a prophet, and left Him and went away.

126 The Wedding Feast

Jesus again answered them in parables, saying, “The kingdom of the heavens was likened to a king who made a wedding feast for his son. He sent his slaves to call those invited to the wedding feast, but they were unwilling to come. Again he sent other slaves, saying, ‘Tell those invited: Behold, I have prepared my meal. My bulls and fattened animals have been slaughtered, and everything is ready. Come to the wedding feast.’ But they disregarded it and went away, one to his own field, another to his business. The rest seized his slaves, mistreated them, and killed them. The king became angry. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding feast is ready, but those invited were not worthy. So go to the outlets of the roads and invite to the wedding feast as many as you find.’ Those slaves went out into the roads and gathered everyone they found, both evil and good, and the wedding feast was filled with people reclining. The king entered to see those reclining and saw there a man not clothed in a wedding garment.

“He said to him, ‘Friend, how did you enter here without a wedding garment?’ He was speechless. Then the king said to the attendants, ‘Bind his feet and hands and cast him into the outer darkness. There will be weeping and grinding of teeth.’ For many are called, but few chosen.”

127 Give to God the Things of God

The Pharisees took counsel how to trap Jesus in a statement. They kept watch and sent their disciples with the Herodians, spies pretending to be righteous, hoping to seize on His words and hand Him over to the governor’s authority. They said, “Teacher, we know You are truthful, speak and teach rightly, and teach God’s way in truth. You are not swayed by anyone and do not look at outward status. Is it lawful to pay tribute to Caesar, or not? Should we pay or not pay?”

Knowing their evil intent, Jesus said, “Why do you test Me, hypocrites? Show Me the coin of the tribute.” They brought Him a denarius. He said to them, “Whose image and inscription is this?” They said to Him, “Caesar’s.” Then He said to them, “Therefore give back to Caesar the things of Caesar, and to God the things of God.”

They were unable to seize on His saying before the people. Marveling greatly at His answer, they fell silent, left Him, and went away.

128 The God of the Living

On that day Sadducees, who say there is no resurrection, came to Him and questioned Him, saying, “Teacher, Moses said, ‘If someone dies without children, his brother shall marry his wife and raise up offspring for his brother.’ There were seven brothers among us. The first married and died, and having no offspring, left his wife to his brother. Likewise the second and the third, up to the seventh. Last of all, the woman died. In the resurrection, then, whose wife of the seven will she be? For all had her.” Jesus answered them, “You are mistaken, because you know neither the Scriptures nor the power of God.”

Jesus said, “The sons of this age marry and are given in marriage. But those counted worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage. They can no longer die, for they are like the angels in heaven, equal to angels, and are sons of God, being sons of the resurrection. Concerning the dead being raised, have you not read in the book

of Moses, in the passage about the bush, what God spoke to him: ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living, for all live to Him. You are greatly mistaken.”

The crowds were astonished at His teaching. Some scribes answered, “Teacher, You have spoken well.” They no longer dared to question Him about these things.

129 The Greatest Commandment

Hearing that Jesus had silenced the Sadducees, the Pharisees gathered. One of the scribes, an expert in the law who had heard the discussion and seen that Jesus answered well, tested Him: “Teacher, which commandment is first of all?”

Jesus answered, “The first is, ‘Hear, Israel: the Lord our God, the Lord is one. You shall love the Lord your God with your whole heart, with your whole soul, with your whole mind, and with your whole strength.’ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” The scribe said to Him, “Well said, Teacher! You have truly said that He is one, and there is no other besides Him. To love Him with the whole heart, with the whole understanding, and with the whole strength, and to love one’s neighbor as oneself, is more than all whole burnt offerings and sacrifices.” Seeing that he answered thoughtfully, Jesus said to him, “You are not far from the kingdom of God.” No one dared to question Him any further.

“On these two commandments hang the whole Law and the Prophets.”

130 David Calls Him Lord

While the Pharisees were gathered and Jesus taught in the temple, He asked, “What do you think about the Christ? Whose son is He?” They answered, “David’s.” He said, “How do the scribes say the Christ is David’s son, when David himself, speaking in the Holy Spirit in the book of Psalms, calls Him Lord: ‘The Lord said to my Lord, Sit at My right until I put Your enemies beneath Your feet’? If David calls Him Lord, how is He his son?” No one could answer Him a word, and from that day no one dared question Him further. The great crowd heard Him gladly.

131 The Weightier Matters of the Law

While all the people listened, Jesus warned His disciples, “Beware of the scribes who want to walk about in robes, love greetings in the marketplaces, and seek the foremost seats in synagogues and places at suppers. They devour widows’ houses and pray at length for a pretext. These will receive greater judgment.”

Then Jesus spoke to the crowds and His disciples, saying, “The scribes and Pharisees have seated themselves in Moses’ chair. Therefore do and observe everything they tell you, but do not act according to their works, for they say and do not do. They bind heavy burdens and lay them upon people’s shoulders, but they themselves are unwilling to move them with their finger. They do all their works to be seen by people. They broaden their phylacteries and enlarge their fringes. They love the foremost place at dinners and the foremost seats in the synagogues, greetings in the marketplaces, and being called ‘Rabbi’ by people. But you shall not be called ‘Rabbi,’ for One is your Teacher, and you are all brothers. And call no one upon earth your father, for One is your Father, the heavenly One. Nor shall you be called guides, because One is your Guide, the Christ. But the greatest among you will be your servant. Whoever exalts himself

will be humbled, and whoever humbles himself will be exalted. Woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of the heavens before people! For you do not enter, nor do you permit those entering to enter.

“Woe to you, scribes and Pharisees, hypocrites, because you travel around sea and dry land to make one proselyte, and when he becomes one, you make him a son of Gehenna twice as much as yourselves! Woe to you, blind guides, who say, ‘Whoever swears by the sanctuary, it is nothing; but whoever swears by the gold of the sanctuary is bound.’ Fools and blind men! For which is greater, the gold or the sanctuary that sanctified the gold? And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift upon it is bound.’ Blind men! For which is greater, the gift or the altar that sanctifies the gift? Therefore the one swearing by the altar swears by it and by everything upon it. The one swearing by the sanctuary swears by it and by the One dwelling in it. The one swearing by heaven swears by God’s throne and by the One seated upon it.

“Woe to you, scribes and Pharisees, hypocrites, because you tithe mint, dill, and cumin, but have left aside the weightier matters of the Law: justice, mercy, and faithfulness! These you ought to have done without leaving those aside. Blind guides, straining out the gnat but swallowing the camel! Woe to you, scribes and Pharisees, hypocrites, because you cleanse the outside of the cup and dish, but inside they are full of plunder and self-indulgence! Blind Pharisee, first cleanse the inside of the cup and dish, so that its outside may also become clean. Woe to you, scribes and Pharisees, hypocrites, because you resemble whitewashed tombs, which outwardly appear beautiful, but inwardly are full of dead people’s bones and all uncleanness! So you too outwardly appear righteous to people, but inwardly you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites, because you build the prophets’ tombs and adorn the monuments of the righteous, and say, ‘If we had lived in our fathers’ days, we would not have shared with them in the blood of the prophets.’ So you testify concerning yourselves that you are sons of those who murdered the prophets. You, then, fill up the measure of your fathers!

“Snakes, brood of vipers! How will you flee from the judgment of Gehenna? Therefore behold, I send you prophets, wise people, and scribes. Some of them you will kill and crucify, and some you will flog in your synagogues and persecute from city to city, so that upon you may come all righteous blood poured out upon earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the sanctuary and the altar. Truly I tell you, all these things will come upon this generation. Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I wished to gather your children as a hen gathers her chicks under her wings, and you were unwilling! Behold, your house is left to you desolate. For I tell you, you will certainly not see Me from now until you say, ‘Blessed is the One coming in the name of the Lord.’”

132 All the Livelihood She Had

He sat opposite the treasury and watched how the crowd put copper money into the treasury. Many rich people put in much. One poor widow came and put in two lepta, which is a quadrans. He called His disciples to Him and said to them, “Truly I tell you, this poor widow has put in more than all those putting into the treasury. For they all put in from their surplus, but she, from her need, put in everything she had—her whole livelihood.”

133 The Hour Has Come

Now there were some Greeks among those going up to worship at the feast. These approached Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we want to see Jesus.” Philip came and told Andrew; Andrew and Philip came and told Jesus. Jesus answered them, saying, “The hour has come for the Son of Man to be glorified. Amen, amen, I tell you: unless the grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. The one who loves his life loses it, and the one who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, the Father will honor him. Now My soul is troubled, and what shall I say? Father, save Me from this hour. Yet for this reason I came to this hour. Father, glorify Your name.” Then a voice came from heaven: “I both glorified it and will glorify it again.” So the crowd standing there and hearing it said that thunder had occurred. Others said, “An angel has spoken to Him.”

Jesus answered, “This voice has come not for My sake, but for yours. Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all people to Myself.” He said this to signify by what kind of death He was about to die. So the crowd answered Him, “We have heard from the Law that the Christ remains forever. How do You say that the Son of Man must be lifted up? Who is this Son of Man?” Then Jesus said to them, “For a little time longer the Light is among you. Walk while you have the Light, so that darkness may not overtake you. The one walking in the darkness does not know where he is going. While you have the Light, believe in the Light, so that you may become sons of light.” Jesus spoke these things, and went away and hid Himself from them.

Though He had done so many signs before them, they did not believe in Him, so that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who believed our report? And to whom was the arm of the Lord revealed?” For this reason they could not believe, because Isaiah said again, “He has blinded their eyes and hardened their heart, so that they may not see with the eyes and understand with the heart and turn—and I would heal them.” Isaiah said these things because he saw His glory and spoke concerning Him. Nevertheless, many even from the rulers believed in Him, but because of the Pharisees they did not confess Him, so that they might not be put out of the synagogue, for they loved the glory of people more than the glory of God. And Jesus cried out and said, “The one who believes in Me believes not in Me, but in the One who sent Me. And the one who beholds Me beholds the One who sent Me. I have come as Light into the world, so that everyone who believes in Me may not remain in the darkness.

“And if anyone hears My words and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. The one who rejects Me and does not receive My words has one who judges him: the word that I spoke will judge him on the last day. Because I have not spoken from Myself, but the Father who sent Me has Himself given Me a command, what I should say and what I should speak. And I know that His command is eternal life. So the things I speak, just as the Father has told Me, thus I speak.”

134 The Beginning of Birth Pains

As Jesus went out of the temple, His disciples spoke of its buildings, beautiful stones, and dedicated offerings. One said, “Teacher, look! What stones and what buildings!” He answered, “Do you see these great buildings? Days will come when not one stone will be left upon another without being torn down.” Sitting on the Mount of Olives opposite the temple, He was approached privately by Peter, James, John, and Andrew. They asked, “Tell us, when will these things be? What will be the sign when they are all about to be fulfilled, and of Your coming and the consummation of the age?”

