

Section II: The Word and Witness of Jesus

This is an extraction of the words and witness of our Lord from the scriptures covering his earthly ministry.

Original Introduction to the Study

There was a King who needed to send an official communication to a King in another land. He called in his Ambassador, and he provided the man with a writing containing the message. Then he sat down with his Ambassador, and they discussed the matter fully so that the Ambassador would be able to answer questions which might arise over the communication. He wanted his messenger to explain anything which was unclear or in need of further discussion.

In the other kingdom, the Ambassador was ushered by their Prime Minister into the presence of the other King, and he delivered the writing. When the King and Prime Minister had read it, the King asked the Ambassador what was intended by a passage.

Before the Ambassador could answer, the Prime Minister answered what he thought it meant, expanding upon what the other king had written. The answer did not suit the King, so he asked again; and again his own Minister answered and gave further testimony.

The King was wroth with him and sent him from his presence with an angry word, for he wanted to know what the other King had to say, and not what his own Prime Minister thought the other king wanted him to know.

In my search for what God intends of us, I have spent a considerable time reading in the four Gospel books. One thing which has struck me repeatedly is that there is much written by the authors to explain what Jesus meant when he spoke, what he thought, and what he intended by his speaking. Such additions make me nervous. Also included are substantial witnesses by the authors on various subjects.

The reason for acceptance of the entire scripture is the belief that the message contained in the explanation and enhancement by others is also from God, such that much of what God has for us would be lost if we did not receive the whole scripture as it was originally prepared and preserved through translation. This is reasonable conjecture but lacks support by direct words from God, the prophets, or from Jesus.

This may well be true, and there is no intent for this work to supplant the written scripture. It is written as a tool for the intensive study of the witness of our Lord, and is provided for those who want the straight truth from the source of truth.

I hold it on faith that the words of our Lord as recorded in the sacred scriptures hold no lie or distortion. That is the thing upon which this work rests, the veracity of our Lord and the staying power of his words as attested to within the scriptures.

There is only one who was with God in the beginning, and has come to us from God; and that is Jesus. There is no man who knows better the message of God for us than he does. There is no man who can know better than our Lord what God wishes, plans, or means for us.

There is only one man who was directly empowered by God to carry the message which Jesus carried, that same Jesus. With his divine inspiration and abilities, there is also no man who is superior to Jesus in ability to communicate the message he carries.

I am proceeding under the assumption that there is nothing which can be added to the words and witness of our Lord, which will better explain what Jesus said than his own words. There is nothing that will better represent him to his people than his own record.

What this work does is to extract the witness of Jesus from the scriptures, removing editorial comment and personal interpretations from the written record. What the extracted record contains is all the recorded words of our Lord, with such minimum of information as will provide those recorded words with a framework and background in which they can be understood.

Also, the work involves the reformatting of the record for enhanced reading. This means removing the intrusive numbering which was added for identifying verses, resetting the obsolete punctuation, and re-paragraphing the remaining work according to subject matter and common usage.

The resulting work is intended for use in the study of the witness of our Lord in his earthly ministry as the Son of Man.

To those who fear that something might be left out, I remind them that all the recorded words of our Lord are included. Whatever has been left out is that which was first added to the witness by other men; and those other men did not know the message as our Lord knew it, and did not know how to present it as our Lord knew how to present it.

I do note that there has been one deletion, which was made only after carefully considering the consequences. That witness of our Lord which is only recorded through the words of others has generally been removed unless it is necessary to explain what Jesus spoke. Even that which remains has been reduced to minimum comment to eliminate, as far as possible, any color or tone which might follow from my own personality or writing style.

It is important to note that this work, whatever it might be, is not a substitute for the larger Bible from which it is extracted. Though I feel it is more representative of our Lord's teachings, it lacks the color and background provided by those authors who created the work in the first place. This concentrate is just that, a concentrate. But it

cannot be reconstituted by adding water, only by adding the personality of the authors and the signs of the times.

MAT - 1

No witness by our Lord.

MAT - 2

No witness by our Lord.

MAT - 3

When Jesus came to be baptized, John would not saying that he was the one in need of baptism. Jesus told him, **Suffer it to be so now, for thus it becometh us to fulfil all righteousness,** and Jesus was baptized by John.

MAT - 4

Jesus was hungered in the wilderness; and when Satan taunted him to turn stones into bread, he answered, **It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."**

Then Satan taunted Jesus to prove his godliness by jumping from the tower of the temple so that the angels would bear him up. Jesus answered him, **It is written again, "Thou shalt not tempt the Lord thy God."**

Satan told Jesus that the wealth of the world could be his if he paid homage to Satan. Jesus said to him, **Get thee hence, Satan, for it is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."**

Then Jesus began preaching, saying, **Repent; for the Kingdom of Heaven is at hand.** When Jesus came upon Peter and Andrew by the shore in Capernaum, he said to them, **Follow me, and I will make you fishers of men;** and they left everything to go with him, and he ministered to the people.

MAT - 5

Jesus taught the multitudes saying, **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.

Ye 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 an 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.

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 the 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, you shall in no case enter into the Kingdom of Heaven.

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 hellfire.

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, whiles 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 offend 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 offend 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 as your Father which is in Heaven is perfect.

MAT - 6

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 has 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 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: 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, for ever.

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.

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 to morrow 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.

MAT - 7

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 to 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? Of if he ask 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 him that ask of Him?

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 thereat: 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 every one 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.

MAT - 8

A leper came to Jesus asking to be cleansed, and Jesus touched him, saying, **I will; be thou clean;** and he was cleansed of leprosy. Jesus said to him, **See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.**

A centurion asked Jesus to heal his sick servant and Jesus said to him, **I will come and heal him.** When the centurion said that it would be enough that Jesus spoke the word, for He had authority. Jesus said, **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.**

Then Jesus said to the Centurion, **Go thy way; and as thou hast believed, so be it done unto thee;** and the servant was healed.

A certain scribe came and said to Jesus, "Master, I will follow where you go." Jesus said to him, **The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.**

Another said he would follow, but he had to bury his father. Jesus said to him, **Follow Me, and let the dead bury their dead.**

Later, aboard a ship, the disciples awakened Jesus when a storm threatened the ship. He said to them, **Why are ye fearful, o ye of little faith;** and he calmed the sea with words.

On shore, two possessed men cried out at Jesus coming, asking if he had come to torment them before the time appointed. Jesus ordered the spirits out of the men, and the spirits asked to be allowed to enter swine. Jesus said **Go**, and they went into the animals which ran into the sea and were drowned.

Mat - 9

They brought Jesus a man sick of palsy, and Jesus said, **Son, be of good cheer: thy sins be forgiven thee.**

Noting that certain scribes took offense, Jesus said to them, **Wherefore think ye evil in your hearts? For whether is easier to say, "Thy sins be forgiven thee," or to say, "Arise and walk;" but that ye may know that the Son of Man hath power on earth to forgive sins.** He said to the man, **Arise, take up thy bed, and go unto thine house,** and the man was healed.

Jesus came to Matthew as he sat at the receipt of custom, and said to him, **Follow me,** and he did.

Many sinners came and sat with Jesus at the table, and the Pharisees asked his disciples why Jesus sat with them. Jesus said to them, **They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.**

The disciples of John asked why they and the Pharisees fasted, but Jesus and his disciples did not. Jesus answered, **Can the children of the bridechamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them and then shall they fast.**

No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish. But they put new wine into new bottles and both are preserved.

A ruler came to Jesus expressing faith that even though his daughter was dead, if Jesus would touch her she should live. As Jesus was on the way, a woman touched his garment, and was healed. Jesus told her, **Daughter, be of good comfort; thy faith hath made thee whole.**

Jesus had to rout the mourners when he arrived at the leader's home, for they laughed when he told them, **Give place, for the maid is not dead, but sleepeth.**

He took the girl by the hand and she arose.

A blind man came to him seeking sight. Jesus asked, **Believe ye that I am able to do this?** The man said "yes," and Jesus healed his sight saying, **According to your faith be it unto you.** He charged the man, **See that no man know it.**

Jesus continued to heal the sick and diseased, and he told his disciples, **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.**

MAT - 10

Jesus gave the 12 power over spirits and to heal, and he commanded them, **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. 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 script 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, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an 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 at variance 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.

MAT - 11

The disciples of John the Baptist came to Jesus asking him if he was the one who was foretold. He answered, **Go and shew John again those things which ye do hear and see. The blind receive 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.**

Then Jesus addressed the multitudes, **What went ye out into the wilderness to see: A reed shaken with the wind? But what went ye out for to see, a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see, a prophet?**

Yea, I say unto you, and more than a prophet. For this is he of whom it is written, "Behold, I send my messenger before thy face, which shall prepare the way before thee." Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom is greater than he.

And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come.

He that hath ears to hear, let him hear.

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows and saying, "We have piped unto you, and ye have not danced; we have mourned unto you and ye have not lamented."

For John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say behold a man gluttonous and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

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

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.

Mat - 12

The Pharisees challenged Jesus because his disciples plucked corn on the sabbath, and he answered them, **Have ye not read what David did when he was an hungred, and they that were with him; how he entered into the house of God and did eat the shewbread 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. For the Son of Man is Lord even of the sabbath day.

In the synagogue on the sabbath, Jesus said to those who watched to see if he would heal a man, **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.**

To the man, **Stretch forth thine hand,** and the hand was restored.

When the Pharisees accused Jesus of casting out devils by the authority of Beelzebub, he answered them, **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 bind 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 ye, 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 evil 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.

To those who sought a sign from him, Jesus said, **An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas. For as Jonas 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 Jonas; and behold, a greater than Jonas 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, "I will 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.

When people told Jesus that his mother and brethren waited without to speak with him, he said, **Who is my mother; and who are my brethren?** Indicating those about him, **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.

MAT - 13

Jesus sat in a ship and taught those on the shore, saying, **Behold, a sower went forth to sow. And when he sowed, some seeds fell by the way side, 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 an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.

To the disciples, who asked why he spoke in parables, Jesus said, **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 Esais, 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 way side.

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 root in himself, but dureth 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 an hundredfold, some sixty, some thirty.

And Jesus also taught, 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.’”

The Kingdom of Heaven is like unto a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds. But when it is grown, it is the greatest among herbs; and becometh a tree so that the birds of the air come and lodge in the branches thereof.

The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.

And when the multitude had gone, Jesus taught the disciples, **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.

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.

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.

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.

And Jesus asked them, **Have ye understood all these things**, and they said they had.

Then He said to them, **Therefore every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.**

In his own country, they were offended in Jesus, and he said to them, **A prophet is not without honor, save in his own country, and in his own house.**

MAT - 14

When the multitudes had been with Jesus in the wilderness, and his disciples urged him to let them go and find food for themselves, He told his disciples, **They need not depart: give ye them to eat.** They told him that they had only five loaves and two fishes, but he told them, **Bring them hither to me.** He blessed them, broke them, and all were fed. And there remained twelve baskets of fragments left over.

The disciples were without Jesus on the sea, and Jesus was seen walking on the water and they were troubled thinking it to be a spirit. Jesus said, **Be of good cheer; it is I, be not afraid.** Peter asked Jesus to call him if it was truly him, and Jesus said, **Come.** Peter stepped out on the water and walked until he feared the sea, and began to sink. Jesus reached to him saying, **O thou of little faith, wherefore didst thou doubt,** and Peter was safe.

