

**\*\*\*\*\* NO “EXTRA NOTES” INCLUDED \*\*\*\*\***

# **THE COMPLETE SAYINGS OF JESUS**

## **THE (NEW\*) KING JAMES VERSION**

### **OF CHRIST'S OWN WORDS**

*PLACE, TIME, OR OCCASION, OR A QUESTION THE REPLY TO WHICH IS THE  
MASTER'S OWN ANSWER*

Originally Assembled and Arranged in Sequence by

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Williamsburg, Mass., D.H. Pierpont and company

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**\*Replacing the original KJV text with text from NKJV and/or other versions  
for (hopefully) easier reading where it's deemed appropriate. [-LY]**

Like the Jefferson bible, this is an attempt to edit the four gospels into a consistent account, in this case focusing on the words of Jesus. [Unlike the Jefferson bible, this is not an attempt to strip out any aspect of Jesus and his ministry, in Jefferson's case the miracles, in the process.] There is plenty of connecting narrative around the instances where Jesus speaks, so this is better than simply presenting each quote out of context. The focus on what Jesus is attributed as saying makes it easier to browse the core texts of the New Testament. All in all, a very useful reference, and a great read.

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## REMINDER BY THE PUBLISHER

The number of words in the KJV New Testament is 181,253. Only 36,450 of these 181,253 words are the words of Christ — barely over 20 per cent.

Considered as verses, the New Testament has 7,959 verses, of which but 1,599 are sayings of Christ.

These relatively few sayings of Jesus have not a place apart, but run in an uneven distribution through the four Gospels (a few in other Books); and in each of the four Gospels — Matthew, Mark, Luke, John — the "sayings" are unevenly distributed through the narrative. Often a "saying" recorded, it may be, by Matthew, is paraphrased, or even duplicated, by one or more of the other three biographers, none of whom seems to have intended either a chronological harmony with the others, or even a sustained sequence of his own.

Accordingly, only the devoted reader of the New Testament, the habitual reader, is sufficiently the delver to have become familiar with Christ's sayings—really familiar—familiar with the sayings not only as severally set down by the four evangels, but also as one message, one gospel proclaiming the Savior's great objective.

If relatively few persons in a Christian country are habitual readers of the sayings of Christ that may be because relatively few persons are delvers.

The publisher is convinced that this book provides the means for the nonreaders of the New Testament to become familiar with Jesus the Christ, his sayings, and his great purpose, without delving—indeed without effort, so engaging is the story here recorded—a glowing short story.

[Extra Note: Replacing KJV text with New KJV (NKJV) text [sometimes additionally modified; hopefully, for better clarity] provide a more modern feel and fluidity of read. However, the KJV is not without its advantages, especially regarding pronouns; as the use of thee, thou, thine, ye, etc. allow for explicit indication of singular or plural pronoun forms, person, case, – most modern translations require context and supplemental notes to achieve the same end. –LY]

Ref: [http://alt-usage-english.org/pronoun\\_paradigms.html](http://alt-usage-english.org/pronoun_paradigms.html)  
<http://av1611.com/kjbp/articles/bacon-theethou.html>

## THE COMPILER'S PURPOSE

THE shelves of the libraries and of the bookstores bend beneath the tomes of the sayings, the bare sayings, of all the other great men; but one will not find in library or bookstore, in any published book, the complete sayings of Jesus, the bare sayings in simple sequence, Christ's own words, *separate*.

This compiler's purpose has been to enable any reader, whether confirmed Christian or inquiring pagan, or a frankly detached, to get him a book of CHRIST'S OWN WORDS, "divested," so runs the title page, "of the context, *excepting* those brief portions of the gospel narratives retained to establish the place, the time, or occasion, or a question the reply to which is the Master's own answer."

Many a reader, arrived at FINIS [END] in the New Testament itself, has but a hazy picture of Christ on his daily walks as a circuit preacher everywhere within walking distance; has but a sketchy outline of the times and occasions—so many biographers! — Matthew, Mark, Luke, John, Paul — each essaying not a biography as such, not the record of the Teacher's sayings as such, but intent upon launching each his own conception of Christ's mission.

Christ's sayings complete, brought into a sequence of times and occasions, but lifted out of contexts alien to the present purpose, may prove to be a glowing story new not only to the non-reader, but new even to the whilom [former] New-Testament readers who have not as yet discerned the "continuities."

Devoted readers will not be diverted from the Great Text. Perhaps other readers—the casual New-Testament reader and the *non-reader*—after enjoying these pages may venture the greater enjoyment: the attentive perusal of all the gospels and all the epistles, perhaps of all the New Testament.

**Extra Note: While consistency with recognized Biblical texts is a primary objective; where there are pieces of a story scattered across several books, an attempt was made to combine the information into one unified story; taking care to not lose or alter the meaning and original intent as best as possible. While it cannot be exactly determined in all instances; an attempt was made to insure, as closely as possible, a sense of continuity -- of timeline and unified storylines. [-LY]**

**~~To hopefully help the reader, some additional, though minimal, contextual Biblical verses were added to the original to (again, hopefully) allow more clarity and understanding; along with additional notes, indicated as "[see Extra Note #], where # is a sequence number.~~ Also, all quotes by Jesus are now in red letter. [-LY]**

## Some Thoughts

The coverage of the life and ministry of Jesus takes place in the Gospels [Matthew, Mark, Luke and John] (with some supporting information provided in Acts and some of the epistles).

What's striking is not the apparent (on first glance) differences among the Gospels, but their similarities and cohesiveness.

While there are many specific differences (usually missing pieces of information) from one Gospel to another; any one of the Gospels, while showing differences with another Gospel in some of the specifics, will allow you to get the main gist of what is being reported.

However, I found that (for me) merging the various Gospel stories and reporting of events chronologically as in a biography, provided a complete and non-contradictory picture (and improved understanding and comprehension) of an event or story; and further facilitated experiencing the chronological narrative contained herein. (At least as chronological as can be deduced from the text and historical background.)

In addition to converting Bible text from KJV to (usually) NKJV, I've made changes (mainly additions) to original text where I felt appropriate (adding to surrounding background to give a better feel for social, religious and political attitudes and conditions in which the text is presented).

~~With that in mind, extensive "extra notes" were added, so that potential problems and confusion with a passage can be addressed immediately. The notes also add contextual background to help you (and me) better understand and be able to "put yourself in" the midst of the 'action'. Also, pointing out prophetic significance and social dynamics. [Currently acting as a repository of reference information.]~~

~~These extra notes cover word, phrases and topic areas that I wish I knew (and had quick and easy access to) when originally reading the *Sayings of Jesus*. Their subsequent discovery facilitated enhancement of comprehension, understanding of the events and their 'backdrop', putting me more in the midst and 'experiencing' it in my mind — an enjoyable and rewarding place to be.~~

~~Where there are related verses, recalling a particular event or a corresponding series of events, spread among the various Gospels — that have no clear inter-Gospel verse chronology — table charts are included in the footnotes to help the reader view and compare the different Gospel perspectives and provide a possible "best-case" sequencing and prioritizing of verses.~~

So far, I have NOT come across any "conflict" that was not reasonably resolvable when looking at the merged texts for the Gospels and/or referencing corresponding background information. [Which has amazed the skeptic in me!] [-LY]

REGARDING COPYRIGHT: The original KJV version of this book (published in 1927) is in the public domain. **Copies of original KJV version can be freely read online or downloaded:**

<http://www.sacred-texts.com/bib/csj/> [Online]

<http://www.thecarafcentre.org.uk/pdf/complete-sayings-jesus.pdf>

(This electronic formatting of the original appears to [arguably] indicate a copyright, however it does provide unlimited 'permission' to freely download and distribute.) [This version provides PDF bookmarks to facilitate jumping around in the book.] [NOTE: THIS PDF VERSION IS MISSING CHAPTER LVIII]

[http://www.christsbondservants.org/Church\\_Alive/wys-Ch%20The%20Complete%20Sayings%20of%20Jesus.ArthurHinds.pdf](http://www.christsbondservants.org/Church_Alive/wys-Ch%20The%20Complete%20Sayings%20of%20Jesus.ArthurHinds.pdf)

(This PDF is formatted differently than the above PDF version. It also is complete, including chapter LVIII; plus, all the words spoken by Jesus are in red.)

You may also be interested in the "Book of Jesus"

[www.bookofjesus.com/BookofJesus.pdf](http://www.bookofjesus.com/BookofJesus.pdf) [PDF]

("The Book of Jesus", written as a play in script form – labeling the speakers and narrators)

Also, websites focusing on the words of Jesus:

[http://thepathtolight.com/What\\_Jesus\\_Taught.html](http://thepathtolight.com/What_Jesus_Taught.html)

<http://www.thewords.com/thewords/table.htm> (<http://thewords.com>)

[http://www.preteristarchive.com/Books/pdf/1850\\_brown\\_discourses-sayings\\_1.pdf](http://www.preteristarchive.com/Books/pdf/1850_brown_discourses-sayings_1.pdf)

(John Brown, 1850, Discourses and Sayings of Our Lord Jesus Christ)

# INTRODUCTION

BY NORMAN VINCENT PEALE, D.D.

One of the high spiritual moments which have enriched my life came the day I read this book at one sitting. It was a moving and unforgettable experience in which I had the feeling of actually being in the presence of Jesus. It produced a strange compelling identification with the sights, sounds and atmosphere of those times and the Lord's presence was profoundly realistic. When I finished the book I came back to present reality with a start. This effect was created by the fact that here we have every recorded word spoken by Jesus and in the sequence in which he uttered them.

This little volume offers an amazing reading experience, one in which the reader follows the Master through the villages and about the lake and into the cities, hearing his priceless comments to individuals and his sermons to vast multitudes. The reading of all of his words at one time and in chronological order produces an effect quite different from that which is attained by reading isolated Scripture passages in which his spoken words appear, as profoundly helpful as these are. The impact upon mind and heart, of his whole message, affects one profoundly.

This book gives a panoramic concept of the thoughts and teachings of Jesus. And so grand and noble is the impression made upon the mind that the reader has an enhanced understanding of the purpose of this the greatest life ever lived. For mental stimulation, heartfelt comfort, and soul satisfaction, THE COMPLETE SAYINGS OF JESUS is unique.

I shall always be grateful that Lunsford P. Yandell made this little volume known to me years ago. He explained that a friend of his, a businessman, Arthur Hinds, sensed the importance of bringing the words of Jesus together in chronological form so that the full sweep and completeness of the immortal message might more effectively be felt and comprehended. These laymen had a keen consciousness of the ineffable power of the words of Jesus and, in a desire to relate them more widely to busy modern people, arranged them in this convenient and readable form. For many years this book has been made available through the literature sales organization of the Marble Collegiate Church. The thousands who have read the book, through our recommendation, have reported that it has brought great spiritual blessing to them. I commend this new edition to all who desire the creative touch of Christ upon their lives.

**NOTE: Remember, when this edition was published (1927), Norman Vincent Peale was one of the most well-known and respected protestant theologians of his time and his recommendation carried a lot of weight / influence with the average person.**

## I

**LINEAGE OF JESUS****LINEAGE OF JESUS—BORN IN BETHLEHEM**

## FROM NARRATIVES OF MATTHEW AND LUKE

Matthew 1: 1-2, 6-7, 11-12, 16-17.

The book of the generation of Jesus Christ, the son of David, the son of Abraham:

Abraham begat Isaac; and Isaac begat . . . .

. . . . And Jesse begat David the king; and David the king begat Solomon; and Solomon begat . . . .

. . . . And Josias begat Jechonias and his brethren, after that they were carried away to Babylon; and Jechonias begat . . . .

. . . . And Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ.

So all the generations from Abraham to David *are* <sup>5±</sup> fourteen generations; and from David until the captivity in (carrying away into) Babylon *are* fourteen generations; and from the captivity in Babylon until the Christ *are* fourteen generations. [see Extra Note 1]

Luke 2: 1-12, 16-21.

It came to pass in those days, that a decree went out from Cesar Augustus, that all the world should be taxed. And all went to be registered, every one into his own city.

Joseph also went up from Galilee, out of the city of Nazareth, <sup>5±</sup> into Judea, unto the city of David which is called Bethlehem (because he was of the house and lineage of David), to be registered with Mary his betrothed wife, who was with child.

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

[Dec. B.C.] <sup>5±</sup>

Now there were in the same country shepherds living out (abiding) in the fields, keeping watch over their flock by night. And, lo, an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said, "Do not be afraid, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. You (plural) shall find the babe wrapped in swaddling clothes, lying in a manger..."

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger...

When eight days were completed for the circumcision of the child, his name was called *JESUS*, the name given by the angel before he was conceived in the womb.

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### Footnotes

5:\* Like this "are," all the words which are italicized in the King James text (or NKJV text) are set in italics throughout this book also.

The punctuations also are, throughout, the punctuations of the King James (or NKJV) text.

5:^ **Nazareth.** A rather obscure town, nowhere mentioned in the OT. It was Jesus' hometown (21:11; 26:71; see Luke 2:39; 4:16-24; John 1:45-46). He will be called a Nazarene. These exact words are not found in the OT and probably refer to several OT prefigurations and/or predictions (note the plural, "prophets") that the Messiah would be despised (e.g., Psalms 22:6; Isaiah 53:3), for in Jesus' day "Nazarene" was virtually a synonym for "despised" (see John 1:45-46). Some hold that in speaking of Jesus as a "Nazarene," Matthew may be alluding to the "Branch" (Hebrew *netser*) of Isaiah 11:1, since the word also appears in the Targums (see *The Religious Writings and History of Judaism* in the Appendix), rabbinic literature, and the Dead Sea Scrolls as a Messianic title.

5:† It happens that dates "from the birth of Christ" did not begin to be cast until centuries after Christ's day. The monk said to be then responsible for the calculations made a mistake. The consensus of informed opinion now is that the "birth" of Jesus is to be set back *four* years. Accordingly the boy Jesus was "five years old" in December of what would have been the first year of the *anno Domini* calendar if that calendar had been started on the day of his birth: that is, five years and one week old on New Year's Day, A.D. 2. [Extra Note: some believe he could have been born as early as 7 B.C.]

\*\*\*\*\* This book is assumes Jesus was born approximately 3 years earlier than originally calculated, possibly sometime in 4 B.C., and therefore died in 30 A.D. at the age of 33. \*\*\*\*\*

## II

# THE ESCAPE FROM HEROD—AGAIN IN GALILEE AT NAZARETH

## FROM MATTHEW'S NARRATIVE

B.C. 4

Matthew 2: 1-5; 7-15; 19-23.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, "Where is he who has been born King of the Jews? For we have seen his star in the east, and have come to worship him."

When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he asked them where the Christ was to be born. They said, "In Bethlehem of Judea..."

[see Extra Note 1]

Then Herod, secretly called the wise men, and determine from them what time the star appeared. He sent them to Bethlehem, and said, "Go and search carefully for the child. When you have found him, report back to me, so that I may come and worship him also."

After they heard the king, the wise men departed; and, behold, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceedingly great joy.

And when they came into the house, they saw the young child with Mary his mother, and fell down and worshiped him: and they opened their treasures, and presented unto him gifts, gold, and frankincense, and myrrh.

Warned by God in a dream that they should not return to Herod, the wise men departed for their own country by another way.

When the wise men were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the child and his mother, flee into Egypt, and stay there until I bring you word: for Herod will seek the young child to destroy him."

Joseph arose, took the child and his mother by night, and departed for Egypt: and was there until the death of Herod.

[See Extra Note 2]

When Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, take the child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

Then Joseph arose, took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning in Judea instead of his father Herod: he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee: and he came and dwelt in Nazareth.

### III

## THE BOY JESUS: AT TWELVE, VISITS JERUSALEM—TARRIES BEHIND—TALKS IN TEMPLE WITH THE DOCTORS—SPEAKS TO HIS MOTHER HIS FIRST RECORDED WORDS

A.D. 8. Age 12. *Nazareth. Jerusalem*

Luke 2: 40-52.

The child grew and became strong, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the Passover. When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast.

They had finished the days, as they returned, the boy Jesus lingered behind in Jerusalem; and Joseph and his mother did not know *it*; but, supposing him to have been in the company, they went a day's journey and [then] they sought him among *their* relatives and acquaintances. When did not find him, they returned to Jerusalem, seeking him.

After three days they found him in the temple, sitting in the midst of the teachers, both listening to them and asking questions. All that heard him were astonished at his understanding and answers.

His mother said to him, "Son, why have you done this to us? Look, your father and I have been anxiously searching for you."

Jesus said to them, "**Why did you seek me? Did you not know that I must be about my Father's business?**"

But they did not understand his remark to them.

He went down with them to Nazareth, and was obedient to them; but his mother kept all these things in her heart.

And Jesus increased in wisdom and stature, and in favor with God and man. 7

### Footnotes

7.\* Note that the curtain drops here, as it were, on the drama of Jesus at the age of twelve, not to rise again till the age of thirty.

## IV

# JESUS AT THIRTY—BAPTIZED BY JOHN

A.D. 27. Age 30 *Judea: Jordan.*

Matthew 3: 1-6; 13-17; Mark 1: 10-11; Luke 3: 22-23.

In those days John the Baptist came preaching in the wilderness of Judea, saying, “Repent, for the kingdom of heaven is at hand!”

This is the one that was spoken of by the prophet Isaiah, saying, “The voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight.”

John clothed himself in a camel's hair garment, with a leather belt about his waist; and his food was locusts and wild honey.

People from Jerusalem, all Judea, and all the region round the Jordan went out and were baptized by him in the Jordan, confessing their sins.

Then Jesus came from Galilee to John at the Jordan, to be baptized by him. But John tried to prevent him saying, “I need to be baptized by you, and you are coming to me?”

Jesus answered and said to him, “**Permit *it to be so now, for this is the way for us to fulfill all righteousness.***”

Then John allowed him. And Jesus, when he had been baptized, came up immediately out of the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting on him; and a voice *came* from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

And Jesus himself began to be about thirty years of age.

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### Footnotes

Isaiah 40:3 “The voice of one crying in the...”

Prior to baptizing Jesus, John had criticized and refused to baptize the Pharisees and Sadducees who had come out to him, calling them a brood of vipers.

## V

## CHRIST'S LONG FAST IN THE WILDERNESS— SATAN'S FUTILE WILES

A.D. 27. Age 30. *Judea.*

Matthew 4: 1-11; Mark 1: 13; Luke 4, 1-13.

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He was there in the wilderness forty days, and was with the wild beasts.

In those days he had nothing to eat. And after he had fasted forty days and forty nights he was hungry.

The tempter came and he said, "If you are the Son of God, command that these stones become bread. But Jesus answered,

**"It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"**

Then the devil brought him to Jerusalem, the holy city, set him on a pinnacle of the temple, and said to Jesus, "If you are the Son of God, throw yourself down from here. For it is written, 'He shall give his angels charge over you, to protect you and with *their* hands they will support you, so that you will not dash your foot against a stone.'"

Jesus answered saying, **"It is written again, 'You shalt not tempt the Lord your God'."**

Again, up on a high mountain, the devil showed him, in a moment of time, all the kingdoms of the world, and the glory of them, and said to Jesus, "All these things will I give you; all this power and glory, for it has been relinquished to me, and I give it to whomever I wish. If you will fall down and worship me, all shall be yours."

And Jesus answered,

**"Get behind me, Satan; for it is written, 'You shall worship the Lord your God, and him only you shall serve'."**

Then, when the devil had ended every temptation, he left him, until an opportune time.

## VI

# JOHN ANSWERS THE PRIESTS—"BEHOLD THE LAMB OF GOD"—JESUS HAILS ANDREW, SIMON, PHILIP, AND NATHANAEAL

A.D. 27 Age 30. *Bethabara* <sup>9^</sup> [Bethany]

John 1: 19-20 . . . 22-29 . . . 37-51.

John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?", confessed, "I am not the Christ... I *am* the voice of one crying in the wilderness, 'Make straight the way of the Lord.'"

They asked him, "Why do you baptize then, if you are not the Christ?"

John answered, "I baptize with water, but there stands one among you whom you do not know. It is he who, coming after me, is preferred before me, whose sandal strap I am not worthy to unloose.

[see Extra Note 1]

These things happened in Bethabara <sup>9^</sup> [Bethany] across the Jordan, where John was baptizing.

The next day John stood with two of his disciples. And looking upon Jesus as he walked, he said, "Behold the Lamb of God, who takes away the sin of the world!"

The two disciples heard John speak, and they followed Jesus. Then Jesus turned, and seeing them following, said to them, "**What do you seek?**"

They answered, Rabbi (which is to say when translated, Master), where are you staying? Jesus said to them, "**Come and see.**"

[see Extra Note 2]

They came and saw where he was staying, and remained with him that day (now it was about the tenth hour). One of the two was Andrew, Simon Peter's brother. He first found Simon, and said to him, "We have found the Messiah." <sup>9\*</sup> [see Extra Note 3]

Andrew brought Simon to Jesus. And when Jesus looked at Simon, he said,

**"You are Simon the son of Jonah: you will be called Cephas."**

Cephas is, by interpretation, 'A Stone'. <sup>9†</sup>

The day following, Jesus wanted to go to Galilee, and he found Philip: he was from Bethsaida, the city of Andrew and Simon Peter. And Jesus said to Philip, **"Follow me."**

Philip found Nathanael, and said to him, "We have the one whom Moses wrote about in the law (and so did the prophets): Jesus of Nazareth, the son of Joseph. And Nathanael said, "Can there any good thing that comes out of Nazareth?" Philip said, "Come and see."

Jesus saw Nathanael coming toward him, and said about him: **"Here is a true Israelite; no deceit is in him."**

Nathanael said, "How do you know me?" Jesus answered, **"Before Philip called you, when you were under the fig tree, I saw you."**

Nathanael answered, "Master, you are the Son of God; you are the King of Israel."

Jesus said, **"Because I said to you, 'I saw you under the fig tree', do you believe? You will see greater things than these."** Then he continued, **"I assure you, you will see heaven open, and the angels of God ascending and descending on the Son of man."**

### Footnotes

9:△ "Bethany" (according to nearly all the best and most ancient manuscripts); not the Bethany of Lazarus, but another of the same name, and distinguished from it as lying "beyond Jordan," on the east. [See also Extra Note 4 below] (see also XLVII in book)

9:\* ". . . which is, being interpreted, the Christ."

9:† The Revised Version has it: ". . . which is by interpretation, Peter." Both words, Peter and Cephas, have the meaning, rock, stone.

## VII

# JESUS' MOTHER AND THE WATER CHANGED TO WINE—HE DRIVES THE MONEymAKERS FROM THE TEMPLE—TEMPLE OF THE BODY

A.D. 27. Age 30. *Cana. Jerusalem.*

John 2: 1-9, 12-16, 18-21.

On the third day, there was a wedding in Cana of Galilee. Both Jesus and his disciples were invited to the marriage; and the mother of Jesus was there.

When they ran out of wine, Jesus' mother told him, "They have no wine."

Jesus replied, "**Woman, what does your concern have to do with me? My hour has not yet come.**"

His mother said to the servants, "Whatsoever he says to you, do *it*."

Now six stone waterpots had been set there for Jewish purification. Each holding twenty or thirty gallons.

Jesus said, "**Fill the waterpots with water.**"

They filled them to the brim, and he said, "**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, it had turned to good wine!

In this first miracle he revealed his glory, and his disciples believed him.

After this Jesus went to Capernaum, with his mother and brothers, and his disciples; and they did not stay there many days.

Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

11. He found in the temple those that sold oxen and sheep and doves; and the changers of money sitting doing business. When he had made a scourge of small cords, he drove them all out of the temple, with the sheep and the oxen; poured out the changers' money, and overturned the tables; and he said to those who sold doves, "**Take these things away! Do not make my Father's house a house of merchandise!**"

So the Jews responded to Jesus, "What sign do you show to us, since you do these things?" He answered, "**Destroy this temple, and in three days I will raise it up.**" 11±

Then the Jews said, "It has taken forty-six years to build this temple, and you will raise it up in three days?"

But Jesus was speaking of the temple of his body.

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### Footnotes

11.\* John 2:14-16. Matthew and Mark tell of a similar encounter (turn to LXV of this book).

11.† Symbolism: For other examples turn to XXXVI and XLV in this book.

## VIII

# NIGHTTIME VISIT OF NICODEMUS—CHRIST ENLIGHTENS HIM

April, A.D. 27 Age 30. *Jerusalem.*

John 3: 1-21.

A man of the Pharisees, named Nicodemus, a ruler of the Jews, came to Jesus by night, and said to him, Master, we know that you are a teacher who has come from God; for no man can do these miracles that you do, unless God is with him.

Jesus answered, "Truly, truly, I say to you, unless a man is born again, he cannot see the kingdom of God."

Extra Note 1]

[see

Nicodemus said to him, "How can a man be born when he is old?"

Jesus answered, "Truly, truly, I say unto you, except a man is born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

"Marvel not that I said to you, 'You must be born again.'

"The wind blows wherever it will, and you hear the sound it makes, but cannot tell where it comes from and where it goes. So it is with everyone who is born of the Spirit."

Nicodemus said, "How can these things be?"

Jesus answered, "Are you a teacher of Israel, and do not know not these things? Truly, truly, I say to you, we speak what we do know, and testify what we have seen; and you do not receive our witness.

"If I have told you earthly things, and do not believe, how will you believe if I tell you heavenly things? No man has ascended up to heaven, but he who came down from heaven, *that is*, the Son of man who is in heaven.

"Just as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believes in him should not perish, but have eternal life.

"For God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. For God did not send his Son into the world to condemn the world; but that the world through him might be saved. He who believes in him is not condemned; but he does not believe is

condemned already, because he has not believed in the name of the only begotten Son of God.

“And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one doing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be made clearly seen, that they have been done in God.” 12.\*

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### Footnotes

12:\* Nicodemus appears again in the story (in LXXXVII in this book).

## IX

# JOHN EXTOLS JESUS—THE WOMAN AT THE WELL—"ONE SOWETH, AND ANOTHER REAPETH"

A.D. 27. Age 30. *Samaria: Sychar.*

John 3: 22 . . . 28, 4: 1-40.

After these things Jesus and his disciples came into the land of Judea. John was baptizing in Aenon near to Salim. For John had not yet been thrown into prison.

There arose a dispute between *some* of John's disciples and the Jews. They came to John, saying, "Rabbi, he that was with you on the other side of the Jordan, about whom you testified – look, he is baptizing, and all are coming to him."

John said, "**You yourselves bear me witness, that I said, 'I am not the Christ', but that 'I have been sent before him'.**"

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

He came to a city of Samaria called Sychar, near to the plot of ground that Jacob gave to his son Joseph.

[see Extra Note 1]

Now Jacob's well was there, so Jesus, being wearied from *his* journey, sat on the well. It was about the sixth hour.

[see Extra Note 2]

There came a woman of Samaria to draw water. Jesus said to her, "**Give me to drink.**"

The woman said, "How is it that you, being a Jew, ask a drink from me, a Samaritan woman?" For the Jews have no dealings with the Samaritans.

Jesus answered, "**If you knew the gift of God, and who it is that says to you, 'Give me a drink'; you would have asked of him, and he would have given you living water.**"

The woman said, "Sir, you have nothing to draw with, and the well is deep. Where then do you get that living water? Are you greater than our father Jacob, who gave us the well; and drank from it himself, along with his sons and his livestock?"

Jesus said, "Whosoever drinks of this water will thirst again; but whosoever drinks of the water that I shall give him will never thirst; but the water that I shall give him will become in him a well of water springing up into everlasting life."

The woman answered, "Sir, give me this water that I may not thirst, nor come here to draw."

Jesus said, "Go, call your husband, and come here."

The woman answered, "I have no husband."

Jesus said, "You have well said, 'I have no husband,' for you have had five husbands; and the one whom you now have is not your husband; in that you spoke truthfully."

The woman said, "Sir, I perceive that you are a prophet. Our fathers worshipped on this mountain; and you Jews say that in Jerusalem is the place where one should worship."

[see Extra Note 3]

Jesus said, "Woman, believe me, the hour is coming, when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews."

[see Extra Note 4]

"But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and in truth: for the Father is seeking such people to worship him."

"God is a Spirit: and those that worship him must worship in spirit and in truth."

The woman said, "I know that Messiah is coming, who is called Christ. When he comes, he will tell us all things."

Jesus said, "I who speak to you am *he*."

The woman went her way into the city, and said to the men, "Come, see a man, which told me all the things that I ever did. Could this be the Christ?"

In the meantime, his disciples urged him, saying, "Master, eat."

But he said, "I have food to eat of which you do not know."

Therefore said the disciples one to another, "Has anyone brought him *anything* to eat?"

Jesus said to them, "My food is to do the will of him who sent me, and to finish his work. Do you not say, 'There are yet four months, and *then* comes the harvest'? Behold, I say to you, lift up your eyes, and look on the fields; for they are already white for harvest. And he who reaps receives wages, and gathers fruit for eternal life; that both he that sows and he who reaps may rejoice together. For in this the

saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors."

Many of the Samaritans of that city believed on him because of the word of the woman who testified, "He told me all that I *ever* did."

So they urged Jesus to stay with them: and he stayed there two days.

# X

## CHRIST IN CANA CURES NOBLEMAN'S SON AT CAPERNAUM

A.D. 27. Age 30. *Galilee: Cana (again).*

John 4: 43-53.

After the two days Jesus went into Galilee; for Jesus himself testified that a prophet has no honor in his own country.

The Galileans received him, having seen all the things he did in Jerusalem at the feast; for they also had gone to the feast.

So Jesus came again to Cana of Galilee, where he had made the water wine.

And there was a certain nobleman [royal official], who's son was sick at Capernaum. He went to Jesus, and implored him come down and heal his son, for he was at the point of death.

Then said Jesus unto him, "Except you people see signs and wonders, you will not believe."

The nobleman said, "Sir, come down before my child dies." Jesus answered, "Go your way: your son lives."

The man believed, and went his way. And as he was going down, his servants met him, and told *him*, saying, "Your son lives!"

Then he inquired of them the hour when the child got better. They said, "Yesterday at the seventh hour the fever left him."

So the father knew that *it* was at the same hour in which Jesus said to him, "Your son lives."

## XI

# AT THE POOL: THE IMPOTENT MAN CURED— SABBATH HEALING JUSTIFIED—JESUS' SONSHIP SET FORTH—"SEARCH THE SCRIPTURES"

A.D. 27. Age 30. Jerusalem: Pool of Bethesda.

John 5: 1-47.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

At Jerusalem there is a pool by the Sheep Gate, called Bethesda, having five covered colonnades. In these lay multitudes of sick people: blind, lame, paralyzed; waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. [See Extra Note 1]

A certain man was there, who had been an infirmity for thirty-eight years. When Jesus saw him lying there, and knew that he had already been *in that condition* a long time, he said to him, "**Do you want to be made well?**"

The sick man answered, "Sir, I have no one to put me into the pool when the water is stirred up; but while I am trying to come, another steps down before me."

Jesus said to him, "**Rise, take up your bed, and walk.**" [See Extra Note 2]

Immediately the man was made whole, took up his bed, and walked; and that day was the Sabbath.

The Jews therefore said to him who was cured, "It is the Sabbath day; it is not lawful for you to carry your bed."

He answered them, "He who made me well said to me, 'Take up your bed and walk.'"

Then they asked him, "Who is the man that said 'Take up your bed and walk'?" And he that was healed did not know who it was; for Jesus had slipped out, a crowd being in *that* place.

Afterward Jesus found him in the temple, and said to him, "**Behold, you have been made whole. Sin no more, lest a worse thing come upon you.**"

The man departed, and told the Jews that it was Jesus, which had made him well.

And the Jews persecuted and sought to kill Jesus, because he had done these things on the Sabbath.

But Jesus answered them, "My Father has been working until now, and so I have been working."

The Jews sought all the more to kill him, because he had not only had broken the Sabbath, but also said that God was his Father, making himself equal with God.

Then Jesus said unto them, "Truly, truly, I say to you, the Son can do nothing of himself, but what he sees the Father do; for whatever he does, the Son also does in a like manner. For the Father loves the Son, and shows him all things that he himself does; and he will show him greater works than these, that you may marvel.

"For as the Father raises up the dead, and give life to *them*; even so the Son give life to whom he will.

"For the Father judges no man, but has committed all judgment to the Son; that all *men* should honor the Son, just as they honor the Father. He who honors not the Son does not honor the Father who sent him.

"Truly, truly, I say to you, He that hears my word, and believes on him that sent me, has everlasting life, and shall not come into judgement; but is passed from death into life.

"Truly, truly, I say unto you, the hour is coming, and now is, when the dead will hear the voice of the Son of God: and those that hear will live. For as the Father has life in himself; so has he granted the Son to have life in himself; and has given him authority to execute judgment also, because he is the Son of man. Do not marvel at this: for the hour is coming in which all who are in the graves will hear his voice, and come forth -- those that have done good, to the resurrection of life, and those that have done evil, to the resurrection of judgement/damnation.

"I can do nothing on my own. I judge only as I hear, and my judgment is righteous; because I do not seek my own will, but the will of the Father which has sent me. If I bear witness of myself, my witness is not true.

"There is another who bears witness of me; and I know that the witness which he witnesses of me is true.

"You have sent *messengers* to John, and he testified to the truth. Yet I do not receive testimony from man; but I say these things, so that you may be saved. He was a burning and a shining lamp, and you were willing for a time to rejoice in his light.

"But I have greater witness than John's; for the works which the Father has given me to finish -- the very works that I do -- bear witness of me, that the Father has

sent me. And the Father himself, who sent me, has testified of me. Ye have neither heard his voice at any time, nor seen his form. But you do not have his word abiding in you, because whom he sent, him you do not believe.

“You search the Scriptures, for in them you think you have eternal life; yet they testify about me. But you are not willing to come to me, that you may have life.

“I do not receive honor from men. But I know you, that you do not have the love of God in you. I have come in my Father's name, and you do not receive me; if another comes in his own name, him you will receive. How can you believe, who receive honor from one another, and do not seek the honor that *comes* only from God?

“Do not think that I will accuse you to the Father. There is one who accuses you – Moses, on whom you have set your hope/trust. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?”

## XII

# CHRIST READS IN SYNAGOGUE AT NAZARETH—ELUDES ANGRY HEARERS—BEGINS TO PREACH REPENTANCE

A.D. 28. Age 31. *Nazareth. Capernaum.*

Luke 4: 16-31; Mark 1: 15; Matthew 4: 17.

Jesus came to Nazareth, where he had been brought up. And as was his custom, he went into the synagogue on the Sabbath day, and stood up to read. When he was handed the book of Isaiah and had opened the book, he found the place where it was written:

17\_ The Spirit of the Lord *is* upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those who are bruised, to preach the acceptable year of the Lord.

He closed the book, gave *it* back to the attendant, and sat down. The eyes of all who were in the synagogue were fixed on him; and he began to say to them, “**Today as you listen, this Scripture has been fulfilled.**”

So all bore witness to him, and marveled at the gracious words that came out of his mouth. They said, “Is not this Joseph's son?”

And Jesus said, “**You will surely say this proverb to me, ‘Physician, heal yourself.’ Whatever we have heard done in Capernaum, do also here in your country.**”

Then he said, “**Truly, I say to you, no prophet is accepted in his own country.**

**“But I tell in truth, there were many widows in Israel in the days of Elijah, when the heaven was shut up forty-two months, and there was a great famine throughout all the land. Yet to none of them was Elijah sent except to Zarephath (Sarepta), a city in the region of Sidon, to a woman *who was* a widow.**

**“And many lepers were in Israel during the time of Elisha the prophet: and none of them was cleansed, except Naaman the Syrian.”**

[see Extra Notes 1]

When all those in the synagogue heard these things, they were filled with rage, and got up, and drove Jesus out of town, and led him to the edge of the hill on which their city was built, so that they could throw him over the cliff. But, passing right through the crowd, he went on his way.

Now Jesus had heard that John was put in prison; and leaving Nazareth, he departed for Galilee and came to the city of Capernaum.

Jesus stayed in Capernaum, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of heaven is at hand." "Repent and believe the gospel." "Repent, for the kingdom of God is at hand."

From that time Jesus began to preach; and he taught them on the Sabbath days.

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#### Footnotes

17:\* This passage from Luke (4, 18-19) paraphrases verses 1-2 of Isaiah 61, which Jesus "stood up for to read."

## XIII

# BY THE SEA—CHRIST CHOOSES THE FOUR— THE CURE IN THE SYNAGOGUE—SOLITARY PRAYER—IN "THE NEXT TOWNS" ROUND ABOUT GALILEE

A.D. 28. Age 31. *Galilee: Capernaum.*

Mark 1: 16-26; Luke 4: 31 . . . 38 . . . 44; Matthew 4: 17 . . . 25.

Now as Jesus walked by the Sea of Galilee, he saw Simon Peter and Andrew his brother casting a net into the sea; for they were fishermen. He said to them, **"Follow me, and I will make you fishers of men."**

Immediately they left their nets and followed him.

When he had gone a little farther from there, he saw James the *son* of Zebedee, and John his brother, who *a/so* were in a boat with their father, mending their nets. He called them: and they left their father in the boat with the hired servants, and followed Jesus.

They went into Capernaum; and on the Sabbath day Jesus entered into the synagogue, and taught. They were astonished at his teaching, for he taught them as one having authority and not as the scribes.

There was a man in their synagogue with an unclean spirit; and he cried out, "Let *us* alone! What have we to do with you, Jesus of Nazareth? Did you come to destroy us? I know who you are: the Holy One of God!"

Jesus rebuked him, saying, **"Be quite, and come out of him!"**

When the unclean spirit had thrown the man and cried out with a loud voice, he came out of him, and did not hurt him.

Then they in the synagogue were all amazed and spoke among themselves, saying, "What a word this *is!* For with authority and power He commands the unclean spirits, and they come out." (And so the news about him went out into all the region surrounding Galilee.)

Jesus arose and they come out of the synagogue and entered the house of Peter and Andrew, with James and John.

In the morning, rising up a long while before daylight, Jesus went out to a solitary place, and there he prayed.

The people sought him and came to him, and tried to keep him from leaving them. He said to them, “I must preach the kingdom of God to other cities also: because for this purpose I have been sent.”

Simon and those *who were* with Jesus search for him. When they had found him, they said to him, “Everyone is looking for you.”

He answered, “Let’s go in the next towns that I may preach there also: because for this purpose I have come forth.”

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom. His fame went throughout Syria. And multitudes followed him from Galilee, and Decapolis; <sup>\*</sup> *from* Jerusalem, and Judea; and *from* beyond Jordan.

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#### Footnotes

19:<sup>\*</sup> *Decapolis*: The region bordering the Sea of Galilee eastward, and embracing the adjacent lands in which lay the ten (allied) cities then known collectively as *Decapolis*.

## XIV

# THE SERMON ON THE MOUNT: THE BEATITUDES, ADMONITIONS, PRECEPTS

A.D. 28, Age 31 *Near Capernaum.*

Matthew 5: 1-48.

Seeing the multitudes, Jesus went up on a mountain: and when he was seated, his disciples came to him. Then he opened his mouth and taught them, saying,

“Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

“Blessed *are* those who mourn: for they shall be comforted.

“Blessed *are* the meek: for they shall inherit the earth.

“Blessed *are* those who hunger and thirst for righteousness: for they shall be filled.

“Blessed *are* the merciful: for they shall obtain mercy.

“Blessed *are* the pure in heart: for they shall see God.

“Blessed *are* the peacemakers: for they shall be called the children of God.

“Blessed *are* those who are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

“Blessed are you, when *men* shall revile you, and persecute *you*, and say all kinds of evil against you falsely, for my sake.

“Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so they persecuted the prophets who were before you.