Jesus answered them, “See that no one leads you astray. For many will come in My name, saying, ‘I am the Christ,’ and will lead many astray. You will hear wars and reports of wars. See that you are not alarmed, for these things must happen, but the end is not yet. For nation will rise against nation and kingdom against kingdom, and there will be famines and earthquakes in various places. All these things are the beginning of birth pains.

“Many will say, ‘The time has drawn near.’ Do not go after them. When you hear of wars and disturbances, do not be terrified; these must happen first, but the end will not come immediately. There will be plagues, terrors, and great signs from heaven. Watch yourselves. Before all these things they will lay hands on you and persecute you, handing you over to councils, synagogues, and prisons. You will be beaten in synagogues and stand before governors and kings because of My name, as a testimony to them.

“When they lead you away and hand you over, do not be anxious or rehearse beforehand how to defend yourselves. Say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. I will give you a mouth and wisdom that none of your opponents will be able to resist or contradict. Brother will hand over brother to death, a father his child; children will rise against parents and put them to death. You will be betrayed even by parents, brothers, relatives, and friends, and some of you they will put to death. You will be hated by all because of My name. Yet not a hair from your head will perish. By your endurance gain your souls.

“Then many will stumble, hand one another over, and hate one another. Many false prophets will arise and lead many astray. Because lawlessness increases, the love of many will grow cold. But the one who endures to the end will be saved. This good news of the kingdom will be proclaimed in the whole inhabited world as a testimony to all nations, and then the end will come.”

135 The Desolation and the Coming of the Son of Man

“So when you see the abomination of desolation spoken of through Daniel the prophet standing in a holy place—let the reader understand— then let those in Judea flee to the mountains. Let the one on the housetop not go down to take things from his house, and let the one in the field not turn back to take his cloak. Woe to those with child and those nursing infants in those days! Pray that your flight may not occur in winter or on a Sabbath. For then there will be great affliction such as has not happened from the beginning of the world until now, and certainly will never happen again. If those days had not been shortened, no flesh would have been saved; but because of the chosen, those days will be shortened.

“When you see the abomination standing where it ought not, and Jerusalem surrounded by armies, know that her desolation has drawn near. Let those within her depart, and let those in

the countryside not enter her. These are days of vengeance, for all that is written to be fulfilled. There will be great distress upon the land and wrath against this people. They will fall by the sword and be led captive among all nations. Jerusalem will be trampled by nations until the times of nations are fulfilled. The distress will be such as has not occurred since the beginning of the creation God created, and never will again. For the elect whom He chose, the Lord has shortened the days.

“Then if anyone tells you, ‘Behold, here is the Christ!’ or ‘Here!’ do not believe it. For false christs and false prophets will arise and give great signs and wonders, so as to lead astray, if possible, even the chosen. Behold, I have told you beforehand. So if they tell you, ‘Behold, He is in the wilderness,’ do not go out; or ‘Behold, in the inner rooms,’ do not believe it. For just as lightning comes from the east and shines to the west, so will be the coming of the Son of Man. Wherever the corpse is, there the eagles will gather.

“Take heed; I have told you everything beforehand.

“Immediately after the affliction of those days, the sun will be darkened, the moon will not give its brightness, the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn; they will see the Son of Man coming upon the clouds of heaven with power and great glory. He will send His angels with a great trumpet, and they will gather His chosen from the four winds, from one end of the heavens to the other.

“On the earth the nations will be in distress, perplexed by the roar and surging of the sea. People will faint from fear and expectation of what is coming upon the inhabited world. The Son of Man will come in a cloud with power and great glory, and His angels will gather His elect from the end of the earth to the end of heaven. When these things begin, straighten up and lift your heads, because your redemption is drawing near.”

136 My Words Will Not Pass Away

He told them a parable: “Look at the fig tree and all the trees. When its branch becomes tender and puts forth leaves, you see and know that summer is near. So also, when you see all these things, know that He is near, at the doors, and that God’s kingdom is near. Truly I tell you, this generation will certainly not pass away until all these things happen. Heaven and earth will pass away, but My words will certainly not pass away.

“Concerning that day and hour, no one knows, not even the angels of the heavens, nor the Son, but the Father alone. For just as the days of Noah were, so will be the coming of the Son of Man. For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. They did not know until the flood came and took them all away. So also will be the coming of the Son of Man. Then two men will be in the field: one is taken and one is left. Two women will be grinding at the mill: one is taken and one is left. So keep watch, because you do not know on what day your Lord comes. But know this: if the householder had known in what watch the thief was coming, he would have kept watch and would not have allowed his house to be broken into. Therefore you too must be ready, because the Son of Man comes at an hour you do not expect. Who, then, is the faithful and prudent slave whom the master appointed over his household to give them food at the proper time?

“Blessed is that slave whom his master, when he comes, will find doing so. Truly I tell you that he will appoint him over all his belongings. But if that evil slave says in his heart, ‘My master delays,’ and begins to beat his fellow slaves and eats and drinks with drunkards, the master of that slave will come on a day he does not expect and at an hour he does not know. He will cut him in two and assign his portion with the hypocrites. There will be weeping and grinding of teeth.

“Watch yourselves, lest your hearts be weighed down by carousing, drunkenness, and life’s cares, and that day come suddenly like a trap. It will come upon all who dwell on the face of the whole earth. Stay awake at every season, praying that you may have strength to escape all these things and stand before the Son of Man.

“Watch out; stay awake, for you do not know when the time is. It is like a man going abroad who left his house and gave his slaves authority, each his own work, and commanded the doorkeeper to keep watch. Therefore keep watch, for you do not know when the master of the house is coming: in the evening, at midnight, at cockcrow, or in the morning. Otherwise he may come suddenly and find you sleeping. What I say to you, I say to all: keep watch!”

By day He was teaching in the temple, but at night He went out and lodged on the mount called Olivet. And all the people would come early in the morning to Him in the temple to hear Him.

137 The Bridegroom and the Entrusted Talents

“Then the kingdom of the heavens will be likened to ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five prudent. For the foolish took their lamps but did not take oil with them. The prudent took oil in containers along with their lamps. As the bridegroom delayed, they all became drowsy and slept. At midnight a cry arose: ‘Behold, the bridegroom! Come out to meet him.’ Then all those virgins arose and put their lamps in order. The foolish said to the prudent, ‘Give us some of your oil, because our lamps are going out.’ The prudent answered, ‘There may not be enough for us and you. Go instead to those selling and buy for yourselves.’ While they went away to buy, the bridegroom came. Those who were ready entered with him into the wedding feast, and the door was shut. Afterward the other virgins also came, saying, ‘Lord, lord, open to us.’ He answered, ‘Truly I tell you, I do not know you.’ Therefore keep watch, because you know neither the day nor the hour.

“For it is like a man traveling abroad, who called his own slaves and handed over his belongings to them. To one he gave five talents, to another two, to another one, each according to his own ability, and traveled abroad. Immediately the one who received the five talents went and traded with them and gained another five. Likewise the one with two gained another two. But the one who received one went away, dug in the ground, and hid his master’s silver. After a long time, the master of those slaves came and settled accounts with them. The one who received five talents came and brought another five talents, saying, ‘Master, you handed over five talents to me. Look, I gained another five talents.’ His master said to him, ‘Well done, good and faithful slave. You were faithful over a few things; I will appoint you over many. Enter into your master’s joy.’ The one with two talents also came and said, ‘Master, you handed over two talents to me. Look, I gained another two talents.’ His master said to him, ‘Well done, good and faithful slave. You were faithful over a few things; I will appoint you over many.

“Enter into your master’s joy.’ The one who received one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering from where you did

not scatter. I was afraid, so I went away and hid your talent in the ground. Look, you have what is yours.' His master answered him, 'Evil and idle slave! You knew that I reap where I did not sow and gather from where I did not scatter? Then you ought to have deposited my silver with the bankers, and when I came I would have recovered what is mine with interest. So take the talent from him and give it to the one who has the ten talents. For to everyone who has, more will be given and he will have abundance; but from the one who does not have, even what he has will be taken. Cast the useless slave into the outer darkness. There will be weeping and grinding of teeth.'"

138 The King and the Least of His Brothers

"When the Son of Man comes in His glory, and all the angels with Him, then He will sit upon the throne of His glory. All the nations will be gathered before Him, and He will separate them from one another as the shepherd separates the sheep from the goats. He will stand the sheep at His right and the young goats at His left. Then the King will say to those at His right, 'Come, you blessed by 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 welcomed Me, naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and welcome You, or naked and clothe You? When did we see You sick or in prison and come to You?'

"The King will answer them, 'Truly I tell you, insofar as you did it to one of the least of these My brothers, you did it to Me.' Then He will also say to those at His left, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you did not give Me food, I was thirsty and you did not give Me drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they too will answer, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?' Then He will answer them, 'Truly I tell you, insofar as you did not do it to one of the least of these, neither did you do it to Me.' And these will depart into eternal punishment, but the righteous into eternal life."

3 The Passion and Death

139 The Hour of Betrayal Draws Near

The feast of Unleavened Bread, called Passover, was drawing near. When Jesus finished all these words, He said to His disciples, “You know that after two days the Passover takes place, and the Son of Man is handed over to be crucified.” The chief priests, scribes, and elders gathered in the courtyard of Caiaphas the high priest. They sought how to seize Jesus by deceit and kill Him, but feared the people. They said, “Not during the feast, lest there be an uproar.”

Satan entered Judas, called Iscariot, one of the Twelve. He went to the chief priests and captains to discuss how he might hand Jesus over, and asked, “What are you willing to give me, and I will hand Him over to you?” They rejoiced and agreed to give him money, weighing out thirty silver coins. He consented and from then on sought a suitable opportunity to hand Him over apart from the crowd.

140 The Prepared Upper Room

On the first day of Unleavened Bread, when the Passover sacrifice had to be slaughtered, the disciples asked Jesus, “Where do You wish us to prepare for You to eat the Passover?” He sent Peter and John, saying, “Go into the city and prepare the Passover for us. A man carrying an earthenware jar of water will meet you. Follow him into the house he enters and say to its master, ‘The Teacher says: My appointed time is near. I keep the Passover at your house with My disciples. Where is My guest room, where I may eat the Passover with them?’ He will show you a large upper room, furnished and ready. Prepare for us there.” They went, found everything as He had told them, and prepared the Passover.

When evening came and the hour arrived, Jesus came with the Twelve and reclined at table with the apostles.

And He said to them, “With desire I have desired to eat this Passover with you before I suffer. For I tell you that I will certainly not eat it until it is fulfilled in the kingdom of God.” And He received a cup, gave thanks, and said, “Take this and divide it among yourselves. For I tell you, from now on I will certainly not drink from the fruit of the vine until the kingdom of God comes.”