MAT - 15

The Pharisees challenged Jesus because his disciples ate without washing hands; but Jesus answered them, **Why do ye also transgress the commandment of God by your tradition?**

For God commanded, saying, "Honor thy father and mother and he that curseth father or mother, let him die the death." But ye say "Whosoever shall say to his father or his mother it is a gift by whatsoever thou mightest be profited by me," and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Ye hypocrites, well did Esias prophesy of you, saying, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

And Jesus told the others who were there, **Hear and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.**

The disciples told Jesus that he had offended the Pharisees with this, but he 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.**

To Peter, who asked what this meant, Jesus responded, **Are ye also yet without understanding? Do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught. But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man. But to eat with unwashen hands defileth not a man.**

In Canaan, a gentile woman cried to Jesus to have mercy on her sick daughter, and Jesus told his disciples, **I am not sent but unto the lost sheep of the House of**

Israel. When she persisted, He told her, **It is not meet to take the children's bread, and to cast it to dogs.**

When she replied that the dogs got the crumbs which came from the table, he answered her, **O woman, great is thy faith; be it unto thee even as thou wilt,** and the daughter was healed.

Jesus healed many, and the crowds abided with him. Jesus said to the disciples, **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.**

When the disciples said that they did not have the bread in the wilderness to feed these many, Jesus asked, **How many loaves have ye?** They said seven, and a few little fishes. Jesus blessed and broke the bread, and all were fed and there were seven baskets left over.

MAT - 16

The Pharisees and Sadducees that came to Jesus desiring that he give them a sign. He told them, **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 to day for the sky is red and lowring.**

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.

Later, Jesus told his disciples, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.** When they questioned among themselves if Jesus had spoken of the leaven of bread, He told them, **O ye of little faith, why reason ye among yourselves because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up; neither the seven loaves of the four thousand, and how many baskets ye took up? 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?**

Later, Jesus asked the disciples, **Whom do men say that I the Son of Man am?** When they began to tell how men thought he was one of the prophets, Jesus asked again, **But whom say ye that I am?** When Peter answered that he was the Christ, the Son of the living God, Jesus told him, **Blessed art thou, Simon Barjona, 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.

When Jesus began to tell them how he must suffer and die, Peter was offended and rebuked him. Jesus told him, **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.**

If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his Kingdom.

MAT - 17

On a high mountain Jesus was transfigured before Peter, James and John, and a voice from a bright cloud said, "This is my beloved Son in whom I am well pleased, hear ye him." They were afraid and fell on their faces, but Jesus came and touched them and said, **Arise, and be not afraid. Tell the vision to no man until the Son of Man be risen again from the dead.**

When the disciples asked Jesus about what the scribes taught of Elias, he answered, **Elias truly shall first come and restore all things. But I say unto you that Elias 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.

A man who the disciples could not cure was brought to Jesus, who said, **O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me,** and Jesus healed him.

The disciples asked why they could not heal him, and Jesus answered, **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.

When they were back in Galilee, Jesus said to the disciples, **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.**

In Capernaum, after Peter told those who collected tribute that his master did pay tribute, Jesus told him, **What thinkest thou, Simon; of whom do the kings of the earth take custom or tribute, of their own children or of strangers?** Peter responded, "Of strangers," and Jesus told him, **Then are the children free.**

Notwithstanding; lest we should offend them, go thou to the sea and cast an 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.

MAT - 18

Jesus answered his disciples, when they asked which of them would be greater in the Kingdom, **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. 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 offence commeth. Wherefore if thy hand or thy foot offend 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.

How think ye. If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray? And if so be that he find 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.

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 neglect to hear the church, let him be unto thee as an 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 any thing 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.

When Peter asked Jesus how many times he should forgive his brother, he answered, **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 an hundred pence; and he laid hands on him and took him by the throat saying, pay me that thou owest. And his fellowservant 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 fellowservants 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 fellowservant 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 every one his brother their trespasses.

MAT - 19

The Pharisees asked Jesus if it was right for a man to put away his wife; and Jesus told them, **Have ye not read that He which made them at the beginning made them male and female; and said, "For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh."** Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder.

Then they asked why Moses commanded them to give a writing of divorcement, and Jesus responded, **Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. And whoso marrieth her which is put away doth commit adultery.**

When the disciples said that it was not good to marry if this was true, Jesus responded, **All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb, and there are some eunuchs, which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the Kingdom of Heaven's sake.**

He that is able to receive it, let him receive it.

When the disciples prevented people from bringing children to him, Jesus told them, **Suffer little children; and forbid them not to come unto me; for of such is the Kingdom of Heaven.**

A wealthy man came to Jesus calling Him “Good Master” and asking what he would have to do to have eternal life; and Jesus responded, **Why callest thou me good? There is none good but one, that is God. But if thou wilt enter into life, keep the commandments.**

When he asked which commandments to keep, Jesus said, **Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother, and thou shalt love thy neighbour as thyself.**

The man said that he had done so, and wondered what he still lacked. Jesus said, **If thou wilt be perfect, go and sell that thou hast and give to the poor; and thou shalt have treasure in Heaven. And come and follow me.**

When the man heard this, he went away; and Jesus told his disciples, **Verily I say unto you that a rich man shall hardly enter into the Kingdom of Heaven. And again I say unto you, 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.**

When the disciples asked how any could be saved, Jesus told them, **With men this is impossible; but with God all things are possible.**

Peter noted that the disciples had given up all and followed him, and asked what they should receive for this. Jesus answered, **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 an hundredfold and shall inherit everlasting life.**

But many that are first shall be last; and the last shall be first.

MAT - 20

For the Kingdom of Heaven is like unto a man that is an 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 when 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 even 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 good-man of the house, saying, "These last have wrought but one hour, and thou has 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.

Then Jesus took the twelve apart and told them, **Behold, we go up to Jerusalem and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the gentiles to mock, and to scourge, and to crucify him. And the third day he shall rise again.**

Then the sons of Zebedee with their mother came to Jesus and he asked her, **What wilt thou?**

When they asked special favor in Heaven, he told them, **Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?**

When they answered that they were, he continued, **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 others would have been angry with the sons of Zebedee, but Jesus told them, **Ye know that the princes of the Gentiles exercise domination over them, and they that are great exercise authority upon them; but it shall not be so among you. But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many.**

Two blind men addressed Jesus as the son of David, and he asked them, **What will ye that I shall do unto you?** They asked for their sight and Jesus healed them.

MAT - 21

When they neared Jerusalem, Jesus sent two disciples, directing them, **Go into the village over against you. And straightway ye shall find an ass tied, and a colt with her. Loose them and bring them unto me. And if any man say ought unto you, ye shall say the Lord hath need of them; and straightway he will send them.**

After his entry to Jerusalem upon the Ass, Jesus went to the temple and drove out the moneychangers and those who sold saying, **It is written, "My house shall be called the house of prayer," but ye have made it a den of thieves.**

Then Jesus healed in the temple, and children sang his praises and disturbed the priests. He said to them, **Yea, have ye never read, “Out of the mouth of babes and sucklings thou has perfected praise?”**

The next morning, when Jesus was hungry and went to a fig tree but found no fruit, he said to it, **Let no fruit grow on thee henceforward for ever**, and it soon withered away. He told the disciples, **Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain be thou removed and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.**

When the chief priests and elders challenged the authority of Jesus, he answered them, **I also will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it; from Heaven or of men?**

When they told him that they could not tell, he said, **Neither tell I you by what authority I do these things.**

But what think ye? A certain man had two sons; and he came to the first and said, “Son, go work to day 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.”

Whether of them twain did the will of his father?

When they answered that the first son did, Jesus said to them, **Verily I say unto you that the publicans and 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.**

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?

They answered that he would destroy the husbandmen and let the vineyard out to others. Jesus continued, **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.

MAT - 22

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 entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and 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.

The disciples of the Pharisees with the Herodians came to Jesus asking him if it is lawful to give tribute unto Caesar. Jesus answered, **Why tempt ye me, ye hypocrites?**

Shew Me the tribute money.

When they showed him a coin, Jesus said to them, **Whose is this image and superscription?**

When they responded that it was Caesar, he instructed them, **Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's.**

The Sadducees asked Jesus if a woman had many brothers to wife, whose wife would she be in the resurrection. Jesus answered, **Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven.**

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, “I am the God of Abraham, and the God of Isaac, and the God of Jacob.” God is not the god of the dead, but of the living.

A lawyer asked which is the great commandment, and Jesus told him, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Jesus asked the Pharisees, What think ye of Christ, whose son is he?

When they answered, “David,” he asked them, How then doth David in spirit call him Lord, saying, “The Lord said to my Lord, sit thou on my right hand till I make thine enemies thy footstool.” If David then call him Lord, how is he his son?

MAT - 23

Jesus spoke to the disciples and to those who were there, 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. They 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 abashed, and he that shall humble himself shall be exalted.

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 entering to go in.

Woe to 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 whether is greater, the gold or the temple that sanctifieth 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

whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon, and whoso shall swear by the temple, sweareth by the throne of God 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. Ye blind guides, which strain at a gnat and swallow a camel.

Woe unto you scribes and Pharisees, hypocrites; for ye 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 sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and 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 sepulchres 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.

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.

MAT - 24

About the temple building, Jesus told his disciples, **See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down.**

The disciples asked for the signs of Jesus' coming and the end of the world, and Jesus answered, **Take heed that no man deceive you, for many shall come in my name saying, "I am Christ," and shall deceive many. And ye shall hear of wars and rumours of wars, see that ye be not troubled for all these things must come to pass; but the end is not yet.**

For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved. And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take any thing out of his house. Neither let him which is in the field return back to take his clothes. And woe unto them that are with child and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the sabbath day; for then shall be great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.

Then if any man shall say unto you, "Lo, here is Christ," or "There," believe it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders insomuch that, if it were possible, they shall deceive the very elect.

Behold, I have told you before. Wherefore if they shall say unto you, "Behold, He is in the desert," go not forth; "Behold He is in the secret chambers," believe it not. For as the lightening cometh out of the East, 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.

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 angel of Heaven, but my Father only. But as the days of Noe 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 Noe 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.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he commeth, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

MAT - 25

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.

For the Kingdom of Heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability. And straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he gained other two. But he that had received one went and digged in the Earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." His lord said unto him, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord."

He also that had received two talents came and said, "Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them." His lord said unto him, "Well done good and faithful servant. Thou has been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord."

Then he which had received the one talent came and said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. And I was afraid, and went and hid thy talent in the earth. Lo there thou hast that is thine." His lord answered and said unto him, "Thou wicked and slothful servant; thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him and give it unto him which hath ten talents."

For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

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 an hungred 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 an hungred 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 these my bretheren, 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 an hungered 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 an hungred, 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.

MAT - 26

To the disciples, Jesus said, Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified.

When a woman poured expensive ointment on Jesus, the disciples asked why it had been wasted, and Jesus said, Why trouble ye the woman; for she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always.

For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her.

When the time for the Passover came, Jesus told the disciples, Go into the city to such a man, and say unto him, The Master saith, "My time is at hand; I will keep the Passover at thy house with my disciples."

At the celebration, Jesus announced, Verily I say unto you that one of you shall betray me.