“You are the salt of the earth; but if the salt loses its savor, who shall it be salted? It is then good for nothing but to be cast out and to trampled underfoot by men.

“You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

“Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

“You have heard that it was said to those of old, ‘*You shall not murder*, \* and whoever murders will be in danger of the judgment.’ But I say to you that whoever is angry with his brother without a cause \* shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.

[see Extra Note 1]

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

“Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Truly, I say to you, you will by no means get out of there till you have paid the last penny.

“You have heard that it was said to those of old, ‘*You shall not commit adultery*.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

“If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

“And if your right hand causes you to sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

“It has been said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that whoever divorces his wife for any reason except sexual immorality \* causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to the Lord.’ But I say to you, do not swear at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black. But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.

“You have 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. But whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have *your* cloak also. And whoever compels you to go one mile, go with him two.

Give to him who asks you, and from him who wants to borrow from you do not turn away.

“You have heard that it was said, ‘*You shall love your neighbor*’ \* and hate your enemy.’

21† “But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

“For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so?

“Therefore you shall be perfect, just as your Father in heaven is perfect.”

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#### Footnotes

21:\* Thus Matthew (5:31-32).

21:† The spirit of the Golden Rule.

## XV

# THE SERMON ON THE MOUNT (CONTINUED): ALMSGIVING, THE LORD'S PRAYER, FORGIVING, TREASURES, GOD OR MAMMON, SUFFICIENT UNTO THE DAY

A.D. 28, Age 31 *Near Capernaum.*

Matthew 6: 1-34.

[Jesus continues,] “Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. “But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

“And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly.

“And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words. Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

“In this manner, therefore, pray:

“Our Father (which art) in heaven, Hallowed be your name. Your kingdom come. Your will be done; on earth, as *it is* in heaven.

“Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.

“And lead us not into temptation, but deliver us from the evil one.

“For yours is the kingdom, and the power, and the glory, forever. Amen.

“For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

“Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly.

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

“The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

[see Extra Note 3]

“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

“Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will he* not much more *clothe* you, O you of little faith?

“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

“But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.

## XVI

# THE SERMON ON THE MOUNT (CONCLUDED): JUDGE NOT, PEARLS BEFORE SWINE, PRAYER, THE GOLDEN RULE, THE STRAIT GATE, "I NEVER KNEW YOU," ROCK FOUNDATION

A.D. 28, Age 31 *Near Capernaum.*

Matthew 7: 1-29.

[Jesus continues,] “Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

“And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

“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 he who seeks finds, and to him who knocks it will be opened.

“Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

<sup>24</sup> \* “Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

“Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

“Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit,

but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.

“Not everyone who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to me in that day, ‘Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name?’ And then I will declare to them, ‘I never knew you; depart from me, you who practice lawlessness!’

“Therefore whoever hears these sayings of mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”

And so it was, when Jesus had ended these sayings, <sup>24†</sup> that the people were astonished at his teaching, for he taught them as one having authority, and not as the scribes.

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### Footnotes

24:\* The Golden Rule—the spirit of which pervades not only the Sermon on the Mount but Christ's life throughout. Luke's phrasing of the Golden Rule is in XX of this book.

24:† Matthew 7:28-29. Mark also so declares (Mark 1:22. See XIII in this book).

## XVII

# A LEPER CLEANSED—THE DRAUGHT OF FISH—PALSIED MAN CURED

A.D. 28. Age 31. *By Lake Gennesaret. Capernaum.*

Matthew 8: 1-4, 9: 2-7; Mark 1: 40-45, 2: 1-12; Luke 5: 1-15 and 18-25.

When Jesus had come down from the mountain, great multitudes followed him. And behold, a leper came and worshiped him, saying, "Lord, if you are willing, you can make me clean."

Then Jesus put out *his* hand and touched him, saying, "**I am willing; be cleansed.**"

Immediately his leprosy was cleansed.

[see Extra Note 1]

And Jesus said to him, "**See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.**"

However, he went out and began to proclaim *it* freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to him from every direction.

So it was, as the multitude pressed about him to hear the word of God, that he stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. Then he got into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes from the boat.

When he had stopped speaking, he said to Simon, "**Launch out into the deep and let down your nets for a catch.**"

But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at your word I will let down the net."

And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

When Simon Peter saw *it*, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"

For he and all who were with him were astonished at the catch of fish which they had taken; and so also *were* James and John, the sons of Zebedee, who were partners with Simon.

Jesus said to Simon, “Do not be afraid. From now on you will catch men.”

So when they had brought their boats to land, they forsook all and followed Jesus.

And again Jesus entered Capernaum after *some* days, and it was heard that he was in the house. Immediately many gathered together, so that there was no longer room to receive *them*, not even near the door. And he preached the word to them.

And, behold, men brought a paralytic (or one sick of the palsy), lying on a bed carried by four *men*. They could not come near Jesus because of the crowd; and when they could not find a way they could bring him in, they went up on the housetop, and uncovered the roof where Jesus was, and let the paralytic down on his bed (or couch or mat) through the tiling with *his* bed into the midst before Jesus.

[see Extra Note 1]

Jesus, seeing their faith, said to the paralytic, “Son, be of good cheer; your sins are forgiven you.” <sup>25 \*</sup>

Some of the scribes and Pharisees who were sitting there, began reasoning in their hearts; saying among themselves, “This man blasphemes! Why does he speak blasphemies like this? Who can forgive sins, but God alone?”

Jesus knowing their thoughts said, “What do you reason about these things in your hearts? Why do you think evil? Which is easier to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, and take up you bed and walk?’ But that you may know that the Son of man has power on earth to forgive sins” -- He said to the paralytic, “I say to you, arise, and take up you bed, and go to your house.”

Immediately he arose before them, took up what he had been laying on, and departed to his own house.

And they were all amazed, and they glorified God and were filled with fear, saying, “We never saw *anything* like these strange and incredible things today!”

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### Footnotes

25:\* Matthew, and Mark. Luke's narrative has it, "Man, thy sins are forgiven thee." (Luke 5, 20.)

## XVIII

# MATTHEW (LEVI) CALLED—HIS BANQUET— THE WHOLE NEED NOT A PHYSICIAN— JOHN'S DISCIPLES FAST: CHRIST'S FAST NOT—TWO PARABLES: OLD GARMENT, NEW WINE

A.D. 28, Age 31. *Capernaum.*

Luke 5: 27-39; Matthew 9: 9-17; Mark 2: 13-22.

Jesus went out again by the sea; and the multitudes came to him, and he taught them.

As he passed by, he saw a man, named Matthew (also called Levi, a tax collector <sup>26</sup>), sitting at the tax booth. And he said to him, “**Follow me.**” [see Extra Note 1]

And he rose up, left all, and followed Jesus.

Levi made him a great feast <sup>26</sup> in his own house; and, many tax collectors and sinners were together eating with Jesus and his disciples.

But their scribes and Pharisees complained to his disciples, saying, “Why do you eat and drink with tax collectors and sinners? Why does your teacher eat with tax collectors and sinners?”

When Jesus heard *that*, he said to them, “**Those who are well have no need a physician, but those who are sick do. Go and learn what *this* means: ‘I desire mercy and not sacrifice.’ <sup>26</sup> For I did not come to call the righteous, but sinners to repentance.**”

Then, the disciples of John and the Pharisees, who used to fast often and make prayers, came and said to Jesus, “Why do your disciples not fast (but continue to eat and drink)?” [see Extra Note 2]

Jesus said to them, “**Can you make the friends of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.**”

And he also told them a parable:

“No one tears a patch from a new garment and puts it on an old garment. Otherwise, not only will he tear the new, but also the piece from the new garment will not match the old.

“And no one puts new wine into old wineskins. Otherwise, the new wine will burst the skins, it will spill, and the skins will be ruined. But new wine should be put into fresh wineskins. And no one, after drinking old wine, wants new, because he says, ‘The old is better.’”

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#### Footnotes

26:\* *publican*: a tax collector. [Levi, called “Matthew” in Matt. 9:9, etc.]

26:† The three accounts of Levi's feast (particularly of the bridegroom parable) exhibit interesting variations of text: Luke 5: 29-39; Mark 2: 15-22; Matthew 9: 10-17.

26:‡ Hosea 6: 6.

## XIX

# IN THE CORNFIELD ON THE SABBATH—"THE SABBATH WAS MADE FOR MAN"—THE WITHERED HAND—THE PHARISEES CONSPIRE—THE TWELVE ORDAINED—PARABLES

A.D. 28. Age 31. *Capernaum*.

Matthew 12: 1-16; Mark 2: 23-28, 3: 1-15, 22-29; Luke 6: 1-13, 11: 24-26.

At that time Jesus went on the Sabbath day through the grainfields; and his disciples were hungry and began, as they went, to pick the head of grains, rubbing the grains with *their* hands and eating them.

And some of the Pharisees said to them, "Why are you doing what is not lawful to do on the Sabbath?"

Jesus said to them, "Have you never read what David and those with him did when he was in need and became hungry -- how he entered the house of God in the days of Abiathar the high priest, and eat the sacred bread, and gave it to his companions; which was not lawful for them to eat, except for the priests alone?"

"Or have you not read in the law, how that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?"

"But I tell you, that in this place is *one* greater than the temple. But if you had known what *this* means, 'I desire mercy and not sacrifice,' you would have not condemned the guiltless.

"The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord even of the Sabbath day."

On another Sabbath, Jesus entered into the synagogue and taught.

There was a man there whose right hand was withered. The scribes and Pharisees watched Jesus closely, whether he would heal on the Sabbath day, so they could accuse him.

But he knew their thoughts, and he said to the man, "Get up and stand in front of everyone." The man arose and stood in their midst.

Then said Jesus to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to kill (or destroy) it?”

But they kept silent. And Jesus said,

“What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out? “Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.”

When Jesus had looked round at them with anger, being grieved for the hardness of their hearts, he said to the man, “Stretch out your hand.”

He did so, and his hand was restored as whole as the other.

The Pharisees were filled with rage; and they went out and met right away with the Herodians, plotting what they might do to destroy Jesus. [see Extra Note 1]

When Jesus knew it, he withdrew himself with his disciples to the sea. Great multitudes followed him and he healed them all. And he warned them not to make him known.

Jesus went up on the mountain and called for those he wanted and they came to him. He appointed twelve apostles [meaning “he that is sent” or messengers], that they might be with him and that he might send them out to preach, and to have power to heal sicknesses and to cast out demons. [see Extra Note 2]

They went into a house, but the crowds came back and they could not even eat. When Jesus’ friends [or family] heard *about* this, they went out to restrain him, for the said, “He is out of his mind.”

And the scribes who came down from Jerusalem said, “He has Beelzebub,” and, “By the ruler of the demons he casts out demons.”

Jesus called them and spoke to them in parables, <sup>28</sup> :

“How can Satan cast out Satan?

“And if a kingdom be divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan rises up against himself and is divided, he is not able to stand, but his end has come.

“No man is able to enter into a strong man’s house and steal his property unless he first ties up the strong man. Then he can plunder his house.

“Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation” — because they said, “He has an unclean spirit.”

<sup>29\*</sup> “When an unclean spirit goes out of a man, it goes through dry places, seeking rest; and finding none, it says, ‘I will return to my house from which I came.’ “And when it comes, it finds *the house* swept and put in order. “Then it goes and brings seven other spirits more wicked than itself, and they enter in, settle down, and dwell there. [*As a result*], the last *state* of that man is worse than the first.”

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### Footnotes

28:\* This record of Christ’s reply to the scribes is Mark’s (3: 22-29). In XXVI of this book Christ’s similar reply to certain Pharisees is from Matthew and Luke.

29:\* Thus Luke (11: 24-26). In XXVII of this book the same saying is phrased somewhat differently in the narrative from Matthew (12: 43-45).

## XX

# THE TWELVE BY NAME—THE SERMON IN THE PLAIN: BENISONS AND ADMONITIONS, PRECEPTS, THE GOLDEN RULE AGAIN), JUDGE NOT, GIVE

A.D. 28. Age 31. *Near Capernaum.*

Matthew 10: 2-4; Mark 3: 16-19; Luke 6: 14-38.

In those days Jesus went out to a mountain to pray, and continued all night in prayer to God. When it was day, he called his twelve disciples to *himself*.

Now the names of these twelve apostles are: <sup>29</sup> Simon [whom he also surnamed Peter], and Andrew his brother; James *the son* of Zebedee, and John his brother; James *the son* of Alpheus, and Thomas; and Lebbeus whose surname was Thaddeus [Jude]; Philip, Bartholomew [Nathanael]; and Matthew the publican [Levi]; and Simon called the Zealot, the Canaanite; and Judas Iscariot, who was also a traitor and betrayed Jesus. [see Extra Note 1]

Jesus came down with them and stood on a level place with a crowd of his disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch him, for power went out from him and healed *them* all.

Jesus lifted up his eyes toward his disciples, and said:

“Blessed *are you* poor, for yours is the kingdom of God.

“Blessed *are you* who hunger now, for you shall be filled.

“Blessed *are you* who weep now, for you shall laugh.

“Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake.

“Rejoice in that day and leap for joy! For indeed your reward *is* great in heaven, for in like manner their fathers did to the prophets.

“But woe to you who are rich, for you have received your consolation.

“Woe to you who are full, for you shall hunger.

“Woe to you who laugh now, for you shall mourn and weep.

“Woe to you when all men speak well of you, for so did their fathers to the false prophets.

“But I say to you who hear:

“Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you.”

“To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold *your* tunic either.

“Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back.

30\_ “And just as you want men to do to you, you do the same to them.”

“But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

”But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful.

“Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.

“Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”

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### Footnotes

29:† As to the names of "the twelve," a comparison of the texts is interesting: Matthew 10: 2-4; Mark 3: 14-19; Luke 6: 13-16; and ("the eleven") Acts 1: 13.

30:\* The Golden Rule (Luke 6: 31). Compare with the paraphrase (Matthew 7: 12) in XVI of this book.

## XXI

# THE SERMON IN THE PLAIN (CONCLUDED)— MORE PARABLES—"WHY CALL YE ME, LORD, LORD?"—ROCK FOUNDATION

A.D. 28. Age 31. *Near Capernaum.*

Luke 6: 39-49.

And he spoke a parable to them,

"Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

"And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? "Or how can you say to your brother, 'Brother, let me remove the speck that *is* in your eye,' when you yourself do not see the plank that *is* in your own eye? You hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.

"For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush.

"A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.

"But why do you call me 'Lord, Lord,' and not do the things which I say? Whoever comes to me, and hears my sayings and does them, I will show you whom he is like:

"He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great."

## XXII

# THE CENTURION'S SERVANT HEALED—THE WIDOW'S SON RESTORED

A.D. 28. Age 31. *Capernaum. Nain.*

Matthew 8: 5-13; Luke 7: 11-18.

When Jesus had entered Capernaum, a centurion came to him, pleading with him, saying, “Lord, my servant is lying home paralyzed (sick of the palsy), dreadfully tormented.

The elders of the Jews came, saying, “He was worthy: for he loved our nation, and has built us a synagogue.”

And Jesus said to the centurion, “**I will come and heal him.**”

The centurion answered, “Lord, I am not worthy that you should come under my roof. But only speak a word, and my servant shall be healed. For I also am a man under authority, having soldiers under me. And I say to this *one*, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it*.”

When Jesus heard *it*, he marveled, and turned and said to the people that followed him,

**“Truly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”**

Then Jesus said to the centurion, “**Go your way; and as you have believed, so let it be done for you.**”

And his servant was healed that same hour. 32.

[see Extra Note 1]

The day after, Jesus went into a city called Nain; and his disciples went with him, and a large crowd.

Now when he came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.

When the Lord saw her, he had compassion on her and said to her, “**Do not weep.**”

Then he came and touched the open coffin, and those who carried *him* stood still.

And he said, “**Young man, I say to you, arise.**”

So he who was dead sat up and began to speak.

And Jesus presented him to his mother.

Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.”

And this report about him went throughout all Judea and all the surrounding region.

(And the disciples of John [the Baptist] reported to him all of all these things.)

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### Footnotes

32:\* Luke (7: 2-10) goes further into details regarding the centurion than does Matthew (above), but does not quote Jesus so fully.

## XXIII

# JOHN, FROM PRISON, SENDS MESSENGERS—JESUS REPLIES—EXTOLS JOHN: A SERMON WITH PARABLES— "FRIEND OF SINNERS"

A.D. 28 . Age 31. *Galilee, near Cana.*

Matthew 11: 2-15, 16-19; Luke 7: 24-35.

Now when John had heard in prison about the works of Christ, he sent two of his disciples and said to Jesus *"Are you the Coming One, or do we look for another?"*

And that very hour he cured many of infirmities, afflictions, and evil spirits; and to many blind he gave sight.

Then said Jesus to the two disciples [of John],

*"Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them. And blessed is he who is not offended <sup>32±</sup> because of me."*

When the messengers of John were departed, Jesus began to speak to the multitude of people concerning John, <sup>32±</sup>

*"What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.*

*"This is he of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'*

*"For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least <sup>32^</sup> in the kingdom of God is greater than he.*

*"And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John.*

*"And if you are willing to receive it, he is Elijah who is to come.*

[see Extra Note 1]

*"He who has ears to hear, let him hear!"*

The people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Jesus said, "To what then shall I liken the men 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 mourned to you,  
And you did not weep.'

"For John the Baptist came 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, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!'

"But wisdom is justified by all her children."

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#### Footnotes

32:† ". . . be offended in me: find in me nothing to his hurt.

32:‡ The reader interested in comparing the two texts of Christ's address "to the people concerning John" will note that Luke's (7, 24-35) is briefer than Matthew's (11, 7-30).

32:^ After John comes a shift of eras. The new era is so great that the lowest member of it (the *one who is least in the kingdom of God*) is greater than the greatest one of the previous era.

[Source: NET Bible note]

## XXIV

# WOE UNTO CHORAZIN, BETHSAIDA, CAPERNAUM—"COME UNTO ME . . . MY YOKE IS EASY"

A.D. 28. Age 31. *Capernaum?*

Matthew 11: 20-30; Luke 10: 13-15.

Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: <sup>33</sup>

"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

"And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

At that time Jesus said,

"I thank you, Father, Lord of heaven and earth, that you have hidden these things from *the* wise and prudent and have revealed them to babes. Even so, Father, for so it seemed good in your sight.

"All things have been delivered to me by my Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *him*.

"Come to me, all *you* who labor and are heavy laden, and I will give you rest.

"Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke *is* easy and my burden is light."

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### Footnotes

<sup>33</sup>\* This censure of "the cities," and the homage, "I thank thee, O Father," are from Matthew (11:20-27). In Luke (10:13-15 and 21:22) is a paraphrase, being a part of Christ's admonition of the "other seventy . . . sent two and two into every city." Turn to XLVIII in this book.

## XXV

# THE WOMAN WITH THE ALABASTER BOX OF OINTMENT, AND SIMON THE PHARISEE: PARABLE OF THE TWO DEBTORS

A.D. 28. Age 31 *Galilee (Capernaum?)*.

Luke 7: 36-50.

Then one of the Pharisees [Simon <sup>34A</sup>] asked him to eat with him. And he went to the Pharisee's house, and sat down to eat.

And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at his feet behind *him* weeping; and she began to wash his feet with her tears, and wiped *them* with the hair of her head; and she kissed his feet and anointed *them* with the fragrant oil. <sup>34</sup> \_

Now when the Pharisee [Simon] who had invited him saw *this*, he spoke to himself, saying, "This Man, if he were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner."

And Jesus answered him, "**Simon, I have something to say to you.**"

So he said, "Teacher, say it."

**"There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?"**

[see Extra Note 1]

Simon answered and said, "I suppose the *one* whom he forgave more."

And He said to him, "**You have rightly judged.**"

Then he turned to the woman, and said to Simon, "**Do you see this woman?**

**"I entered your house; you gave me no water for my feet, but she has washed my feet with her tears and wiped *them* with the hair of her head.**

**"You gave me no kiss, but this woman has not ceased to kiss my feet since the time I came in.**

**"You did not anoint my head with oil, but this woman has anointed my feet with fragrant oil.**

“Therefore I say to you, her sins, *which are many*, are forgiven, for she loved much. But to whom little is forgiven, *the same* loves little.”

And he said unto her, “Your sins are forgiven.”

And those who sat at the table with Jesus began to say to themselves, “Who is this who even forgives sins?”

Then Jesus said to the woman, “Your faith has saved you. Go in peace.”

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### Footnotes

34:^ This appears to be a different Simon from the Simon talked about in LXXIV of this book, for a number of reasons:

<http://www.rationalchristianity.net/anoointing.html>

<http://www.biblestudytools.com/commentaries/the-fourfold-gospel/by-sections/jesus-feet-anoointed-in-the-house-of-a-pharisee.html>

34:\* Read in LXXIV of this book the account of a similar service done by Mary the sister of Martha and Lazarus.

## XXVI

# THE MAN BLIND, MUTE, AND BEDEVILED— DOUBTING PHARISEES ADMONISHED— PARABLES—"EVERY IDLE WORD"

A.D. 28. Age 31. *Capernaum*.

Matthew 12: 22-37; Luke 11: 17-23; Mark 3: 22-29.

Then one was brought to Jesus who was demon-possessed, blind and mute; and he healed him, so that the blind and mute man both spoke and saw.

And all the multitudes were amazed and said, "Could this be the Son of David?" Now when the Pharisees heard *it* they said, "This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons."

But Jesus knew their thoughts, and said to them,

<sup>35</sup> "Every kingdom divided against itself is brought to desolation, 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? Because ye say that I cast out devils through Beelzebub.

"And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges.

"But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

"Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

"When a strong man, fully armed, guards his own palace, his goods are in peace. But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils.

"He who is not with me is against me, and he who does not gather with me scatters abroad.

"Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy *against* the Spirit will not be forgiven men.

“Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.

“Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit.

“Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart \*brings forth good things, and an evil man out of the evil treasure brings forth evil things.

“But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.

“For by your words you will be justified, and by your words you will be condemned.”

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#### Footnotes

35:\* From Matthew, and Luke. In XIX of this book a rebuke similar to the following, but addressed to certain scribes, is a part of Mark's narrative.

## XXVII

# DOUBTERS SEEK A SIGN—"A GREATER THAN SOLOMON IS HERE"—PARABLE: THE BACKSLIDER

A.D. 28. Age 31. *Capernaum*.

Matthew 12: 38-45.

Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from you."

But he said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

"The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

[see Extra Note 1]

"The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

"When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, 'I will return to my house from which I came.' And when he comes, he finds *it* empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first. So shall it also be with this wicked generation." <sup>37</sup> ː

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### Footnotes

37ː\* Thus Matthew (12, 43-45). In XIX of this book the same saying is phrased somewhat differently in the narrative by Luke (11, 24-26).

## XXVIII

# HIS MOTHER AND BRETHREN WOULD SPEAK WITH JESUS—FROM SHIP TALKS TO HEARERS ON THE SHORE: THREE PARABLES ON SEEDS, ONE ON THE CANDLE

A.D. 28, Age 31, *Capernaum: Sea of Galilee.*

Matt. 12: 46-50; 13: 1-30; Mark 3: 31-35; 4: 1-29; Luke 8: 4-18; 19-21.

While Jesus was still talking to the multitudes, behold, his mother and brothers stood outside, seeking to speak with him. Then one said to him, “Look, your mother and your brothers are standing outside, seeking to speak with you.”

But he answered and said to the one who told him, “**Who is my mother? and who are my brothers?**”

And Jesus looked around in a circle at those who sat about him and stretched out his hand toward his disciples and said, “**Behold my mother and my brothers! My mother and my brothers are these who hear the word of God and do it.**”

“**For whoever does the will of my Father in heaven is my brother and my sister and mother.**”

On the same day Jesus went out of the house and sat by the sea. And great multitudes were gathered together to him, so that he got into a boat and sat; and the whole multitude stood on the shore.

[See Extra Note 1]

Then he spoke many things to them in parables, saying:

37<sub>t</sub>

“**Behold, a sower went out to sow. And as he sowed, some seed fell by the wayside; and it was trampled down, and the birds of the air came and devoured them.**”

“**Some seed fell on stony ground, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched; and because they had no root, withered away.**”

“**Some fell on rock; and as soon as they sprang up, they withered away because they lacked moisture.**”

“**And some fell among thorns, and the thorns sprang up with them and choked them, and they yielded no crop.**”

“But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred.”

And he said to them, “He who has ears to hear, let him hear!”

When Jesus was alone, his disciples came and said to him, “Why do you speak in parables?”

He answered, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given: to those who are outside, all things come in parables,

38 \* “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 away from him.

“Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

“And in them the prophecy of Isaiah is fulfilled, which says:

38:†

*‘Hearing you will hear and shall not understand,  
And seeing you will see and not perceive;  
For the hearts of this people have grown dull.  
Their ears are hard of hearing,  
And their eyes they have closed,  
Lest they should see with their eyes and hear with their ears,  
Lest they should understand with their hearts and turn,  
So that I should heal them.’*

38† “But blessed are your eyes for they see, and your ears for they hear; for truly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

And he said unto them,

Do you not understand this parable? How then will you understand all parables?

“Therefore hear the parable of the sower. Now the parable is this:

“The seed is the word of God. The sower sows the word. When any one hears the word of the kingdom, and does not understand it, then Satan the wicked one, comes immediately and takes away that word, which was sown in their hearts: the devil takes the word out of their hearts, lest they believe and be saved. This is he who received seed by the wayside, where the word is sown.

“But those on the rock received the seed on stony places, they hear the word and immediately receive it with joy, and for a while believe; yet have no root in themselves, and so endure for only a time; and in a time of temptation fall away: for

afterward, when tribulation or persecution arises for the word's sake, immediately they stumble. 39.

“And those which received the seed among thorns, they are the one who hear the word, go forth, and are choked with the cares of this world and the deceitfulness of riches and pleasures of this life; and bring no fruit to perfection: the lusts of other things entering in, choke the word, and it becomes unfruitful.

“But the ones that received the seed on good ground are those who having heard the word with an honest and good heart, understand *it*, and keep *it*, and bear fruit with patience, and produces: some a hundredfold, some sixty, some thirty.”

Another parable he put forth to them, saying:

“The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared.

“So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’

“He said to them, ‘An enemy has done this.’

“The servants said to him, ‘Do you want us then to go and gather them up?’

“But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.”’”

And he said unto them, “Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?

“No man, when he list a lamp, covers it with a vessel, or puts *it* under a bed; but sets *it* on a lampstand, so that those who enter may see the light.

“For there is nothing hidden, neither is anything kept secret that will not be reveled; but that it should be known and come to light. If any man has ears to hear, let him hear.

“Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.”

40.

And he said, “The kingdom of God is as if a man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then

the head, after that the full grain in the head. But when the grain ripens, immediately he puts in the sickle, because the harvest has come.”

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### Footnotes

37:† The interested reader will be repaid who compares the three texts of these parables and those following in XXIX, and contrasts paragraph by paragraph the phrasing of each text with that of the other two: Matthew 13:3-52; Mark 4:3-34; Luke 8:5-18.

38:\* Thus Matthew (13:12). Turn to the last footnote in this XXVIII, and compare.

38:† Isaiah 6:9-10.

38:‡ Thus Matthew (13:16-17); compare with last paragraph of XLVIII in this book (Luke 10:23-24).

39:\* The Revised Version, instead of "they are offended," has "they stumble." Discouraged? Disheartened? Moffatt has it, "repelled."

40:\* Thus Mark (4:25). Luke's phrasing of this reads (8:18): Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. (For Matthew's, turn back to the second footnote of this XXVIII.)

## XXIX

# PARABLES: THE MUSTARD SEED, THE LEAVEN, THE MERCHANTMAN, THE NET— PARABLE OF THE TARES EXPLAINED—THE TEMPEST QUELLED

A.D. 28. Age 31. *Capernaum: Sea of Galilee.*

Mk. 4: 30-34, 35-41; Matt. 13: 31-34, 36-52; Lk. 13: 18-21, 8: 22-25.

Another parable he put forth to them, saying,

<sup>40</sup><sub>±</sub> “To what shall we liken the kingdom of God? Or with what parable shall we picture it? *It is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade.*”

Then he said, “What is the kingdom of God like? And to what shall I compare it? *It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches, in its shade.*”

Again Jesus said, “What shall I liken to the kingdom of God?”

And he told them another parable

*“The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened.”*

All these things Jesus spoke to the multitude in parables.

Then he sent the multitude away and went into the house. And his disciples came to him, saying, “Explain to us the parable of the tares of the field.”

He answered and said to them, “*He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.*

*“Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.*

“Then the righteous will shine forth as the sun in the kingdom of their Father.

“He who has ears to hear, let him hear!

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

“Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.

“Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.

“So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

Jesus said to them, “Have ye understood all these things?”

They said to him, “Yes, Lord.”

Then he said he to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old.”

And with many such parables he spoke the word to them as they were able to hear *it*. But without a parable he did not speak to them. And when they were alone, He explained all things to His disciples. [see Extra Note 1]

The same day, when evening was come, Jesus entered into a boat. His disciples followed, and he said to them, “Let us cross over to the other side of the lake.”

They took him along in the boat as he was. And they launched out. (Other little boats were also with him.) [see Extra Note 2]

As they sailed, behold, there arose a great windstorm: the waves beat into the boat, so that the boat was covered with the waves.

Jesus was sleeping in the stern of the boat on a pillow and his disciples came to him and awoke him, saying, “Lord, save us! We are perishing!”

But he said unto them, “Why are you fearful, O you of little faith?”

Then he arose and rebuked the winds, and the raging of the water. He said to the sea, “Peace, be still.”

The wind ceased and there was a great calm.

Jesus said to his disciples, “Why are ye fearful? Where is your faith? How *is it* that you have no faith?”

So the men were afraid and marveled, saying to one another, “Who can this be, that even the winds and the sea obey him?”

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#### Footnotes

40:† This parable and the one following may profitably be compared with the similar ones from Luke (13, 18-21) at the end of LIII in this book.

## XXX

# THE MADMAN AND THE SWINE

A.D. 28. Age 31. *Sea of Galilee. Decapolis.*

Mark 5: 1-20; Luke 8: 26-40; Matthew 8: 28-34.

They came over unto the other side of the sea, and arrived at the country of the Gadarenes, across from Galilee.

[see Extra Note 1]

And when Jesus was come out of the boat, immediately there met him, coming out of the tombs, a man <sup>42</sup> from the city with an unclean spirit, who wore no clothes; not living in *any* house, but among the tombs. He had demons for a long time, and no man could bind him, not even with chains. Day and night he was in the mountains and tombs crying out and cutting himself with stones. He was exceedingly fierce, so that no one could pass that way.

[see Extra Note 2]

Jesus said, “Come out of the man, you unclean spirit.”

When you saw Jesus, the man he ran and he fell down before him and cried out, “What have I to do with you, Jesus, son of most high God? Have you come here to torment us before the time? I implore you that you do not torment me.”

And Jesus asked him, “What is your name?”

He answered, “My name is Legion, for we are many” (for many demons had entered him).

Also he begged Jesus earnestly that he would not send them out of the country. They begged him not to command them out into the abyss.

Now a large herd of swine was feeding a good way off from there near the mountains. So all the demons begged him, saying, “If you cast us out, send us to the swine, that we may enter them.” And at once Jesus gave them permission, “Go.”

Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

When those who fed *the swine* saw what had happened, they fled and told *it* in the city and in the country. And, behold, the whole city came out.

They come to Jesus, and saw the one *who had been* demon-possessed and had the legion, sitting at the feet of Jesus; clothed, and in his right mind.

They were afraid. And those who saw it told them how it happened to him *who had been* demon-possessed, and about the swine.

Then the whole multitude of the surrounding region of Gadarenes – seized with fear --- asked Jesus to depart from them, out of their coasts.

Jesus returned to the boat.

Now when he got into the boat, the man from whom the demons had departed begged Jesus that he might be with him. But Jesus sent him away, saying, “Return to your own house, to your friends; tell them what great things God has done for you, and how he had compassion on you.” And he went his way and proclaimed throughout the Decapolis what great things Jesus had done for him; and all marveled.

[see Extra Note 3]

Jesus crossed over by boat, to the other side, and came to his *own* city. A great multitude welcomed him, for they had all been waiting for him.

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### Footnotes

Extra Note 1: The *region of the Gadarenes* would be in Gentile territory on the southeastern side of the Sea of Galilee across from Galilee. Lk 8:26 and Mk 5:1 record this miracle as occurring “in the region of the Gerasenes.” “Irrespective of how one settles this issue, for the [second and] Third Evangelist the chief concern is that Jesus has crossed over into Gentile territory, ‘opposite Galilee’” (J. B. Green, *Luke* [NICNT], 337). The region of Gadara extended to the Sea of Galilee and included the town of Sennabris on the southern shore - the town that the herdsmen most likely entered after the drowning of the pigs. [Source: Net Bible notes]

42:\* The narratives of Mark and Luke say one man; Matthew's, two.

## XXXI

**JAIRUS' DAUGHTER HEALED—THE WOMAN WHO HAD SPENT HER ALL ON PHYSICIANS— THE TWO BLIND MEN**

A.D. 28. Age 31. *Capernaum*.

Luke 9: 41-42; 49-56; 43-48; Mark 5: 22-24; 35-43; 25-34; Matthew 9: 18-19; 23-26; 27-30.

And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw him, he fell at His feet and begged him earnestly, saying, "My little daughter lies at the point of death. Come and lay your hands on her, that she may be healed, and she will live."

He had one only daughter; she was about twelve years of age.

Jesus arose and followed him, and *so did* his disciples: and a great multitude followed and thronged Jesus.

While still speaking, some came from the ruler of the synagogue's house, saying to Jairus, "Your daughter is dead. Why trouble the teacher any further?"

Jesus heard and said, "**Do not be afraid, only believe, and she will be made well.**"

Jesus came to Jairus' house and saw a tumult: the flute players and a crowd wailing loudly.

He allowed no man to go in, except Peter, James, and John, and the father and the mother of the girl. All wept, and mourned for her.

When Jesus was come in, he said to them, "**Why make this commotion? Do not weep. Make room. The child is not dead, but sleeping.**"

They laughed and ridiculed him, knowing that she was dead. But he put them all outside.

Jesus, and the father and mother of the girl, and they that were with them, entered in where the girl was lying.

He took her by the hand, saying, "**Little girl, arise.**"

[see Extra Note 1]

She arose immediately and walked. Jesus commanded that something be given her to eat.

And her parents were astonished, but he instructed them to tell no one what had happened. However, the news spread throughout all that land.

[Note: The followed happened while Jesus was walking on the way to Jairus' house to heal the ruler's daughter, along with his disciples and the crowd, as word came from the Jairus' house that his daughter was dead. It is actually found within that Bible passage about restoring life to the little girl.]

Behold, a certain woman, who had a flow of blood [was diseased] for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind him in the crowd [as he was walking to Jairus' house], and touched the hem of his garment: for she said within herself, "If only I may touch his clothes, I will be made whole."

Immediately she felt in *her* body that she was healed.

Jesus, knowing that power had gone out of him, turned around in the crowd, and said, "**Who touched me?**"

When all denied it, Peter and those with him said, "Master, the multitude throng and press you, and you say, 'Who touched me?'"

But Jesus said, "**Somebody touched me, for I perceived power going out from me.**"

And he looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told him the whole truth in the presence of all the people: the reason she had touched him and how she was healed immediately.

He said to her, "**Daughter, be of good comfort; you faith has made you whole. Go in peace, and be healed of your affliction.**"

When Jesus departed [from Jairus' house], two blind men followed him, crying out and saying, "Son of David, have mercy on us."

[see Extra Note 2]

When he was come into the house [different/not Jairus'], the blind men came to Jesus and he said unto them, "**Do you believe that I am able to do this?**"

They said to him, "Yes, Lord." Then he touched their eyes, saying, "**According to your faith let it be to you.**" And their eyes were opened.

And Jesus sternly warned them, saying, "**See that no one knows it.**" But when they had departed, they spread the news about him in all that country.

## XXXII

# HOME AGAIN: A PROPHET WITHOUT HONOR—MISSION OF THE TWELVE: INSTRUCTIONS, ADMONITIONS, SPARROWS, HAIRS NUMBERED—THEY SET OUT

A.D. 29. Age 32. Nazareth. Capernaum.

Mark 6: 1-6, 7-13; Matthew 13: 54-58, 9: 35-38, 10: 5-42; Luke 9: 1-6.

Jesus went out from there, and came to his own country. When the Sabbath had come, he began to teach in the synagogue. Many hearing *him* were astonished, saying, “Where *did* this man get *these* things? And what wisdom *is* this which is given to Him, that such mighty works are performed by His hands!

“Is not this the carpenter, the son of Joseph? Is not his mother called Mary? And his brothers, James, Joses (or Joseph), Simon, and Judas? And his sisters, are they not all with us?

“Where then did this *man* get all these things?” And they were offended at him.

But Jesus said unto them, “A prophet is not without honor except in his own country, among his own relatives, and in his own house.”

And he did not do many mighty works there because of their unbelief.

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.

Then He said to His disciples, “The harvest truly *is* plentiful, but the laborers *are* few. Therefore pray to the Lord of the harvest to send out laborers into His harvest.”

Jesus called his twelve disciples to himself. <sup>45</sup> He began to send them forth by two and two; and gave them power over unclean spirits, and to cure diseases.

These twelve Jesus sent out to preach the gospel of the kingdom; and he commanded them:

“Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, ‘The kingdom of heaven is at hand.’

“Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.

“Provide neither gold nor silver nor copper in your money belts, nor bag for *your* journey, nor two tunics, nor sandals, nor staffs <sup>46±</sup>; for a worker is worthy of his food.

“Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. And when you go into a household, greet it. <sup>46±</sup> If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

“Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents, and harmless as doves.

“But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles.

“But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you.

“Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.

“And you will be hated by all for my name's sake. But he who endures to the end will be saved. “When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.

“A disciple is not above *his* teacher, nor a servant above his master. “It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more *will they call* those of his household!

“Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known. “Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. And do not fear those who kill the body but cannot kill the soul. But rather fear him who is able to destroy both soul and body in hell.

“Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

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

“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to ‘*set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law*’; “and ‘*a man's enemies will be those of his own household*.’ “He who loves father or mother more than me is not worthy of Me. And he who loves son or daughter more than me is not worthy of me. And he who does not take his cross and follow after me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it.

“He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

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

They went out through the towns, and preached that men should repent. Healing every where, they anointed with oil many that were sick, and cast out many unclean spirits.

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### Footnotes

45:\* Listed by name in XX of this book (page 29). The reader interested in the personnel of "the twelve," and in the Master's instructions to them, will profit by a comparison of the three texts: Matthew 10, 1-42: Mark 3, 13-19; 6, 7-11: Luke 6, 13-16; 9, 1-5.

46:\* . . . save a staff only. Mark 6, 8.

46:† Say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again (Luke 10, 5-6).

## XXXIII

# HEROD THE TETRARCH DESIRES TO SEE CHRIST—CHRIST WITHDRAWS

A D. 29. Age 32. *Decapolis: Bethsaida.*

Matthew 14: 1-4, 13-14; Luke 9: 7-1; Mark 6: 17-18, 30-33; John 6: 1-3.

Now Herod the Tetrarch heard of the fame of Jesus: and he was perplexed, because it was said by some that John was risen from the dead, and some that Elijah had appeared, and by others that one of the prophets had risen again.

Herod himself had sent and laid hold of John, and bound him in prison for Herodias', his brother Philip's wife. Because John had said to Herod, "It is not lawful for you to have your brother's wife." And Herod had married her, and sent an executioner, and beheaded John in the prison.

[see Extra Note 1]

Herod said, "John have I beheaded; but who is this of whom I hear such things?"

And he desired to see Jesus.

Jesus' disciples (who had buried John's body) went and told him [Jesus]. And he went over the sea of Galilee, by boat.

