

Teachings of Jesus—His Words only (Combined Gospels)

Text Words of Jesus paraphrased.

[Comprehensive text & My Comments.](#)

[John 1:1-5; Matt. 1:1-2:23; Luke 1:1-2:52. Birth and ministry of John the Baptist. Lineage and birth of Jesus. Visit of the wise men. Sojourn in Egypt. Jesus at home in Nazareth.](#)

[Passover experience when Jesus was twelve.](#)

Luke 2:49. How is it that you sought me? Wist you not that I must be about my Father's business?

[John 1:6-14; Matt. 3:1-17; Mark 1:1-11; Luke 3:1-18, 21-38. Ministry of John the Baptist. The baptism and lineage of Jesus.](#)

[The reason for His baptism.](#)

Matt.3:15. Let it be so now; for it becometh us to fulfill all righteousness.

[Matt.4:1-11; Mark 1:12, 13; Luke 4:1-13. Jesus was tempted.](#)

Matt. 4:4-10; Luke 4:4-12. It is written, Man shall not live by bread alone but by every word that proceeds out of the mouth of God. ... It is written again, You shall not tempt the Lord your God. ... Get behind me, Satan, for it is written, You shall worship the Lord your God and Him only shall you serve.

[John 1:15-51. John the Baptist witnesses of Jesus. Jesus meets some followers of John. Jesus calls Simon, and visits with Nathanael.](#)

John 1:38-51. What are you looking for? ... Come and see. ... You are Simon the son of Jona; you shall be called Cephas. ... Follow me. ...

[Jesus identifies Nathanael.](#) Behold an Israelite indeed, in whom is no guile! ... Before Philip called you, I saw you under the fig tree. ... Do you believe because, I said, I saw you under the fig tree? You shall see greater things than these. ... You shall see heaven open, and the angels of The Father ascending and descending upon the Son of man.

[John 2:1-25. Marriage in Cana. Jesus answers His mother.](#)

John 2:4 Woman, what have I to do with you? My hour is not yet come.

[Jesus submits to His mother.](#)

John 2:7, 8 Fill the water pots with water. ... Draw out now, and bear unto the governor of the feast.

[Confrontation about merchandise in the temple.](#)

John 2: 16 Take these things hence; make not my Father's house an house of merchandise.

[The Jews ask for a sign. Jesus gave a sign to the Jews and us. He spoke of His body.](#)

John 2:19 Destroy this temple and in three days I will raise it up.

[John 3:1-36. Jesus answers Nicodemus and tells of provision for salvation.](#)

John 3:3-21. ... Except a man be born again he cannot see the kingdom of The Father. ... Except a man be born of water and of the spirit he cannot enter into the kingdom of The Father. 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 you, you must be born again. The wind blows where it listeth and you hear the sound, but can not tell where it comes from or where it goes; so is every one that is born of the spirit. [Nicodemus ask "How can these things be."](#) Are you a master of Israel and yet do not know these things? We speak that we know, and testify that we have seen; and you receive not our witness. If I have told you earthly things and you believe not, how shall you believe if I tell you of heavenly things?

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believes in him should not perish, but have eternal life. For The Father so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish but have everlasting life. For The Father sent not his Son into the world to condemn the world, but that the world through him might be saved.

He that believes on him is not condemned, but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of The Father. And this is condemnation, that light is come into the world and men loved darkness rather than light because their deeds were evil. For every one that does evil hates the light, neither comes to the light, lest his deeds should be reproved. He that does truth comes to the light, that his deeds may be made manifest that they are wrought in the Father.

[Matt. 14:3-5, 4:12; Mark 1:14, 6:17-20; Luke 3:19, 20; John 4:1-3. John imprisoned and beheaded.](#)

[John 4:4-42. Jesus taught the Samaritan woman at the well.](#)

John 4:7-26. Give me to drink. ... If you knew the gift of the Father, and who it is that said to you, Give me to drink; you would have asked of him and he would have given you living water. ... Those who drink of this water shall thirst again. But those who drink of the water that I shall give shall never thirst. The water I give shall be a well of water springing up into everlasting life. ...