When they asked Him, "Lord is it I," he answered, 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 asked if it was he, and Jesus said, **Thou hast said.**

As they were eating, Jesus took bread and broke it saying, **Take, eat; this is my body.** And he took the cup and gave thanks, and gave it to them saying, **Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.**

But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom.

In the mount of olives, Jesus said to them, **All 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 avowed that he would not, but Jesus said to him, **Verily I say unto thee that this night, before the cock crow, thou shalt deny me thrice.**

In a place called Gethsemane, Jesus said to the disciples, **Sit ye here, while I go and pray yonder.** Taking Peter and the sons of Zebedee, He said to them, **My soul is exceeding sorrowful even unto death. Tarry ye here, and watch with me.** Going a little away from them He prayed saying, **O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt.**

When Jesus returned to them later, they were asleep, and he said, **What, could ye not watch with Me one hour? Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.** Again he went and prayed, **O my Father, if this cup may not pass away from me except I drink it, thy will be done.**

He returned and found them asleep again, and said, **Sleep on now, and take your rest. Behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners.**

Rise, let us be going. Behold, he is at hand that doth betray me. And Judas came with a multitude with swords and staves from the priests and elders of the people, and kissed him. Jesus said, **Friend, wherefore art thou come?** And the men laid hands upon Jesus to take Him.

Peter drew his sword and struck a servant of the high priest and smote off his ear. Jesus said to him, **Put up again thy sword into his place, for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of angels?**

But how then shall the scriptures be fulfilled, that thus it must be?

Jesus said to those who took him, **Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done that the scriptures of the prophets might be fulfilled.**

Before the council, the High Priest adjured Jesus to tell him whether he was the Christ the Son of God. Jesus said, **Thou hast said. Nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of Power and coming in the clouds of Heaven.** And the council condemned Jesus.

MAT - 27

When Jesus stood before the Governor, Pilate, he asked Jesus if he was the King of the Jews; and Jesus said, **Thou sayest**, and answered him no further.

And Jesus, rejected by the people for the sake of the criminal Barabbas, was condemned, scourged, and crucified. The Scribes and elders mocked him and then Jesus cried out in a loud voice, **Eli, Eli, lama sabachthani**; which means, “My God, my God, why hast thou forsaken Me?” and Jesus was given vinegar to drink. Then He cried out with a loud voice and gave up the ghost.

MAT - 28

Mary Magdelene and the other Mary went to tend to the body of Jesus, and found the grave empty but for one who announced that Jesus had risen, and would go before them into Galilee.

As they were leaving, Jesus appeared to them saying, **All Hail. Be not afraid. Go tell my brethren that they go into Galilee, and there shall they see me.**

In Galilee, Jesus appeared to them and said, **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 alway, even unto the end of the world.

MAR - 1

Jesus came from the wilderness preaching the Gospel of the Kingdom of God, and saying **The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel.**

As Jesus walked by the sea, he saw Simon and Andrew and said to them, **Come ye after me, and I will make you to become fishers of men.** He later called the sons of Zebedee to follow him.

As Jesus taught in the synagogue, there was a man with an unclean spirit who cried out that Jesus was the holy one of God. Jesus said to the spirit, **Hold thy peace, and come out of him,** and the man was rid of the spirit.

He entered into a synagogue, and one with an unclean spirit knew him. He rebuked the spirit saying, **Hold thy peace, and come out of him.**

Early in the morning, the disciples had to search for Jesus in a solitary place where he prayed. They told him that all men sought for him, and he said, **Let us go into the next towns that I may preach there also; for therefore came I forth.** And he preached all about Galilee.

A leper came to Jesus, kneeling before him and asking for healing. Jesus said, **I will; be thou clean. 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.**

MAR - 2

Back in Capernaum, when the crowds pressed upon Jesus so that he could not receive them, one sick of the palsy was borne on a stretcher and lowered to him through a hole that men made in the roof. Jesus told the man, **Son, thy sins be forgiven thee.** Jesus spoke to the scribes who were there, **Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, "Thy sins be forgiven thee," or to say, "Arise and take up thy bed, and walk;" but that ye may know that the Son of Man hath power on Earth to forgive sins.**

He turned again to the man on the bed and told him, **I say unto thee, arise and take up thy bed and go thy way into thine house.** The man was healed, and carried his bed away with him.

Later, Jesus saw Levi the son of Alphaeus sitting at the receipt of custom, and he told him, **Follow me,** and he did.

The Scribes and Pharisees asked Jesus's disciples why their Master ate and drank with sinners, and Jesus heard it. He told them, **They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners, to repentance.**

The disciples of John and of the Pharisees asked Jesus why they fasted, but his disciples did not. Jesus told them, **Can the children of the bridechamber fast while the bridegroom is with them. As long as they have the bridegroom with them, they**

cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

No man also seweth a piece of new cloth on an old garment, else the new piece that filled it up taketh away from the old and the rent is made worse. And no man putteth new wine into old bottles, else the new wine doth burst the bottles and the wine is spilled and the bottles will be marred. But new wine must be put into new bottles.

The Pharisees challenged Jesus because his disciples plucked ears of corn on the sabbath, and he answered them, **Have ye never read what David did when he had need and was an hungred, he and they that were with him. How he went into the house of God in the days of Abiathar the high priest and did eat the shew bread which is not lawful to eat but for the priests, and gave also to them which were with him?**

The sabbath was made for man, and not man for the sabbath. Therefore the Son of Man is lord also of the sabbath.

MAR - 3

In a synagogue on the sabbath, they watched to see if Jesus would heal a man with a withered hand. He told the man, **Stand forth.** He then asked them all, **Is it lawful to do good on the sabbath days, or to do evil; to save life, or to kill?** When they did not answer him, he told the man, **Stretch forth thine hand,** and it was restored like the other.

When the scribes explained that Jesus cast out devils by the prince of devils, he answered, **How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself and be divided, he cannot stand, but hath an end**

No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

Many were about Jesus, and said to him that his mother and brethren were standing without. He asked, **Who is my mother or my brethren?** And indicating those who were about him, **Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother and my sister and mother.**

MAR - 4

Jesus sat on a ship and taught the multitudes on the shore, **Hearken; behold there went out a sower to sow. And it came to pass as he sowed; some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground where it had not much earth; and immediately it sprang up because it had**

no depth of earth. But when the sun was up it was scorched, and because it had no root it withered away. And some fell among the thorns; and the thorns grew up and choked it, and it yielded no fruit. And other fell on good ground and did yield fruit that sprang up and increased and brought forth, some thirty, and some sixty, and some an hundred.

He that hath ears to hear, let him hear.

When Jesus was alone with the disciples, they asked about the parable, and he told them, **Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without, all these things are done in parables: that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them.**

Know ye not this parable; and how then will ye know all parables?

The sower soweth the word. And these are they by the wayside where the word is sown; but when they have heard, Satan commeth immediately and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground who when they have heard the word immediately receive it with gladness; and have no root in themselves, and so endure but for a time. Afterward, when affliction or persecution ariseth for the world's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

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 any thing kept secret but that it should come abroad.

If any man have ears to hear, let him hear.

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.

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.

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.

Later that day, Jesus told the disciples, **Let us pass over unto the other side.** As he slept in the ship, a storm arose that threatened the ship, and they woke Jesus who

spoke to the wind and the sea saying, **Peace, be still**, and the storm was calmed. Then he said to them, **Why are ye so fearful; how is it that ye have no faith?**

MAR - 5

When Jesus came into the country of the Gadarenes, a possessed man saw him from afar and cried out in a loud voice that Jesus was the Son of God, and that he should not torment him. Jesus told the spirit, **Come out of the man, thou unclean spirit.**

What is thy name? The spirit said that it was legion for there were many, and Jesus allowed the spirit to enter into a herd of swine, and the herd ran into the sea and were drowned.

When the man, now clothed and in his right mind, asked to accompany Jesus, he told the man, **Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.**

As Jesus went with a ruler of the synagogue to heal his daughter, He felt a touch, and asked, **Who touched my clothes?** A woman who had long had an issue of blood had touched him and had been healed; and she witnessed to this. He told her, **Daughter, thy faith hath made thee whole. Go in peace and be whole of thy plague.**

While he spoke a messenger came and announced that the daughter of the ruler was dead; but Jesus said, **Be not afraid, only believe.** He, with Peter and James and John, proceeded with the man to his home, where the crowd wept and wailed.

He told the crowd, **Why make ye this ado and weep; the damsel is not dead but sleepeth.** They laughed at him, but those who mourned were all put out of the house.

Then Jesus took the girl by the hand and said, **Talitha cumi;** which is interpreted as "Damsel, I say unto thee arise." She rose up and was alive.

MAR - 6

Jesus was not accepted in his home town, and he said to his disciples, **A prophet is not without honour, but in his own country, and among his own kin, and in his own house.**

Then Jesus sent out the disciples by twos, and instructed them, **In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.**

When the Apostles gathered, Jesus told them, **Come ye yourselves apart into a desert place, and rest a while.**

And Jesus taught the many in the wilderness, and the disciples said to Jesus that they should be sent away to find food; but Jesus told them, **Give ye them to eat.** When they did not know how to do this, he asked them, **How many loaves have ye? Go and see.** And Jesus took the few loaves and fishes, blessed and broke them into pieces, and

they fed the five thousand men plus women and children, and had twelve baskets full of pieces left over.

That night, when the disciples were in a ship, Jesus came to them walking on the water, and called to them, **Be of good cheer, it is I. Be not afraid.** And he went to them in the boat.

MAR - 7

When the Pharisees found fault because the disciples ate with unwashed hands, Jesus admonished them, **Well hath Esias 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 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.

And he spoke to the people, **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 have ears to hear, let him hear.**

When his disciples asked Him about this parable, he said, **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.

In another place, a Greek woman implored Jesus to cast the devil out of her daughter, but Jesus told her, **Let the children first be filled, for it is not meet to take the children's bread and to cast it unto the dogs.** When she answered that the dogs under the table eat the children's crumbs, he responded, **For this saying go thy way. The devil is gone out of thy daughter,** and she was freed.

A deaf man with a speech impediment was brought to Jesus and he healed him saying, **Ephatha,** meaning be opened.

MAR - 8

When Jesus was teaching the multitudes, he told his disciples, **I have compassion on the multitude because they have now been with me three days and have nothing to eat. And If I send them away fasting to their own houses, they will faint by the way, for divers of them came from far.**

When the disciples asked how they could satisfy all those who were there, Jesus asked, **How many loaves have ye,** and they said seven. Jesus broke bread and they were all fed.

The Pharisees challenged Jesus to show them a sign from Heaven, and Jesus answered, **Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation;** and he left them.

Later, on a ship, he charged the disciples, **Take heed, beware of the leaven of the Pharisees, and the leaven of Herod.** When they questioned this among themselves that it might be because they brought no bread, he spoke to them, **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 brake the five loaves among five thousand, how many baskets full of fragments took ye up. And when the seven among four thousand, how many baskets full of fragments took ye up.**

How is it that ye do not understand?

Jesus healed a blind man, and told him, **Neither go into the town, nor tell it to any in the town.**

Jesus asked the disciples, **Whom do men say that I am?** When they answered the names of the prophets, he asked again, **But whom say ye that I am?** and Peter responded that he was the Christ; and Jesus charged them that they should tell no man who he was.