When the apostles were returned, and were gathered with Jesus, they told all things, both what they had done, and what they had taught.

Jesus said to them, "Come away by yourselves to a desert place, and rest for a while."

He took his disciples, and went privately, by boat, into a desert place belonging to the city called Bethsaida. He went up into a mountain, and there he sat with his disciples.

The people saw them departing, and many knew him, and ran there on foot from all the cities. The people arrived there before them, and came together to him.

## XXXIV

# FIVE LOAVES AND TWO FISHES SUFFICE FIVE THOUSAND PERSONS

A.D. 29. Age 32. *Bethsaida.*

John 6: 5-13; Matthew 14: 15-21; Mark 6: 35-44; Luke 9: 12-17.

When Jesus saw a great company come unto him, he said to Philip, "Where shall we buy bread, so that these may eat?"

This he said to test Philip, for he himself knew what he would do.

Jesus' disciples said, "**Shall we go and buy two hundred denarii of bread, and give them to eat?**"

Philip answered, "Two hundred denarii worth of bread is not sufficient." [see extra note 1]

When it was late in the day, the twelve came and said to him, "This is a desert place. Send the multitude away, so that they may go into the surrounding towns and villages and countryside, and find lodging and get provisions, for they have nothing to eat."

Jesus replied, "**They do not need to go away. Give them something to eat. How many loaves do you have? Go and see.**"

Andrew, Simon Peter's brother, said, "There is a lad here who has five barley loaves, and two small fishes, but what are they among so many?"

Jesus said, "**Bring them to me. Make the men sit down in groups of hundreds and fifties.**"

Now there was much green grass in the place. So the men sat down in groups.

Jesus took the loaves, and when looking up to heaven he had given thanks, he blessed and broke *them*, and gave *them* to the disciples, and the disciples gave *them* to those who were sitting down; and likewise the fish, as much as they wanted.

They all eat. And when they were filled, Jesus said to his disciples, "**Gather up the fragments that remain, so that nothing is lost.**"

They filled twelve baskets of leftover fish and bread fragments. Those who had eaten were about five thousand men, besides women and children.

Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

## XXXV

# JESUS WOULD NOT BE MADE KING—WALKS ON THE SEA—DOUBTING PETER'S ADVENTURE—JESUS EXALTS FAITH

A.D. 29. Age 32. *Sea of Galilee. Gennesaret.*

Matthew 14: 22-32; Mark 6: 45-53; John 6, 15-21.

When Jesus perceived that they would take him by force, to make him a king, he made his disciples get into the boat, and go before him to the other side, *to Bethsaida*, while he sent the multitude away.

He went up again on the mountain to pray. When the evening came, the boat was in the middle of the sea, and he was alone, on land.

His disciples went over the sea toward Capernaum. It was already dark, and Jesus had not come to them. Then the sea arose because a great wind was blowing and the boat, in the midst of the sea, tossed with the waves.

He saw them toiling in rowing; and about the fourth watch [see Extra Note 1] of the night, after they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat. They cried out for fear, saying, "It is a spirit."

But immediately Jesus talked with them and said, "**Be of good cheer; it is I; do not be afraid.**"

Peter answered, "Lord, if it is you, command me to come to you on the water."

Jesus said, "**Come.**"

And when Peter came out of the boat, he walked on the water, to go to Jesus. But when he saw the strong wind was he was afraid; and beginning to sink, he cried, "Lord, save me!"

Immediately Jesus stretched out *his* hand, and caught him, and said, "**O you of little faith, why did you doubt?**"

When they got into the ship, the wind ceased, and at once the boat was at the shore where they were heading.

[see Extra Note 2]

Then those who were in the boat came and worshiped Him, saying, "Truly, You are the Son of God."

And they were greatly amazed *within* themselves beyond measure and marveled. For they had not understood about the loaves, because their heart was hardened.

When they had crossed over, they came to the land of Gennesaret and anchored there.

[see Extra Note 3]

## XXXVI

# "I AM THE BREAD OF LIFE"—IN THE SYNAGOGUE: TO THE PEOPLE, TO THE DISCIPLES, TO THE TWELVE: "ONE OF YOU IS A DEVIL"—MANY DISCIPLES FALL AWAY

A.D. 29. Age 32. *Capernaum*.

John 6: 22-71.

On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which his disciples had entered, and that Jesus had not entered the boat with his disciples, but his disciples had gone away alone — however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks — when the people therefore saw that Jesus was not there, nor his disciples, they also got into boats and came to Capernaum, seeking Jesus.

[see Extra Note 1]

And when they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?”

Jesus answered them and said, “Truly, truly, I say to you, you seek me, not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set his seal on him.”

Then they said to Him, “What shall we do, that we may work the works of God?”

Jesus answered and said to them, “This is the work of God, that you believe in him whom he sent.”

Therefore they said to him, “What sign will you perform then, that we may see it and believe you? What work will you do? Our fathers ate the manna in the desert; as it is written, ‘*He gave them bread from heaven to eat.*’”

Then Jesus said to them, “Truly, truly, I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.”

Then they said to Him, “Lord, give us this bread always.”

And Jesus said to them, “I am the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst. But I said to you that you have seen me and yet do not believe.

“All that the Father gives me will come to me, and the one who comes to me I will by no means cast out.

“For I have come down from heaven, not to do my own will, but the will of Him who sent me. This is the will of the Father who sent me, that of all he has given me I should lose nothing, but should raise it up at the last day. And this is the will of him who sent me, that everyone who sees the Son and believes in him may have everlasting life; and I will raise him up at the last day.”

The Jews then complained about him, because he said, “I am the bread which came down from heaven.” And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he says, ‘I have come down from heaven’?”

Jesus therefore answered and said to them, “Do not murmur among yourselves. “No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. “It is written in the prophets, *‘And they shall all be taught by God.’*

“Therefore everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father, except he who is from God; He has seen the Father.

“Truly, truly, I say to you, he who believes in me has everlasting life.

“I am the bread of life.

“Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is my flesh, which I shall give for the life of the world.”

The Jews therefore quarreled among themselves, saying, “How can this man give us *his* flesh to eat?”

Then Jesus said, <sup>51</sup> “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who feeds on me will live because of me. This is the bread which came down from heaven — not as your fathers ate the manna, and are dead. He who eats this bread will live forever.” <sup>51</sup>

These things he said in the synagogue as he taught in Capernaum.

Therefore many of His disciples, when they heard *this*, said, “This is a hard saying; who can understand it?”

When Jesus knew in himself that his disciples complained about this, he said to them, “Does this offend you?”

“*What* then if you should see the Son of Man ascend *to* where he was before?”

“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life.

“But there are some of you who do not believe.”

For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

And He said, “Therefore I have said to you that no one can come to me unless it has been granted to him by my Father.”

From that *time* many of His disciples went back and walked with him no more.

Then Jesus said to the twelve, “Do you also want to go away?”

But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that you are the Christ, the Son of the living God.”

Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?”

He spoke of Judas Iscariot, <sup>51</sup> the son of Simon, for it was he who would betray him, being one of the twelve.

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### Footnotes

51.\* Symbolism: Turn to the paragraph in parenthesis in XLV of this book being from verse 39 of John 7.

51.^ For more details regarding Judas Iscariot: see <http://bible.org/article/judas>  
<http://www.ecclesia.org/truth/judas.html>

[See also, “**Judas Iscariot**” in the APPENDIX for more details about his life and death]

## XXXVII

**PHARISEES QUERULOUS—TRADITION OF  
THE ELDERS: UNWASHEN HANDS—WASHING  
OF POTS NOT THE WHOLE OF GODLINESS—  
BLIND LEADERS OF THE BLIND**

A.D. 29. Age 32. *Capernaum.*

Mark 7: 1-23; Matthew 15: 1-20.

<sup>52</sup> Certain scribes and Pharisees, who were from Jerusalem, saw some of Jesus' disciples eat bread with defiled, that is, unwashed hands. They found fault: for the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders. *When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.

Then the Pharisees and scribes asked him, "Why do your disciples transgress *by* not walking according to the tradition of the elders, but eat bread with unwashed hands?"

But Jesus answered, "Why do you also break the commandment of God by your tradition? You *skillfully* reject the commandment of God, so that you can keep your tradition. For God commanded, saying (Moses said), 'Honor you father and mother and, whosoever speaks evil of his father or mother, must be put the death.'

"But you say, 'If a man says (or Whosoever says) to *his* father or *his* mother, 'Whatever profit you might have received from me is Corban (that is, a gift to God [see Extra Note 1]), and does not honor his father or mother, he is exempt and no longer under obligation to do anything for his father or mother.

"You revoke God's word by your tradition that you have handed down; and you do many other similar things. Thus you have made the commandment of God of no effect through your tradition which you have handed down.

"Hypocrites! Well did Isaiah <sup>[29:13]</sup> prophesy about you, saying, 'These people draw near to me with their mouth, and honor me with their lips; but their heart is far from me. In vain they worship me, teaching as doctrines the commandments of men.'

"Disregarding the commandment of God, you keep the tradition of men — *the washing of pitchers and cups, and many other such things you do.*"

And he called the crowd, and said to them, “Hear me, everyone, and understand. There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.

“If anyone has ears to hear, let him hear.”

[see Extra Note 2]

Then his disciples came and said to Jesus, “Do you know that the Pharisees were offended when they heard this saying?”

But He answered and said, “Every plant which my heavenly Father has not planted will be uprooted. Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.”

When he had entered a house away from the crowd, his disciples asked him about the parable. So he said to them, “Are you also lacking in understanding? Do you not perceive that whatever enters a man from outside cannot defile him? Because it does not enter his heart, but his stomach, and is eliminated, *thus* purifying all foods.” (i.e., *thus he* declared all foods [ceremonially] clean).

And he said, “What comes out of a man — that defiles him. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man.” [see Extra Note 3]

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### Footnotes

52:\* The two accounts of this episode (Matthew's and Mark's) abound in interesting likenesses and contrasts.

## XXXVIII

# SYROPHENICIAN'S DAUGHTER HEALED—A DEAF MUTE HEARS AND TALKS

A.D. 29. Age 32. *Phoenicia. Decapolis.*

Matthew 15: 21-28; Mark 7: 24-36.

From there Jesus arose and went to the region of Tyre and Sidon [on the coast].

He entered a house and did not want anyone to know it, but he could not escape notice.

For behold, a woman of Canaan came from the same region, and began to cry out to him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.”

The woman was a Greek, a Syro-Phoenician by birth. She kept asking him to cast the demon out of her daughter.

[see Extra Note 1]

But Jesus answered her not a word.

And His disciples came and urged Him, saying, “Send her away, for she cries out after us.”

So he answered and said, “**I was not sent except to the lost sheep of the house of Israel.**”

But she came and bowed down before him and said, “**Lord, help me!**”

“**It is not right to take the children’s bread and throw it to the dogs,**” he said.

“Yes, Lord,” she replied, “but even the dogs eat the crumbs that fall from their masters’ table.”

Then Jesus answered her, “**Woman, your faith is great! Let what you want be done for you. For this reply, you may go; the demon has gone out of your daughter.**”

Her daughter was healed from that very hour.

(And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.)

Departing from the region [coasts] of Tyre and Sidon, he came through the midst of the region of Decapolis to the Sea of Galilee.

Then they brought to him one who was deaf and had an impediment in his speech, and they begged him to put his hand on him.

Jesus took him aside from the multitude, and put his fingers in his ears, and he spat and touched his tongue.

Then, looking up to heaven, he sighed, and said to him, “**Ephphatha,**” that is, “**Be opened.**”

[see Extra Note 2]

Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly.

Jesus commanded them that they should tell no one; but the more he commanded them, the more widely they proclaimed *it*.

And they were astonished beyond measure, saying, “He has done all things well. He makes both the deaf to hear and the mute to speak.”

## XXXIX

**SEVEN LOAVES, A FEW FISHES—TEST OF FAITH—LEAVEN OF THE PHARISEES—THE BETHSAIDAN'S SIGHT RESTORED**

A.D. 29. Age 32. *Decapolis. Dalmanutha. Bethsaida.*

Mark 8: 1-26; Matthew 15: 32-39, 16: 1-12.

In those days, the multitude being very great and having nothing to eat, Jesus called his disciples *to him* and said to them, “**I have compassion on the multitude, because they have now continued with me three days and have nothing to eat.**”

“**And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar.**”

Then his disciples answered him, “How can one satisfy these people with enough bread here in the wilderness?”

He asked them, “**How many loaves do you have?**” And they said, “**Seven. And a few little fishes.**”

So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke *them* and gave *them* to His disciples to set before *them*; and they set *them* before the multitude. The few small fish he blessed and commanded to set them also before *them*.

So they all ate and were filled.

They took up seven large baskets of leftover fragments.

Now those who had eaten were about four thousand men, besides women and children. Then Jesus sent them away.

[see Extra Note 1]

Immediately Jesus got into a boat with his disciples, and came into the coasts of Magdala, into the region of Dalmanutha.

[see Extra Note 2]

Then the Pharisees *with the Sadducees* came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him.

But He sighed deeply in his spirit, and said, “**Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.**”

“When it is evening you say, ‘*It will be* fair weather, for the sky is red’; and in the morning, ‘*It will be* foul weather today, for the sky is red and threatening.’

“Hypocrites! You know how to discern the face of the sky, but you cannot *discern* the signs of the times. A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah.” [see Extra Note 3]

And Jesus left them, got into the boat again, and departed to the other side.

Now when his disciples had come to the other side, they had forgotten to take bread; nor did they have more than one loaf in the boat

Then Jesus charged them, “Take heed and beware of the leaven of the Pharisees and the Sadducees, and of the leaven of Herod.”

And they reasoned among themselves, saying, “*It is* because we have taken no bread.”

But Jesus, being aware of it, said to them, “*Why do you reason it is because you have no bread?*”

“O you of little faith, why do you reason among yourselves because you have brought no bread? Do you not yet perceive nor understand? Is your heart still hardened?

“Having eyes, do you not see? And having ears, do you not hear? And do you not remember?

Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? Nor the seven loaves of the four thousand and how many large baskets you took up?

“When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?”

They said to Him, “Twelve.”

“Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?”

And they said, “Seven.”

So he said to them, “*How is it* you do not understand?

“How is it you do not understand that I did not speak to you concerning bread? — *but* to 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 doctrine of the Pharisees and Sadducees. 55:\*

Then Jesus came to Bethsaida; and they brought a blind man to him, and begged him to touch him.

So he took the blind man by the hand and led him out of the town. And when Jesus had spit on his eyes and put his hands on him, he asked him if he saw anything. And he looked up and said, "I see men like trees, walking."

Then Jesus put *his* hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

Then Jesus sent him away to his house, saying, "**Neither go into the town, nor tell anyone in the town.**"

[see Extra Note 4]

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### Footnotes

55:\* For two of the other examples of symbolism turn to the footnotes in XXXVI and in XLV in this book.

## XL

# CHRIST DISCLOSES HIS SONSHIP— ADVANCES PETER—FORETELLS HIS OWN FATE—"WHAT SHALL IT PROFIT A MAN"

A.D. 29. Age 32. *Cesarea Philippi.*

Matthew 16: 13-28; Mark 8: 27-38, 9: 1; Luke 9, 18-27. 56\*

Jesus, and his disciples, came into the towns of Caesarea Philippi.

On the way he asked them, 56\* **"Who do men say that I, the Son of Man, am?"**

So they answered, "Some say John the Baptist, some Elijah, and others Jeremiah, or that one of the prophets is risen again."

He said to them, **"But who do you say that I am?"**

Simon Peter answering said, **"The Christ of God"**. 56± (The Son of the Living God.)

Jesus responded to Peter, **"Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but my Father who is in heaven.**

**And I also say to you that you are Peter, 56± and on this rock I will build my church, and the gates of Hades shall not prevail against it.**

**"And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."**

Then he strictly warned them that they should tell no one about him: that he was Jesus the Christ.

From that time forth Jesus began to show to his disciples that he, the Son of man, must go to Jerusalem, and suffer many things, and be rejected the elders and chief priests and scribes, and be killed, and be raised the third day.

He spoke this word openly.

Then Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord; this shall not happen to you!" But Jesus turned and said to Peter, **"Get behind me, Satan! You are an offense 57\* to me, for you are not mindful of the things of God, but the things of men."**

When he had called the crowd to *himself*, with his disciples also, he said to them,

“Whoever desires to come after me, let him deny himself, and take up his cross, and follow me.

“For whoever desires to save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what will it profit a man, what is he advantaged, if he gains the whole world, and loses himself, loses his own soul? Or be cast away? Or what will a man give in exchange for his soul?

“For the Son of man will come in the glory of his Father, with his angels; and then he will reward every man according to his works.

“For whoever is ashamed of me and my words in this adulterous and sinful generation, of him the Son of man also will be ashamed when he comes in the glory of his Father with the holy angels.”

And he said, “But I tell you of a truth, there be some standing here which shall not taste of death, till they have seen the kingdom of God come with power, the Son of man coming in his kingdom.”

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### Footnotes

56:\* The interested reader will enjoy paralleling these three indicated texts.

56:† Thus Luke. Mark has it, "Thou art the Christ." Matthew has it: "Thou art the Christ, the Son of the living God."

56:‡ Turn back to footnote in VI of this book.

57:\* "... offense: stumbling-block.

## XLI

# JESUS TRANSFIGURED—MOSES AND ELIAS APPEAR—A LUNATIC CURED: "HELP THOU MINE UNBELIEF"

A.D. 29 Age 32. *On, and near, Mt. Hermon.*

Luke 9: 28-42; Matthew 17: 1-21; Mark 9: 2-29.

Now it came to pass, about eight <sup>57±</sup> days after these sayings, Jesus took Peter, James, and John his brother, and went up into a high mountain apart to pray; and Jesus was transfigured before them. [see Extra Note 1]

As he prayed, the appearance of his face was altered: his face shone as the sun, and his clothes *became* white as the light *and* glistening, shining as snow, exceeding white, so as no launderer <sup>57^</sup> on earth can white them. And behold, two men talked with him, who were Moses and Elijah, who appeared in glory and spoke of his decease which he was about to accomplish at Jerusalem.

But Peter and those with him were heavy with sleep; and when they were fully awake, they saw his glory and the two men who stood with him.

Then it happened, as they were parting from him, *that* Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for you, one for Moses, and one for Elijah" — not knowing what he said.

While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, "This is My beloved Son. Hear him!"

And the disciples having heard, did fall upon their face, and were exceedingly afraid, and Jesus having come near, touched them, and said, "**Rise, do not be afraid.**"

Suddenly, when they had lifted up their eyes, they saw no man any more, save Jesus only.

And as they are coming down from the mountain, Jesus commanded them, saying, '**Don't tell anyone about the vision, until the Son of man has been raised from the dead.**'

They kept his word to themselves, questioning what the rising from the dead meant.

And they asked him, saying, "Why do the scribes say that Elijah must come first?"

Then he answered and told them, "Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of man, that he must suffer many things and be treated with contempt?"

"But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him."

Likewise the Son of man is also about to suffer by them [at their hands].

Then the disciples understood that he spoke to them about John the Baptist.

But they kept quiet, and told no one in those days any of the things they had seen.

Now it happened on the next day, when they had come down from the mountain:

And when he came to the disciples, he saw a great multitude around them, and scribes disputing with them.

[see Extra Note 2]

Immediately, when they saw him, all the people were greatly amazed, and running to *him*, greeted him.

And he asked the scribes, "What are you discussing with them?"

Then one of the crowd answered and said, "Teacher, I brought you my son, who has a mute spirit. Lord, have mercy on my son, for he has seizures [see Extra Note 3] and suffers severely. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to your disciples, that they should cast it out, but they could not."

He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to me."

Then they brought him to Jesus. And when he saw Jesus, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

So he asked his father, "How long has this been happening to him?" And he said, "From childhood. And often it has thrown him both into the fire and into the water to destroy him. But if you can do anything, have compassion on us and help us."

Jesus said to him, "If you can believe, all things are possible to him who believes."

Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!"

When Jesus saw that the people came running together, he rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!"

Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead."

But Jesus took him by the hand and lifted him up, and he arose (the child was cured from that very hour); and Jesus gave him back to the father.

When Jesus had come into the house, his disciples asked him privately, "Why could we not cast it out?"

Jesus answered, "Because of your unbelief; for truly, I say to you, if you have faith as 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."

[see Extra Note 4]

"However, this kind does not go out except by prayer and fasting."

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#### Footnotes

57:† As per Luke. Matthew and Mark have it, "after six days."

Note: Matthew and Mark say "after six days," referring to full days while Luke includes parts of days (including the day on which "these sayings" were spoken and that of the Transfiguration).

## XLII

## JESUS FORETELLS HIS DEATH AND RESURRECTION—EXHORTS TO HUMILITY— TRIBUTE: THE FISH AND THE COIN

A.D. 29. Age 32. *Galilee. Capernaum.*

Mark 9: 30-37; Luke 9: 44-48; Matthew 17: 22-27.

Then they departed from there and passed through Galilee, and Jesus did not want anyone to know *it*. Now while they were staying in Galilee, he taught his disciples. And they were all amazed at the majesty of God.

But while everyone marveled at all the things which Jesus did, he said to them, “**Let these words sink down into your ears: the Son of man shall be betrayed into the hands of men, and they will kill him. And after he is killed, he will rise the third day.**”

They were exceedingly sorrowful, but they did not understand this saying (it was hidden from them so that they did not perceive it), and were afraid to ask him.

Then he came to Capernaum. And when he was in the house he asked them, “What was it you disputed among yourselves on the road?”

But they kept silent, for on the road they had disputed among themselves who *would be the greatest*. And he sat down, called the twelve, and said to them, “**If anyone desires to be first, he shall be last of all and servant of all.**”

Then he called a little child and set him in the midst of them. And when He had taken him in his arms, he said to them, “**Whoever receives one of these little children in my name receives me; and whoever receives me, receives not me but him who sent me.**”

When they had come to Capernaum, those who received the *temple* tax came to Peter and said, “Does your Teacher not pay the *temple* tax?” He said, “Yes.”

[see Extra Note 1]

And when he had come into the house, Jesus anticipated <sup>60\*</sup> him, saying, “**What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?**”

Peter said to him, “From strangers.”

Jesus said to him, “**Then the sons are free.**”

“Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; <sup>60^</sup> take that and give it to them for me.” <sup>60†</sup> [see Extra Note 2]

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### Footnotes

60:\* The KJV says ...*prevented him*: anticipated him, in the sense of *spoke first*.

60:^ *piece of money* – a Greek *stater*: a *stater* was a silver Greek coin worth about four drachmae; thus, the single coin could pay the temple tax (two-drachma) for two people.

60:† For "Render unto Cesar the things which be Cesar's," turn forward to LXVII in this book.

## XLIII

**JOHN ANSWERED: "FORBID HIM NOT"—  
SALT—"HAVE PEACE WITH ONE ANOTHER"**A.D. 29. Age 32 *Capernaum*.

Mark 9: 38-50; Luke 9: 49-50.

John <sup>60±</sup> said, "Teacher, we saw someone who does not follow us casting out demons in your name, and we forbade him because he does not follow us."

[see Extra Note 1]

But Jesus said, "Do not forbid him, for no one who works a miracle in my name can soon afterward speak evil of me. For he who is not against us is on our side."

[see Extra Note 2]

"For whoever gives you a cup of water to drink in my name, because you belong to the Messiah (Christ), truly, I say to you, he will by no means lose his reward."

"But whoever causes one of these little ones who believe in me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched — where *'Their worm does not die, and the fire is not quenched.'*" <sup>61^</sup>

"And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched — where *'Their worm does not die, and the fire is not quenched.'*" <sup>61^</sup>

"And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire — where *'Their worm does not die, and the fire is not quenched.'*" <sup>61^</sup>

"For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another."

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### Footnotes

60:‡ *John*: brother of James, and son of Zebedee.

61:^ *Their worm does not die, and the fire is not quenched* - references Isaiah 66:24, which speaks of the punishment for rebellion against God. As the final word of Isaiah's message, the passage became familiar as a picture of endless destruction. *worm does not die*. Worms were always present in the rubbish dump.

[Source: NIV '08 Study Bible Notes]

Original word for 'worm' could also be translated "maggot".

Note: some early Greek manuscripts only have the 3<sup>rd</sup> occurrence of this OT quote (Mark 9:48, and not v44 nor v46).

## XLIV

# "EXCEPT YE BECOME AS LITTLE CHILDREN"—HUMILITY AND FORGIVENESS— PARABLES: THE NINETY AND NINE, THE WICKED SERVANT—"WHERE TWO OR THREE ARE GATHERED TOGETHER"

A.D. 29. Age 32. *Capernaum.*

Matthew 18: 1-35.

At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?"

Then Jesus called a little child to himself, set him in the midst of them, and said, <sup>61</sup> "Truly, I say to you, unless you are converted <sup>62</sup> and become as little children, you will by no means enter the kingdom of heaven.

"Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. Whoever receives one little child like this in my name receives me.

"But whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.

"Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!

"If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.

"And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell.

"Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of my Father who is in heaven. For the Son of man has come to save that which was lost.

<sup>62</sup> "What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is

straying? And if he should find it, truly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that *‘by the mouth of two or three witnesses every word may be established.’* And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

“Truly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. 62†

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

Then Peter came to him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?”

Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven. [see Extra Note 1]

“Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. [see Extra Note 2] But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ Then the master of that servant was moved with compassion, released him, and forgave him the debt.

“But that servant went out and found one of his fellow servants who owed him a hundred denarii; [see extra note 3] and he laid hands on him and took *him* by the throat, saying, ‘Pay me what you owe!’ So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’ And he would not, but went and threw him into prison till he should pay the debt.

“So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?’

“And his master was angry, and delivered him to the torturers until he should pay all that was due to him. “So will my heavenly Father also do to you if each of you, from his heart, does not forgive his brother his trespasses.”

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### Footnotes

61:\* It is of interest to note that some of these sayings (from Matthew) addressed by Jesus *to the disciples* are like some of his sayings addressed *to John* (as reported by Mark in XLIII just preceding).

62:^ *converted* = turn, an active and voluntary turning from sin; repent. [The Greek word translated in "be converted," is found in the NT in the active voice in every instance but one, and means *to turn*. It means something that the subject is to *do*, not something that is to be done for him.

[Source: Matthew Poole's Commentary]

62:\* Compare with similar parable from Luke (15, 4-7) in LVI in this book.

62:† Thus Jesus *to the disciples* (from Matthew). Turn back to XL in this book, and note the same promise, *to Peter* (also from Matthew).

## XLV

# AT THE FEAST OF THE TABERNACLE— OPINIONS DIVIDED

A.D. 29. Age 32. *Jerusalem. Galilee.*

John 7: 1-46, 53, 8: 1.

After this, Jesus <sup>63</sup> traveled in Galilee, since he did not want to travel in Judea because the Jews were trying to kill him.

The Jewish Festival of Tabernacles [see Extra Note 1] was near, so his brothers said to him, "Leave here and go to Judea so your disciples can see your works that you are doing. For no one does anything in secret while he's seeking public recognition. If you do these things, show yourself to the world." [see Extra Note 2]

(For not even his brothers believed in him.)

Then Jesus said to them, "My time has not yet come, but your time is always ready. The world cannot hate you, but it hates me because I testify of it that its works are evil. You go up to this feast. I am not yet going up to this feast, for my time has not yet fully come."

When he had said these things to them, he remained in Galilee.

But when his brothers had gone up, then he also went up to the feast, not openly, but as it were in secret.

Then the Jews sought him at the feast, and said, "Where is he?"

And there was much complaining among the people concerning him. Some said, "He is good"; others said, "No, on the contrary, he deceives the people." However, no one spoke openly of him for fear of the Jews.

Now about the middle of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, "How does this man know letters, having never studied?"

Jesus answered them and said, "My doctrine is not mine, but his who sent me. "If anyone wills [chooses] to do his will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on my own *authority*. He who speaks from himself seeks his own glory; but he who seeks the glory of the One who sent him is true, and no unrighteousness is in Him.

“Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill me?”

The people answered and said, “You have a demon. Who is seeking to kill you?”

Jesus answered and said to them, “I did one work, and you all marvel. Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with me because I made a man completely well on the Sabbath?”

“Do not judge according to appearance, but judge with righteous judgment.”

Now some of them from Jerusalem said, “Is this not he whom they seek to kill? But look! He speaks boldly, and they say nothing to him. Do the rulers <sup>63</sup> know indeed that this is truly the Christ [Messiah]? However, we know where this man is from; but when the Christ [Messiah] comes, no one knows where he is from.” [see Extra Note 3]

Then Jesus cried out, as he taught in the temple, saying, “You both know me, and you know where I am from; and I have not come of myself, but he who sent me is true, whom you do not know. But I know him, for I am from him, and he sent me.”

Therefore they sought to take him; but no one laid a hand on him, because his hour had not yet come.

And many of the people believed in him, and said, “When the Christ [Messiah] comes, will he do more signs than these which this *man* has done?”

The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers to take him.

Then Jesus said to them, “I shall be with you a little while longer, and *then* I go to him who sent me.

“You will seek me and not find *me*, and where I am you cannot come.” [see Extra Note 4]

On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to me and drink. He who believes in me, as the scripture has said, out of his heart will flow rivers of living water.” [see Extra Note 5]

<sup>64</sup>\* (But this he spoke concerning the spirit, whom those believing in him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.)

Therefore many from the crowd, when they heard this saying, said, “Truly this is the Prophet.” Others said, “This is the Christ [Messiah].” But some said, “Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?” [see Extra Note 6]

So there was a division among the people because of Him. Now some of them wanted to take him, but no one laid hands on him.

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

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### Footnotes

63:\* Turn back, and reread XXXVI in this book.

63:^ Rulers = authorities; i.e., probably the Sanhedrin. (cf. John 7: 48, 12:42)

64:\* ~~p. 65~~ For other examples of symbolism turn back to the footnotes in VII and XXXVI in this book.

## XLVI

**A WOMAN'S ACCUSERS SHAMED—CHRIST  
CONFUTES THE JEWS—"I AM THE LIGHT OF  
THE WORLD"—"THE TRUTH SHALL MAKE  
YOU FREE"—"I SEEK NOT MINE OWN  
GLORY"—"BEFORE ABRAHAM WAS, I AM"—  
HE ELUDES THE MOB**

A.D. 29. Age 32. *Jerusalem.*

John 8: 2-59.

Now early in the morning Jesus came again into the temple, and all the people came to him; and he sat down and taught them.

Then the scribes and Pharisees brought to him a woman caught in adultery. <sup>65</sup><sub>1</sub>

And when they had set her in the midst, they said to him, "Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do you say?"

This they said, testing him, that they might have *something* of which to accuse him.

But Jesus stooped down and wrote on the ground with *his* finger, as though he did not hear. So when they continued asking him, he raised himself up and said to them, "**He who is without sin among you, let him throw a stone at her first.**"

And again he stooped down and wrote on the ground. Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.

When Jesus had raised himself up and saw no one but the woman, he said to her, "**Woman, where are those accusers of yours? Has no one condemned you?**"

She said, "No one, Lord." And Jesus said to her, "**Neither do I condemn you; go and sin no more.**"

Then Jesus spoke to the people again, saying, "**I am the light of the world. He who follows me shall not walk in darkness, but have the light of life.**" [see Extra Note 1]

The Pharisees therefore said to him, "You bear witness of yourself; your witness is not true."

Jesus answered and said to them, "Even if I bear witness of myself, my witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going.

"You judge according to the flesh; I judge no one. And yet if I do judge, my judgment is true; for I am not alone, but I *am* with the Father who sent me.

"It is also written in your law that the testimony of two men is true. I am one who bears witness of myself, and the Father who sent me bears witness of me."

Then they said to him, "Where is your Father?"

Jesus answered, "You know neither me nor my Father. If you had known me, you would have known my Father also."

These words Jesus spoke in the treasury [see Extra Note 2], as he taught in the temple; and no one laid hands on Him, for his hour had not yet come.

Then Jesus said to them again, "I am going away, and you will seek me, and will die in your sin. Where I go you cannot come."

So the Jews said, "Will he kill himself, because he says, 'Where I go you cannot come'?"

And he said to them, "You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*, you will die in your sins."

Then they said to him, "Who are you?"

And Jesus said to them, "Just what I have been saying to you from the beginning.

"I have many things to say and to judge concerning you, but he who sent me is true; and I speak to the world those things which I heard from him."

They did not understand that he spoke to them of the Father.

Then Jesus said to them, "When you lift up the Son of man, then you will know that I am *he*, and *that* I do nothing of myself; but as my Father taught me, I speak these things. And he who sent me is with me. The Father has not left me alone, for I always do those things that please him."

As he spoke these words, many believed in him.

Then Jesus said to those Jews who believed him, "If you abide in my word, you are my disciples indeed. And you shall know the truth, and the truth shall make you free."

They answered him, "We are Abraham's descendants, and have never been in bondage to anyone. How can you say, 'You will be made free'?"

Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, *but* a son abides forever. Therefore if the Son makes you free, you shall be free indeed.

"I know that you are Abraham's descendants, but you seek to kill me, because my word has no place in you. I speak what I have seen with my Father, and you do what you have seen with your father."

They answered and said to him, "Abraham is our father."

Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham did not do this. You do the deeds of your father."

Then they said to Him, "We were not born of fornication; we have one Father — God."

Jesus said to them, "If God were your Father, you would love me, for I proceeded forth and came from God; nor have I come of myself, but he sent me.

"Why do you not understand my speech? Because you are not able to listen to my word. You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

"But because I tell the truth, you do not believe me. Which of you convicts me of sin? And if I tell the truth, why do you not believe me? He who is of God hears God's words; therefore you do not hear, because you are not of God."

Then the Jews answered and said to Him, "Do we not say rightly 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. And I do not seek my *own* glory; there is One who seeks and judges.

"Most assuredly, I say to you, if anyone keeps my word he shall never see death."

Then the Jews said to Him, "Now we know that you have a demon! Abraham is dead, and the prophets; and you say, 'If anyone keeps my word he shall never taste death.' Are you greater than our father Abraham, who is dead? And the prophets are dead. Who do you make yourself out to be?"

Jesus answered, "If I honor myself, my honor is nothing. It is my Father who honors me, of whom you say that he is your God. Yet you have not known him, but I know him. And if I say, 'I do not know him,' I shall be a liar like you; but I do know him and keep his word. Your father Abraham rejoiced to see my day, and he saw *it* and was glad."

Then the Jews said to Him, "You are not yet fifty years old, and have you seen Abraham?"

Jesus said to them, "**Most assuredly, I say to you, before Abraham was, I AM.**"

Then they took up stones to throw at him; but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.

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### Footnotes

65:† In the Revised Version the account of this episode is enclosed in brackets. In the margin is this: "Most of the ancient authorities omit John 7:53 thru 8:11. Those which contain it vary much from each other."

- *Opinions:*

This story, though probably authentic, is omitted in many mss. and may not have been originally a part of this gospel. [Source: Ryrie Study Bible note]

There is considerable doubt that this story is part of John's original Gospel, for it is absent from all of the oldest manuscripts. But there is nothing in it unworthy of sound doctrine. It seems best to view the story as something that probably happened during Jesus' ministry but that was not originally part of what John wrote in his Gospel. Therefore it should not be considered as part of Scripture and should not be used as the basis for building any point of doctrine unless confirmed in Scripture.

[Source: ESV Study Bible note]

Most scholars agree that this section does not belong at this point in John. Most early MSS either omit it or mark it with asterisks to indicate doubt. A few MSS place it at the end of the gospel, and a few others after Lk 21:38. At the same time it has ancient attestation, and there is no reason to suppose that it does not represent genuine tradition.

[Source: New Bible Commentary]

Note: John 8:20, relating to Jesus being in (or near) the temple treasury, which was in the Court of Women, does add some genuineness as a place that women were brought.

[Source: Jamieson, Fausset and Brown]

## XLVII

# JESUS HEALS MAN BORN BLIND—THE JEWS CROSSEXAMINE THE MAN—AGAIN: "I AM THE LIGHT OF THE WORLD"—PARABLE: "I AM THE DOOR. I AM THE GOOD SHEPHERD"—WINTER FEAST OF THE DEDICATION—AGAIN HE ELUDES THE JEWS

A.D. 29. Age 32. *Jerusalem.*

John 9: 1-41, 10: 1-18, 22-40.

Now as *Jesus* passed by, he saw a man who was blind from birth.

And His disciples asked him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him.

"I must work the works of him who sent me while it is day; *the night is coming when no one can work. As long as I am in the world, I am the light of the world.*"

When he had said these things, He spat on the ground and made clay with the saliva; and he anointed the eyes of the blind man with the clay. And he said to him, "*Go, wash in the pool of Siloam*" (which is translated, Sent).

So he went and washed, and came back seeing.

Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others *said*, "He is like him."

He said, "I am *he*." Therefore they said to him, "How were your eyes opened?"

He answered and said, "A man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight."

Then they said to him, "Where is he?" He said, "I do not know."

They brought him who formerly was blind to the Pharisees.

Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

Therefore some of the Pharisees said, "This man is not from God, because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

They said to the blind man again, "What do you say about him because He opened your eyes?" He said, "He is a prophet."

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself."

His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that* he was Christ [Messiah], he would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So they again called the man who was blind, and said to him, "Give God the glory! We know that this man is a sinner."

The man answered and said, "Whether he is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see."

Then they said to him again, "What did he do to you? How did he open your eyes?"

He answered them, "I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?"

Then they reviled him and said, "You are his disciple, but we are Moses' disciples. We know that God spoke to Moses; *as for this fellow*, we do not know where he is from."

The man answered and said to them, "Why, this is a marvelous thing, that you do not know where he is from; yet he has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this man were not from God, he could do nothing."

They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said to him, "Do you believe in the Son of God?"

He answered and said, "Who is he, Lord, that I may believe in him?"

And Jesus said to him, "You have both seen him and it is he who is talking with you."

Then he said, "Lord, I believe!" And he worshiped Him.

Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind."

Then some of the Pharisees who were with him heard these words, and said to him, "Are we blind also?"

Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

"Truly, truly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."

Jesus used this illustration, but they did not understand the things which he spoke to them.

Then Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep. "All who ever came before me are thieves and robbers, but the sheep did not hear them.

"I am the door. If anyone enters by me, he will be saved, and will go in and out and find pasture.

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

"I am the good shepherd. The good shepherd gives his life for the sheep. But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep.

"I am the good shepherd; and I know my *sheep*, and am known by my own. As the Father knows me, even so I know the Father; and I lay down my life for the sheep.

“And other sheep I have which are not of this fold; them also I must bring, and they will hear my voice; and there will be one flock *and* one shepherd.

“Therefore my Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

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

Now it was the Feast of Dedication [Hanukkah] in Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch.

Then the Jews surrounded him and said to him, “How long do you keep us in doubt? If you are the Christ [Messiah], tell us plainly.”

Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name, they bear witness of me. But you do not believe, because you are not of my sheep, as I said to you. “My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of my hand.

“My Father, who has given *them* to me, is greater than all; and no one is able to snatch *them* out of my Father's hand.

“I and *my* Father are one.”

Then the Jews took up stones again to stone him.

Jesus answered them, “Many good works I have shown you from my Father. For which of those works do you stone me?”

The Jews answered him, saying, “For a good work we do not stone you, 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 of him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?

“If I do not do the works of my Father, do not believe me; but if I do, though you do not believe me, believe the works, that you may know and believe that the Father *is* in me, and I in him.”

Therefore they sought again to seize him, but he escaped out of their hand.

And he went away again beyond the Jordan to the place where John was baptizing at first, and there he stayed.

[see Extra Note 1]

(Then many came to him and said, “John performed no sign, but all the things that John spoke about this man were true.” And many believed in him there.)