141 Having Loved His Own He Loved Them to the End

Before the feast of the Passover, Jesus, knowing that His hour had come to pass from this world to the Father, having loved His own who were in the world, loved them to the end. And while supper was taking place, the devil having already put it into the heart that Judas, son of Simon Iscariot, should hand Him over, knowing that the Father had given all things into His hands, and that He came out from God and was going to God, He rose from supper and laid aside His garments, and took a towel and girded Himself. Then He poured water into the basin and began to wash the disciples' feet and wipe them with the towel with which He was girded. So He came to Simon Peter, who said to Him, "Lord, do You wash my feet?" Jesus answered him, "What I do you do not understand now, but you will understand after these things." Peter said to Him, "You will certainly never wash my feet." Jesus answered him, "Unless I wash you, you have no share with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "The one who has bathed has no need to wash except the feet, but is wholly clean. And you are clean, but not all." For He knew the one who was handing Him over; for this reason He said, "Not all of you are clean." So when He had washed their feet and taken His garments and reclined again, He said to them, "Do you understand what I have done to you? You call Me the Teacher and the Lord, and you speak well, for I am. So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I have given you an example, so that you also may do just as I did to you. Amen, amen, I tell you: a slave is not greater than his master, nor a messenger greater than the one who sent him. If you know these things, blessed are you if you do them. I do not speak about all of you. I know whom I chose. But so that the Scripture may be fulfilled: 'The one eating My bread lifted his heel against Me.'

"From now on I tell you before it happens, so that when it happens you may believe that I am. Amen, amen, I tell you: the one who receives anyone I send receives Me, and the one who receives Me receives the One who sent Me."

A dispute also arose among them about which of them was considered to be greatest. But He said to them, "The kings of the nations lord it over them, and those who exercise authority over them are called benefactors. But you are not to be so. Rather, let the greatest among you become as the youngest, and the leader as the one who serves. For who is greater, the one reclining at table or the one serving? Is it not the one reclining? But I am among you as the One who serves. And you are those who have remained with Me in My trials. And I assign to you a kingdom, just as My Father assigned one to Me, so that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel."

142 This Is My Body and My Blood

As they ate, Jesus took bread, gave thanks and pronounced a blessing, broke it, and gave it to the disciples, saying, "Take, eat; this is My body, which is given for you. Do this in remembrance of Me."

Likewise, after supper, He took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you. This cup is the new covenant in My blood. This is My blood of the covenant, poured out for you and for many for the forgiveness of sins." They all drank from it. He said, "Truly I tell you, from now on I will certainly not drink of this fruit of the vine until that day when I drink it new with you in My Father's kingdom."

143 And It Was Night

As they reclined and ate, Jesus was troubled in spirit and testified, “Amen, amen, I tell you, one of you will hand Me over—one who is eating with Me. Behold, his hand is with Me on the table.” The disciples looked at one another, perplexed and exceedingly grieved. They began discussing who it could be, each asking, “Surely it is not I, Lord?”

He answered, “One of the Twelve, the one who dipped his hand with Me in the dish, will hand Me over. The Son of Man goes according to what has been determined, as it is written concerning Him. But woe to that man through whom the Son of Man is handed over! It would have been good for him if that man had not been born.” Judas asked, “Surely it is not I, Rabbi?” Jesus said, “You have said it.”

One of His disciples, whom Jesus loved, was reclining in Jesus’ bosom. So Simon Peter signaled to this one to ask who it might be of whom He was speaking. Leaning back thus upon Jesus’ chest, he said to Him, “Lord, who is it?” Jesus answered, “It is the one for whom I will dip the morsel and give it to him.” So He dipped the morsel and gave it to Judas, son of Simon Iscariot. And after the morsel, then Satan entered him. So Jesus said to him, “What you do, do more quickly.” But none of those reclining knew for what purpose He said this to him. For some thought, since Judas had the money box, that Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor. So, having received the morsel, he went out at once. And it was night.

144 Love One Another as I Have Loved You

When he had gone out, Jesus said, “Now the Son of Man was glorified, and God was glorified in Him. If God was glorified in Him, God will also glorify Him in Himself, and will glorify Him at once. Little children, I am with you a little longer. You will seek Me, and just as I told the Jews, ‘Where I go, you cannot come,’ I now tell you also. I give you a new commandment, that you love one another. Just as I loved you, you also are to love one another. By this everyone will know that you are My disciples, if you have love among one another.”

145 I Have Prayed for You

Simon Peter asked, “Lord, where are You going?” Jesus answered, “Where I go, you cannot follow Me now, but you will follow later.” Peter said, “Lord, why can I not follow You now? I will lay down my life for You.” Jesus told them, “All of you will stumble because of Me this night, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised, I will go ahead of you to Galilee.”

He said, “Simon, Simon, behold, Satan demanded to have you all, to sift you like wheat. But I prayed for you, that your faith might not fail; and you, once you have turned back, strengthen your brothers.” Peter answered, “Even if everyone stumbles because of You, I will never stumble. Lord, I am ready to go with You both to prison and to death.” Jesus said, “Will you lay down your life for Me? Truly I tell you, today, this very night, before a rooster crows twice, you will deny three times that you know Me.” Peter insisted, “Even if I must die with You, I will certainly not deny You.” All the disciples said likewise.

And He said to them, “When I sent you without purse and bag and sandals, did you lack anything?” They said, “Nothing.” And He said to them, “But now let the one who has a purse

take it, and likewise a bag; and let the one who does not have sell his garment and buy a sword. For I tell you that this which is written must be accomplished in Me: ‘And He was counted with the lawless.’ For what concerns Me is reaching its completion.” They said, “Lord, behold, here are two swords.” And He said to them, “It is enough.”

146 The Way the Truth and the Life

“Let not your heart be troubled. Believe in God, and believe also in Me. In My Father’s house are many dwelling places. If it were not so, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, you also may be. And you know the way to where I am going.” Thomas says to Him, “Lord, we do not know where You are going. How can we know the way?” Jesus says to him, “I am the way and the truth and the life. No one comes to the Father except through Me. If you had known Me, you would also know My Father. From now on you know Him and have seen Him.” Philip says to Him, “Lord, show us the Father, and it is enough for us.” Jesus says to him, “Have I been with you for so long a time, and you have not known Me, Philip? The one who has seen Me has seen the Father. How can you say, ‘Show us the Father’?

“Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself; but the Father, who remains in Me, does His works. Believe Me that I am in the Father and the Father is in Me. But if not, believe because of the works themselves. Amen, amen, I say to you: the one who believes in Me will also do the works that I do, and will do greater works than these, because I am going to the Father. And whatever you ask in My name, this I will do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.

“If you love Me, you will keep My commandments. And I will ask the Father, and He will give you another Advocate, so that He may be with you forever: the Spirit of truth, whom the world cannot receive, because it neither beholds Him nor knows Him. You know Him, because He remains with you and will be in you. I will not leave you orphans; I am coming to you. Yet a little while, and the world no longer beholds Me, but you behold Me. Because I live, you also will live. On that day you will know that I am in My Father, and you in Me, and I in you. The one who has My commandments and keeps them is the one who loves Me. And the one who loves Me will be loved by My Father, and I will love him and reveal Myself to him.” Judas—not the Iscariot—says to Him, “Lord, what has happened that You are going to reveal Yourself to us and not to the world?”

Jesus answered and said to him, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our dwelling with him. The one who does not love Me does not keep My words. And the word that you hear is not Mine, but the Father’s who sent Me. These things I have spoken to you while remaining with you. But the Advocate, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all that I said to you. Peace I leave with you; My peace I give you. I do not give to you as the world gives. Let not your heart be troubled, neither let it be afraid. You heard that I said to you, ‘I am going away, and I am coming to you.’ If you loved Me, you would have rejoiced that I am going to the Father, because the Father is greater than I. And now I have told you before it happens, so that when it happens you may believe.

“I will no longer speak much with you, for the ruler of the world is coming, and he has nothing in Me. But so that the world may know that I love the Father, I do just as the Father commanded Me. Rise, let us go from here.”

147 Abide in My Love

“I am the true vine, and My Father is the vinegrower. Every branch in Me that does not bear fruit He takes away; and every one that bears fruit He prunes, so that it may bear more fruit. You are already clean because of the word that I have spoken to you. Remain in Me, and I in you. Just as the branch cannot bear fruit from itself unless it remains in the vine, neither can you unless you remain in Me. I am the vine; you are the branches. The one who remains in Me, and I in him, bears much fruit, because apart from Me you can do nothing. If anyone does not remain in Me, he is thrown outside like the branch and withers; and they gather them and throw them into the fire, and they are burned. If you remain in Me and My words remain in you, ask whatever you wish, and it will be done for you. In this My Father has been glorified: that you bear much fruit and become My disciples. Just as the Father loved Me, I also loved you. Remain in My love.

“If you keep My commandments, you will remain in My love, just as I have kept My Father’s commandments and remain in His love. These things I have spoken to you so that My joy may be in you and your joy may be made full. This is My commandment: that you love one another just as I loved you. No one has greater love than this: that someone should lay down his life for his friends. You are My friends if you do what I command you. I no longer call you slaves, because the slave does not know what his master is doing; but I have called you friends, because I have made known to you everything that I heard from My Father. You did not choose Me, but I chose you, and appointed you so that you should go and bear fruit and your fruit should remain, so that whatever you ask the Father in My name He may give you. These things I command you, so that you love one another.

“If the world hates you, know that it has hated Me before you. If you were from the world, the world would love its own. But because you are not from 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 slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will also keep yours. But they will do all these things to you because of My name, because they do not know the One who sent Me. If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin. The one who hates Me hates My Father also. If I had not done among them the works that no one else did, they would have no sin; but now they have both seen and hated both Me and My Father. But this is so that the word written in their law might be fulfilled: ‘They hated Me without cause.’

“When the Advocate comes, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, He will bear witness about Me. And you also bear witness, because you have been with Me from the beginning.”

148 Your Grief Will Become Joy

“These things I have spoken to you so that you may not stumble. They will put you out of the synagogues; indeed, an hour is coming when everyone who kills you will think he is offering worship to God. And they will do these things because they have known neither the Father nor Me. But these things I have spoken to you so that, when their hour comes, you may remember them, that I told you. I did not tell you these things from the beginning, because I was with you. But now I am going to the One who sent Me, and none of you asks Me, ‘Where are You going?’ But because I have spoken these things to you, sorrow has filled your heart. Yet I tell you the truth: it benefits you that I go away. For if I do not go away, the Advocate certainly will not come to you; but if I go, I will send Him to you.

“And when He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment: concerning sin, because they do not believe in Me; concerning righteousness, because I am going to the Father and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged. I still have many things to say to you, but you cannot bear them now. But when He comes, the Spirit of truth, He will guide you in all the truth; for He will not speak from Himself, but will speak whatever He hears, and will announce to you the things to come. He will glorify Me, because He will receive from what is Mine and announce it to you. Everything that the Father has is Mine. For this reason I said that He receives from what is Mine and will announce it to you.