Then he taught of his coming trials, and Peter rebuked him. Jesus responded, **Get thee behind Me Satan, for thou savourest not the things that be of God, but the things that be of men.**

He called the people to him and said, **Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?**

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels.

MAR - 9

Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the Kingdom of God come with power.

Jesus took Peter, James, and John, and went to a high mountain where he was transfigured before them. And figures appeared talking with Jesus, and a cloud overshadowed them and a voice said, "This is my beloved son, hear him," and suddenly all was gone; and Jesus charged them to tell no one until he was risen.

The disciples asked Jesus about why the scribes said that Elias must come first. He answered, **Elias verily cometh first, and restoreth all things, and how it is written of the Son of Man that He must suffer many things and be set at nought. But I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.**

And a multitude questioned with the disciples, and Jesus asked the disciples, **What question ye with them?** And a father said that he had brought his possessed son, and the disciples could not cast the spirit out.

Jesus said, **O faithless generation, how long shall I be with you; how long shall I suffer you? Bring him unto me.** They brought the child who fell wallowing to the ground. Jesus asked the father, **How long is it ago since this came unto him?** He answered that it was since childhood.

Jesus told him, **If thou canst believe, all things are possible to him that believeth.** When the father avowed his belief, and begged Jesus to help his unbelief, Jesus said to the spirit, **Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.**

And the spirit cried and rent the boy; and then Jesus took him by the hand and lifted him up; and he was cured.

The disciples asked why they were unable to cast the spirit out, and Jesus told them, **This kind can come forth by nothing but by prayer and fasting.**

They passed quietly through Galilee, and Jesus taught the disciples saying, **The Son of Man is delivered into the hands of men. And they shall kill him, and after that he is killed, he shall rise the third day.**

The disciples talked among themselves as to who would be the greatest, and Jesus asked, **What was it that ye disputed among yourselves by the way?** When they did not answer, Jesus taught them, **If any man desire to be first, the same shall be last of all and servant of all.**

Setting a child in their midst, he told them, **Whosoever shall receive one of such children in my name receiveth me; and whosoever shall receive me, receiveth not me but Him that sent me.**

John told Jesus how they had seen someone casting out devils in Jesus's name, and they forbade him because he did not go with Jesus. Jesus told him, **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.**

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea.

And if thy hand offend thee cut it off. It is better for thee to enter into life maimed; than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off. It is better for thee to enter halt into life; than having two feet to be cast into hell into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thine eye offend thee pluck it out. It is better for thee to enter into the Kingdom of God with one eye; than having two eyes to be cast into hell fire, where their worm dieth not and the fire is not quenched.

For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

MAR - 10

The Pharisees asked Jesus if it was lawful for a man to put away his wife, and Jesus answered, **What did Moses command you?** When they said that they could write a bill of divorcement, Jesus told them, **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 the 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.**

When the disciples asked further, Jesus taught them, **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.**

When the disciples prevented others from bringing children to Jesus, he corrected them, saying, **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 he held the children in his arms and blessed them.

A wealthy man came to Jesus, addressing him as good master, and asking what he should do to inherit eternal life. Jesus told him, **Why callest thou me good? There is none good but one that is God.**

Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother.

When the man said that he had done so from his youth, Jesus told him, **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 went away, Jesus instructed the disciples, **How hardly shall they that have riches enter into the Kingdom of God. 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 disciples asked among themselves who could be saved if this were true. Jesus told them, **With men it is impossible, but not with God; for with God all things are possible.**

Peter reminded Jesus that they had all left things and followed him, and asked what they had earned. Jesus told them, **Verily I say unto you, there is no man that hath left house or brethren or sisters or father or mother or wife or children or lands for my sake and the gospels, but he shall receive an hundredfold now in this time houses and brethren and sisters and mothers and children and lands with persecutions, and in the world to come eternal life. But many that are first shall be last, and the last first.**

Then Jesus taught them, **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.**

James and John, the sons of Zebedee begged a boon of Jesus, who asked, **What would ye that I should do for you?** They asked to sit in the seats of honor when he came into his Kingdom.

He answered them, **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?** When they said that they could, he responded, **Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized, withal shall ye be baptized; but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.**

Jesus said to them all, **Ye know that they which are accounted to rule over the gentiles exercise lordship over them; and their great ones 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.**

A blind man called out to Jesus as the son of David and would not be silenced. Jesus asked him, **What wilt thou that I should do unto thee?** When the blind man asked for his sight, Jesus said, **Go thy way; thy faith hath made thee whole;** and immediately his sight was restored.

MAR - 11

As they approached Jerusalem, Jesus sent two disciples, instructing 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 say unto you, "Why do ye this?" say ye that the Lord hath need of him; and straightway he will send him hither.**

And they did as Jesus said, and Jesus entered into Jerusalem riding on the colt and entered into the temple.

The next day, Jesus sought figs on a tree, but none were found. He told the tree, **No man eat fruit of thee here after for ever.**

And then Jesus entered the temple and cast out those who did business saying, **Is it not written, "My house shall be called of all nations the house of prayer," but ye have made it a den of thieves.**

The following morning, the fig tree was dried up, and Jesus told the disciples, **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.

The chief priests and elders came to Jesus and challenged him to tell of his authority. He answered them, **I will also ask of you one question, and answer me and I will tell you by what authority I do these things.**

The baptism of John, was it from Heaven or of men? Answer Me." And they would not, so Jesus told them, **Neither do I tell you by what authority I do these things.**

MARK - 12

A certain man planted a vineyard and set an hedge about it and digged a place for the winefat, and built a tower and let it out to husbandmen; and went into a far country. And at the season, he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones and wounded him in the head, and sent him away shamefully handled. And again he sent another, and him they killed, and many others, beating some and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them saying, "They will reverence my son." But those husbandmen said among themselves, "This is the heir, come let us kill him and the inheritance shall be ours." And they took him and killed him, and cast him out of the vineyard.

What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

And have ye not read this scripture, "The stone which the builders rejected is become the head of the corner." This was the Lord's doing, and it is marvelous in our eyes.

Later, the Pharisees and the Herodians came to Jesus, asking him whether they should give tribute to Caesar. Jesus answered them, **Why tempt ye me? Bring me a penny, that I may see it.** And when they brought one, Jesus asked, **Whose is this image and superscription?** When they answered that it was Caesar, He answered them, **Render to Caesar the things that are Caesar's, and to God the things that are God's.**

The Sadducees came to Jesus asking whose wife a woman would be in the resurrection if several brothers legally had her to wife. He answered 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 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.

One of the scribes asked Jesus which is the first commandment. Jesus instructed him, **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 neighbour as thyself. There is none other commandment greater than these.

When the Scribe indicated that this was also his understanding, Jesus told him, **Thou art not far from the Kingdom of God.**

Then Jesus asked those who were there, **How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, "The Lord said to my Lord, sit Thou on my right hand till I make thine enemies thy footstool." David therefore himself calleth him Lord; and whence is he then his son?**

Jesus also taught, **Beware of the scribes which love to go in long clothing; and love salutations in the marketplaces, and the chief seats in the synagogues and the uppermost rooms at feasts; which devour widows' houses and for a pretence make long prayers. These shall receive greater damnation.**

Jesus saw a poor widow throwing two mites into the treasury, and taught his disciples, **Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.**

MAR - 13

Jesus spoke to the disciples about the temple, **Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down.**

Peter, James, John, and Andrew asked when this would happen, and what would be the signs of the end; and Jesus told them, **Take heed lest any man deceive you; for many shall come in my name saying, "I am the Christ," and shall deceive many.**

And when ye shall hear of wars and rumours 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 the 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; then let them that be in Judaea flee to the mountains. And let him that is on the housetop not go down into the house, neither enter therein to take any thing out of his house. And let him that is in the field not turn back again for 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, who 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 shew signs and wonders to seduce if it were possible even the elect.

But take ye heed; behold I have foretold you all things. But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of Heaven shall fall, and the powers that are in Heaven shall be shaken.

And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels and shall gather together his elect from the four winds, from the uttermost part of the Earth to the uttermost part of Heaven.

Now learn a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

Verily I say unto you, that this generation shall not pass till all these things be done. Heaven and Earth shall pass away; but my words shall not pass away.

But of that day and that hour knoweth no man, no not the angels which are in Heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. 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 even or at midnight or at the cockcrowing or in the morning; lest coming suddenly He find you sleeping.

And what I say unto you, say unto all. Watch!

MAR - 14

As the Passover approached, a woman came with expensive ointment and poured it on Jesus's head. When the disciples indicated that it was wasteful, Jesus told them, **Let her alone; why trouble ye her? She hath wrought a good work on me.**

For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand 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.

On the day of the Passover, Jesus sent two saying, **Go ye into the city, and there shall meet you a man bearing a pitcher of water. Follow him. And wheresoever he shall go in, say ye to the goodman of the house, "The master saith, where is the guestchamber where I shall eat the passover with my disciples?" And he will shew you a large upper room furnished and prepared. There make ready for us."**

And as they sat to eat, Jesus said to the disciples, **Verily I say unto you, one of you which eateth with me shall betray me.** When they questioned who it was, he said, **It is one of the twelve that dippeth with me in the dish.**

The Son of Man indeed goeth as it is written of him, but woe to that man by whom the Son of Man is betrayed. Good were it for that man if he had never been born.

Jesus took bread and blessed and broke it and gave it to the disciples saying, **Take; eat; this is my body.**

He took the cup and gave thanks, and gave it to them saying, **This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God.**

Later at the Mount of Olives, Jesus told them, **All ye shall be offended because of me this night; for it is written, "I will smite the shepherd, and the sheep shall be scattered." But after that I am risen, I will go before you into Galilee.**

When Peter said that he would not be offended, Jesus told him, **Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.**

In Gethsemane, Jesus told the disciples, Sit ye here, while I shall pray, and he took Peter James and John aside. He told them, **My soul is exceeding sorrowful unto death. Tarry ye here and watch.**

Then Jesus went aside 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.**

Returning to the disciples, Jesus found them sleeping and 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; and He went aside again to pray.

At last, he returned and found them asleep a third time, and 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 that betrayeth me is at hand.** And Jesus was betrayed by Judas.

Jesus spoke to those who were with Judas, **Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not. But the scriptures must be fulfilled.** And they took him before the council.

They would try him, but could find no good witness against him, and he would not answer. Again the High Priest asked him if he was the Christ; and he answered, **I am. And ye shall see the Son of Man sitting on the right hand of Power and coming in the clouds of Heaven.**

On this, they convicted Him.

MAR - 15

The scribes and the whole council bound Jesus and delivered him to Pilate, who asked Jesus if he was king of the Jews; and he answered, **Thou sayest it.**

And the chief priests accused him, but Jesus said nothing. And then Pilate offered to release either Jesus or Barabbas who had made insurrection. The people called for Barabbas, and urged that Jesus be crucified.

Jesus was delivered to the guards who mocked him. Then they took him to Golgotha and crucified him with two thieves. And the elders and priests mocked him. About the sixth hour there was darkness over the land. At the ninth hour, Jesus cried out in a loud voice, **Eloi, Eloi, lama sabachthani**, which is interpreted, "My God, my God, why hast thou forsaken me."