## XLVIII

# JAMES AND JOHN REBUKED—"HATH NOT WHERE TO LAY HIS HEAD"—THE SEVENTY SENT TWO AND TWO: RETURN REJOICING—EXPLICIT INSTRUCTIONS—A PRAYER

A.D. 29, Age 32. *Leaving Galilee. Samaria. Perea.*

Luke 9: 51-62, 10: 1-24

Now it came to pass, when the time had come for him to be received up, that he steadfastly set his face <sup>71^</sup> to go to Jerusalem, and sent messengers on ahead. And as they went, they entered a village of the Samaritans, to prepare for him.

But they did not receive him, because his face was set for the journey to Jerusalem. And when His disciples James and John saw *this*, they said, "Lord, do you want us to command fire to come down from heaven and consume them, just as Elijah did?"

But He turned and rebuked them, and said, "**You do not know what manner of spirit you are of. For the Son of man did not come to destroy men's lives but to save them.**"

They went to another village.

Now it happened as they journeyed on the road, *that* someone said to him, "Lord, I will follow you wherever you go."

And Jesus said to him, "**Foxes have holes and birds of the air have nests, but the Son of man has nowhere to lay his head.**"

Then He said to another, "**Follow Me.**"

But he said, "Lord, let me first go and bury my father."

Jesus said to him, "**Let the dead bury their own dead, but you go and preach the kingdom of God.**"

And another also said, "Lord, I will follow you, but let me first go *and* bid them farewell who are at my house."

But Jesus said to him, "**No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.**"

After these things the Lord appointed seventy [see Extra Note 1] others also, and sent them two by two before his face into every city and place where he himself was about to go.

Then He said to them, “The harvest truly *is* great, but the laborers *are* few; therefore pray the Lord of the harvest to send out laborers into his harvest.

<sup>72</sup><sub>±</sub> “Go your way; behold, I send you out as lambs among wolves. Carry neither money bag, knapsack, nor sandals; and greet no one along the road.

“But whatever house you enter, first say, ‘Peace to this house.’ And if a son of peace is there, your peace will rest on it; if not, it will return to you.

“And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house.

“Whatever city you enter, and they receive you, eat such things as are set before you. And heal the sick there, and say to them, ‘The kingdom of God has come near to you.’

“But whatever city you enter, and they do not receive you, go out into its streets and say, ‘The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.’

“But I say to you that it will be more tolerable in that day for Sodom than for that city.

<sup>72</sup><sub>±</sub> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes! But it will be more tolerable for Tyre and Sidon at the judgment than for you.

And you, Capernaum, will you be exalted to heaven? No, you will go down to Hades!

[see Extra Note 1]

Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the One who sent me.”

Then the seventy [see Extra Note 2] returned with joy, saying, “Lord, even the demons are subject to us in your name.”

And Jesus said to them, “I saw Satan fall like lightning from heaven. Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.”

In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father <sup>73</sup><sub>^</sub>, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent

and revealed them to babes. Even so, Father, for so it seemed good in Your sight. All things have been delivered to me by my Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *him*.”

Then he turned to *his* disciples and said privately, <sup>73</sup> “Blessed are the eyes which see the things you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen *it*, and to hear what you hear, and have not heard *it*.”

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### Footnotes

71:△ “*he set his face*,” a Semitic idiom that speaks of a firm, unshakable resolve to do something (Ge 31:21; Isa 50:7). [Source: NET Bible note] Note: Jesus has left Galilee and his itinerant ministry will now focus in Judea.

72:△ *call fire down*, as Elijah had (2Kings 1:9-16). [Some versions, such as KJV, include “as Elijah had.” As part of this verse.] James and John were known as “Sons of Thunder” (Mk 3:17)

72:\* Beginning here, compare these instructions to the “other seventy” with the similar instructions to “the twelve” in XXXII of this book.

Note: Jewish people sometimes viewed themselves (Israel) as sheep among wolves (the Gentiles). The image of a lamb among wolves was proverbial for defenselessness.

[Source: IVP Bible Background Commentary, 2nd Ed.]

72:† This censure of the cities, and the following homage, “I thank thee,” are from Luke (10:13-15,21-22). See footnote in XXIV of this book.

Note: *Chorazin* was a town of Galilee that was probably fairly small in contrast to *Bethsaida* and is otherwise unattested. Bethsaida was declared a *polis* [city-state] by the tetrarch Herod Philip, sometime after A.D. 30.

[Source: NET Bible note]

73:△ *Father* - is *Patēr* in Greek and ‘*Abba*’ in Aramaic

73:\* Thus Luke (10:23-24). Turn back to the fourth footnote [38:†] in XXVIII in this book.

## XLIX

# THE GOOD SAMARITAN: A LAWYER ANSWERED

A.D. 29, Age 32. *Perea.*

Luke 10: 25-37.

A certain lawyer stood up and tested Jesus, saying, "Teacher, what shall I do to inherit eternal life?"

Jesus said to him, "**What is written in the law? What is your reading of it?**"

So he answered and said, "*You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself.*"

And Jesus said to him, "**You have answered rightly; do this and you will live.**"

But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

Then Jesus answered and said: "**A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead.**

**"Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.**

**"Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.**

**"But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'**

**"So which of these three do you think was neighbor to him who fell among the thieves?"**

And he said, "He who showed mercy on him."

Then Jesus said to him, "**Go and do likewise.**"

## L

**"WHEN YE PRAY, SAY" (LUKE 11, 2)—  
PARABLES AND PRECEPTS—"BLESSED IS  
THE WOMB THAT BARE THEE"—"A GREATER  
THAN SOLOMON IS HERE"—JESUS DINES  
WITH PHARISEE: CHIDES PHARISEES AND  
LAWYERS**

A.D. 29. Age 32. *Perea*.

Luke 11: 1-13, 27-54.

Now it came to pass, as Jesus was praying in a certain place, when he ceased, *that* one of his disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."

So He said to them, <sup>74\*</sup> **"When you pray, say:**

**Our Father in heaven, hallowed be Your name.**

**Your kingdom come.**

**Your will be done, on earth as *it is* in heaven.**

**Give us day by day our daily bread.**

**And forgive us our sins, for we also forgive everyone who is indebted to us.**

**And do not lead us into temptation [, but deliver us from the evil one]."**

[see Extra Note 1]

And he said to them, **"Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; for a friend of mine has come to me on his journey, and I have nothing to set before him'; and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'?"**

**"I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.**

**"So I say to 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 he who seeks finds, and to him who knocks it will be opened.**

"If a son asks for bread \* from any father among you, will he give him a stone? Or if *he asks* for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion?

"If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!"

And it happened, as he spoke these things, that a certain woman from the crowd raised her voice and said to him, "Blessed *is* the womb that bore you, and *the* breasts which nursed you!"

But he said, "*More than that, blessed are* those who hear the word of God and keep it!"

And while the crowds were thickly gathered together, he began to say, <sup>75</sup> "*This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet. For as Jonah became a sign to the Ninevites, so also the Son of man will be to this generation.*"

[see Extra Note 2]

"The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

[see Extra Note 3]

"The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

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

And as Jesus spoke, a certain Pharisee asked him to dine with him. So he went in and sat down to eat. When the Pharisee saw *it*, he marveled that he had not first washed before dinner.

Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. Foolish ones! Did not He who made the outside make the inside also? But rather give alms of such things as you have; then indeed all things are clean to you.

"But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

“Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces.

“Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over *them* are not aware *of them*.” [see Extra Note 4]

Then one of the lawyers answered and said to him, “Teacher, by saying these things you reproach us also.”

And Jesus said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

“Woe to you! For you build the tombs of the prophets, and your fathers killed them. In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

“Therefore the wisdom of God also said, ‘I will send them prophets and apostles, and *some* of them they will kill and persecute,’ that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, “from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.

“Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.”

And as he said these things to them, the scribes and the Pharisees began to assail *him* vehemently, and to cross-examine him about many things, lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

[see Extra Note 5]

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### Footnotes

74:\* Thus Luke (11:2-4). Turn back to XV in this book, and compare with the Lord's Prayer in the Sermon on the Mount (Matthew 6:9-13).

75:\* Thus Luke (11:29-32). Compare with similar saying in XXVII of this book (being Matthew 12:39-42).

# LI

## SERMON TO THE INNUMERABLE MULTITUDE: PRECEPTS, PARABLES: THE SPARROWS, THE SELF-CENTERED RICH MAN, THE RAVENS, THE LILIES—"THE HAIRS OF YOUR HEAD ARE NUMBERED"—"LET YOUR LIGHTS BE BURNING"

A.D. 29. Age 32. *Perea.*

Luke 12: 1-40.

In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, he began to say to his disciples first *of all*, "Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that will not be revealed, nor hidden that will not be known. Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

"And I say to you, my friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: Fear him who, after he has killed, has power to cast into hell; yes, I say to you, fear him! Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

"Also I say to you, whoever confesses me before men, him the Son of man also will confess before the angels of God. But he who denies me before men will be denied before the angels of God. And anyone who speaks a word against the Son of man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

[see Extra Note 1]

Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. For the Holy Spirit will teach you in that very hour what you ought to say."

Then one from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." But Jesus said to him, "Man, who made me a judge or an arbitrator over you?" And he said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."

Then he spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully. And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’ So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, “Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry.”’ But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’ So *is* he who lays up treasure for himself, and is not rich toward God.”

Then he said to his disciples, “Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. Life is more than food, and the body *is more* than clothing.

“Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds?

“And which of you by worrying can add one cubit to his stature? If you then are not able to do *the* least, why are you anxious for the rest?

“Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more *will He clothe* you, O *you* of little faith?

“And do not seek what you should eat or what you should drink, nor have an anxious mind. For all these things the nations of the world seek after, and your Father knows that you need these things.

“But seek the kingdom of God, and all these things shall be added to you.

“Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. For where your treasure is, there your heart will be also.

“Let your waist be girded and *your* lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.

[see Extra Note 2]

“Blessed *are* those servants whom the master, when he comes, will find watching. Truly, I say to you that he will gird himself and have them sit down *to eat*, and will come and serve them. And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

[see Extra Note 3]

<sup>78</sup> But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of man is coming at an hour you do not expect.”

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### Footnotes

78:\* This paragraph and the first four paragraphs of LII furnish an interesting comparison with a similar passage near the end of LXXII in this book (being Matthew 24:43-51).

## LII

**SERMON CONTINUED: "SPEAKEST THOU  
THIS PARABLE TO ALL?"—"I AM COME TO  
SEND FIRE"—THE FACE OF THE SKY—  
"UNLESS YE REPENT"—THE FIG TREE  
SPARED**

A.D. 29. Age 32. *Perea*.

Luke 12: 41-59, 13: 1-9.

Then Peter said to him, "Lord, do you speak this parable *only* to us, or to all *people*?"

And the Lord said, <sup>79</sup> "Who then is that faithful and wise steward, whom *his* master will make ruler over his household, to give *them their* portion of food in due season?

"Blessed *is* that servant whom his master will find so doing when he comes. "Truly, I say to you that he will make him ruler over all that he has.

"But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, the master of that servant will come on a day when he is not looking for *him*, and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers.

"And that servant who knew his master's will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes*. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

"I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished!

"Do *you* suppose that I came to give peace on earth? I tell you, not at all, but rather division. For from now on five in one house will be divided: three against two, and two against three. Father will be divided 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."

Then he also said to the multitudes, “Whenever you see a cloud rising out of the west, immediately you say, ‘A shower is coming’; and so it is. “And when you see the south wind blow, you say, ‘There will be hot weather’; and there is. Hypocrites! You can discern the face of the sky and of the earth, but how *is it* you do not discern this time? Yes, and why, even of yourselves, do you not judge what is right?

“When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison. I tell you, you shall not depart from there till you have paid the very last mite.” <sup>79^</sup>

There were present at that season some who told him about the Galileans whose blood Pilate had mingled with their sacrifices.

And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? I tell you, no; 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 that they were worse sinners than all *other* men who dwelt in Jerusalem? I tell you, no; but unless you repent you will all likewise perish.”

He also spoke this parable: “A certain *man* had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’

“But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize *it*. And if it bears fruit, *well*. But if not, after that you can cut it down.’”

[see Extra Note 1]

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### Footnotes

79:\* See footnote at end of LI just preceding.

79:^ *mite*. The smallest of copper coins, worth very little

## LIII

# SABBATH CURE OF CRIPPLED WOMAN: HYPOCRITES SHAMED—PARABLES AND PRECEPTS: THE MUSTARD SEED, LEAVEN

A.D. 29. Age 32. *Perea*.

Luke 13: 10-21.

Now Jesus was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise *herself* up.

But when Jesus saw her, he called *her* to *him* and said to her, “**Woman, you are loosed from your infirmity.**”

And he laid *his* hands on her, and immediately she was made straight, and glorified God.

But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.”

The Lord then answered him and said, “**Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead *it* away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound — think of it— for eighteen years, be loosed from this bond on the Sabbath?**”

[see Extra note 1]

And when he said these things, all his adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by him. [see Extra note 2]

<sup>81\*</sup> Then he said, “**What is the kingdom of God like? And to what shall I compare it? It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches.**”

And again he said, “**To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal till it was all leavened.**”

[see Extra note 3]

## Footnotes

<sup>81\*</sup> This parable, and the one following, may with interest be compared with the similar ones from Matthew (13, 31-33) at the beginning of XXIX in this book.

## LIV

# JOURNEYING TOWARD JERUSALEM— PARABLE: THE SHUT DOOR—WARNED OF HEROD—"O JERUSALEM, JERUSALEM!"— MARTHA AND MARY

A.D. 29. Age 32. *Perea. Bethany.*

Luke 13: 22-35, 10: 38-42; John 10: 39-40.

And Jesus went through the cities and villages, teaching, and journeying toward Jerusalem.

Then one said to him, "Lord, are there few who are saved?"

And he said to them, "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.

"When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,' then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.'

"But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'

"There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

"They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.

"And indeed there are last who will be first, and there are first who will be last."

On that very day some Pharisees came, saying to him, "Get out and depart from here, for Herod wants to kill you."

And he said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.'

"Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem.

[see Extra Note 1]

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing! See! Your house is left to you desolate; and truly, I say to you, you shall not see me until *the time* comes when you say, ‘*Blessed is He who comes in the name of the LORD!*’ ”

Now it happened as they went that he entered a certain village; <sup>82\*</sup> and a certain woman named Martha welcomed him into her house. And she had a sister called Mary, who also sat at Jesus’ feet and heard His word.

But Martha was distracted with much serving, and she approached him and said, “Lord, do you not care that my sister has left me to serve alone? Therefore tell her to help me.”

And Jesus answered and said to her, “*Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.*”

The Jews sought again to seize him, but he went away again across the Jordan to the place where John was baptizing at first, and there he stayed.

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#### Footnotes

<sup>82:\*</sup> Bethany.

## LV

# SABBATH HEALING OF DROPSY—A SERMON IN PARABLES: HUMBLE GUEST, GREAT SUPPER, COUNTING THE COST, THE WARRING KING—EXCUSE-MAKING—SALT

A.D. 29. Age 32. *Perea*.

Luke 14: 1-35.

Now it happened, as he went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched him closely.

And behold, there was a certain man before him who had dropsy.

And Jesus, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?”

But they kept silent. And Jesus took *the man* and healed him, and let him go.

Then he said, “Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?”

They could not answer him regarding these things.

So he told a parable to those who were invited, when he noted how they chose the best places, saying to them: “When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; and he who invited you and him come and say to you, ‘Give place to this man,’ and then you begin with shame to take the lowest place.

“But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you.

“For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”

Then he also said to him who invited him, “When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid?”

“But when you give a feast, invite *the* poor, *the* maimed, *the* lame, *the* blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.”

Now when one of those who sat at the table with him heard these things, he said to him, “Blessed *is* he who shall eat bread in the kingdom of God!”

Then Jesus said to him, “A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’ But they all with one *accord* began to make excuses.

“The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’ And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’ Still another said, ‘I have married a wife, and therefore I cannot come.’

“So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in here *the* poor and *the* maimed and *the* lame and *the* blind.’

“And the servant said, ‘Master, it is done as you commanded, and still there is room.’

“Then the master said to the servant, ‘Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. ‘For I say to you that none of those men who were invited shall taste my supper.’”

Now great multitudes went with Jesus. And he turned and said to them, “If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple. “And whoever does not bear his cross and come after me cannot be my disciple.

“For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish *it* — lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him, “saying, ‘This man began to build and was not able to finish.’

“Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. So likewise, whoever of you does not forsake all that he has cannot be my disciple.

“Salt *is* good; but if the salt has lost its flavor, how shall it be seasoned? It is neither fit for the land nor for the dunghill, *but* men throw it out.

“He who has ears to hear, let him hear!”

## LVI

**SERMON IN PARABLES (CONTINUED): THE  
NINETY AND NINE, THE LOST COIN, THE  
PRODIGAL SON**A.D. 30. Age 33. *Perea.*

Luke 15: 1-32.

Then all the tax collectors and the sinners drew near to Jesus to hear him. And the Pharisees and scribes complained, saying, "This man receives sinners and eats with them."

Jesus spake this parable unto them,

<sup>84</sup>\* So he spoke this parable to them, saying: "What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found *it*, he lays *it* on his shoulders, rejoicing. And when he comes home, he calls together *his* friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

"I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it*? And when she has found *it*, she calls *her* friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!'

"Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

Then he said: "A certain man had two sons. And the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me*. ' So he divided to them *his* livelihood.

"And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with wild living. But when he had spent all, there arose a severe famine in that land, and he began to be in want.

"Then he went and joined himself to a citizen of that country, who sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.

“But when he came to himself, he said, ‘How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.”’

“And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.

“And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’

“But the father said to his servants, ‘Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. And bring the fatted calf here and kill *it*, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.

“Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’ But he was angry and would not go in. Therefore his father came out and pleaded with him.

“So he answered and said to *his* father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’

“And he said to him, ‘Son, you are always with me, and all that I have is yours. ‘It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’”

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### Footnotes

84:\* This furnishes an interesting likeness to the one from Matthew (18, 12-14) in XLIV of this book.

## LVII

**SERMON IN PARABLES (CONTINUED): THE UNJUST STEWARD, THE RICH MAN AND LAZARUS—"YE CANNOT SERVE GOD AND MAMMON"**

A.D. 30. Age 33. *Perea*.

Luke 16: 1-31.

Jesus also said to His disciples:

"There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'

"Then the steward said within himself, 'What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.'

"So he called every one of his master's debtors to *him*, and said to the first, 'How much do you owe my master?' And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.'

"Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures \* of wheat.' And he said to him, 'Take your bill, and write eighty.'

"So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

[see Extra Note 1]

"And I say to you, make friends for yourselves by unrighteous mammon, <sup>89\*</sup> that when you fail, they may receive you into an everlasting home.

"He who *is* faithful in *what is* least is faithful also in much; and he who is unjust in *what is* least is unjust also in much.

"Therefore if you have not been faithful in the unrighteous mammon, <sup>89\*</sup> who will commit to your trust the true *riches*? <sup>90\*</sup> And if you have not been faithful in what is another man's, who will give you what is your own?

“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” 89\*

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

And Jesus said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God. The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

“Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from *her* husband commits adultery. [see Extra Note 2]

“There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

“So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’

“But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

“Then he said, ‘I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.’

“Abraham said to him, ‘They have Moses and the prophets; let them hear them.’

“And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’

“But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

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### Footnotes

89:\* *mammon* = money and other material possessions. We should use money (wisely, never dishonestly) to help win people so that they will welcome us in heaven. [An Aramaic word.]

90:\* *true riches*. i.e., spiritual responsibilities. The things that belong to God's kingdom, in contrast to "worldly wealth."

## LVIII

# SERMON IN PARABLES (CONCLUDED): OFFENCES, FORGIVENESS, FAITH, MASTER AND SERVANT, MARTHA, MARY, LAZARUS: "LAZARUS, COME FORTH"—"I AM THE RESURRECTION"—JEWS TAKE COUNSEL TO KILL JESUS

A.D. 30. Age 33. *Perea. Bethany. Perea.*

Luke 17: 1-10; John 11: 1-54.

Then Jesus said to his disciples,

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"It is inevitable that stumbling blocks come, but woe to him through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble. 88\*

"Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

The apostles said to the Lord, "Increase our faith!"

And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.

[see Extra Note 1]

"Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? But will he not say to him, 'Prepare something for me to eat, and *properly* clothe yourself and serve me while I eat and drink; and afterward you may eat and drink'?

"He does not thank the slave because he did the things which were commanded, does he? (I think not.)

"So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done *only* that which we ought to have done.' "

[see Extra Note 2]

Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha. (Mary was one who anointed the Lord with fragrant oil and wiped His feet with her hair. 88†) It was her brother Lazarus who was sick. Therefore the sisters sent to Jesus, saying, "Lord, the one you love is sick."

When Jesus heard *that*, He said, “This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.”

Now Jesus loved Martha and her sister and Lazarus. So, when he heard that he was sick, he stayed two more days in the place where he was.

Then after this he said to *the* disciples, “Let us go to Judea again.”

*The* disciples said to Him, “Rabbi, lately the Jews sought to stone you, and are you going there again?”

Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him.”

These things he said, and after that he said to them, “Our friend Lazarus sleeps, but I go that I may wake him up.”

Then his disciples said, “Lord, if he sleeps he will get well.”

However, Jesus spoke of his death, but they thought that he was speaking about taking rest in sleep.

Then Jesus said to them plainly, “Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.”

Then Thomas, who is called Didymus [i.e., the Twin], said to his fellow disciples, “Let us also go, that we may die with him.”

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

Now Bethany was near Jerusalem, about two miles away. And many of the Jews had joined the women around Martha and Mary to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary was sitting in the house. Now Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you.”

Jesus said to her, “Your brother will rise again.” Martha said to Him, “I know that he will rise again in the resurrection at the last day.”

Jesus said to her, “I am the resurrection and the life. He who believes in me, though he may die, he shall live.

“And whoever lives and believes in me shall never die. Do you believe this?”

She said to Him, “Yes, Lord, I believe that you are the Christ [Messiah], the Son of God, who is to come into the world.”

And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher [or Master] has come and is calling for you.” As soon as she heard *that*, she arose quickly and came to Him.

Now Jesus had not yet come into the town, but was in the place where Martha met Him. Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

Then, when Mary came where Jesus was, and saw him, she fell down at his feet, saying to Him, "Lord, if you had been here, my brother would not have died."

Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, he groaned in the spirit and was troubled. And he said, "Where have you laid him?" They said to him, "Lord, come and see."

Jesus wept.

Then the Jews said, "See how he loved him!" And some of them said, "Could not this man, who opened the eyes of the blind, also have kept this man from dying?"

Then Jesus, again groaning in himself, came to the tomb. It was a cave, and a stone lay against it.

Jesus said, "Take away the stone."

Martha, the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been *dead* four days."

Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?"

Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, "Father, I thank You that You have heard me. And I know that you always hear me, but because of the people who are standing by I said *this*, that they may believe that you sent me."

Now when he had said these things, he cried with a loud voice, "Lazarus, come forth!"

And he who had died came out bound hand and foot with grave clothes, and his face was wrapped with a cloth.

Jesus said to them, "Loose him, and let him go."

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

[see Extra Note 3]

But some of them went away to the Pharisees and told them the things Jesus did. Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this man works many signs. If we let him alone like this, everyone will believe in him, and the Romans will come and take away both our place and nation."

And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."

[see Extra Note 4]

Now this he did not say on his own *authority*; but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that he would gather together in one the children of God who were scattered abroad.

Then, from that day on, they plotted to put him to death.

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

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### Footnotes

87:\* Thus Luke (16:18). See also in XIV of this book (from Matthew 5:31-32), and in LXI of this book (from Matthew 19:9; and Mark 10:11).

88:\* *offend* [KJV]: be a hindrance to, or cause to stumble.

*millstone*. a heavy stone for grinding grain and olives.

The milling of grain was done by grinding it between two stones, each about 18 in (46 cm) in diameter and 3-4 in (7.6-10.2 cm) thick.

The upper millstone, probably weighing hundreds of pounds, was turned by a donkey walking in a circle. [Source: Ryrie Study Bible note]

The term here refers to the heavier kind of millstone (grinding stone) turned by a donkey for the community mill, rather than the lighter kind a woman would use for household grinding. Jewish people considered barbaric the Roman punishment of drowning someone in a bag or with a heavy weight; the image is thus all the more dreadful. [Source: Bible Background Commentary, 2<sup>nd</sup> Ed.]



88:† Some weeks later, as told in LXXIV of this book (in part from John 12:3-4).

## LIX

# ONE GRATEFUL SAMARITAN AMONG TEN LEPERS HEALED—"THE KINGDOM OF GOD IS WITHIN YOU"—"THE SON OF MAN MUST SUFFER"—"REMEMBER LOT'S WIFE"— PARABLE: THE UNJUST JUDGE WAVERS— "SHALL THE SON OF MAN FIND FAITH ON THE EARTH?"

A.D. 30. Age 33. *Galilee. Samaria. Perea.*

Luke 17: 11-37, 18: 1-8.

As Jesus went to Jerusalem, he passed through the midst of Samaria and Galilee.

Then as he entered a certain village, there met him ten men who were lepers, who stood afar off. And they lifted up *their* voices and said, "Jesus, Master, have mercy on us!"

So when he saw *them*, he said to them, "**Go, show yourselves to the priests.**"

And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on *his* face at his feet, giving him thanks. And he was a Samaritan.

So Jesus answered and said, "**Were there not ten cleansed? But where *are* the nine? Were there not any found who returned to give glory to God except this foreigner?**"

And he said to him, "**Arise, go your way. Your faith has made you whole.**"

[see Extra Note 1]

Now when Jesus was asked by the Pharisees when the kingdom of God would come, he answered them and said, "**The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you.**"

[see Extra Note 2]

Then he said to the disciples, "**The days will come when you will desire to see one of the days of the Son of man, and you will not see *it*. And they will say to you, 'Look here!' or 'Look there!' Do not go after *them* or follow *them*. For as the lightning that**

flashes out of one *part* under heaven shines to the other *part* under heaven, so also the Son of man will be in his day.

“But first he must suffer many things and be rejected by this generation.

“And as it was in the days of Noah, so it will be also in the days of the Son of man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

“Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.

“Even so will it be in the day when the Son of man is revealed. In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.

“Remember Lot's wife.

“Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.

“I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left. Two *women* will be grinding together: the one will be taken and the other left. “Two *men* will be in the field: the one will be taken and the other left.”

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And they answered and said to him, “Where, Lord?”

So he said to them, “*Wherever the body is, there the eagles will be gathered together.*”

Then he spoke a parable to them, that men always ought to pray and not lose heart, saying:

“There was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary.’

“And he would not for a while; but afterward he said within himself, ‘Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.’”

Then the Lord said, “Hear what the unjust judge said. And shall God not avenge his own elect who cry out day and night to him, though he bears long with them? I tell you that he will avenge them speedily.

“Nevertheless, when the Son of man comes, will he really find faith on the earth?”

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### Footnotes

91.\* Thus Luke (17:34-36). Compare with Matthew 24:40-41, in LXXII of this book.

## LX

# PARABLE: PRESUMPTUOUS PHARISEE, PENITENT PUBLICAN—"SUFFER LITTLE CHILDREN"—THE POOR RICH YOUNG RULER—PARABLE: THE VINEYARD-MEN'S WAGES

A.D. 30. Age 33. *Perea*.

Luke 18: 9-30; Mark 10: 13-31; Matthew 19: 13-30, 20: 1-16.

Jesus spoke this parable to some who trusted in themselves that they were righteous, and despised others:

"Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

"The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men — extortioners, unjust, adulterers, or even as this tax collector. 'I fast twice a week; I give tithes of all that I possess.'

"And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'

"I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Then they also brought infants to him that he might touch them; but when the disciples saw *it*, they rebuked them.

But Jesus called them to *him* and said, "Let the little children come to me, and do not forbid them; for of such is the kingdom of God.

"Truly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

And he took them up in his arms, laid *his* hands on them, and blessed them; and departed from there.

Now as he was going out on the road, one came running, a ruler, and knelt before him, and asked him, “*Good Teacher, what shall I do that I may inherit eternal life?*”

<sup>93</sup> So Jesus said to him, “*Why do you call me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments.*”

The ruler said, “Which ones?”

Jesus said, “You know the commandments: ‘*Do not commit adultery,*’ ‘*Do not murder,*’ ‘*Do not steal,*’ ‘*Do not bear false witness,*’ ‘*Do not defraud,*’ ‘*Honor your father and your mother.*’”

And he answered and said to him, “Teacher, all these things I have kept from my youth. What do I still lack?”

Then Jesus, looking at him, loved him, and said to him, “*You lack one thing. If you want to be perfect, go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow me.*”

But he was sad at this word, and went away sorrowful, for he had great possessions.

Then Jesus looked around and said to his disciples, “*How hard it is for those who have riches to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.*” <sup>93†</sup> [see Extra Note 1]

And the disciples were astonished at his words.

But Jesus said again, “*Children, how hard it is for those who trust in riches to enter the kingdom of God! Truly, I say to you, that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.*” <sup>93†</sup> [see Extra Note 1]

The disciples were greatly astonished, saying among themselves, “Who then can be saved?”

But Jesus looked at them and said, “*With men it is impossible, but not with God; for with God all things are possible.*”

Then Peter said to him, “See, we have left all and followed you. Therefore, what shall we have?”

So Jesus answered and said, “*Truly I say to you, that in the regeneration, when the Son of man sits on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.*

“*Truly, I say to you, there is not a man who has left houses, or father, or mother, or brothers, or sisters, or wife, or children, or lands, for the kingdom of God’s sake, for my sake and the gospel’s, who shall not receive a hundredfold now in this time —*

houses and brothers and sisters and mothers and children and lands, with persecutions — and in the age to come, eternal life.

“But many *who are* first will be last, and the last first.

“For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. After agreeing with the workers on one denarius for the day, he sent them into his vineyard.

“When he went out about nine [the 3<sup>rd</sup> hour] in the morning, he saw others standing in the marketplace doing nothing. To those men he said, ‘You also go to my vineyard, and I’ll give you whatever is right.’ So off they went.

“About noon [6<sup>th</sup> hour] and at three [the 9<sup>th</sup> hour], he went out again and did the same thing.

“Then about five [the 11<sup>th</sup> hour] he went and found others standing around, and said to them, ‘Why have you been standing here all day doing nothing?’

“‘Because no one hired us,’ they said to him. ‘You also go to my vineyard,’ he told them, ‘and whatever is right you will receive.’

“When evening came, the owner of the vineyard told his foreman, ‘Call the workers and give them their pay, starting with the last and ending with the first.’

“When those who were hired about five came, they each received one denarius.

“So when the first ones came, they assumed they would get more, but they also received a denarius each. When they received it, they began to complain to the landowner: ‘These last men worked only one hour, and you made them equal to us who bore the burden and burning heat of the day!’

“He replied to one of them, ‘Friend, I’m doing you no wrong. Did you not agree with me on a denarius? Take what’s yours and go your way. I want to give this last man the same as I gave you. Don’t I have the right to do what I want with my own things? Is your eye evil because I’m good [generous]?’

[see Extra Note 2]

“So the last will be first, and the first last.” [for many are called, but few chosen.] 93^

### Footnotes

93:\* The interested reader will be repaid who will compare closely, noting the likenesses and contrasts, all three accounts of this episode: Luke 18:18-30; Mark 10:17-31; Matthew 19:16-30 and 20:1-16. [In the above (chapter LX of this book), the similar texts found in each of the synoptic Gospels (Luke, Mark, Matthew) have been merged in a way that hopefully retains the meaning, intent and impact of the originals]

93:† *Needle's Eye*: According to some commentators a certain gate, *narrow* and quite *low*, in Jerusalem's wall, was called *Needle's Eye*, or *Eye of a Needle*.

Note: However, there is no widely accepted evidence for the existence of such a gate.

ref: <http://www.straightdope.com/columns/read/1560/whats-the-meaning-of-jesus-teaching-about-the-camel-going-through-the-eye-of-a-needle>

Otherwise, **needle** = sewing needle

93:^ There is a great deal of considered opinion that "for many are called, but few chosen" is not original text.

#### Extra Note 1:

Cyril of Alexandria: By "camel" here he means not the living thing, the beast of burden, but the **thick rope** to which ... "This interpretation — "rope" (kamilos) and not "camel" (kamelos) — rests on the homonymic character of the two [in the original language]..."

[If "rope" is indeed the correction translation, it symbolically works well in context; as a rope (which is made up of many small strings twisted together) could not pass through the eye of the needle without unraveling and removing the (strands of) strings until only one strand was small enough to pass through – in the case of the rich, young ruler: he had to get rid of his possessions one-by-one in order to be able to pass through.]

Note: Aramaic (Peshitta) versions of the NT also have similar problems with original word (for camel / rope): *gamal*, which means "camel", and *gamala*, which means "thick heavy rope": both appear as G-M-L-A in the actual text. In order for a rope to get through the eye of a needle, you first need to unravel the rope one strand at a time. So, answering the question, "Can a rich man enter the Kingdom of God?": "Yes, if he is not so rich by the time he dies." (i.e., he has divested of his wealth by the time he dies.)

#### Extra Note 2:

At vintage time, as Webster and Wilkinson remark, labor was scarce, and masters were obliged to be early in the market to secure it. Perhaps the pressing nature of the work of the Gospel, and the comparative paucity of laborers, may be incidentally suggested, Matthew 9:37,38. The "laborers," as in Matthew 9:38, are first, the *official* servants of the Church, but after them and along with them *all* the servants of Christ, whom He has laid under the weightiest obligation to work in His service.

[Source: Jamieson, Fausset and Brown]

*a denarius for the day*. A good and normal wage for a rural worker. Additional workers were hired at about 9 A.M., noon, 3 P.M., and 5 P.M. (i.e., 3<sup>rd</sup>, 6<sup>th</sup> and 11<sup>th</sup> hours.)

[See also: "Commerce: Money / Currency" in the APPENDIX]

*Friend, I am doing you no wrong*. The landowner addresses the worker gently, explaining the fairness of his actions.

*Don't I have the right to do what I want with my business [my own things]? Are you jealous [is your eye evil] because I'm generous [good]?'*

*Do you begrudge* [ESV] or *are you jealous* [HSCB]. Literally, "**Is your eye evil?**" - The laborer failed to be thankful for his own wage because he was blinded by his self-interested lack of compassion for his fellow worker.

## LXI

## DIVORCE DENOUNCED: JESUS ANSWERS PHARISEES

A.D. 30. Age 33. *Perea*.

Mark 10: 1-12; Matthew 19: 1-12.

Then he arose from there and came to the region of Judea by the other side of the Jordan. Great multitudes followed him, and he healed them there. And as was his custom, he taught them.

The Pharisees also came to him, testing him, and saying to him, "Is it lawful for a man to divorce his wife for *just* any reason?" <sup>95\*</sup>

He answered, "**What did Moses command you?**"

They said, "Moses permitted *a man* to write a certificate of divorce, and to dismiss *her*."

Jesus answered and said to them, "**Because of the hardness of your heart he wrote you this precept. [6] 'But from the beginning of the creation, God *'made them male and female.'* \* [7] 'For this reason a man shall leave his father and mother and be joined to his wife.**

**"Have you not read that he who made *them* at the beginning *'made them male and female,'* and said, *'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'*? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."**

They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"

He said to them, "**Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.**"

In the house his disciples also asked him again about the same *matter*. So he said to them, "**Whoever divorces his wife and marries another commits adultery against her. "And if a woman divorces her husband and marries another, she commits adultery.**"

His disciples said to Him, "**If such is the case of the man with *his* wife, it is better not to marry.**"

But he said to them, “All cannot accept this saying, but only *those* to whom it has been given: For there are eunuchs who were born thus from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake.

“He who is able to accept *it*, let him accept *it*.”

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### Footnotes

95:\* The account of this episode in Mark 10 gains interest by comparison with that in Matthew 19. See also Matthew 5:31-32; and Luke 16:18.

## LXII

# JESUS TELLS OF IMMINENT BETRAYAL, DEATH, RESURRECTION—THE MOTHER OF JAMES AND JOHN VOICES THEIR AMBITION— "THE CHIEFEST SHALL BE SERVANT"

A.D. 30. Age 33. *Perea.*

Matthew 20: 17-28; Mark 10: 32-45; Luke 18, 31-34.

Now they were on the road, going up to Jerusalem, and Jesus was up ahead and they were amazed; as they followed him they were afraid.

[see Extra Note 1]

Then he took the twelve disciples aside by themselves on the way, and began to tell them the things that would happen to him, *saying*,

“Behold, we are going up to Jerusalem, and all the things that are written by the prophets concerning the Son of man will be accomplished.

“And the Son of man will be betrayed to the chief priests and to the scribes; and they will condemn him to death, and deliver him to the Gentiles.

“He will be mocked and insulted and spit upon. They will scourge him and crucify and kill him. And the third day He will rise again.”

But they (the twelve) understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

Then the mother of James and John, the sons of Zebedee, came to him with her sons, kneeling down and asking something from him. 96\*

He said to her, “What do you wish?”

She said to Him, “Grant that these two sons of mine may sit, one on your right hand and the other on the left, in your kingdom.”

But Jesus answered and said, “You <sup>[plural]</sup> do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?”

They said to him, “We are able.”

So he said to them, “You will indeed drink my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give, but *it is for those* for whom it is prepared by my Father.”

When the ten heard *it*, they became greatly displeased with the two brothers.

But Jesus called them to *himself* and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.

“Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave — just as the Son of man did not come to be served, but to serve, and to give his life a ransom for many.”

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#### Footnotes

96:\* Thus Matthew. Mark puts the plea into the mouths of the sons themselves. The two accounts are: Matthew 20:20-28: Mark 10:35-45. [See also Extra Note 2 below]

## LXIII

# SIGHT RESTORED TO TWO BLIND BEGGARS—PARABLE: THE NOBLEMAN, THE SERVANTS, AND THE MONEY (POUNDS)

A.D. 30. Age 33. *Jericho.*

Luke 18: 35-43, 19: 1-27; Mark 10: 46-52.

A multitude followed Jesus. Then it happened, as he was coming near <sup>97\*</sup> Jericho, that a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by.

And he cried out, saying, “Jesus, Son of David, have mercy on me!”

Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me!”

So Jesus stood still and commanded him to be brought to him.

And when he had come near, he asked him, saying, “**What do you want me to do for you?**”

He said, “Lord, that I may receive my sight.”

Then Jesus said to him, “**Receive your sight; your faith has made you whole.**”

[see Extra Note 1]

And immediately he received his sight, and followed him, glorifying God. And all the people, when they saw *it*, gave praise to God.

As he went out <sup>97\*</sup> of Jericho with his disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.

And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!”

Then many warned him to be quiet; but he cried out all the more, “Son of David, have mercy on me!”

So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, “Be of good cheer. Rise, he is calling you.”

And throwing aside his garment, he rose and came to Jesus. So Jesus answered and said to him, **“What do you want me to do for you?”**

The blind man said to Him, “Rabboni, <sup>97^</sup> that I may receive my sight.”

Then Jesus said to him, **“Go your way; your faith has made you whole.”**

[see Extra Note 1]

And immediately he received his sight and followed Jesus on the road.

Then *after Jesus* entered and passed through Jericho; behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see him, for he was going to pass that way.

When Jesus came to the place, he looked up and saw him, and said to him, **“Zacchaeus, make haste and come down, for today I must stay at your house.”**

So he made haste and came down, and received Jesus joyfully. But when they saw *it*, they all complained, saying, “He has gone to be a guest with a man who is a sinner.”

Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.”

