



The Words Of Jesus Book

An Adaptation of Gilbert James Brett 1943 edition of
The Words of Jesus



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Introduction

In every generation, men and women return to the words of JESUS. They return not merely for information, but for life—not for commentary alone, but for clarity. The voice that spoke on the hillsides of Galilee still speaks with authority, mercy, conviction, and hope for the world today.

This edition of The Words of Jesus Book is a “Bibliography” of JESUS that preserves a 1943 devotional compilation that sought to gather the many spoken words of Christ from the King James Version of the Bible. Though first arranged over eighty years ago, the words themselves remain unchanged—living, piercing, and restorative.

The words of JESUS are not hurried words. They are not casual sayings. They call the weary, confront the proud, comfort the broken, summon the faithful and educate the new believer. Whether you read this as a daily devotional, a study companion, or in quiet meditation, may these pages draw you nearer to the One who said: “Heaven and earth shall pass away, but my words shall not pass away.” — Matthew 24:35

To really understand this work I strongly suggest you read/reference PART 2 – THE WORLD OF JESUS before reading PART 1 – The Words of JESUS. Part 2 allows you to immerse yourself into JESUS’ World. Then as you read Part 1 Chapters, Part 2 will add so much insight and understanding into what JESUS is saying.

This edition is offered in the spirit of ministry. It is my conviction that the words of JESUS should be accessible, clear, and read by all professing Christians. This book would be especially valuable to any new Christian. May this work serve not merely as a book, and reference, but as an invitation—to read again and again and again. You should share this book with all of those you love.

The Words Of Jesus

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PART 1 – THE WORDS OF JESUS

And now, what we all have been waiting for: “The Words of JESUS”

0 – JESUS - BEFORE HIS FIRST RECORDED WORDS

For centuries before the birth of JESUS Christ, the Jewish people looked forward to the coming of a promised deliverer known as the Messiah. The word Messiah comes from a Hebrew term meaning “Anointed One.” In Greek, the same title is translated “Christ.” The expectation of the Messiah developed from numerous promises, prophecies, and symbols found throughout the Old Testament.

The First Promise

We see the first promise of a coming deliverer in the Garden of Eden. After the fall of Adam and Eve, God spoke of one who would ultimately defeat evil. This promise became the foundation of the hope that God would one day send a redeemer.

The Promise to Abraham

God promised Abraham that through his descendants all nations of the earth would be blessed. The Jewish people came to understand that the promised Messiah would arise from Abraham's family line.

The Promise to David

One of the most important Messianic promises was given to David. God promised that a future ruler from David's lineage would reign forever. Because of this promise, many Jews expected the Messiah to be a descendant of David and a future king.

The Prophets

The prophets spoke frequently about the coming Messiah. Isaiah foretold:

- A child who would be born
- A ruler from David's line

- A servant who would suffer for others

Micah - Micah foretold that the Messiah would be born in Bethlehem

Jeremiah - Jeremiah spoke of a future covenant through which God would write His law upon the hearts of His people.

Daniel - Daniel described the coming of God's everlasting kingdom and spoke of a figure known as the "Son of Man."

What the People Expected - By the time of Jesus, many Jews expected the Messiah to:

- Deliver Israel
- Restore the Kingdom
- Defeat Israel's enemies
- Bring peace and righteousness
- Establish God's rule
- However, people differed greatly in their understanding of how these promises would be fulfilled.

Jesus and the Messianic Hope

The New Testament presents Jesus as the fulfillment of the promises and expectations found throughout the Old Testament. We believe that:

- He was the promised descendant of David
- He fulfilled numerous prophecies
- His teachings revealed God's Kingdom
- His death and resurrection completed God's plan of redemption
- For this reason, we refer to Him as JESUS the Christ or JESUS the Messiah

Why This Matters

The Gospels cannot be fully understood without recognizing that many people were waiting for the coming Messiah. Questions such as:

- "Are You the Christ?"
- "Could this be the Son of David?"
- "Is this the One who should come?"
- These questions reflect the hopes and expectations that had developed through centuries of Old Testament prophecy.

Summary

The Old Testament contains numerous promises, prophecies, and symbols that caused the Jewish people to look forward to the coming of a Messiah. By the time of JESUS, expectation of this promised deliverer was widespread. Christians believe that these hopes were fulfilled in JESUS Christ, whose life, teachings, death, and resurrection are presented in the New Testament as the fulfillment of God's redemptive plan.

THE BIRTH OF JESUS

The birth of JESUS Christ is one of the most significant events recorded in the New Testament. We believe that through His birth, God entered human history in a unique way to bring salvation to mankind.

JESUS was born during the reign of Herod the Great. His mother, Mary, was a young Jewish woman from Nazareth who had been pledged in marriage to Joseph. An angel announced that Mary would give birth to a son and that His name would be JESUS.

A decree from the Roman government required Joseph and Mary to travel from Nazareth to Bethlehem, the ancestral city of David. While there, JESUS was born. Because lodging was unavailable, He was placed in a manger, a feeding trough for animals. On the night of His birth, shepherds tending their flocks in nearby fields were visited by angels announcing the arrival of the Savior. The shepherds traveled to Bethlehem and found the child just as they had been told. Sometime later, wise men from the East arrived in Jerusalem seeking the newborn King. Guided by a star, they came to Bethlehem and presented gifts of gold, frankincense, and myrrh.

In accordance with Jewish custom, JESUS was circumcised on the eighth day and later presented at the Temple in Jerusalem. There, faithful worshipers recognized the child as the fulfillment of God's promises. The birth of JESUS fulfilled expectations that had been anticipated for centuries through the writings of the prophets. We believe that in JESUS, God provided the promised Messiah, whose life and teachings would reveal the Kingdom of God and whose death and resurrection would provide redemption for humanity.

THE EARLY CHILDHOOD OF JESUS

The New Testament provides only a limited glimpse into the childhood of

JESUS Christ. While much of His public ministry is recorded in detail, the Scriptures reveal only a few events from His early years. After the visit of the wise men, Joseph was warned in a dream that King Herod the Great sought the life of the child. Joseph took Mary and JESUS to Egypt, where they remained until Herod's death. Following Herod's death, the family returned to the land of Israel and settled in the town of Nazareth in Galilee.

JESUS spent most of His childhood in Nazareth. There He lived within a Jewish family, learned the Scriptures, attended synagogue services, and participated in the customs and traditions of His people. Joseph worked as a craftsman, and it is generally believed that JESUS learned the same trade during His youth.

The Gospel of Luke summarizes these early years by stating that JESUS continued to grow in wisdom, stature, and favor with God and man. This period of preparation preceded the beginning of His public ministry at about thirty years of age.

1 - JESUS AS A BOY OF TWELVE IN THE TEMPLE



LUKE 2:41-52

When JESUS was twelve years old, He went to Jerusalem with his parents for the Feast of the Passover, as was their custom. Their religious duties completed, the parents went a day's journey on their return to Nazareth before they discovered that JESUS was not in the company traveling with them. They returned to Jerusalem seeking Him and, after three days, found Him in the temple. He was sitting in the midst of the temple teachers, both hearing and asking them questions. All that heard Him were astonished at his understanding and answers.

His parents were amazed and Mary asked: "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing!" And JESUS replied: "How is it that ye sought me? Know ye not that I must be about my Father's business?"

2 - THE BAPTISM OF JESUS BY JOHN



MATTHEW 3:13-17; MARK 1:9-11; LUKE 3: 21, 22

When JESUS was thirty years of age, John the Baptist was preaching the baptism of repentance for the remission of sins. The people of Judea and Jerusalem went to him and were baptized in the waters of the Jordan River.

From Nazareth JESUS went to John to be baptized. John hesitated, saying: "I have need to be baptized of thee, and comest thou to me?"

JESUS replied: **"Suffer it to be so now, for thus it becometh us to fulfill all righteousness."**

So, John baptized Him and straightway as JESUS went out of the water the Havens were opened to Him. He saw the Spirit of God descending like a dove and lighting upon Him. He heard a voice from Heaven, saying: "THOU ART MY BELOVED SON, IN THEE I AM WELL PLEASED."

3 - THE TEMPTATION OF JESUS



MATTHEW 4:1-11; MARK 1:12, 13; LUKE 4:1-13

Immediately after He had been baptized the Spirit of God led JESUS into the wilderness to be tempted of Satan. After fasting for forty days and nights He was hungry.

Satan came to Him, saying: "If thou be the Son of God, command that these stones be made bread'."

JESUS replied: "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Then Satan took Him into the holy City and thence to a pinnacle of the temple and said: "If thou art the Son of God, cast thyself down; for it is written, 'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, less at any time thou dash thy foot against a stone.'"

JESUS replied: "It is written again, 'Thou shalt not tempt the Lord thy God.'"

Then Satan took JESUS to the top of a high mountain and showed Him all the kingdoms of the world, saying: "All these things will I give thee, if thou wilt fall down and worship me."

JESUS repulsed Satan with these words: "Get thee hence, Satan; for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'"

The temptation overcome, angels came and ministered unto Him.

4 - JESUS AND HIS MESSAGE REJECTED AT NAZARETH



MATTHEW 4:12-17, 13:53-58; MARK 1:14, 15, 6:1-6; LUKE 4:16-30

Hearing that John had been cast into prison, JESUS returned to Galilee. He began to preach the gospel of God in the synagogues, saying: **"The time is fulfilled, and the Kingdom of God is at hand. Repent ye, and believe the gospel."**

His fame was spread through all the regions round about. JESUS came to Nazareth, where He had been reared, and went to the synagogue on the Sabbath, as was his custom. He stood up and read from the book of the prophet Isaiah, where it was written: **"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord."**

All eyes fastened on Him as He began to preach, saying **"This day is this scripture fulfilled in your ears."**

Many of those present were bewildered, and others were awe-inspired. questioned among themselves: "Is not this Joseph's son?" Others hearing Him were astonished. They said: "From whence hath this man these things? And what wisdom is this which is given unto Him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judas, and Simon? And are not his sisters here with us?" And they were offended at Him.

JESUS continued, saying: **"Ye will surely say unto me this proverb, 'Physician, heal thyself. Whatsoever we have heard done in Capernaum,**

do also here in thy country: Verily I say unto you, 'No prophet is accepted in his own country: But I tell you of a truth, many widows were in Israel in the days of Elijah, when the Heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian."

When they had heard these things, those in the synagogue were filled with resentment. They rose up in a body to thrust JESUS out of the temple and city. They intended to cast Him headlong from the top of a hill, but JESUS passed through the midst of the crowd and went his way.

(According to Matthew and Mark, the visit to Nazareth occurs later in JESUS' career and the crowd is not so violent as here depicted by Luke.)

5 - JESUS CALLS FOUR DISCIPLES



MATTHEW 4:18-22; MARK 1:16-20; LUKE 5:1-11

JESUS stood on the shore of the Sea of Galilee, teaching the word of God to those who pressed about Him. He entered one of two ships that were standing by the lake and requested Simon, called Peter, whose boat it was, to thrust out a little from the land. Simon did so, and JESUS taught the assembled crowd from the boat. When He had finished speaking, He said to Simon: **"Launch out into the deep, and let down your nets for a draught."**

Simon replied: "Master, we have toiled all the night, and have taken nothing. Nevertheless, at thy word, I will let down the net:' They did so and caught a great multitude of fishes, so many that their net was broken. They beckoned to Simon's partners, James and John, sons of Zebedee, who came and helped them. They filled both ships so full that the ships began to sink.

When Simon saw the great catch of fishes, he knelt 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 amount of fish that they had taken.

Then JESUS said to the fishermen: **"Follow me, and I will make you fishers of men."**

When they had brought their ships to the land, Simon and his brother Andrew followed after JESUS. Also, James and John, the sons of Zebedee, left their ship and their father and followed JESUS.

(The gospel of John omits the Temptation scene and seems to place the

calling of the first disciples nearer to the time of JESUS' baptism than do the other three writers. John mentions Philip and Nathanael, instead of James and John. Nathanael asks the well-known question, 'Can any good thing come out of Nazareth?")

6 - JESUS CHANGES WATER TO WINE



JOHN 2: 1-11

JESUS and his disciples—also Mary, his mother—were guests at a wedding in Cana of Galilee after He had gathered the first of his disciples. When it was time to serve wine to the wedding guests, Mary said to JESUS: 'They have no Wine!' JESUS replied: **"Woman, what have I to do with thee? Mine hour is not yet come."**

Mary said to the servants: "Whatsoever He saith unto you, do it." Designating the six waterpots of stone, JESUS said to the servants: **"Fill the waterpots with water."** When they were filled, JESUS instructed the servants: **"Draw out now, and bear unto the governor of the feast:"**

When it was carried to the ruler of the feast, it was fine wine. The disciples, seeing this manifestation of the glory of JESUS, believed on Him.

7 - JESUS' WORDS TO NICODEMUS



JOHN 3:1-21

One night a Pharisee named Nicodemus, a ruler of the Jews, came to JESUS and said: "Master, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with Him"

JESUS answered: "Verily, Verily, I say unto thee, 'Except a man be born again, he cannot see the Kingdom of God.'"

Perplexed by the answer, Nicodemus asked: "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

JESUS replied: "Verily, verily, I say unto thee, 'Except a man be 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 unto thee, 'Ye must be born again.' The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is everyone that is born of the Spirit:'"

Nicodemus asked: "How can these things be?"

JESUS answered: "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, 'We speak that we do know, and testify that we have seen; and ye receive not our witness.' If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of Heavenly things? And no man hath ascended up to Heaven, but He that came down from Heaven, even the Son of man which is in Heaven."

"And as Moses lifted up the serpent in the wilderness, even so must the

Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through Him might be saved."

"He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

8 - JESUS AND THE WOMAN OF SAMARIA AT THE WELL



JOHN 4:1-42

Returning to Galilee after a trip to Judea, JESUS came, about noon, to the outskirts of the city of Sychar in Samaria near Jacob's well. While his disciples departed to go into the city to buy meat, JESUS sat and rested on Jacob's well, situated on the parcel of ground that Jacob had given to his son Joseph. A woman of Samaria came to draw water: To her JESUS said: **"Give me to drink."**

The woman responded: "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? The Jews have no dealings with the Samaritans."

JESUS replied: **"If thou knowest the gift of God, and who it is that saith to thee, 'Give me to drink', thou wouldest have asked of Him, and He would have given thee living water."**

Not understanding, the woman replied: "Sir, thou hast nothing to draw with, and the well is deep. From whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

JESUS answered: **"Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water-that I shall give him shall be in him a well of water springing up into everlasting life!"**

The woman said: "Sir, give me this water, that I thirst not, neither come hither to draw!"

JESUS said: "Go, call thy husband, and come hither."

The woman answered, saying: I have no husband!

JESUS said: "Thou hast well said, 'I have no husband.' For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

The astonished woman replied: "I perceive that thou art a prophet. Our fathers worshiped in this mountain; yet ye say, that in Jerusalem is the place where men ought to worship."

JESUS replied: "Woman, believe me, the hour cometh, when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father. Ye

the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Marveling at his words, the woman said: "I know that Messiah cometh, which is called Christ. When He is come, He will tell us all things."

JESUS replied: "I, that speak unto thee, am He."

The disciples returned and marveled that JESUS was talking with the woman, yet none questioned Him as to his reason. The woman left her waterpot and went into the city. There she said to the men: "Come, see a man, which told me all things that ever I did. Is not this the Christ?" The men left the city and approached JESUS as his disciples were asking Him to eat.

JESUS answered: "I have meat to eat that ye know not of." The disciples asked one another: "Hath any man brought Him aught to eat?"

But JESUS answered: "My meat is to do the will of Him that sent me, and to finish his work. Say not ye, 'There are yet four months, and then cometh harvest'? Behold, I say unto you, 'Lift up your eyes, and look on the fields; for they are white already to harvest.' And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is that

saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."

Many of the Samaritans believed in JESUS because of what the woman had told them and they asked Him to stay with them.

He remained two days and, during that time, many more came to believe in Him because of his own words. They said to the woman: "Now we believe, not because of thy saying, for we have heard Him ourselves and know that this is indeed the Christ —the Saviour of the world'."

9 - JESUS HEALS THE NOBLEMAN'S SON



JOHN 4:46-54

JESUS returned to Cana in Calilee, the place where He had made the water into wine at the marriage feast. Hearing that JESUS had come back to Galilee from Judea, a nobleman, whose son was sick to the point of death in Capernaum, went to meet Him. He besought JESUS to heal his son. To the nobleman JESUS said: **"Except ye see signs and wonders, ye will not believe."** The nobleman replied: "Sir, come down ere my child die." JESUS responded: **"Go thy way; thy son liveth."**

The man believed the promise JESUS had made to him and started toward home. While still on his way he was met, the following day, by his servants, who said: "Thy son liveth." The nobleman inquired as to the hour his son began to amend and his servants replied: "Yesterday at the seventh hour [1 O'clock] the fever left him:'

So, the father knew that it was at the same hour JESUS had told him his son lived. Accordingly, he believed as did all others in his house.

10 - JESUS HEALS AN INSANE MAN



MARK 1 :21-28, 35-39; LUKE 4:31-37, 42-44

On a Sabbath JESUS went into the synagogue at Capernaum and taught the congregation. His listeners were surprised because He taught as one with authority, not merely as one who depended upon the authority of others. One of the men present had an unclean spirit. He cried out saying: "Let us alone. What have we to do with thee, thou JESUS of Nazareth? Art, thou come to destroy us? I know thee who thou art, 'the Holy One of God! '

JESUS rebuked the devil in the man, saying: **"Hold thy peace, and come out of Him."**

The unclean spirit thereupon cried out with a loud voice. It tormented the man, causing him to writhe greatly; but it came out of him. All who were present were astonished and said among themselves: "What thing is this? What new doctrine is this? For with authority commandeth He even the unclean spirits, and they do obey Him." And the fame of JESUS spread abroad, all about the region of Galilee.

Later JESUS went to a solitary place to pray. Great numbers came seeking Him. When his disciples found Him, they said: "All men seek for thee."

JESUS replied: **"Let us go into the next towns, that I may preach there also; for therefore came I forth."** And JESUS preached in the synagogues throughout Galilee and cast out devils.

11 - JESUS HEALS A LEPER



MATTHEW 8:2-4; MARK 1:40-45; LUKE 5: 12-16

While JESUS was in one of the cities, a leper came to Him. The diseased man knelt before Him and besought his aid, saying: "If thou wilt, thou canst make me clean!"

JESUS, moved with compassion, put forth his hand and touched the leper, saying: "I will; be thou clean."

Immediately upon the words and the compassionate touch the leprosy left the man. JESUS then instructed: "See thou say nothing to any man. But go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them."

But the man did not control his tongue. He spoke widely of the event and the fame of JESUS spread so greatly that He could no longer openly enter the city. He remained outside and multitudes came to Him from every direction.

12 - JESUS HEALS A PARALYTIC



MATTHEW 9:2-8; MARK 2:1-12; LUKE 5:17-26

Soon thereafter JESUS was back at Capernaum. Word spread that He was there and great multitudes came to be taught and to receive favors at his hands. One day, as He was teaching, there was brought to Him a paralytic, carried by four men. So great was the press of people, the bearers of the bed were unable to enter the doors of the house where JESUS was speaking. Accordingly, they climbed with their burden onto the roof, made a hole, and lowered the pallet and paralytic into the midst of the group around JESUS. When He saw this display of faith, JESUS said to the paralyzed man: **"Son, be of good cheer; thy sins be forgiven thee."**

When they heard this, the scribes and Pharisees who were present reasoned among themselves, saying: "Why does this man thus speak blasphemies? Who can forgive sins but God alone?"

JESUS, knowing their thoughts, said: **"What reason ye in your hearts? Which is easier, to say, thy sins be forgiven thee; or to say, 'Rise up and walk'? But that ye may know that the Son of man hath power upon earth to forgive sins."** Turning to the paralytic, JESUS said: **"Arise, take up thy bed, and go unto thine own house."**

Immediately the man arose before the eyes of all who were there. He picked up his pallet and departed to his own house, glorifying God. And the multitude who saw this miracle were amazed. They, too, glorified God and were filled with awe, saying: "We have seen strange things today:"

13 - JESUS CALLS MATTHEW TO BE DISCIPLE



MATTHEW 9:9-13; MARK 2:13-17; LUKE 5:27-32

After the miraculous cure of the paralytic, JESUS left the house and, as He passed along, saw Matthew, known as Levi, the son of Alphaeus, sitting in the customhouse—where he performed his duties as tax collector. JESUS said to him: **“Follow me.”** Matthew arose and followed Him.

Later JESUS sat down to a meal in Matthew's house. With Him were his disciples and many tax collectors and sinners. Pharisees and scribes who saw them eating together were surprised and said to the disciples: "Why do ye eat and drink with publicans and sinners?"

JESUS, hearing them, said: **“They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.”**

14 - JESUS EXPLAINS HIS ATTITUDE ON FASTING



MATTHEW 9:14-17; MARK 2:18-22; LUKE 5:33-39

The Disciples of John the Baptist and of the Pharisees came to JESUS, troubled in their hearts, asking: "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"

JESUS replied: "Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles [skins]; else the new wine will burst the bottles [skins], and be spilled, and the bottles [skins] shall perish. But new wine must be put into new bottles [skins]; and both are preserved. No man also having drunk old wine straightway desireth new; for He saith, 'The old is better'"

15 - JESUS HEALS A LAME MAN



JOHN 5:1-15

In Jerusalem, by the sheep market, was the Pool of Bethesda. Beside it lay a great multitude of invalids—the lame, blind, withered, and bedridden—all waiting for the moving of the water; because at certain times an angel went down into the pool and troubled the water. Then, whoever was the first to enter the water after its troubling, was cured of whatever disease or infirmity he had.

JESUS, one day, walked beside the Pool of Bethesda and saw a man there who had been infirm and lame for thirty-eight years. Realizing that he had been so long infirm, JESUS spoke to him, saying: **“Wilt thou be made. Whole?”** The lame man answered: "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

JESUS said to him: **“Rise, take up thy bead and walk!”** Immediately the man was healed. He took up his bed and walked away. This miracle came to pass on the Sabbath. The Jews, therefore, stopped the man who had been cured, saying: "It is the Sabbath day. It is not lawful for thee to carry thy bed"

He answered: "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'" The Jews asked him: "What man is that which said unto thee, 'Take up thy bed, and walk?'" But he who had been healed did not know who his benefactor was, because JESUS had left to avoid the crowd in that place.

Later JESUS found him in the temple and said to him: **"Behold, thou art made whole. Sin no more, lest a worse thing come unto thee."** The man departed and told the Jews that it was JESUS who had healed him.

16 - JESUS DECLARES HIS SONSHIP WITH GOD



JOHN 5:16-47

The authorities persecuted JESUS and sought to slay Him because He had healed the lame man on the Sabbath and had told him to carry his bed on that day. JESUS said to them: **"My Father worketh hitherto, and I work."**

These words angered the authorities further; because JESUS had not only broken the Sabbath but had also said that God was his Father, making Himself equal with God.

To his persecutors JESUS replied: **"Verily, Verily, I say unto you, 'The Son can do nothing of Himself, but what He seeth the Father do'; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth. And He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. Verily, Verily, I say unto you, 'He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life: Verily, Verily, I say "unto you, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.' For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this; for the hour is coming in the which all that are in the graves shall bear his voice, and**

shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing. As I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.

"There is another that beareth witness of me and I know that the witness which He witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light.

"But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father Himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom He hath sent, Him ye believe not.

"Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not. If another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father. There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

17 - JESUS REPLIES TO THE PHARISEES CONCERNING KEEPING THE SABBATH



MATTHEW 12:1-8; MARK 2:23-28; LUKE 6:1-5

On a Sabbath day JESUS and his disciples went through a grainfield. They were hungry; so, the disciples plucked grain and began to eat. When the Pharisees saw this, they said: "Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

JESUS replied: "Have ye not read what David did, when he was hungry, and they that were with him: how he entered the house of God, and did eat the unleavened bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you that in this place is one greater than the temple. But if ye had known what this meaneth: 'I will have mercy, and not sacrifice', ye would not have condemned the guiltless. 'The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man is Lord also of the Sabbath.'