Go, call your husband and come hither. ... You have spoken well, saying I have no husband, for you have had five husbands; and the man you now have is not your husband, in that, you spoke the truth. ...

Woman, believe me, the hour comes when you shall neither in this mountain, nor yet at Jerusalem, worship the Father. You do not know what you worship. We know what we worship, for salvation is of the Jews. But the hour comes, and now is, when true worshippers shall worship the Father in spirit and in truth; for the Father seeks such to worship him. The Father is a spirit and they that worship him must worship him in spirit and in truth. ... I am the one of whom you speak.

[Disciples brought food; Jesus continued teaching.](#)

John 4:32-38. I have meat that you know not of. ... My meat is to do the will of him that sent me, and to finish his work. Do you not say, There are four months before harvest? Behold, I say, Lift up your eyes and look on the fields, for they are white already to harvest. And he that reaps receives wages, and gathers fruit unto life eternal; that he that sows and he that reaps may rejoice together. And herein is that saying true, One sows and another reaps. I sent you to reap that for which you had not labored: other men labored, and you are entered into their labors.

[Matt. 4:13-21, 23-25, 8:14-17; Mark 1:14-39; Luke 4:14-44; John 4:43-54.](#)

[Jesus teaching in Galilee.](#)

Luke 4:18-27. The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind; to set at liberty them that are bruised: To preach the acceptable year of the Lord. ... This day this scripture is fulfilled in your ears. ...

You will surely say unto me this proverb, Physician, heal yourself: What we have heard done in Capernaum, do also here in your country. No prophet is accepted or has honor in his own country. But I tell you, 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.

[Jesus healed the nobleman's son, called fishermen to follow him.](#)

John 4:48, 50. ... Except you see signs and wonders, you will not believe. ... Go your way, your son lives. ...

Matt. 4:17; Mark 1:15. ... The time is fulfilled, and the kingdom of the Father is at hand. Repent, and believe the gospel.

Matt. 4:19; Mark 1:17. ... Come, follow me and I will make you to become fishers of men.

[Jesus cast out demons; Then to other cities.](#)

Mark 1:25; Luke 4:35 ... Hold your peace and come out of him.

Mark 1:38; Luke 4:43. ... I must preach the kingdom of the Father in other cities. Let us go into the next towns that I may preach, for therefore I came forth, and therefore I am sent.

[Luke 5:1-16; Matt. 8:2-4; Mark 1:40-45. Jesus at Gennesaret, he told Peter where to catch fish, healed a leper, and then to the wilderness.](#)

Luke 5:4, 10. ... Launch out into the deep and let down your nets for a draught. ... Fear not; from now on you shall catch men.

[A leper said Jesus could make him clean.](#)

Matt. 8:3, 4; Mark 1:41, 44; Luke 5:13, 14. ... I will, you will be clean. ... Do not say anything to any man; but go your way, show yourself to the priest and offer the gift for your cleansing according as Moses commanded, for a testimony unto them.

[Matt. 12:1-14; Mark 2:23-3:6; Luke 6:1-11. Jesus healed and taught on the Sabbath.](#)

Matt. 12:3-8; Mark 2:25-28; Luke 6:3-5. Have you never read what David did, when he had need and was hungry, he and they that were with him; how he went into the house of the Father in the days of Abiathar the high priest, and ate the showbread and gave also to them that were with him; which is only lawful for the priests to eat? Or have you not read in the law, how the priests in the temple profane the Sabbath and are blameless? I tell you; In this place is one greater than the temple. But if you had known what this means, I will have mercy, and not sacrifice; you would not have condemned the guiltless. The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath.

Matt. 12:11-13; Mark 3:3-5; Luke 6:8-10. Rise up and stand forth in the midst. I will ask you one thing. Is it lawful on the Sabbath days to do good or to do evil? To save life or destroy? 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. ... Stretch forth your hand.