Jesus said to him, **“Today salvation has come to this house, because he also is a son of Abraham; for the Son of man has come to seek and to save that which was lost.”**

[see Extra Note 2]

Now as they heard these things, Jesus spoke another parable, because he was near Jerusalem and because they thought the kingdom of God would appear immediately.

<sup>98\*</sup> Therefore he said: **“A certain nobleman went into a far country to receive for himself a kingdom and to return. So he called ten of his servants, delivered to them ten minas, and said to them, ‘Do business till I come.’**

[see Extra Note 3]

**“But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this *man* to reign over us.’**

**“And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.**

**“Then came the first, saying, ‘Master, your mina has earned ten minas.’ And he**

said to him, 'Well *done*, good servant; because you were faithful in a very little, have authority over ten cities.'

"And the second came, saying, 'Master, your mina has earned five minas.' Likewise he said to him, 'You also be over five cities.'

"Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.'

"And he said to him, 'Out of your own mouth I will judge you, *you* wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. Why then did you not put my money in the bank, that at my coming I might have collected it with interest?'

"And he said to those who stood by, 'Take the mina from him, and give *it* to him who has ten minas.' (But they said to him, 'Master, he has ten minas.')

'For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.

'But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.'"

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### Footnotes

97:\* Luke 18:35-42: "As Jesus was come nigh unto Jericho [KJV]." Mark 10:46-52: "As Jesus went out of Jericho..." The two narratives are enough alike to imply but one blind beggar. Matthew, however, has two blind men, but sitting side by side; pleading at the same time, and cured at the same time, the dialogue being strikingly similar (Matthew 20:30-34).

97:^ *Rabboni*. Hebrew for Lord; or My Great Master (or Teacher). [see also John 20:16]

98:\* Compare this passage (Luke 19:12-27) with the similar passage in LXXIII of this book (Matthew 25:14-30).

## LXIV

## FARING TOWARD JERUSALEM AMIDST HOSANNAS—JESUS WEEPS FORETELLING JERUSALEM'S FATE

A.D. 30. Age 33. *Bethphage. Jerusalem.*

John 11: 55-57, 12:12-19; Matthew 21: 1-6; Mark 11: 1-11; Luke 19: 28-44.

Then Jesus went on ahead, going up to Jerusalem.

Now the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. They were looking for Jesus, and spoke among themselves as they stood in the temple, “What do you think — that he will not come to the feast?”

Now both the chief priests and the Pharisees had given a command, that if anyone knew where he was, he should report *it*, that they might seize Him.

Now when they drew near Jerusalem, to Bethphage and Bethany [see Extra note 1], at the Mount of Olives, Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt [young donkey, foal] with her, <sup>99\*</sup> on which no one has sat. Untie them and bring *them* to me.

“And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it,’ and immediately he will send it here.”

So the [two] disciples went and did as Jesus commanded them, and found the donkey and a colt tied by the door outside on the street, and they loosed it.

But some of those [the owners] who stood there said to them, “What are you doing, loosing the colt?” And they spoke to them just as Jesus had commanded, “The Lord has need of them”. So they let them go.

They brought the donkey and the colt, laid their clothes on them, and sat *Jesus* on the coats [laid on the colt].

[see Extra note 2]

As he went, many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road.

Then, as he was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying:

“Hossana to the Son of David!

Blessed is the kingdom of our father David!

*‘Blessed is the King who comes in the name of the LORD!’*

Peace in heaven and Hosanna [glory] in the highest!”

[see Extra note 3]

And some of the Pharisees called to him from the crowd, “Teacher, rebuke your disciples.”

But he answered and said to them, “I tell you that if these should keep silent, the stones would immediately cry out.”

Now as he drew near, he saw the city and wept over it, saying, “If you had known, even you, especially in this your day, the things *that make for your peace!* But now they are hidden from your eyes.

“For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

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

And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late [Sunday evening], he went out to Bethany with the twelve.

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### Footnotes

99.\* Thus Matthew. The other three narrators tell of the colt only. The interested reader will be repaid who will compare all four accounts, contrasting the characteristic Phrasings (book, chapter, and verse indicated above, see subtitle).

\*\*\* This Chapter (LXIV) is compiled under the assumption that all corresponding references are discussing ONE single event taking place on the Sunday of Passion Week (last week of Jesus leading up to his crucifixion and resurrection). HOWEVER, another perspective is that there were actually TWO days of Triumphal Entries into Jerusalem on successive days. Click here for more details: <http://www.biblecenter.de/bibel/widerspruch/e-wds18.php>

\* It's important for the reader to know about the religious leaders and parties which were active during Jesus' time, as that knowledge will allow you to better comprehend the mindset of the people (including the disciples) and the dynamics directly impacting those people and events of the Gospels.

## LXV

## THE FIG TREE WITHERED—FAITH EXALTED— PRAYER WITH FAITH EXTOLLED

A.D. 30. Age 33. *Near Bethany. Jerusalem.*

Mark 11: 12-26; Matthew 21: 12-13, 18-22; Luke 19: 45-48.

Now the next day [Monday], when they had come out from Bethany, as Jesus return into the city, he was hungry. And seeing from afar a fig tree having leaves, he went to see if perhaps he would find something on it. When he came to it, he found nothing but leaves, for it was not the season for figs.

In response Jesus said to it, “**Let no one eat fruit from you ever again.**” And his disciples heard *it*.

Immediately the fig tree withered away.

[see Extra Note 1]

And when the disciples saw *it*, they marveled, saying, “How did the fig tree wither away so soon?”

So Jesus answered and said to them, “**Truly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, ‘Be removed and be cast into the sea,’ it will be done. And whatever things you ask in prayer, believing, you will receive.**”

<sup>101\*</sup> They came into Jerusalem and Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

And he said to them, “**It is written, ‘My house shall be called a house of prayer,’ but you have made it a ‘den of thieves.’**”

[see Extra Note 2]

The scribes and chief priests heard *it*, and sought how they might destroy Jesus: for they feared him, because all the people were attentive to hear him.

And he was teaching daily in the temple. Then *the* blind and *the* lame came to him in the temple, and he healed them.

But when the chief priests and scribes saw the wonderful things that he did, and the children crying out in the temple and saying, “Hosanna to the Son of David!” they were indignant and said to him, “Do you hear what these are saying?”

And Jesus said to them, “**Yes. Have you never read, ‘Out of the mouth of babes and nursing infants You have perfected praise’?**”

But the chief priests, the scribes, and the leaders of the people sought to destroy him, and were unable to do anything; for all the people were very attentive to hear him.

When evening had come, he went out of the city.

[see Extra Note 3]

Now in the morning [Tuesday], as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, "Rabbi, look! The fig tree which you cursed has withered away."

So Jesus answered and said to them, "Have faith in God. For truly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.

"Therefore I say to you, whatever things you ask when you pray, believe that you receive *them*, and you will have *them*."

"And whenever you stand praying, if you have anything against anyone, forgive him; that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses." 101^

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### Footnotes

101:\* There is in John, also (John 2:14-16), a chiding by Jesus of the desecrators of the temple (turn back to VII of this book).

101:^ Last sentence not found in the earliest and best manuscripts (probably having been inserted from Matthew 6:15 (in the Sermon on the Mount) by a copyist). [Source NIV '08 Study Bible note]

## LXVI

**CHRIST'S AUTHORITY CHALLENGED—  
PARABLES: THE SONS WHO WERE OF TWO  
MINDS; THE LORD OF THE VINEYARD, HIS  
SON, AND THE MURDEROUS HUSBANDMEN**

A.D. 30. Age 33. *Jerusalem, in the Temple.*

Matthew 21: 23-46; Mark 11: 27-33, 12: 1-12; Luke 20, 1-19.

<sup>102\*</sup> On one of those days, as Jesus was walking in the temple, teaching and preaching the gospel, the chief priests, and the scribes [teachers of the law], came with the elders, saying, “Tell us, by what authority are you doing these things? Who is it who gave you this authority?” [see Extra Note 1]

Jesus answered, “I will ask you one question; answer me, and I will tell you by what authority I do these things. Was the baptism of John from heaven or from man? Answer me.”

And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ But if we say, ‘From man?’ — the people will stone us.” They were afraid of the people, for they all held that John really was a prophet.

So they answered Jesus, “We do not know.”

And Jesus said to them, “Neither will I tell you by what authority I do these things.”

Then he began to speak to them in parables.

“But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’ He answered and said, ‘I will not,’ but afterward he regretted it and went.

“Then he came to the second and said likewise. And he answered and said, ‘I go, sir,’ but he did not go.

“Which of the two did the will of *his* father?”

They said to Him, “The first.”

Jesus said to them, “Truly, I say to you that tax collectors and harlots enter the kingdom of God before you. For John came to you in the way of righteousness, and

you did not believe him; but tax collectors and harlots believed him; and when you saw *it*, you did not afterward relent [repent] and believe him.

“Hear another parable:

“There was a certain landowner who planted a vineyard and set a hedge around it, dug a place for a winevat, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country.

[see Extra Note 2]

“Now when vintage-time drew near, he sent his a servant to the vinedressers, that they might receive the fruit of the vineyard from the vinedressers.

And they took *him* and beat him and sent *him* away empty-handed.

“Again he sent them another servant, and at him they threw stones, wounded *him* in the head, and sent *him* away shamefully treated.

“And again he sent another, and him they killed; and they cast him out.

“Again he sent many other servants, more than the first, and they did likewise to them – beating some, and killing some.

“Still having one son, his well-beloved, the owner of the vineyard then said, ‘What shall I do? I will send my beloved son.’ Therefore he also sent him to them last, saying, ‘Probably they will respect *him* when they see him.’

“But those vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him; and let us seize the inheritance and the inheritance will be ours.’

“So they caught him and killed *him* and cast *him* out of the vineyard.

“Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?

“He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.”

And when they heard *it* they said, “May it never be!”

Then Jesus looked at them and said, “What then is *the meaning of* this that is written? Have you not read the Scripture:

*‘The stone which the builders rejected, has become the chief cornerstone.*

*‘This was the LORD’s doing, and it is marvelous in our eyes’?”* <sup>103\*</sup>

“Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing [bringing forth] the fruits of it. And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”

Now when the chief priests and Pharisees heard his parables, they perceived that he was speaking of them. And they sought to lay hands on him, but feared the multitudes, because the people took him for a prophet and knew he had spoken against them. So they left him and went away.

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### Footnotes

102:\* The text itself, as phrased by the three narrators of these episodes, furnishes interesting likenesses and contrasts (book, chapter, and verse indicated above [under subtitle].)

103:\* Psalms 118:22-23. Note: LORD (all caps) in the OT = YHWH (Yahweh).

## LXVII

# PARABLE: THE KING'S GUESTS FOR HIS SON'S WEDDING—FUTILE WILES: CESAR'S TRIBUTE, THE SEVEN BROTHERS' WIDOW

A.D. 30. Age 33. *Jerusalem, in the Temple.*

Matthew 22: 1-32; Mark 12: 13-27; Luke 20: 20-38.

Jesus spoke again to them by parables and said:

“The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. [see Extra Note 1]

“Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.”’ But they made light of it and went their ways, one to his own farm, and another to his business. And the rest seized his servants, treated *them* spitefully, and killed *them*. But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

“Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.’ So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

“But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. “So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless.

“Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’

“For many are called, but few *are* chosen.”

Then the Pharisees went and plotted how they might entangle him in *his* talk. So they watched *him*, and sent spies who pretended to be righteous, that they might seize on his words, in order to deliver him to the power and the authority of the governor. And they sent to him their disciples with the Herodians, saying, “Teacher, we know that you are true, and teach the way of God in truth; nor do you care about anyone, for you do not regard the person of men [show partiality]. Tell

us, therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"

[see Extra Note 2]

Jesus perceived their craftiness, and said,

"Why do you test me, you hypocrites? Show me the tax [tribute] money. Bring me a denarius, that I may see *it*. Show it to me."

[see Extra Note 3]

So they brought *it*. And he said to them, "Whose image and inscription *does it have?* Whose is this image and inscription?"

They said to him, "Caesar's."

And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

When they had heard *these words*, they marveled and kept silent; then left him and went their way.

The same day the Sadducees, who say there is no resurrection, came to him and asked him, saying: "Teacher, Moses wrote to us, that if a man dies, and leaves his wife behind, having no children, his brother shall marry his wife and raise up offspring for his brother. 105\*

[see Extra Note 4]

"Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she be? For all seven had her as wife."

Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God? You are mistaken, not knowing the Scriptures nor the power of God.

"The sons of this age marry and are given in marriage. But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; nor can they die anymore, for they are equal to the angels of God in heaven; and are sons of God, being sons of the resurrection.

"But concerning the dead, that they rise; have you not read in the book of Moses, what was spoken to you by God: how in the *burning bush passage* Moses showed that the dead are raised when God spoke to Moses, saying, '*I am the God of Abraham, the God of Isaac, and the God of Jacob*'?"

"For He is not the God of the dead, but the God of the living, for all live to Him."

"You are therefore greatly mistaken."

(And when the multitudes heard *this*, they were astonished at his teaching. Then some of the scribes answered and said, “Teacher, You have spoken well.” But after that they dared not question him anymore.) <sup>105^</sup>

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### Footnotes

105.\* Comparison of the three texts will disclose interesting differences in the phrasing (book, chapter, and verse indicated at the beginning (under the subtitle) of LXVII).

105.^ It's interesting that, in all the questioning and challenges by the religious “elite”, they are not able to respond and/or are silenced and/or have to walk away. Most of us would be open and asking serious, heartfelt questions, desiring to learn as much as possible about what Jesus had to ‘offer’; instead of just trying to treat Jesus as a threat to their social, financial and political status, their weak beliefs and practices, while trying to defend their pride and stubbornness and arrogance. [-LY]

## LXVIII

# THE FIRST GREAT COMMANDMENT: AND THE SECOND—"WHOSE SON IS CHRIST?"—WIDOW'S MITE

A.D. 30. Age 33. *Jerusalem, in the Temple.*

Matthew 22: 34-46; Mark 12: 28-44; Luke 20: 41-47, 21: 1-4.

But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered together. Then one of the scribes came, and having heard them reasoning together, perceiving that he had answered them well, asked *him a question*, testing him, and saying, "Teacher, which *is* the great commandment in the law? Which is the first commandment of all?"

Jesus answered him, "The first of all the commandments *is: 'Hear, O Israel, the LORD our God, the LORD is one; And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'* This *is* the first commandment. And the second is like *it, and is this: 'You shall love your neighbor as yourself.'* On these two commandments hang all the Law and the Prophets. There is no other commandment greater than these." 106\*

So the scribe said to Him, "Well *said*, Teacher. You have spoken the truth, for there is one God, and there is no other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

Now when Jesus saw that he answered wisely, he said to him, "*You are not far from the kingdom of God.*"

But after that no one dared question him.

While the Pharisees were gathered together, Jesus asked them, saying, "*What do you think about the Christ? Whose son is He?*" [see Extra Note 1]

They said to Him, "*The son of David.*"

He said to them, "*How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, 'Sit at My right hand, till I make Your enemies Your footstool'?"*" 106^

"If David then calls him '*Lord,*' how is he his son?"

And no one was able to answer him a word, nor from that day on did anyone dare question him anymore.

And the common people heard him gladly.

While he taught in the temple, he said, “How *is it* that the scribes say that the Christ is the son of David? For in the book of Psalms David himself said by the Holy Spirit: ‘*The LORD said to my Lord, “Sit at My right hand, till I make Your enemies Your footstool.”*’ Therefore David himself calls Him ‘*Lord*’; how is He *then* his son?” <sup>106^</sup>

Then, in the hearing of all the people, he said to his disciples, “Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts, who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”

[see Extra Note 2]

Now Jesus sat opposite the treasury <sup>107\*</sup> and saw how the people put money into the treasury. And many *who were* rich put in much.

Then one poor widow came and threw in two mites, which make a quadrans. <sup>107^</sup>

So he called his disciples to *himself* and said to them, “Truly, I say to you that this poor widow has put in more than all those who have given to the treasury; for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.”

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### Footnotes

<sup>106.\*</sup> From the OT: Deuteronomy 6:5 and Leviticus 19:18. (for related, see also: Matthew 7:12; Romans 13:8-10; Galatians 5:14)

<sup>106.^</sup> Psalm 110:1 (for related, see also: Acts 2:34-35; 1Corinthians 15:25; Hebrews 1:13; 10:13) This is the OT verse most quoted in the NT. Since David authored the psalm, the statement *The Lord* [God] *said to my* [David's] *Lord* [the Messiah] indicates that the Messiah is David's Lord. Thus, he could not simply be David's *son*. He is the Son of God, the Messiah, who sits at God's right hand (Mark 14:62) and will come to judge the world. [ *The Lord*: Hebrew *Yahweh*, the name of God (see Exodus 3:6-14; 6:2-8; 20:2). *My Lord* (Hebrew *adoni*) means “my master” or “my superior.” The psalmist viewed God's messianic ruler as his superior. ]

<sup>107.\*</sup> *treasury*. A chest (collection box) located in the Temple area, designed to receive coins dropped in a spout. The original Greek word can refer to a building within the Temple compound in which Temple money was stored, but here it refers to one of thirteen money chests into which gifts were placed. As Jesus watched, many rich people put in large sums.

<sup>107.^</sup> *mites*. very small copper coins. The smallest coins then in circulation in the Holy Land. [Greek *two lepta*, which make a *kodrantes*; a *kodrantes* (Latin *quadrans*) was a Roman copper coin worth about 1/64 of a *denarius* (a *denarius* was a day's wage for a laborer) ] (As a widow with no means of support and by giving all, she showed her complete dependence on God for all her daily needs.)

## LXIX

**"WOE UNTO YOU, SCRIBES AND  
PHARISEES!"—HYPOCRISY AND CANT  
CONDEMNED—"O JERUSALEM,  
JERUSALEM!"—"BLESSED IS HE THAT  
COMETH IN THE NAME OF THE LORD"**

A.D. 30. Age 33. *Jerusalem, in the Temple.*

Matthew 23: 1-39.

To the multitudes and to his disciples, Jesus spoke, saying:

"The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

"But all their works they do to be seen by men. They make their phylacteries <sup>108^</sup> broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.' But you, do not be called 'Rabbi'; for one is your Teacher, the Christ [Messiah], and you are all brethren.

"Do not call anyone on earth your father; for One is your Father, He who is in heaven. "And do not be called teachers [or Masters <sup>KJV</sup>]; for One is your Teacher [or Master <sup>KJV</sup>], the Christ [Messiah].

"But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves*, nor do you allow those who are entering to go in.

"Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

"Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

“Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it.*’

“Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it.*’

“Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it.

“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

“Blind guides, who strain out a gnat and swallow a camel!

“Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

“Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men’s* bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’

“Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. “Fill up, then, the measure of your fathers’ *guilt.*

“Serpents, brood of vipers! How can you escape the condemnation of hell?

“Therefore, indeed, I send you prophets, wise men, and scribes: *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

“Truly, I say to you, all these things will come upon this generation.

108\* "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing!

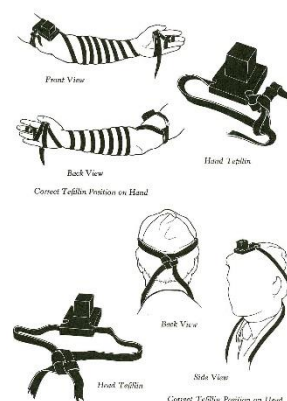
"See! Your house is left to you desolate; for I say to you, you shall see me no more till you say, '*Blessed is He who comes in the name of the LORD!*'"

[see Extra Note 1]

## Footnotes

108.\* Turn back and reread LIV in this book.

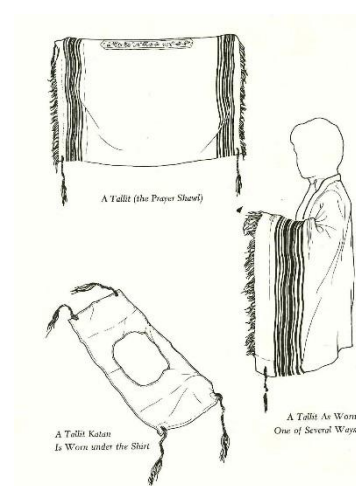
108.^ *phylacteries* (tefillin) - The tefillin (translated phylacteries) consist of two small black boxes, containing small scrolls of parchment upon which are written four Biblical passages [Exodus 13:1-10; 13:11-16; Deut. 6:4-9; and 11:13-21]. These four passages from the Torah [five books of Moses] all include the commandment to don tefillin as a sign, as a symbol of Jewish faith and devotion. Each of the black boxes comes with leather straps (Hebrew: *retzuot*) so designed as to enable one to be bound upon the left forearm and hand, and for the other to be worn above the forehead. (Exodus 13:1-10; 13:11-16; Deuteronomy 6:4-9; 11:13-21). *tassels*. See note on Nu 15:38 .



[Source: *To Be a Jew*, Rabbi Hayim Halevy Donin]

tassels / borders / fringes (tzitzit) - Tassels with a blue cord that were attached to the four corners of a man's garment.

The commandment in [Numbers 15:37-40 (see also Deuteronomy 22:12)] calls for the attachment of fringes (*tzitzit*) to four-cornered garments as a reminder of all the commandments of the Lord... Garments not possessing four or more corners are not required to have the special fringes. .... Although in ancient times four-cornered garments or robes were common, the development of clothing not having four corners would have rendered this mitzvah [Heb. for commandment] totally obsolete, with the full sanction of the law. To prevent the total disappearance of a mitzvah that possessed such great symbolic significance (since it serves as a reminder to observe all the commandments), the Sages encouraged the wearing of a specially-made four-cornered garments so as to provide the opportunity to observe and implement this commandment. Says Maimonides: "Although one is not obligated to buy a garment and



wrap himself in it just so as to provide it with fringes, it is not proper for a devout or pious person to exempt himself from observing this precept. He should strive to wear a garment that requires fringes so as to perform this precept. And during times of prayer, one should take special care to do so" (Hil. Tzitzit 3:11)

The *tallit*, a four-cornered robe with the required tzitzit, has thus become the garment traditionally worn by men during morning prayer services. In English, it is commonly called a "prayer shawl." (pp. 155-6)

[Source: *To Be a Jew*, Rabbi Hayim Halevy Donin]

## LXX

# GREEKS DESIRE TO SEE JESUS—HE FORESEES HIS DEATH: “NOW IS MY SOUL TROUBLED”—FAITH EXALTED, PRAYER EXTOLLED—“I AM COME A LIGHT INTO THE WORLD. . . . TO SAVE THE WORLD”

A.D. 30. Age 33. *Jerusalem, in the Temple.*

John 12: 20-36, 42-50.

Now there were certain Greeks among those who came up to worship at the feast. They came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.”

[see Extra Note 1]

Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

But Jesus answered them, saying, “**The hour has come that the Son of man should be glorified.**”

“Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he 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, him *my* Father will honor.

“Now My soul is troubled, and what shall I say? ‘Father, save me from this hour’? But for this purpose I came to this hour.

“Father, glorify Your name.”

Then a voice came from heaven, saying, “I have both glorified *it* and will glorify *it* again.”

[see Extra Note 2]

Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

Jesus answered and said, “**This voice did not come because of me, but for your sake.**”

“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 *peoples* to myself.”

This he said, signifying by what death he would die.

The people answered Him, "We have heard from the law that the Christ [Messiah] remains forever; and how *can* you say, 'The Son of man must be lifted up'? Who is this Son of man?"

Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light."

These things Jesus spoke, and departed, and was hidden from them.

Nevertheless even among the rulers many believed in him, but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

Then Jesus cried out and said, "He who believes in me, believes not in me but in him who sent me. And he who sees me sees Him who sent me.

"I have come as a light into the world, that whoever believes in me should not abide in darkness. And if anyone hears my words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

"He who rejects me, and does not receive my words, has that which judges him — the word that I have spoken will judge him in the last day. For I have not spoken on my own *authority*; but the Father who sent me gave me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told me, so I speak."

## LXXI

# THE TEMPLE DOOMED—NATION TO RISE AGAINST NATION—“I WILL GIVE YOU WISDOM”—“IN YOUR PATIENCE POSSESS YE YOUR SOULS”—THE SON OF MAN COMING WITH POWER

A.D. 30. Age 33. *Jerusalem. Mt. of Olives.*

Matthew 24: 1-31; Mark 13: 1-27; Luke 21: 5-28.

Then Jesus went out and departed from the temple, and his disciples came up to show him the buildings of the temple. Some spoke of the temple, how it was adorned with beautiful stones and donations. One said to him, “Teacher (or Master [KJV]), see what manner of stones and what buildings *are here!*”

<sup>110\*</sup> And Jesus said to them, “Do you not see all these things? Truly, I say to you, *as for these things which you see, the days will come, when not one stone shall be left here upon another that shall not be thrown down.*”

Now as he sat on the Mount of Olives, Peter, James, John, and Andrew asked him privately, “When will these things be? And what sign *will there be* when these things are about to take place?” And what *will be* the sign of your coming, and of the end of the age?”

[see Extra Note 1]

And Jesus answering them began to say, “Take heed that no one deceives you. For many will come in my name, saying, ‘I am the Christ [Messiah],’ and ‘The time has drawn near.’ Therefore do not go after them.

“But when you hear of commotions,<sup>110^</sup> of wars and rumors of war, do not be troubled nor terrified; for these things must happen first, but the end is not yet (*will not come immediately*).

“For nation will rise against nation, and kingdom against kingdom. And there will be famines, troubles, pestilences, and earthquakes in various places; and fearful sights and great signs from heaven. All these *are* the beginning of sorrows.

“But watch out for yourselves: for before all these things, they will lay their hands on you, and persecute *you*, delivering *you* up to the councils and prisons, and you will flogged and beaten in the synagogues. You will be brought before rulers and kings for my sake, but it will turn out for you as an occasion for testimony. Then they will

deliver you up to tribulation and kill you, and you will be hated by all nations for my name's sake.

"But the gospel must first be preached to all the nations.

"And when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. Therefore settle *it* in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.

"And then many will be offended,<sup>111±</sup> will betray one another, and will hate one another. You will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death. Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for my name's sake.

Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold.

But he who endures to the end shall be saved.

And this gospel of the kingdom will be preached <sup>111±</sup> in all the world as a witness to all the nations, and then the end will come."

"Therefore when you see the '*abomination of desolation*,'<sup>111△</sup> spoken of by Daniel the prophet, standing in the holy place where it ought not (whoever reads, let him understand) – when you see Jerusalem surrounded by armies, then know that its desolation is near; then let those who are in Judea flee to the mountains. Let those who are in the midst of her depart, and let not those who are in the country enter her. Let him who is on the housetop not go down, nor enter, to take anything out of his house. And let him who is in the field not go back to get his clothes.

[see Extra Note 2]

"For these are the days of vengeance, that all things which are written may be fulfilled.

"But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. And pray that your flight may not be in winter or on the Sabbath. "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

[see Extra Note 3]

"And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

“Then if anyone says to you, ‘Look, here *is* the Christ!’ or ‘Look, *he is* there!’ do not believe *it*. For false christs [messiahs] and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

“But take heed; see, I have told you all things beforehand.

“Therefore if they say to you, ‘Look, he is in the desert!’ do not go out; or ‘Look, *he is* in the inner rooms!’ do not believe *it*. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of man be. For wherever the carcass is, there the eagles will be gathered together.

“Immediately, after the tribulation of those days, there will be signs in the sun, in the moon, and in the stars: the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken; and on the earth [shall be] distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers 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, and they will see the Son of man coming on the clouds of heaven with power and great glory.

“And he will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from the farthest part of earth to the farthest part of heaven; from one end of heaven to the other.

[see Extra Note 4]

Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”

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### Footnotes

110:\* The text here of the three narrators furnishes phrasings so varied that the interested reader will be repaid by an attentive perusal of all three (book, chapter, and verse designated above, under subtitle).

110:△ *commotions*: revolutions, rebellions, insurrections (disturbances, disorder, and confusion).

111:\* ...*be offended*: stumble, fall away.

111:+ *preached*. Also: proclaimed, published.

111:△ *abomination of desolation*... [See Extra Note 2]

## LXXII

**PARABLES: THE FIG TREE IN LEAF, ABSENT  
HOUSEHOLDER AND THE HOUSE SERVANTS,  
VIRGINS WISE AND VIRGINS FOOLISH—  
“WATCH AND PRAY”**

A.D. 30. Age 33. *Mount of Olives.*

Matthew 24: 32-51; 25: 1-13; Mark 13: 28-37; Luke 21: 29-36.

<sup>112\*</sup> “Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves; and look at all the trees when they are already budding – you see and know for yourselves that summer *is* near. [see Extra Note 1]

“So you also, when you see all these things happening, know that the kingdom of God is near — at the doors! Truly, I say to you, this generation will by no means pass away till all these things take place. Heaven and earth will pass away, but my words will by no means pass away. [see Extra Note 2]

“But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth.

“Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of man.”

“But of that day and hour no one knows, not even the angels of heaven, but my Father only.

“Take heed, watch and pray; for you do not know when the time is.

“But as the days of Noah *were*, so also will the coming of the Son of man be. <sup>113\*</sup> For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of man be. Then two *men* will be in the field: one will be taken and the other left. Two *women will be* grinding at the mill: one will be taken and the other left.

“Watch therefore, for you do not know what hour your Lord is coming.

“*It is* like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. Watch therefore, for you do not know when the master of the house is coming — in the

evening, at midnight, at the cock crow, <sup>113^</sup> or in the morning — lest, coming suddenly, he find you sleeping.

“And what I say to you, I say to all: Watch!

<sup>113±</sup> “But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

“Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?

“Blessed *is* that servant whom his master, when he comes, will find so doing. Truly, I say to you that he will make him ruler over all his goods.

“But if that evil servant says in his heart, ‘My master is delaying his coming,’ and begins to beat *his* fellow servants, and to eat and drink with the drunkards, the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.

“Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five *were* foolish. Those who *were* foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps.

“But while the bridegroom was delayed, they all slumbered and slept. And at midnight a cry was *heard*: ‘Behold, the bridegroom is coming; go out to meet him!’

“Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, ‘Give us *some* of your oil, for our lamps are going out.’

“But the wise answered, saying, ‘*No*, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’ [see Extra Note 3]

“And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

“Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’ But he answered and said, ‘Truly, I say to you, I do not know you.’

“Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

### Footnotes

112:\* Here again the three texts exhibit the three narrators in their wonted likenesses and contrasts of phrase (book, chapter, and verse designated above under subtitle).

113:\* Compare the text of this passage (Matthew 24, 36-41) with the text of the similar Passage in LIX of this book (Luke 17, 26-36).

113:^ cock crow [KJV], others have "*crowing of the rooster*" [NKJV]. See Extra Note 4 (below).

113:† Compare this paragraph and the following two paragraphs (Matthew 24, 43-51) with the similar passage in LI-LII of this book (Luke 12, 39-46).

## LXXIII

**PARABLE: THE MASTER, THE SERVANTS,  
THE MONEY (TALENTS)—ON THE LAST  
JUDGMENT: “WHEN THE SON OF MAN  
SHALL COME”**

A.D. 30. Age 33. *Mount of Olives.*

Matthew 25: 14-46.

<sup>114\*</sup> “For *the kingdom of heaven* is like a man traveling to a far country, *who* called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. [see Extra Note 1]

“Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who *had received* two gained two more also. But he who had received one went and dug in the ground, and hid his lord’s money.

“After a long time the lord of those servants came and settled accounts with them.

“So he who had received five talents came and brought five other talents, saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’ His lord said to him, ‘Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

“He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’ His lord said to him, ‘Well *done*, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

“Then he who had received the one talent came and said, ‘Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is yours*.’

“But his lord answered and said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

‘Therefore take the talent from him, and give *it* to him who has ten talents.

‘For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’”

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### Footnotes

114:\* Compare this passage (Matthew 25:14-30) with the similar passage in LXIII of this book (Luke 19:12-27).

## LXXIV

# JESUS SUPS IN BETHANY: MARTHA SERVES, MARY'S DEVOTION, JUDAS' DUPLICITY, JESUS LAUDS MARY'S HOMAGE—CHIEF PRIESTS ASTIR

A.D. 30. Age 33. *Bethany*.

John 12: 1-11; Matthew 26: 6-13; Mark 14: 3-9.

Six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom he had raised from the dead. ~~Two days before Passover~~, in the house of Simon ["the leper", <sup>115</sup><sub>2</sub>] they made Jesus a supper; and Martha served. Lazarus was one of those who reclined at the table with him.

Then Mary, having an alabaster box <sup>116</sup><sub>1</sub> took a pound of very costly, fragrant oil of spikenard, and poured it on Jesus' head as he was reclining at the table, anointed his feet, and wiped his feet with her hair. <sup>116</sup><sub>2</sub>

And the house was filled with the fragrance of the oil.

But some of the disciples were indignant among themselves, and said, "Why was this fragrant oil wasted?"

One of his disciples, Judas Iscariot (Simon's son, who would betray him), said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?"

(This Judas said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.)

But when Jesus was aware of *it*, he said to them, "**Why do you trouble the woman?**

**"Let her alone; she has kept this for the day of my burial. For the poor you have with you always, but me you do not have always."**

**"For she has done a good work for me. For you have the poor with you always, but me you do not have always. For in pouring this fragrant oil on my body, she did *it* for my burial."**

**"Truly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."**

Now a great many of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom he had raised from the dead.

But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

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### Footnotes

115:\* Either a "nickname" of identification of someone who was a leper healed by Jesus for someone who once was a leper, or a mistranslation. [See Extra Note 1] (below) for details.

116:<sup>^</sup> box: or jar or flask or vial or vase (see Extra Note 2)

116:\* Turn back to LVIII in this book, and read again the story of Mary's brother Lazarus. And in XXV read of a like service done by the "woman which was a sinner."

## LXXV

# CONSPIRACY AT THE HIGH PRIEST'S PALACE—JUDAS HIRED—THE PASSOVER SUPPER—CHRIST'S HUMILITY: HE WASHES THE FEET OF THE TWELVE

A.D. 30. Age 33. *Bethany. Jerusalem: Upper Room.*

Luke 21: 37-38, 22: 1-18; Matthew 26: 1-5, 14-20; Mark 14: 1-2, 10-17; John 13: 2-17.

Now the Feast of Unleavened Bread drew near, which is called Passover. And in the daytime Jesus was teaching in the temple, but at night he went out and stayed on the mountain called Olivet. Then early in the morning all the people came to him in the temple to hear Him.

Two days before *the feast*, the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill *him*, for they feared the people. But they said, "Not during the feast, lest there be an uproar among the people. [see Extra Note 1]

Then Satan entered Judas Iscariot and he went to the chief priests and officers of the temple guard <sup>117</sup> and said, "What are you willing to give me if I deliver him to you?" They were glad, and promised <sup>117</sup> to give Judas thirty pieces of silver. So Judas promised and sought opportunity to conveniently betray Jesus to them in the absence of the multitude. [see Extra Note 2]

Now before the Feast of the Passover, when Jesus knew that his hour had come that he should depart from this world to the Father, he told his disciples, "You know that after two days the Feast of Passover is coming, and the Son of Man will be handed over to be crucified."

Then came the first *day* of the Feast of Unleavened Bread, when the Passover must be killed. And Jesus sent Peter and John, saying, "**Go and prepare the Passover for us, that we may eat.**" [see Extra Note 4]

So they said to him, "Where do you want us to prepare *it*?"

And he said to them, "**Go into the city; behold, when you have entered the city, a man will meet you carrying a pitcher of water; <sup>118</sup> follow him into the house which he enters. Wherever he goes in, then you shall say to the master of the house, 'The Teacher says to you, "My time is near; I am celebrating the Passover at your place with my disciples. Where is the guest room where I may eat the Passover with My disciples?"**

“Then he will show you a large upper room, furnished and ready. Make the preparations for us there.”

So the disciples went out, entered the city, and found it just as he had told them, and they prepared the Passover.

When evening came, he arrived with the Twelve.

[see Extra Note 3]

When the hour had come, he reclined at the table, and the twelve apostles with him.

Then he said to them, “With *fervent* desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.”

Then he took the cup, and gave thanks, and said, “Take this and divide *it* among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.”

Jesus rose from the supper and laid aside his garments, took a towel and girded himself [tied it around his waist]. After that, he poured water into a basin and began to wash the disciples’ feet, and to wipe *them* with the towel with which he was girded.

Then he came to Simon Peter. And *Peter* said to Him, “Lord, are you washing my feet?”

Jesus answered and said to him, “What I am doing you do not understand now, but you will know after this.”

Peter said to Him, “You shall never wash my feet!”

Jesus answered him, “If I do not wash you, you have no part with me.”

Simon Peter said to Him, “Lord, not my feet only, but also *my* hands and *my* head!”

Jesus said to him, “He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you.”

For he knew who would betray him; therefore he said, “You are not all clean.”

So when he had washed their feet, taken his garments, and sat down again, he said to them, “Do you know what I have done to you?”

“You call me Teacher and Lord, and that is well said, for I am.

“If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you.

“Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.”

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### Footnotes

117:\* Officers [or Captains] of the temple guard, i.e. the temple police.

117:^ While some English translations indicate that money was paid out to Judas at this time, the KJV says “covenanted”, others indicate “promised” (including English translations from Aramaic sources; Etheridge version uses “settled”), also “weighed”, “counted out”, “set out”, etc.

According to Strong's: the original Greek word, *histēmi*, (from prim. Root **στα** – **sta-** : *to make to stand, to stand*) can mean the following: abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

— it's translated in the following ways in the NASB version: brought(1), bystanders(1), bystanders\*(1), came(1), came to a halt(1), come(1), confirmed(2), establish(3), fixed(1), hold(1), lying(1), make...stand(2), placed(1), put(1), put forward(2), set(4), stand(27), stand firm(4), standing(53), standing firm(1), stands(6), stood(27), stood still(1), stood upright(1), stop(1), stopped(5), taking his stand(1), weighed(1).

118:\* *a man ... carrying a pitcher of water.* He would be easily identifiable, since women usually performed this task.

## LXXVI

**CHRIST INSTITUTES HIS HOLY SUPPER—  
JUDAS THE BETRAYER—PETER'S THREE  
DENIALS PREDICTED—"YET A LITTLE WHILE  
I AM WITH YOU: LET NOT YOUR HEART BE  
TROUBLED"—MANY MANSIONS**

A.D. 30 Age 33. Jerusalem: Upper Room.

I Corinthians 11: 23-25 (Paul); Matthew 26: 21-29; Mark 14: 18-25;  
Luke 22: 19-38; John 13: 18-38, 14: 1-4.

THE *same* night in which he was [*to be*] betrayed, the Lord Jesus took bread <sup>119^</sup>, and gave thanks, and blessed *it*, and broke *it*, and gave *it* to his disciples, and said,

"Take, eat; this is my body, which is given <sup>119\*</sup> for you: do this in remembrance of me."

As they sat and ate, Jesus said, "Truly I say to you, that one of you will betray me."

Then the disciples looked at one another, perplexed about whom he spoke.

"I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, '*He who eats bread with me has lifted up his heel against me.*'"

"Now I tell you before it comes, that when it does come to pass, you may believe that I am *he*."

"Truly, truly, I say to you, he who receives whomever I send receives me; and he who receives me receives Him who sent me."

When Jesus had said these things, he was troubled in spirit, and testified and said, "Truly, truly, I say to you, one of you will betray me."

Then they began to question among themselves, which of them it was who would do this thing.

And they were exceedingly sorrowful, and each of them began to say to him, "Lord, is it I?"

He answered and said, "*It is one of the twelve, who dips his hand with me in the dish, the same will betray me.*"

“The Son of man indeed goes just as it is determined and written of him, but woe to that man by whom the Son of man is betrayed! It would have been good for that man if he had not been born.”