18 - JESUS HEALS WITHERED HAND



MATTHEW 12:9-14; MARK 3:1-6; LUKE 6:6-11

JESUS entered into the synagogue to teach. In attendance was a man with a withered hand. The scribes and the Pharisees watched JESUS closely to see if he would heal him since it was still the Sabbath day, thinking they might be able to accuse Him.

JESUS knew their thoughts and was grieved at their hardness of heart. He said to the man with the withered hand: **"Rise up, and stand forth in the midst."**

When the man had done so, JESUS said to the scribes and Pharisees: **"What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."**

Then JESUS said to the man: **"Stretch forth thine hand."**

When it was extended, it was immediately healed and was as good as the other hands. Thereupon the scribes and the Pharisees left and conferred among themselves and with Herodians as to how they might destroy JESUS.

19 - THE SERMON ON THE MOUNT



MATTHEW 5:1-48, 6:1-34, 7:1-29

The fame of JESUS spread so widely that great numbers came to see Him from all over the countryside. Seeing the multitudes, JESUS went up into a mountain. There He sat down; and when his disciples came to Him, He taught them, saying:

CHARACTER AND DUTIES OF THE DISCIPLES

“Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in Heaven: for so persecuted they the prophets which were before you.”

“You are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.”

THE RIGHTEOUSNESS OF THE KINGDOM AND THE LAW

“Think not that I am come to destroy the law, or the prophets: I am not

come to destroy, but to fulfil. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven."

THE RIGHTEOUSNESS OF THE KINGDOM AND THE TEACHINGS OF THE SYNAGOGUE

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

"Ye have heard that it was said by them of old time, thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offends thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offends thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

“Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, swear not at all; neither by Heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”

“Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.”

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect.”

OSTENTATION

“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in Heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.”

“And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets,

that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye:

THE LORD'S PRAYER

Our Father which art in Heaven,
Hallowed be thy name. Thy Kingdom come.
Thy will be done in earth, as it is in Heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For thine is the Kingdom, and the power, and the glory, forever. Amen.
“For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.”

TRUSTING AND SERVING GOD ALONE

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”

“No man can serve two masters: for either he will hate the one, and love

the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature?"

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore, take no thought, saying, what shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

ON JUDGING

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he asks a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him?"

THE GOLDEN RULE

Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

"Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." And it came to pass, when JESUS had ended these sayings, the people were astonished at his doctrine: for He taught them as one having authority, and not as the scribes.

20 - JESUS HEALS THE CENTURION'S SERVANT



MATTHEW 8:1, 5-13; LUKE 7:1-10

JESUS went to Capernaum after He had delivered the Sermon on the Mount. A centurion, a Roman military officer, came to Him and said: "Lord, my servant lieth at home, sick of the palsy, grievously tormented. JESUS replied: **"I will come and heal him."**

Thereupon the centurion said: "Lord, I am not worthy that thou shouldst come under my roof. But, speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, 'Go', and he goeth; and to another, 'Come; and he cometh; and to my servant, 'Do this', and he doeth it: "

When JESUS heard these words, revealing the great faith of the centurion, He was deeply impressed and said to those who followed him:" **Verily I say unto you, 'I have not found so great faith, no, not in Israel'. And I say unto you that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the Kingdom of Heaven. But the children of the Kingdom shall be cast out into outer darkness. There shall be weeping and gnashing of teeth!"**

JESUS said to the centurion: **"Go thy way; and as thou hast believed, so be it done unto thee."** The servant was healed at that exact moment.

21 - JESUS RAISES THE WIDOW'S SON



LUKE 7:11-17

Soon afterwards JESUS set out to visit the city of Nain. His disciples and many people went with Him. When they came near to the gate of the city, they saw a funeral. The deceased was a young man, the son of a widow. Many of the people of the city were with her.

When JESUS saw the mother weeping, He was filled with compassion; and He said to her: **"Weep not."** Then He touched the coffin, they who carried it stood still; and JESUS spoke, saying: **"Young man, I say unto thee, Arise."**

Thereupon, he who had been dead sat up and began to speak; and JESUS delivered the young man to his mother. Solemn wonder swept through the crowd. Some said: "A great prophet is risen up among us. God hath visited his people." And throughout all the region this story was spread.

22 - JESUS ANSWERS JOHN THE BAPTIST REGARDING HIS IDENTITY



MATTHEW 11:2-6; LUKE 7:18-23

John The Baptist was in prison, but he heard about the works of JESUS. He called two of his disciples and told them to go to JESUS and ask: "Art thou He that should come? Or look we for another?" They found JESUS and said to Him: "John Baptist has sent us unto thee, saying, 'Art thou He that should come? or look we for another.'"

While the two disciples of John were with Him JESUS healed many who were infirm, many who were suffering with plagues, and others who were filled with evil spirits; also, to many that were blind He gave sight. Then JESUS said unto the disciples: "Go and show John again those things which ye do hear and see: the blind receives their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

23 - JESUS SPEAKS OF JOHN THE BAPTIST



MATTHEW 11:7-19; LUKE 7:24-35

When the messengers of John The Baptist had left, JESUS said to the multitude concerning The Baptizer: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts. But what went ye out to see? A prophet? Yea, I say unto you, 'And much more than a prophet: This is he, of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee: For I say unto you, 'Among those that are born of women there is not a greater prophet than John The Baptist; but he that is least in the Kingdom of God is greater than he:'

The publicans and people who had been baptized by John glorified God because of JESUS' words of tribute to John. But the Pharisees and lawyers rejected his words against themselves, being not baptized by John. JESUS continued speaking: "Whereunto then shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, 'We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept: For John the Baptist came neither eating bread nor drinking wine; and ye say, 'He hath a devil.' The Son of man is come eating and drinking; and ye say, 'Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!' But wisdom is justified of all her children."

24 - JESUS INVITES ALL MEN TO GOD



MATTHEW 11:25-30

JESUS explained to the multitude how they could reach the Father through the Son, saying: "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

25 - JESUS ANOINTED



LUKE 7:36-50

JESUS accepted an invitation to go to the home of a Pharisee for a meal. While JESUS sat eating, a sinful woman of the city came to the house, bringing an alabaster box of ointment. She stood weeping and washed his feet with her tears, dried them with her hair, kissed them, and anointed them with the ointment. When the Pharisee saw what the woman was doing, he thought to himself: 'This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner'.

JESUS said to the Pharisee: "Simon, I have somewhat to say unto thee"

The Pharisee replied: "Master, say on!"

JESUS said: "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"

Simon answered, saying: "I suppose that he to whom he forgave most."

JESUS replied: "Thou hast rightly judged!"

JESUS turned toward the woman, saying to Simon: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, 'Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little:' "

To the woman JESUS said: "Thy sins are forgiven."

Those who sat at the feast thought to themselves: "Who is this that forgiveth sins also?"

JESUS said to the woman: "Thy faith hath saved thee; go in peace."

(Note: "The Gospel of John identifies the woman who anointed JESUS and wiped his feet with her hair as Mary, the sister of Martha. Evidently the story was known in two versions, and the two writers had heard the same story but about different individuals. (See Chapter 106)

26 - JESUS HEALS DUMB AND BLIND MAN



MATTHEW 12: 22-37; MARK 3:20-30; LUKE 11:14-36

A man both dumb and blind was healed when he was brought before JESUS. Those who saw this miracle were amazed and said: "Is not this the son of David?" But when the scribes from Jerusalem and the Pharisees heard of it, they said: "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils."

JESUS knew their thoughts and responded: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself. How shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore, they shall be your judges. But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first binds the strong man? And then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

"Wherefore I say unto you, 'All manner of sin and blasphemy shall be, forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can yet being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an

evil man out of the treasure bringeth forth evil things. But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

27 - JESUS REFUSES TO GIVE SIGN OF HIS AUTHORITY



MATTHEW 12:38-45; LUKE 11:16, 29-32

Certain of the scribes and Pharisees came to JESUS and said: “Master, we would see a sign of thee.”

JESUS answered: “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, “Return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.”

28 - JESUS' MOTHER AND BROTHERS COME TO SEE HIM



MATTHEW 12:46-50; MARK 3:31-35; LUKE 8:19-21

While JESUS was talking to the people, his mother and brethren came to the house, but were unable to enter because of the large crowds which thronged about it. A messenger came to JESUS, saying: "Behold, thy mother and thy brethren stand without, desiring to speak with thee."

But JESUS replied to the messenger: **"Who is my mother? and who are my brethren?"**

JESUS stretched forth his hand in the direction of his disciples, and said: **"Behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."**

29 - JESUS TELLS A PARABLE OF A SOWER



MATTHEW 13:1-23; MARK 4:1-25; LUKE 8:4-18

The same day that his mother and brethren had come to see Him, JESUS went down by the seaside. Great multitudes came to hear and see Him. JESUS sat in a boat and spoke to the crowd on the shore, saying: “Behold, a Sower went forth to sow. And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth. And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.”

When they were alone, his disciples asked JESUS: “Why speakest thou unto them in parables?”

JESUS replied: “Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore, speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, ‘By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and

should be converted, and I should heal them.’ But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

“Hear ye therefore the parable of the sower: When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not roots in himself, but doeth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.”

JESUS also said: “Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad. If any man has ears to hear, let him hear.”

And JESUS added: “Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.”

30 - JESUS TEACHES THE KINGDOM IN PARABLES



THE TARES (WEEDS)

MATTHEW 13:24-30, 36-43

Then JESUS told another parable, saying: “The Kingdom of Heaven is likened unto a man which 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 blade was sprung up, and brought forth fruit, then appeared the tares also. So, the servants of the householder came and said unto him, ‘Sir, didst not thou sow good seed in thy field? From whence then hath it tares?’ He said unto them, ‘An enemy hath done this.’ The servants said unto him, ‘Wilt thou then that we go and gather them up?’ But he said, ‘Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, “Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.”’

Later on, after the multitude had been sent away and JESUS had come into the house, his disciples came to Him, saying: “Declare unto us the parable of the tares of the field.”

JESUS answered them, saying: “He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that

offend, and them which do iniquity; and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear.”

THE SEED

MARK 4:26-29

JESUS spoke another parable, saying: “So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”

A MUSTARD SEED

MATTHEW 13:31, 32; MARK 4:30–32; LUKE 13:18, 19

Then JESUS, speaking another parable, likened the Kingdom of God to a mustard seed that grows from a small grain into a large plant: “Whereunto shall we liken the Kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.”

LEAVEN

MATTHEW 13:33; LUKE 13:20, 21

Then JESUS compared the Kingdom of Heaven with leaven, saying: “The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

THE HIDDEN TREASURE

MATTHEW 13:44

JESUS spoke another parable, likening the Kingdom of Heaven to a hidden treasure. He said: “Again, the Kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

THE COSTLY PEARL

MATTHEW 13:45, 46

JESUS told another parable to teach his listeners what the Kingdom of Heaven is. He said: “Again, the Kingdom of Heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

THE NET

MATTHEW 13:47–53

JESUS likened the Kingdom of Heaven to a net, saying: “Again, the Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

Then JESUS said: “Have ye understood all these things?” The people answered: “Yes, Lord.”

JESUS said to them: “Therefore every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.”

31 - JESUS STILLS THE STORM



MATTHEW 8:18, 23–27; MARK 4:35–41; LUKE 8:22–25

One day JESUS said to his disciples: “Let us go over unto the other side of the lake.”

They launched forth in a ship, and other little ships sailed with them. There arose a great storm which lashed the waves and beat them so high that they broke over the ship. The boat rapidly filled with water while JESUS slept on a pillow in the stern.

As they were in great peril, his disciples wakened JESUS, saying: “Lord, save us: we perish!”

JESUS arose, saying: “Why are ye fearful, O ye of little faith?” JESUS rebuked the winds, and said to the sea: “Peace, be still.”

The wind ceased, and the sea grew calm. JESUS said to his disciples: “Why are ye fearful? Have ye not yet faith?”

The disciples were afraid and wondering. They said to one another: “What manner of man is this? for He commandeth even the winds and the sea, and they obey Him.”

32 - JESUS HEALS A GADARENE



MATTHEW 8:28-34; MARK 5:1-20; LUKE 8:26-39

JESUS and his disciples came to the other side of the Sea of Galilee, to the country of the Gadarenes. As soon as JESUS was on the shore, a man came to meet Him, one who had been possessed of devils for a long time. He wore no clothes, and abode in no house, but in the tombs. No one could bind this man, not even with chains. It had often been tried, but he had broken the chains. No man could tame him. He spent his time both night and day in the mountains and tombs, crying loudly, and madly cutting himself with stones. When he saw JESUS, he ran and fell down before Him, and in a loud voice said: "What have I to do with thee, JESUS, thou Son of the most high God? I adjure thee by God, that thou torment me not."

JESUS spoke, saying: "Come out of the man, thou unclean spirit." Then JESUS said unto him: "What is thy name?"

The man answered: "My name is Legion: for we are many." And he asked JESUS not to send them out of the country. Near by a large herd of swine was feeding. The unclean spirits besought JESUS, saying: "Send us into the swine, that we may enter into them." JESUS gave them permission; and the unclean spirits entered into the swine: and the whole herd ran violently down a steep place into the sea, and were drowned.

The herdsmen fled, and told what they had seen. Many came to see JESUS, and found the demoniac, clothed, and in his right mind, sitting at the feet of JESUS. Those who had seen JESUS drive the unclean spirits from the man told the latest arrivals how the man had been cleansed and made sane.

The Gadarenes were afraid, and asked JESUS to leave their country. He entered into the ship, when the man who had been cleansed of the

unclean spirits asked to go with Him. JESUS would not permit it, but said to the man: **“Go to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.”** He who was healed departed, and told in Decapolis the great things JESUS had done for him: and all men marveled.

33 - JESUS RAISES JAIRUS' DAUGHTER



MATTHEW 9:18, 19, 23-26; MARK 5:22-24, 35-43; LUKE 8:41, 42, 49-56

JAIRUS, a ruler of the synagogue, came and threw himself at JESUS' feet. He besought his aid, saying: "My little daughter, which is about twelve years old, lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."

JESUS went with him, followed by many people. While on their way a person came to Jairus, saying:

"Thy daughter is dead; trouble not the Master." JESUS heard the message and said to Jairus: **"Fear not: believe only, and she shall be made whole."** When they arrived at the house, JESUS permitted none to enter with Him, save Peter, James, John, and the parents of the child.

In the house many were weeping and wailing. JESUS said: **"Why make ye this ado, and weep? the damsel is not dead, but sleepeth."** They laughed Him to scorn, knowing that she was dead. JESUS put them all out.

JESUS took the hand of the girl, and said: **"Maid, arise."** Straightway the girl arose. The parents were astonished. JESUS instructed them to give the maiden something to eat, and ordered them to tell no one what had happened. But his fame spread throughout the land.

34 - JESUS HEALS LONG-SUFFERING WOMAN



MATTHEW 9:20-22; MARK 5:25-34; LUKE 8:43-48

As JESUS had passed along on his way to the house of Jairus, great crowds had thronged about Him. Among the crowd was a woman who had suffered twelve years from an issue of blood. Though she had spent all her money on physicians, none had cured her; instead, she had grown worse. She thought to herself: "If I may but touch his garment, I shall be healed." She pressed through the throng, came up behind JESUS, and touched his garment. Immediately the flow of blood stopped, and she felt in her body that she was completely cured.

JESUS turned and said: "Who touched me?" His disciples replied: "Master, the multitude throng thee and press thee, and sayest thou, 'Who touched me?'" But JESUS said: "Somebody hath touched me: for I perceive that virtue is gone out of me."

The woman knew that her act had not gone unnoticed. She came trembling to JESUS and fell down before Him. She declared unto Him before all the people why she had touched his garment, and how she had been healed immediately. JESUS said unto her: "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

35 - JESUS COMMISSIONS, EMPOWERS, AND SENDS FORTH THE TWELVE DISCIPLES



MATTHEW 9:35-38, 10:1-42, 11:1; MARK 6:7-13; LUKE 9:1-6

JESUS went about among cities, villages, and in the country, teaching in the synagogues, preaching the gospel of the Kingdom, and healing sicknesses, diseases, and infirmities among the people. When He saw the great multitudes who followed after Him, He was moved with compassion; because He saw them faint, and observed that they were scattered, as sheep with no shepherd.

To his disciples JESUS said: 'The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest:'

JESUS gave the power to his twelve disciples to cast out unclean spirits and heal all manner of sickness, disease, and infirmity. As the twelve went forth, JESUS instructed them, saying: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The Kingdom of Heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart

out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

"Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."

"But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy

of me. And he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

"He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The disciples went forth and preached that men should repent. They cast out many devils, anointed with oil many who were sick, and healed them. JESUS also went out, preaching and teaching.

36 - JESUS FEEDS FIVE THOUSAND



MATTHEW 14:13-23; MARK 6:30-46; LUKE 9:10-17; JOHN 6:5-15

When the apostles, whom JESUS had sent forth to spread the word, returned, they told Him all that they had done and taught. Because so many people seeking JESUS were always coming to Him and his disciples, giving them not even leisure to eat, JESUS said: **"Come ye yourselves apart into a desert place, and rest a while."**

They went with JESUS privately by ship to a quiet and unpopulated place in the neighborhood of the city of Bethsaida. The people saw them going. Many followed and others, who guessed their destination, ran afoot out of their cities and arrived before JESUS and the disciples. About five thousand men, besides women and children, came to the desolate place.

JESUS, seeing them, as sheep without a shepherd, had compassion on them, and He healed their sick and began to teach them many things. When the day neared its end, the twelve apostles came to JESUS and said: "Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place." JESUS replied: **"They need not depart; give ye them to eat."**

Philip, the disciple, said: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Another disciple, Andrew, Simon Peter's brother, said: "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" JESUS said: **"Bring them hither to me."** Then He instructed his disciples to organize the crowd, saying: **"Make them sit down by fifties in a company."**

JESUS took the five loaves and the two fishes, looked up to Heaven, and

blessed them. He break the bread and gave it and the fishes to his disciples to distribute among the multitude. Every one ate and was filled. When all had finished eating, JESUS said: "**Gather up the fragments that remain, that nothing be lost.**" Therefore, they gathered the remaining fragments and, with what was left over, filled twelve baskets. When all had seen this miracle, they said: "This is of a truth that prophet that should come into the world."

Whereupon JESUS, seeing that some among them wished to make Him king, straightway entered the boat with his disciples, and crossed to the other side. Then He went alone into a mountain to pray.

(Matthew and Mark both agree that when JESUS heard of the death of John the Baptist He withdrew into the desert with his disciples.)

37 - JESUS WALKS ON THE SEA



MATTHEW 14:24-33; MARK 6:47-52; JOHN 6:16-21

While JESUS was alone in the mountain praying, his disciples entered a boat and started over the sea toward Capernaum. But the wind rose and lashed the sea into great waves and held up their progress. About the fourth watch of the night JESUS came down to the shore, saw the boat, and walked upon the sea toward them. When they saw Him on the water, his disciples were troubled and said: "It is a spirit." They cried out with fear. JESUS heard them and said: **"Be of good cheer. It is I; be not afraid!"** Peter replied, saying: "Lord, if it be thou, bid me come unto thee on the water." JESUS said: **"Come."**

Peter descended from the boat and walked toward JESUS on the water. When he saw that the waves were boisterous, he was afraid and began to sink. He cried out, saying: "Lord, save me!" Immediately JESUS stretched forth his hand, caught Peter, and said to him: **"O thou of little faith, wherefore didst thou doubt?"** When the two of them entered the boat, the wind ceased. All who were on board came and worshiped JESUS, saying: "Of a truth thou art the Son of God."

38 - JESUS SPEAKS OF THE BREAD OF LIFE



JOHN 6:22-71

The next day the people on the shore he had left sought JESUS but could not find Him. They knew that no boat had been there but the one his disciples had entered, and they knew JESUS had not entered it with them. Many other boats came to the place where He fed the five thousand. Those on these ships, hearing that JESUS was gone, sailed to Capernaum, taking with them many from the shore who were also searching for JESUS.

They found JESUS teaching in a synagogue in Capernaum and they said to Him: "Master, when camest thou hither?" JESUS answered them, saying: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

They said to Him: "What shall we do, that we might work the works of God?" JESUS replied: "This is the work of God, that ye believe on Him whom He hath sent."

Then they asked Him: "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers ate manna in the desert; as it is written, 'He gave them bread from heaven to eat.'"

JESUS answered: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world."

They said: "Lord, evermore give us this bread."

JESUS said: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me, and believe not. All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

The Jews murmured at Him, because he said, I am the bread which came down from heaven. They said: "Is not this JESUS, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?"

JESUS therefore answered and said unto them: "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, 'And they shall be all taught of God.' Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

Perplexed, the Jews asked among themselves: "How can this man give us his flesh to eat?"

JESUS said: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in

him. As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

Many therefore of his disciples, when they had heard this, said, "This is an hard saying; who can hear it?"

When JESUS knew in Himself that his disciples murmured at it, He said unto them: "Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not."

For JESUS knew from the beginning who they were that believed not, and who should betray Him. And he said: "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." From that time many of his disciples went back, and walked no more with Him. Then said JESUS unto the twelve: "Will ye also go away?"

Simon Peter answered Him: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

JESUS answered them: "Have not I chosen you twelve, and one of you is a devil?" He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve.

39 - JESUS DEFENDS HIS DISCIPLES FOR EATING WITH UNWASHED HANDS



MATTHEW 15:1-20; MARK 7:1-23

Certain Pharisees and scribes from Jerusalem came to JESUS, finding fault that his disciples ate bread with unwashed hands. For, according to tradition long handed down, the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. The Pharisees and scribes asked JESUS: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread."

JESUS replied: "Well hath Isaiah prophesied of you hypocrites, as it is written, 'This people honoureth me with their lips; but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.' For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. Full well ye reject the commandment of God, that ye may keep your own tradition. "For Moses said, 'Honour thy father and thy mother'; and, 'Whoso curseth father or mother, let him die the death.' But ye say, 'If a man shall say to his father or mother, It is corban,' that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."

Then JESUS called all the people unto Him, and said unto them: "Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come

out of him, those are they that defile the man. If any man has ears to hear, let him hear."

When JESUS was entered into the house from the people, his disciples asked Him concerning the parable. They said unto Him: "Knowest thou that the Pharisees were offended, after they heard this saying?" JESUS replied: "Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Then Peter answered and said unto Him: "Declare unto us this parable."

JESUS answered: "Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

40 - JESUS HEALS THE DAUGHTER OF CANAANITISH WOMAN



MATTHEW 15:21-28; MARK 7:24-30

After JESUS had defended his disciples because they ate bread with unwashed hands, He went into the coasts of Tyre and Sidon, hoping to escape from the crowds.

Howbeit, his presence could not be hidden. A Greek woman, a Syro-Phenicia, whose little daughter had an unclean spirit, heard of Him, and came and fell at his feet, saying: "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." But JESUS answered her not a word.

His disciples came to Him and besought Him, saying: "Send her away; for she crieth after us." But He answered and said: "I am not sent but unto the lost sheep of the house of Israel." Then came she and worshipped Him, saying: "Lord, help me. "But He answered and said: "**It is not meet to take the children's bread, and to cast it to dogs.**" And she said: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Then JESUS answered and said unto her: "**O woman, great is thy faith: be it unto thee even as thou wilt.**" And her daughter was made whole from that very hour.

41 - JESUS HEALS DEAF-AND-DUMB



MATTHEW 15:29-31; MARK 7:31-37

JESUS left the coastal regions of Tyre and Sidon, where He had driven the unclean spirit from the daughter of the Greek woman, and crossed the Sea of Galilee to the coasts of Decapolis. A deaf man, who also had an impediment in his speech, was brought before JESUS, who was asked to put his hand upon the man. JESUS took the man to one side, put his fingers into his ears, and touched his tongue. Looking up to Heaven, JESUS said: **"Be opened?"** Immediately the ears of the man opened, the impediment in his speech was removed, and he could hear and speak plainly.

JESUS ordered them to tell no one how he was cured. But as in other instances when charged not to publish the great healing works of JESUS, they spread the word widely. All men were astonished beyond measure and said: "He hath done all things well. He maketh both the deaf to hear, and the dumb to speak!"

(Matthews' account relates that JESUS performed many deeds of healing at this time)

42 - JESUS FEEDS FOUR THOUSAND



MATTHEW 15:32-38; MARK 8: 1-9

JESUS called his disciples unto Him, and said: "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."