[Matt. 12:15-37, 43-45; Mark 3:7-12, 19-30; Luke 11:14-26. Large crowds followed Jesus to the sea. Priests accused Jesus of receiving help from evil spirits.](#)

Matt. 12:25-37, 43-45; Mark 3:23-29; Luke 11:17-26. How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation, and if a kingdom be divided against itself that kingdom cannot stand. And every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall his kingdom stand? And if Satan rise up against himself and be divided, he cannot stand, but has an end; because you say that I cast out devils through Beelzebub. 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 with the finger of the spirit of The Father cast out devils, then, no doubt, the kingdom of The Father is come upon you. Or else, how can one 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.

When a strong man armed keeps his palace, his goods are in peace. But when a stronger than he shall come upon him, he takes all his armor wherein he trusted, and divides his spoils. He that is not with me is against me, and he that gathers not with me scatters abroad.

[A sin that will not be forgiven.](#) Wherefore, all manner of sins shall be forgiven unto the sons of men, and blasphemies wherewith they blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaks a word against the Son of man, it shall be forgiven him. But he who speaks blasphemy against the Holy Ghost has no forgiveness, neither in this world, neither in the world to come; but is in danger of eternal damnation.

[Jesus desires sincere followers.](#) 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 you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of the heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say unto you, every idle word that men shall speak they shall give account thereof in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned.

When the unclean spirit is gone out of a man, he walks through dry places seeking rest and finds none. Then he says, I will return into my house from whence I came out; and when he is come, he finds it empty, swept, and garnished. Then he goes, and takes 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 unto this wicked generation

[Luke 11:27-32, 8:19-21; Matt. 12:38-42, 46-50; Mark 3:31-35. Jesus answers a woman, gives a sign of His position.](#)

Luke 11:28. Yea, rather, blessed are they that hear the word of the Father and keep it.

Matt. 12:39-45; Luke 11:29-32. An evil and adulterous generation seeks after a sign. This is an evil generation. They seek a sign, and there shall no sign be given to it but the sign of the prophet Jonah. For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation. For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of

the earth. The men of Ninevah shall rise up in the judgment with this generation and shall condemn it, for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. The queen of the south shall rise up in judgment with the men of this generation and shall condemn them; for she came from the uttermost part of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

[Jesus identifies His family.](#)

Matt.12:48-50; Mark 3:33-35; Luke 8:21. Who is my mother? And who are my brethren? ... Behold, my mother and my brethren! My mother and my brethren are those which hear the word of The Father and do it. For the person who does the will of my Father which is in heaven, the same is my brother, my sister and my mother.

[Matt. 13:1-53; Mark 4:1-34; Luke 8:4-18, 13:18-21.](#)

[Jesus speaks in parables.](#)

Matt.13:3-23; Mark 4:3-20; Luke 8:5-15 Hearken, there went out a sower to sow his seed. And it came to pass as he sowed, some seeds fell by the wayside; and it was trodden down and the fowls of the air came and devoured it. Some fell upon stony ground where it had not much earth, and it sprang up quickly because it had no deepness of earth. And when the sun was up it was scorched because it lacked moisture and because it had no root, it withered away. And some fell among thorns. And the thorns sprang up with it and choked it, and it yielded no fruit. And other fell on good ground and yielded fruit that sprang up and increased, and brought forth and bore fruit, some thirty, some sixty, and some a hundredfold. He that has ears to hear, let him hear.

[The disciples ask; Why do you speak in parables?](#) Because it is given unto you to know the mysteries of the kingdom of heaven, but unto them that are without, it is not given. For he who has, to him shall be given, and he shall have more abundance; but he who has not, from him shall be taken away even that he has. Therefore, speak I to them in parables, because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah which says, "By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive". For this people's heart is waxed gross, and their ears are dull of hearing. 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 their sins should be forgiven 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 you see, and have not seen them, and to hear those things which you hear, and have not heard them.