“A little while, and you no longer behold Me; and again a little while, and you will see Me.” Then some of His disciples said to one another, “What is this that He says to us: ‘A little while, and you do not behold Me; and again a little while, and you will see Me,’ and, ‘Because I am going to the Father’?” So they were saying, “What is this ‘little while’ that He speaks of? We do not know what He is saying.” Jesus knew that they wanted to ask Him, and said to them, “Are you seeking an answer among yourselves about this, because I said, ‘A little while, and you do not behold Me; and again a little while, and you will see Me’? Amen, amen, I say to you that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will become joy. When a woman is giving birth, she has sorrow because her hour has come; but when she has borne the child, she no longer remembers the anguish because of the joy that a human being has been born into the world.

“So you too now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you. And on that day you will ask Me nothing. Amen, amen, I say to you: if you ask the Father anything, He will give it to you in My name. Until now you have asked nothing in My name. Ask, and you will receive, so that your joy may be made full. These things I have spoken to you in figures of speech. An hour is coming when I will no longer speak to you in figures of speech, but will tell you plainly about the Father. On that day you will ask in My name; and I do not say to you that I will ask the Father concerning you, for the Father Himself loves you, because you have loved Me and have believed that I came forth from God. I came forth from the Father and have come into the world. Again, I am leaving the world and going to the Father.” His disciples say, “See, now You speak plainly and use no figure of speech.

“Now we know that You know all things, and have no need for anyone to question You. By this we believe that You came forth from God.” Jesus answered them, “Do you now believe? Behold, an hour is coming, and has come, when you will be scattered, each to his own, and will leave Me alone. Yet I am not alone, because the Father is with Me. These things I have spoken to you so

that in Me you may have peace. In the world you have affliction; but take courage: I have overcome the world."

149 That They May All Be One

Jesus spoke these things, and, lifting His eyes to heaven, said, "Father, the hour has come. Glorify Your Son, so that the Son may glorify You, just as You gave Him authority over all flesh, so that He may give eternal life to them—to all that You have given Him. And this is eternal life: that they know You, the only true God, and Jesus Christ, whom You sent. I glorified You on the earth, having completed the work that You have given Me to do. And now, Father, glorify Me with Yourself, with the glory that I had with You before the world existed. I revealed Your name to the people whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have kept Your word. Now they have known that everything You have given Me is from You, because the words that You gave Me I have given them; and they received them and truly knew that I came forth from You, and believed that You sent Me. I ask concerning them.

"I do not ask concerning the world, but concerning those whom You have given Me, because they are Yours; and all that is Mine is Yours, and what is Yours is Mine, and I have been glorified in them. And I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given Me, so that they may be one just as We are. When I was with them, I kept them in Your name, which You have given Me, and guarded them; and not one of them perished except the son of destruction, so that the Scripture might be fulfilled.

"But now I am coming to You, and I speak these things in the world so that they may have My joy made full within themselves. I have given them Your word, and the world hated them, because they are not from the world, just as I am not from the world. I do not ask that You take them out of the world, but that You keep them from the evil one. They are not from the world, just as I am not from the world. Sanctify them in the truth; Your word is truth. Just as You sent Me into the world, I also sent them into the world; and for their sake I sanctify Myself, so that they also may be sanctified in truth. And I ask not only concerning these, but also concerning those who believe in Me through their word, so that they may all be one, just as You, Father, are in Me and I in You, so that they also may be in Us, so that the world may believe that You sent Me.

"And the glory that You have given Me I have given them, so that they may be one just as We are one: I in them and You in Me, so that they may be brought to completion into one, so that the world may know that You sent Me and loved them just as You loved Me. Father, as for what You have given Me, I desire that they too may be with Me where I am, so that they may behold My glory, which You have given Me, because You loved Me before the foundation of the world. Righteous Father, although the world did not know You, I knew You, and these knew that You sent Me; and I made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."

150 Not My Will but Yours Be Done

After singing a hymn, Jesus went out with His disciples, as was His custom, to the Mount of Olives. They crossed the winter-stream Kidron and entered a garden called Gethsemane. Judas knew the place, for Jesus had often gathered there with His disciples. Jesus said, "Sit here while I go over there and pray. Pray that you may not enter into testing."

Taking Peter, James, and John with Him, He began to be deeply alarmed, grieved, and distressed. “My soul is deeply grieved, even to death,” He said. “Remain here and keep watch with Me.” He withdrew about a stone’s throw, knelt down, and fell upon His face on the ground, praying that, if possible, the hour might pass from Him. “Abba, Father, all things are possible for You. If You are willing, let this cup pass from Me. Nevertheless, not as I wish, but as You wish. Let not My will but Yours be done.”

And an angel from heaven appeared to Him, strengthening Him. And being in agony, He prayed more earnestly, and His sweat became like clots of blood falling to the ground.

Rising from prayer, He returned to the disciples and found them sleeping from grief. He said to Peter, “Simon, are you sleeping? Could you not keep watch with Me for one hour? Why are you sleeping? Rise, keep watch, and pray, so that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”

Again He went away a second time and prayed, saying, “My Father, if this cannot pass unless I drink it, let Your will be done.” He came and again found them sleeping, for their eyes were heavy. He left them and went away again, praying a third time and saying the same words again.

Their eyes were weighed down, and they did not know what to answer Him. He came the third time and said, “Sleep on now and rest. It is enough. Behold, the hour has come, and the Son of Man is handed over into sinners’ hands. Rise, let us go. Behold, the one handing Me over has drawn near.”

151 The Arrest in the Garden

While He was still speaking, Judas, one of the Twelve, arrived, leading a great crowd from the chief priests, scribes, Pharisees, and elders, with the cohort, commander, and officers. They carried lanterns, torches, swords, and clubs. Judas had given them a sign: “The One I kiss is He. Seize Him and lead Him away securely.” He approached Jesus, saying, “Greetings, Rabbi,” and kissed Him. Jesus said, “Friend, do what you have come for. Judas, do you hand over the Son of Man with a kiss?”

Then Jesus, knowing everything that was coming upon Him, went out and says to them, “Whom do you seek?” They answered Him, “Jesus the Nazarene.” He says to them, “I am.” Now Judas, who was handing Him over, was also standing with them. So when He said to them, “I am,” they went backward and fell to the ground. Then He asked them again, “Whom do you seek?” And they said, “Jesus the Nazarene.” Jesus answered, “I told you that I am. So if you seek Me, let these go away,” so that the word that He spoke might be fulfilled: “Of those whom You have given Me, I lost not one.”

Those around Jesus saw what was about to happen and asked, “Lord, shall we strike with a sword?” Simon Peter drew his sword and struck the high priest’s slave, Malchus, cutting off his right ear. Jesus answered, “Allow this much.” He touched the ear and healed him. He said to Peter, “Return your sword to its place, for all who take a sword will perish by a sword. The cup the Father has given Me—shall I not drink it? Do you think I cannot plead with My Father, and He will provide Me at once more than twelve legions of angels? How, then, would the Scriptures be fulfilled, that it must happen this way?”

He said to the chief priests, captains of the temple, elders, and crowd, “Have you come out against Me as against a robber, with swords and clubs to arrest Me? Day after day I sat with you teaching in the temple, and you did not stretch out your hands to seize Me. But this is your hour and the authority of darkness. All this has happened so that the Scriptures of the prophets might be fulfilled.” The cohort, commander, and officers laid hands on Him, arrested Him, and bound Him. All His disciples left Him and fled.

A certain young man was following Him, wearing a linen cloth over his naked body. They seized him, but he left the linen cloth behind and fled naked.

152 Before Annas

They led Him first to Annas, for he was father-in-law to Caiaphas, who was high priest that year. Now Caiaphas was the one who advised the Jews that it benefited them for one person to die for the people. And Simon Peter and another disciple were following Jesus. That disciple was known to the high priest, and entered with Jesus into the high priest’s courtyard; but Peter was standing outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the woman keeping the door, and brought Peter in.

Peter had followed at a distance and came into the high priest’s courtyard to see the outcome. Because it was cold, the slaves and officers kindled a charcoal fire in the middle of the courtyard and warmed themselves. Peter stood with them and sat among the attendants at the firelight.

Then the high priest questioned Jesus about His disciples and about His teaching. Jesus answered him, “I have spoken openly to the world. I always taught in a synagogue and in the temple, where all the Jews gather, and I spoke nothing in secret. Why do you question Me? Question those who have heard what I spoke to them. See, these know what I said.” When He said these things, one of the officers standing nearby gave Jesus a slap, saying, “Is this how You answer the high priest?” Jesus answered him, “If I spoke wrongly, bear witness about the wrong; but if rightly, why do you beat Me?” So Annas sent Him bound to Caiaphas the high priest.

153 The Son of Man at the Right Hand of Power

They led Jesus to Caiaphas the high priest, where the chief priests, elders, and scribes had assembled. The chief priests and the whole council sought false testimony against Him to put Him to death. Many came forward, but they found none that agreed. At last two witnesses said, “This Man said, ‘I can destroy God’s sanctuary and build it in three days.’” Others testified, “We heard Him say, ‘I will tear down this sanctuary made by hands, and in three days I will build another not made by hands.’” Yet even in this their testimony did not agree.

The high priest rose in their midst and asked, “Do You answer nothing? What is this that they testify against You?” Jesus remained silent. Again the high priest asked, “I adjure You by the living God: tell us whether You are the Christ, the Son of God, the Son of the Blessed One.” Jesus answered, “You have said it. I am. Nevertheless I tell you, from now on you will see the Son of Man seated at the right of the Power and coming with the clouds of heaven.”

The high priest tore his garments: “He has blasphemed! What further need do we have of witnesses? You have heard the blasphemy. What is your judgment?” They all condemned Him as deserving death. Some spat in His face, blindfolded Him, struck Him with their fists, and slapped Him, saying, “Prophesy to us, Christ! Who struck You?” The attendants received Him

with slaps, and the men holding Him mocked and beat Him, speaking many other blasphemies against Him.

154 Peter Wept Bitterly

While Peter was below in the courtyard warming himself, a servant girl of the high priest, the woman keeping the door, looked intently at him in the firelight. She said, “You too were with Jesus the Galilean, Jesus the Nazarene. Are you not also one of this Man’s disciples?” He denied it before everyone: “I am not. Woman, I do not know Him. I neither know nor understand what you are saying.” He went out into the forecourt, and a rooster crowed.

At the gateway the servant girl again said to those nearby that he was one of them, and another girl saw him and said, “This man was with Jesus the Nazarene.” Someone else said, “You too are one of them.” Those by the fire asked, “Are you not also one of His disciples?” Again Peter denied it with an oath: “Man, I am not. I do not know the Man.”

After about an hour, those standing nearby insisted, “Truly you are one of them. You are a Galilean, and your speech makes you recognizable.” One of the high priest’s slaves, a relative of Malchus whose ear Peter had cut off, asked, “Did I not see you in the garden with Him?” Peter began invoking curses and swearing, “I do not know this Man you are speaking of. I do not know what you are saying!” Immediately, while he still spoke, a rooster crowed a second time. The Lord turned and looked at Peter. Peter remembered the word Jesus had spoken to him: “Before a rooster crows twice, you will deny Me three times.” He went outside, broke down, and wept bitterly.