And his disciples say unto Him: "Whence should we have so much bread in the wilderness, as to fill so great a multitude?" JESUS saith unto them: "How many loaves have ye?" And they said: "Seven, and a few little fishes."

And He commanded the multitude to sit down on the ground. And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And He sent away the multitude.

43 - JESUS AGAIN REFUSES TO GIVE SIGN TO THE PHARISEES AND SADDUCEES



MATTHEW 15: 39, 16: 1-4; MARK 8: 10-12

Immediately after He had fed the four thousand, JESUS and his disciples went by boat to another part of the country. The Pharisees also with the Sadducees came and tempting Jesus asking Him to show a sign from heaven as evidence of His authority.

JESUS refused then saying: "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, it will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." JESUS immediately left them.

44 - JESUS WARNS AGAINST THE TEACHINGS OF THE PHARISEES AND SADDUCEES



MATTHEW 16:5-12; MARK 8:13-21

When JESUS had left the Pharisees and Sadducees to whom He had refused a sign, He embarked, with his disciples, to cross the sea. The disciples forgot to take food with them. There was only one loaf in the ship. JESUS said to them: **"Take heed and beware of the leaven of the Pharisees and of the Sadducees."** His disciples reasoned the meaning of this among themselves, thinking: "It is because we have taken no bread."

JESUS knew what they were thinking and said: **"Why reason ye because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? having eyes, see ye not? And having ears, hear ye not? And do ye not remember? When I break the five loaves among five thousand, how many baskets full of fragments took ye up?"** The disciples answered: **"Twelve: "**

Then JESUS asked: **"And when the seven among four thousand, how many baskets full of fragments took ye up?"** They answered: **"Seven!"** Then JESUS said to them: **"How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?"** So, they understood that JESUS did not bid them beware of the leaven of bread but of the teachings of the Pharisees and Sadducees.

45 - JESUS HEALS BLIND MAN OF BETHSAIDA



MARK 8:22-26

At Bethsaida a blind man was brought to JESUS, and he was asked to touch the man so that he should be healed. JESUS took the hand of the blind man and led him out of the town. Applying spittle to his eyes, JESUS asked if he could see. The man looked up and said: "I see men as trees, walking."

Then JESUS touched the man again and made him look up. His eyesight was then normal and he saw clearly. JESUS told the man to go home, saying: **"Neither go into the town, nor tell it to any in the town"**

46 - JESUS ASKS: WHO DO MEN SAY THAT I AM?"



MATTHEW 16:13 – 20; MARK 8:27 – 30; LUKE 9:18 -21

While they were on the coasts of Caesarea Philippi, JESUS asked his disciples: **“Whom do men say that I, the Son of man, am?”** The disciples replied: **“Some say that thou art John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets.”** JESUS asked: **“But whom say ye that I am?”**

Simon Peter answered and said: **“Thou art the Christ, the Son of the living God.”**

JESUS answered and said unto him: **“Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven.”** Then charged his disciples that they should tell no man that He was JESUS the Christ.

47 - JESUS PREDICTS HIS DEATH AND RESURRECTION



MATTHEW 16:21-28; MARK 8:31, 91; LUKE 9:22-27

JESUS began to teach his disciples, saying: “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.”

Then Peter rebuked him, saying: “Be it far from thee, Lord: this shall not be unto thee.” But He turned, and said unto Peter: “Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

Then said JESUS unto his disciples: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gains the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in his own glory, and in his Father’s, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the Kingdom of God.”

48 - JESUS' TRANSFIGURATION



MATTHEW 17:1-8; MARK 9:2-8; LUKE 9:28-36

About a week later JESUS went with three of his disciples, Peter, James, and John, into a high mountain to pray. As He prayed, He was transfigured before them. His face shone as the sun and his garments became white and glistening, as bright as light. Moses and Elijah appeared and talked with JESUS about coming events at Jerusalem.

Peter said: "Master, it is good for us to be here; and let us make three tabernacles: one for thee, and one for Moses, and one for Elijah." While Peter was speaking a bright cloud came over them and out of it came a voice, which said: "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR YE HIM."

When the disciples heard the voice, they were afraid and fell on their faces. JESUS came and touched them, saying: "Arise, and be not afraid." And when they had lifted up their eyes, they saw no one but JESUS. The three disciples guarded word of this event as a secret, telling no one what they had seen.

49 - JESUS IS QUESTIONED REGARDING ELIJAH



MATTHEW 17:9-13; MARK 9:9-13

As they came down from the mountain, JESUS said to the three disciples: "Tell the vision to no man, until the Son of man be risen again from the dead."

The three were greatly perplexed and asked among themselves what "risen from the dead" meant. Then they went to JESUS and asked Him: "Why say the scribes that Elijah must first come?" JESUS replied: "Elijah truly shall first come, and restore all things. But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise, shall also the Son of man suffer of them."

The disciples knew that JESUS spoke of John the Baptist.

50 - JESUS HEALS THE CONVULSED CHILD



MATTHEW 17:14-21; MARK 9:14-29; LUKE 9:37-42

When JESUS came to the rest of his disciples, He found a great crowd gathered about them and they were being questioned by scribes. When the people saw JESUS, they ran to Him and greeted Him. JESUS addressed the scribes, asking: **"What question ye with them?"**

A man came out of the multitude and, kneeling before JESUS, said: "Lord, have mercy on my son; for he is epileptic, and suffereth grievously. For oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." JESUS replied: "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me."

When the child was brought before JESUS, the dumb spirit tore him. He fell on the ground and wallowed, foaming at the mouth. JESUS asked the father: **"How long is it ago since this came unto him?"** The father replied: "Of a child: but if thou canst do anything, have compassion on us, and help us." To the father JESUS said: **"If thou canst believe, all things are possible to him that believeth."** The father of the child cried out and said tearfully: "Lord, I believe; help thou mine unbelief."

The people all came running to JESUS, who rebuked the foul spirit, saying: **"Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."** The spirit cried out, caused the child to writhe in pain, but came out of him. The child lay quietly on the ground, causing many to say: "He is dead." But JESUS took him by the hand, lifted him up, and he arose. All were amazed with the mighty power of God.

The disciples came to JESUS, saying of the dumb and deaf spirit: "Why could not we cast him out?" JESUS replied: "Because of your unbelief. For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

51 - JESUS AGAIN PREDICTS HIS DEATH AND RESURRECTION



MATTHEW 17:22, 23; MARK 9:30-32; LUKE 9:43-45

As JESUS and his disciples were passing through Galilee, JESUS said to them: "The Son of man shall be betrayed into the hands of men; and they shall kill Him, and the third day He shall be raised again."

The disciples were very sorrowful and did not understand, but they were afraid to ask JESUS to explain the meaning.

52 - JESUS TELLS PETER TO GET THE MONEY FROM THE MOUTH OF FISH



MATTHEW 17:24-27

JESUS and his disciples returned to Capernaum. The collectors of the temple tax asked Peter: "Doth not your master pay taxes?" Peter replied: "Yes:'

When He came into the house, JESUS said to him: "What thinketh thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers?" Peter answered: "Of strangers'.'

JESUS then said: "Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money. That take, and give unto them for me and thee."

53 - JESUS DISCUSSES THE NEED FOR HUMILITY



MATTHEW 18:1-35; MARK 9:33-50; LUKE 9:46-50

WHO IS GREATEST IN THE KINGDOM?

On their way to Capernaum the disciples argued among themselves. When He was in the house, JESUS asked them: **“What was it that ye disputed among yourselves by the way?”** But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

JESUS sat down with them and said: **“If any man desire to be first, the same shall be last of all, and servant of all.”** Then He set a child in the midst of the disciples and, holding him in his arms, He said: **“Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one such little child in my name receiveth me.”**

TOLERANCE URGED

John said to JESUS: **“Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.”** JESUS replied: **“Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.”**

OFFENSES TO AVOID

“But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh! “Wherefore if thy hand or thy foot offends thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. “Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.”

NO ONE IS UNIMPORTANT IN THE SIGHT OF GOD

“How think ye? If a man has a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray? And if so be that he finds it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

GOD LIKE RECONCILIATION

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglects to hear the church, let him be unto thee as a heathen man and a publican. “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done

for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.”

GODLIKE FORGIVENESS

Peter asked JESUS: “Lord, how oft shall my brother sin against me, and I forgive him? till seven times?”

JESUS replied: “I say not unto thee, Until seven times: but, Until seventy times seven. “Therefore, is the Kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, “Pay me that thou owest”. And his fellow servant fell down at his feet, and besought him, saying, “Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. “So, when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? “And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise, shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.”

54 - JESUS AT THE FEAST OF TABERNACLES



JOHN 7:1-8,59

JESUS REJECTS THE ADVICE OF HIS BROTHERS TO GO TO JERUSALEM

When the Feast of Tabernacles was at hand, JESUS' brethren said unto Him: "Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world." For neither did his brethren believe in Him.

Then JESUS said unto them: "My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come."

When He had said these words unto them, He abode still in Galilee. But when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret.

JESUS DEFEATS AN ATTEMPT TO ARREST HIM

Then the Jews sought Him at the feast, and said, "Where is he?" And there was much murmuring among the people concerning Him: for some said, "He is a good man:" others said, "Nay; but He deceiveth the people." Howbeit no man spake openly of Him for fear of the Jews.

Now about the midst of the feast JESUS went up into the temple, and taught. And the Jews marveled, saying, "How knoweth this man letters, having never learned?" JESUS answered them, and said: "My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent Him, the same is true, and no unrighteousness is in Him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" The people answered and said, "Thou hast a devil: who goeth about to kill thee?"

JESUS answered and said unto them: "I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment."

Some of those who heard Him said: "Is not this he, whom they seek to kill? But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence He is: but when Christ cometh, no man knoweth whence He is." Then cried JESUS in the temple as He taught, saying, "Ye both know me, and ye know whence I am: and I am not come of myself, but He that sent me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent me."

Some suggested arresting Him at once but no man laid hands on Him, because his hour had not yet arrived. Many of the people who listened to His words believed in JESUS, and said, "When Christ cometh, will He do more miracles than these which this man hath done?" The Pharisees heard that the people were saying such things about JESUS. They sent chief priests and officers to arrest Him.

Jesus said to them: “Yet a little while am I with you, and then I go unto Him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.” Then those who had come for Him talked among themselves, saying: “Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that He said, ‘Ye shall seek me, and shall not find me:’ and, ‘Where I am, thither ye cannot come?’”

On the last and great day of the feast JESUS stood and cried, saying: “If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” JESUS spoke of the Spirit which those who believed in Him should receive. Many of his hearers said: “Of a truth this is the Prophet.” Others said: “This is the Christ.” But some said: “Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?” So, there was a division among the people because of Him. And some would have taken Him; but no man laid hands on Him.

The officers, who had been sent to take Him, went to the chief priests and Pharisees, who said unto them: “Why have ye not brought Him?” The officers answered, “Never man spake like this man.” The Pharisees, “Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed.” Nicodemus, the ruler who had come to JESUS in the night, said: “Doth our law judges any man, before it hears him, and know what he doeth?” The others asked him: “Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet.”

JESUS PROTECTS AN ACCUSED WOMAN

JESUS went unto the mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them.

And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" This they said, tempting Him, that they might have to accuse Him. But JESUS stooped down, and with his finger wrote on the ground, as though He heard them not. So, when they continued asking Him, He lifted up Himself, and said unto them: "He that is without sin among you, let him first cast a stone at her."

And again, He stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and JESUS was left alone, and the woman standing in the midst. When JESUS had lifted up Himself, and saw none but the woman, He said unto her: "Woman, where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." And JESUS said unto her, "Neither do I condemn thee: go, and sin no more."

JESUS PROCLAIMS THE LIGHT OF THE WORLD

Again, Jesus spoke, saying: "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." The Pharisees accused Him, saying: "Thou bearest record of thyself. Thy record is not true."

Jesus replied: "Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Then the Pharisees asked Jesus: "Where is thy Father?" Jesus answered: "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." Although Jesus spoke these words in the temple, still no effort was made to arrest Him; for his hour was not yet come.

JESUS AROUSES ANGER BY CLAIMING SONSHIP WITH GOD

Jesus continued to speak, saying: "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." The Jews said among themselves: "Will He kill himself? because He saith, Whither I go, ye cannot come."

Jesus said to the Jews: "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

The Jews asked Him: "Who art thou?" Jesus replied: "Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but He that sent me is true; and I speak to the world those things which I have heard of Him." The Jews did not understand that He spoke of the Father. Jesus continued, saying: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him."

Because of these words, many believed in Jesus. To those Jews who believed He said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The Jews replied: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?"

Jesus answered them: "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father."

The Jews answered, saying: "Abraham is our father." Jesus replied: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father." Then said they to Him: "We be not born of fornication; we have one Father, even God." Jesus answered, saying: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your Father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God."

The Jews replied to those words of Jesus: "Say we not well that thou art a Samaritan, and hast a devil?" Jesus said: "I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, if a man keeps my saying, he shall never see death." Then said the Jews unto Him: "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" Jesus replied: "If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that He is your God: yet ye have not known Him; but I know Him:

and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad."

The Jews said to Jesus: "Thou art not yet fifty years old, and hast thou seen Abraham? " Jesus answered: "Verily, verily, I say unto you, Before Abraham was, I am." Then the Jews and Pharisees, their fury aroused, picked up stones to hurl at JESUS. But they could not see Him as he left the temple, going through the midst of those who sought to stone Him.

55 - JESUS REBUKES JAMES' AND JOHN'S DESIRE TO MISUSE SPIRITUAL POWER



LUKE 9:51-56

As JESUS was making his way toward Jerusalem, He sent messengers before Him. They entered a village of Samaria to make ready for JESUS' passing through that place. The Samaritans would not receive JESUS because He was going toward Jerusalem. Two of his disciples, James and John, became very angry over this and said: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?"

But JESUS turned and rebuked them, saying: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

So, they went to another village.

56 - JESUS TEACHES THAT ALL ELSE MUST BE FORSAKEN



MATTHEW 8:19-22, LUKE 9:57-62

A man came to JESUS and said: “Lord, I will follow thee whithersoever thou goest.” JESUS replied: “**Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.**”

JESUS spoke to another man, saying: “**Follow me.**” The man said: “Lord, suffer me first to go and bury my father.” JESUS said unto him: “**Let the dead bury their dead: but go thou and preach the Kingdom of God.**”

Another man said to JESUS: “Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.” To him JESUS said: “**No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God.**”

57 - THE MISSION AND SUCCESS OF THE SEVENTY DISCIPLES OF JESUS



LUKE 10:1-24

JESUS appointed seventy disciples in addition to the twelve. He sent them before Him, two by two, into every city and place, whither He Himself would come. When they were gathered around Him, He sent them forth with these instructions:

“The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first 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. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, ‘The Kingdom of God is come nigh unto you.’ “But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, ‘Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the Kingdom of God is come nigh unto you.’ But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me.”

When the seventy were with JESUS again, they were much elated and said to Him: “Lord, even the devils are subject unto us through thy name.”

JESUS answered them, saying: “I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

In that hour JESUS rejoiced in spirit, and said: “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him.”

Then He turned Him unto his disciples, and said to them: “Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

58 - THE PARABLE OF THE GOOD SAMARITAN



LUKE 10:25-37

A lawyer asked JESUS: "Master, what shall I do to inherit eternal life?" JESUS answered with a question, saying: "What is written in the law? how readest thou?" The lawyer replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." JESUS said unto him: "Thou hast answered right: this do, and thou shalt live."

Then the lawyer asked: "Who is my neighbour?" JESUS answered with a parable, saying: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise, a Levite, when he was at the place, came and looked on him, 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 on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.'

“Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?” The lawyer replied to JESUS: “He that shewed mercy on him.” Then said JESUS unto him, “Go, and do thou likewise.”

59 - JESUS IN THE HOME OF MARY AND MARTHA



LUKE 10:38-42

When He came to the village of Bethany, JESUS rested in the house of a woman named Martha. Martha had a sister, Mary, who sat at the feet of JESUS and listened to his words. Martha, who was very busy taking care of the house and serving, went to JESUS and said: “Lord, dost thou care that my sister hath left me to serve alone? Bid therefore that she help me.” JESUS answered Martha, saying: “**Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away.**”

60 - JESUS HEALS THE MAN BORN BLIND



JOHN 9:1-41

As JESUS walked along on a Sabbath, He saw a man who had been blind from birth. JESUS' disciples said to Him: "Master, who did sin, this man, or his parents, that he was born blind?" JESUS answered them, saying: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent me, while it is day. The night cometh, when no man can work. As long as I am in the world, I am the light of the world."

As soon as He had finished speaking, JESUS spat on the ground, made a soft mass of clay with the spittle, and placed it, as an ointment, on the eyes of the blind man. Then He said to the man: "Go, wash in the pool of Siloam." The blind man went to the pool, and when he had washed his eyes he could see.

Acquaintances who saw him said: "Is not this he that sat and begged?" Some said: "This is he." Others said: "He is like him!" The man who had been blind said: "I am he!"

Thereupon he was asked: "How were thine eyes opened?" He replied: "A man that is called JESUS made clay, and anointed mine eyes, and said unto me, 'Go to the pool of Siloam, and wash.' And I went and washed, and I received sight."

The man was asked: "Where is he?" He answered: "I know not!" The people who had questioned him took the man who had been blind to the Pharisees. When the Pharisees asked him how he had received his sight, he replied: "He put clay upon mine eyes, and I washed, and do see."

Some of the Pharisees, speaking of JESUS, said: "This man is not of God, because He keepeth not the Sabbath day." Others said of JESUS: "How can a man that is a sinner do such miracles?" There was a division of opinion among them. Then the Pharisees asked again of the man who had been blind: "What sayest thou of Him, that he hath opened thine eyes?" The man replied: "He is a prophet!"

Some Jews doubted the statements of the man that he had been blind, and had been cured. So, they called the man's parents before them. They asked the parents: "Is this your son, who ye say was born blind? How then doth he now see?" The parents answered: "We know that this is our son, and that he was born blind. But by what means he now seeth, we know not. Or who hath opened his eyes, we know not. He is of age. Ask him. He shall speak for himself." The parents spoke these words because they were afraid of the authorities; for an agreement had been reached by the leaders that any man who thought JESUS was Christ should be driven from the synagogue.

Accordingly, the man's parents said: "He is of age. Ask him." Again, the Pharisees turned to the man who had been blind, saying to him: "Give God the praise. We know that this man is a sinner." The man who had been healed replied: "Whether he be a sinner or not, I know not. One thing I know: that, whereas I was blind, now I see."

Then the Pharisees asked him again: "What did He to thee? How opened He thine eyes?" The man replied: "I have told you already, and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples?" Then the Pharisees reviled the man, saying: "Thou art his disciple, but we are Moses' disciples. We know that God spake unto Moses. As for this fellow, we know not from whence He is!"

The man answered, saying to the Pharisees: "Why herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners. But if any man be a worshiper of God, and doeth his will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing."

The Pharisees answered: "Thou wast altogether born in sins, and dost thou teach us?"

The man was ordered to leave. JESUS heard of this, found the man he had healed, and said to him: "Dost, thou believe on the Son of God?" The man replied: "Who is he, Lord, that I might believe on Him?" JESUS answered: "Thou hast both seen Him, and it is He that talketh with thee."

The man revered JESUS and said: "Lord, I believe." JESUS said to him: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

Some Pharisees, who heard the conversation between JESUS and the man, asked JESUS: "Are we blind also?" JESUS replied: "If ye were blind, ye should have no sin. But now ye say, 'We see'; therefore, your sin remaineth."

61 - JESUS TELLS THE PARABLE OF THE GOOD SHEPHERD



JOHN 10:1-21

JESUS continued speaking and said: Verily, verily, I say unto you, "He that entereth not by the door into the sheepfold, but climbed up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers."

The listeners did not understand the meaning of what JESUS said. He continued: "Verily, verily, I say unto you, "I am the door of the sheep: All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enters in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. The good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I 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 shall hear my voice; and there shall be one-fold, and one shepherd. Therefore, doth my Father love me, because I lay down my life, that I might take it again. No man taketh 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 commandment have I received of my Father."

The words of JESUS again caused a difference of opinion among the people. Many of them said: "He hath a devil, and is mad. Why hear ye Him?" Others said: "These are not the words of Him that hath a devil. Can a devil open the eyes of the blind?"

62 - JESUS IS ATTACKED IN JERUSALEM



JOHN 10:22-39

JESUS was in Jerusalem for the Feast of the Dedication, which occurred in the winter time. While He walked on Solomon's Porch, a part of the temple, the Jews came around Him and said: "How long dost thou make us to doubt? If thou be the Christ, tell us plainly."

JESUS answered them, saying: "I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Those around Him picked up stones to hurl at JESUS, who said: "Many good works have I showed you from my Father; for which of those works do ye stone me?" They answered JESUS: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

JESUS replied to them: "Is it not written in your law, 'I said, 'Ye are Gods''? If he called them Gods, unto whom the word of God came, and the scripture cannot be broken, say ye of Him, whom the Father hath sanctified, and sent into the world, 'Thou blasphemest', because I said, 'I am the Son of God'? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may

know, and believe, that the Father is in me, and I in Him."

Thereupon the authorities sought to arrest JESUS, but He eluded them.

63 - JESUS DISCUSSES PRAYER



LUKE 11:1-13

Once, when JESUS had been praying, one of his disciples said to Him: "Lord, teach us to pray, as John also taught his disciples."

JESUS replied: "When ye pray, say:

"Our Father which art in Heaven, hallowed be thy name.

Thy Kingdom come.

Thy will be done, as in Heaven, so in earth.

Give us this day our daily bread.

And forgive us our sins;

For we also forgive everyone that is indebted to us. And lead us not into temptation; But deliver us from evil."

Then JESUS told this story to his disciples, saying: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, "Friend, lend me three loaves. For a friend of mine in his journey is come to me, and I have nothing to set before him"? And he from within shall answer and say, "Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee." I say unto you, "Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." And I say unto you, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he asks a fish, will he for a fish give him a serpent? Or if he shall ask

an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

64 - JESUS REBUKES THE PHARISEES, SCRIBES, AND LAWYERS



LUKE 11:37-54

A Pharisee invited JESUS to come to his house to eat. JESUS entered and sat down to the food spread before Him. The host was surprised that JESUS began to eat without washing before dinner.

Perceiving his thoughts, JESUS said to him: "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not He that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! For ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! For ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! For ye are as graves which appear not, and the men that walk over them are not aware of them."

Then a lawyer who was present said to JESUS: "Thus saying thou reproachest us also!"

JESUS replied: "Woe unto you also, ye lawyers! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! For ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build

their sepulchers. Therefore, also said the wisdom of God, 'I will send them prophets and apostles, and some of them they shall slay 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 unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, 'It shall be required of this generation.' Woe unto you, lawyers! For ye have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered!"

65 - JESUS WARNS HIS DISCIPLES AGAINST HYPOCRISY



LUKE 12:1-12

When a great multitude of people gathered around Him, standing so thick that they trod upon one another's feet, JESUS began to speak, saying: "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, 'Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you whom ye shall fear. Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, 'Fear him.' Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore. Ye are of more value than many sparrows. Also, I say unto you, 'Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God.' And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say. For the Holy Ghost shall teach you in the same hour what ye ought to say'."

66 - JESUS WARNS AGAINST COVETOUSNESS



LUKE 12:13-21

After JESUS had given his warnings regarding hypocrisy, one of those present said to Him: "Master, speak to my brother, that he divide the inheritance with me!" JESUS replied: "Man, who made me a judge or a divider over you?" He continued: "Take heed, and beware of covetousness. For a man's life consisteth not in the abundance of the things which he possesseth'."

Then JESUS told a parable of a rich man to the multitude, saying: "The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, 'What shall I do, because I have no room where to bestow my fruits? 'And he said, 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry!" But God said unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" So is he that layeth up treasure for himself, and is not rich toward God."

67 - JESUS SPEAKS OF GOD'S CARE "SEEK YE THE KINGDOM"



LUKE 12:22-59

SEEK YE THE KINGDOM

After JESUS had related the parable about the rich man, He spoke to his disciples, saying: "Therefore, I say unto you, 'Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.' The life is more than meat, and the body is more than raiment. Consider the ravens, for they neither sow nor reap—which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things."