[Jesus explains the parable of the sower.](#) Do you not know this parable? And how then will you know all parables? Hear the parable of the sower. Now the parable is this: the seed is the word of The Father. The sower sows the word. When anyone hears the word of the kingdom and understands it not, then comes the wicked one, and catches away that which was sown in his heart. And these are they which received seed by the wayside, where the word is sown. But when they have heard, Satan comes immediately and takes away the word that was sown in their hearts, out of their hearts, lest they should believe and be saved.

These are they which are sown on stony ground. They that received the seed into stony places, hear the word and with joy received it and yet have no root in themselves; which for a while believe, and so endure for a time. And in time of temptation, when affliction or persecution arises for the word's sake, immediately they are offended and fall away.

They that received seed sown among thorns, are they which, when they have heard the word, go forth; and the cares of this world, and the deceitfulness of riches, and pleasures of this life, and the lusts of other things entering in, choke the word; and it becomes unfruitful, and brings no fruit to perfection.

And they that received seed sown on good ground, are they which, in an honest and good heart, having heard the word; understand it, receive it, keep it, and bring forth fruit with patience; some thirty fold, some sixty, and some a hundred.

Mark 4:21-25; Luke 8:16-18. Is a candle brought to be put under a bushel, or under a bed, and not on a candlestick? No man, when he has lighted a candle, covers it with a vessel, or puts it under a bed; but sets it on a candlestick, that they which enter in may see the light. For there is nothing hid which shall not be made

known, neither was anything kept secret but that it should be known and come abroad. If any man have ears to hear, let him hear. Take heed therefore what you hear; how you hear.

[Followers will reap what they sow.](#) With what measure you mete, it shall be measured to you; and unto you that hear shall more be given. For whosoever has, to him shall be given; and whosoever has not, from him shall be taken even that which he seems to have.

[Jesus uses various examples to explain the kingdom.](#)

Matt. 13:24-30. 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 that householder came and said unto him, Sir, did you not sow good seed in your field? From where did the tares come? He said unto them, An enemy has done this. The servants said unto him, Shall we pull them up? But he said, No, lest while you gather the tares, you 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 together first the tares, and bind them in bundles to burn; but gather the wheat into my barn.

Mark 4:26-29. The kingdom of the Father, is as if a man should cast seed into the ground and should sleep, and rise night and day; and the seed should grow, he does not know how. For the earth brings 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 puts in the sickle because the harvest is come.

Matt. 13:31, 32; Mark 4:30-32; Luke 13:18,19. Whereunto shall we liken the kingdom of the Father, or with what shall we compare it? The kingdom of heaven is like a grain of mustard seed, which a man cast into his garden. Which, when it is sown is the least of all the seeds that be in the earth. But when it is sown it grows and when it is grown it becomes greater than all herbs and becomes a great tree, and shoots out great branches so that the fowls of the air may come and lodge under the shadow of it, in the branches thereof.

Matt. 13:33; Luke 13:20-21. Whereunto shall I liken the kingdom of the Father? The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened.

[Explanation of the tares.](#)

Matt.13:37-52. He that sows the good seed is the Son of man, the field is the world. The good seed are the children of the kingdom, 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 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. He who has ears to hear, let him hear.

[More references to the kingdom.](#)

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man has found he hides, and for joy thereof sells all that he has and buys that field.

Again, the kingdom of heaven is like unto a merchantman 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. ... Have you understood all these things?

... Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder which brings forth out of his treasure things new and old.

[Matt. 8:18-34; Mark 4:35-5:20; Luke 8:22-39, 9:57-62. Jesus calls for listeners to follow Him, calms the storm, casts out demons.](#)

Matt.8:20, 22, 26; Mark 4:35, 39, 40; Luke 8:22, 25, 9:58-62. Foxes have holes, and birds of the air have nests; but the Son of man has no where to lay his head. ... Follow me. ... Follow me, and let the dead bury their dead; but you go preach the kingdom of the Father. ... No man having put his hand to the plow and looking back

is fit for the kingdom of the Father.