155 The Morning Council

When day came, the council of elders of the people gathered, both chief priests and scribes, and they led Him into their council, saying, “If You are the Christ, tell us.” But He said to them, “If I tell you, you will certainly not believe. And if I ask, you will certainly not answer. But from now on the Son of Man will be seated at the right hand of the power of God.” They all said, “Then are You the Son of God?” And He said to them, “You say that I am.” They said, “What further need do we have of testimony? For we ourselves have heard from His own mouth.”

The chief priests, elders, scribes, and whole council took counsel to put Jesus to death. The whole assembly rose, bound Him, led Him away, and handed Him over to Pilate the governor.

156 The Thirty Silver Coins

Then Judas, who was handing Him over, saw that He had been condemned. Filled with regret, he returned the thirty silver coins to the chief priests and elders, saying, “I sinned by handing over innocent blood.” They said, “What is that to us? See to it yourself.” He threw the silver coins into the sanctuary and withdrew; then he went away and hanged himself. The chief priests took the silver coins and said, “It is not lawful to put them into the treasury, because they are the price of blood.” After taking counsel, they bought the potter’s field with them as a burial place for strangers. Therefore that field has been called Field of Blood until today. Then what was spoken through Jeremiah the prophet was fulfilled: “They took the thirty silver coins, the price of the One priced, whom some of the sons of Israel priced, and gave them for the potter’s field, as the Lord directed me.”

157 My Kingdom Is Not from This World

Then they lead Jesus from Caiaphas into the praetorium. It was early morning, and they themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went outside to them and says, “What accusation do you bring against this Man?” They answered and said to him, “If this Man were not doing evil, we would not have handed Him over to you.” Then Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “It is not lawful for us to put anyone to death,” so that the word of Jesus might be fulfilled, which He spoke to indicate by what kind of death He was going to die.

They accused Him, “We found this man turning our nation astray, forbidding tribute to Caesar, and saying He Himself is Christ, a king.” Pilate entered the praetorium, called Jesus, and asked, “Are You the King of the Jews?” Jesus answered, “You say so.”

Jesus answered, “Do you say this from yourself, or did others tell you about Me?” Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests handed You over to me. What have You done?” Jesus answered, “My kingdom is not from this world. If My kingdom were from this world, My attendants would be fighting so that I would not be handed over to the Jews. But as it is, My kingdom is not from here.” Then Pilate said to Him, “So then, You are a king?” Jesus answered, “You say that I am a king. For this I have been born, and for this I have come into the world: to bear witness to the truth. Everyone who is from the truth hears My voice.” Pilate says to Him, “What is truth?” And having said this, he went out again to the Jews, and says to them, “I find no charge against Him.”

The chief priests and elders accused Him of many things. Pilate asked, “Do You answer nothing? Do You not hear how many things they testify against You?” But Jesus gave no further answer, not even one word, and the governor marveled greatly. The accusers insisted, “He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place.”

158 Before Herod

When Pilate heard this, he asked whether the man was a Galilean. And learning that He belonged to Herod’s jurisdiction, he sent Him to Herod, who was himself also in Jerusalem in those days. When Herod saw Jesus, he rejoiced greatly, for he had long wanted to see Him because he had heard about Him, and he hoped to see some sign performed by Him. He questioned Him at length, but He gave him no answer. And the chief priests and scribes stood there, accusing Him vehemently. Herod also, with his troops, treated Him with contempt and mocked Him. He clothed Him in splendid clothing and sent Him back to Pilate. Herod and Pilate became friends with one another on that very day, for previously they had been at enmity with each other. Pilate called together the chief priests, the rulers, and the people and said to them, “You brought this man to me as one turning the people astray. And behold, I examined Him before you and found no ground in this man for the accusations you bring against Him. Nor did Herod, for he sent Him back to us. And behold, nothing deserving death has been done by Him.

“Therefore I will punish Him and release Him.”

159 Barabbas or Jesus Called Christ

At the feast the governor customarily released one prisoner requested by the crowd. A notorious prisoner called Jesus Barabbas, a bandit, was imprisoned with rebels who had committed murder in an uprising in the city. The crowd came to ask Pilate to do as usual. Knowing that the chief priests had handed Jesus over out of envy, he asked, “Whom do you want me to release to you: Jesus Barabbas, or Jesus called Christ, the King of the Jews?”

While he sat on the judgment seat, his wife sent to him, saying, “Have nothing to do with that righteous Man, for I suffered many things today in a dream because of Him.”

The chief priests and elders stirred up the crowd and persuaded them to ask for Barabbas and destroy Jesus. The governor answered them, “Which of the two do you want me to release to you?” They cried together, “Take this man away! Not this Man, but Barabbas!” Pilate wanted to release Jesus and spoke again: “What then shall I do with Jesus called Christ, the One you call King of the Jews?” They shouted, “Crucify Him!” For the third time he asked, “Why, what evil has He done? I have found no ground for death in Him. I will punish Him and release Him.” But they pressed him with loud voices, crying all the more, “Crucify Him!” Their voices prevailed.

160 Behold the Man

Pilate took Jesus and had Him scourged. The soldiers led Him into the courtyard of the praetorium and gathered the whole cohort around Him. They stripped Him, clothed Him in a purple robe, wove a crown of thorns and placed it on His head, and put a reed in His right hand. Kneeling and bowing before Him in mockery, they kept saying, “Hail, King of the Jews!” They spat on Him, slapped Him, took the reed, and repeatedly struck His head.

And Pilate went outside again and says to them, “See, I am bringing Him outside to you so that you may know that I find no charge against Him.” Then Jesus came outside, wearing the thorny crown and the purple garment. And he says to them, “Behold the Man!” So when the chief priests and the officers saw Him, they cried out, saying, “Crucify! Crucify!” Pilate says to them, “Take Him yourselves and crucify Him, for I find no charge against Him.” The Jews answered him, “We have a law, and according to the law He ought to die, because He made Himself Son of God.” So when Pilate heard this word, he was more afraid, and entered the praetorium again and says to Jesus, “Where are You from?” But Jesus gave him no answer. Then Pilate says to Him, “Do You not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?” Jesus answered him, “You would have no authority against Me unless it had been given you from above. For this reason the one who handed Me over to you has greater sin.”

From this Pilate sought to release Him; but the Jews cried out, saying, “If you release this Man, you are not Caesar’s friend. Everyone who makes himself a king speaks against Caesar.” So Pilate, hearing these words, brought Jesus outside and sat on the judgment seat at a place called Stone Pavement, and in Hebrew, Gabbatha. Now it was the Preparation of the Passover; it was about the sixth hour. And he says to the Jews, “Behold your King!” Then they cried out, “Take Him away! Take Him away! Crucify Him!” Pilate says to them, “Shall I crucify your King?” The chief priests answered, “We have no king except Caesar.”

161 Handed Over to Be Crucified

When Pilate saw that he was accomplishing nothing, but rather an uproar was arising, he took water and washed his hands before the crowd, saying, “I am innocent of this blood. See to it yourselves.” All the people answered, “His blood be upon us and upon our children.”

Wanting to satisfy the crowd, Pilate decided that their demand should be granted. He released Barabbas, the man imprisoned for uprising and murder, and, after having Jesus flogged, handed Him over to their will to be crucified. The soldiers stripped off the mocking robe, dressed Him in His own garments, and led Him away.

162 The Way to the Place of the Skull

Bearing the cross for Himself, Jesus went out toward the Place of a Skull, called Golgotha in Hebrew. On the way the soldiers seized a passerby, Simon of Cyrene, coming from the countryside, the father of Alexander and Rufus. They compelled him to carry the cross and laid it upon him to carry behind Jesus.

And a great multitude of the people followed Him, and women who beat themselves in mourning and lamented Him. But Jesus turned toward them and said, “Daughters of Jerusalem, do not weep over Me, but weep over yourselves and over your children. For behold, days are coming in which they will say, ‘Blessed are the barren, and the wombs that did not bear, and the breasts that did not nourish.’ Then they will begin to say to the mountains, ‘Fall upon us,’ and to the hills, ‘Cover us.’ For if they do these things with the green wood, what will happen with the dry?”

Two others, criminals, were led with Him to be put to death. At Golgotha they offered Him wine mixed with myrrh and with gall. After tasting it, He was unwilling to drink. There they crucified Him and the two criminals, one at His right and one at His left, with Jesus in the middle.

163 Father Forgive Them

It was the third hour when they crucified Him. Jesus said, “Father, forgive them, for they do not know what they are doing.”

Then the soldiers, when they crucified Jesus, took His garments and made four parts, a part for each soldier, and also took the tunic. Now the tunic was seamless, woven from the top throughout. So they said to one another, “Let us not tear it, but cast lots for it, to decide whose it will be,” so that the Scripture might be fulfilled which says, “They divided My garments among themselves, and for My clothing they cast a lot.” So the soldiers did these things.

The soldiers sat and kept watch over Him. Above His head Pilate placed the written charge: “Jesus the Nazarene, the King of the Jews.” Many read it, for the place was near the city, and it was written in Hebrew, Latin, and Greek. The chief priests said to Pilate, “Do not write, ‘The King of the Jews,’ but that He said, ‘I am King of the Jews.’” Pilate answered, “What I have written, I have written.”

The people stood watching. Passersby reviled Him and shook their heads: “Aha! You who destroy the sanctuary and build it in three days, save Yourself! If You are God’s Son, come down from the cross.” The chief priests mocked Him with the scribes and elders: “He saved others; Himself He cannot save. Let the Christ, the King of Israel, the chosen One of God, come down now from the cross, so that we may see and believe. He trusts in God; let Him rescue Him

now, if He desires Him, for He said, ‘I am God’s Son.’” The soldiers also mocked Him, coming up and offering sour wine: “If You are the King of the Jews, save Yourself.” The robbers crucified with Him reproached Him also.

One of the criminals who were hanging there blasphemed Him, saying, “Are You not the Christ? Save Yourself and us!” But the other answered, rebuking him, “Do you not even fear God, since you are under the same judgment? And we justly so, for we receive what our deeds deserve. But this man did nothing out of place.” And he said, “Jesus, remember me when You come in Your kingdom.” And He said to him, “Amen, I tell you: today you will be with Me in Paradise.”

164 Woman Behold Your Son

But standing beside Jesus’ cross were His mother and His mother’s sister, Mary of Clopas, and Mary Magdalene. Then Jesus, seeing His mother and the disciple whom He loved standing nearby, says to His mother, “Woman, behold your son.” Then He says to the disciple, “Behold your mother.” And from that hour the disciple took her into his own home.