"But rather seek ye the Kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where

your treasure is, there will your heart be also."

THE FAITHFUL STEWARD

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also. For the Son of man cometh at an hour when ye think not."

Then Peter said to JESUS: "Lord, speakest thou this parable unto us, or even to all?" JESUS replied: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, 'My lord delayeth his coming;' and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken, the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more'."

TO BE A FAITHFUL FOLLOWER IS NOT EASY

JESUS continued speaking to his disciples, saying: "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law'."

(Matthew places this parable in one of the speeches of the Last Week.)

PEOPLE UNABLE TO READ THE TIMES

JESUS turned to the people and addressed them, saying: "When ye see a cloud rise out of the west, straightway ye say, 'There cometh a shower'; and so it is. And when ye see the south wind blow, ye say, 'There will be heat'; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

"When thou goest with thine adversary to the magistrate, as thou art on the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite'."

68 - JESUS TEACHES CONCERNING REPENTANCE ALL MEN ARE SINNERS



LUKE 13:1-9

ALL MEN ARE SINNERS

Some of the crowd told JESUS of the Galileans who had been killed by Pilate and whose blood had been mingled with their sacrifices. JESUS said: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, 'Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, 'Nay'; but, except ye repent, ye shall all likewise perish."

PARABLE OF A BARREN FIG TREE

Then JESUS told those who were with Him this parable: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, 'Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down; why cumbereth it the ground?' And he answering said unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bears fruit, well; and if not, then after that thou shalt cut it down.'"

69 - JESUS HEALS CRIPPLED WOMAN



LUKE 13:10-17

On a Sabbath day JESUS was teaching in a synagogue. In the congregation there was a woman whose back was bent as a bow. For eighteen years she had been deformed. JESUS saw and called her to Him, saying: "Woman, thou art loosed from thine infirmity." He laid his hands on her and immediately she was made straight, and glorified God.

The ruler of the synagogue was angry that JESUS had healed on the Sabbath day. He said to the people: "There are six days in which men ought to work. In them therefore come and be healed, and not on the Sabbath day."

JESUS retorted, saying to the ruler: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

When JESUS had finished speaking, all those who had opposed Him were ashamed and the people rejoiced for the glorious things He had done.

70 - JESUS REVEALS THAT THE WAY INTO THE KINGDOM IS DIFFICULT



LUKE 13:22-30

JESUS went through cities and villages, teaching. As He journeyed toward Jerusalem, one who went with Him said: "Lord, are there few that be saved?" JESUS replied: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us;' and He shall answer and say unto you, 'I know you not whence ye are'—then shall ye begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' But He shall say, 'I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.' There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

71 - JESUS WARNED OF HEROD



LUKE 13:31-35

On the same day certain Pharisees came to JESUS, saying: "Get thee out, and depart hence. For Herod will kill thee."

JESUS answered them, saying: "Go ye, and tell that fox, 'Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.' Nevertheless, I must walk today, and tomorrow, and the day following; for it cannot be that a prophet perishes out of Jerusalem. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time come when ye shall say, 'Blessed is He that cometh in the name of the Lord.'"

72 - JESUS TEACHES AT THE TABLE OF CHIEF PHARISEE



LUKE 14:1-24

JESUS HEALS A MAN WITH DROPSY

On a Sabbath day JESUS ate in the house of one of the chief Pharisees. He was being watched closely. A man came before Him who was affected with dropsy. JESUS spoke to the lawyers and Pharisees, asking: **"Is it lawful to heal on the Sabbath day?"** The lawyers and Pharisees remained silent. Thereupon JESUS healed the man and let him depart.

Then He said to the lawyers and Pharisees: **"Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"** And the lawyers and Pharisees were unable to give any answer.

THE PARABLE OF THE WEDDING GUEST

While He was eating at the home of the chief Pharisee, JESUS, who noticed how certain of the guests always pushed themselves into the positions of honor, said to them: **"When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, 'Give this man place;' and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, 'Friend, go up higher.' Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be**

abased; and he that humbleth himself shall be exalted."

JESUS INSTRUCTS THE PHARISEE

JESUS also said to the Pharisee who had invited Him to eat: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

THE PARABLE OF THE GREAT SUPPER

One of the guests said: "Blessed is he that shall eat bread in the Kingdom of God." JESUS said to the guest: "A certain man made a great supper, and bade many, and sent his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.' And they all with one consent began to make excuse. The first said unto him, 'I have bought a piece of ground, and I must needs go and see it. I pray thee have me excused.' And another said, 'I have bought five yokes of oxen, and I go to prove them. I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So that servant came, and showed his lord these things. 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 hither the poor, and the maimed, and the halt, and the blind.' And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.' "And the lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper.'"

73 - JESUS TELLS THE COST OF DISCIPLESHIP



LUKE 14:25-35

Great multitudes followed JESUS. He said to them: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold 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, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt is good; but if the salt has lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear."

74 - JESUS TEACHES ABOUT GOD'S LOVE IN PARABLES



LUKE 15:1-32

THE LOST SHEEP

Among the many people who came to hear and see JESUS were publicans and sinners. The Pharisees and scribes murmured among themselves, saying: "This man receiveth sinners and eateth with them." JESUS told a parable, saying: "What man of you, having a hundred sheep, if he loses one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he finds it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.' I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

THE LOST COIN

JESUS continued saying: "Either what woman having ten pieces of silver, if she loses one piece, doth not light a candle, and sweep the house, and seek diligently till she finds it? And when she hath found it, she calleth her friends and her neighbors together, saying, 'Rejoice with me; for I have found the piece which I had lost.' Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

THE PRODIGAL SON

JESUS continued: "A certain man had two sons. And the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, 'How many hired servants of my fathers have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants."' "

And he arose, and came to his father. But when he was yet 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 unto him, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, 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 elder son was in the field; and, as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' And he was angry, and would not go in. Therefore, came his father out, and entreated him. And he, answering,

said to his father, 'Lo, these many years do I serve thee, neither transgressed I at any time thy commandment. And yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf!' And he said unto him, 'Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.'"

75 - JESUS WARNS IN PARABLES



LUKE 16:1-31

THE UNJUST STEWARD

JESUS told a parable to his disciples, saying: "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, 'How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.' Then the steward said within himself, 'What shall I do? For my lord taketh away from me the stewardship. I cannot dig; to beg I am ashamed. I am 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 lord's debtors unto him, and said unto the first, 'How much owest thou unto my lord?' And he said, 'A hundred measures of oil.' And he said unto him, 'Take thy bill, and sit down quickly, and write fifty.' Then said he to another, 'And how much owest thou?' And he said, 'A hundred measures of wheat.' And he said unto him, 'Take thy bill, and write fourscore.'

And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, 'Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.'

He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much. If therefore ye have not been

faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

THE RICH MAN AND LAZARUS

When the Pharisees, who were covetous, heard JESUS, they derided Him.

So, JESUS told a parable to the Pharisees, saying: "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John. Since that time the Kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifts up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And 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 thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things. But now he is comforted,

and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.'

Then he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment.' Abraham saith unto him, 'They have Moses and the prophets; let them hear them.' And he said, 'Nay, father Abraham; but if one went unto them from the dead, they will repent.' And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'"

76 - JESUS TEACHES HIS DISCIPLES REPENTANCE, FAITH, AND SERVICE



LUKE 17:1-10

When JESUS had completed the parable of Lazarus and the rich man, He turned to his disciples and said: "It is impossible but that offenses will come. But woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repents, forgive him. And if he trespasses against thee seven times in a day, and seven times in a day turn again to thee, saying, 'I repent;' thou shalt forgive him." The apostles said to JESUS: "Increase our faith."

JESUS replied: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, 'Be thou plucked up by the root, and be thou planted in the sea'; and it should obey you.

But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, 'Go and sit down to meat'? And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink'? Doth he thank that servant because he did the things that were commanded him? I think not. So likewise, ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants. We have done that which was our duty to do.'"

77 - JESUS RAISES LAZARUS FROM THE DEAD



JOHN 11:1-53

Lazarus, the brother of Martha and Mary, whose home was in Bethany, was sick. The sisters sent a message to JESUS, saying: "Lord, behold, whom thou lovest, is sick?" When the word concerning Lazarus reached JESUS, He said: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

JESUS remained where He was for two days, and at the end of that time said to his disciples: "Let us go into Judea again." His disciples replied: "Master, the Jews of late sought to stone thee. And goest thou thither again?" JESUS answered his disciples, saying: "Are there not twelve hours in the day? If any man walks in the day, he stumbleth not, because he seeth the light of this world. But if a man walks in the night, he stumbleth, because there is no light in him."

Then JESUS told his disciples why He wanted to go into Judea, saying: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples, not knowing that JESUS meant that Lazarus was dead, thought only that he was resting in sleep. They said to JESUS: "Lord, if he sleeps, he shall do well." Then JESUS spoke plainly, saying to them: "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye now believe; nevertheless, let us go unto him." Thomas, the disciple who was called Didymus, said: "Let us also go, that we may die with him."

When JESUS arrived at Bethany, He found that Lazarus was dead and had been in his grave four days. Because Bethany was near Jerusalem, about fifteen furlongs away, many Jews from that city had come to comfort Martha and Mary. When Martha heard that JESUS was approaching, she went out to meet Him while Mary remained at home. She said: "Lord, if thou hadst been here, my brother had not died. But I know that, even now, whatsoever thou wilt ask of God, God will give it thee."

JESUS told Martha: "Thy brother shall rise again." Martha said: "I know that he shall rise again in the resurrection at the last day." JESUS said to her: "I am the resurrection, and the life. He that believeth in me, though he were dead, yet shall he live. Whosoever liveth and believeth in me shall never die. Believest thou this?" Martha replied: "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world."

Then Martha returned to her house and told her sister, Mary, secretly: "The Master is come, and calleth for thee. "As soon as Mary heard that, she arose quickly and met JESUS at the same place where Martha had left Him. She fell at his feet and said tearfully: "Lord, if thou hadst been here, my brother had not died." When the Jews who had been in the house comforting Mary saw her rise hastily and leave, they followed her, saying: "She goeth unto the grave to weep there."

When JESUS saw Mary weeping and the Jews also in tears, he was sad and troubled. He asked: "Where have ye laid him?" They answered JESUS: "Come and see." JESUS wept. And when the friends saw this, they said: "Behold how He loved him!" Some of them said: "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

JESUS and the others came to a cave with a stone upon it. It was the grave. JESUS said: "Take ye away the stone." Martha replied: "Lord, by this time he hath been dead four days."

JESUS said to her: "Said I not unto thee that, if thou believe, thou

shouldest see the glory of God?" Then the stone was removed from the grave. JESUS lifted up his eyes and said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always. But because of the people which stand by, I said it, that they may believe that thou hast sent me."

Then JESUS cried out in a loud voice: "Lazarus, come forth." And he that was dead came forth. He was bound hand and foot with graveclothes. A napkin was wrapped about his face. JESUS said to the people: "Loose him, and let him go." Because of this, many of the Jews believed in JESUS. But others went to the Pharisees and related what JESUS had done.

Thereupon the chief priests and Pharisees called together a council and said: "What do we? For this man doeth many miracles. If we let Him thus alone, all men will believe in Him, and the Romans shall come and take away both our place and nation."

One member of the council, Caiaphas, the high priest, said to the others: "Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perishes not." Thus did the high priest prophesy that JESUS should die for the nation. But He was to die, not for the nation alone, but that He should gather together the children of God who were scattered abroad. From that day the priests and the Pharisees planned to put JESUS to death.

78 - JESUS HEALS TEN LEPERS



LUKE 17:11-19

JESUS passed through Samaria and Galilee on a journey to Jerusalem. As He came to a village, ten men who were lepers stood off from Him and cried out, saying: "JESUS, Master, have mercy on us." JESUS answered them, saying: "Go show yourselves unto the priests."

As they went, they were healed. One of them, a Samaritan, when he realized that he was healed, returned to JESUS, fell on his face at JESUS' feet, giving thanks and glorifying God in a loud voice. JESUS, seeing him, asked: "Were not ten cleansed? Where are the nine? There are not found that returned to give glory to God, save this stranger."

Then JESUS said to the grateful Samaritan: "Arise, go thy way. Thy faith hath made thee whole."

79 - JESUS SPEAKS ABOUT THE COMING OF THE KINGDOM



LUKE 17:20-37

The Pharisees asked JESUS when the Kingdom of God would come. He answered them, saying: "The Kingdom of God cometh not with observation. Neither shall they say, 'Lo here!' or, 'Lo there!' for, behold, the Kingdom of God is within you."

JESUS said to his disciples: "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, 'See here'; or, 'See there.' Go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so, shall also the Son of man be in his day. But first must He suffer many things, and be rejected of this generation. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise, also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all."

"Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife."

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left."

The disciples asked: "Where, Lord?" JESUS replied: "Wheresoever the body is, thither will the eagles be gathered together."

80 - THE PARABLE OF THE WIDOW AND THE JUDGE



LUKE 18:1-8

JESUS told a parable to his disciples to this end—that men ought always to pray, and not become discouraged, saying: "There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, 'Avenge me of mine adversary.' And he would not for a while. But afterward he said within himself, 'Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'"

JESUS continued: "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of man cometh, shall He find faith on the earth?"

81 - THE PARABLE OF THE PHARISEE AND THE PUBLICAN



LUKE 18:9-14

Speaking to persons who believed themselves to be righteous, while they despised others, JESUS said: "Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as other men are—extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.'

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon 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 every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

82 - JESUS SPEAKS CONCERNING DIVORCE



MATTHEW 19:1-12; MARK 10:1-12

Pharisees came to JESUS and asked, testing Him: "Is it lawful for a man to put away his wife?" JESUS replied with a question, saying: "**What did Moses command you?**" The Pharisees replied to JESUS, saying: "Moses suffered to write a bill of divorcement and put her away."

JESUS replied to the Pharisees: "**For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so, then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder!**"

Later, when JESUS was alone with his disciples, they asked Him again about the matter of divorce. He replied, saying: "**Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.**"

(Matthew adds the words, "Except it be for fornication.")

83 - JESUS AND THE LITTLE CHILDREN



MATTHEW 19:13-15; MARK 10:13-16; LUKE 18:15-17

Some small children and infants were brought to JESUS and He was asked to bless them. His disciples rebuked those who had brought them.

This displeased JESUS greatly. He said to his disciples: "Suffer the little children to come unto me, and forbid them not. For of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

And JESUS took them up in his arms, put his hands upon them, and blessed them.

84 - JESUS TELLS OF THE TEMPTATION OF RICHES



MATTHEW 19:16-30; MARK 10:17-31; LUKE 18:18-30

A man came to JESUS and asked: "Good Master, what shall I do that I may have eternal life?" JESUS replied: "Why callest thou me good? There is none good but one—that is, God. But if thou wilt enter into life, keep the commandments."

The man asked: "Which?" JESUS replied: "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness. Honor thy father and thy mother, and thou shalt love thy neighbor as thyself."

The man said to JESUS: "All these things I have kept from my youth up. What lack I yet?" JESUS, looking upon him, loved him and replied: "One thing thou lackest. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." When the man heard that, he went away sadly; for he had very great possessions.

Then JESUS turned to his disciples and said: "Verily I say unto you, that a rich man shall hardly enter into the Kingdom of heaven."

The disciples were astonished at these words. Seeing their surprise, JESUS said to them: "Children, how hard is it for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."

The astonishment of the disciples was great. They said to one another: "Who then can be saved?" JESUS answered them, saying: "With men it is impossible, but not with God; for with God all things are possible."

Thereupon Peter said to JESUS: "Behold, we have forsaken all and followed thee. What shall we have therefore?" JESUS replied to him: "Verily I say unto you that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

85 - JESUS TELLS STORY OF SOME WORKMEN IN VINEYARD



MATTHEW 20:1-16

When JESUS had finished his discussion of the difficulties in the path of a rich man entering into the Kingdom of God, He told another parable, saying: "For the Kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace. And said unto them, 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went their way.

Again, he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, 'Why stand ye here all the day idle?' They say unto him, 'Because no man hath hired us.' He saith unto them, 'Go ye also into the vineyard; and whatsoever is right, that shall ye receive.'

So, when evening was come, the lord of the vineyard saith unto his steward, 'Call the laborers, and give them their hire, beginning from the last unto the first.' And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received it, they murmured against the goodman of the house, saying, 'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.' But he answered one of them, and said, 'Friend, I do thee no wrong. Didst not thou agree with me for a penny? Take that thine is, and go thy way. I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?' So, the last shall be first, and the first last. For many be called, but few chosen."

86 - JESUS AGAIN PREDICTS HIS DEATH



MATTHEW 20:17-19; MARK 10:32-34; LUKE 18:31-34

As they were on the way to Jerusalem, JESUS went on ahead by Himself. His followers, going behind Him, were surprised and disappointed at his leaving them.

JESUS called his disciples to Him and began to tell them the things that would happen to Him, saying: "Behold, we go up to Jerusalem and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles. And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again."

But the disciples did not understand what He was trying to tell them.

87 - JESUS REPLIES TO THE REQUEST OF JOHN AND JAMES



MATTHEW 20:20-28; MARK 10:35-45

Two of JESUS' disciples, John and James, the sons of Zebedee, came to Him, saying: "Master, we would that thou shouldest do for us whatsoever we shall desire." JESUS answered: "What would ye that I should do for you?" James and John replied: "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

JESUS answered them, saying: "Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" The two disciples replied: "We can."

JESUS said to them: "Ye shall drink indeed of 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 shall be given to them for whom it is prepared of my Father."

The other ten disciples were displeased with James and John, because of this request. But JESUS called them all to Him and said: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great one's exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

88 - JESUS HEALS BLIND BARTIMAEUS



MATTHEW 9:27-31, 20:29-34; MARK 10:46-52; LUKE 18:35-43

As JESUS and his followers left Jericho, blind Bartimaeus, the son of Timaeus, sat at the side of the road, begging. ¹ Hearing the multitude going by, Bartimaeus inquired why the crowd had assembled. He was told that JESUS of Nazareth was passing. So Bartimaeus raised his voice and cried out: "JESUS, thou son of David, have mercy on me!" Many rebuked him and told him to keep quiet, but he cried out even louder: "Thou son of David, have mercy on me!"

JESUS stopped and asked that Bartimaeus be brought to Him. The blind man arose from the ground and went toward JESUS when some sympathetic persons had said to Him: "Be of good comfort. Rise. He calleth thee."

JESUS asked Bartimaeus: "What wilt thou that I should do unto thee?" The blind man replied: "Lord, that I might receive my sight." Thereupon JESUS said to him: "Go thy way; thy faith hath made thee whole."

Immediately his sight was restored. He glorified God and followed after JESUS. The people, when they saw this miracle, praised God.

¹The Gospel of Matthew, in two stories, says that there were two blind men. Luke says, "a certain blind man," without giving a name.

89 - JESUS ACCEPTED BY ZACCHAEUS, CHIEF PUBLICAN OF JERICH0



LUKE 19:1-10

As JESUS and the multitude following Him passed through Jericho on their way to Jerusalem, a rich man, Zacchaeus, a leading publican of Jericho, sought to see JESUS. He was unable to get near Him because of the vast throng, and he could not see over the heads of the crowd because he was short of stature. Therefore, Zacchaeus ran ahead and climbed into a sycamore tree near which JESUS would walk.

JESUS looked up, saw Zacchaeus, and said to him: "**Zacchaeus, make haste, and come down; for today I must abide at thy house.**" Zacchaeus descended and received JESUS with joy.

The multitude murmured that He was come to be guest with a man that is a sinner. Zacchaeus said to JESUS: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold!"

JESUS answered Zacchaeus, saying: "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

90 - THE PARABLE OF THE TALENTS



MATTHEW 25:14-30; LUKE 19:11-28

After this JESUS told a parable because He was near to Jerusalem and because many thought that the Kingdom of God should appear immediately. ¹ He said: "A certain nobleman went into a far country to receive for himself a Kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, 'Occupy till I come.' But his citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.'

And it came to pass, that when he was returned, having received the Kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, 'Lord, thy pound hath gained ten pounds.' And he said unto him, 'Well, thou good servant. Because thou hast been faithful in a very little, have thou authority over ten cities.' And the second came, saying, 'Lord, thy pound hath gained five pounds.' And he said likewise to him, 'Be thou also over five cities.'

And another came, saying, 'Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man. Thou takest up that thou layedst not down, and reapest that thou didst not sow.' And he saith unto him, 'Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?'

And he said unto them that stood by, 'Take from him the pound, and give it to him that hath ten pounds.' For I say unto you that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

When He had finished, JESUS and his followers continued their journey into Jerusalem.

¹Matthew places this parable in one of the speeches of JESUS during the Last Week.

91 - JESUS' TRIUMPHAL ENTRY INTO JERUSALEM



MATTHEW 21:1-11; MARK 11:1-11; LUKE 19:29-44; JOHN 12:12-19

As JESUS led his followers toward Jerusalem and drew near to Bethphage and Bethany, at the Mount of Olives, He called two of his disciples to Him and said to them: "Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man says unto you, 'Why do ye this?' say ye that the Lord hath need of him; and straightway he will send him."

This was done, that the words of the prophet might be fulfilled: "Fear not, daughter of Zion. Behold, thy king cometh, sitting on an ass's colt!"

At first his disciples did not understand these things but, when JESUS was glorified, they remembered that they had done those things that had been written by the prophet. The two disciples went as directed by JESUS, and found the colt just as JESUS had told them. They began to untie the colt. The owners of it said to the disciples: "Why loose ye the colt?" The disciples replied as JESUS had instructed them, saying: "The Lord hath need of him." Thereupon the owners permitted the disciples to take the ass.

When the colt had been brought to JESUS, garments were thrown over it and JESUS sat upon it. Then, as JESUS descended the Mount of Olives, the great multitude spread their garments on the ground over which He would pass. Others cut branches from trees and strewed the road with

them to celebrate his entrance into Jerusalem. The multitude joyously shouted: "Hosanna; blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord. Peace in Heaven and glory in the highest. Hosanna in the highest."

Some of the Pharisees spoke to JESUS, complaining about the shouting. They said: "Master, rebuke thy disciples". JESUS answered them, saying: "I tell you that, if these should hold their peace, the stones would immediately cry out." Then the Pharisees said among themselves: "Perceive ye how ye prevail nothing? Behold, the world is gone after Him."

When JESUS came near and beheld the city of Jerusalem, He wept over it and said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

JESUS entered into the city and the entire city was stirred with the excitement and asked: "Who is this?" The multitude with JESUS answered them, shouting: "This is JESUS, the prophet of Nazareth of Galilee."

JESUS entered into the temple and looked around, but since it was now evening, He retired with his disciples to Bethany.

92 - JESUS CONDEMNS FIG TREE



MATTHEW 21:18-22; MARK 11:12-14, 20-26

The next morning after his triumphal entry into Jerusalem, JESUS and his disciples left Bethany, where they had spent the night, to return to the city. On the way JESUS was hungry. Seeing a fig tree from afar, He went to it expecting to find some fruit. But the tree contained nothing but leaves, for it was not the season for fruit.

JESUS said to the tree: "Let no fruit grow on thee henceforward forever." When next they passed the tree, seeing that it was withered from the roots up, ¹ Peter said to JESUS: "Master, behold, the fig tree which thou cursedst is withered away!"

JESUS replied to him: "Have faith in God. For verily I say unto you that whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any, that your Father also which is in Heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in Heaven forgive your trespasses.'"

¹The Gospel of Matthew records that as soon as JESUS condemned it, the tree immediately withered away while He and the disciples were looking at it.

93 - JESUS CLEANSSES THE TEMPLE



MATTHEW 21:10-17; MARK 11:15-19; LUKE 19:45-48

When JESUS came to Jerusalem He went into the temple. He began to cast out those who bought and sold therein, overthrew the tables of the moneychangers and the seats of those who sold doves. ¹ He would not permit anyone to carry anything through the temple. He taught and said: "It is written, 'My house shall be called the house of prayer;' but ye have made it a den of thieves."

The chief priests and scribes, when they saw the wonders JESUS performed, were greatly displeased and sought to destroy Him but were afraid of the multitude who listened eagerly to his words.