They gave Him vinegar to drink, and Jesus cried out again and gave up the ghost. And the vail of the temple was rent from top to bottom. The body of Jesus was taken and buried.

MAR - 16

When the sabbath was past, three women came to anoint the body, and found the tomb open, and a young man in white sitting inside the sepulchre. He told them that Jesus had risen, and would go before them into Galilee.

Later, Jesus appeared to the eleven, saying, **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 harm them. They shall lay hands on the sick and they shall recover.

LUK - 1

No witness by our Lord.

LUK - 2

When Jesus was twelve years old, he was separated from his parents in Jerusalem at the time of the passover, and they sought him and found him talking with the elders in the temple. When they asked why he had given them such a fright, he answered, **How is it that ye sought me? Wist ye not that I must be about my Father's business?**

LUK - 3

No witness by our Lord.

LUK - 4

In the wilderness, while fasting, Jesus was tempted by the Devil who challenged him to change the stones into bread if he was the Son of God. Jesus replied, **It is written that, "Man shall not live by bread alone, but by every word of God."**

Satan took Jesus to a high place and showed him all the world, and told him that it could be his if he would bow and worship Satan. Jesus replied, **Get thee behind me Satan; for it is written, "Thou shalt worship the Lord thy God and Him only shalt thou serve."**

And Satan challenged Jesus to cast himself from a high place, knowing that the angels of God had been given charge over him and would bear him up before he came to harm. Jesus answered, **It is said, "Thou shalt not tempt the Lord thy God,"** and Satan was discouraged.

And Jesus went into the synagogue and read from the scriptures of Esias, **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.**

Then he said to all therein, **This day is this scripture fulfilled in your ears.**

When they remembered Jesus as the carpenter's son, he said, **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 Elias, 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 Elias 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 Eliseus the Prophet; and none of them was cleansed saving Naaman the Syrian.

In the synagogue in Capernaum on the Sabbath, there was a man with an unclean devil which cried out to Jesus to let it alone, and recognized him as the Holy One of God. Jesus told the spirit, **Hold thy peace and come out of him;** and the spirit was cast out.

Jesus healed many, and cast out devils without permitting them to speak. And he called the disciples to him and he told them, **I must preach the Kingdom of God to other cities also, for therefore am I sent.**

LUK - 5

Jesus entered Simon Peter's boat and asked him to put off a way from shore, and he taught the people from the boat. And when he had left off speaking, he told Peter, **Launch out into the deep and let down your nets for a draught.** Though fishing had not been good, Peter put out his net, and took so many fish that he cried to others for help in raising them. At this, Peter fell down at Jesus feet telling him that he was unworthy, and Jesus said to him **Fear not; from henceforth thou shalt catch men.**

In another place, a leper came to Jesus and showed faith that Jesus could make him clean. Jesus said, **I will. Be thou clean,** and the leprosy was cleansed. Jesus charged the man, **Tell no man; but go and shew thyself to the priest, and offer for thy cleansing according as Moses commanded for a testimony unto them.**

In another place, where the crowd was so great that they let a man down to Jesus through the roof on a couch, he told the man, **Man, thy sins are forgiven thee.** And when the scribes and doctors of the law heard this, Jesus told them, **What reason ye in your hearts? Whether 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.**

To the man, he said, **I say unto Thee, arise, and take up thy couch and go into thine house.** And the man did as Jesus directed.

To a publican named Levi, Jesus said, **Follow me.** And the man rose up and left all to follow Jesus.

The scribes and Pharisees murmured against the disciples because they ate with publicans; but Jesus told the leaders, **They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners, to repentance.**

And others asked why disciples of John the Baptist and of the Pharisees fast often, but his disciples did not. Jesus told them, **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; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, the old is better.

LUK - 6

On the next sabbath, the disciples plucked corn as they went through a field. When the Pharisees rebuked them, Jesus told the Pharisees, **Have ye not read so much as this, what David did when himself was an hungred, and they which were with him. How he went into the House of God; and did take and eat of the shewbread and gave also to them that were with him, which it is not lawful to eat but for the priests alone?**

He also told them that, **The Son of Man is lord also of the sabbath.**

On yet another sabbath day, the scribes and Pharisees watched Jesus and a man with a withered hand, to see if he would heal the man. Jesus told the man, **Rise up and stand forth in the midst.** And to those who were witnesses, he said, **I will ask you one thing. Is it lawful on the sabbath days to do good or to do evil; to save life or to destroy it?** And when they did not answer, Jesus told the man, **Stretch forth thy hand,** and he did so and it was restored whole as the other.

Then Jesus chose the twelve, and many came to hear him and to be healed. These he taught saying:

Blessed be ye poor, for yours is the Kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Rejoice ye in that day and leap for joy; for behold, your reward is great in Heaven; for in the like manner did their fathers unto the prophets.

But woe unto you that are rich, for ye have received your consolation. Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep. Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other. And him that taketh away thy cloak, forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye; for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye; for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye; for sinners also lend to sinners to receive as much again.

But love ye your enemies and do good. And lend, hoping for nothing again. And your reward shall be great, and ye shall be children of the highest; for He is kind unto the unthankful and to the evil.

Be ye therefore merciful as your Father also is merciful. Judge not, and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye

shall be forgiven. Give and it shall be given unto you, good measure pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Can the blind lead the blind; shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master.

And why beholdest thou the mote that is in thy brother's eye but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, "Brother, let me pull out that mote that is in thine eye," when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man which built an house, and digged deep and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house and could not shake it for it was founded upon a rock.

But he that heareth and doeth not is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently and immediately it fell, and the ruin of that house was great.

LUK - 7

A centurion came to Jesus asking that his servant be healed, and Jesus told him that he would come. The centurion said that it would be enough if Jesus used his word of authority, and Jesus said to him, **I say unto you, I have not found so great faith, no not in Israel**, and the servant was healed.

At the gate of the city Nain, Jesus saw a widow, and her dead son was being carried out of the city. He went to her and said, **Weep not**. Touching the bier, he said, **Young man, I say unto thee arise**, and the man on the bier was alive and sat up.

The disciples of John the Baptist came to Jesus, asking if he was the one, or they should look for another. Jesus told them, **Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me.**

When the disciples of John were gone, Jesus told those about him, **What went ye out into the wilderness for to see; a reed shaken with the wind? But what went ye out for to see; a man clothed in soft raiment? Behold they which are gorgeously**

apparelled, and live delicately, are in kings' courts. But what went ye out for 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.

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.

And while Jesus was at table in a Pharisee's home, a sinner woman anointed his feet with oil and wiped them with her hair, and kissed his feet. The Pharisee was contemptuous because Jesus let a sinner woman minister to him, but Jesus said, **Simon, I have somewhat to say unto thee.**

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.

When the man answered that it would be the one who was forgiven the most, Jesus answered, **Thou hast rightly judged. 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.

And He said to the woman, **Thy faith hath saved thee. Go in peace.**

LUK - 8

Jesus spoke to the multitudes saying: **A sower went out to sow his seed. And as he sowed; some fell by the way side, and it was trodden down and the fowls of the air devoured it; and some fell upon a rock, and as soon as it was sprung up it withered away because it lacked moisture; and some fell among thorns, and the thorns sprang up with it and choked it; and other fell on good ground, and sprang up and bare fruit an hundredfold.**

He that hath ears to hear, let him hear.

And when his disciples asked him what the parable meant, he taught them, **Unto you it is given to know the mysteries of the Kingdom of God, but to others in parables, that seeing they might not see, and hearing they might not understand.**

Now the parable is this. The seed is the word of God. Those by the way side are they that hear; then cometh the devil and taketh away the word out of their hearts lest they should believe and be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe and in time of temptation fall away. And that which fell among thorns are they which when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience.

No man when he hath lighted a candle covereth it with a vessel or putteth it under a bed; but on a candlestick that they which enter in may see the light. For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad. Take heed therefore how ye hear for whosoever hath to him shall be given and whosoever hath not, from him shall be taken even that which he seemeth to have.

When they told Jesus that his mother and brothers were outside, he told them, **My mother and my brethren are these which hear the word of God and do it.**

Jesus told his disciples, **Let us go over unto the other side of the lake,** and they entered a boat. He was asleep and a storm arose and the boat was in peril, so they woke Jesus; and he told them, **Where is your faith?** And he calmed the storm and the sea.

On the far side, a man came out of the tombs who had an evil spirit, and Jesus asked the spirit, **What is thy name?** The spirit said he was Legion for there were many, and Jesus cast out the devil who went into swine. And the swine ran into the sea and were drowned. The man who had been restored pleaded to Jesus that he might go with him, but Jesus instructed him, **Return to thine own house and shew how great things God hath done unto thee.**

Back on the other side of the sea, a ruler asked Jesus to come and heal his daughter. As they were on the way, Jesus felt someone touch him and asked, **Who touched me? Somebody hath touched me; for I perceive that virtue is gone out of me.** And a women who had an issue of blood many years came forward and told how she had touched him to be healed. He told her, **Daughter, be of good comfort. Thy faith hath made thee whole. Go in peace.**

Then one came from the ruler's house, saying that the daughter had died, and Jesus need not come. He told the ruler, **Fear not. Believe only and she shall be made whole.** When they came to the house, he told the mourners, **Weep not. She is not dead but sleepeth.** They did not believe; and he put them out. Then Jesus took the maid by the hand and said, **Maid, arise,** and she was alive and whole.

LUK - 9

Jesus gave the twelve power and authority over devils and to cure diseases, and sent them out with the instructions; **Take nothing for your journey, neither staves nor script neither bread neither money, neither have two coats apiece. And whatsoever house ye enter into, there abide and thence depart. And whosoever will not receive you, when ye go out of that city shake off the very dust from your feet for a testimony against them.**

When they were gathered again, and Jesus had taught the multitudes in a desert place; the disciples came to Jesus and urged that he send the crowd away to find food. He told them, **Give ye them to eat.** When they told Jesus that they had only five loaves and two fishes, he directed them, **Make them sit down by fifties in a company.** Then He blessed the food, broke bread, and gave it to the disciples to set before the people. The people were fed and there were twelve baskets full left over.

When Jesus was alone again with the disciples, he asked, **Whom say the people that I am?** They answered the name of prophets. He asked again, **But whom say ye that I am?** And Peter answered that he was the Christ of God, and Jesus charged them to tell no one.

He instructed them, **The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes; and be slain and be raised the third day.**

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 gain 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.

Eight days later, Jesus went up a mountain with Peter James and John; and he was transfigured before them, and a voice from a cloud said that this was his beloved son to whom they should listen.

The next day, a man brought his son to Jesus because the disciples could not cure him. Jesus said, **O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither.** Jesus rebuked the spirit and healed the child.