Let us go over unto the other side of the lake. [Jesus slept as the storm raged. The fearful disciples awakened him.](#) Why are you so fearful, O you of little faith? Peace be still. ... Why are you so fearful? How is it that you have no faith?

[Jesus met a demon possessed Gadarene.](#)

Mark 5:8, 9, 19; Matt.8:32; Luke 8:30, 39. Come out of the man, you unclean spirit. ... What is your name? ... Go. ... Go home to your friends. Return to your own house and tell them, and show how great things the Lord has done for you, and has had compassion on you.

[Matt. 9:1-35, 5:1, 13:54-58; Mark 2:1-22, 3:13, 5:21-6:6; Luke 5:17-39, 6:12, 8:40-56. Jesus heals, teaches, forgives.](#)

Matt. 9:2-6; Mark 2:5, 8-11; Luke 5:20-24. Son, be of good cheer; your sins are forgiven.

[The Scribes accused Jesus of blasphemy.](#) Why do you reason these evil things in your hearts? Which is easier to say to the sick of the palsy, Your sins are forgiven; or to say, Arise and take up your bed and walk? But that you may know that the son of man has power on earth to forgive sins, ... I say unto you, Arise, take up your bed and go your way into your house.

[Jesus called and ate with Levi, the tax collector.](#)

Matt.9:9; Mark 2:14; Luke 5:27. Follow me.

[The Scribes and Pharisees ask the disciples, Why do you and your master eat with sinners?](#)

Matt. 9:12, 13; Mark 2:17; Luke 5:31, 32. They that are whole have no need of the physician; but they that are sick. But go learn what this means, I will have mercy and not sacrifice. For I did not come to call the righteous, but sinners to repentance.

[Jesus explains why his disciples do not fast. His Ministry is not founded on Levitical priesthood.](#)

Matt. 9:15-17; Mark 2:19-22; Luke 5:34-39. Can you make the children of the bride chamber fast and mourn while the bridegroom is with them? As long as they have the bride-groom 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 sews a piece of new cloth on an old garment, for the new piece which is put in to fill it up takes away from the old garment, and the rent is made worse; and the piece that was taken out of the new does not agree with the old. And no man puts new wine into old bottles, else the new wine will burst the bottles and the wine is spilled and runs out, and the bottles perish. But they must put new wine into new bottles, and both are preserved. No man having drunk old wine desires new, for he says, "the old is better".

[Jesus heals fearful lady, daughter of Jarius, and blind men.](#)

Matt. 9:22, 24; Mark 5:30-41; Luke 8:45-54. Who touched my clothes? ... Somebody has touched me, for I perceive that virtue is gone out of me. ... Daughter, be of good comfort; your faith has made you whole; go in peace and be whole of your plague.

Be not afraid, only believe and she shall be made whole. ... Why do you make this ado and weep? Give place, weep not; for the maid is not dead but asleep. ... Talitha cumi: *which is, being interpreted, Maid, (I say unto you,) arise.*

[Two blind men ask for mercy.](#)

Matt.9:28-30. Do you believe that I am able to do this? ... According to your faith be it unto you. ... See that no man know it.

Matt. 13:57; Mark 6:4. A prophet is not without honor but in his own country, and among his own kin, and in his own house.

[Matt. 10:2-4; Mark 3:13-19; Luke 6:13-16. Jesus chose the twelve.](#)

[Matt. 5:2-7:29; Luke 6:17-49, 11:9-13,33-36, 12:22-31,58,59, 14:34,35, 16:13,17,18. The beatitudes and the sermon on the mount.](#)

Matt. 5:3-12; Luke 6:20-26. 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 you that weep now, for you shall laugh. 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 the Father. Blessed are the peacemakers, for they shall be called the children of the Father. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed

are you when men shall revile, hate and persecute you, and shall say all manner of evil against you falsely for my sake; 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 in that day and be exceeding glad, and leap for joy, for behold, your reward is great in heaven; for in like manner did their fathers persecute the prophets which were before you.