165 It Is Completed

About the sixth hour darkness came over the whole land and lasted until the ninth hour, as the sun’s light failed. At the ninth hour Jesus cried with a loud voice, “Eli, Eli, lema sabachthani?”—“My God, My God, why did You forsake Me?” Some standing nearby heard and said, “Look, He is calling Elijah.”

Jesus, knowing that all things had been completed, said, so that the Scripture might be brought to completion, “I thirst.” A vessel of sour wine stood there. Someone ran, filled a sponge with it, and lifted it on a reed to give Him a drink; the sponge was brought to His mouth on hyssop. They said, “Leave Him; let us see whether Elijah comes to save Him and take Him down.” When Jesus received the sour wine, He said, “It is completed.” Crying again with a loud voice, He said, “Father, into Your hands I entrust My spirit.” He bowed His head, handed over His spirit, and breathed His last.

The veil of the sanctuary was torn down the middle, in two from top to bottom. The earth shook, and the rocks split. Tombs opened, and many bodies of the holy ones who had fallen asleep were raised; after His rising they came out of the tombs, entered the holy city, and appeared to many.

The centurion standing opposite Him saw how He breathed His last, and he and those guarding Jesus saw the earthquake and all that happened. They were exceedingly afraid. The centurion glorified God: “Truly this Man was righteous. Truly this Man was God’s Son.” All the crowds gathered for the spectacle saw what had happened and returned beating their breasts.

All His acquaintances stood at a distance, and many women watched there. They had followed Him from Galilee and served Him, and many others had come with Him to Jerusalem. Among them were Mary Magdalene, Mary the mother of James the Little and Joseph, also called Joses, Salome, and the mother of Zebedee’s sons.

166 They Will Look on the One Whom They Pierced

Then the Jews, because it was Preparation, so that the bodies might not remain on the cross on the Sabbath—for the day of that Sabbath was great—asked Pilate that their legs might be broken and they might be taken away. So the soldiers came and broke the legs of the first man and of the other who was crucified with Him; but when they came to Jesus, as they 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 the one who has seen has borne witness, and his testimony is true; and he knows that he speaks true things, so that you also may believe. For these things happened so that the Scripture might be fulfilled: “A bone of His will not be broken.” And again another Scripture says, “They will look on the One whom they pierced.”

167 The New Tomb in the Garden

Evening had come on the day of Preparation, the day before the Sabbath, and the Sabbath was beginning. Joseph of Arimathea, a city of the Jews, came forward. He was rich, a respected member of the council, a good and righteous man who had not consented to their decision and action, and he awaited God’s kingdom. He had become Jesus’ disciple, though secretly for fear of the Jews. Now he dared to enter before Pilate and ask for Jesus’ body.

Pilate marveled that Jesus was already dead. Calling the centurion, he asked whether He had died some time before. When he learned from the centurion, he granted the corpse to Joseph. Joseph bought a linen cloth, took Him down, and took away His body. Nicodemus, who had first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred litrai. So they took the body of Jesus and bound it in clean linen cloths with the spices, as is the Jews’ custom for burial.

At the place of crucifixion there was a garden, and in it Joseph’s own new tomb, cut in the rock, where no one had yet been laid. Because it was Preparation and the tomb was nearby, they laid Jesus there. Joseph rolled a great stone against its entrance and went away. Mary Magdalene and the other Mary, the mother of Joses, sat opposite the tomb. The women who had come from Galilee followed, saw where and how His body was laid, and returned to prepare spices and perfumed ointments. On the Sabbath they rested according to the commandment.

168 The Sealed Stone

On the next day, which was after the Preparation, the chief priests and Pharisees gathered before Pilate, saying, “Sir, we remembered that while He was still alive, that deceiver said, ‘After three days I am raised.’ So command that the tomb be made secure until the third day, lest His disciples come, steal Him, and tell the people, ‘He has been raised from the dead,’ and the last deception will be worse than the first.” Pilate said to them, “You have a guard. Go and make it secure as you know how.” They went and secured the tomb by sealing the stone, with the guard.

4 The Resurrection and Ascension

169 The Stone Was Rolled Away

When the Sabbath had passed, Mary Magdalene, Mary the mother of James, and Salome bought spices to anoint Him. On the first day of the week, at deep dawn, the women came to view the tomb, carrying the spices they had prepared. They asked one another, “Who will roll the stone away from the entrance for us?” For it was very large.

Behold, a great earthquake had occurred: an angel of the Lord descended from heaven, came and rolled away the stone, and sat upon it. His appearance was like lightning and his clothing white as snow. From fear of him, the guards shook and became like dead men. Looking up, the women saw that the stone had already been rolled away. Mary Magdalene, who came early while it was still dark, saw it taken away and ran to Simon Peter and the disciple Jesus loved: “They took the Lord out of the tomb, and we do not know where they laid Him.”

The women entered the tomb and did not find the body. They saw a young man sitting on the right, clothed in a white robe, and were greatly alarmed. While they were perplexed, two men in flashing clothing stood beside them. They became afraid and bowed their faces to the ground, and the men said to them, “Why do you seek the living One among the dead? He is not here, but has been raised. Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be handed over into the hands of sinful people and be crucified and rise on the third day.”

And they remembered His words. The angel said to the women, “Do not be afraid, for I know that you seek Jesus the Nazarene, who was crucified. He is not here, for He was raised, as He said. Come, see the place where He lay. Go quickly and tell His disciples and Peter that He was raised from the dead; and behold, He is going ahead of you into Galilee. There you will see Him, just as He told you. Behold, I have told you.” They fled quickly from the tomb, held by trembling and astonishment, with fear and great joy, running to report to His disciples. They said nothing to anyone, for they were afraid.

170 He Saw and Believed

Then Peter and the other disciple went out, and they were coming to the tomb. The two were running together, and the other disciple ran ahead faster than Peter and came to the tomb first; and, stooping to look in, he sees the linen cloths lying there; yet he did not enter. Then Simon Peter also comes, following him, and entered the tomb; and he beholds the linen cloths lying there, and the face cloth that had been on His head, not lying with the linen cloths, but wrapped up separately in one place. Then the other disciple who had come to the tomb first also entered, and he saw and believed; for they did not yet know the Scripture, that He must rise from the dead. Then the disciples went back to their own place.

Peter went away wondering to himself at what had happened.

171 Mary

Having risen early on the first day of the week, Jesus appeared first to Mary Magdalene, from whom He had cast out seven demons.

But Mary was standing outside beside the tomb, weeping. So, as she wept, she stooped to look into the tomb, and beholds two angels in white, sitting one at the head and one at the feet, where the body of Jesus had lain. And they say to her, “Woman, why do you weep?” She says to them, “They took my Lord, and I do not know where they laid Him.” Having said these things, she turned backward and beholds Jesus standing there, and did not know that it was Jesus. Jesus says to her, “Woman, why do you weep? Whom do you seek?” She, supposing that He is the gardener, says to Him, “Sir, if You carried Him away, tell me where You laid Him, and I will take Him away.” Jesus says to her, “Mary.” Turning, she says to Him in Hebrew, “Rabbouni!”—which means Teacher. Jesus says to her, “Do not cling to Me, for I have not yet ascended to the Father. But go to My brothers and tell them, ‘I am ascending to My Father and your Father, and My God and your God.’”

Mary Magdalene comes, announcing to the disciples, “I have seen the Lord,” and that He said these things to her.

She reported to those who had been with Him, as they mourned and wept. When they heard that He was alive and had been seen by her, they disbelieved.

172 They Grasped His Feet and Worshiped Him

And behold, Jesus met them, saying, “Greetings!” They came, grasped His feet, and worshiped Him. Then Jesus said to them, “Do not fear. Go and report to My brothers that they should go to Galilee, and there they will see Me.”

Returning from the tomb, the women reported all these things to the Eleven and all the rest. It was Mary Magdalene, Joanna, Mary of James, and the other women with them who told the apostles. But their words seemed like nonsense, and they did not believe them.

173 The Report of the Guard

As they went, behold, some of the guard came into the city and reported to the chief priests everything that had happened. They gathered with the elders and took counsel, then gave a considerable amount of silver to the soldiers, saying, “Say, ‘His disciples came by night and stole Him while we slept.’ If this is heard before the governor, we will persuade him and make you free from worry.” They took the silver and did as they were instructed. This account was spread among Jews until this very day.

174 Known in the Breaking of the Bread

That same day Jesus appeared in another form to two of His disciples as they walked into the country, traveling to Emmaus, a village sixty stadia from Jerusalem.

They were talking with one another about all these things that had happened. And it happened that, as they talked and discussed, Jesus Himself drew near and traveled with them. But their eyes were held back from recognizing Him. And He said to them, “What are these words you are exchanging with one another as you walk?” And they stood still, downcast. One named Cleopas answered Him, “Are You the only visitor in Jerusalem who does not know the things that have happened there in these days?” And He said to them, “What things?” They said to Him, “The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers handed Him over to a judgment of death and crucified Him. But we were hoping that He was the One about to redeem Israel. Yet indeed,

besides all these things, this is the third day since these things happened. Moreover, some women from among us astonished us. They went to the tomb early and did not find His body, and came saying that they had also seen a vision of angels who say that He is alive.

“And some of those with us went to the tomb and found it just as the women had said, but Him they did not see.” And He said to them, “O foolish ones, and slow in heart to believe all that the prophets spoke! Was it not necessary for the Christ to suffer these things and enter into His glory?” And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself. They drew near the village to which they were traveling, and He made as though He would travel farther. But they urged Him strongly, saying, “Stay with us, because it is toward evening and the day has already declined.” And He went in to stay with them. And it happened that as He reclined at table with them, He took the bread, blessed it, broke it, and gave it to them. Then their eyes were opened and they recognized Him, and He vanished from their sight. And they said to one another, “Was not our heart burning within us as He spoke to us on the road, as He opened the Scriptures to us?”

They rose that very hour and returned to Jerusalem, and found the Eleven and those with them gathered together, saying, “The Lord has truly been raised and has appeared to Simon!” And they related the things that happened on the road, and how He was made known to them in the breaking of the bread.

They reported to the rest, yet they did not believe them either.

175 Peace to You

That evening, on the first day of the week, while they spoke of these things, Jesus came and stood among them. The doors were shut for fear of the Jews, and they were reclining at table. He said, “Peace to you.” Startled and afraid, they thought they were seeing a spirit. He reproached their unbelief and hardness of heart because they had not believed those who had seen Him raised.

And He said to them, “Why are you troubled, and why do questionings arise in your heart? See My hands and My feet, that it is I Myself. Feel Me and see, because a spirit does not have flesh and bones as you see that I have.”

Having said this, He showed them His hands, His feet, and His side. The disciples rejoiced when they saw the Lord. While they still did not believe for joy and were marveling, He asked, “Do you have anything to eat here?” They gave Him a portion of broiled fish, and He took it and ate before them.

Then Jesus said to them again, “Peace to you. Just as the Father has sent Me, I also send you.” And having said this, He breathed and says to them, “Receive the Holy Spirit. If you forgive the sins of any, they have been forgiven them; if you retain those of any, they have been retained.”