Jesus spoke to the disciples of his teachings, **Let these sayings sink down into your ears, for the Son of Man shall be delivered into the hands of men.**

When the disciples discussed who would be the greatest, Jesus presented a child before them and said, **Whosoever shall receive this child in my name receiveth me. And whosoever shall receive me receiveth Him that sent me. For he that is least among you all, the same shall be great.**

Later, John related to Jesus that he had seen a man casting out devils in Jesus name, but had forbidden him because the man was not with them. Jesus told him, **Forbid him not; for he that is not against us is for us.**

When the messengers from Jesus were not received in a city of the Samaritans, John and James asked Jesus if they should command fire from Heaven to consume them. Jesus rebuked them, **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.**

As they went their way, a man came to Jesus saying that he would follow Jesus wherever he went; and Jesus replied, **Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head.**

And Jesus said to another, **Follow me.** When the man replied that he would, but he had to bury his father first; Jesus directed him, **Let the dead bury their dead; but go thou and preach the Kingdom of God.**

And another said he would follow, but first he would go home and bid them farewell. Jesus said to him, **No man, having put his hand to the plough and looking back, is fit for the Kingdom of God.**

LUK - 10

Jesus sent forth seventy disciples by twos, instructing them, **The harvest truly is great, but the labourers are few. Pray ye therefore the lord of the harvest that He would send forth labourers 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 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 are 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 returned rejoicing because the spirits had been given into their power, Jesus said, **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.

Jesus also 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.

To the disciples, he said, **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.**

When a lawyer asked Jesus what he had to do to inherit eternal life, Jesus answered, **What is written in the law? How readest thou?** When the man answered that it was to love God and to love his neighbors as himself, Jesus told him, **Thou hast answered right. This do and thou shalt live.**

Then the man asked who was his neighbor, and Jesus taught him, **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?"

When the lawyer answered that it was the one who showed mercy, Jesus instructed him further, **Go, and do thou likewise.**

At a later time, Jesus was in the home of two sisters, and Martha served as hostess while sister Mary sat at Jesus's feet and listened to his teachings. When Martha asked Jesus to intervene so that she would not have to work on alone; Jesus told her, **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 from her.**

LUK - 11

The disciples asked Jesus how to pray, and he taught them, **When ye pray, say: Our Father which are in Heaven, hallowed be thy name. Thy Kingdom come. Thy will be done, as in Heaven, so in Earth.**

Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Jesus asked them **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 every one 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 ask 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.

Later, Jesus was casting out a dumb spirit and some said that he cast out devils through the authority of Beelzebub. He taught them, **Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand because ye say that I cast out devils through Beelzebub.**

And If I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you.

When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him; he taketh from him all his armour wherein he trusted and divideth his spoils.

He that is not with me is against me; and he that gathereth not with me scattereth.

When the unclean spirit is gone out of a man, he walketh through dry places seeking rest; and finding none, he saith, "I will return unto my house whence I came out." And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked then himself; and they enter in and dwell there. And the last state of that man is worse than the first.

A woman who heard these things cried out a blessing on the womb that carried Jesus and the paps which fed him; but he said, **Yea rather, blessed are they that hear the word of God and keep it.**

Jesus told the crowd, **This is an evil generation. They seek a sign and there shall no sign be given it but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation.**

The queen of the South shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the Earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

No man, when he hath lighted a candle putteth it in a secret place, neither under a bushel; but on a candlestick that they which come in may see the light.

The light of the body is in the eye. Therefore when thine eye is single, thy whole body also is full of light. But when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness.

If thy whole body therefore be full of light, having no part dark; the whole shall be full of light, as when the bright shining of a candle doth give thee light.

A Pharisee offered, and Jesus went to eat with him. When Jesus sat to dine without washing hands, the man was affected, and Jesus challenged 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.

A lawyer told Jesus that he cursed them also by this, and Jesus continued, **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 built the sepulchres 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 sepulchres.**

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.

LUK - 12

Later, Jesus taught his disciples, **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.

One sought judgment from Jesus between himself and his brother on the matter of inheritance, and Jesus told him, **Man, who made me a judge or a divider over you?** To the disciples he said, **Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.**

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.

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 to day in the field, and to morrow 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.

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 commeth 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.

Peter asked him if this was a parable for the disciples only or for everyone, and Jesus told him, **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.

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.

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 your selves judge ye not what is right.

When thou goest with thine adversary to the magistrate, as thou art in 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.

LUK - 13

And some told Jesus that Pilate had mingled Galilaeans' blood with heathen sacrifices. Jesus said, Suppose ye that these Galilaeans were sinners above all the Galileans because they suffered such things? I tell you nay, but except ye repent, ye shall 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.

A certain man had a fig tree planted in his vineyard, and 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 bear fruit, well; and if not, then after that thou shalt cut it down."

When Jesus was teaching in a synagogue, there was a woman with a spirit of infirmity eighteen years and she was bent in body and could not straighten. Jesus said to her, **Woman, thou art loosed from thine infirmity. And he laid hands on her and she was made straight.**

When the ruler of the synagogue was indignant because Jesus healed on the sabbath, Jesus challenged him in return, **Thou hypocrite. Doth not each 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.**

And he taught saying, **Unto what is the Kingdom of God like, and whereunto shall I resemble it. It is like a grain of mustard seed which a man took and cast into his garden; and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it.**

Whereunto shall I liken the Kingdom of God. It is like leaven which a woman took and hid in three measures of meal till the whole was leavened.

Later, one asked Jesus if only a few would be saved; he answered, **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 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.

Then there were those Pharisees which came to warn Jesus that Herod was looking for him, and he should flee. He told them, **Go ye and tell that fox, behold, I cast out devils and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk today and to morrow, and the day following, for it cannot be that a prophet perish 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."

LUK - 14

On the sabbath, Jesus went into the house of the chief Pharisee to eat bread; and a man with dropsy was before him. Jesus spoke to those present, **Is it lawful to heal on the sabbath day?** When they did not answer, he healed the man. And he said to them, **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?**

When thou art bidden of any man to a wedding, sit not down in the highest room lest a more honourable 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 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 abashed; and he that humbleth himself shall be exalted.

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 recompence 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.

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 yoke 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 shewed 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."

When many followed Jesus in the way, he told 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 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 ambassage 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 have 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.

LUK - 15

When the Pharisees murmured against Jesus because he received and ate with sinners, he told them, What man of you, having an hundred sheep; if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which is

lost until he find 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 neighbours, 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.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently till she find 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.

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 father's 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 musick 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 intreated 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; was lost, and is found."

LUK - 16

Jesus taught his disciples, 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 a 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, "An 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, "An 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. 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.

When the Pharisees derided this teaching, Jesus said to them, Ye are they which justify yourselves before men; but God knoweth your hearts. For that which is 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 dies and was carried by the angels into Abraham's bosom. The rich man also died and was buried; and in hell he lift 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."

LUK - 17

Jesus said to the disciples, **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 repent, forgive him. And if he trespass 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 disciples asked Jesus to increase their faith, and he said to them, **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 trow 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."

On the way to Jerusalem, lepers stood far from Jesus and pleaded with him to have mercy. He said to them, **Go shew yourselves unto the priests,** and they were cleansed as they went. One returned and worshipped Jesus, and he asked, **Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God save this stranger.**

Arise, go thy way. Thy faith hath made thee whole.

When the Pharisees demanded to know when the Kingdom of God would come, Jesus told them, **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.**

To the disciples, he said, **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 lighteth 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 Noe, 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 Noe 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 builded. 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, and Jesus told them, **Wheresoever the body is, thither will the eagles be gathered together.**

LUK - 18

Jesus taught, **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.**

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.

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 everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

When the disciples rebuked those who brought children to Jesus so that he could touch them, Jesus called them to him and said, **Suffer 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 shall in no wise enter therein.**

A ruler addressed Jesus as a good master, and asked what to do to inherit eternal life. Jesus said, **Why callest thou Me good? None is good save One, that is God.**

Thou knowest the commandments: do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother.

The ruler replied that he had kept these from his youth, and Jesus said, **Yet lackest thou one thing. Sell all that thou hast and distribute unto the poor; and thou shalt have treasure in Heaven. And come and follow me.**

The ruler went away, and Jesus taught, **How hardly shall they that have riches enter into the Kingdom of God. For it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God.**

The disciples asked who could be saved, and Jesus told them, **The things which are impossible with men are possible with God.**

Peter noted that the disciples had left everything to follow Him. Jesus told them, **Verily I say unto you, there is no man that hath left house or parents or brethren or wife or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.**

To the twelve alone, Jesus said, **Behold, we go up to Jerusalem; and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him and put him to death; and the third day he shall rise again.**

Near Jericho, a blind man called out to Jesus as the son of David, and would not be silenced. Jesus had him brought to where he was and asked, **What wilt thou that I shall do unto thee?** When the man asked for his sight, Jesus told him, **Receive thy sight: thy faith hath saved thee.**

LUK - 19

As Jesus passed through Jerico, He stopped and called to the chief publican, named Zacchaeus, who had climbed a tree to see Jesus pass. He said, **Zacchaeus, make haste and come down, for today I must abide at thy house.**

At the meal that followed, Zacchaeus announced his new turn of mind, and Jesus told him, **This day is salvation come to this house for so much as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.**

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 has 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 layest 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." (And they said unto him, Lord, he 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.

As Jesus neared Jerusalem, he sent two disciples saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied whereon yet never man sat. Loose him and bring him hither. And if any man ask you, "Why do ye loose him?" thus shall ye say unto him, "Because the Lord hath need of him." And they did as Jesus told them.

And Jesus rode into Jerusalem with such rejoicing that the Pharisees asked Jesus to silence his disciples. He answered, I tell you that if these should hold their peace, the stones would immediately cry out.

And when he was come near, he wept over the city, saying, If thou hadst known, even thou, at least in thy day, the things which belong unto thy peace. But now they are hid 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.

And Jesus entered the temple and cast out those who did business, saying, **It is written, "My house is the house of prayer," but ye have made it a den of thieves.**

LUK - 20

As Jesus taught in the temple, the chief priests and scribes and elders asked Jesus by what authority he did these things, and he replied, **I will also ask you one thing, and answer me; the baptism of John, was it from Heaven or of men?**

When they answered that they could not tell, he responded to them, **Neither tell I you by what authority I do these things.**

And he spoke to the people, **A certain man planted a vineyard and let it forth to husbandmen, and went into a far country for a long time. And at the season, he sent a servant to the husbandmen that they should give him of the fruit of the vineyard. But the husbandmen beat him and sent him away empty. And again he sent another servant; and they beat him also and entreated him shamefully and sent him away empty. And again he sent a third and they wounded him also and cast him out.**

Then said the lord of the vineyard, what shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves saying, "This is the heir. Come let us kill him that the inheritance may be ours." So they cast him out of the vineyard and killed him.

What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and he shall give the vineyard to others.

When the those who heard it said, "God forbid," Jesus said, **What is this then that is written, "The stone which the builders rejected, the same is become the head of the corner." Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.**

The chief priests came to Jesus asking Him if it was right to give tribute unto Caesar. Jesus replied, **Why tempt ye Me? Shew Me a penny. Whose image and superscription hath it?** When they answered that it was Caesar's, Jesus said, **Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.**

The Sadducees asked Jesus whose wife would a woman be in the resurrection if she had been the wife of many brothers. He answered, **The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels and are the Children of God, being the children of the resurrection.**

Now that the dead are raised, even Moses shewed at the bush when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living; for all live unto Him.

Then he questioned them all, 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?

He taught his disciples, Beware of the scribes which desire to walk in long robes and love greetings in the markets and the highest seats in the synagogues and the chief rooms at feasts. Which devour widows houses and for a shew make long prayers. The same shall receive greater damnation.

LUK - 21

Jesus saw many cast gifts into the church treasury, and taught his disciples, 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.