Then the afflicted came to JESUS in the temple and were healed. The people listened attentively to his doctrines and were astonished at his words and deeds. Children sang in the temple, saying: "Hosanna to the son of David. "The words of the children and the crowd angered the authorities, and the chief priests and scribes said to JESUS: "Hearest thou what these say?"

JESUS replied to them: "Yea, have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise'?"

¹The Gospel of John records a similar cleansing of the temple at the beginning of JESUS' ministry.

94 - JESUS QUESTIONED AS TO HIS AUTHORITY



MATTHEW 21:23-27; MARK 11:23-27; LUKE 20:1-8

As JESUS was teaching in the temple, preaching the gospel, the chief priests, scribes, and elders came to Him, saying: "Tell us, by what authority doest thou these things? Or who is he that gave thee this authority?"

JESUS answered them, saying: "I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence, was it? from Heaven, or of men?"

The chief priests, scribes, and elders reasoned with themselves, saying: "If we shall say, 'From Heaven,' He will say, 'Why then believed ye Him not?' And if we say, 'Of men,' all the people will stone us; for they be persuaded that John was a prophet." So, they said to JESUS that they were unable to say the source of the baptism of John.

Thereupon JESUS replied: "Neither tell I you by what authority I do these things."

95 - JESUS TELLS THREE PARABLES OF WARNING



MATTHEW 21:28, 22:14; MARK 12:1-12; LUKE 20:9-19

THE TWO SONS

Refusing to tell the chief priests, scribes, and elders the source of his authority, JESUS told a parable to his questioners, saying: "But what think ye? A certain man had two sons; and he came to the first, and said, 'Son, go work today in my vineyard.' He answered and said, 'I will not,' but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, 'I go, sir,' and went not. Which of the two did the will of his father?"

The chief priests, scribes, and elders answered JESUS, saying: "The first."

JESUS replied: "Verily I say unto you that the publicans and the harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not. But the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him."

THE VINEYARD AND THE HUSBANDMEN

Then JESUS told another parable to the chief priests, scribes, and elders, saying: "Hear another parable: 'There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the

husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, "They will reverence my son." But when the husbandmen saw the son, they said among themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance." And they caught him, and cast him out of the vineyard, and slew him.' "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"

The scribes, chief priests, and elders replied: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

JESUS said to them: "Did ye never read in the scriptures, 'The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes'? Therefore, say I unto you, 'The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

When the chief priests, scribes, elders, and Pharisees heard this, they knew JESUS had spoken regarding them. They would have attacked Him, but they feared the multitude who considered JESUS a prophet.

THE WEDDING FEAST

JESUS told another parable, saying: "The Kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding. And they would not come. Again, he sent forth other servants, saying, 'Tell them which are bidden, "Behold, I have prepared my dinner. My oxen and my fatlings are killed, and all things are ready. Come unto the marriage."' But they made light of it, and went their ways, one to his farm, another to his

merchandise. And the remnant took his servants, and treated them spitefully and slew them. But when the king heard thereof, he was wroth. And he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, 'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.' So those servants went out into the highways, and gathered together all as many as they found, both bad and good. And the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, 'Friend, how camest thou in hither not having a wedding garment?' And he was speechless. Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.'"

96 - JESUS IS ASKED THREE QUESTIONS



MATTHEW 22:15-40; MARK 12:13-34; LUKE 20:20-40

SHALL WE PAY TRIBUTE TO CAESAR?

The chief priests, scribes, and elders sent spies into the multitude that gathered around JESUS, hoping that He might do or say something that would enable them to turn Him over to the civil authorities. These opponents of JESUS asked Him, saying: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not?"

JESUS perceived the craftiness behind the question. He said: **"Show me the tribute money."** When it was brought, He said to his tempters: **"Whose is this image and superscription?"** His opponents said: "Caesar's." Thereupon JESUS said to them: **"Render to Caesar the things that are Caesar's, and to God the things that are God's."**

JESUS' enemies could find nothing in this answer that warranted accusing Him; so, they went away.

WHICH OF THE BROTHERS SHALL HAVE THE WIFE IN THE RESURRECTION?

Some Sadducees, a sect that denied that there was a resurrection, came to JESUS and said to Him: "Master, Moses wrote unto us, 'If any man's brother die, having a wife, and he die without children, his brother should take his wife, and raise up seed unto his brother.' There were therefore seven brethren, and the first took a wife and died without children. And

the second took her to wife and he died childless. And the third took her and, in like manner, the seven also. And they left no children and died. Last of all the woman died also. Therefore, in the resurrection whose wife of them is she, for seven had her to wife?"

JESUS replied to them: "Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise, have ye not read in the book of Moses how in the bush God spake unto him, saying, 'I am the God of Abraham and the God of Isaac, and the God of Jacob'? He is not the God of the dead, but the God of the living. Ye therefore do greatly err."

WHICH IS THE GREATEST COMMANDMENT?

When the Pharisees learned that JESUS had silenced the Sadducees, one of them, a lawyer, asked JESUS: "Master, which is the greatest commandment in the law?"

JESUS replied: "The first of all the commandments is, 'Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength! This is the first commandment. And the second is like, namely this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these."

The lawyer responded, saying to JESUS: "Master, thou hast said the truth; for there is one God, and there is none other but he. And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

When JESUS heard the lawyer, He said: "Thou art not far from the Kingdom of God."

After that, no man dared ask JESUS any question.

97 - JESUS ASKS: WHAT THINK YE OF CHRIST?"



MATTHEW 22:41-46; MARK 12:35-37; LUKE 20:41-44

At a time when many Pharisees were gathered around Him, JESUS asked them: "**What think ye of Christ? Whose Son, is he?**" The Pharisees replied: "The son of David!"

Then JESUS replied: "**How say they that Christ is David's son? And David himself saith in the book of Psalms, 'The Lord said unto my Lord, 'Sit thou on my right hand till I make thine enemies thy footstool.'**" David therefore calleth Him Lord. How is He then his son?"

The people heard JESUS gladly, but no one was able to answer the question.

98 - JESUS REBUKES THE SCRIBES AND PHARISEES



MATTHEW 23:1-39; MARK 12:38-40; LUKE 20:45-47

PRIDE

Then JESUS spoke to the people that were assembled and to his disciples saying: "The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, 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 for to be seen of men. make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, 'Rabbi, Rabbi.' But be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

VARIOUS SINS

But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are centering to go in. Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretense

make long prayer. Therefore, ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to' make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor: Ye fools and blind, for which is greater, the gold, or the temple that sanctified the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind, for which is greater, the gift, or the altar that sanctifieth the gift? And, 'whosever therefore shall swear by the altar, sweareth by it, and by all things thereon. And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by Heaven, sweareth by the throne of God, and by Him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought ye to have done, and not to leave the other undone. Blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! For make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

LAMENT OYER JERUSALEM

"Wherefore, behold, I send unto you prophets, and wise men, and scribes. And some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, 'All these things shall come upon this generation.' O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, 'Ye shall not see me henceforth, till ye shall say, "Blessed is he that cometh in the name of the Lord."

99 - JESUS PRAISES SINCERITY



MARK 12:41-44; LUKE 21:1-4

JESUS stood in the temple watching rich men place gifts of money into the temple treasury. He saw a poor widow cast two mites, amounting to one farthing, therein. JESUS said: "Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had."

100 - JESUS ONCE MORE SPEAKS OF HIS DEATH AND RESURRECTION



JOHN 12:20-50

Certain Greeks had arrived at Jerusalem for the feast days. They went to Philip of Bethsaida in Galilee, saying: "Sir, we would see JESUS." Philip told Andrew of the request and both Philip and Andrew went to JESUS with the message.

JESUS replied: "The hour is come, that the Son of man should be glorified. Verily, Verily, I say unto you, 'Except a grain of wheat fall into the ground and die, it abideth alone: But if it dies, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serves me, let him follow me; and where I am, there shall also my servant be. If any man serves me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name.'"

Then a voice from Heaven was heard, saying: "I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT AGAIN!" Some of the people who heard the voice said it thundered. Others said: "An angel spake to Him."

JESUS answered, saying: "This voice came not because of me, but for your sakes. Now is the judgment of this world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Thus, JESUS signified how He was to die.

The people asked Him: "We have heard out of the law that Christ abideth forever. And how sayest thou, 'The Son of man must be lifted up'? Who is this Son of man?"

JESUS replied to the people: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

When He finished speaking, JESUS left and hid Himself from the multitude. Even though He had done so many miracles before their very eyes, still they did not believe in Him. Thus was the prophecy of Isaiah fulfilled, that which said: "Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? He hath blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

Nevertheless, even among the chief rulers many believed in JESUS but, because of the Pharisees, they could not openly state their belief, lest they should be put out of the synagogue. They loved the praise of men more than the praise of God.

JESUS cried and said: "He that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me seeth Him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hears my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak."

101 - JESUS PREDICTS THE DESTRUCTION OF THE TEMPLE AND COMING DISASTERS



MATTHEW 24:1-28; MARK 13:1-23; LUKE 21:5-24

As JESUS came out of the temple, one of his disciples said to Him: "Master, see what manner of stones and buildings are here!" JESUS replied: "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down."

As JESUS sat on the Mount of Olives, near the temple, Peter, James, John, and Andrew came to Him and asked: "Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?"

JESUS replied: "Take heed lest any man deceive you. For many shall come in my name, saying, 'I am Christ'; and shall deceive many. And when ye shall hear of wars and rumors of wars, be ye not troubled; for such things must needs be, but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom. And there shall be earthquakes in divers places, and there shall be famines and troubles. These are the beginnings of sorrows.

"But take heed to yourselves, for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate. But whatsoever shall be given you in that

hour, that speak ye; for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved.

"But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains. And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house. And let him that is in the field not turn back again to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved. But for the elect's sake, whom He hath chosen, He hath shortened the days.

And then if any man shall say to you, 'Lo, here is Christ; or, 'Lo, he is there,' believe him not. For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things. Wherefore, if they shall say unto you, 'Behold, he is in the desert,' go not forth; or, 'Behold, he is in the secret chambers,' believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

102 - JESUS SPEAKS ABOUT THE COMING JUDGMENT



MATTHEW 24:29-51; MARK 13:24-37; LUKE 21:25-36

JESUS continued his discourse on the Mount of Olives, saying: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in Heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven with power and great glory. And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of Heaven to the other.

Now learn a parable of the fig tree: 'When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise, ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, 'This generation shall not pass, till all these things be fulfilled.' Heaven and earth shall pass away, but my words shall not pass away.

"But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

"Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore (for ye know not when the master of the house cometh, at evening, or at midnight, or at the cockcrowing, or in the morning) lest coming suddenly he find you sleeping. And what I say unto you I say unto all, 'Watch.'

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

103 - THE PARABLE OF THE TEN VIRGINS



MATTHEW 25:1-13

JESUS told another parable, saying: "Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.'

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil, for our lamps are gone out.' But the wise answered, saying, 'Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.'

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not!'

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

104 - JESUS SPEAKS OF THE JUDGMENT OF THE SON OF MAN



MATTHEW 25:31-46

JESUS concluded his discourse with the following words about Himself, saying: "When the Son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of his glory. And before Him shall be gathered all nations. And He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.'

Then shall the righteous answer Him, saying, 'Lord, when saw we thee hungry, and fed thee; or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?' And the King shall answer and say unto them, 'Verily I say unto you, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."'

Then shall He say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

For I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.'

Then shall they also answer Him, saying, 'Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then shall He answer them, saying, 'Verily I say unto you, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."'

And these shall go away into everlasting punishment, but the righteous into life eternal."

105 - JESUS PREDICTS HIS BETRAYAL



MATTHEW 26:1-5; MARK 14:1,2; LUKE 22:1,2

Two days before the feast of the unleavened bread, known as the Feast of the Passover, JESUS said to his disciples: "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified."

The chief priests, scribes, and elders of the people were gathered together in the palace of Caiaphas, the high priest. They discussed how they might take JESUS by craft and slay Him. But they said: "Not on the feast day, lest there be an uproar among the people."

106 - JESUS ANOINTED WITH OINTMENT



MATTHEW 26:6-13; MARK 14:3-9; JOHN 12:2-8

JESUS visited the house of Simon the leper, in Bethany. ¹ As He sat to eat, a woman came to JESUS with an alabaster box of very costly ointment of spikenard, which she poured on his head. ² Some were indignant at this, saying: "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor!"

JESUS said: "Let her alone. Why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, but me ye have not always. She hath done what she could. She is come beforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

- 1) This story is very similar to the one already told in Luke 7:36–40 (Chapter 25)
- 2) John says the scene took place in the house of Lazarus.
- 3) John says the anointing was done by Mary, a sister of Lazarus.

107 - JESUS PREDICTS PETER'S DENIAL



MATTHEW 26:31-35; MARK 14:27-31; LUKE 22:31-34; JOHN 13:36-38

When they came to the Mount of Olives, JESUS said to his disciples: "Ye shall be offended because of me this night; for it is written, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.' But after I am risen again, I will go before you into Galilee."

Peter replied, saying: "Though all men shall be offended because of thee, yet will I never be offended."

JESUS answered him: ¹ "Verily I say unto thee that this night, before the cock crow, thou shalt deny me thrice." Peter answered: "Though I should die with thee, yet will I not deny thee." All the disciples said the same.

Then JESUS said to his disciples: "When I sent you without purse, and scrip, and shoes, lacked ye anything?" The disciples replied: "Nothing."

JESUS spoke to them, saying: "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you that this that is written must yet be accomplished in me, 'And he was reckoned among the transgressors.' For the things concerning me have an end."

The disciples answered: "Lord, behold, here are two swords." JESUS answered: "It is enough."

One of the disciples—Judas, but not Iscariot—asked JESUS: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

JESUS replied: "If a man loves me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace, I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, 'I go away, and come again unto you.' If ye loved me, ye would rejoice, because I said, 'I go unto the Father'; for my Father is greater than I. And now I have told you before it comes to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

¹John places this saying in the Upper Room.

108 - JESUS AT THE LAST SUPPER

JUDAS' BARGAIN



MATTHEW 26:14-30; MARK 14:10-26; LUKE 22:3-39; JOHN 13:1-17:26

Evil had entered Judas Iscariot, and he had come to the chief priests secretly and had said to them: "What will ye give me, and I will deliver Him unto you?" When they promised to pay him thirty pieces of silver, he conspired how he could betray JESUS. From that moment he watched to see how he could deliver JESUS to the authorities in the absence of the multitude.

PREPARATION FOR THE PASSOVER

When the day for the sacrifice of the Passover arrived, JESUS called Peter and John to Him and said to them: "Go and prepare us the Passover, that we may eat."

Peter and John replied, saying: "Where wilt thou that we prepare?" JESUS answered: "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, 'The Master saith unto thee, "Where is the guest chamber, where I shall eat the Passover with my disciples?"' And he shall show you a large upper room furnished. There make ready." Peter and John did as JESUS requested and made the preparations.

JESUS PRONOUNCES THIS HIS LAST MEAL

When evening came, JESUS sat with his twelve disciples at their Passover Meal. JESUS said to them: "With desire I have desired to eat this Passover with you before I suffer. For I say unto you, 'I will not any more eat thereof, until it be fulfilled in the Kingdom of God.'"

And JESUS took the cup and gave thanks, and said: "Take this, and divide it among yourselves. For I say unto you, 'I will not drink of the fruit of the vine, until the Kingdom of God shall come.'"

JESUS WASHES THE DISCIPLES' FEET¹

JESUS arose from the meal and poured water into a basin and washed the feet of his disciples, drying them with a towel. Simon Peter said to JESUS: "Lord, dost thou wash my feet?" JESUS answered, saying: "What I do thou knowest not now; but thou shalt know hereafter."

Peter replied: "Thou shalt never wash my feet." JESUS said to him: "If I wash thee not, thou hast no part with me." Simon Peter answered Him, saying: "Lord, not my feet only, but also my hands and my head!" JESUS answered, saying: "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." For He knew who was going to betray Him. Thus, JESUS said: "Ye are not all clean."

THE SERVANT IS NOT GREATER THAN HIS LORD

After he had washed all their feet and had resumed his seat again, JESUS said: "Know ye what I have done to you? Ye call me 'Master' and 'Lord,' and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, 'The servant is not greater than his lord; neither He that is sent greater than He that sent him.' If ye know these things, happy are ye if ye do them."

"I speak not of you all: I know whom I have chosen. But that the Scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me.' Now I tell you before it comes, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, 'He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me.'"

THE BETRAYER IDENTIFIED

Later JESUS said: "But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined. But woe unto that man by whom He is betrayed!" The apostles began to question among themselves as to who the traitor might be. Then JESUS said: "Verily I say unto you, 'One of you which eateth with me shall betray me.'" At this the apostles were very sorrowful, each said: "Lord, is it I?"

JESUS replied: "He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him. But woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born."

Judas Iscariot, who had betrayed Him, said to JESUS: "Master, is it I?" JESUS replied: "Thou hast said."

WHO IS THE GREATEST?

An argument arose among the disciples as to which of them would be accounted the greatest. JESUS replied to them, saying: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For which is greater: he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel."

JESUS ESTABLISHES COMMUNION

JESUS took the bread and blessed it; then broke it and gave it to them, saying: "Take, eat; this is my body." Thereupon JESUS took a cup, gave thanks, and passed it to the disciples, who drank from it. Then He said to them: "This is my blood of the New Testament, which is shed for many."

FAREWELL ADVICE

As JESUS sat with his disciples in the upper room, He said to them: "Let not your heart be troubled; ye 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 unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know!"

Thomas said to JESUS: "Lord, we know not whither thou goest; and how can we know the way?" JESUS replied: "I am the way, the truth, and the life. No man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know Him, and have seen Him."

Philip said: "Lord, show us the Father, and it sufficeth us." JESUS said: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, 'Show us the Father'? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me. Or else believe me for the very works' sake. Verily, Verily, I say unto you, 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father.' And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

"If ye love me, keep my Commandments. And I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you. Yet a little while, and the world seeth me no more; but ye see me. Because I live, ye shall live also. At that day ye shall know that I am in my Father and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

I AM THE VINE

JESUS continued: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so, shall ye be my disciples. As the Father hath loved me, so have I loved you. Continue ye in my love. If ye keep my Commandments, ye shall abide in my love; even as I have kept my Father's Commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment: that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth. But I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you. These things I command you, that ye love one another. If the world hates you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own. But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, 'The servant is not greater than his lord.' If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me. If I had not come and spoken unto them, they had not had sin. But now they have no cloak for their sin. He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin. But now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, 'They hated me without a cause.'

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues. Yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father, nor me.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go my way to Him that sent me; and none of you asketh me, 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine. Therefore, said I that he shall take of mine, and shall show it unto you. A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father!"

JESUS PRAYS FOR HIS DISCIPLES

Then some of JESUS' disciples said to each other: "What is this that He saith unto us, 'A little while, and ye shall not see me; and again, a little while, and ye shall see me'; and, 'Because I go to the Father'?" Therefore, they reasoned: "What is this that He saith, 'A little while'? We cannot tell what He saith."

JESUS, knowing the questions that concerned them, said to his disciples: "Do ye inquire among yourselves of that I said, 'A little while, and ye shall not see me; and again, a little while, and ye shall see me'? Verily, Verily, I say unto you that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the

anguish, for joy that a man is born into the world. And ye now therefore have sorrow. But I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, Verily, I say unto you, 'Whatsoever ye shall ask the Father in my name, He will give it you.' Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name. And I say not unto you, that I will pray the Father for you; for the Father Himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."

The disciples said to JESUS: "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee. By this we believe that thou camest forth from God."

JESUS answered them, saying: "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone. And yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. But be of good cheer; I have overcome the world."

JESUS PRAYS FOR HIS DISCIPLES

Then JESUS lifted his eyes Heavenward and said: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, as thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know thee the only true God, and JESUS Christ, whom thou hast sent.

I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them. I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth. Thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which

thou hast given me, for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

JESUS and the disciples went out to the Mount of Olives.

109 - JESUS' PRAYER IN GETHSEMANE



MATTHEW 26:36-46; MARK 14:32-42; LUKE 22:39-46

When JESUS and his disciples arrived at the Garden of Gethsemane, JESUS said to them: "Sit ye here, while I go and pray yonder!"

JESUS took with Him Peter, also James and John, the sons of Zebedee, and went a little farther. Then He said to them: "My soul is exceeding sorrowful, even unto death. Tarry ye here, and watch with me." JESUS went on a little farther, fell on his face on the ground, and prayed—saying: "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt."

Then He returned to the three disciples and, finding them asleep, said to Peter: "Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

JESUS went away a second time and prayed, saying: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done!" Then He returned and found the three asleep again. JESUS left them a third time and prayed with the same intent and in the same words as before. When He returned to the three sleeping disciples, He said: "Sleep on now, and take your rest. It is enough. The hour is come. Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go. Lo, he is at hand."

110 - THE ARREST OF JESUS



MATTHEW 26:47-56; MARK 14:43-52; LUKE 22:47-53; JOHN 18:2-12

As JESUS finished praying in the Garden of Gethsemane, Judas Iscariot, the one of the twelve apostles who had agreed to betray Him, drew near JESUS to kiss Him. JESUS said: "**Judas, betrayest thou the Son of man with a kiss?**" JESUS' disciples saw that the kiss was a sign to emissaries of the high priest that they might arrest JESUS.

One of his defenders said: "Lord, shall we smite with the sword?" Another drew his sword and with it cut off the right ear of a servant of the high priest. JESUS answered: "**Suffer ye thus far.**" Then He touched the wounded ear and healed it.

Turning to the chief priests, captains of the temple, and elders, who had come to arrest Him, JESUS said: "**Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.**"

The disciples fled, leaving JESUS with his captors.

111 - JESUS BEFORE CAIAPHAS



MATTHEW 26:57-68; MARK 14:53-65; LUKE 22:63-71; JOHN 18:12-27

JESUS was taken before the high priest. Assembled were all the chief priests, scribes, and elders. Peter followed the crowd into the palace and sat with the servants, warming himself at the fire.

The chief priests and the council sought to find witnesses so that JESUS might be put to death. Many testified against JESUS but the testimony of no two agreed. Then certain witnesses arose and said: "We heard Him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands!'" But even the testimony of these did not agree exactly.

The high priest arose and said to JESUS: "Answerest thou nothing? What is it which these witness against thee?" JESUS remained silent. Again, the high priest asked Him: "Art thou the Christ, the Son of the Blessed?" JESUS replied: **"I am. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven."**

The high priest then tore JESUS' clothes and said to the council: "What need we any further witnesses? Ye have heard the blasphemy. What think ye?" Thereupon they all condemned JESUS to death. Some began to spit on Him, and to cover his face, and to strike Him, and say: "Prophesy!"

112 - JESUS BEFORE PILATE



MATTHEW 27:2,11-14; MARK 15:1-5; LUKE 23:1-12; JOHN 18:28-38

The next morning JESUS was taken, by his accusers, to Pilate. Pilate asked them: "What accusation bring ye against this man?" They replied: "If He were not a malefactor, we would not have delivered Him up unto thee." Pilate said: "Take ye Him and judge Him according to your law." His accusers answered: "It is not lawful for us to put any man to death."

Pilate then called JESUS and asked Him: "Art thou the King of the Jews?" JESUS replied: "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate replied: "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?"

JESUS answered: "My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now is my Kingdom not from hence!"

Pilate asked: "Art thou a king then?" JESUS answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate said to JESUS: "What is truth?" Then the governor went out to the accusers and said: "I find in Him no fault at all."

¹Luke records another courtroom scene before Herod.

113 - BARABBAS RELEASED AND JESUS MOCKED



MATTHEW 27:15-30; MARK 15:6-19; LUKE 23:13-25; JOHN 18:39, 19:16

When PILATE could find nothing in JESUS worthy of death, he said to JESUS' accusers: "Ye have a custom that I should release unto you one at the Passover. Will ye therefore that I release unto you the King of the Jews?" The people cried out: "Not this man, but Barabbas!" Barabbas was a robber. So, Barabbas—the insurrectionist, robber, and murderer—was released; and JESUS was turned over to be crucified.

He was scourged by Pilate, and the soldiers who guarded Him covered Him with a purple robe and placed a crown of thorns on His head. Then, as they struck Him with their hands, they said: "Hail, King of the Jews!"