176 My Lord and My God

But Thomas, one of the Twelve, who was called Didymus, was not with them when Jesus came. So the other disciples were saying to him, “We have seen the Lord.” But he said to them, “Unless I see in His hands the mark of the nails and put my finger into the mark of the nails and put my hand into His side, I certainly will not believe.” And after eight days His disciples were inside again, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, “Peace to you.” Then He says to Thomas, “Bring your finger here and see My hands, and bring your hand and put it into My side; and do not become unbelieving, but believing.” Thomas answered and said to Him, “My Lord and my God!” Jesus says to him, “Because you have seen Me, have you believed? Blessed are those who have not seen and have believed.”

177 Come and Have Breakfast

After these things Jesus revealed Himself again to the disciples at the Sea of Tiberias, and He revealed Himself in this way. Simon Peter and Thomas, who was called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of His disciples were together. Simon Peter says to them, “I am going fishing.” They say to him, “We also are coming with you.” They went out and got into the boat, and during that night they caught nothing. But when morning had already come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus says to them, “Children, you do not have any fish to eat, do you?” They answered Him, “No.” And He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and were no longer strong enough to draw it in because of the multitude of fish. Then that disciple whom Jesus loved says to Peter, “It is the Lord.” So Simon Peter, hearing that it is the Lord, girded his outer garment around himself—for he was naked—and threw himself into the sea.

But the other disciples came in the little boat, dragging the net of fish, for they were not far from the land, but about two hundred cubits away. So when they got out onto the land, they see a charcoal fire laid there, and fish lying on it, and bread. Jesus says to them, “Bring some of the fish that you have just caught.” So Simon Peter went up and drew the net onto the land, full of large fish, a hundred and fifty-three; and though there were so many, the net was not torn. Jesus says to them, “Come, have breakfast.” But none of the disciples dared to question Him, “Who are You?” knowing that it was the Lord. Jesus comes and takes the bread and gives it to them, and the fish likewise. This was now the third time Jesus was revealed to the disciples after being raised from the dead.

178 Feed My Sheep

So when they had eaten breakfast, Jesus says to Simon Peter, “Simon, son of John, do you love Me more than these?” He says to Him, “Yes, Lord, You know that I love You.” He says to him, “Feed My lambs.” He says to him again a second time, “Simon, son of John, do you love Me?” He says to Him, “Yes, Lord, You know that I love You.” He says to him, “Shepherd My sheep.” He says to him the third time, “Simon, son of John, do you love Me?” Peter was grieved 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 says to him, “Feed My sheep. Amen, amen, I say to you: when you were younger, you girded yourself and walked where you wished; but when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not wish.” Now He said this to indicate by what kind of death he would glorify God. And having said this, He says to him, “Follow Me.”

Turning, Peter sees the disciple whom Jesus loved following, the one who also leaned back at the supper upon His chest and said, “Lord, who is the one handing You over?” So Peter, seeing him, says to Jesus, “Lord, and what about this man?” Jesus says to him, “If I wish him to remain until I come, what is that to you? You follow Me.” So this word went out among the brothers, that this disciple does not die. But Jesus did not say to him that he does not die, but, “If I wish him to remain until I come, what is that to you?”

179 All Authority in Heaven and on Earth

The eleven disciples went to Galilee, to the mountain where Jesus had directed them. When they saw Him, they worshiped, but some doubted. Jesus came and spoke to them, saying, “All authority in heaven and upon earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I commanded you. And behold, I am with you all the days until the consummation of the age.”

He said to them, “Go into the whole world and proclaim the good news to all creation. The one who believes and is baptized will be saved; the one who disbelieves will be condemned. These signs will accompany those who believe: in My name they will cast out demons; they will speak in new tongues; they will pick up snakes; and if they drink anything deadly, it will certainly not harm them; they will lay hands on the sick, and they will be well.”

180 The Promise of the Father

In my first account, Theophilus, I wrote about all that Jesus began both to do and to teach until the day when, after giving instructions through the Holy Spirit to the apostles whom He had chosen, He was taken up. To them He also presented Himself alive after His suffering, with many proofs, appearing to them over forty days and speaking about the kingdom of God.

And He said to them, “These are My words that I spoke to you while I was still with you: everything written about Me in the Law of Moses and the Prophets and Psalms must be fulfilled.” Then He opened their mind to understand the Scriptures and said to them, “Thus it is written that the Christ should suffer and rise from the dead on the third day, and that repentance and forgiveness of sins should be proclaimed in His name to all the nations—beginning from Jerusalem. You are witnesses of these things. And behold, I am sending out the promise of My Father upon you; but remain in the city until you are clothed with power from on high.”

While gathered with them, He ordered them not to leave Jerusalem, but to wait for the Father's promise, "which," He said, "you heard from Me; for John baptized with water, but you will be baptized in the Holy Spirit not many days from now." So those who had come together asked Him, "Lord, is this the time when You are restoring the kingdom to Israel?" He said to them, "It is not yours to know times or seasons that the Father has set by His own authority. But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and as far as the end of the earth."

181 Taken Up into Heaven

Jesus led them out as far as toward Bethany and lifted His hands and blessed them. While He blessed them, after speaking to them, He parted from them and was lifted up as they watched. A cloud took Him from their sight. The Lord Jesus was taken up into heaven and sat at the right of God.

As they were gazing into heaven while He went, look—two men stood beside them in white garments. They said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven."

Having worshiped Him, they returned to Jerusalem with great joy from the mountain called Olivet, which is near Jerusalem, a Sabbath's journey away. They were continually in the temple, blessing God.

When they entered, they went up to the upper room where they were staying: Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. All these devoted themselves with one accord to prayer, together with women, Mary the mother of Jesus, and His brothers.

182 A Witness of His Resurrection

In those days Peter stood up among the brothers and said—the gathering of persons together numbered about a hundred and twenty— "Men, brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand through David's mouth concerning Judas, who became a guide to those who arrested Jesus; for he was counted among us and received his allotted share in this ministry." Now this man acquired a field from the wages of wrongdoing, and falling headlong, he burst open in the middle, and all his entrails poured out. This became known to all who lived in Jerusalem, so that the field was called in their own language Hakeldamach—that is, Field of Blood. "For it is written in the book of Psalms: 'Let his dwelling become deserted, and let there be no one living in it,' and, 'Let another take his office of oversight.' Therefore, of the men who accompanied us throughout the time when the Lord Jesus went in and out among us, beginning with John's baptism until the day when He was taken up from us, one of these must become with us a witness of His resurrection." They put forward two: Joseph called Barsabbas, who was also named Justus, and Matthias.

They prayed and said, "You, Lord, who know everyone's heart, show which one of these two You have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place." They cast lots for them, and the lot fell on Matthias, and he was counted with the eleven apostles.

183 Life in His Name

They went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.

Now Jesus also did many other signs before the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God, and so that, believing, you may have life in His name.

This is the disciple who bears witness about these things and who wrote these things; and we know that his testimony is true. And there are also many other things that Jesus did, which, if each one were written, I suppose that even the world itself would not contain the books being written.

Amen.

Editorial Notes and Verse Index

Source and scope

The running source is the Saints Translation published at vincentmelli.com. All 90 relevant chapter pages were retrieved: Matthew 1–28, Mark 1–16, Luke 1–24, John 1–21, and Acts 1. They were compared with the supplied Saints Translation recovery checkpoint. Current website wording takes precedence, including Mark 4:21, Luke 11:33, John 10:11, and John 20:16.

Saints Translation Matthew

Saints Translation Mark

Saints Translation Luke

Saints Translation John

Saints Translation Acts

The supplied translation records its Greek base as Michael W. Holmes, editor, The Greek New Testament: SBL Edition (2010), copyright Society of Biblical Literature and Logos Bible Software, distributed under Creative Commons Attribution 4.0. This manuscript adapts the Saints English translation by combining parallel accounts, adjusting connective wording, and arranging scenes; it does not represent a newly collated Greek edition.

SBL Greek New Testament · Creative Commons Attribution 4.0

How the harmony is arranged

The narrative follows a broad Gospel sequence rather than claiming an independently established day-by-day chronology. Matthew and Luke's different genealogies remain intact; no unrecorded explanation of their relationship is imposed. The two temple actions, distinct anointing settings, repeated teaching occasions, and both great feedings remain distinct. Some parallel calling, healing, and commissioning accounts are combined; the notes identify consequential choices.

Luke's dedication to Theophilus and John's first-person testimony remain the testimony of their source authors. The birth narrative places the presentation before the Magi and the flight to Egypt, then joins Luke's return to Nazareth to Matthew's return; this order is a harmonistic arrangement. Levi and Matthew are identified according to the traditional reading of the parallel calling narratives, while their respective source names are preserved. Joseph and Joses are retained as name forms; the distinct Gospel names for the women at the cross are listed without requiring an identification not stated in the text.

Textual inclusion

The source edition has no running verse entry at Matthew 17:21, 18:11, 23:14; Mark 7:16, 9:44, 9:46, 11:26, 15:28; Luke 17:36, 23:17; or John 5:4. These eleven numbering gaps are inherited from that edition. No wording from another Bible has been inserted to fill them. Coverage follows the specified Saints source, with Mark's unnumbered shorter ending excluded.

John 7:53–8:11, Mark 16:9–20, and the source's bracketed wording at Luke 22:19–20 and 24:40, 51–52 are retained. Mark's shorter ending is excluded. Brackets have been removed from the reading prose for continuity; their source status is recorded in the notes. Luke 22:43–44 and 23:34 are retained. This presentation does not resolve disputed readings.

Words of Christ in red

Words spoken by Jesus Christ are printed in red: His teaching, dialogue, parables, and prayers, before and after the Resurrection, including Scripture that He reads or cites within His own speech (as at Nazareth, scene 26) and the Evangelists' translations of His Aramaic words. Where the narrator or a disciple repeats a saying of His word for word (as when Peter remembers, scene 154, and at John 21:23, scene 178), that also is red. Not red are the Father's voice from heaven, the words of angels, prophecies cited by the Evangelists, and sayings attributed to Him by accusers, mockers, or others within their own speech. The coloring follows the quotation marks of the Saints Translation. It is an editorial aid and not part of the translation.

Revision of 20 September 2026

Earlier on 20 September 2026, direct speech and source wording were restored in selected scenes. This subsequent correction removes Mark's unnumbered shorter ending from scene 183 and updates the related notes and index. Mark 16:20 and John's closing testimony remain. The previously reported coverage totals await a fresh recount.

Notes on individual scenes

Scene 14 The Beloved Son at the Jordan

Matthew records the heavenly declaration as "This is My beloved Son, in whom I am well pleased." Mark has the Spirit descending "into Him"; Matthew and Luke have "upon Him." Luke renders the Father's delight as "in You I have taken delight." The narrative brings these witnesses together without treating their precise formulations as identical.