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.<sup>119†</sup> Simon Peter therefore motioned to him to ask who it was of whom he spoke. Then, leaning back on Jesus' breast, he said to him, “Lord, who is it?”

Jesus answered, “It is he to whom I shall give a piece of bread when I have dipped *it*.”

And having dipped the bread, he gave *it* to Judas Iscariot, *the son* of Simon.

Judas, who was betraying him, said, “Rabbi, is it I?” Jesus said to him, “You have said *it*.”

Now after the piece of bread, Satan entered him. Then Jesus said to him, “What you do, do quickly.”

But no one at the table knew for what reason he said this to him.

For some thought, because Judas had the money box, that Jesus had said to him, “Buy *those things* we need for the feast,” or that he should give something to the poor.

Having received the piece of bread, Judas then went out immediately. And it was night.

So, when he had gone out, Jesus said, “Now the Son of man is glorified, and God is glorified in him. “If God is glorified in him, God will also glorify him in himself, and glorify him immediately.

“Little children, I shall be with you a little while longer. You will seek me; and as I said to the Jews,<sup>120\*</sup> ‘Where I am going, you cannot come,’ so now I tell to you.

“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another.”

Simon Peter said to Him, “Lord, where are you going?”

Jesus answered him, “Where I am going you cannot follow me now, but you shall follow me afterward.”

Peter said to him, “Lord, why can I not follow you now? I will lay down my life for your sake.”

Jesus answered him, “Will you lay down your life for my sake? Truly, truly, I say to you, before the cock crows you will have denied me three times.”

Now there was also a dispute among them, as to which of them should be considered the greatest.

And Jesus said to them, “The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’

“But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.

“For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who serves.

“But you are those who have continued with me in my trials. And I bestow upon you a kingdom, just as my Father bestowed *one* upon me, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

And the Lord said, “Simon, Simon! Indeed, Satan has asked for you, that he may sift *you* as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to *me*, strengthen your brethren.”

But Simon said to Him, “Lord, I am ready to go with you, both to prison and to death.”

Then he said, “I tell you, Peter, the cock will not crow this day before you will deny three times that you know me.”

And He said to them, “When I sent you without money bag, knapsack, and sandals, did you lack anything?”

They said, “Nothing.”

Then he said to them, “But now, he who has a money bag, let him take *it*, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one.

“For I say to you that this which is written must still be accomplished in me: ‘*And he was numbered with the transgressors.*’

“For the things concerning me have an end.”

So they said, “Lord, look, here *are* two swords.” And he replied, “*It is enough.*”

After supper, Jesus took the cup in the same manner [*as he had done previously with the bread*], and gave thanks, and gave *it* to them, saying,

“Drink from it, all of you. For this is my blood of the new covenant, which is shed for many for the remission of sins. This do, as often as you drink *it*, in remembrance of me.”

“But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in the kingdom of God, my Father's kingdom.

“Let not your heart be troubled; you believe in God, believe also in me.

“In my Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, *there* you may be also. And where I go you know, and the way you know.”

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### Footnotes

119:^ bread, the Greek word is *arton* (αρτον, form of *artos*) (singular) – which is regular daily leavened bread or raised loaf [Strong's Gr#740: *bread* (as *raised*) or a *loaf*.]; and which is derived from a Greek word (*airō*) meaning to “lift up” or “bear up”. That is, NOT unleavened bread. The same word is used in ALL Gospel and 1 Corinthian references to the bread of the Last Supper in the Upper Room. [Unleavened bread is *matzah* in Hebrew (*azumos* in Greek).]

119:\* Paul has it, “broken.”

119:† “whom Jesus loved” – is supposed to be John, the brother of James and son of Zebedee.

120:\* Told in Chapter XLVI of this book.

## LXXVII

# SAYING "I GO UNTO MY FATHER," CHRIST EXALTS PEACE, GOOD WILL, LOVE—"I AM THE WAY, THE TRUTH, THE LIFE"—REASSURES THE APOSTLES—THE COMFORTER: "PEACE I LEAVE WITH YOU"

A.D. 30. Age 33. *Jerusalem: Upper Room.*

John 14: 5-31.

Thomas said to him, "Lord, we do not know where you are going, and how can we know the way?"

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through me.

"If you had known me, you would have known my Father also; and from now on you know him and have seen Him."

Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

Jesus said to him, "Have I been with you so long, and yet you have not known me, Philip? He who has seen me has seen the Father; so how can you say, 'Show us the Father'?"

"Do you not believe that I am in the Father, and the Father in me? The words that I speak to you I do not speak on my own *authority*; but the Father who dwells in me does the works. "Believe Me that I *am* in the Father and the Father in me, or else believe me for the sake of the works themselves.

"Truly, truly, I say to you, he who believes in me, the works that I do he will do also; and greater *works* than these he will do, because I go to my Father.

"And whatever you ask in my name, that I will do, that the Father may be glorified in the Son. If you ask anything in my name, I will do *it*.

"If you love me, keep my commandments. And I will pray [*to*] the Father, and He will give you another Helper, that He may abide with you forever — "the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you.

“A little while longer and the world will see me no more, but you will see me. Because I live, you will live also. At that day you will know that I *am* in my Father, and you in me, and I in you.

“He who has my commandments and keeps them, it is he who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

Judas (not Iscariot) said to him, “Lord, how is it that you will manifest 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 home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me.

“These things I have spoken to you while being present with you.

“But the Helper [Comforter], the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all things that I said to you.

“Peace I leave with you, my peace I give to you; not as the world gives do I give to you.

“Let not your heart be troubled, neither let it be afraid. You have heard me say to you, ‘I am going away and coming *back* to you.’ If you loved me, you would rejoice because I said, ‘I am going to the Father,’ for my Father is greater than I.

“And now I have told you before it comes, that when it does come to pass, you may believe.

“I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, so I do.

“Arise, let us go from here.” <sup>121\*</sup>

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### Footnotes

<sup>121\*</sup> More than likely, John is implying that Jesus and his followers are leaving the upper room, making their way to the Kidron Valley, and arriving in the Garden of Gethsemane (John 18:1, i.e., see Chapter LXXXI)

[Source: ESV Study Bible note]

The concluding verse (John 14:31) is somewhat enigmatic, for it seems to be the end of the discourse in the upper room. It is possible to regard the remainder of the discourse as taking place in the open air, although in 18:1 (Chapter LXXXI) Jesus is said to have ‘left’ with his disciples, and it

would be necessary to suppose that chs. 15-17 (Chapters LXXVIII – LXXX) were uttered on the way to the Kidron Valley. Some have supposed that Ch. 14 (this Chapter, LXXVII) should follow Ch. 17 (LXXX), but there is no evidence for such rearrangement. The only other alternative is to suppose that the concluding verse (John 14:31) implied an intention which was fulfilled some time later. On the whole the first suggestion is fraught with the least difficulties.

[Source: New Bible Commentary]

Some have understood Jesus' statement "*Get up, let us go from here*" to mean that at this point Jesus and the disciples got up and left the room where the meal was served and began the journey to the garden of Gethsemane. If so, the rest of the "Farewell Discourse" takes place *en route*. Others have pointed to this statement as one of the "seams" in the discourse, indicating that the author used preexisting sources. Both explanations are possible, but not really necessary. Jesus could simply have stood up at this point (the disciples may or may not have stood with him) to finish the discourse before finally departing (in 18:1, i.e., Chapter LXXX). (In any case it may be argued that Jesus refers not to a literal departure at this point, but to preparing to meet the enemy who is on the way already in the person of Judas and the soldiers with him.)

[Source: NET Bible note]

#### Question

Why wouldn't they be doing that same as any one of us do when finishing a meal: standing up, continuing and/or finishing our talking, cleaning up or rearranging room; continuing any discussions as they walk their way downstairs and outside, etc.?

## LXXVIII

**"I AM THE TRUE VINE"—RELATIONSHIP IN LOVE—"WHEN THE COMFORTER IS COME"—  
"GREATER LOVE HATH NO MAN THAN THIS. .****"  
▪**A.D. 30. Age 33. *Jerusalem: Upper Room.*

John 15: 1-27, 16: 1.

"I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit.

[see Extra Note 1]

"You are already clean because of the word which I have spoken to you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you *are* the branches. He who abides in me, and I in him, bears much fruit; for without me you can do nothing.

"If anyone does not abide in me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. If you abide in me, and my words abide in you, you will ask what you desire, and it shall be done for you. By this my Father is glorified, that you bear much fruit; so you will be my disciples.

"As the Father loved me, I also have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in His love.

"These things I have spoken to you, that my joy may remain in you, and *that* your joy may be full.

"This is my commandment, that you love one another as I have loved you.

"Greater love has no one than this, than to lay down one's life for his friends. You are my friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from my Father I have made known to you.

"You did not choose me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in my name He may give you.

“These things I command you, that you love one another.

“If the world hates you, you know that it hated me before *it hated* you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

“Remember the word that I said to you, ‘A servant is not greater than his master.’

“If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they do not know Him who sent me.

“If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates me hates my Father also.

“If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both me and my Father.

“But *this happened* that the word might be fulfilled which is written in their law, ‘*They hated me without a cause.*’

“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of me. And you also will bear witness, because you have been with me from the beginning. [see Extra Note 2]

“These things I have spoken to you, that you should not be made to stumble.” <sup>124\*</sup>

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### Footnotes

124:\* . . . be offended [KJV]: fall away, or falter; stumble.

## LXXIX

# THE COMFORTER, THE SPIRIT OF TRUTH: "BE OF GOOD CHEER, I HAVE OVERCOME THE WORLD"—"YOUR SORROW SHALL BE TURNED TO JOY"—CHRIST TO DEPART THIS LIFE

A.D. 30. Age 33. *Jerusalem: Upper Room.*

John 16: 2-33.

"They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. And these things they will do to you \* because they have not known the Father nor me.

"But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.

"But now I go away to him who sent me, and none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in me; of righteousness, because I go to my Father and you see me no more; of judgment, because the ruler of this world is judged.

"I still have many things to say to you, but you cannot bear *them* now. "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. He will glorify me, for He will take of what is mine and declare *it* to you.

"All things that the Father has are mine. Therefore I said that me will take of mine and declare *it* to you.

"A little while, and you will not see me; and again a little while, and you will see me, because I go to the Father."

Then *some* of His disciples said among themselves, "What is this that he says to us, 'A little while, and you will not see me; and again a little while, and you will see me'; and, 'because I go to the Father'?"

[see Extra Note 1]

They said therefore, "What is this that he says, 'A little while'? We do not know what he is saying."

Now Jesus knew that they desired to ask him, and he said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see me; and again a little while, and you will see me'?"

[see Extra Note 1]

"Truly, truly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

"A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

"And in that day you will ask me nothing. Truly, truly, I say to you, whatever you ask the Father in my name He will give you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

"These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I will ask the Father for you; for the Father himself loves you, because you have loved me, and have believed that I came forth from God.

"I came forth from the Father and have come into the world. Again, I leave the world and go to the Father."

His disciples said to him, "See, now you are speaking plainly, and using no figure of speech! Now we are sure that you know all things, and have no need that anyone should question you. By this we believe that you came forth from God."

Jesus answered them, "Do you now believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave me alone. And yet I am not alone, because the Father is with me.

"These things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

## LXXX

# CHRIST PRAYS FOR AID—"I HAVE FINISHED THE WORK"—PRAYS FOR THE APOSTLES ALSO, AND THEIR WORK—PRAYS FOR ALL BELIEVERS

A.D. 30. Age 33. *Jerusalem: Upper Room.*

John 17: 1-26.

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given him authority over all flesh, that he should give eternal life to as many as you have given him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given me to do. And now, O Father, glorify me together with Yourself, with the glory which I had with You before the world was.

"I have manifested Your name to the men whom You have given me out of the world. They were Yours, You gave them to me, and they have kept Your word. Now they have known that all things which You have given me are from You. For I have given to them the words which You have given me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent me.

"I pray for them. I do not pray for the world but for those whom You have given me, for they are Yours. And all mine are Yours, and Yours are mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given me, that they may be one as *We are*. While I was with them in the world, I kept them in Your name. Those whom You gave me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

"But now I come to You, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified by the truth.

“I do not pray for these alone, but also for those who will believe in me through their word; that they all may be one, as You, Father, *are* in me, and I in You; that they also may be one in Us, that the world may believe that You sent me. And the glory which You gave me I have given them, that they may be one just as We are one: I in them, and You in me; that they may be made perfect in one, and that the world may know that You have sent me, and have loved them as You have loved me.

“Father, I desire that they also whom You gave me may be with me where I am, that they may behold my glory which You have given me; for You loved me before the foundation of the world.

“O righteous Father! The world has not known You, but I have known You; and these have known that You sent me. And I have declared to them Your name, and will declare *it*, that the love with which You loved me may be in them, and I in them.”

## LXXXII

# THE BETRAYAL: JUDAS' KISS—PETER MILITANT—CHRIST HAILED TO COURT—AN OFFICER STRIKES JESUS THOUGH BOUND— "ALL THE DISCIPLES FORSOOK HIM"

A.D. 30. Age 33. *Gethsemane. Jerusalem.*

Matthew 26: 48-58; Mark 14: 44-50, 53-54; Luke 22: 47-55; John 18: 10-16, 19-23.

Now Judas, his betrayer, had given them a sign, saying, "Whomever I kiss, he is the one; seize him and take him away under guard."

<sup>130\*</sup> Judas went before, and went up to Jesus, to kiss him: and said, Greetings, Rabbi!" and kissed him.

Jesus said unto Judas, "Friend, why have you come?" <sup>130±</sup> "Judas, are you betraying the Son of man with a kiss?"

Then they laid hands on Jesus.

When those around Jesus saw what was going to happen, they said to him, "Lord, shall we strike with the sword?"

Then Simon Peter, having a sword, drew it and struck the high priest's servant, Malchas, and cut off his right ear.

But Jesus answered and said, "Permit even this." <sup>131\*</sup> And Jesus touched his ear and healed him.

Then Jesus said to Peter, "Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to my Father, and he will provide me with more than twelve legions of angels? "How then could the Scriptures be fulfilled, that it must happen thus?"

In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take me? I sat daily with you, teaching in the temple, and you did not seize me. But all this was done that the Scriptures of the prophets might be fulfilled."

Then all the disciples forsook him and fled.

Now a certain young man followed him, having a linen cloth thrown around *his*

naked *body*. And the young men laid hold of him, and he left the linen cloth and fled from them naked.

[see Extra Note 1]

Then the detachment of *troops* and the captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away. They brought him into the palace of the high priest; to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. (Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.)

[see Extra Note 2]

And Simon Peter followed Jesus at a distance, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

When they had kindled a fire in the midst of the hall, Peter sat amongst the servants, and warmed himself at the fire.

Annas asked Jesus of his disciples, and of his doctrine.

Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask me? Ask those who have heard me what I said to them. Indeed they know what I said."

And when he had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Is that the way you answer the high priest?"

Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike me?"

Then Annas sent him bound to Caiaphas the high priest.

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### Footnotes

130:\* See footnote at the beginning of LXXXI. The several narrators exhibit their wonted likenesses and contrasts in the phrasing.

130:† Thus the *King James Version* (Matthew 26, 50). The *Revised Version*: Friend, do that for which thou art come. The *Goodspeed Translation* (1923): My friend, do your errand. The *Moffat Translation* (1922): My man, do your errand.

131:\* *Permit even this*. [NKJV] -- The KJV says "Suffer ye this far"; most modern translations have some form of "(Stop.) No more (Enough) of this!"; the AMP (Amplified) version says "Permit them to go so far [as to seize Me]".

## LXXXIII

# CHRIST'S TRIAL CONTINUED—FALSE WITNESS—PETER THRICE DENIES CHRIST—MORNING: FURTHER QUESTIONING—JUDAS A SUICIDE

A.D. 30. Age 33. *Jerusalem.*

Matthew 26: 59-75, 27: 1-7; Mark 14: 55-72; Luke 22: 56-71; John 18: 17-27.

With Caiaphas the high priest were assembled the chief priests and the elders and the scribes.

The chief priests, the elders, and all the council sought false testimony against Jesus to put him to death. Many bore false witness against him, but their testimonies did not agree.

But at last two false witnesses came forward and said, "We heard this *fellow* say, 'I am able to destroy the temple of God, which is made with hands, and to build another in three days, without hands.'" But not even then did their testimony agree.

And the high priest arose and said to him, "Do you answer nothing? What *is it* these men testify against you?" But Jesus kept silent and answered nothing.

The high priest asked, saying to him, "I put you under oath by the living God: Tell us if you are the Messiah [or Christ], the Son of God!"

Jesus said, "I am. And you will see the Son of man sitting at the right hand of the Power, <sup>132±</sup> and coming with the clouds of heaven."

Then the high priest tore his clothes and said, "What further need do we have of witnesses? "You have heard the blasphemy! What do you think?"

And they all condemned him to be deserving of death.

Then some began to spit on him, and to blindfold him, and to beat him, and to say to him, "Prophecy!" And the officers struck him on the face with the palms of their hands, saying, "Prophecy to us Messiah, who is the one who hit you?"

Now Peter was below in the courtyard; one of the servant-girls of the high priest came, and seeing Peter warming himself by the fire, she looked at him, and said, "You, too, were with Jesus the Nazarene." [see Extra Note 1]

But he denied it, saying, "I neither know nor understand what you are talking about."

And he went out to the gateway [porch]...and *heard* the cock crow. [see Extra Note 2]

*And a little later*, another saw him and said, "You are one of them too! But Peter said, "Man, I am not!"

*And after about an hour had passed*, another man began to insist, saying, "Certainly this man also was with him, for he is a Galilean and his speech gives him away."

But Peter began to curse and swear, "I do not know this man you are talking about!"

And immediately *he heard* the cock crow a second time.

And Peter remembered how Jesus had made the remark to him, "Before the cock crow twice, you will deny me three times."

And he began to weep. 132\*

As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Jesus into their council, saying, "If You are the Messiah, tell us."

But he said to them, "If I tell you, you will by no means believe. And if I also ask you, you will by no means answer me nor let me go. Hereafter the Son of Man will sit on the right hand of the power of God."

Then they all said, "Are you then the Son of God?"

So he said to them, "*You rightly say that I am.*"

And they said, "What further testimony do we need? For we have heard it ourselves from his own mouth."

And the whole council conferred together to put Jesus to death.

Then Judas, his betrayer, seeing that Jesus had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood."

And they said, "What *is that* to us? You see *to it!*"

Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood."

And they consulted together and bought with them the potter's field, to bury strangers in.

(Therefore that field has been called the Field of Blood to this day. Then was fulfilled what was spoken by Jeremiah the prophet, saying, "*And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the LORD directed me.*" )

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### Footnotes

132:\* The interested reader should compare, in the text, the four accounts of Peter's denials: Matthew 26, 69-75: Mark 14, 66-72: Luke 22, 56-62: John 18, 17-27.

132:† The expression *the right hand of the Power* is a circumlocution for referring to God. Such indirect references to God were common in 1<sup>st</sup> century Judaism out of reverence for the divine name.

## LXXXIV

# CHRIST HLED BEFORE PILATE: PILATE'S DILEMMA—"CRUCIFY HIM"—PILATE VACILLATES: SENDS JESUS TO HEROD, WHO SENDS HIM BACK—JESUS SCOURGED—PILATE DELIVERS JESUS TO BE CRUCIFIED

A.D. 30. Age 33. *Jerusalem.*

John 18: 28-40, 19: 1-16; Luke 23: 1-11, 13-25; Mark 15: 1-15; Matthew 27: 11-26.

Then, in the early morning, the whole council arose and led Jesus from the high priest, Caiaphas, and delivered him to Pontius Pilate, the governor, in the Praetorium <sup>133\*</sup>. But they themselves did not go into the Praetorium, so they would not be ceremonially defiled,<sup>134\*</sup> but could eat the Passover meal.

Pilate then went out to them and said, "What accusation do you bring against this man?"

They answered and said to him, "If he were not an evildoer, we would not have delivered him up to you."

Then Pilate said to them, "You take him and judge him according to your law."

Therefore the Jews said to him, "It is not lawful for us to put anyone to death," (that the saying of Jesus might be fulfilled which he spoke, signifying by what death He would die.)

And they began to accuse him, saying, "We found this *fellow* perverting the nation, and forbidding to pay taxes to Caesar, saying that he himself is the Messiah (*Greek*: Christ), a King."

Then Pilate entered the Praetorium again, called Jesus, and said to him, "Are you the King of the Jews?"

Jesus answered him, "**Are you speaking for yourself about this, or did others tell you this concerning me?**"

Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done?"

Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here."

Pilate therefore said to him, "So you are a king!"

Jesus answered, "You say that I am a king. For this reason I was born, and for this reason I have come into the world – to bear witness to the truth. Everyone who is of the truth hears my voice."

Pilate said to him, "What is truth?"

And when he had said this, he went out again to the Jews, and said to them, "I find no fault in him at all."

And while he was being accused by the chief priests and elders, he answered nothing. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he answered him not one word, so that the governor marveled greatly.

But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place."

When Pilate heard of Galilee, he asked if the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time. Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long *time* to see him, because he had heard many things about Him, and he hoped to see some miracle done by him. Then he questioned him with many words, but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. Then Herod, with his men of war, treated him with contempt and mocked *him*, arrayed him in a gorgeous robe, and sent him back to Pilate. That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

Then Pilate, when he had called together the chief priests, the rulers, and the people, said to them, "You have brought this man to me, as one who misleads the people. And indeed, having examined *him* in your presence, I have found no fault in this man concerning those things of which you accuse him; "no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by him.

"I will therefore chastise him and release *him*"

Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas – a robber who had been thrown into prison and *who was* chained with his fellow rebels for a rebellion made in the city, and for murder. [See Extra Note 3]

Therefore, when they had gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?” For Pilate knew that they had handed him over because of envy.

While Pilate was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just man, for I have suffered many things today in a dream because of him.”

But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

The governor answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas!” Pilate said to them, “What then shall I do with Jesus who is called Christ?” *They* all said to him, “Let him be crucified!”

Pilate, therefore, wishing to release Jesus, again called out to them. But they shouted, saying, “Crucify *him*, crucify him!”

Then he said to them the third time, “Why, what evil has he done? I have found no reason for death in him. I will therefore chastise him and let *him* go.” But they were insistent, demanding with loud voices that he be crucified. And the voices of these men and of the chief priests prevailed.

When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he took water and washed *his* hands before the multitude, saying, “I am innocent of the blood of this just person. You see *to it*.” And all the people answered and said, “His blood *be* on us and on our children.”

Then he released Barabbas to them; and when he had scourged Jesus, he delivered *him* to be crucified

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### Footnotes

133.\* *Praetorium*: translated variously as, governor’s headquarters, judgement hall, court room, governor’s palace or residence [See also Extra Note 1; and Chapter LXXXIII Extra Note 4]

134.\* *not be defiled*. Jews could go inside a Gentile courtyard open to the sky (see John 18:15), but they could not go into a Gentile building or home with a roof on it without becoming ceremonially unclean. Since it was the day of preparation for the Passover and Feast of Unleavened High Sabbath (see Appendix for details on Jewish Festivals), the Jews would want to keep from defiling themselves so they could participate in the celebrations.

## LXXXV

# CHRIST CROWNED WITH THORNS, ROBED IN SCARLET—MOCKED—"IN A GREEN TREE, IN THE DRY?"—THE CRUCIFIXION—"FATHER, FORGIVE THEM"—PILATE WRITES THE TITLE

A.D. 30. Age 33. *Jerusalem. Golgotha: Calvary.*

Matthew 27: 27-38; Mark 15: 16-27; Luke 23: 26-34; John 19: 17-20.

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around him. And they stripped him and put a scarlet robe on him. When they had twisted a crown of thorns, they put *it* on his head, and a reed in his right hand. And they bowed the knee before him and mocked him, saying, "Hail, King of the Jews!" Then they spat on him, and took the reed and struck him on the head. And they struck him with their hands.

Pilate then went out again, and said to them, "Behold, I am bringing him out to you, that you may know that I find no fault in him."

Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold the man!" Therefore, when the chief priests and officers saw him, they cried out, saying, "Crucify *Him*, crucify *Him*!"

Pilate said to them, "You take him and crucify *him*, for I find no fault in him."

The Jews answered him, "We have a law, and according to our law he ought to die, because he made himself the Son of God."

Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are you from?" But Jesus gave him no answer.

Then Pilate said to him, "Are you not speaking to me? Do you not know that I have power to crucify you, and power to release you?"

Jesus answered, "You could have no power at all against me unless it had been given you from above. Therefore the one who delivered me to you has the greater sin."

From then on Pilate sought to release him, but the Jews cried out, saying, "If you let this man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."

When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

But they cried out, “Away with *him*, away with *him*! Crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!”

And when they had mocked him, they took the purple robe off him, put his *own* clothes on him.

Then Pilate delivered him to them to be crucified. So they took Jesus and led *him* away.

Two others — criminals — were also led away to be executed with him.

Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.

And a great multitude of the people followed Jesus, and women who also mourned and lamented him.

But Jesus, turning to them, said, “**Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. “For indeed the days are coming in which they will say,**

**‘Blessed are the barren, wombs that never bore, and breasts which never nursed!’**

**“Then they will begin ‘to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’”**

**“For if they do these things in the green wood, what will be done in the dry?”**

And they brought him to the place called Golgotha, meaning Place of a Skull. <sup>135\*</sup>

They gave him sour wine mingled with gall (vinegar mixed with myrrh) to drink. But when he had tasted *it*, he would not drink.

It was the third hour.

They crucified him there, along with the criminals, one on the right and one on the left.

Sitting down, they kept watch over him there. And they put up over his head the accusation written against him:

Then they sat down and were guarding him there.

Pilate had a sign lettered and put on the cross. The inscription was:

**JESUS THE NAZARENE  
THE KING OF THE JEWS.**

Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Hebrew [or Aramaic], Latin, and Greek. So the chief priests of the Jews said to Pilate, "Don't write, 'The King of the Jews,' \* but that he said, 'I am the King of the Jews.' "

Pilate replied, "What I have written, I have written."

Then Jesus said, "Father, forgive them, because they do not know what they are doing."

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### Footnotes

135:\* **Golgotha**: is the Hebrew name for skull (Greek: *Kranion*) transliterated from the Aramaic, *Gulgulta*; the Latin equivalent (*Calvariae*), used in the Latin Vulgate version of the Bible, gives us in English: Calvary.

## LXXXVI

# CASTING LOTS FOR THE SAVIOR'S CLOTHES—THE PENITENT THIEF REWARDED—CHRIST'S FILIAL FAREWELL TO HIS MOTHER—"IT IS FINISHED"

A.D. 30. Age 33. *Jerusalem. Golgotha: Calvary.*

Matthew 27: 39-56; Mark 15: 29-41; Luke 23: 35-49; John 19, 23-30.

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says:

*"They divided My garments among them, And for My clothing they cast lots."*

Therefore the soldiers did these things.

And those who passed by blasphemed him, wagging their heads and saying, "You who destroy the temple and build *it* in three days, save yourself! If you are the Son of God, come down from the cross."

Likewise the chief priests also, mocking with the scribes and elders, said, "He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let Him deliver him now if He will have him; for he said, 'I am the Son of God.'"

The soldiers also mocked Him, coming and offering him sour wine, and saying, "If you are the King of the Jews, save yourself."

Then one of the criminals who were hanged blasphemed him, saying, "If you are the Christ, save yourself and us." But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man has done nothing wrong."

Then he said to Jesus, "Lord, remember me when you come into your kingdom." And Jesus said to him, **"Assuredly, I say to you, today you will be with me in Paradise."**

Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved <sup>136\*</sup> standing by, he said to his mother, "**Woman, behold your son!**" Then he said to the disciple, "**Behold your mother!**" And from that hour that disciple took her to his own *home*.

And about the ninth hour Jesus cried out with a loud voice, saying, "**Eloi, Eloi, lama sabachthani?**" <sup>136±</sup> that is, "*My God, My God, why have You forsaken me?*" Some of those who stood there, when they heard *that*, said, "This Man is calling for Elijah!"

Immediately one of them ran and took a sponge, filled *it* with sour wine and put *it* on a reed, and offered it to him to drink. The rest said, "Let him alone; let us see if Elijah will come to save him."

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "**I thirst!**" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to his mouth.

So when Jesus had received the sour wine, he said, "**It is finished!**"

And when Jesus had cried out with a loud voice, he said, "**Father, 'into Your hands I commit my spirit.'**" Having said this, and bowing his head, he gave up his spirit.

Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split.

The tombs broke open and the bodies of many holy people [*the saints*] who had died were raised to life. (They came out of the tombs after Jesus' resurrection, and went into the holy city and appeared to many people.)

So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened and how Jesus died, they feared greatly, saying, "Truly this was the Son of God!" The centurion, seeing what had happened, praised God and said, "Surely this was a righteous man."

And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned.

And many women who followed Jesus from Galilee, ministering to him were there, among whom were Mary Magdalen; Mary the mother of James and Joses; and Salome; <sup>136△</sup> and many other women who came up with him to Jerusalem

But all his acquaintances, and the women who followed him from Galilee, stood at a distance, watching these things.

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### Footnotes

136:\* Supposed to be John -- the brother of James and son of Zebedee.

136:^ Salome – possibly the mother of James the Less (i.e., the younger) and Joses, sons of Zebedee.

136:† (Mark 15:34 and similar ["Eli, Eli..."] in Matthew 27:46):

Jesus' cry is an Aramaic quotation of Psalm 22:1, which was sometimes recited at this time of day in prayer but receives special significance when Jesus prays it. For biblically literate ancient hearers, the first line could evoke this entire psalm of the righteous sufferer — and its hope of divine vindication. (Jesus probably quoted the psalm in Hebrew, as in Matthew, though cf. Aramaic prayer in Mark 14:36; Mark uses the Aramaic form probably because the saying was transmitted in an Aramaic milieu. "Eli" could be mistaken for "Elijah" much more easily than "Eloi"; cf. 15:35-36.)

Mark 15:35-36 (and Matthew 27:48-49): Not only was Elijah expected to come at the end (Malachi 4:5), but some circles (attested in later rabbinic sources) believed that God sent Elijah like an angel to help or rescue famous teachers.

Matthew 27:46. Here Jesus quotes Ps 22:1, which may have been part of the Scripture recitation at this time of day. His opponents do not pause to consider that the psalm ends with the sufferer's vindication and triumph (Ps 22:25-31).

Whereas Mark's quotation is in Aramaic, Matthew's is mainly in Hebrew.

Matthew 27:47. Because Elijah was thought never to have died, some rabbis felt that he was sent on errands like the angels, often to aid or deliver pious rabbis from trouble. Matthew's Hebrew version of the prayer (Eli, 27:46) sounds closer to "Elijah" (*Eliyahu*) than Mark's Aramaic version (*Eloi*).

[Source: IVP Bible Background Commentary, 2<sup>nd</sup> Ed.]

## LXXXVII

# PILATE GIVES CHRIST'S BODY TO THE ARIMATHEAN—LAID IN JOSEPH'S NEW TOMB—THE GALILEAN WOMEN WATCHING— THE PRIESTS SET A WATCH

A.D. 30. Age 33. *Jerusalem: The Sepulchre.*

Mark 15: 42-47; Luke 23: 50-56; John 19: 38-42; Matthew 27: 57-66.

Therefore, because it was the Preparation Day and the Sabbath drew near, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

Then the soldiers came and broke the legs of the first and of the other who was crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

For these things were done that the Scripture should be fulfilled, "*Not one of His bones shall be broken.*" And again another Scripture says, "*They shall look on Him whom they pierced.*"

Joseph of Arimathea (a city of the Jews), a rich and prominent council member, was a good and just man. He had not consented to council's decision and deed. He himself had become a disciple of Jesus, but secretly, for fear of the Jews; and was waiting for the kingdom of God.

As evening approached, Joseph, coming and taking courage, boldly went in to Pilate and asked for the body of Jesus.

Pilate marveled that he was already dead; and summoning the centurion, he asked him if he had been dead for some time. So when he found out from the centurion, he granted the body to Joseph.

Then Joseph took the body down, and Nicodemus (who at first came to Jesus by night <sup>137\*</sup>) also came, bringing a mixture of myrrh and aloes, about 75 pounds. Then they took the body of Jesus, and bound it in clean strips of linen with the spices, as is the custom of the Jews to prepare for burial.

Now in the place where Jesus was crucified there was a garden; and in the garden a new tomb Joseph had hewn out of the rock, where no one had ever lain before.

Because it was the Jewish day of Preparation and the Sabbath drew near; and since the tomb was nearby, they laid Jesus there, rolled a stone against the door of the tomb, and departed.

The women who had come with Jesus from Galilee followed after, and they observed the tomb and how his body was laid. Mary Magdalene was there, and the other Mary, the mother of Joses, sitting opposite the tomb. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, "Sir, we remember, while he was still alive, how that deceiver said, 'After three days I will rise.'

"Therefore command that the tomb be made secure until the third day, lest his disciples come by night and steal him away, and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first."

Pilate said to them, "You have a guard; go your way, make *it* as secure as you know how."

So they went and made the tomb secure, sealing the stone and setting the guard.

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#### Footnotes

137:\* Told in VIII in this book.

## LXXXVIII

# AFTER THE RESURRECTION: THE DEVOTED MARYS—CHRIST IN PERSON: "ALL HAIL"— TALKS WITH MARY MAGDALENE

A.D. 30. Age 33. *Jerusalem: The Sepulchre.*

Matthew 28: 1, and 8-10; Mark 16: 1-11; Luke 24: 1-9; John 20: 11-18.

Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene, Mary *the mother* of James, and Salome bought spices and came to see the tomb, that they might anoint him. And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow.

And the guards shook for fear of him, and became like dead *men*.

But when the women looked up, they saw that the stone had been rolled away — for it was very large.

Then Mary Magdalene ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

But the angel *at the tomb* answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified.

And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.

Then they went in and did not find the body of the Lord Jesus. And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.

Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? "He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, "saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" And they remembered His words.

“And go quickly and tell His disciples — and Peter — that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.”

So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.

*Meanwhile*, Peter *had* therefore went out, and the other disciple, and were going to the tomb. So they both ran together, and the other disciple outran Peter and came to the tomb first. And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in. Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there, and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. Then the other disciple, who came to the tomb first, went in also; and he saw and believed. For as yet they did not know the Scripture, that He must rise again from the dead. Then the disciples went away again to their own homes.

But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. Then they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”

Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

Jesus said to her, “**Woman, why are you weeping? Whom are you seeking?**”

She, supposing Him to be the gardener, said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.”

Jesus said to her, “**Mary!**”

She turned and said to Him, “Rabboni!” (which is to say, Teacher).

Jesus said to her, “**Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’**”

And as they [other women] went to tell His disciples, behold, Jesus met them, saying, “**Rejoice!**” So they came and held Him by the feet and worshiped Him.

Then Jesus said to them, “**Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me.**”

Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, “Tell them, ‘His disciples came at night and stole Him away while we slept.’” “And if this comes to the governor’s ears, we will appease him and make you secure.” So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

Then they returned from the tomb and told all these things to the eleven and to all the rest, as they mourned and wept. It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles. And their words seemed to them like idle tales, and they did not believe them.

When Mary Magdalene told the disciples that she had seen the Lord, he was alive, and that He had spoken to her — they did not believe her.

## LXXXIX

### AFTER THE RESURRECTION (CONTINUED): CHRIST IN PERSON: WITH THE TWO MEN; WITH THE ELEVEN—DOUBTING THOMAS

A.D. 30. Age 33. *Emmaus. Jerusalem.*

Mark 16: 12-13; Luke 24: 13-31, 33-43; John 20, 19-29.

After that, Jesus appeared in a different form to two of them, that same day, as they traveled to a village called Emmaus, which was seven miles from Jerusalem.

Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem.

And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him.

And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?”

Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

And Jesus said to them, “What things?”

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel.

“Indeed, besides all this, today is the third day since these things happened.

“Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see.”

Then He said to them, “O foolish ones <sup>140\*</sup>, and slow of heart to believe in all that the prophets have spoken! Ought not the Messiah [Christ] to have suffered these things and to enter into His glory?”

And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Then they drew near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.

Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it*, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight.

And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?"

So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread.

Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "**Peace *be with you.***"

But they were terrified and frightened, and supposed they had seen a spirit.

And He said to them, "**Why are you troubled? And why do doubts arise in your hearts?**"

**"Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."**

When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.

But while they still did not believe for joy, and marveled, He said to them, "**Have you any food here?**"

So they gave Him a piece of a broiled fish and some honeycomb. And He took *it* and ate in their presence.

The Jesus said to them again, "**Peace to you! As the Father has sent Me, I also send you.**"

And when He had said this, He breathed on *them*, and said to them, "**Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.**"

Now Thomas, called the Twin [*Greek: Didymus*], one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord."

So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "**Peace to you!**"

Then He said to Thomas, "**Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing.**"

And Thomas answered and said to Him, "My Lord and my God!"

Jesus said to him, "**Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.**"

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

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#### Footnotes

140:\* *O fools*: Moffat's Translation (1922) has it, "O foolish men . . ."

## XC

# AFTER THE RESURRECTION (CONTINUED): JESUS IN PERSON: ON THE SHORE—THE GREAT CATCH OF FISH—PETER—THAT OTHER LOVED ONE

A.D. 30. Age 33. *Sea of Galilee.*

John 21: 1-25.

Jesus showed Himself again to the disciples at the Sea of Tiberias, <sup>141\*</sup> and in this way He showed *Himself*:

Simon Peter, Thomas called the Twin [*Greek: Didymus*], Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together.

Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also."

They went out and immediately got into the boat, and that night they caught nothing.

But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

Then Jesus said to them, "**Children, have you any food?**"

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, and now they were not able to draw it in because of the multitude of fish.

Therefore that disciple whom Jesus loved said to Peter, "**It is the Lord!**"

Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea.

But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits, dragging the net with fish.

Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

Jesus said to them, “Bring some of the fish which you have just caught.”

Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.

Jesus said to them, “Come and eat breakfast.”

Yet none of the disciples dared ask Him, “Who are You?” — knowing that it was the Lord.

Jesus then came and took the bread and gave it to them, and likewise the fish. This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.

So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?”

He said to Him, “Yes, Lord; You know that I love You.”

He said to him, “Feed My lambs.”

He said to him again a second time, “Simon, son of Jonah, do you love Me?”

He said to Him, “Yes, Lord; You know that I love You.”

He said to him, “Tend My sheep.”

He said to him the third time, “Simon, son of Jonah, do you love Me?”

Peter was 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 said to him, “Feed My sheep.

“Truly, truly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.”

This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?”

Peter, seeing him, said to Jesus, “But Lord, what about this man?”

Jesus said to him, "If I will that he remain till I come, what *is that* to you? You follow Me."

Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what *is that* to you?"

This is the disciple <sup>142\*</sup> who testifies of these things, and wrote these things; and we know that his testimony is true.

And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written.

Amen.

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#### Footnotes

141:\* *Sea of Tiberias*: Another name of the Sea of Galilee (John 6, 1). Still another name was Lake of Gennesaret (Luke 5, 1).

142:\* John (John 21, 20-24).

## XCI

# AFTER THE RESURRECTION (CONTINUED): CHRIST IN PERSON: HIS LAST TALK WITH THE ELEVEN—"GO YE AND PREACH THE GOSPEL TO EVERY CREATURE"—THE ASCENSION

A.D. 30. Age 33. *Galilee. Mt. Olivet. Bethany.*

Matthew 28: 16-20; Mark 16: 12-18; Luke 24: 44-53 and Luke's Acts of The Apostles 1: 12.

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted.

And He came, saying, "Go into all the world and preach the gospel to every creature.

"He who believes and is baptized will be saved; but he who does not believe will be condemned.

And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

"All authority has been given to Me in heaven and on earth.

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age."

Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me."