Then Pilate said to the people: "Behold, I bring Him forth to you, that ye may know that I find no fault in Him." As JESUS came out, garbed in purple and wearing the crown of thorns, Pilate said: "Behold the man!" The chief priests and officers cried out: "Crucify Him, crucify Him!"

Pilate said to them: "Take ye Him and crucify Him, for I find no fault in Him." JESUS' accusers replied: "We have a law, and by our law He ought to die, because He made Himself the Son of God."

When he heard this, Pilate was afraid. He asked JESUS: "Whence art thou?" JESUS did not answer.

Pilate tried again, saying: "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?"

JESUS answered him, saying: "Thou couldst have no power at all against me, except it were given thee from above. Therefore, he that delivered me unto thee hath the greater sin."

Again, Pilate sought to release JESUS, but the people shouted: "If thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a king speaketh against Caesar."

Then Pilate took JESUS before the judgment seat in the place called the Pavement, known in Hebrew as Gabbatha. It was about the sixth hour. Pilate said to the Jews: "Behold your King!"

The Jews shouted: "Away with Him, away with Him, crucify Him." Pilate answered: "Shall I crucify your King?"

The chief priests replied: "We have no king but Caesar." Then Pilate delivered JESUS to the chief priests to be crucified. They took Him and led Him away.

1) The remainder of this chapter is from John and is not recorded in the other three Gospels.

114 - JESUS' TRIP TO CALVARY



MATTHEW 27:31-32; MARK 15:20-22; LUKE 23:26-32; JOHN 10:17

After JESUS had been mocked, and the purple robe had been taken from Him, they dressed Him again in His own clothes and led Him away to be crucified.

The guards forced Simon—a Cyrenian, the father of Alexander and Rufus—to carry the cross.

Two common criminals, also sentenced to death, were in the procession. There were a large number of people following, many of them women who bewailed and lamented for JESUS.

Hearing their crying, JESUS turned to them and said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in the which they shall say, 'Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.' Then shall they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do these things in a green tree, what shall be done in the dry?"

115 - THE CRUCIFIXION OF JESUS



MATTHEW 27:33-35, 39-44; MARK 15:23-32; LUKE 23:33-43; JOHN 19:17-27

When they had arrived at Calvary JESUS was given vinegar mingled with gall, which He tasted slightly but would not drink. Then JESUS and the two common criminals were all nailed to crosses: one on the left, one on the right, with JESUS in the center. JESUS said: "Father, forgive them; for they know not what they do." Then Pilate made a sign that was written in Hebrew, Greek, and Latin. It was put on the top of JESUS' cross. JESUS OF NAZARETH THE KING OF THE JEWS

The chief priests objected to the sign, saying to Pilate: "Write not 'The King of the Jews', but that He said, 'I am King of the Jews.' " Pilate answered: "What I have written I have written!"

The four soldiers who had crucified JESUS took his garments and divided them into four parts, one part for each. His coat, however, was in one piece, without seam. The soldiers did not tear it but said to one another: "Let us not rend it, but cast lots for it, whose it shall be." Thus was the Scripture fulfilled which said: "They parted my raiment among them, and for my vesture they did cast lots."

The spectators, the chief priests, elders, scribes, the soldiers who had crucified Him, and even one of the common criminals on his cross reviled and mocked JESUS.

The scribes and elders said: "He saved others. Himself He cannot save. If He be 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.' "

Others said: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross!" The soldiers offered Him vinegar to drink, saying: "If thou be the King of the Jews, save thyself!" Some said: "He saved others. Let Him save Himself, if He be Christ, the chosen of God."

While those around the cross were reviling JESUS, one of the criminals joined in, saying: "If thou be Christ, save thyself and us." The other rebuked him, saying: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." Then he turned to JESUS and said: "JESUS, Lord, remember me when thou comest into thy kingdom."

And JESUS answered him, saying: "Verily I say unto thee, 'Today shalt thou be with me in paradise.' "

Standing in the shadow of the cross was Mary, the mother of JESUS, and his mother's sister, also called Mary, and Mary Magdalene. JESUS saw the disciple whom He loved standing by. From the cross JESUS said to his mother regarding this disciple: "Woman, behold thy son!" Then He said to the disciple: "Behold thy mother!" From that hour the disciple became as a son to JESUS' mother and welcomed her into his home.

116 - THE DEATH OF JESUS



MATTHEW 27:45-56; MARK 15:33-41; LUKE 23:44-49; JOHN 19:28-37

From the sixth hour to the ninth hour, while JESUS was on the cross, there was darkness over all the land. About the ninth hour JESUS cried out in a loud voice, saying: "**My God, my God, why hast thou forsaken me?**"

Some of those who heard JESUS said: "Behold, He calleth Elijah." One ran, took up a sponge, filled it with vinegar, placed it on a reed, and pushed it up to give JESUS a drink.

Some said: "Let alone. Let us see whether Elijah will come to take Him down."

Then JESUS cried out in a loud voice: "**Father, into thy hands I commend my spirit.**" Having said this, He died and the veil of the temple was torn in two from top to bottom; the earth quaked; and rocks broke one upon the other. Graves opened and the bodies of many sleeping saints arose.

The officer of the soldiers, and others that were with Him, when they saw these things occurring at the death of JESUS, said: "Truly this was the Son of God."

117 - THE WOMEN VISIT JESUS' SEPULCHER



MATTHEW 28:1-10; MARK 16:1-11; LUKE 24:1-12; JOHN 20:1-18

On the morning of the first day of the week Mary Magdalene with the other Mary went to the sepulcher where JESUS had been buried.

There was a great earthquake; and an angel descended from Heaven, rolled back the stone from the door of the sepulcher, and sat upon it. His countenance was like lightning and his clothes were white as snow. The angel spoke to the women, saying:

"Fear not ye; for I know that ye seek JESUS, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that He is risen from the dead; and, behold, He goeth before you into Galilee. There shall ye see Him. Lo, I have told you."

The women ran from the sepulcher quickly with great awe and joy to tell the disciples what had happened.

On their way, JESUS met them and said: **"All hail!"** The women fell at his feet and worshiped Him. He continued: **"Be not afraid. Go tell my brethren that they go into Galilee, and there shall they see me."**

118 - JESUS APPEARS TO HIS DISCIPLES AS THEY WALK TO EMMAUS



MARK 16:12,13; LUKE 24:13-35

Two of the disciples were on their way to the village of Emmaus, nearly eight miles from Jerusalem. They were sad as they discussed the recent events. As they walked along, JESUS came to them and went with them; but they did not recognize Him. JESUS said to them: "What manner of communications are these that ye have one to another, as ye walk, and are sad?" One of the disciples, named Cleopas, replied: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" JESUS asked: "What things?"

The disciples replied to him: "Concerning JESUS of Nazareth, which was a prophet mighty in deed and word before God and all the people. And now the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel. And beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher. And when they found not his body, they came, saying that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulcher, and found it even so as the women had said, but Him they saw not."

JESUS said to the disciples: "O slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?"

Then, beginning with Moses and the prophets, JESUS explained to the disciples all the things in the Scriptures about Himself.

When they came near the village where they were going, He made as though He would continue on; but the disciples said to Him: "Abide with us; for it is toward evening, and the day is far spent." JESUS remained with them. At the evening meal He took bread, blessed it, broke it, and gave it to them. At that moment they knew Him, but He vanished from their sight.

The disciples said to one another: "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?" They returned to Jerusalem and told the others: "The Lord is risen indeed and hath appeared to Simon."

119 - JESUS APPEARS TO HIS DISCIPLES AT EVENING



MARK 16:14; LUKE 24:36-43; JOHN 20:19-23

Some of the disciples were gathered together secretly, fearing the authorities. In the evening of the day JESUS had appeared to Mary Magdalene, the two who had returned from Emmaus were telling how they had seen JESUS; and at that moment He appeared in the midst of the group, saying: **"Peace be unto you."**

The disciples were terrified and frightened, thinking they saw a spirit. But JESUS showed them his hands and the wound in his side, and said to them: **"Why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have!"**

And they were glad, knowing He was the Lord. JESUS said to them: **"Peace be unto you. As my Father hath sent me, even so send I you!"** Then JESUS addressed the disciples, saying to them: **"Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained!"**

120 - JESUS APPEARS TO THOMAS



JOHN 20:24-31

One of the twelve disciples, Thomas, was also called Didymus. He was not present when JESUS appeared to the others. The others told him: "We have seen the Lord." Thomas replied: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Eight days later, when all the apostles were together behind closed doors, JESUS again stood in their midst and said: "Peace be unto you." Then JESUS said to Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

Thomas said: Thomas "My Lord and my God!" JESUS said: "Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed."

Then JESUS gave other evidence to the disciples.

121 - JESUS APPEARS TO HIS DISCIPLES AT THE SEASHORE



JOHN 21:1-14

Sometime later several of the disciples—including Simon Peter, Thomas (called Didymus), Nathanael of Cana in Galilee, James and John (the sons of Zebedee), and two others—were at the Sea of Galilee. Simon Peter said: "I go a-fishing." The others said to Peter: "We also go with thee." They entered a ship, went out from the shore, but caught nothing that night.

In the morning JESUS stood on the shore, but the disciples did not recognize Him. He said to them: "Children, have ye any meat?" They answered: "No." JESUS said: "Cast the net on the right side of the ship, and ye shall find." They cast as directed and were unable to draw in the net, because so many fish were in it.

Thereupon one of the disciples said to Peter: "It is the Lord." Simon Peter, who was naked, put on his fishing coat and cast himself into the sea. The other disciples came to shore in a little boat, pulling the net, filled with fish, behind them.

When they reached the shore, they saw a fire of coals with fish and bread already laid thereon. JESUS said to them: "Bring of the fish which ye have now caught." Simon Peter pulled the net on shore and, though it contained one hundred and fifty-three fish, still it had not broken. JESUS said: "Come and dine." None of the disciples asked who He was. They knew it was the Lord. Then JESUS and the disciples ate the fish and bread.

122 - JESUS COMMISSIONS PETER



JOHN 21:15-25

After JESUS and his disciples had eaten on the shore of the Sea of Galilee, JESUS said to Peter: "**Simon, son of Jonah, lovest thou me more than these?**" Peter answered: "Yea, Lord, thou knowest that I love thee." JESUS said: "**Feed my lambs!**"

Then JESUS asked Peter a second time: "**Simon, son of Jonah, lovest thou me?**" Peter replied: "Yea, Lord, thou knowest that I love thee." JESUS said: "**Feed my sheep!**"

Then JESUS asked Peter a third time: "**Simon, son of Jonah, lovest thou me?**" Peter was grieved that JESUS had asked this question of him three times, and He replied: "Lord, thou knowest all things. Thou knowest that I love thee." JESUS again said to him: "**Feed my sheep. Verily, Verily, I say unto thee, 'When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.'**"

JESUS said that, signifying by what manner of death Peter would glorify God. Then JESUS said: "**Follow me.**" Peter saw the disciple whom JESUS loved also following and asked JESUS: "Lord, and what shall this man do?" JESUS replied: "**If I will that he tarry till I come, what is that to thee? Follow thou me.**"

123 - JESUS INSTRUCTS HIS DISCIPLES AND ASCENDS TO HEAVEN



MATTHEW 28:16-20; MARK 16:15-20; LUKE 24:50-51; ACTS 1:2-9

When JESUS appeared to his disciples while they were on a mountain in Galilee, they revered JESUS; but still some of them had doubts. JESUS assured them, saying: "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world!"

JESUS also said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

For their further instruction, He continued: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Then JESUS aided their understanding of the Scriptures by saying: "Thus it is written, and thus it behoved 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 among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

JESUS spoke about the Kingdom of God, saying: "Depart ye not from Jerusalem, but wait for the promise of the Father, which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence!"

The disciples asked JESUS: "Lord, wilt thou at this time restore again the kingdom to Israel?"

JESUS replied: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

When He had concluded these words, He ascended; and He disappeared into a cloud before the eyes of the disciples.

The End

PART 2 – THE WORLD OF JESUS

ACTUAL DIRECT STATEMENTS SPOKEN BY JESUS

This volume contains many sections in which the words of Jesus Christ are presented directly. A review of the text identifies approximately **400 clearly marked statements or speech sections attributed to Jesus**.

Scholars generally estimate that the four Gospels contain approximately **1,800 individual sayings or statements of Jesus** when counted verse by verse. In such counts, nearly every verse containing spoken words may be treated as a separate statement.

This book, however, was prepared as a **devotional narrative compilation rather than a verse-by-verse extraction**. As a result, many extended teachings are presented as unified discourses rather than as numerous individual sayings.

For example, Chapter 19, *The Sermon on the Mount*, is presented as a continuous teaching section. While it may appear as only a small number of quoted speeches in this volume, the corresponding Gospel passages contain many dozens of individual verses and sayings.

The number of individually counted sayings is reduced in this edition because the text often:

1. Combines multiple verses into a single speech or discourse
2. Summarizes portions of narrative material
3. Presents longer teachings as unified blocks of instruction

Accordingly, this edition preserves the substance and continuity of the teachings of Jesus while organizing them in a readable devotional format rather than as isolated verse-by-verse quotations.

THE GEOGRAPHY

The events recorded in this volume took place within a region, that is about the size of Massachusetts, located along the eastern shore of the Mediterranean Sea, and divided into several provinces under Roman rule. The northern most portion of JESUS' Israel, is at approximately the same latitude as the state of South Carolina, USA. Carolina is along the eastern coast of the United States.

Israel has a much warmer, Mediterranean mild climate than South Carolina's humid subtropical climate.



The land in which the events of the Gospels took place was relatively small, covering approximately 10,000 to 11,000 square miles: roughly 120–150 miles north to south and roughly 40–60 miles east to west. The elevations in this small area contain the lowest spot on earth, the Dead Sea at 1300 feet below sea level to Mount Hermon approximately 9200 feet above sea level. Though relatively small in size, it includes mountains, valleys, plains, rivers, and desert

regions. These features shaped travel, settlement, and daily life during the time of Jesus.

This region consisted of Galilee in the north, Samaria and Perea in the center, and Judea in the south, along with the Jordan River valley and the area surrounding the Dead Sea.

Because of its limited size, many of the journeys described in the life and ministry of Jesus Christ could be traveled on foot within a few days, allowing Him to move frequently between towns and regions as He taught and ministered to the people.

THE GEOGRAPHY OF THE GOSPELS

Galilee - was the northern region of the land and the place where much of Jesus' ministry occurred. Many important events recorded in the Gospels took place around the Sea of Galilee, including the calling of the disciples and many miracles. Important towns in Galilee included:

- Nazareth — the town where Jesus grew up.
- Capernaum — often considered the center of Jesus' Galilean ministry.
- Cana — the location of the miracle where Jesus turned water into wine.

Samaria - lay between Galilee and Judea. The people of this region, known as Samaritans, had religious differences with the Jews of Judea and Galilee. Because of these differences, many Jews avoided traveling through Samaria, although Jesus ministered there and spoke with the woman at Jacob's well.

Judea - was the southern region and the religious center of the Jewish people. It contained the city of Jerusalem and the Temple, the most sacred place of worship in Judaism. Many of the final events of Jesus' life occurred in this region. Important places in Judea included:

- Jerusalem — the capital city and site of the Temple.
- Bethany — the village where Lazarus, Mary, and Martha lived.
- Bethlehem — the birthplace of Jesus.

The Wilderness of Judea - is a dry and rugged desert region east of Jerusalem. Jesus spent forty days in this wilderness fasting and being tempted before beginning his public ministry.

The Sea of Galilee - is a large freshwater lake located in northern Israel. Many of Jesus' teachings and miracles occurred along its shores, including the calming of the storm and the feeding of the five thousand.

Perea - The Perea ministry of Jesus was marked by teaching, preparation, and personal encounters. Though fewer dramatic miracles are recorded, some of his most important teachings on discipleship, humility, faith, and eternal life occurred here.

The Jordan River - flows from the north down to the Dead Sea. It was here that John the Baptist baptized many people, including Jesus at the beginning of his public ministry.

The Dead Sea - lies south of the Jordan River and is one of the lowest places on earth. Because of its high salt content, it supports very little life.

THE GOVERNMENT

The government during the time of Jesus consisted of three overlapping authorities:

- 1) Roman Empire Supreme political authority
- 2) Herodian rulers - Local regional governors under Rome and
- 3) Jewish leaders (Sanhedrin and priests) Religious leadership of the Jewish people

This combination of Roman political rule and Jewish Religious authority formed the governmental setting in JESUS' time.

The Roman Emperor - was the supreme ruler of the empire. At the time of Jesus' ministry, the emperor was Tiberius Caesar. All provinces of the empire were governed in his name.

Roman Governors - Rome appointed governors to oversee provinces and maintain order, collect taxes, and enforce Roman law. In Judea, the Roman governor during the trial and crucifixion of Jesus was Pontius Pilate. Although Jewish leaders accused Jesus, only the Roman governor had authority to approve a sentence of crucifixion.

Roman Soldiers and Officials - Roman soldiers enforced the authority of the empire throughout the region. They maintained peace, guarded important locations, and carried out the orders of the governor. Roman officers such as centurions appear several times in the Gospel accounts.

Herodian Rulers - Rome sometimes allowed local rulers from the family of Herod the Great to govern parts of the region. These rulers governed under Roman authority and were responsible for maintaining local order. Important members of this ruling family included:

- **Herod the Great** – ruler at JESUS' birth
- **Herod Archelaus** – ruled Judea briefly after Herod the Great
- **Herod Antipas** – ruler of Galilee and Perea **during Jesus' ministry**
- **Herod Agrippa I** – ruled later in the New Testament period
- **Herod Agrippa II** – heard Paul's defense in Acts

The High Priest - was the most powerful religious leader among the Jewish people and presided over the Temple in Jerusalem. The High Priest was usually the leading figure within the Sanhedrin. During the final events of Jesus' life, the High Priest was Caiaphas, who played a central role in the religious proceedings against Him.

The Sanhedrin - The Jewish people had their own religious 70-member governing council known as the Sanhedrin. This council consisted of leading priests, elders, and scribes. The Sanhedrin had authority over many religious matters, including interpretation of the Law and administration of Temple affairs. However, under Roman rule it did not have the authority to carry out certain punishments, such as crucifixion.

THEIR ECONOMY, JOBS & HOUSING

THE ECONOMY, OCCUPATIONS, AND HOMES OF ISRAEL IN THE TIME

OF JESUS - During the ministry of Jesus Christ, the land of Israel was part of the Roman Empire. Most people lived in small villages and earned modest incomes through agriculture, fishing, skilled trades, and commerce. Wealth existed, but the majority of the population lived simple lives and worked hard to provide for their families.

The Economy - The economy of first-century Israel was based on:

- Agriculture
- Fishing
- Animal husbandry
- Trade and commerce
- Skilled craftsmanship
- Most families produced much of what they consumed.

Important agricultural products included:

- Wheat
- Barley
- Olives
- Olive oil
- Grapes
- Wine
- Figs
- Dates

The Temple in Jerusalem also played an important role in the economy through offerings, sacrifices, and the exchange of money.

Common Occupations

Farmers - The largest group of workers were farmers. They cultivated:

- Grain fields
- Vineyards
- Olive groves
- Fruit orchards

Many of Jesus' parables drew upon agricultural life because His listeners understood farming well.

Fishermen - Fishing was a major industry around the: Sea of Galilee.

Fish were sold fresh, dried, or salted.

Carpenters and Builders - Jesus is described as a carpenter, and His earthly father: Joseph worked in the same trade. The Greek word often translated "carpenter" may also refer to a builder who worked with:

- Wood
- Stone
- Construction materials

Shepherds -Many families raised sheep and goats. Shepherds cared for flocks, protected them from predators, and moved them between grazing areas. Jesus frequently used shepherd imagery because it was familiar to His listeners.

Merchants and Traders - Trade connected Israel with surrounding regions.

Merchants transported:

- Food
- Textiles
- Pottery
- Metals
- Luxury goods
- Important trade routes passed through the region.

Tax Collectors - Tax collectors gathered revenue for Rome.

Because they represented Roman authority and were sometimes associated with corruption, they were often unpopular.

Houses and Homes

Village Homes - Most people lived in modest homes built from:

- Stone
- Mud brick
- Timber
- Homes were designed for practical living rather than luxury.

Typical Layout - A typical home often included:

- One or two rooms
- A cooking area
- Storage space
- An outdoor courtyard
- Animals were sometimes sheltered near or within part of the home during the night.

Flat Roofs - Most houses had flat roofs. The roof served as:

- A work area
- A gathering place
- A sleeping area during warm weather

Wealthier Homes - Affluent families might have:

- Larger courtyards
- Multiple rooms
- Decorative stonework
- Guest quarters
- Such homes were uncommon and generally belonged to wealthy landowners, merchants, or officials.

Villages - Most people lived in villages such as:

- Nazareth
- Capernaum
- Bethany
- These communities were close-knit, and neighbors often knew one another well.

Summary -The people of Israel in the time of Jesus lived in a largely agricultural economy supported by farming, fishing, shepherding, skilled trades, and commerce. Most families lived in simple stone or mud-brick homes within small villages. Understanding their economy, occupations, and daily living conditions helps modern readers better appreciate the teachings, parables, and everyday experiences described in the Gospels.

THEIR FOOD & WATER

The people of Israel during the ministry of Jesus Christ obtained most of their food and water from local sources. Daily life depended upon farming, fishing, livestock, wells, springs, and seasonal rainfall. Most families produced much of their own food and lived closely connected to the land. Most people in the time of Jesus lived within a short walking distance of their food and water sources. Daily life was closely connected to the land, the seasons, and the availability of fresh water. This agricultural way of life forms the backdrop for many of the teachings of Jesus.

Sources of Food

Grain and Bread - Bread was the primary food of most people.

Farmers grew:

- Wheat
- Barley
- After harvest, grain was ground into flour and baked into bread.
- Bread accompanied nearly every meal and was considered a basic necessity of life.
- This helps explain why Jesus referred to Himself as: "The Bread of Life."

Fruits and Vegetables - Many families grew or purchased:

- Figs
- Grapes
- Dates
- Olives
- Pomegranates
- Cucumbers
- Onions
- Lentils
- Beans
- Fresh produce was commonly available during harvest seasons and often preserved for later use.

Olive Oil - Olive trees were abundant throughout Israel. Olive oil was used for:

- Cooking
- Lamps
- Medicine
- Religious purposes
- It was one of the most important products in the economy.

Fish - Fishing was a major industry around the: Sea of Galilee Fish were eaten fresh, dried, or salted.

Livestock - Families often raised:

- Sheep
- Goats
- Cattle
- Chickens
- Donkeys
- Milk, cheese, yogurt, and meat were produced from livestock.
- Meat was eaten less frequently than today and was often reserved for special occasions and celebrations.

Honey - Honey served as the primary sweetener. Sugar was unknown in the region during the time of Jesus.

Sources of Water - Water was one of the most valuable necessities of life. Because much of Israel experiences long dry seasons, securing water required planning and effort.

Wells - Many communities depended upon wells. The most famous example in the Gospels is: Jacob's Well where Jesus spoke with the Samaritan woman. Wells provided drinking water for:

- Families
- Animals
- Travelers

Springs - Natural springs were highly valued. Villages were often established near reliable springs because they provided a continuous source of fresh water.

Rainwater Cisterns - Many homes and communities collected rainwater.

Water was stored in underground cisterns carved from rock or lined with plaster. These cisterns helped families survive the long dry season.

Rivers and Lakes - Important water sources included:

- The **Jordan River**
- The **Sea of Galilee**

Daily Water Collection - Unlike modern homes, most houses had no indoor plumbing. Women and children commonly carried water jars from wells or springs back to the family home. This daily activity forms the background for several Biblical accounts.

Summary - The people of Israel obtained their food primarily from farming, fishing, livestock, and orchards. Water came from wells, springs, rivers, lakes, and stored rainwater. These essential elements of daily life provided the setting for many of the teachings and parables of Jesus and help modern readers better understand the world of the Gospels.

JERUSALEM, NAZARETH & BETHLEHEM

JERUSALEM IN THE TIME OF JESUS - Jerusalem was the most important city in the Jewish world during the time of Jesus. Jerusalem was the religious, political, and cultural center of Jewish life. Although small by modern standards, it was one of the most important cities in the Roman Empire because of its Temple and its role in Jewish worship.