When some praised the temple and its adornment, Jesus told them, As for these things which ye behold, the days will come in the which there shall not be left one stone upon another that shall not be thrown down.

Then they asked him when these things would be, and he said, Take heed that ye be not deceived, for many shall come in my name saying, "I am the christ, and the time draweth near." Go ye not therefore after them.

But when ye shall hear of wars and commotions, be not terrified, for these things must first come to pass; but the end is not by and by. Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in divers places; and famines and pestilences; and fearful sights and great signs shall there be from Heaven.

But before all these, they shall lay their hands on you and persecute you, delivering you unto the synagogues and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony.

Settle it therefore in your hearts not to meditate before what ye shall answer, for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist.

And ye shall be betrayed both by parents and brethren and kinfolks and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake.

But there shall not an hair of your head perish. In your patience, possess ye your souls.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains;

and let them which are in the midst of it depart out, and let not them that are in the countries enter thereinto. For these be the days of vengeance that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled.

And there shall be signs in the sun and in the moon and in the stars; and upon the Earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear and looking after those things which are coming on the earth. For the powers of Heaven shall be shaken.

And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.

Behold the fig tree and all the trees. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.

Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

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 of 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.

LUK - 22

Jesus sent Peter and John into Jerusalem saying, **Go and prepare us the Passover that we may eat.** They asked where, and he told them, **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 guestchamber where I shall eat the passover with my disciples."** And he shall shew you a large upper room furnished; there make ready. And they did as he directed.

At the 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.**

He took the cup, 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.**

He took the bread and broke it and gave it to them, saying, **This is my body which is given for you; this do in remembrance of me.** Likewise after supper, he gave them the cup, saying, **This cup is the new testament in my blood, which is shed for you.**

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.

There was question at the table about who would be the greatest, and Jesus taught them, **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 whether 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.

Simon, Simon; behold, Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not. And when thou art converted, strengthen thy brethren."

When Simon said he was ready to die with his Lord, Jesus told him, **I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.**

To all of them, Jesus said, **When I sent you without purse and script and shoes, lacked ye any thing? But now he that hath a purse, let him take it, and likewise his script. 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.**

They produced two swords, and he told them, **It is enough.**

In the mount of olives, Jesus told them all, **Pray that ye enter not into temptation.** And moving off a ways, Jesus prayed, **Father, if Thou be willing, remove this cup from me. Nevertheless, not my will but thine be done.** Returning to the disciples, he found them asleep and asked, **Why sleep ye? Rise and pray, lest ye enter into temptation.**

Then Judas came with a multitude and betrayed Jesus, who said, **Judas, betrayest thou the Son of Man with a kiss?** And when they seized Jesus, Peter drew a sword and cut off the ear of the servant of the high priest. Jesus said, **Suffer ye thus far,** and he touched the man and healed him.

Jesus said to those who seized him, **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.**

Before the council, the chief priests asked Jesus if he was the Christ. He answered them, **If I tell you, ye will not believe. And If I also ask you, ye will not answer me nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God.** When they asked if this meant that he was the Son of God, he said, **Ye say that I am.**

LUK - 23

Having condemned Jesus, the rulers of the faith accused him to Pilate. Pilate asked Jesus if he was indeed king of the Jews, and he answered, **Thou sayest it.**

And after he was rejected by his people in favor of a criminal, and was scourged and belittled, they took him and crucified him before those who lamented for him. Jesus told them, **Daughters of Jerusalem, weep not for me, but weep for your children. For behold, the days are coming in 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?**

They crucified Jesus with two criminals.

From the cross, he said, **Father, forgive them, for they know not what they do.** One of the criminals asked Jesus to remember him when he came into his Kingdom, and Jesus told the man, **Verily I say unto thee, to day shalt thou be with me in Paradise.**

About the sixth hour there was darkness, and the ninth hour Jesus cried out with a loud voice, **Father, into Thy hands I commend my spirit,** and he died and was buried.

LUK - 24

After the sabbath, several women came to the tomb to anoint the body, but found the tomb open and two men who told them that Jesus had arisen. And as they were going back, Jesus appeared to them and asked, **What manner of communications are these that ye have one to another as ye walk and are sad.** They did not know him but wondered that he did not know what things had happened, and he asked, **What things?**

They told him what had happened, and that they had found the tomb empty, and Jesus said, **O fool, and 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.** And he taught them.

The women reported this to the disciples, and Jesus then appeared to them saying, **Peace be unto you.**

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 when they had handled him, he asked, **Have ye here any meat,** and he ate.

Then he reminded them, **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. 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.

JOH - 1

Andrew, who was a disciple of John the Baptist, heard him say that Jesus was the lamb of God; and he and another followed Jesus, who asked them, **What seek ye?** They asked where he lived and he said, **Come and see,** and they went with him that day.

Then Andrew brought Peter to Jesus, who told him, **Thou art Simon the son of Jona; thou shalt be called Cephas,** a stone.

The next day, Jesus found Philip and told him, **Follow Me.** And next Philip brought Nathanael to Jesus. And Jesus saw him and said, **Behold an Israelite indeed in whom is no guile.** Nathanael asked Jesus how he knew him, and Jesus replied, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.** When Nathanael recognized him as King and Son of God by this, Jesus said, **Because I said unto thee, "I saw thee under the fig tree," believest thou. Thou shalt see greater things than these.**

Verily, verily, I say unto you. Hereafter ye shall see Heavens open and the angels of God ascending and descending upon the Son of Man.

JOH - 2

On the third day, Jesus and his mother were at a wedding in Cana, and she came to him to tell him that they had no wine. Jesus told her, **Woman, what have I to do with thee? Mine hour is not yet come.**

At her directions, the servants came to Jesus; and he told them, **Fill the waterpots with water,** and they filled them. **Draw out now, and bear unto the Governor of the feast.** They did so and the water was changed to wine.

On the Passover, Jesus went to the temple, and found men doing business there. He made a whip of cords and drove them from the temple, and poured out the moneychangers money and overturned their tables, telling them, **Take these things hence, make not my Father's house an house of merchandise.**

When the Jews asked for a sign to authorize what he had done, Jesus responded to them, **Destroy this temple, and in three days I will raise it up.**

JOH - 3

A Pharisee and ruler of the Jews named Nicodemus came to Jesus and called him Rabbi. Jesus told him, **Verily, verily, I say unto thee; except a man be born again, he cannot see the Kingdom of God.**

When Nicodemus indicated that he did not understand, Jesus told him, **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 wither it goeth. So is every one that is born of the spirit.

When Nicodemus indicated that he still did not understand, Jesus told him, **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 every one 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.”

JOH - 4

When Jesus was at Jacob's well, he asked a Samaritan woman who came there, **Give me to drink.** She wondered that he, a Jew, would ask something from her, and he told her, **If thou knewest 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.**

She asked Jesus where he had living water, and asked if he was greater than Jacob who had given them the well. 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.**

She asked Him for this water, and he directed, **Go call thy husband, and come hither.** When she said she had no husband, he responded, **Thou hast well said, “I have no husband.” For thou has had five husbands; and he whom thou now hast is not thy husband. In that saidst thou truly.** And she recognized that Jesus was a prophet, and noted that Jerusalem was the proper place for men to worship. Jesus told her, **Woman believe me, the hour cometh when he shall neither in this mountain nor yet at Jerusalem worship the Father. Ye worship ye know not what; we know what we worship for salvation is of the Jews. But the hour cometh and now is when the true worshippers 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.

She said that she knew that one would come, the Messiah, and would tell them all things. Jesus told her, **I that speak unto thee am he.** And she left to bring the people of the city to hear him.

The disciples came and asked Jesus to eat. He told them, **I have meat to eat that ye know not of. 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 labour. Other men laboured and ye are entered into their labours.

A nobleman of Capernaum came to Jesus and asked him to heal his son who was near death. Jesus said, **Except ye see signs and wonders, ye will not believe.** The man asked again for Jesus to come so that his son would not die. Jesus told him, **Go thy way, thy son liveth.** The man believed and the son was healed.

JOH - 5

Jesus came to a man who was waiting by a pool for healing, and asked him, **Wilt thou be made whole?** When the man said that he was not healed because no one put him in the pool, but others always went first. Jesus told the man, **Rise, take up thy bed and walk.** And the man was healed and walked.

Later, Jesus came to the man in the temple and said, **Behold, thou art made whole. Sin no more lest a worse thing come unto thee.**

When the Jews took offense because the man was healed on the sabbath, Jesus answered them, **My Father worketh hitherto, and I work.**

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 sheweth 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 honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth 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. 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 hear 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 this 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 honour 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 honour one of another and seek not the honour that cometh from God only.

Do you 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.

JOH - 6

When a great crowd followed Jesus, he asked Philip, **Whence shall we buy bread that these may eat?** Philip weighed the cost and it was more than they had; but there was a boy with five barley loaves and two small fish. Jesus told the disciples, **Make the men sit down.** And he took the loaves, gave thanks, and gave it to the disciples to distribute. After all had eaten their fill, he told the disciples, **Gather up the fragments that remain that nothing be lost;** and there were 12 baskets remaining.

The disciples entered a ship and set out for the other side; and were rowing against the wind. Jesus came near to them walking on the water and said, **It is I, be not afraid.** And he entered the ship, and they continued to the other side.

The next day, many sought Jesus out and he told them, **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. Labour 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.**

When they asked how to do God's works, Jesus answered, **This is the work of God, that ye believe on him whom He hath sent.**

And the Jews sought a sign of Jesus's works, like the manna that their fathers had eaten in the wilderness. 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.**

When they asked to be given this bread, Jesus told them **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 every one which seeth the Son and believeth on him may have everlasting life. And I will raise him up at the last day.

When those who knew Jesus as a boy were offended, he said to 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 for ever. And the bread that I will give is my flesh, which I will give for the life of the World.

The Jews questioned about this, and Jesus continued, **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 for ever.

Even Jesus's disciples murmured at this. Jesus said to 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. Therefore said I unto you that no man can come unto me except it were given unto him of my Father.

When some of his followers left because of this teaching, Jesus said to the twelve, **Will ye also go away?** Peter answered that Jesus was the Christ, and had the words of life; and there was nowhere else to go. Jesus said to them, **Have not I chosen you twelve, and one of you is a devil.**

JOH - 7

Jesus's brethren urged him to make himself known to all, and he answered, **My time is not yet come, but your time is alway 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.

His brethren went to the feast, and Jesus came secretly after them, and taught in the temple. The Jews marveled at his learning, and he told them, **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?

Some asked who might want to kill him, and Jesus told 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.**

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.

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.

On the last day of the feast, Jesus taught, **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.**

JOH - 8

The following day, Jesus taught again, and they brought to him a woman taken in adultery. At first, Jesus would not answer those who brought her. When they persisted that he tell them what to do, he said, **“He that is without sin among you, let him first**

cast a stone at her.” When they did not, but went away, he spoke to the woman, **Woman, where are those thine accusers? Hath no man condemned thee?**

When she answered that there were none left, Jesus told her, **Neither do I condemn thee. Go, and sin no more.**

Jesus taught the people, **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 said to him that he was false, for he bore witness to himself. Jesus told them, **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.

They asked where his father would be found, and Jesus replied, **Ye neither know me nor my Father. If ye had known me, ye should have known my Father also.**

I go my way, and ye shall seek me and shall die in your sins. Whither I go ye cannot come.