And He opened their understanding, that they might comprehend the Scriptures.

Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, "and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

"And you are witnesses of these things.

“Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.”

And He led them out as far as Bethany, and He lifted up His hands and blessed them.

Now it came to pass, while He blessed them, that He was parted from them and carried up and received into heaven; and a cloud received Him out of their sight; and He sat down at the right hand of God.

And they worshiped Him, and returned to Jerusalem with great joy, from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

They were continually in the temple praising and blessing God.

And they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs.

## XCII

# AFTER THE RESURRECTION (CONTINUED): CHRIST IN PERSON: APOSTLES' QUESTION ANSWERED

A.D. 35. *Mount of Olives.*

Luke: Acts 1: 2-9.

Jesus, after He had given orders through the Holy Spirit to the apostles He had chosen; after he had suffered; presented Himself alive to them by many convincing proofs, appearing to them during 40 days and speaking about the kingdom of God.

While He was together with them, He commanded them not to leave Jerusalem, but to wait for the Father's promise. "This," He said, "is what you heard from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

So when they had come together <sup>144\*</sup>, they asked Him, "Lord, are You restoring the kingdom to Israel at this time?"

He said to them, "It is not for you to know times or periods that the Father has set by His own authority. But you will receive power when the Holy Spirit has come on you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

After He had said this, He was taken up as they were watching, and a cloud took Him out of their sight.

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

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### Footnotes

<sup>144:\*</sup> On the Mount of Olives.

## SAUL'S VISION—ANANIAS' VISION—SAUL'S CONVERSION, BAPTISM

Luke: Acts 8: 3, 9: 1-20. Damascus. A.D. 34-35.

SAUL <sup>144†</sup> made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison.

Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?”

And he said, “Who are You, Lord?” Then the Lord said, “I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.”

(See Extra Note 1)

So he, trembling and astonished, said, “Lord, what do You want me to do?”

Then the Lord said to him, “Arise and go into the city, and you will be told what you must do.”

And the men who journeyed with him stood speechless, hearing a voice but seeing no one. Then Saul arose from the ground, and when his eyes were opened he saw no one.

But they led him by the hand and brought *him* into Damascus. And he was three days without sight, and neither ate nor drank.

Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, “Ananias.”

And he said, “Here I am, Lord.” So the Lord said to him, “Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus, for behold, he is praying. And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight.”

Then Ananias answered, “Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on Your name.”

But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake.”

And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.”

Immediately there fell from his eyes *something* like scales, and he received his sight at once; and he arose and was baptized. So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus.

Immediately he preached the Messiah (Christ) in the synagogues, that He is the Son of God.

Then all who heard were amazed, and said, “Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?”

But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Messiah (Christ).

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#### Footnotes

144:† Saul, a young Hebrew of Cilicia, of the sect of the Pharisees, was so passionately devoted to the religion and traditions of the Jews, that he undertook to seek out and persecute converts to the new religion, the gospel and faith of Christ. After his own conversion, Saul as the missionary and writer is more familiarly known as Paul (supposedly his baptismal Gentile name).

## SIMON PETER REMEMBERS

A.D. 41 *Cesarea*.

Luke: Acts 10: 44-45 and 11: 16.

While Peter spoke, the Holy Spirit fell on all who were listening to the message.

And the believers from among the circumcised [the Jews] who came with Peter were surprised *and* amazed, because the free gift of the Holy Spirit had been bestowed *and* poured out on the Gentiles also. For they heard them speak with tongues and magnify God

Peter remembered that the Lord said, “John indeed baptized with water; but you shall be baptized with the Holy Spirit.”

Then Peter said, “No one can withhold the water for these people to be baptized, who have received the Holy Spirit just as we did, can he?”

So he gave orders to have them baptized in the name of Jesus Christ.

## XCIII

### THE LORD TO PAUL IN A VISION

A.D. 54. *Corinth.*

Luke: Acts 18: 7-11.

Paul entered the house of a certain man named Justus, one who worshiped God, whose house was next door to the synagogue.

Then Crispus, the ruler of the synagogue, believed on the Lord with all his household.

And many of the Corinthians, hearing, believed and were baptized.

Now the Lord spoke to Paul in the night by a vision, “Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city.”

And he continued there a year and six months, teaching the word of God among them.

## PAUL'S FAREWELL TO THE EPHESIANS

A.D. 66. *Miletus.*

Luke: Acts 20: 17-19, 22, 25, 32-38.

From Miletus he (Paul) sent to Ephesus and called for the elders of the church.

And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

"And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

"And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.

"Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God.

"Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God\* which He purchased with His own blood.

"For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

"So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

"I have coveted no one's silver or gold or apparel. Yes, you yourselves know that these hands <sup>146</sup> have provided for my necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak.

And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'"

And when he had said these things, he knelt down and prayed with them all. Then they all wept freely, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

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### Footnotes

146:\* By tent-making. The custom of the Jewish rabbis was to acquire a mechanical trade. Paul's was tent-making.

# APPENDIX

## **PAUL'S WITNESS**

**HEARD BY PAUL IN VISIONS**

**OTHER POSTHUMOUS SAYINGS OF JESUS WITH ENOUGH OF THE  
CONTEXT TO ENABLE A READY GRASP OF THE CONNECTION**



## XCIV

### PAUL AT CESAREA AND JERUSALEM

A.D. 60.

Luke: Acts (parts of) Chapters 21, 22, 23, 24, 25, 26, 27.

We <sup>147\*</sup> that were of Paul's company came unto Cesarea, into the house of Philip the evangelist. As we tarried *there* many days, there came down to us from Judea a certain prophet, named Agabus.

And Agabus took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

We besought Paul not to go up to Jerusalem. He would not be persuaded; and we went up to Jerusalem. The brethren received him gladly.

¶Paul entered into the temple. When the Jews which were of Asia saw him in the temple, they stirred up the people, and laid hands on him, and drew him out of the temple. But when they went about to kill him, the chief captain and the soldiers took him, demanded who he was, and what he had done.

Some cried one thing, some another, crying out, Men of Israel, help: This is the man that teacheth all *men* every where against the people, and the law: and further brought Greeks also into the temple, and hath polluted this holy place.

Paul said, I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God. I persecuted this way unto the death, binding and delivering into prisons both men and women.

The high priest doth bear me witness: from whom I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

As I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. I fell unto the ground, and heard a voice saying,

**Saul, Saul, why persecutest thou me?**

I answered, Who art thou, Lord? And he said unto me,

I am Jesus of Nazareth, whom thou persecutest.

I said, What shall I do, Lord? And the Lord said unto me,

Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

I could not see for the glory of that light. Led by the hand of them that were with me, I came into Damascus.

One Ananias, a devout man according to the law, came and said, Brother Saul, receive thy sight.

And I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.

When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me,

Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consented unto his death.

He said unto me,

Depart: for I will send thee far hence unto the Gentiles.

The Jews gave Paul audience unto this word, and then lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

The chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to take him by force from among them, and to bring *him* into the castle.

The night following the Lord stood by Paul, and said,

Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

When it was day, certain of the Jews banded together, under a curse, neither to eat nor drink till they had killed Paul.

Paul's sister's son heard of their lying in wait. One of the centurions brought the young man to the chief captain. He told him.

So the chief captain called two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen three score and ten, and spearmen two hundred, at the third hour of the night. Provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

And he wrote a letter unto the governor after this manner: This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

The horsemen, when they came to Cesarea and delivered the epistle to the governor, presented Paul also before him. He commanded Paul to be kept in Herod's judgment-hall.

After certain days Felix (the governor) sent for Paul, and heard him. And as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

¶Festus, willing to do the Jews a pleasure, said to Paul, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

After certain days king Agrippa came unto Cesarea to salute Festus.

Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, to answer for himself.

But Paul appealed to be reserved unto the hearing of Augustus.

Then Agrippa said unto Festus, I would also hear the man myself.

And on the morrow, when Agrippa was come with great pomp into the place of hearing, with the chief captains, and principal men of the city, Paul was brought forth.

Festus said, King Agrippa, the Jews have dealt with me, crying that he ought not to live. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have

no certain thing to write unto my lord. Wherefore I have brought him forth before you, O king Agrippa, that, after examination had, I might have somewhat to write.

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#### Footnotes

147:\* Luke, the narrator, was one of "Paul's company."

## PAUL'S DEFENCE BEFORE AGRIPPA

A.D. 62. Cesarea.

Luke: Acts 26, 1-32.

AGRIPPA said unto Paul, Thou art permitted to speak. Then Paul answered:

I think myself happy, king Agrippa, because I shall answer for myself this day before thee: especially, *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning (if they would testify), that after the most straitest sect of our religion, I lived a Pharisee.

And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth: and many of the saints did I shut up in prison; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon, as I went to Damascus, with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me. And when we were all fallen to the earth, I heard a voice saying in the Hebrew tongue,

**Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.***

I said, Who art thou, Lord? And he said,

**I am Jesus whom thou persecutest.**

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may

receive forgiveness of sins, and inheritance among them which are sanctioned by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

For these causes the Jews caught me in the temple, and went about to kill *me*.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

¶As Paul thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

Paul said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

#### A.D. 62. *En route to Rome.*

Luke: Acts 27, 1-6.

WHEN it was determined that we <sup>151\*</sup> should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

Entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia. The next *day* we touched at Sidon.

When we had launched from thence, we sailed under Cyprus, because the winds were contrary. We came to Myra, *a city* of Lycia. There the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

Paul: II Corinthians 12: 7-9.

A thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

Concerning this thing I pleaded with the Lord three times that it might depart from me.

And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.”

(Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.)

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#### Footnotes

151:\* Luke, Paul, and his party.

**THE REVELATION**  
**ST. JOHN THE DIVINE**  
**HEARD BY JOHN IN VISIONS**

## XCV

# JESUS CHRIST AS ALPHA AND OMEGA DIRECTS JOHN TO WRITE TO THE SEVEN CHURCHES IN ASIA

A.D. 96.

Revelation 1: 1-3, 8-20.

The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified *it* by His angel to His servant John, who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time *is* near.

*“I am the Alpha and the Omega, the Beginning and the End,”* says the Lord, *“who is and who was and who is to come, the Almighty.”*

I, John, was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, <sup>151</sup>†

*“What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”*

Then I turned to see the voice that spoke with me.

And having turned I saw seven golden lampstands, and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire; His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength. And when I saw Him, I fell at His feet as dead.

But He laid His right hand on me, saying to me, *“Do not be afraid; I am the First and the Last. “I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.”*

*“Write the things which you have seen, and the things which are, and the things which will take place after this. “The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the*

seven churches, and the seven lampstands which you saw \* are the seven churches.

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### Footnotes

151:† Here (following) are set down those sayings only which John has ascribed to Christ, along with so much of John's context as barely to establish the sequences. *The Revelation* contains a series of prophetic visions — it is the only prophetic book in the New Testament. Its date is supposed to be A.D. 96.

# TO THE CHURCH OF EPHESUS—"I WILL GIVE TO EAT OF THE TREE OF LIFE"

A.D. 96.

Revelation 2: 1-7.

"To the angel of the church of Ephesus write,

'These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands:

"I know your works, your labor, your patience, and that you cannot bear those who are evil.

"And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have labored for My name's sake and have not become weary.

"Nevertheless I have *this* against you, that you have left your first love.

"Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place — unless you repent.

"But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."

# TO THE CHURCH IN SMYRNA—"BE THOU FAITHFUL UNTO DEATH"

A.D. 96

Revelation 2: 8-11.

"And to the angel of the church in Smyrna write,

'These things says the First and the Last, who was dead, and came to life:

"I know your works, tribulation, and poverty (but you are rich); and *I know* the blasphemy of those who say they are Jews and are not, but *are* a synagogue of Satan.

"Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days.

"Be faithful until death, and I will give you the crown of life.

"He who has an ear, let him hear what the Spirit says to the churches.

"He who overcomes shall not be hurt by the second death.'"

## TO THE CHURCH IN PERGAMOS—"REPENT, OR ELSE I WILL COME QUICKLY"

A.D. 96

Revelation 2: 12-17.

"And to the angel of the church in Pergamos write,

'These things says He who has the sharp two-edged sword:

"I know your works, and where you dwell, where Satan's throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas was My faithful martyr, who was killed among you, where Satan dwells.

"But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

"Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.

"Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.

"He who has an ear, let him hear what the Spirit says to the churches.

"To him who overcomes I will give some of the hidden manna to eat.

"And I will give him a white stone, and on the stone a new name written which no one knows except him who receives *it*. "

# TO THE CHURCH IN THYATIRA—"I WILL GIVE UNTO EVERY ONE OF YOU ACCORDING TO HIS WORKS"

A.D. 96.

Revelation 2: 18-29.

"And to the angel of the church in Thyatira write,

'These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:

"I know your works, love, service, faith, and your patience; and as for your works, the last *are* more than the first.

"Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.

"And I gave her time to repent of her sexual immorality, and she did not repent.

"Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.

"I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.

"Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden.

"But hold fast what you have till I come.

"And he who overcomes, and keeps My works until the end, to him I will give power over the nations —

*'He shall rule them with a rod of iron;*

*They shall be dashed to pieces like the potter's vessels' —*

"as I also have received from My Father; and I will give him the morning star.

"He who has an ear, let him hear what the Spirit says to the churches."

## TO THE CHURCH IN SARDIS—"BE WATCHFUL: I WILL COME AS A THIEF"

A.D. 96.

Revelation 3: 1-6.

"And to the angel of the church in Sardis write,

'These things says He who has the seven Spirits of God and the seven stars:

"I know your works, that you have a name that you are alive, but you are dead.

"Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God.

"Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.

"You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.

"He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

"He who has an ear, let him hear what the Spirit says to the churches."

# TO THE CHURCH IN PHILADELPHIA—"I HAVE SET BEFORE THEE AN OPEN DOOR"

A.D. 96.

Revelation 3: 7-13.

"And to the angel of the church in Philadelphia write,

'These things says He who is holy, He who is true, "*He who has the key of David, He who opens and no one shuts, and shuts and no one opens*" :

"I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.

"Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you.

"Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

"Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

"He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And *I will write on him My new name.*

"He who has an ear, let him hear what the Spirit says to the churches."

# TO THE CHURCH OF THE LAODICEANS—I STAND AT THE DOOR, AND KNOCK

A.D. 96.

Revelation 3: 14-22.

“And to the angel of the church of the Laodiceans write,

‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:

“I know your works, that you are neither cold nor hot. I could wish you were cold or hot.

“So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.

“Because you say, ‘I am rich, have become wealthy, and have need of nothing’— and do not know that you are wretched, miserable, poor, blind, and naked — I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

“As many as I love, I rebuke and chasten. Therefore be zealous and repent.

“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

“He who has an ear, let him hear what the Spirit says to the churches.””



## "JOHN SEETH THE THRONE OF GOD IN HEAVEN"

A.D. 96.

Revelation 4: 1-2; 14: 13; 16: 15; 19: 9-10; 21: 5-8; 22: 6-21

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

And I heard a voice from heaven saying unto me,

Write, Blessed *are* the dead which die in the Lord from henceforth: Yea,

Saith the Spirit,

That they may rest from their labors: and their works do follow them.

And I heard a great voice saying,

Behold, I come as a thief.

Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he saith unto me,

Write, Blessed *are* they which are called unto the marriage supper of the Lamb.

And he saith unto me,

These are the true sayings of God.

And I, John, fell at his feet to worship him. And he said unto me,

See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

And he that sat upon the throne said,

Behold, I make all things new.

And he said unto me,

Write: for these words are true and faithful.

And he said unto me,

It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

And he said unto me,

These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

And I, John, saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me,

See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he saith unto me,

Seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

He which testifieth these things saith,

Surely I come quickly. Amen.

Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ *be* with you all. Amen.

**END**

**Revelation**

### One Solitary Life

**H**e was born in an obscure village, the son of a peasant woman.

He grew up in another village, where he worked in a carpenter's shop until he was thirty. Then for three years he became a wandering preacher.



He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never visited a big city. He never travelled two hundred miles from the place where he was born. He did none of those things one usually associates with greatness. He had no credentials but himself.

He was only thirty-three when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through a mockery of a trial. He was executed by the state. While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead he was laid in a borrowed grave through the pity of a friend.

Twenty one centuries have come and gone, and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on this earth as much as that One Solitary Life.

**The Gospel**  
**The Good News**  
**Becoming Born Again**

**The Plan of Salvation**  
(Various simple presentations)

## The Plan of Salvation Seen in the Bible

The chiastic literary structure is seen in many Bible books and passages.  
Below is a pattern representing the whole Bible.  
The Bible is God's invitation through Christ to accept His plan for our redemption.

- Earth without form - the abyss (Gen. 1:1) *Notice that the first pair items matches the last pair.*
- Creation (Gen. 1, 2)
- The fall from God's image (Gen. 3)
- Death begins, a Redeemer is promised (Gen. 3:15)
- Call to Abraham - a people chosen (Gen. 12)
- God's people in slavery; escape to the wilderness (Ex.)
- Restoration of knowledge about God's plan — His law (Ex.)
- Christ introduced in the sanctuary system (Lev.)
- God's people in captivity for unfaithfulness (Ezek., Dan. and others)
- Christ revealed in human flesh (Gospels)
- Heaven's greatest gift — redemption through the cross!
- Christ revealed through the Holy Spirit (Acts)
- Medieval persecution; church in the wilderness (Rev. 12, 13)
- Restoration of lost truth — the Reformation (Rev. 12)
- Christ seen in the heavenly sanctuary — Judgment message (Rev. 14)
- God's people threatened; forbidden to buy or sell; endurance (Rev. 13; 14:12)
- Call of the mighty angel; Elijah, Appeal to God's people to come out (Rev. 18)
- Resurrection of the righteous to immortal life (1 Thess. 4)
- Restoration; incorruptible bodies; like Christ's glorious body (1 Cor. 15)
- Earth desolate for 1000 years; Satan in the abyss (Rev. 20)
- Creation of new heavens and new earth (Rev. 21)

[Source: <http://www.bibleexplained.com/bible-chi.html>]

## How to Know God Personally

What does it take to begin a relationship with God? Devote yourself to unselfish religious deeds? Become a better person so that God will accept you?

You may be surprised that none of those things will work. But God has made it very clear in the Bible how we can know Him.

The following principles will explain how you can personally begin a relationship with God, right now, through Jesus Christ...

---

### Principle 1:

**God loves you and offers a wonderful plan for your life.**

---

#### God's Love

"God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish, but have eternal life." <sup>1</sup>

#### God's Plan

[Christ speaking] "I came that they might have life, and might have it abundantly" [that it might be full and meaningful]. <sup>2</sup>

***Why is it that most people are not experiencing the abundant life? Because...***

---

### Principle 2:

**All of us sin and our sin has separated us from God.**

---

#### We Are Sinful

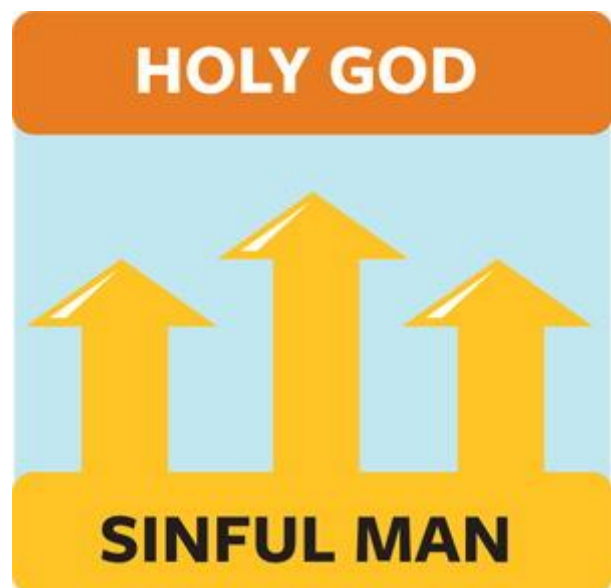
"All have sinned and fall short of the glory of God." <sup>3</sup>

We were created to have fellowship with God; but, because of our stubborn self-will, we chose to go our own independent way, and fellowship with God was broken. This self-will, characterized by an attitude of active rebellion or passive indifference, is evidence of what the Bible calls sin.

#### We Are Separated

"The wages of sin is death" [spiritual separation from God]. <sup>4</sup>

This diagram illustrates that God is holy and people are sinful. A great gulf separates us. The arrows illustrate that we are continually trying to reach God and the abundant life through our own efforts, such as a good life, philosophy, or religion -- but we inevitably fail.



***The third law explains the only way to bridge this gulf...***

**Principle 3:**

**Jesus Christ is God's only provision for our sin. Through Him we can know and experience God's love and plan for our life.**

**He Died in Our Place**

"God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us." <sup>5</sup>

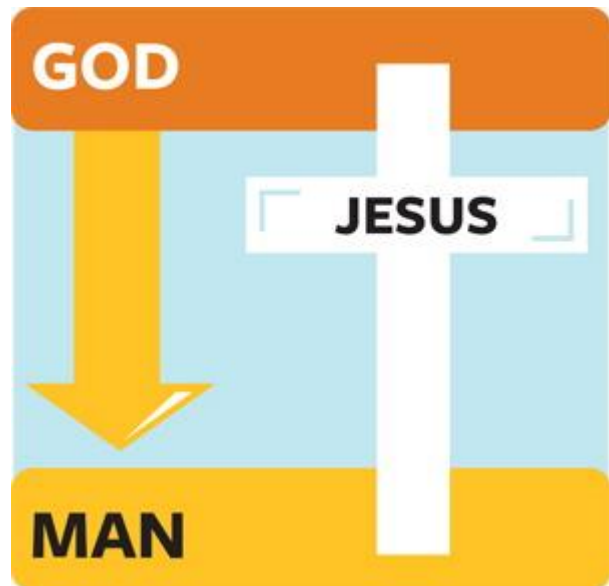
**He Rose From the Dead**

"Christ died for our sins...He was buried...He was raised on the third day, according to the Scriptures...He appeared to Peter, then to the twelve. After that He appeared to more than five hundred..." <sup>6</sup>

**He Is the Only Way to God**

"Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through Me.'" <sup>7</sup>

This diagram illustrates that God has bridged the gulf which separates us from Him by sending His Son, Jesus Christ, to die on the cross in our place to pay the penalty for our sins.



*It is not enough just to know these three principles...*

**Principle 4:**

**We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.**

**We Must Receive Christ**

"As many as received Him, to them He gave the right to become children of God, even to those who believe in His name." <sup>8</sup>

**We Receive Christ Through Faith**

"By grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast." <sup>9</sup>

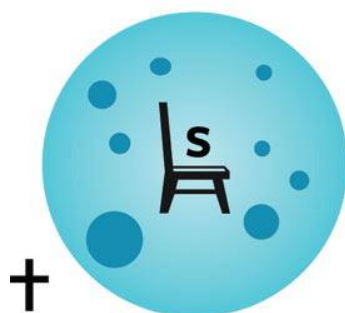
**When We Receive Christ, We Experience a New Birth****We Receive Christ by Personal Invitation**

[Christ speaking] "Behold, I stand at the door and knock; if any one hears My voice and opens the door, I will come in to him." <sup>10</sup>

Receiving Christ involves turning to God from self (repentance) and trusting Christ to come into our lives to forgive our sins and to make us what He wants us to be. Just to agree intellectually that Jesus Christ is the Son of God and that He died on the cross for your sins is not enough. Nor is it enough to have an emotional experience. You receive Jesus Christ by faith, as an act of the will.

These two circles represent two kinds of lives:

## Self-Directed Life



- S** Self is on the throne
- † Christ is outside the life
- Interests are directed by self, often resulting in discord and frustration

## Christ-Directed Life

- Love
- Joy
- Peace
- Patience
- Kindness
- Goodness
- Faithfulness



- Life is Christ-centered
- Empowered by Holy Spirit
- Introduces others to Christ
- Has effective prayer life
- Understands God's Word
- Trusts God
- Obeys God

Which circle best describes your life?

Which circle would you like to have represent your life?

**The following explains how you can receive Christ:**

**You can receive Christ right now by faith through prayer**

Prayer is talking to God. God knows your heart and is not so concerned with your words as He is with the attitude of your heart. The following is a suggested prayer:

***"Lord Jesus, I need You. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be."***

If this prayer expresses the desire of your heart, then you can pray this prayer right now and Christ will come into your life, as He promised.

**Does this prayer express the desire of your heart?**

**Yes, I just asked Jesus into my life**

**I may want to ask Jesus into my life,  
but I have a question I would like answered first**

(1) John 3:16 (NIV); (2) John 10:10; (3) Romans 3:23; (4) Romans 6:23; (5) Romans 5:8; (6) 1 Corinthians 15:3-6; (7) John 14:6; (8) John 1:12; (9) Ephesians 2:8,9; (10) Revelation 3:20

Adapted from *Have You Heard of the Four Spiritual Laws* and *Would You Like to Know God Personally*, by Dr. Bill Bright, co-founder of Campus Crusade for Christ. © Campus Crusade for Christ. All rights reserved.

**Download the "[Would You Like to Know God Personally?](#)" booklet to share with someone else.**

## The Four Spiritual Laws (Original Version)

# 1

God loves you and created you to know Him personally. He has a wonderful plan for your life.

### God's Love

*"For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life." (John 3:16)*

### God's Plan

*"Now this is eternal life: that they may know you, the one true God, and Jesus Christ, whom you have sent." (John 17:3)*



*What prevents us from knowing God personally?*

# 2

People are sinful and separated from God, so we cannot know Him personally or experience His love.

## People Are Sinful

*“All have sinned and fall short of the glory of God”  
(Romans 3:23)*

People were created to have fellowship with God; but, because of our stubborn self-will, we chose to go our own independent way and fellowship with God was broken. This self-will, characterized by an attitude of active rebellion or passive indifference, is an evidence of what the Bible calls sin.

## People Are Separated

*“For the wages of sin is death”.  
[spiritual separation from God] (Romans 6:23)*

## Our Condition

**GOD****PEOPLE**

This diagram illustrates that God is holy and people are sinful. A great chasm separates the two. The arrows illustrate that we are continually trying to reach God and establish a personal relationship with Him through our own efforts, such as a good life, philosophy, or religion, but we inevitably fail.



*The third principle explains the only way to bridge this gulf...*

# 3

Jesus Christ is God's only provision for man's sin. Through Him alone we can know God personally and experience His love and plan.

## He Died In Our Place

*"But God demonstrates His own love for us in this: While we were still sinners, Christ died for us." (Romans 5:8)*

## He Rose From The Dead

*"Christ died for our sins... He was buried... He was raised on the third day according to the Scriptures... He appeared to Peter, then to the twelve. After that He appeared to more than five hundred..." (1 Corinthians 15:3-6)*

## He Is the Only Way to God

*"Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through me'." (John 14:6)*

## God's Response



This diagram illustrates that God has bridged the chasm that separates us from Him by sending His Son, Jesus Christ, to die on the cross in our place to pay the penalty for our sins.



*The fourth principle explains it's not enough to just know these truths...*

# 4

We must individually receive Jesus Christ as Savior and Lord; then we can know God personally and experience His love and plan.

## **We Must Receive Christ**

*“Yet to all who received Him, to those who believed in His name, He gave the right to become children of God.” (John 1:12)*

## **We Receive Christ Through Faith**

*“For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.” (Ephesians 2:8-9)*

## **When We Receive Christ, We Experience a New Birth**

*(Read John 3:1-8)*

## Our Response

**We Receive Christ by Personal Invitation**

[Christ speaking] *“Here I am! I stand at the door and knock. If anyone hears My voice and opens the door, I will come in and eat with him, and he with Me.” (Revelation 3:20)*

Receiving Christ involves turning to God from self (repentance) and trusting Christ to come into our lives to forgive us of our sins and to make us what He wants us to be. Just to agree intellectually that Jesus Christ is the Son of God and that He died on the cross for our sins is not enough. Nor is it enough to have an emotional experience. We receive Jesus Christ by faith, as an act of the will.

**These two circles represent two kinds of lives.**

A life entrusted to Christ. Christ is central and on the throne, and self yields to Christ.



A life without Jesus Christ. Self is central and on the throne and Jesus Christ (+) is on the outside.

Prayer is talking with God

## **You Can Receive Christ Right Now by Faith Through Prayer**

God knows your heart and is not as concerned with your words as He is with the attitude of your heart. The following is a suggested prayer:

*Lord Jesus, I want to know You personally.  
Thank You for dying on the cross for my sins.  
I open the door of my life and receive You as  
my Savior and Lord. Thank You for forgiving  
me of my sins and giving me eternal life. Make  
me the kind of person You want me to be.*

## **Does This Prayer Express the Desire of Your Heart?**

If it does, pray this prayer right now, and Christ will come into your life, as He promised.

## How to know that Christ is in your life

## Did You Receive Christ Into Your Life?

According to His promise as recorded in Revelation 3:20, where is Christ right now in relation to you? Christ said that He would come into your life and be your Savior and friend so you can know Him personally. Would He mislead you? On what authority do you know that God has answered your prayer? (The trustworthiness of God Himself and His Word.)

## The Bible Promises Eternal Life to All Who Receive Christ

*“And this is the testimony: God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.” (1 John 5:11-13)*

## Prayer is talking with God

Thank God often that Christ is in your life and that He will never leave you (Hebrews 13:5). You can know on the basis of His promise that Christ lives in you and that you have eternal life from the very moment you invite Him in.

## Do Not Depend on Feelings

The promise of God's Word, the Bible—not our feelings—is our authority. The Christian lives by faith (trust) in the character of God Himself and His Word. This train diagram illustrates the relationship among fact (God and His Word), faith (our trust in God and His Word), and feeling (the result of our faith and obedience) (John 14:21).

The train will run with or without the caboose. However, it would be useless to attempt to pull the train by the caboose. In the same way, we as Christians do not depend on feelings or emotions, but we place our faith (trust) in the character of God and the promises of His Word.

## Fact - Faith - Feeling



## Now That You Have Entered Into a Personal Relationship With Christ

*The moment you received Christ by faith, as an act of your will, many things happened, including the following:*

- Christ came into your life (*Revelation 3:20 and Colossians 1:27*)
- Your sins were forgiven (*Colossians 1:14*)
- You became a child of God (*John 1:12*)
- You received eternal life (*John 5:24*)
- You began the great adventure for which God created you (*John 10:10; 2 Corinthians 5:17 and 1 Thessalonians 5:18*)

Can you think of anything more wonderful that could happen to you than entering into a personal relationship with Jesus Christ? Would you like to thank God in prayer right now for what He has done for you? By thanking God, you demonstrate your faith.



*To enjoy your new relationship with God...*

## **Suggestions For Christian Growth**

Spiritual growth results from trusting Jesus Christ. “...The righteous will live by faith” (Galatians 3:11). A life of faith will enable you to trust God increasingly with every detail of your life, and to practice the following:

## To Enjoy Your New Relationship with God

- G** — Go to God in prayer daily.  
(John 15:7)
- R** — Read God's Word daily. Start with the Gospel of John.  
(Acts 17:11)
- O** — Obey God moment by moment.  
(John 14:21)
- W** — Witness for Christ by your life and words.  
(Matthew 4:19; John 15:8)
- T** — Trust God for every detail of your life.  
(1 Peter 5:7)
- H** — Holy Spirit—Allow Him to control and empower your daily life and witness.  
(Galatians 5:16,17; Acts 1:8)

**Remember...**

Your walk with Christ depends on what you allow Him to do in and through you empowered by the Holy Spirit, not what you do for Him through self effort.

For more information about a relationship with God and growing in your spiritual life, consider visiting:

[www.Cru.org](http://www.Cru.org)

[www.EveryPerson.com](http://www.EveryPerson.com)

[www.EveryStudent.com](http://www.EveryStudent.com)

[www.StartingWithGod.com](http://www.StartingWithGod.com)

If you found the message in this booklet helpful, please let us know! We'd love to hear your story!

Please email us at [Cru@Cru.org](mailto:Cru@Cru.org)

## The Romans Road to Salvation (bookmark)

**THE  
ROMANS  
ROAD  
TO SALVATION**

**We are all sinners by nature and by choice.**

**Romans 3:23**  
*For all have sinned, and come short of the glory of God.*

**We receive eternal life as a free gift!**

**Romans 6:23**  
*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

**God demonstrated His love for us, His enemies.**

**Romans 5:8**  
*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*


**We must trust and surrender to Jesus as Lord.**

**Romans 10:9-10**  
*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

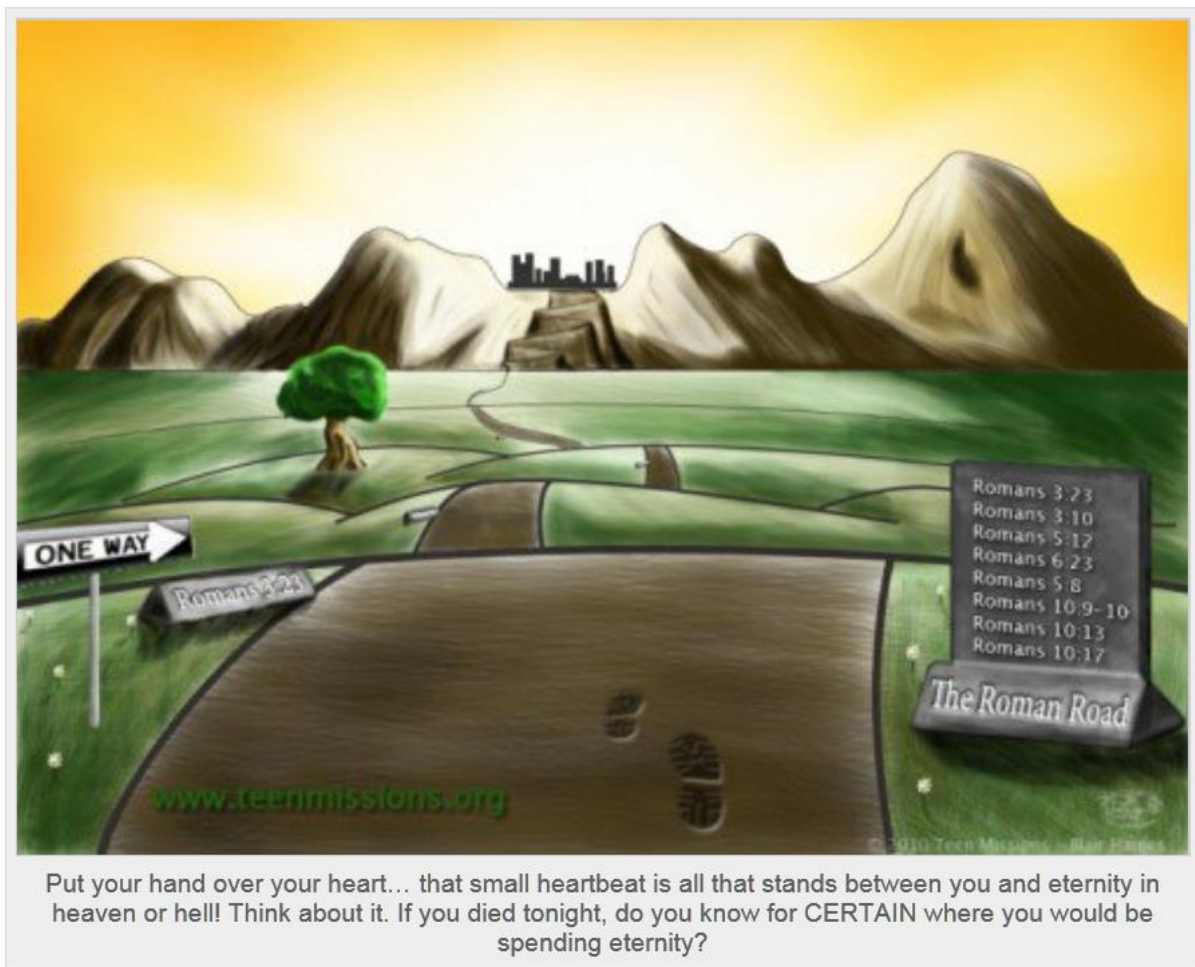
**A sinner's prayer for forgiveness**  
"Dear God, I know I'm a sinner. I know my sin deserves to be punished. I believe Christ is the Son of God, who died for me and rose from the grave. I want to turn from my sin and trust Jesus Christ alone as my Savior. Thank You for the forgiveness and everlasting life I can now have through faith in Jesus. In Jesus' name, Amen."

**Our assurance of salvation through Jesus**

**Romans 10:13**  
*For whosoever shall call upon the name of the Lord shall be saved.*

  
 teammissions.org

## The Romans Road



**Steps down the Roman Road to Salvation... Read on!**

**I consider myself a 'good person'... won't that be enough?**

**Romans 3:23 NKJV – for all have sinned and fall short of the glory of God.**

**Romans 3:10 NKJV – As it is written: “There is none righteous, no, not one;**

**Romans 5:12 NKJV – Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned–**

The creator of the universe is HOLY. God is light, and in him is no darkness at all. 1Jn 1:5 (KJV) He has set laws in place for his creation to obey. What are these laws? They begin with the [10 Commandments](#). While you might consider yourself 'good' compared to most people, how do you measure up against God's law? Have you ever told the smallest lie? Then you are a liar. “For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.” James 2:10 (NIV) Disobedience to God is sin.

**Is sin really THAT big of a deal? If it is... what HOPE is there?**

**Romans 6:23 NKJV – For the wages of sin [is] death, but the gift of God [is] eternal life in Christ Jesus our Lord.**

Disobedience to an infinite eternal God deserves an infinite eternal consequence. God shows us His character and his laws in his creation, the world around us. He has also written his laws in our hearts... on our conscience. He has also given us his WORD the Bible. No good judge would let the guilty go free, the criminal go unpunished. Neither can a holy righteous God allow sinful man to go unpunished... but God LOVES man whom he has made in his image and He has provided a way of escape by sending his only son to die in our place.

**After what I've done to grieve God... HOW could He willingly die in my place?**

**Romans 5:8 NKJV – But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. Jn 3:16-NKJV While he died on the cross, he was mocked, spit upon, and cursed. Yet Jesus cried out, "Father forgive them for they know not what they do..." (Lk 23:34-KJV) With such love, Jesus died in your place... knowing every evil act, word, and thought you would commit. What powerful love! He loves you unconditionally even to the point of death when you are at your worst!

**HOW can I be saved?**

**Romans 10:9-10 NKJV – that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation**

You can never be saved by trying to be a good person, nor can you be saved through any amount of 'good works'. Ephesians 2:8,9 says "For by grace have you been saved by faith. And that, not of yourselves. It is the gift of God, not of works. Lest any man should boast. (KJV) You and I can be saved only by confessing our sins and placing our faith in God's son, Jesus Christ who died and paid for our sins on the cross. We must also surrender our life to His lordship... placing him in charge of every area of our life because we now belong to him.

**Did God HEAR me? Did He accept me?**

**Romans 10:13 NKJV – For "whoever calls on the name of the LORD shall be saved."**

God promises that "to all who received him, to those who believed in his name, he gave the right to become children of God" (Jn 1:12 NIV) Yes, God does hear and accept ALL who come to put their faith in Him. There is no need to fear death any longer because Jesus BROKE the power of death on the cross with his own blood. The price has been paid in full and it is God's promise to receive all who come to him by placing their faith in Jesus Christ as their Lord and Savior.

**What do I do now?**

**Romans 10:17 NKJV – So then faith [comes] by hearing, and hearing by the word of God.**

Your journey as a child of the King of Kings has just begun! You must begin by spending time daily in prayer and in God's Word, the Bible. You must also find fellowship with other believers in a Church that teaches and preaches the Bible. You should also now confess Jesus, your savior before men. Share about your new faith in Christ with your family, coworkers and others whom God has placed on your daily path.