Size of Jerusalem - Jerusalem during the time of Jesus occupied approximately:

- **0.8 to 1 square mile**
- Surrounded by walls and gates
- Built on a series of hills and ridges

Most of the city could be crossed on foot in less than an hour. By comparison:

- Modern Jerusalem covers more than 45 square miles.
- The Jerusalem of Jesus was only a small fraction of its present size.

Population - Normal Population - Most scholars estimate the permanent population at: **25,000 to 80,000 people**

Festival Population

During major feasts such as Passover:

- Pilgrims arrived from throughout the Roman world.
- Temporary population may have increased to **100,000–250,000 people**

The Temple

The most impressive structure in Jerusalem was the Second Temple.

The Temple complex covered approximately:

- 35 acres
- One of the largest religious structures in the world

The Temple served as:

- Place of worship
- Religious center
- Economic center
- National symbol
- Much of Jerusalem's economy revolved around Temple activities.

Business and Commerce - Jerusalem was a busy commercial city.

Businesses included:

Merchants - Selling:

- Food
- Clothing
- Pottery
- Tools
- Household goods

Animal Sellers - for Temple sacrifices.

- Lambs
- Doves
- Oxen

Money Changers - Exchanging Roman and foreign currency for approved Temple coinage. These are the merchants Jesus confronted when He cleansed the Temple.

Trades and Occupations - Common occupations included:

- Priests
- Levites
- Merchants
- Builders
- Carpenters
- Stone masons
- Bakers
- Weavers
- Potters
- Metal workers
- Scribes
- Teachers
- Many families depended directly or indirectly upon the Temple economy.

Housing - Most residents lived in modest stone homes. Typical houses featured:

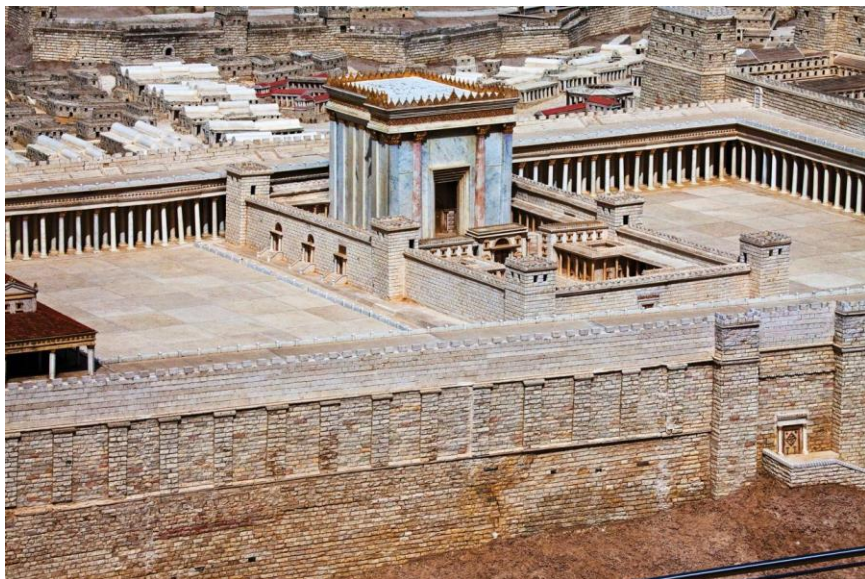
- Flat roofs
- Small courtyards
- One or two main rooms
- Wealthier families occupied larger homes with multiple rooms and enclosed courtyards.

Water Supply - Jerusalem lacked a major river. Water came from:

- Springs
- Cisterns
- Aqueducts
- The most important source was: Gihon Spring
- Thousands of cisterns collected rainwater throughout the city.

The Appearance of the City - Visitors approaching Jerusalem would have seen:





5

- White limestone buildings
- Massive city walls
- The Temple rising above the city
- Crowded streets during festivals
- Pilgrims arriving from many lands
- The Temple's brilliant white stone and gold decorations could be seen from miles away.

Why Jerusalem Was Important - Nearly every major event of Jesus' final week occurred in Jerusalem:

- Triumphal Entry
- Cleansing of the Temple
- Last Supper
- Trial
- Crucifixion
- Resurrection
- For this reason Jerusalem stands at the center of the Gospel story.

Summary In the time of Jesus, Jerusalem was a walled city of roughly **40,000–50,000 residents**, covering about **one square mile**. Its economy revolved around the Temple, trade, pilgrimage, and skilled craftsmen. During major feasts, the city's population

swelled dramatically as worshipers from throughout the Roman world came to celebrate and worship at the Temple. This remarkable city served as the religious heart of Judaism and the setting for the most important events recorded in the Gospels.

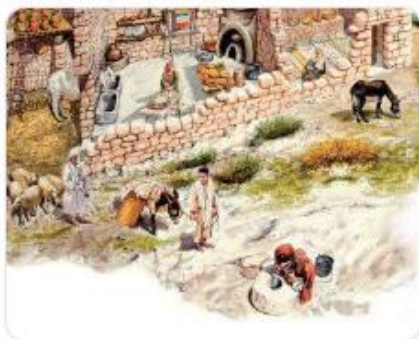
Nazareth



Nazareth was a small agricultural village located in the hills of Galilee, about 80 miles north of Jerusalem, with an estimated population of only 200 to 500 people during the time of JESUS Christ. Most residents lived in simple stone homes and earned their living through farming, shepherding, and skilled trades such as carpentry and construction. The village was surrounded by grain fields, vineyards, olive groves, and pastureland, and its people relied on local springs and cisterns for water. Although Nazareth was an unimportant village by the standards of the Roman world and is not mentioned in the Old Testament, it became known throughout history as the childhood home of JESUS. Here He spent most of His early life, learning the Jewish Scriptures, attending synagogue, working alongside Joseph, and growing "in wisdom and stature, and in favor with God and man" before beginning His public ministry.

Interesting Fact - A person standing on the hills above Nazareth could see much of the surrounding Galilean countryside, including major trade routes that connected Egypt, Syria, and the Mediterranean world. Though Nazareth itself was small and humble, it was located near important roads that brought travelers, merchants, soldiers, and news from across the Roman Empire.

Bethlehem



Bethlehem was a small village located about six miles south of Jerusalem and 90 miles south of Nazareth in the hill country of Judea. During the time of Jesus Christ, Bethlehem likely had a population of only a few hundred people and consisted of simple stone homes clustered along narrow paths and terraced hillsides.

The surrounding countryside supported farming, vineyards, olive groves, and especially the raising of sheep. It was in these nearby fields that shepherds were tending their flocks when angels announced the birth of JESUS, making them among the first people to hear the good news of His arrival. Because of its association with David, Bethlehem was often called the "City of David" and held special significance in Jewish history and prophecy. Though small and seemingly unimportant by worldly standards, Bethlehem became one of the most famous places in history as the birthplace of JESUS, fulfilling the prophecy that the promised Messiah would come from this humble village.

THE WEIGHTS AND MEASUREMENTS

The Bible uses several units of weight, money, and distance that were common in the ancient world. These measurements are unfamiliar to many modern readers. The following explanations will assist the reader in understanding their approximate meaning.

Linear Measurements

Cubit - A cubit was a unit of length used throughout the ancient Near East. It was measured from the elbow to the tip of the middle finger. A cubit was approximately 18 inches (45 centimeters).

Mile - In the time of the Roman Empire, a mile referred to a Roman mile, which was equal to 1,000 paces of a Roman soldier, or approximately 0.92 of a modern mile (about 1.48 kilometers).

Furlong – About 600 feet

Day's Journey – Most travelers could walk along the normal roadways about 15 miles per day

Measures of Volume - Ancient Israel also used several measures for dry goods and liquids.

Ephah – A dry measure used for grain, roughly equivalent to about 22 liters (5–6 gallons).

Bath – A liquid measure similar in size to the ephah, used for liquids such as oil and wine.

Hin – A smaller liquid measure, roughly about one gallon (3.7 liters).

THEIR CURRENCY - MONEY

During the time of Jesus Christ, several types of coins were used in the land of Israel. Because the region was under the authority of the Roman Empire, Roman coins circulated widely, along with Greek Herodian and Jewish coinage. Coins were commonly made of gold, silver, or copper, and their value was determined by the metal they contained.

Talent - A talent was the largest unit of weight used in biblical times. When used for money, it represented an enormous sum, often used to describe great wealth.

Penny (Denarius), (Pence), (Drachma) - The “penny” referred to in the King James Version of the Bible is the Roman denarius, a silver coin that represented the typical daily wage of a laborer in the time of Jesus.

Farthing - A farthing was a very small Roman coin mentioned in the New Testament. It represented a tiny amount of money and was used to illustrate the idea of paying even the smallest debt. Used in a warning about judgment. “Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” A farthing = 1/4 of a Roman assarion.

Shekel - The shekel was both a unit of weight and a form of currency in the ancient Hebrew world. It was commonly used in temple offerings and commercial transactions. Temple offerings were often calculated in shekels. A special form of this coin, sometimes called the Temple shekel, or Tyrian Shekel was used for the annual temple tax. It had a higher silver purity and only Tyrian shekel were accepted, hence the “money changers” at the temple.

The Mite - was one of the smallest coins in circulation during the time of Jesus. Two mites equaled one Roman quadrans.

The mite appears in the Gospel account of the widow’s offering, where Jesus commended the poor widow who gave two small coins but gave them with sincere devotion.

Tribute Coins - Because the land was ruled by Rome, taxes were often paid using Roman coins bearing the image of the emperor. When Jesus was asked about paying taxes, He referred to such a coin and said: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

Simplified Conversion Chain - Smallest → Largest

1 talent ~ 6000 denarii

1 shekel ~ 4 denarii

1 denarii ~ 16 farthing

1 farthing ~ 4 quadrans

1 quadrans ~ 2 mites

There were no banks in JESUS time, but there were people who could hold or invest money and would pay interest on the money they held. They typically operated through booths, merchant houses, market places and temple courts. This was important as people in Jerusalem at the time of JESUS had Roman, Tyrian, Greek and local Jewish coins.

TIME

The people living in the time of Jesus Christ measured time using the sun, the Jewish religious calendar, and Roman civil customs. The day was divided into watches and hours, but these hours were not exactly the same length as modern hours.

The Day - In Jewish custom, a day began at sunset and ended at the following sunset. This pattern comes from the creation account in Genesis: “And the evening and the morning were the first day.” Thus, the Sabbath began at sunset on Friday and ended at sunset on Saturday.

Hours of the Day - Daylight was divided into twelve hours, beginning at sunrise and ending at sunset. Because the length of daylight changes during the year, these hours could vary slightly in length. Approximate equivalents:

1. Biblical Hour, Modern Approximate Time
2. First hour, about 6:00 AM
3. Third hour, about 9:00 AM
4. Sixth hour, about 12:00 noon
5. Ninth hour, about 3:00 PM
6. Twelfth hour, about 6:00 PM

Examples from the Gospels include references to the third hour, sixth hour, and ninth hour.

Watches of the Night - Nighttime was divided into four watches under Roman influence. Watch, Approximate Time

1. First watch, 6 PM – 9 PM
2. Second watch, 9 PM – 12 AM
3. Third watch, 12 AM – 3 AM
4. Fourth watch, 3 AM – 6 AM

These watches are mentioned in passages describing events such as JESUS walking on the sea.

The Jewish Calendar - was lunar, meaning it followed the cycles of the moon. Each month began with the appearance of the new moon. Important yearly festivals included:

- Passover
- Pentecost
- Feast of Tabernacles

These festivals helped mark the religious year and were central to Jewish life.

Summary

Time in the days of Jesus was measured by:

- Sunrise and sunset
- Twelve daylight hours
- Four watches of the night
- The lunar Jewish calendar

This system shaped daily life, religious observance, and the rhythm of work and worship in the world of the Gospels.

BIRTHS, WEDDINGS & DEATHS

BIRTHS IN THE TIME OF JESUS - The birth of a child was considered a great blessing and a gift from God in Jewish society. Families celebrated the arrival of a child with joy, thanksgiving, and religious observances that connected the child to the covenant and traditions of Israel.

Pregnancy and Childbirth - Most births took place in the family home with the assistance of experienced women, relatives, or midwives.

The Birth Announcement - The birth of a child was a time of celebration for family and friends. News spread quickly through the village, and relatives would often gather to share in the joy of the occasion. The birth of a son was especially significant because sons carried on the family name and inheritance.

Naming the Child - Jewish children were usually given names with religious or family significance. Names often reflected:

- A characteristic or hope for the child
- A family tradition
- An event surrounding the birth
- A message from God

Circumcision - For a male child, circumcision was performed on the **eighth day after birth**. This practice was a sign of the covenant established between God and Abraham and was one of the most important religious observances in Jewish life. It was often during this ceremony that the child's name was formally announced.

Presentation and Purification - The Law of Moses required certain ceremonies following childbirth. For a firstborn son:

- The child was presented to God.
- Offerings were made at the Temple.
- The family participated in prescribed purification rites.

Childhood in a Jewish Home - Children were raised within close-knit families. From an early age children learned about God, the history of Israel, and the commandments. Parents were responsible for teaching:

- The Scriptures
- Prayer
- Moral conduct

- Jewish traditions

Religious Education - Boys were expected to learn portions of the Law and participate in synagogue life. Many children memorized passages from Scripture and learned through repetition and instruction from parents and teachers.

The Importance of Family - Jewish society placed great value on family relationships. Grandparents, aunts, uncles, cousins, and neighbors often played active roles in raising children. A child grew up surrounded by a strong sense of family identity, community, and faith.

The Birth of Jesus - The birth of Jesus followed many of the customs of Jewish life. After His birth in Bethlehem, He was:

- Circumcised on the eighth day
- Given the name Jesus
- Presented at the Temple in Jerusalem

Summary - A typical Jewish birth in the time of Jesus involved childbirth within the home, the naming of the child, circumcision on the eighth day, presentation before God, and instruction within a faithful family environment. These customs connected each child to the history, faith, and covenant traditions of the Jewish people and formed the foundation of life in ancient Israel.

WEDDINGS - A TYPICAL JEWISH WEDDING IN THE TIME OF JESUS

The Betrothal (Engagement) - A betrothal was a legally binding agreement between the bride and groom

- Often arranged with the involvement of families
- A marriage contract was established
- The couple was considered husband and wife in a legal sense
- However, they did not yet live together

Preparation Period - After the betrothal, the groom returned to his father's house to:

- Prepared a home for his future bride
- Earned the resources necessary to support a family
- Waited until his father approved the preparations
- This period often lasted about a year

The Bride Waited - While the groom prepared, the bride remained at her family's home. She did not know the exact day or hour the groom would come.

The Wedding Procession - When everything was ready, the groom and his friends would travel to the bride's home. Often this occurred:

- In the evening
- With lamps and torches
- With singing and celebration
- A shout would announce the groom's arrival
- The wedding party then processed through the streets toward the place of celebration

The Marriage Ceremony

- The formal marriage ceremony took place
- Blessings were pronounced
- The marriage covenant was publicly confirmed
- Family and friends served as witnesses

The Wedding Feast - The feast was often the largest social event in village life. A Jewish wedding feast commonly continued for:

- Several days
- Sometimes as long as a week
- Guests ate, celebrated, sang, and rejoiced with the newly married couple

Why Weddings Appear So Often in Jesus' Teachings. Jesus frequently used wedding imagery because His listeners immediately understood it. As a result, many of His parables and

illustrations drew upon the language and imagery of marriage celebrations to communicate spiritual truths. Summary - A typical Jewish wedding in the time of Jesus involved:

1. Betrothal (legal engagement)
2. A preparation period
3. The bride waiting expectantly
4. The groom's arrival with a procession
5. A marriage ceremony
6. A wedding feast lasting several days

FUNERALS IN THE TIME OF JESUS - The death of a family member was a deeply significant event in Jewish society. Funeral customs in the time of Jesus Christ reflected both respect for the deceased and concern for the grieving family. These customs emphasized community support, mourning, and hope in God.

Burial Took Place Quickly - Burial usually occurred on the same day or shortly after death. Several factors contributed to this practice:

- The warm climate
- Limited methods of preservation
- Religious concerns regarding ceremonial uncleanness
- As a result, funerals often took place within hours of death.

Preparing the Body - Family members and close friends carefully prepared the body. This typically included:

- Washing the body
- Wrapping it in linen cloths
- Applying spices and aromatic ointments

The Funeral Procession - The deceased was carried to the burial place in a public procession. Family members, friends, neighbors, and mourners accompanied the body. Funeral processions often passed through village streets, allowing the community to share in the family's grief.

Mourning and Weeping - Public expressions of grief were common. Family members mourned openly through:

- Weeping
- Lamenting
- Prayers
- Gatherings of relatives and friends
- Professional mourners and musicians were sometimes present to assist in expressing sorrow.

Tombs and Burial Places - Most burials did not occur in cemeteries as we know them today. People were commonly buried in:

- Family tombs
- Natural caves
- Rock-hewn tombs
- These tombs often contained shelves or chambers where the body was placed.

Mourning Periods - Jewish mourning extended beyond the day of burial.

A period of intense mourning followed, during which family and friends gathered to offer comfort and support. Visitors came to the home of the bereaved family to express sympathy and share in their sorrow.

Hope and Resurrection - While grief was natural and expected, many Jews believed in a future resurrection of the dead. This belief appears in the conversation between Jesus and Martha before the raising of Lazarus. Jesus further emphasized this hope when He declared: "I am the resurrection, and the life."

Summary - A typical Jewish funeral in the time of Jesus involved the prompt preparation of the body, a public funeral procession, burial in a family tomb or cave, and a period of communal mourning. These customs emphasized respect for the deceased, support for the grieving family, and faith in God's ultimate purposes.

THE JEWISH BIBLE – THE OLD TESTAMENT

The Jewish Bible is the collection of sacred writings that formed the Scriptures of the Jewish people in the time of Jesus Christ. These writings were carefully preserved and studied for many centuries before the time of the New Testament.

The Hebrew Scriptures - The Jewish Bible is often called the Hebrew Scriptures because it was originally written primarily in the Hebrew language, with small portions written in Aramaic. These writings contain the history, laws, poetry, and prophetic messages that guided the religious life of Israel.

Three Main Divisions - In Jewish tradition the Scriptures are divided into three main sections. Together they are sometimes referred to by the Hebrew word Tanakh, formed from the first letters of these divisions.

1. **The Law (Torah)** - The first section is the Torah, or the Law. It consists of the five books traditionally associated with Moses and contains the early history of Israel and the commandments given to the people.
2. **The Prophets (Nevi'im)** The second section is the Prophets, which includes historical accounts and the messages of prophets who called the people to faithfulness and warned them against turning away from God.
3. **The Writings (Ketuvim)** The third section is known as the Writings, which includes poetry, wisdom literature, and other sacred texts such as Psalms and Proverbs.

Use in the Time of Jesus - In the days of Jesus these Scriptures were read regularly in synagogues. Teachers and scholars studied them carefully, and many of the teachings recorded in the Gospels refer to passages from these sacred writings. Jesus Himself frequently referred to these Scriptures when teaching the people.

Preservation of the Text - For generations Jewish scribes carefully copied the sacred texts by hand. Great care was taken to ensure accuracy so that the Scriptures could be preserved and passed on to future generations.

Summary - The Jewish Bible formed the spiritual and religious foundation of the Jewish people and provided the scriptural background for the teachings recorded in the Gospels. Its writings were widely known and respected in the time of Jesus and continue to be valued as sacred Scripture.

PLACES OF WORSHIP

Throughout the Bible, people worshiped God in a variety of places. These locations changed over time, reflecting different periods in the history of Israel and the early Christian church. During the time of Jesus Christ, both formal and informal places of worship were in use.

The Tabernacle was a portable place of worship used by the Israelites during their journey in the wilderness. It was a sacred tent where sacrifices were offered and where the presence of God was symbolically represented.

The Temple in Jerusalem was the central place of worship for the Jewish people in the time of Jesus.

- It was the location for sacrifices and major religious festivals
- It was considered the holiest place in the nation
- Jesus taught and worshiped there on several occasions

Synagogues were local places of worship found in towns and villages throughout the land.

- Used for prayer, reading of Scripture, and teaching
- Not used for sacrifices (those were only at the Temple)
- Jesus often taught in synagogues during his ministry

Open Areas worship and teaching also took place in these open areas:

- By rivers (such as the Jordan River)
- On mountains and hillsides
- In the wilderness

Summary

The Bible records worship taking place in tabernacles, temples, synagogues, homes, and open spaces. These varied settings reflect both the history of the people of Israel and the way in which the message of God was shared among the people.

THE NEW TESTAMENT

The New Testament is the collection of sacred writings that record the life and teachings of Jesus Christ and the beginnings of the early Christian church. These writings were composed during the first century and gradually came to be recognized as authoritative Scripture by Christian communities.

The Gospels - The first four books of the New Testament are the Gospels, which present accounts of the life, ministry, death, and resurrection of Jesus. These books were written by:

- Matthew
- Mark
- Luke
- John

Each Gospel offers a different perspective on the life and teachings of Jesus while sharing many of the same events and sayings.

The Book of Acts - The Early Church - Following the Gospels is the Book of Acts, which describes the spread of the Christian message after the resurrection of Jesus. It records the work of the apostles and the growth of the early church in various regions of the Roman world.

The Letters - A large portion of the New Testament consists of letters written to early Christian communities. These writings provided teaching, encouragement, and guidance for believers. Many of these letters are attributed to Paul the Apostle, while others were written by leaders such as Peter, John, James, and Jude.

The Final Book - The final book of the New Testament is Revelation, a work written by the Apostle John, in symbolic language that presents visions concerning the ultimate triumph of God's purposes.

Formation of the New Testament - During the first centuries of the Christian era, churches used various writings in worship and instruction. Over time, Christian leaders recognized a group of books that were widely accepted as faithful witnesses to the teachings of Jesus and the message of the apostles.

By the late 100s AD the 4 Gospels and many of Paul's letters were widely accepted and circulated together. Around 393 AD – 419 AD the 27 books of the New Testament were canonized, officially accepted. These writings eventually formed the collection now known as the New Testament, consisting of twenty-seven books.

Summary - The New Testament preserves the earliest written accounts of the life of Jesus and the teachings of his followers. Together these writings describe the origin, message, and early growth of the Christian faith.

THE FOUR GOSPELS

The New Testament begins with four books that record the life and teachings of Jesus Christ. The WORDS OF JESUS, this book, are based upon these books of the New Testament are known as the **Gospels**, a word meaning “**good news**.” Together they present the message of Jesus and the events surrounding his ministry.

Why There Are Four Gospels - Rather than presenting a single biography, the New Testament contains **four accounts** of the life of Jesus. Each Gospel was written for a different audience and emphasizes particular aspects of his ministry. When read together, they provide a fuller understanding of his life and teachings.

The Gospel of Matthew - emphasizes how Jesus fulfilled the promises found in the Hebrew Scriptures. It contains many teachings of Jesus, including the Sermon on the Mount, and often connects events in Jesus’ life with earlier prophetic writings.

The Gospel of Mark - is the shortest of the four Gospels and presents a vivid account of the actions and ministry of Jesus. It focuses especially on his works and miracles. Mark was not a disciple but was closely associated with Peter, Paul and Barnabas. He was deeply connected to the apostolic circle.

The Gospel of Luke - provides a carefully organized narrative of Jesus’ life. It includes many well-known parables and emphasizes compassion, mercy, and the universal reach of the gospel message. Luke was not a disciple, but was close to Mary, JESUS’ mother, Peter and John. He also was deeply connected to the apostolic circle.

The Gospel of John - presents a more reflective account of Jesus’ identity and mission. It contains many extended teachings and highlights the spiritual significance of his words, works and His love.

A Complete Witness - Although each Gospel differs in style and emphasis, they share the same central message: the life, ministry, death, and resurrection of Jesus. Together they form a united testimony to the teachings and significance of Christ and the sacrifice He made for us.

Summary - The four Gospels provide complementary perspectives on the life of Jesus. Each writer contributes unique details, and together they present a rich and complete portrait of his ministry and message to the world today.