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

Matt. 5:13; Luke 14:34, 35. You are the salt of the earth. Salt is good, but if the salt have lost his savor, wherewithal shall it be salted? It is thenceforth good for nothing. It is neither fit for the land, nor yet for the dunghill, but to be cast out and to be trodden under foot of men. He that has ears to hear, let him hear.

Matt. 5:14-16; Luke 11:33. You are the light of the world. A city that is set on a hill cannot be hid. No man when he has lighted a candle, puts it in a secret place, neither under a bushel, but on a candlestick; that they which come in may see the light, and it gives 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.

Matt. 5:17-24; Luke 16:17. Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one dot shall not pass from the law till all be fulfilled. And it is easier for heaven and earth to pass than one dot of the law to fail. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, 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.

You have heard that it was said by them of old time, You shall not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council. But whosoever shall say, Thou fool, shall be in danger of hell fire.

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

Matt. 5:25, 26; Luke 12:58, 59. When you go with your adversary to the magistrate, agree quickly, while you are in the way with him. Give diligence that you may be delivered from him, lest at any time he deliver you to the judge, and the judge deliver you to the officer, and the officer cast you into prison. Verily I say unto you, you shall by no means come out till you have paid the very last mite.

Matt. 5:27-32; Luke 16:18. You have heard that it was said by them of old time, You shall not commit adultery; but I say unto you, that he who looks on a woman to lust after her has committed adultery with her already in his heart.

And if your right eye offend you, pluck it out and cast it from you; for it is profitable for you that one of your members should perish and not that your whole body should be cast into hell.

And if your right hand offend you, cut it off and cast it from you; for it is profitable for you that one of your members should perish and not that your whole body should be cast into hell.

It has been said, whosoever shall put away his wife let him give her a writing of divorcement; but I say unto you, whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery. And whosoever shall put away his wife and marries another, commits adultery. And whosoever shall marry her that is put away from her husband commits adultery.

Matt. 5:33-37. Again, you have heard that it has been said by them of old time, You shall not forswear yourself, but shall perform unto the Lord your oaths; but I say unto you, swear not at all; neither by heaven, for it is the Father's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shall you swear by your head, because you cannot make one hair white or black. But let your communication be yea, yea; nay, nay for that which is more than these comes of evil.

Matt. 5:38-41; Luke 6:29. You have heard that it has been said, An eye for an eye and a tooth for a tooth; but I say

unto you, resist not evil. But he who smites you on your right cheek, turn to him the other also. And if any man will sue you at the law and take your coat, forbid him not. Let him have your cloak also. And he who compels you to go a mile, go with him twain.

Matt. 5:42; Luke 6:30, 31. Give to every man that asks you, and from him that would borrow of you turn not away; and of him that takes your goods ask them not again. And as you would that men do to you, do you also to them.

Matt. 5:43-45; Luke 6:27, 28. You have heard that it has been said, You shall love your neighbor and hate your enemy. But I say unto you which hear, 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 you may be the children of your Father which is in heaven. For he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.

Matt. 5:46-48; Luke 6:32-36. For if you love them which love you, what reward or thanks have you? Do not even the publicans the same? Sinners also love those that love them. And if you do good to them which do good to you, what thanks have you? For sinners also do even the same. And if you salute your brethren, what do you more than others? Do not even the publicans so? Be perfect, even as your Father which is in heaven is perfect.

And if you lend to them of whom you hope to receive, what thank have you? For sinners also lend to sinners to receive as much again.

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

You be perfect and merciful, even as your Father also is perfect and merciful.