Scene 16 The Testing in the Wilderness

Matthew's ordering of the final two temptations guides this scene. Luke places the temple temptation last; his singular "this stone" is represented by Matthew's plural "these stones." No additional temptation or journey is inferred from the difference.

Scene 28 They Left Everything and Followed Him

Luke's miraculous catch and the shore calls in Matthew and Mark are woven into one calling scene. This is an editorial arrangement; the accounts do not explicitly identify every moment as the same occasion.

Scene 39 The Twelve Apostles

The traditional identification of Thaddaeus with Judas son of James is used while preserving both names. Both apostolic lists remain traceable in this scene.

Scene 43 Be Merciful as Your Father Is Merciful

The mountain sermon and Luke's teaching on a level place are retained as successive teaching scenes. Their shared sayings remain where their different settings and emphases give them a distinct literary function.

Scene 44 I Am Willing Be Cleansed

"Becoming angry" preserves the Saints Translation's Mark 1:41.

Scene 45 Only Speak a Word

Matthew presents the centurion's appeal directly; Luke describes his elders and friends carrying it. This scene follows Luke's messengers while retaining Matthew's dialogue and declaration.

Scene 58 Go Home and Tell What the Lord Has Done

Matthew names the district the country of the Gadarenes; Mark and Luke call it the country of the Gerasenes. Both geographical forms are retained here in the source note. Matthew's two men remain in the narrative, while Mark and Luke's detailed account centers on one.

Scene 59 Daughter Your Faith Has Saved You

Matthew compresses the ruler's first appeal into "My daughter has just died. But come, lay Your hand upon her, and she will live." Mark and Luke's unfolding report of her death guides the narrative; Matthew's wording is retained here rather than made into an additional speech.

Scene 62 The Harvest and the Sending of the Twelve

The mission instructions differ in their treatment of equipment. Matthew 10:9–10 says not to acquire gold, silver, copper, a bag, two tunics, sandals, or a staff; Luke 9:3 says to take neither a staff nor bag nor bread nor silver nor two tunics. Mark 6:8–9 permits "a staff alone" and sandals while forbidding bread, bag, copper money, and two tunics. The narrative preserves Matthew's extended charge, with Mark's permissions and Luke's formulation recorded here. These differences are not silently recast as the same instruction. Mark 6:10 gives the lodging instruction as "Wherever you enter a house, remain there until you leave that place"; the narrative carries it in Matthew's form.

Scene 65 It Is I Do Not Fear

Mark describes the instructed direction as "toward Bethsaida"; John describes the disciples' crossing as toward Capernaum. Both are retained without adding an unrecorded itinerary to explain them.

Scene 71 Seven Baskets of Abundance

Matthew calls their destination "the territory of Magadan"; Mark calls it "the district of Dalmanutha." Both names stand side by side in the narrative, without asserting a geographical equivalence.

Scene 72 The Signs of the Times

Mark's refusal reads, "Truly I tell you, no sign will be given to this generation." Matthew records the exception of the sign of Jonah; both formulations are preserved.

Scene 76 Take Up Your Cross and Follow Me

The source formulations "after three days" and "on the third day" are brought together using the latter in the narrative; the former is retained here from Mark 8:31.

Scene 77 His Face Shone Like the Sun

Luke gives “about eight days,” while Matthew and Mark give “after six days”; these are retained as their respective descriptions rather than asserted to use identical counting. Luke’s heavenly voice says, “This is My Son, the chosen One; listen to Him.”

Scene 79 The Son of Man Will Be Handed Over

Mark 9:31 again gives “after three days.”

Scene 81 The Least and the Greatest

Matthew’s form of the sayings on the hand, the foot, and the eye guides the narrative, with Mark’s “where their worm does not die and the fire is not extinguished” joined to it. Mark 9:43 has “go away into Gehenna, into the unquenchable fire,” and Mark 9:47 has “enter the kingdom of God with one eye”; both are recorded here.

Scene 86 Neither Do I Condemn You

John 7:53–8:11 is included from the Saints Translation, whose underlying edition marks it with double brackets. Its distinct textual status remains recorded here; no part of the passage is removed.

Scene 114 We Are Going Up to Jerusalem

Mark 10:34 has “after three days”; the narrative uses Matthew and Luke’s “on the third day.”

Scene 116 Lord That Our Eyes May Be Opened

Matthew and Mark place the healing as Jesus leaves Jericho; Luke places it as He approaches. This scene retains the encounter at Jericho without inventing two cities or an extra healing to settle the difference. Matthew records two men; Mark names Bartimaeus, and Luke concentrates on one. Bartimaeus is taken, with the traditional reading, as one of Matthew’s two men; this identification is editorial and is not stated by any Gospel.

Scene 119 The Fragrance of the Anointing

The Bethany anointing is placed according to John’s explicit “six days before the Passover.” Matthew and Mark recount it near the two-day Passion notice. Their anointing of the head and John’s anointing of the feet are both retained. John 12:7’s “so that she may keep it” remains alongside the burial interpretation rather than being discarded as a difficulty.

Scene 122 A House of Prayer for All Nations

Matthew describes the fig tree as withering immediately and places the temple action before it; Mark narrates the tree, then the temple, then the discovery of the withering next morning. Mark’s sequence guides these scenes; Matthew’s immediacy is retained in the disciples’ question.

Scene 125 The Stone the Builders Rejected

Matthew and Luke put the casting out before the son’s killing; Mark says they killed him and cast him out. The former order guides the narrative, with Mark’s wording preserved here as a source difference.

Scene 142 This Is My Body and My Blood

Luke 22:19b–20 is bracketed in the Saints source and is retained in full here. The bread and cup sayings combine the distinct formulations of the three Synoptic accounts. Matthew and Mark place the betrayal announcement before these sayings; Luke places it after them. Luke's order guides the next scene without claiming to settle the meal's exact internal sequence.

Scene 145 I Have Prayed for You

Mark specifies two crowings; Matthew, Luke, and John give the warning simply as before a rooster crows. Mark's fuller sequence is followed. Matthew and Mark locate the warning on the way to Olivet; Luke and John place it in the supper conversation. It is combined here once.

Scene 152 Before Annas

John 18:17–18's first denial and fire setting are included across this scene and the denial scene below; the reference index follows the location of their actual narrative treatment.

Scene 154 Peter Wept Bitterly

The accounts name different questioners and locate their remarks differently. Their accusations are grouped around the three denials; this arrangement does not establish an exact transcript or sequence of every remark.

Scene 157 My Kingdom Is Not from This World

The Synoptic meal is explicitly Passover; John places the authorities' concern to eat Passover after the supper and calls the sentencing day the Preparation of the Passover. These source descriptions are retained, without imposing an unproved calendar solution.

Scene 160 Behold the Man

Matthew calls the cloak scarlet; Mark and John call it purple. The narrative uses purple and preserves Matthew's color here. John places the scourging and mockery before the final sentence; that order guides this scene.

Scene 161 Handed Over to Be Crucified

John 19:14 places the sentencing at "about the sixth hour"; Mark 15:25 places the crucifixion at "the third hour." Both times are preserved in this edition. No alternative timekeeping system is asserted to reconcile them.

Scene 162 The Way to the Place of the Skull

Matthew describes wine mixed with gall; Mark describes wine mixed with myrrh. The combined wording retains both descriptions without specifying an otherwise unrecorded recipe.

Scene 163 Father Forgive Them

The inscription appears in shorter forms in the Synoptics: Matthew, "This is Jesus, the King of the Jews"; Mark, "The King of the Jews"; Luke, "This is the King of the Jews." John's fuller naming guides the narrative. Matthew and Mark speak of both criminals' reproaches; Luke records one rebuking the other and turning to Jesus. Both witnesses are retained without supplying an unrecorded explanation for the change.

Scene 165 It Is Completed

Mark gives the cry as “Eloi, Eloi, lema sabachthani?” and translates it “My God, My God, why have You forsaken Me?” Matthew’s “Eli” guides the narrative. John’s hyssop and the Synoptics’ reed are both retained, without specifying an unrecorded construction. Luke places the torn curtain before the final cry; Matthew and Mark place it after the death. The final sayings are arranged here without claiming an exact inter-Gospel order.

Scene 169 The Stone Was Rolled Away

John describes Mary arriving while it is still dark; Mark says the sun had risen when the women came; Matthew and Luke describe dawn. The scene preserves these descriptions without inventing a timed itinerary. Matthew’s angel on the stone, Mark’s young man inside, and Luke’s two men are all retained. Their changing positions are not reconstructed as a documented sequence. Luke’s two men and Matthew’s angel speak in turn, each in his own words; the words of Mark’s young man (“the Nazarene,” “and Peter,” “just as He told you”) are woven into the angel’s speech, and his “Do not be alarmed” and “Look, the place where they laid Him” are recorded here. Mark’s silence and the other accounts’ reports remain side by side; the text does not supply the duration of the silence.

Scene 174 Known in the Breaking of the Bread

Luke records the gathering’s announcement that the Lord had appeared to Simon; Mark records disbelief toward the two travelers’ report. Both responses are preserved without making the assembled disciples’ reactions uniform.

Scene 175 Peace to You

Mark calls the gathering “the Eleven”; John expressly says Thomas was absent on this evening. The collective designation is retained in the source index and is not turned into a claim that all eleven were present. The placement of Mark’s rebuke here is editorial.

Scene 179 All Authority in Heaven and on Earth

Matthew locates the commission on a mountain in Galilee. Mark’s commission is joined here as the shared mission charge; Mark does not specify that mountain as its setting. Both commissions and all the signs in Mark 16:17–18 are included.

Scene 180 The Promise of the Father

Acts 1:1–3 stands in the narrative in Luke’s own first person, as his dedication to Theophilus does in scene 1; it remains the testimony of its author. Acts supplies the forty-day span over which the resurrection scenes are arranged. The order of every appearance within it is not fully specified by the sources.

Scene 182 A Witness of His Resurrection

Acts’ account of Judas’s field and death remains in Peter’s succession setting, alongside Matthew’s account of the returned silver, hanging, and purchase of the field in Part Three. No broken rope or other unrecorded mechanism is added to reconcile them.

Scene 183 Life in His Name

Mark’s shorter ending is excluded. The closing missionary summary retains Mark 16:20 from the longer ending, whose textual status remains qualified. The Acts narrative ends at 1:26; this conclusion does not retell Acts 2 onward. John’s testimony remains the Gospel author’s, not a claim that the compiler was an eyewitness.

Verse index

Each entry gives a source range and the scene where it is represented, either in the continuous narrative or associated notes. Parallel verses may converge in one passage. Mark’s unnumbered shorter ending is excluded. Earlier numerical coverage claims await a fresh source-to-scene recount; reference coverage alone does not certify every editorial treatment.

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Matthew 3 1–12 → 13; 13–17 → 14

Matthew 4 1–11 → 16; 12 → 24; 13–16 → 27; 17 → 24; 18–22 → 28; 23–25 → 31

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