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.

They asked him again to identify himself, and he 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.**

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.

To those who accepted him, Jesus 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.**

Others said that they were the children of Abraham, and not in bondage to anyone. Jesus told 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.

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. 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.

When they accused Jesus of being a heathen and having a devil, He replied, **I have not a devil. But I honour my Father and ye do dishonour me. And I seek not mine own glory; there is One that seeketh and judgeth.**

Verily, verily, I say unto you; if a man keep my saying, he shall never see death. When they replied that he was placing himself above Abraham and the prophets, Jesus told them, **If I honour myself, my honour is nothing. It is my Father that honoureth 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.**

Verily, verily, I say unto you; before Abraham was, I am.

JOH - 9

The disciples pointed out a man who had been born blind, and asked for whose sin he was punished. Jesus told them, **Neither hath his man sinned, or 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 the day. The night cometh when no man can work. As long as I am in the world, I am the light of the world.** And Jesus put clay in the man's eyes and told him, **Go, wash in the pool of Siloam. The blind man did as Jesus directed, and received sight.**

Later, when the Pharisees cast the man out because he would not call Jesus evil, Jesus sought him out and asked him, **Dost thou believe on the Son of God?** When he asked who he was, Jesus told him, **Thou has both seen him; and it is he that talketh with thee.** When the man professed faith, Jesus said, **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 this asked if they were blind also, and Jesus told them, **If ye were blind, ye should have no sin. But now ye say, "We see;" therefore your sin remaineth.**

JOH - 10

Verily, verily, I say unto you. He that entereth not by the door into the sheepfold, but climbeth 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.

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 enter in; he shall be saved and shall go in and out and find pasture.

The thief cometh not but 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 an 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 an 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.

At the feast of the dedication, the Jews came to Jesus and asked him to say it plainly if he was the Christ. He told them, **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.**

For this, they threatened Jesus, and he asked them, **Many good works have I shewed you from my Father; for which of those works do ye stone me?** When they answered that it was for blasphemy and not for his works, he responded, **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.

JOH - 11

The sisters of Lazarus sent to Jesus that their brother was seriously ill. Jesus said to those who were with him, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.** Jesus waited still two days before he told the disciples, **Let us go unto Judea again.**

The disciples warned Jesus about going so near to Jerusalem, but he taught them, **Are there not twelve hours in the day. If any man walk in the day, he stumbleth not because he seeth the light of this world. But if a man walk in the night, he stumbleth because there is no light in him. Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.** The disciples said that this was nothing to worry about, and Jesus explained it more clearly, **Lazarus is dead. And I am glad for your sakes that I was not there to the intent ye may believe. Nevertheless, let us go unto him.**

When He had come near, Lazarus's sister Martha came to him and professed faith that Jesus could have cured her brother. Jesus told her, **Thy brother shall rise again.**

She indicated that she believed that he would only rise in the resurrection. Jesus told her, **I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?**

When she had professed faith that he was the Christ, he asked, **Where have ye laid him?** And they showed Him.

Jesus commanded, **Take ye away the stone,** and they did; but Martha was worried because he had been four days in the grave. Jesus told her, **Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God?**

When the stone was aside, Jesus spoke, **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.**

Lazarus, come forth. Lazarus came from the tomb still in his grave clothes, and Jesus commanded, **Loose him, and let him go.**

JOH - 12

Six days before the Passover, Jesus was in the home of Lazarus and Mary took ointment and poured it on Jesus' feet and wiped them with her hair. When Judas was offended because the ointment was valuable, and could have been sold and the proceeds given to the poor, Jesus rebuked him, **Let her alone. Against the day of my burying hath she kept this; for the poor always ye have with you but me ye have not always.**

Jesus entered the city in fulfillment of prophesy. When some Greeks asked to see Jesus, and Jesus was told, he said, **The hour is come that the Son of Man should be glorified.**

Verily, Verily, I say unto you. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, 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 serve me, let him follow me; and where I am there shall also my servant be. If any man serve me, him will my Father honour.

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. And a voice from Heaven accepted this. Jesus told those who heard, **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. The people were confused, for the Christ was to abide, and Jesus said he would be lifted up. Jesus said, **The Son of Man must be lifted up. 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.**

Later, Jesus taught, **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 hear 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.**

JOH - 13

After the passover, Jesus started to wash the feet of his disciples, and taught them, **What I do thou knowest not now; but thou shalt know hereafter.** When Peter refused to let his feet be washed, Jesus told him, **If I wash thee not, thou hast no part with me.** And Peter asked to be washed then all over, but Jesus said, **He that is washed needeth not save to wash his feet, but is clean every whit. And ye are clean, but not all. Ye are not all clean.**

When he was through, he asked, **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 come, 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.

Verily, verily, I say unto you that one of you shall betray me. When Peter asked privately who it was, Jesus told him, **He it is to whom I shall give a sop when I have dipped it. He passed the sop to Judas, and told him quietly, "That thou doest, do quickly."**

After Judas had left, Jesus said, **Now is the Son of Man glorified and God is glorified in him. If God be glorified in him, God shall also glorify him in himself and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me and as I said unto the Jews, whither I go ye cannot come. So now I say to you; a new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another.**

When Peter asked where he was going, Jesus said, **Whither I go thou canst not follow me now; but thou shalt follow afterwards.** Peter professed that he was ready to go with him now, but Jesus told him, **Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee; the cock shall not crow till thou hast denied me thrice.**

JOH - 14

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 told Jesus that he didn't know where he would go, or the way. Jesus told him, **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.**

When Philip replied that it would suffice if Jesus showed the Father to them, 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, "Shew 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 he shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask any thing 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 for ever; 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.

When the other disciple Judas asked why He would Manifest Himself to them but not to the world, Jesus answered, **If a man love 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 come 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.

JOH - 15

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 abide 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 to you.

These things I command you:

That ye love one another. If the world hate 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.

JOH - 16

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 shew you things to come. He shall glorify me for He shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine. Therefore said I that He shall take of mine and shall shew 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.

When the disciples questioned what this meant, Jesus taught them, **Do ye enquire 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 shew 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.”

When the disciples said that this was something that they understood, Jesus continued, **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.

JOH - 17

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 to 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, are 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.

JOH - 18

In a garden, many men came with Judas, and Jesus asked them, **Whom seek ye?** When they said that they sought Jesus, he responded, **I am he.** When they fell back from him, he asked again, **Whom seek ye?** and they said the same again.

Jesus told them, **I have told you that I am he. If therefore ye seek me, let these go their way.**

But Peter took his sword and struck off the ear of a temple soldier, and Jesus directed him, **Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it?**

And they took Jesus away to Annas, who asked Jesus of his doctrine. He replied, **I spake openly to the world. I ever taught in the synagogue and in the temple whither the Jews always resort. And in secret have I said nothing. Why asketh thou me? Ask them which heard me what I have said unto them. Behold, they know what I said.**

A temple officer was offended by this, and slapped him. Jesus said to the man, **If I have spoken evil, bear witness of the evil. But if well, why smitest thou me?**

The Jews took Jesus to the Roman governor Pilate and accused him. Pilate asked him if he was king of the Jews. Jesus answered, **Sayest thou this thing of thy self, or did others tell it thee of me?** Then Pilate noted that the Jews had brought him, and asked him what he had done. Jesus told him, **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 then asked if this meant that Jesus was a king, and he replied, **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.**

JOH - 19

Pilate reported to the Jews that he found no fault in Jesus; but the Jews demanded that he be punished.

So Pilate had Jesus whipped. Then he asked him where he was from, but Jesus did not answer. Pilate reminded Jesus that he had power of life and death over him; and to this Jesus responded, **Thou couldest 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.**

When he found that he could not release Jesus, Pilate had him disgraced and crucified.

When a disciple and Jesus's mother Mary were near the cross, Jesus told his mother, **Woman, behold thy son.** And to the disciple, **Behold thy mother.**

From the cross, Jesus cried, **I thirst,** and they gave him vinegar to drink. Then he said, **It is finished,** and he gave up the ghost.

The body of Jesus was taken down, wrapped, and was entombed.

JOH - 20

Mary Magdalene and Peter and another disciple discovered that Jesus was not in the sepulchre, but only his grave clothes were there. Mary returned, and saw two shining figures in the tomb. Turning back, she saw a man nearby. He asked her, **Woman, why weepest thou? Who seeketh thou?**

When she told him that someone had taken the body of Jesus away, He called to her, **Mary.** And she knew it was Jesus.

He told her, **Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and to your Father, and to my God and your God.**

That same day, Jesus appeared to the disciples and said, **Peace be unto you,** and showed himself to them. **Peace be unto you. As my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.**

Eight days later, Jesus appeared to them again saying, **Peace be unto you.**

To Thomas, who would not believe that Jesus had risen on the report of the other disciples, Jesus said, **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.** Then Thomas believed, and Jesus told him, **Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed.**

JOH - 21

After a night of poor fishing, Peter and other disciples saw a man on the shore who asked them, **Children, have ye any meat?** When they answered that they did not, He said, **Cast the net on the right side of the ship and ye shall find.**

They did so, and the net was so full of fish that they could not bring it up on the ship. And Peter knew it was the Lord, and cast himself into the sea and swam ashore. He went to Jesus who was beside a prepared fire and a prepared meal.

Jesus said to him, **Bring of the fish which ye have now caught. Come and dine.** And they ate together.

Jesus asked, **Simon, son of Jonas, lovest thou me more than these?** When he answered that he did, Jesus responded, **Feed my lambs.**

Again, Jesus asked, **Simon, son of Jonas, lovest thou me?** When he answered that he did, Jesus responded, **Feed my sheep.**

A third time, **Simon, son of Jonas, Lovest thou me?** Receiving the same answer once more, Jesus responded, **Feed my sheep.**

Verily, verily, I say unto thee. When thou wast young, thou girdest 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.

Follow me. And they drew close to him and touched him.

Peter asked Jesus what to do about Judas; and Jesus told him, **If I will that he tarry till I come, what is that to thee.**

Follow thou me.

ACT - 1

Jesus came to the disciples, telling them to remain in Jerusalem until they received what was promised, ...**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.**

They asked him if this was the time for restoration of the kingdom of Israel, and he answered, **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 Judaea and in Samaria and unto the uttermost part of the earth.**

ACT - 9

Saul, on his way to persecute the followers of Jesus, drew near to Damascus; and such a great light shown around him that he fell to the ground. A voice said to him, **Saul, why persecutest thou me?**

Saul asked who was speaking, and the voice said, **I am Jesus, who thou persecutest. It is hard for thee to kick against the pricks.** Saul recognized this as the Lord and asked what he was to do. **Arise, and go into the city, and it shall be told thee what thou must do.** Paul was struck blind, and went into the city as he was instructed.

In Damascus, a disciple received a vision of the Lord, who called him, Ananias. **Arise and go into the street which is called straight; and enquire in the house of Judas for one called Saul of Tarsus. For behold he prayeth, and hath seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight.**

Ananias told the vision that he had heard of the man and the evil he was doing. The vision responded, **Go thy way, for he is a chosen vessel unto me to bear my name before the gentiles and kings and the children of Israel; for I will shew him how great things he must suffer for my name's sake.**