THE PEOPLE KINDS OF THE GOSPELS

The Gospels record the life and ministry of Jesus Christ among a variety of religious leaders, government officials, disciples, and ordinary people. Understanding who these groups were helps the reader better appreciate the setting of the events recorded in the Gospels.

The Apostles - were the twelve chosen disciples of Jesus who were sent to proclaim the message of the Kingdom of God. Their names include Peter, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon the Zealot, Jude (Thaddeus), and Judas Iscariot.

The Disciples - were followers and students of Jesus who traveled with Him and learned from his teachings. Among them were the twelve apostles whom Jesus specially appointed to preach and continue his work.

The Gentiles - were people who were not Jews. During the time of Jesus, the land of Israel was under Roman rule, and many Gentiles lived in the region or traveled through it.

The Pharisees - were a religious group devoted to strict observance of the Law of Moses and the traditions of the elders. They were highly respected for their knowledge of the Scriptures, but Jesus often rebuked them for hypocrisy and placing human traditions above the spirit of God's law.

The Priests - served in the Temple in Jerusalem and were responsible for offering sacrifices and conducting religious ceremonies. The high priest was the chief religious authority among the Jewish people.

The Publicans (Tax Collectors) - were Jewish men employed by the Roman government to collect taxes. Because they worked for Rome and often demanded more money than required, they were widely disliked and considered sinners by many of their fellow Jews.

Roman Officials - Roman authorities governed the land during the time of Jesus. Figures such as Pontius Pilate, the Roman governor of Judea,

represented the power of the Roman Empire and played a role in the events leading to the crucifixion of Jesus.

The Sadducees - were a smaller but influential religious party composed mainly of priestly and aristocratic families. They controlled many temple activities. Unlike the Pharisees, they did not believe in the resurrection of the dead or in angels.

The Samaritans - were people living in the region of Samaria who shared some Jewish heritage but worshiped separately and were often viewed with suspicion by the Jews of Judea and Galilee.

The Scribes - were scholars and teachers of the Jewish Law. They carefully copied and interpreted the Scriptures. Many of them were associated with the Pharisees and were often addressed as “lawyers” or experts in the law.

The Zealots - were Jewish nationalists who strongly opposed Roman rule and believed that God’s Kingdom should be established through political and sometimes violent resistance.

Summary - The ministry of Jesus took place among many different groups; religious leaders, government authorities, disciples, and ordinary people. Each of these groups responded to His teaching in different ways, shaping the events recorded in the Gospels.

JESUS

CHRONOLOGY OF THE MINISTRY OF JESUS - The ministry of Jesus unfolded over a period of approximately **three years**. The following outline presents the principal events recorded in the Gospels in their general historical order.

Early Life

- Birth of Jesus in **Bethlehem** (Matthew 1–2; Luke 2)
- Visit of the shepherds and wise men
- Flight into Egypt
- Return to **Nazareth**
- Jesus at age twelve in the Temple (Luke 2:41–52)

Preparation for Ministry

- Ministry of **John the Baptist**
- Baptism of Jesus in the Jordan River
- The Holy Spirit descends like a dove
- Temptation of Jesus in the wilderness for forty days

Beginning of the Galilean Ministry

- Calling of the first disciples
- Wedding at Cana — water turned into wine
- Early preaching in Galilee
- Cleansing of the Temple
- Conversation with Nicodemus
- Ministry in Samaria — the woman at the well

Early Galilean Teaching and Miracles

- Healing of the nobleman's son
- Casting out of unclean spirits
- Healing of many sick
- Calling of Matthew
- Teaching concerning fasting and discipleship
- Healing the lame man at Bethesda

Growing Ministry and Public Teaching

- The **Sermon on the Mount**
- Healing of the centurion's servant
- Raising the widow's son at Nain
- Parables concerning the Kingdom of God
- Calming the storm
- Healing the Gadarene demoniac

- Raising Jairus' daughter

Expansion of the Ministry

- Feeding of the five thousand
- Jesus walking on the sea
- Teaching concerning the Bread of Life
- Healing of the Canaanite woman's daughter
- Feeding of the four thousand
- Healing of the blind man of Bethsaida

Revelation of His Identity

- Peter confesses Jesus as the Christ
- Jesus foretells His death and resurrection
- The **Transfiguration**
- Teaching concerning humility, forgiveness, and discipleship

Ministry in Judea and Beyond

- Parable of the Good Samaritan
- Teaching on prayer and repentance
- Parables of the lost sheep, coin, and prodigal son
- Raising of **Lazarus from the dead**

Final Journey to Jerusalem

- Teaching on the coming Kingdom
- Healing of blind Bartimaeus
- Zacchaeus receives Jesus
- Parable of the talents

Final Week in Jerusalem

- Triumphal entry into Jerusalem
- Cleansing of the Temple
- Teaching and disputes with religious leaders
- Olivet discourse concerning the future

The Passion of Jesus

- The Last Supper
- Jesus washes the disciples' feet
- Prayer in **Gethsemane**
- Arrest of Jesus
- Trial before the Jewish leaders and Pontius Pilate
- Crucifixion at **Calvary**
- Death and burial

Resurrection and Ascension

- The empty tomb discovered
- Jesus appears to Mary Magdalene

- Appearance to the disciples on the road to Emmaus
- Appearance to the apostles
- Appearance to Thomas
- Appearance by the Sea of Galilee
- The **Great Commission**
- Ascension of Jesus into Heaven

Approximate Length of the Ministry - about three years

JESUS THE CHRIST

What was the last name of JESUS? Why did they call Him JESUS Christ so many times? The title “Christ” is used throughout the New Testament to identify Jesus Christ as the promised Savior foretold in the Hebrew Bible.

Meaning of the Word “Christ” - The word Christ comes from the Greek word *Christos*, meaning “**The Anointed One.**” It is the Greek equivalent of the Hebrew word **Messiah**, which also means “**The Anointed One.**” In ancient Israel, people who were chosen for special service to God were often anointed with oil. This act symbolized that they had been set apart by God for a divine purpose.

Anointed Roles in the Old Testament - In the Old Testament, three kinds of leaders were commonly anointed. These anointings pointed forward to the coming of a greater leader who would perfectly fulfill these roles:

1. **Kings**, such as David
2. **Priests**, who served in the Temple
3. **Prophets**, who spoke God’s message

The Promised Messiah - The Jewish people long expected the coming of a Messiah—a divinely appointed deliverer who would bring salvation and establish God’s Kingdom. Many prophecies in the Hebrew Bible spoke of this coming figure who would guide, redeem, and restore God’s people. The Messiah—the one chosen and appointed by God to bring salvation and to reveal the Kingdom of God to the world.

Jesus as the Christ - The New Testament presents JESUS as the fulfillment of these promises. His teachings, miracles, death, and resurrection are understood by Christians as the confirmation that He is the promised **Messiah**. For this reason, the title “**Christ**” became so closely associated with Jesus that it is often used together with his name as **Jesus Christ**.

The Title and the Name - Originally, **Christ** was a title rather than a surname. Over time, however, the title became so closely linked with Jesus that it came to function almost as part of his name. Thus, the expression “**Jesus Christ**” means “**Jesus the Anointed One.**”

TITLES USED BY JESUS TO IDENTIFY HIMSELF IN THE 4 GOSPELS

Throughout the Gospels, JESUS Christ used several titles and descriptions to reveal his identity and mission. These titles help explain his role as teacher, savior, and shepherd of God's people.

The Son of Man - is the expression Jesus most often used for Himself. It emphasizes both his humanity and his divine authority. The phrase also connects to prophetic language describing one who would receive authority and dominion from God.

The Son of God - expresses the unique relationship between Jesus and God the Father. In the Gospels this title highlights his divine nature and the authority given to Him by God.

The Christ (Messiah) - Jesus was recognized by his followers as **the Christ**, meaning **the Anointed One**. This title identifies Him as the promised Messiah foretold in the Scriptures who would bring salvation and establish God's Kingdom.

The Good Shepherd - Jesus described Himself as the Good Shepherd, one who cares for and protects his flock. This title reflects his role as a loving guide who lays down his life for his people.

The Bread of Life - Jesus called Himself the Bread of Life, teaching that those who come to Him will find true spiritual nourishment and lasting life.

The Light of the World - Jesus declared Himself the Light of the World, meaning that through Him people may find truth, guidance, and freedom from spiritual darkness.

The Way, the Truth, and the Life - Jesus taught that He is the Way, the Truth, and the Life, indicating that through Him people come to know God and receive eternal life.

The Vine - In one of his teachings to the disciples, Jesus said that He is the true Vine and that his followers are the branches. This illustration shows the close relationship between Jesus and those who follow Him.

The Resurrection and the Life - Jesus declared Himself the Resurrection and the Life, revealing his authority over death and his promise of eternal life to those who believe in Him.

Summary - These titles reveal different aspects of who Jesus is—teacher, shepherd, savior, and the one sent by God. Together they help explain the meaning of his life, ministry, death, and resurrection

JOHN THE BAPTIST

John the Baptist was a prophet who appeared shortly before the public ministry of Jesus Christ. His mission was to prepare the people for the coming of the Messiah.

His Birth and Early Life - John the Baptist was born to Zacharias, a priest, and Elizabeth, who was related to Mary, the mother of Jesus. His birth was announced by an angel and was regarded as a special act of God. John spent much of his early life in the wilderness regions of Judea, where he lived simply and devoted himself to prayer and preparation for his calling.

His Message - John preached a powerful message of repentance to the people of Israel. He called them to turn away from sin and prepare their hearts for the coming Kingdom of God. Large crowds came to hear Him preach along the banks of the Jordan River.

Baptism - As a sign of repentance, John baptized those who responded to his message. This act symbolized a turning away from sin and a commitment to live according to the will of God. Because of this practice, he became widely known as “John the Baptist.”

His Relationship to Jesus - John openly declared that his ministry was to prepare the way for one greater than himself. When JESUS came to the Jordan River, John baptized Him, and the Gospel accounts describe the Spirit of God descending like a dove and a voice from heaven declaring JESUS to be the beloved Son. John later testified to his followers that JESUS was the promised Messiah.

His Imprisonment and Death - John the Baptist boldly spoke against the immoral actions of Herod Antipas, who had taken his brother’s wife, Herodias. Because of this rebuke, Herod had John imprisoned. Later, through the influence of Herodias and the request made during a royal celebration, John was executed.

His Significance - John the Baptist is remembered as the last of the great prophets before the ministry of JESUS and as the one who prepared the way for the Messiah. His message of repentance and spiritual preparation

helped awaken the people of Israel to the coming of the Kingdom of God. JESUS Himself spoke highly of John and said that among those born of women there had arisen no greater prophet.

JESUS' 12 DISCIPLES

Note: The events of the Apostle's life after the Gospels are drawn from early Christian tradition and are not recorded in Scripture.

Andrew - was a fisherman by trade and lived in Bethsaida, later working in Capernaum. After hearing John declare, "Behold the Lamb of God," Andrew followed JESUS and soon brought his brother Peter to Him. For this reason, Andrew is often remembered as the first to lead another person to CHRIST.

Andrew appears several times in the Gospels in a quiet but meaningful role. He is seen bringing the boy with the loaves and fishes to JESUS, and he is among those who asked questions that led to important teachings. Andrew's consistent pattern was to bring others to JESUS, showing a faithful and humble spirit.

Tradition states that he traveled widely to preach the gospel in regions north of the Black Sea, Asia Minor, and especially Greece. His missionary work is strongly connected with the city of Patras in Achaia. Andrew was martyred in Patras around 60–70 AD. He was crucified on a cross shaped like the letter "X," a form now known as St. Andrew's Cross. He chose this form of execution, considering himself unworthy to die in the same manner as his Lord. He continued to preach to those around him for two days while on the cross before his death.

Bartholomew (Nathanael) - Bartholomew is often identified with Nathanael, who was brought to Jesus by Philip. JESUS described him as "an Israelite indeed, in whom is no guile," highlighting his honesty and sincerity. Bartholomew is not frequently mentioned in the Gospels, but his character is clearly portrayed as faithful and straightforward. He responded to JESUS with genuine belief after recognizing Him as the Son of GOD. Bartholomew traveled widely as a missionary, reaching regions such as Armenia and parts of Asia. Tradition states that he was martyred for his faith, with some accounts describing a very severe death. Bartholomew's life stands as an example of sincerity, faith, and devotion to the truth.

James, Son of Alphaeus - James the son of Alphaeus is sometimes called James the Less to distinguish him from James the brother of John or possibly indicating younger age or lesser prominence compared to James the son of Zebedee.

Very little is recorded about him in the Gospels, yet he was chosen by JESUS as one of the twelve, indicating his faithfulness and trustworthiness. According to tradition, he continued in ministry after JESUS' ascension and was eventually martyred for his faith, though details are limited. James' life reminds us that even those who are less visible play an important role in GOD's work.

James, Son of Zebedee - James was a fisherman and the brother of John. Jesus sometimes referred to them as "sons of thunder" because of their bold character. He was part of JESUS' inner circle, along with Peter and John. James witnessed significant events in JESUS' ministry, including the Transfiguration and moments of private teaching. His zeal was evident, though it was shaped over time into faithful service. After the resurrection, James became one of the earliest apostles to suffer martyrdom. He was put to death by the sword under King Herod Agrippa I (Acts 12:1–2), around 44 AD. This makes him the first of the twelve apostles to be martyred.

John - was the brother of James and is often described as the disciple whom Jesus loved, and part of JESUS' closest circle. He later became an important leader in the early church. John played a unique role among the disciples. He was present at key moments, including the Transfiguration and the crucifixion, where JESUS entrusted him with the care of His mother. John's writings emphasize love, truth, and the divinity of CHRIST. After JESUS' ascension, John ministered in Ephesus. He later wrote the Gospel of John, three epistles, and the book of Revelation. He was exiled to the island of Patmos and lived to an old age, dying around 90–100 AD, making him the only apostle believed to have died a natural death. John's life reflects deep love, spiritual insight, and enduring faithfulness.

Jude (Thaddeus) - Jude, sometimes called Thaddeus, is known for asking Jesus questions during the Last Supper. He is sometimes identified as the author of the Epistle of Jude. In the Gospel of John, he asked JESUS a question that led to deeper teaching about how CHRIST reveals Himself

to believers. Though not frequently mentioned, Jude's role reflects thoughtful faith and a desire to understand the truth. He preached in regions such as Mesopotamia and Persia. Tradition states that he was martyred, possibly alongside Simon the Zealot. Jude's life shows the value of sincere questions and faithful service.

Judas Iscariot - Judas served as the treasurer among the disciples but later betrayed Jesus to the authorities. Despite his close association with JESUS, he betrayed Him to the religious leaders for thirty pieces of silver. The Gospels reveal that Judas struggled with greed and ultimately turned away from the truth. After betraying JESUS, he experienced deep remorse and took his own life. Judas' life stands as a solemn warning about the dangers of unfaithfulness and the consequences of rejecting truth.

Matthew – Matthew, also called Levi, was a tax collector, a profession often despised by his fellow Jews before being called by Jesus. He later became known as the author of the Gospel book of Matthew, which presents JESUS as the promised Messiah. His transformation from tax collector to disciple illustrates the power of grace and forgiveness. Matthew preached in various regions, including Ethiopia and Persia. Tradition holds that he was martyred for his faith. Matthew's life is a powerful testimony of redemption and the call to follow JESUS without hesitation.

Philip - Philip was from Bethsaida, the same town as Peter and Andrew. He was called directly by JESUS and is known for bringing Nathanael to Him, demonstrating his role as one who led others to CHRIST. Philip appears in several Gospel accounts, often asking sincere questions that opened the way for deeper teaching. At the feeding of the five thousand, JESUS tested Philip, revealing his practical mindset. Philip later preached in regions of Asia Minor. He is often associated with Hierapolis. Tradition holds that he was martyred there, possibly by crucifixion, around 80 AD. Philip's life shows the importance of bringing others to JESUS and growing in understanding through faith.

Simon Peter - Saint Peter – Peter also called Simon Peter, brother of Andrew, was fisherman from Bethsaida who later lived in Capernaum and became one of the most prominent leaders among the disciples. Jesus

gave him the name Peter, meaning “rock.” signifying his future role in the early church. Peter is frequently mentioned in the Gospels and is often seen as the spokesman for the group. He witnessed many key events, including the Transfiguration and the raising of Jairus’ daughter. Though bold and devoted, Peter also denied JESUS three times before the crucifixion, later repenting and being restored by the Lord. After the resurrection and ascension of JESUS, Peter became a central leader in the early church, preaching boldly on the day of Pentecost. He later traveled to Rome, where he was martyred around 64–67 AD during the persecution under Nero. He was crucified upside down, feeling unworthy to die in the same manner as JESUS. Peter’s life reflects both human weakness and divine restoration, showing how GOD can use a willing heart to accomplish great things.

Simon the Zealot - Simon is believed to have been associated with the Zealots, a group strongly opposed to Roman rule. His inclusion among the apostles shows the diverse backgrounds of those JESUS called, bringing together individuals of very different perspectives. Simon traveled widely as a missionary, preaching in Persia. He was martyred for his faith. Simon’s life reflects transformation and unity in CHRIST, showing how JESUS brings together people from all walks of life.

Thomas – Thomas, also called Didymus, is often remembered for doubting the resurrection until he saw Jesus Himself. When he encountered the risen LORD, he declared, “My Lord and my God,” expressing one of the clearest affirmations of JESUS’ divinity. Thomas also showed courage and loyalty, as seen when he was willing to go with JESUS into danger. His story reflects both honest questioning and deep faith. Thomas carried the gospel as far as India. Many believe he was martyred there, possibly by being pierced with a spear. Thomas’ life demonstrates that doubt can lead to stronger faith when it is brought to JESUS.

Their Mission - The disciples were chosen not only to learn from JESUS but also to proclaim his message. After the resurrection and ascension of JESUS, they became the first leaders and teachers of the early Christian church and spreading the Gospel to their known world.

THE EARLY CHURCH

The early Christian church began shortly after the resurrection and ascension of JESUS Christ. His followers continued to share his teachings and message throughout many regions of the Roman world.

The Beginning - After Jesus returned to heaven, his disciples remained in Jerusalem and devoted themselves to prayer and teaching. The church began to grow rapidly as people responded to the message preached by the apostles. The event known as **Pentecost** is often regarded as the starting point of the early church's public ministry.

The Apostles The leadership of the early church was carried out by the apostles, the men chosen by Jesus to be his closest followers. They taught the people, encouraged believers, and helped organize the growing communities of faith.

Among the most prominent leaders were:

- Saint Peter
- John the Apostle
- Paul the Apostle

Growth of the Church - The message of Jesus spread beyond Jerusalem into surrounding regions such as Judea, Samaria, and eventually throughout the Roman Empire. Missionaries traveled widely, establishing communities of believers in many cities.

Challenges and Persecution - Early Christians sometimes faced opposition from both religious leaders and Roman authorities. Despite these difficulties, the faith continued to spread as believers shared the teachings of JESUS.

Teaching and Fellowship - The early church emphasized several important practices:

- Teaching the words and message of JESUS
- Fellowship among believers
- Prayer and worship
- Caring for those in need

These practices helped strengthen the growing communities of faith.

Lasting Influence - The early Christian church laid the foundation for the spread of Christianity throughout the world. Its teachings and writings eventually formed the core of the New Testament and shaped the faith of generations of believers.

Summary - The early church grew from a small group of followers of JESUS into a widespread movement that carried his message across the Roman world. Through teaching, fellowship, and perseverance, these early believers helped preserve and share the teachings that continue to influence millions of people today.

PART 3 – YOUR WORLD AND JESUS

SIN SALVATION AND REPENTANCE

The teachings recorded in the Gospels frequently address the subjects of sin salvation, and repentance. These themes form a central part of the message proclaimed by Jesus Christ and by those who followed Him.

Sin - Sin refers to actions, attitudes, or thoughts that are contrary to the will and law of God. In the Scriptures, every individual is born into sin. The escape from sin is salvation.

Salvation - Salvation is understood as deliverance from sin and its consequences, along with the restoration of a right relationship with God. In the New Testament, salvation is closely associated with faith, forgiveness, and the grace of God. Jesus taught that those who believe in Him and follow His teachings receive the promise of eternal life.

Repentance - Means a sincere turning away from sin and a change of heart and life. It involves recognizing wrongdoing, seeking forgiveness, and choosing to follow the will of God. Both JESUS and John the Baptist called people to repentance.

Forgiveness - A central theme in the teachings of Jesus. He often spoke about the mercy of God and encouraged people to forgive others just as they themselves seek forgiveness. Through repentance and faith, believers are assured that God forgives them. Once saved, God continually forgives your sins.

A New Life - The message of salvation and repentance calls individuals to a new way of living. To love God, love one another as themselves and to turn away from sin.

CHRISTIANS

Those who believe that JESUS Christ is the Son of God are called Christians, meaning they are followers of the Christ. Most Christians attend a Christian Church.

In *The Purpose Driven Church*, Rick Warren describes the Christian church as consisting of five concentric circles:

1. The Core
2. The Committed
3. The Congregation
4. The Crowd
5. The Community

Each circle represents a different level of commitment and spiritual growth.

A Personal Reflection

Where do you find yourself?

Many who fall within the first four groups would be considered part of the body of believers. But for those who may be in the outer circle—the community—there is an invitation to move closer.

Becoming a Christian

The message of the Gospel may be simply understood:

A — All have sinned

B — Believe that Jesus, the Son of God, died for your sins

C — Confess your sins to Him

D — Denounce and discontinue your sins

E — Educate yourself to grow in knowledge

F - Failure will occur, but forgiveness has been provided through salvation

If you are not a Christian, you can become one. Just, in sincerity repeat and believe the following prayer:

Dear Heavenly Father, I know that I am a sinner and the wages of sin is death. You sent your Son JESUS to die on the cross for my sins. I accept Jesus as my Lord and Savior. I ask JESUS to come into my heart. I know my sins are now all forgiven past, present

and future and will try to not sin again. Thank you, JESUS for saving me and assuring my entrance into heaven. Amen.

Closing Thought

It is my hope that this book will inspire you to grow in your understanding of Jesus the Christ, and that as a follower of His words, you may become more aware of His teachings. Perhaps, through reflection and faith, you may move closer toward the center—growing stronger as a Christian and as a follower of the words of Jesus.

About The Author

Speaking personally, I came to faith at what I would call my age of accountability. My defining moment came during the funeral service of U.S. Secretary of State John Foster Dulles on May 27, 1959, when I saw the riderless horse with the boots reversed in the stirrups. That moment marked me deeply and stirred something within my heart that has never left me.

I went to my bedroom, found the Gideons New Testament, given to my father as he sailed across the Atlantic toward Europe during World War II, and prayed the Sinner's Prayer.

From that point forward, faith and God became a steady presence in my life. I was raised in an Assembly of God church—if the doors were open, my family and I were there, hearing the message of God again and again. In 2005 I became a credentialed Minister in the Assembly of God Denomination.

Yet it was not until I came across an original edition of *The Words of Jesus* that I realized how little I truly understood about what JESUS said and the sequence of His life and ministry. That realization was both humbling and awakening, bringing a new depth of clarity to my Christian Walk.

As I read and reflected, I saw the value of gathering the words of JESUS in a clear and organized way—so they could be understood more directly and followed with greater purpose.

Through this process, I found myself not only learning, but also healing. In a time of deep personal grief, reflecting on the words of JESUS became a source of comfort, structure, and peace. This work is the result of that journey.

It is my hope that this book will:

1. Help others see more clearly what JESUS said, understand His message more fully, and find, as I did, both clarity and comfort in His words.
2. For New Christians, this is a great asset. Too often, new believers are encouraged simply to “read the Gospel of John” or “read the whole Bible,” which can feel overwhelming at first. This book offers a simpler introduction by presenting the Words of JESUS in one accessible, chronological, cross referenced volume.

BIBLE STUDY

When looking at each chapter there are always the 6 common questions to ask about the chapter. If you are a serious student, there are the remaining 6 things to look at. There could be more, you can add them.

- 1 Who
- 2 What
- 3 Where
- 4 When
- 5 Why
- 6 How
- 7 Summary
- 8 The Lesson
- 9 The Impact
- 10 The Takeaway
- 11 Additional References
- 12 Additional Notes

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