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# How to Know Jesus

**In four brief steps, you can come to an understanding of how to find eternal life.**



During Billy Graham's landmark 1954 London Crusade, his team developed a simple system to bring people to faith known as "Steps to Peace with God." Since that time, and in various printed and electronic forms, this succinct and clear presentation of how to have a personal relationship with Jesus Christ and experience peace with God has been translated into dozens of languages and shared with millions of people.

"Steps to Peace with God" is natural overflow of the Gospel message Billy Graham has given around the world. It clearly conveys God's love, forgiveness, and plan for each person's life.

## STEP 1: GOD'S PURPOSE: PEACE AND LIFE

God loves you and wants you to experience peace and life—abundant and eternal.  
The Bible says ...

*"We have peace with God through our Lord Jesus Christ."*  
—Romans 5:1

*"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."*  
—John 3:16

*"I have come that they may have life, and that they may have it more abundantly."*  
—John 10:10

**Why don't most people have this peace and abundant life that God planned for us to have?**

## STEP 2: THE PROBLEM: OUR SEPARATION

God created us in His own image to have an abundant life. He did not make us as robots to automatically love and obey Him. God gave us a will and a freedom of choice. We chose to disobey God and go our own willful way. We still make this choice today. This results in separation from God.



The Bible says ...

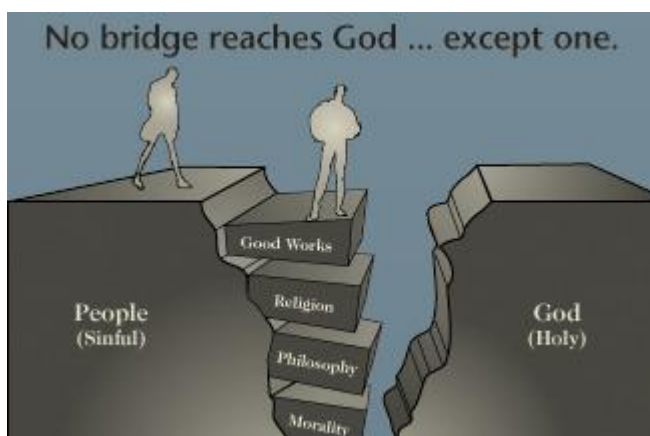
*"For all have sinned and fall short of the glory of God."*

—Romans 3:23

*"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."*

—Romans 6:23

*People have tried in many ways to bridge this gap between themselves and God ...*



The Bible says ...

*"There is a way that seems right to a man, but in the end it leads to death."*

—Proverbs 14:12

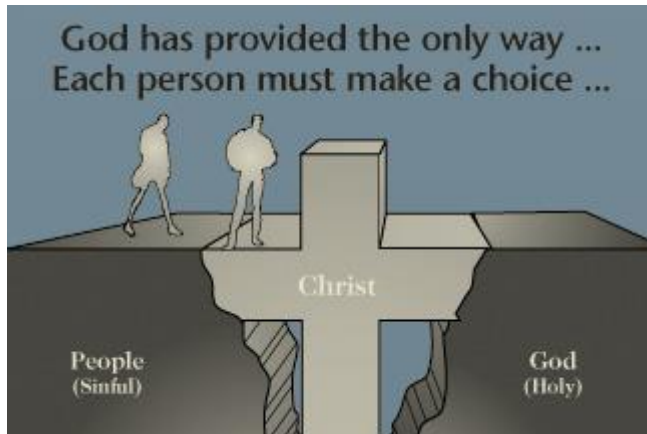
*"But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear."*

—Isaiah 59:2

**No bridge reaches God ... except one.**

### **STEP 3: GOD'S BRIDGE: THE CROSS**

Jesus Christ died on the cross and rose from the grave. He paid the penalty for our sin and bridged the gap between God and people. [continued next page]



The Bible says ...

*"For there is one God and one mediator between God and men, the man Jesus Christ."*

—1 Timothy 2:5

*"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God."*

—1 Peter 3:18

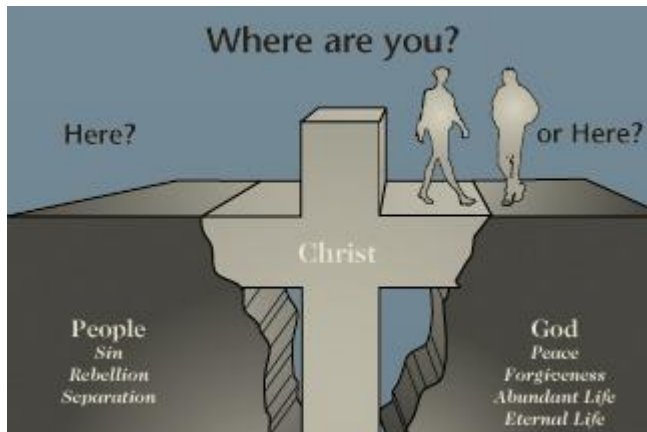
*"But God demonstrates his own love for us in this: While we were still sinners, Christ died for us."*

—Romans 5:8

**God has provided the only way. Each person must make a choice.**

#### **STEP 4: OUR RESPONSE: RECEIVE CHRIST**

We must trust Jesus Christ as Lord and Savior and receive Him by personal invitation.



The Bible says ...

*"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me."*

—Revelation 3:20

*"Yet to all who received him, to those who believed in his name, he gave the right to become children of God."*

—John 1:12

*"That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved."*

—Romans 10:9

**Where are you? Will you receive Jesus Christ right now?**

Here is how you can receive Christ:

- **Admit your need (I am a sinner).**
- **Be willing to turn from your sins (repent).**
- **Believe that Jesus Christ died for you on the cross and rose from the grave.**
- **Through prayer, invite Jesus Christ to come in and control your life through the Holy Spirit. (Receive Him as Lord and Savior.)**

## PRAYER

How to Pray:

Dear Lord Jesus, I know that I am a sinner, and I ask for Your forgiveness. I believe You died for my sins and rose from the dead. I turn from my sins and invite You to come into my heart and life. I want to trust and follow You as my Lord and Savior. In Your Name.  
Amen.

God's Assurance: His Word

If you prayed this prayer, the Bible says ...

*"Everyone who calls on the name of the Lord will be saved. "*  
—Romans 10:13

Did you sincerely ask Jesus Christ to come into your life? Where is He right now? What has He given you?

*"For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast."*  
—Ephesians 2:8–9

Receiving Christ, we are born into God's family through the supernatural work of the Holy Spirit who indwells every believer. This is called regeneration, or the "new birth."

This is just the beginning of a wonderful new life in Christ. To deepen this relationship you should:

- Read your Bible everyday to know Christ better.
- Talk to God in prayer every day.
- Tell others about Christ.
- Worship, fellowship, and serve with other Christians in a church where Christ is preached.
- As Christ's representative in a needy world, demonstrate your new life by your love and concern for others.

[If you are making this commitment to Christ today, please let us know.](#)

We would like to send you Bible study materials to help you grow in your faith.

All Bible verses taken by permission from The Holy Bible, New International Version, copyright ©1973, 1978, 1984 International Bible Society, Colorado Springs, Colo. © Billy Graham Evangelistic Association.

## God's Plan of Salvation

**1 John 5:11-12** And this is the testimony: God has given us eternal life, and this life is in his Son. The one who has the Son has this eternal life; the one who does not have the Son of God does not have this eternal life.

This passage tells us that God has given us eternal life and this life is in His Son, Jesus Christ. In other words, the way to possess eternal life is to possess God's Son. The question is, how can a person have the Son of God?

### Man's Problem

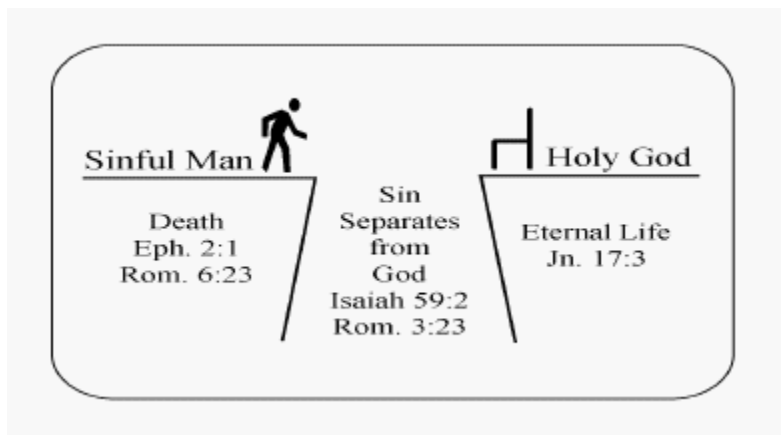
#### Separation From God

**Isaiah 59:2** But your sinful acts have alienated you from your God; your sins have caused him to reject you and not listen to your prayers.

**Romans 5:8** But God demonstrates his own love for us, in that while we were still sinners, Christ died for us.

According to Romans 5:8, God demonstrated His love for us through the death of His Son. Why did Christ have to die for us? Because Scripture declares all men to be sinful. To "sin" means to miss the mark. The Bible declares "all have sinned and fall short of the glory (the perfect holiness) of God" (Rom. 3:23). In other words, our sin separates us from God who is perfect holiness (righteousness and justice) and God must therefore judge sinful man.

**Habakkuk 1:13a** You are too just to tolerate evil; you are unable to condone wrongdoing.



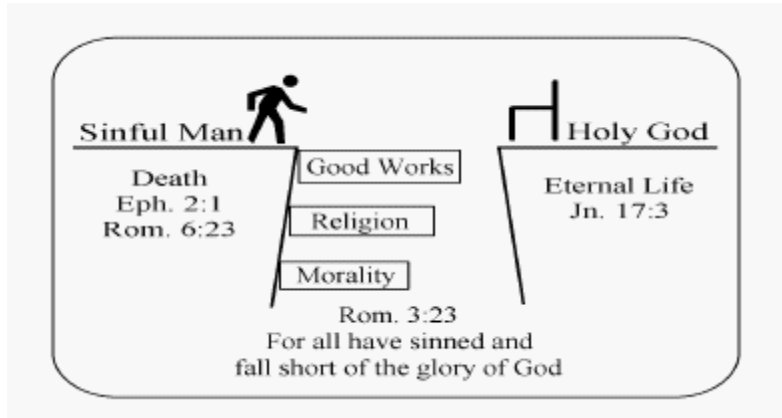
### The Futility of Our Works

Scripture also teaches that no amount of human goodness, human works, human morality, or religious activity can gain acceptance with God or get anyone into heaven. The moral man, the religious man, and the immoral and non-religious are all in the same boat. They all fall short of God's perfect righteousness. After discussing the immoral man, the moral man, and the religious man in Romans 1:18-3:8, the Apostle Paul declares that both Jews and Greeks are under sin, that "there is no one righteous, not even one" (Rom. 3:9-10). Added to this are the declarations of the following verses of Scripture:

**Ephesians 2:8-9** For by grace you are saved through faith, and this is not of yourselves, it is the gift of God; 9 it is not of works, so that no one can boast.

**Titus 3:5-7** he saved us, not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit, 6 whom he poured out on us in full measure through Jesus Christ our Savior. 7 And so, since we have been justified by his grace, we become heirs with the confident expectation of eternal life.

**Romans 4:1-5** What then shall we say that Abraham, our ancestor according to the flesh, has discovered regarding this matter? 2 For if Abraham was declared righteous by the works of the law, he has something to boast about (but not before God). 3 For what does the scripture say? "Abraham believed God, and it was credited to him as righteousness." 4 Now to the one who works, his pay is not credited due to grace but due to obligation. 5 But to the one who does not work, but believes in the one who declares the ungodly righteous, his faith is credited as righteousness.



No amount of human goodness is as good as God. God is perfect righteousness. Because of this, Habakkuk 1:13 tells us God cannot have fellowship with anyone who does not have perfect righteousness. In order to be accepted by God, we must be as good as God is. Before God, we all stand naked, helpless, and hopeless in ourselves. No amount of good living will get us to heaven or give us eternal life. What then is the solution?

## God's Solution

God is not only perfect holiness (whose holy character we can never attain to on our own or by our works of righteousness) but He is also perfect love and full of grace and mercy. Because of His love and grace, He has not left us without hope and a solution.

**Romans 5:8** But God demonstrates his own love for us, in that while we were still sinners, Christ died for us.

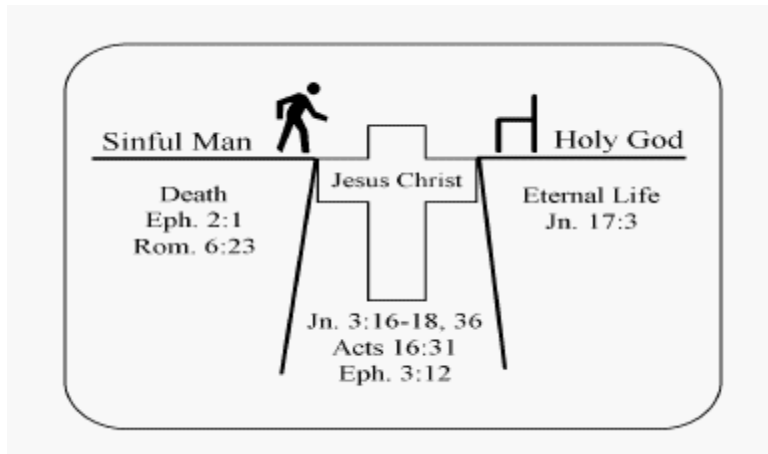
This is the good news of the Bible, the message of the gospel. It's the message of the gift of God's own Son who became man (the God-man), lived a sinless life, died on the cross for our sin, and was raised from the grave proving both the fact He is God's Son and the value of His death for us as our substitute.

**Romans 1:4** who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord.

**Romans 4:25** He was given over because of our transgressions and was raised for the sake of our justification.

**2 Corinthians 5:21** God made the one who knew no sin to be sin for us, so that in him we would become the right-eousness of God.

**1 Peter 3:18** Because Christ also suffered once for sins, the just for the unjust, to bring you to God, by being put to death in the flesh but by being made alive in the spirit.



### How Do We Receive God's Son?

Because of what Jesus Christ accomplished for us on the cross, the Bible states "He that has the Son has life." We can receive the Son, Jesus Christ, as our Savior by personal faith, by trusting in the person of Christ and His death for our sins.

**John 1:12** But to all who have received him--those who believe in his name--he has given the right to become God's children

**John 3:16-18** For this is the way God loved the world: he gave his one and only Son that everyone who believes in him should not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but that the world should be saved through him. 18 The one who believes in Him is not condemned. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God.

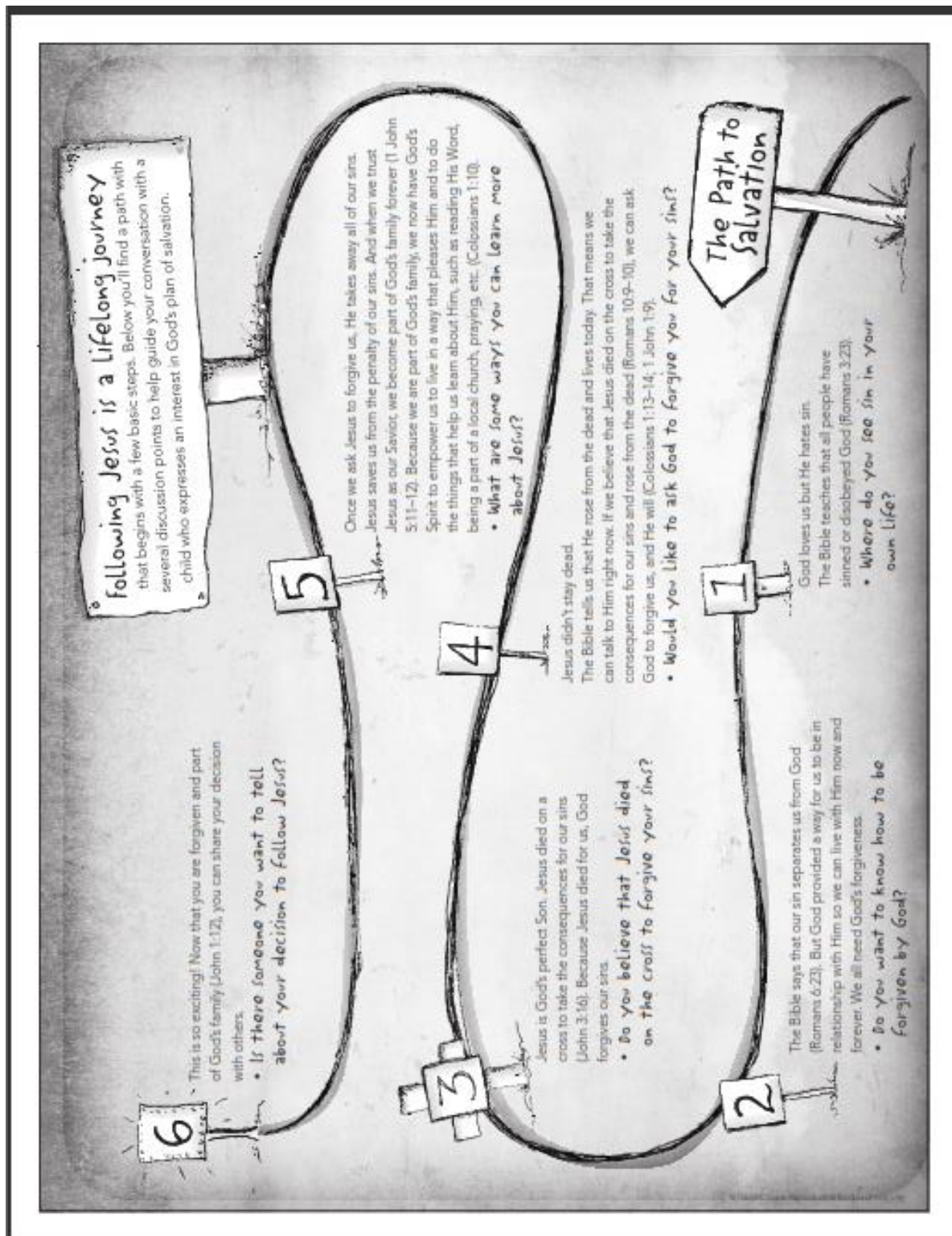
This means we must each come to God the same way: (1) as a sinner who recognizes his sinfulness, (2) realizes no human works can result in salvation, and (3) relies totally on Christ alone by faith alone for our salvation.

If you would like to receive and trust Christ as your personal Savior, you may want to express your faith in Christ by a simple prayer acknowledging your sinfulness, accepting His forgiveness and putting your faith in Christ for your salvation.

If you have just trusted in Christ, you need to learn about your new life and how to walk with the Lord. May we suggest you start by studying through the [ABCs for Christian Growth](https://www.bible.org/series/ABCs-for-Christian-Growth) available online at [www.bible.org](https://www.bible.org). This series will take you step-by-step through some basic truths of God's Word and will help you build a solid foundation for your faith in Christ.

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[Source: <https://bible.org/article/gods-plan-salvation>]



[Source: [http://www.the-harvest.org/media/71932/TS\\_2-10\\_Gods\\_Salvation\\_Plan.pdf](http://www.the-harvest.org/media/71932/TS_2-10_Gods_Salvation_Plan.pdf)] [PDF]

## The Romans Road

By David J. Stewart

"The Roman's Road" is popular method of presenting the Gospel using only Scriptures from the Biblical Book of Romans. It is certainly an effective soulwinning tool which every believer should be well familiarized with.

Before I say another word let me WARN YOU that the Roman's Road is a false plan of salvation if you leave out the Gospel, which according to 1st Corinthians 15:1-4 is the DEATH, BURIAL and RESURRECTION of Jesus

Christ. I realized recently that many versions of the Roman's Road tract does not even mention the resurrection of Jesus Christ.



The Romans Road should include **Romans 10:9-10**, **"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."**

Certainly, a lost sinner can be led to the Lord through many other Books of the Bible, but the Book of Romans is rich in doctrine and a masterpiece of divine literature. Thank God for the wonderful Book of Romans!

I was saved at the age of 13 in Chicago. I remember my first soulwinning experience while going door-to-door soulwinning with other members of our church youth group. An adult women answered the door and after a brief introduction, I asked her, "Do you know for sure if you died this moment that you would go to Heaven?" She replied, "No." I asked her if I could share the Gospel with her and she agreed. I was stumped and didn't know what to say. I froze. So I read to her the Gospel tract in my hand, which was called "The Roman's Road." I couldn't explain anything more to her other than what I was reading.

I remember feeling frustrated and ill-prepared. I recall telling her that she could call my pastor if she had further questions and I pointed out the church's phone number on back of the Gospel tract. I went away sad because I had the opportunity to win someone to Christ but didn't understand it enough myself to explain it. I went home that afternoon and memorized *The Roman's Road* and was determined to be prepared the next time I went out soulwinning.

Although I was saved at the early age of 13, I didn't receive the blessed assurance of my salvation until I was 20-years old. I lived in constant fear, and cried myself to sleep many nights, wondering if perhaps I didn't have enough faith or maybe I had missed something. I was so afraid of going to Hellfire. Looking back, I now realize that it was my woeful ignorance of the Scriptures and God's plan of salvation that caused me so much emotional fear, worrying and doubt. I was saved, but didn't understand it, and so my mind was filled with many doubts and fears.

As a result of my painful ordeal, I wrote a book called, [SALVATION](#), so I could share with others the wonderful truths which God gave to me to settle the assurance of my salvation. I have never doubted

my salvation since. I now fully realize that I am saved, not by my own self-righteousness; but by **HIS RIGHTEOUSNESS**. It's not a prayer that saves us, but our faith in the Lord Jesus Christ. Salvation is of the Lord. I was focusing on an experience, the words I spoke when I prayed, the degree of my faith, et cetera. I was really worried. Thankfully, those days are forever gone and I know beyond any shadow of a doubt that my name is written in Heaven in the Lamb's Book of Life.

Here is **The Romans' Road** . . .

1. **All Have Sinned.** Romans 3:10 states, "*As it is written, There is none righteous, no, not one.*" And again in Romans 3:23 we are told, "*For all have sinned, and come short of the glory of God.*" Romans 5:12 tells us, "*Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*" When Adam sinned, he brought the curse of sin upon all mankind. This is why everyone is born with a nature to sin, it has been passed down since Adam.
2. **There is a Penalty for Sin.** Romans 6:23 says, "*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*" Death is the penalty for sin, Physical Death and a *Second Death*. Most people confuse spiritual death with the *Second Death*. We are born spiritually-dead. Adam and Eve died spiritually the moment they sinned, and all of their descendants since have been born spiritually-dead. This is why a person must be born-again spiritually. God's Holy Spirit is that spiritual life. The Bible also speaks of a *Second Death*, which means being cast into the Lake of Fire forever as punishment for our sins. Just as a person is paid wages for work performed on the job, so does God payback sinners in the Lake of Fire.
3. **Jesus Died, Was Buried, And Rose Three Days Later.** Christ died for our sins! Romans 5:8, "*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*" What a precious Scripture! God in His love decided to give mankind a chance to escape the wrath of God's judgment. Jesus came and laid down His life for us, knowing just how sinful the human race is. God expressed His love for humanity, paying men's sin debt, knowing that we are so undeserving.
4. **Call Upon the Lord Jesus to Be Saved.** Romans 10:13 promises, "*For whosoever shall call upon the name of the Lord shall be saved.*" The word "call" means "to appeal unto." Lost sinners who come to Jesus for forgiveness of sins, believing that He is the Christ, the Son of God, will be saved. How much faith do you need to be saved? Just enough faith to obey Romans 10:13 and trust upon the Lord Jesus for salvation. Romans 10:9-10, "*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*"

Jesus DIED, was BURIED and RESURRECTED. This is the Gospel according to 1st Corinthians 15:1-4. If you receive the Gospel as payment for your sins, then you are saved immediately, irrevocably and eternally.

Salvation is the simplest thing in the world, but men can make it so complicated. Some people say that faith in Christ is insufficient to save a lost sinner. They claim that a person must depart from their sinful lifestyle and commit their life to live for God. That is a very complicated requirement for a person who's been living in sin their entire life. Old habits are not easily broken.

The truth is that salvation is a free gift that God offers to humanity. Salvation is receiving; not giving. Notice once again the words of Romans 6:23, "*For the wages of sin is death; but **the gift of God** is eternal life through Jesus Christ our Lord.*" All God requires of us to receive the free gift of eternal life is that we come by way of His only begotten Son, Jesus Christ. Amen!

*The Romans Road* is a simple presentation of the Scriptures, which soulwinners can use to lead lost sinners to the redeeming Savior. I encourage every believer reading this article to become a soulwinner. If you're already a soulwinner, please keep up the good work! If you've never been saved, then now is the time to believe upon the name of Jesus, the Christ, that your sins will be blotted out forever and you can know that your name is written in Heaven.

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[Source: [http://www.jesus-is-savior.com/Basics/romans\\_road.htm](http://www.jesus-is-savior.com/Basics/romans_road.htm)]

### **Prayer of Salvation (Example prayer to God):**

***"Father,  
I know that I have broken your laws and my sins have separated me from you. I am truly sorry, and now I want to turn away from my past sinful life toward you. Please forgive me, and help me avoid sinning again. I believe that your son, Jesus Christ died for my sins, was resurrected from the dead, is alive, and hears my prayer. I invite Jesus to become the Lord of my life, to rule and reign in my heart from this day forward. Please send your Holy Spirit to help me obey You, and to do Your will for the rest of my life.  
In Jesus' name I pray, Amen."***

### **Prayer of Salvation - I've Prayed It; Now What?**

If you've prayed this prayer of salvation with true conviction and heart, you are now a follower of Jesus. This is a fact, whether or not you feel any different. Religious systems may have led you to believe that you should feel something - a warm glow, a tingle, or some other mystical experience. The fact is, you may, or you may not. If you have prayed the prayer of salvation and meant it, you are now a follower of Jesus. The Bible tells us that your eternal salvation is secure! *"that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved"* (Romans 10:9).

[Source: <http://www.allaboutgod.com/prayer-of-salvation.htm>]

### **You Are Complete in Jesus Christ?** (Christian Biblical Church of God)

[Advocates OT observances, including keeping the Sabbath (Saturday) and Festivals]

# Prayer

## How to Pray

<http://christianity.stackexchange.com/questions/2157/to-whom-should-we-pray-to-the-father-or-the-son-jesus-or-the-holy-spirit>

<http://www.bible.ca/ntx-praying-to-jesus.htm>

<http://www.biblefood.com/prayer.html>

## Prayer of Salvation (Example prayer to God):

*"Father,*

*I know that I have broken your laws and my sins have separated me from you. I am truly sorry, and now I want to turn away from my past sinful life toward you. Please forgive me, and help me avoid sinning again. I believe that your son, Jesus Christ died for my sins, was resurrected from the dead, is alive, and hears my prayer. I invite Jesus to become the Lord of my life, to rule and reign in my heart from this day forward. Please send your Holy Spirit to help me obey You, and to do Your will for the rest of my life.*

*In Jesus' name I pray, Amen."*

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[Source: <http://www.allaboutgod.com/prayer-of-salvation.htm>]

<http://www.salvationprayer.info/prayer.html>

## The Jesus Prayer (a Prayer of the Heart)

The Jesus Prayer is very simple:

***"Lord Jesus Christ Son of God, have mercy on me a sinner,"***

<http://www.orthodoxprayer.org/Jesus%20Prayer.html>

<http://www.goarch.org/ourfaith/ourfaith7104>

[http://en.wikipedia.org/wiki/Jesus\\_Prayer](http://en.wikipedia.org/wiki/Jesus_Prayer)

[http://www.copticheritage.org/orthodoxy/tradition\\_of\\_the\\_jesus\\_prayer](http://www.copticheritage.org/orthodoxy/tradition_of_the_jesus_prayer)

<http://gravitycenter.com/practice/breath-prayer/>

<http://www.peterkreeft.com/topics-more/jesus-prayer.htm>

## A.C.T.S.

Consider this acronym for prayer "A.C.T.S.": Adoration, Confession, Thanksgiving and Supplication.

So, ACTS means: Talk to him, telling him how much you love him; confess your sins; thank him for what he has done for you that you could never repay, and pray for supplying the needs of others.

## The Lord's Prayer

<http://www.jesuschristsavior.net/Prayer.html>

## Examples of Prayer by Jesus – Learning from the Prayer Life of Jesus

### Why did Jesus pray?

One way we can learn to pray is by looking at the prayer life of Jesus. Although the Gospels don't provide a detailed biography of Christ, they do offer captivating glimpses into His prayer life. First, however, it will be helpful to answer the question, "Why did Jesus pray?" This is sometimes puzzling for Christians. After all, if Jesus is God, why did Christ need to pray?

Theologically speaking, there are at least three reasons that Jesus prayed. First, Jesus prayed as an example to his followers. This is an example we continue to learn from, as this article demonstrates. Second, the Incarnation consists of both divine and human natures. From His human nature, it was perfectly natural for a Jewish believer such as Christ to pray. Third, the nature of the Trinity allows for communication between its members. As God the Son, Jesus could pray to God the Father.

### Jesus and Prayer

*Jesus prayed for others.* In Matthew 19:13, we read, "Then little children were brought to Jesus for him to place his hands on them and pray for them." Despite the fact that "the disciples rebuked those who brought them," Jesus said the children should not be hindered "for the kingdom of heaven belongs to such as these" (v. 14). In John 17:9 we read, "I [Jesus] pray for them. I am not praying for the world, but for those you have given Me, for they are Yours." This underscores the need for intercessory prayer.

*Jesus prayed with others.* Luke 9:28 reads, "[Jesus] took Peter, John and James with Him and went up onto a mountain to pray." Jesus prayed alone, as we'll read below, but He also knew the value of praying with others. Acts 1:14 underscores the importance of Christians praying with one another: "They all joined together constantly in prayer ..."

*Jesus prayed alone.* Luke 5:16 reads, "But Jesus often withdrew to lonely places and prayed." As much as Jesus understood the value of praying with and for others, He also understood the need to pray alone. Psalm 46:10 reads, "Be still, and know that I am God." Sometimes it's important for us to "be still" before God, but the only way to do this, especially in our hectic culture, is to do so alone with God.

*Jesus prayed in nature.* Psalm 19:1 reads, "The heavens declare the glory of God; the skies proclaim the work of his hands." What better place to commune with our Creator than among the wonders of nature? Luke 6:12 says, "One of those days Jesus went out to a mountainside to pray ..." He could have gone to a home, a synagogue or if He were near Jerusalem he could have gone to the temple to pray. But there were times when Jesus made the decision to pray where He was, which often happened to be in nature. We are surrounded by so much that is "man made" that sometimes it's difficult for us to remember that this is not our world, but God's world (Genesis 1:1, Psalm 24:1) full of wonders for us to enjoy.

*Jesus could pray as a sprinter or a marathon runner.* The Lord's Prayer is full of wisdom, but it is short enough to be easily memorized and serve as an example of a sprint rather than a marathon prayer. But Jesus also knew how to dedicate long periods of time to prayer. As we read in Luke 6:12,

Jesus "spent the night praying to God." We, too, need to be able to offer short prayers, as well dedicate long periods of our lives to prayer.

*Jesus prayed regularly.* This insight is gleaned from a passage cited earlier, Luke 5:16: "Jesus often withdrew to lonely places and prayed." The word "often" is not hidden, but makes it obvious that Jesus prayed regularly. Throughout the Gospels whenever we read of Jesus and prayer, it comes up regularly and naturally. It was simply a part of His worldview, integrated into every aspect of Christ's life. Can we say the same about prayer in our life?

*The prayers of Jesus were heartfelt.* Jesus did not pray in a cold, distant manner, but in heartfelt supplication, demonstrating empathy and a genuine love for God. This is demonstrated clearly in John 17, where Jesus prays for Himself, His immediate disciples, as well as for all believers.

*Jesus prayed based on His knowledge of God and His truths.* The prayers of Jesus were based on God's revealed truths and, as such, were in line with a solid biblical worldview. In John 4:24 Jesus said, "God is spirit, and His worshipers must worship in spirit and in truth." He also said, "the truth will set you free" (John 8:32), underscoring the importance of truth in the life of Jesus and, in turn, our lives. Proper prayer requires us to have a truthful understanding of God and what He has revealed to us through His Word.

*Jesus taught persistence in prayer.* "Then Jesus told his disciples a parable to show them that they should always pray and not give up" (Luke 18:1). The parable Jesus shared is not meant to depict a pestering disciple who finally bugs God enough that He chooses to respond, but about persistence in prayer and waiting on God and His timing.

*Jesus knew that not all his prayers would be answered as expected.* This is a difficult prayer lesson to learn, but the fact of the matter is that not all our prayers are answered in ways we expect. Even Jesus knew this hard lesson as he cried out to God the Father from Gethsemane (Matthew 26:36-44). Three times Jesus prayed for God to allow an easier path, but Jesus knew, "Yet not as I will, but as You will" (26:39). Unanswered prayer is such a challenge to the Christian life that we'll address the matter in more detail in another article in this series.

### As You Will

When Jesus prayed in Gethsemane, "Yet not as I will, but as You will," He offered a tremendous but seemingly simple insight into prayer: God is in charge. As we learn from the prayer life of Jesus – and there is much to learn – we need to keep this overarching principle in mind. A disciple asked Jesus, "Lord, teach us to pray," (Luke 11:1) and in response was taught the Lord's Prayer. But by studying the prayer life of Jesus, we can learn not only the important truths of the Lord's Prayer, but so much more.

*Robert Velarde is author of Conversations with C.S. Lewis (InterVarsity Press), The Heart of Narnia (NavPress), and primary author of The Power of Family Prayer (National Day of Prayer Task Force). He studied philosophy of religion and apologetics at Denver Seminary and is pursuing graduate studies in philosophy at Southern Evangelical Seminary.*

[1] Unless otherwise noted all Scripture quotations are from the New International Version of the Bible.

[Source: <http://www.focusonthefamily.com/faith/faith-in-life/prayer/learning-from-the-prayer-life-of-jesus>]

<http://www.prayers-of-jesus.info/>

<http://www.religioustolerance.org/prayer.htm>

### 10 Verses about the Power of Prayer:

<http://www.whatchristianswanttoknow.com/10-awesome-bible-verses-about-the-power-of-prayer/>

## Praying in Public, Especially at Civic Events (must we end with the words, "In Jesus Name"?)

Point of View: <http://www.patheos.com/blogs/markdroberts/series/praying-in-the-name-of-jesus/>

**Most conservative Christians** tend to downplay Jesus' instruction (Matthew 6:5-6) about the importance of going off by oneself and pray alone and in secret. After all, if public prayer is not permitted, then just about every Christian service is seriously in error, with the possible exception of some by the Society of Friends (Quakers). Conservatives interpret Matthew 6:5 as not condemning public prayer. Rather, it criticizes only that prayer in public that is motivated by a desire to show off. Prayer "*may be offered in any circumstances, however open, if not promoted by the spirit of ostentation...*" <sup>1</sup>

[Source: <http://www.religioustolerance.org/prayer.htm>]

## High Priestly Prayer

The high priestly prayer is a prayer spoken by Jesus Christ about himself, his disciples, and his later followers, as recorded in John 17. This prayer is the special prayer of the Lord, and may be regarded as the sole example furnished by the evangelists of our Lord's method of prayer. The thanksgiving in Matthew 11:25 is the only other instance of any extent in the report of the prayers of Jesus, but even that is brief compared to what is here furnished. The fullness of this prayer clearly shows that it was uttered in the hearing of the disciples.

Their relation to it is remarkable. Auditors, they yet could not share in it. At the same time, it was a profound revelation to them both of the relation of the Master to God, and the character of the work which He had come to perform, and the part which they were to take in it. John gives us no hint as to the place in which it was spoken; John 14:31 indicates a departure from the upper room. But apparently the prayer was offered where the discourses of John 15 and 16 were delivered.

[Source: <http://www.religionfacts.com/library/isbe/high-priestly-prayer>]

## Q: #204. How many times did Jesus pray in the Bible?

A: The Bible tells us in (1 Th 5:17) to "pray without ceasing."

While I don't believe this literally means to *never* stop praying, I would say that Jesus probably came closer to never stopping than any person who has ever lived on this planet. He was continually in a prayer mode.

### He is shown to pray:

alone (Mt 14:23)(Mk 1:35)(Lk 9:18)(Lk 22:39-41),  
in public (Jn 11:41-42)(Jn 12:27-30),  
before meals (Mt 26:26)(Mk 8:6)(Lk 24:30)(Jn 6:11),  
before important decisions (Lk 6:12-13),  
before healing (Mk 7:34-35),  
after healing (Lk 5:16),  
to do the Father's will (Mt 26:36-44), among other things.

He also taught on the importance of prayer (Mt 21:22)(Mk 11:24-26)(Mt 7:7-11)(Lk 11:9-13)(Jn 14:13-14)(Jn 15:7,16)(Jn 16:23-24)(Mt 5:44)(Lk 6:27-28)(Mt 6:5-15: including the Lord's Prayer)(Lk 11:2-4)(Mt 18:19-20).

If you take all of the places (in the Bible) that show Jesus praying, you will have a PERFECT outline of how to pray (check out Jn 17).

*Below are all of the verses I could find in the Gospels that show Jesus praying.*

(Lk 3:21-22) At His Baptism.

(Mk 1:35-36) In the morning before heading to Galilee.

(Lk 5:15) After healing people.

(Lk 6:12-13) Praying all night before choosing His 12 disciples.

(Mt 11:25-26) While speaking to the Jewish leaders.

(Jn 6:11) Giving thanks to the Father before feeding 5000.

(Also see: Mt 14:19, Mk 6:41, Lk 9:16)

(Mt 14:22) Before walking on water.

(Also see: Mk 6:46, Jn 6:15)

(Mk 7:31-37) While healing a deaf and mute man.

(Mt 15:36) Giving thanks to the Father before feeding 4000.

(Also see: Mk 8:6-7)

(Lk 9:18) Before Peter called Jesus "the Christ."

(Lk 9:28-29) At the Transfiguration.

(Lk 10:21) At the return of the seventy.

(Lk 11:1) Before teaching His disciples the Lord's Prayer.

(Jn 11:41-42) Before raising Lazarus from the dead.

(Mt 19:13-15) Laying hands on and praying for little children.

(Also see: Mk 10:13-16, Lk 18:15-17)

(Jn 12:27-28) Asking the Father to glorify His name.

(Mt 26:26) At the Lord's Supper.

(Also see: Mk 14:22-23, Lk 22:19)

(Lk 22:31-32) Prayed for Peter's faith when Satan asked to "sift" him.

(Jn 17:1-26) Prayed for Himself, His disciples, and all believers just before heading to Gethsemane.

(Mt 26:36-46) In Gethsemane before His betrayal. (He prayed 3 separate prayers.)

(Also see: Lk 22:39-46, Mk 14:32-42)

(Lk 23:34) Right after being nailed to the cross, Jesus prayed, "Father forgive them; for they know not what they do."

(Mt 27:46) While dying on the cross, Jesus cried out, "My God, My God, why hast thou forsaken me?"

(Also see: Mk 15:34)

(Lk 23:46) In His dying breath, Jesus prayed, "Father, into thy hands I commend my spirit."

(Lk 24:30) Prayed a blessing on the bread before He ate with others after His resurrection.

(Lk 24:50-53) He blessed the disciples before His Ascension.

There are also verses outside of the Gospels that show us that even though Jesus is now in Heaven, He is still making intercession on our behalf (Rom 8:34)(Heb 7:25)(Heb 9:24)(1 Jn 2:1).

[Source: <http://jesusalive.cc/ques204.htm>]

**See Plan of Salvation presentations (previous pages, before this “Prayer” section) for links of encouragement regarding for how to understand God’s Good News for you, and how to share with others.**