Matt. 6:1-21. Take heed that you do not your alms before men to be seen of them; otherwise you have no reward of your Father which is in heaven. Therefore when you do alms, do not sound a trumpet before you 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 you do alms, let not your left hand know what your right hand does; that your alms may be in secret, and your Father which sees in secret shall reward you openly.

And when you pray, do not be as the hypocrites, for they love to pray standing in the synagogues and in the corners of the streets to be seen of men. Verily I say unto you, They have their reward. But when you pray, enter into your closet, and when you have shut the door, pray to your Father in secret; and your Father which sees in secret shall reward you openly. But when you pray, use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking. Do not be like them, for your Father knows what things you need before you ask him.

Pray after this manner: 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 you forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when you fast, be not as the hypocrites of a sad countenance, for they disfigure their faces that they may appear unto men to fast. They have their reward. But when you fast, anoint your head and wash your face, that you do not appear unto men to fast, but unto your Father which is in secret, and your Father which sees in secret shall reward you openly.

Lay not up for yourselves treasures upon earth where moth and rust corrupts, and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust corrupts, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

Matt. 6:22, 23; Luke 11:34-36. The light of the body is the eye: therefore if your eye is single, your body shall be full of light. But if your eye is evil, your whole body shall be full of darkness. If therefore the light that is in you be darkness, how great is that darkness! Take heed therefore, that the light which is in you be not darkness. If your whole body shall be full of light, having no part dark, the whole shall be full of light as when the bright shining of a candle gives you light.

Matt. 6:24; Luke 16:13. 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. You cannot serve the Father and mammon. ...

Matt. 6:25-34; Luke 12:22-31. Take no thought for your life, what you shall eat or what you shall drink; nor for your body, what you shall put on. Is not life more than meat and the body more than clothing? Behold the fowls of the air. Consider the ravens, for they sow not, neither do they reap; which neither have storehouses nor gather into barns, yet your heavenly Father feeds them. How much more are you better than the fowls? Are you not much better than they? And which of you by taking thought can add one cubit unto his stature? If you are not able to do that which is least, why do you make plans for the rest? And why do you take thought for raiment? Consider the lilies of the field, how they grow. They toil not, they spin not; and yet I say unto you, that even Solomon in all of his glory was not arrayed like one of these. Wherefore, if the Father so clothe the grass, which today is in the field and tomorrow is cast into the oven, shall He not much more clothe you? O you of little faith.

Therefore seek not and take no thought, saying, what shall we eat or what shall we drink; or wherewithal shall we be clothed? For all these things do the nations of the world seek after, and your heavenly Father knows that you have need of all these things. But rather seek you first the kingdom of the Father and his righteousness, and 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.

Matt.7:1-5; Luke 6:37-42. Judge not, and you shall not be judged. Condemn not and you shall not be condemned. Forgive and you shall be forgiven. Give and it shall be given unto you; good measure pressed down, shaken together and running over shall men give unto your bosom. For with what judgment you judge, you shall be judged; and with the same measure you mete, 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 everyone that is perfect shall be as his master.

Why do you behold the mote in your brother's eye, but perceive not the beam in your own eye? Or how can you say to your brother, Brother, let me pull out the mote that is in your eye, when you behold not the beam that is in your eye? You hypocrite, first cast out the beam from your own eye, and then you can see clearly to cast the mote out of your brother's eye.

Matt.7:6-12; Luke 11:9-13, 6:31. Give not that which is holy unto dogs, neither cast your pearls before swine lest they trample them under their feet and turn again and rend you. And I say unto you, ask, and it shall be given you. Seek, and you shall find. Knock, and it shall be opened unto you. For everyone that asks, receives; and he that seeks, finds, and to him that knocks, 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 scorpion? If you, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things; give the Holy Spirit, to them that ask him?

Therefore all things you would that men should do to you, do to them likewise; for this is the law and the prophets.

Matt. 7:13, 14. Enter in at the strait gate, for wide is the gate and broad is the way that leads to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leads unto life, and few there be that find it.

[Followers are to be fruit inspectors.](#)

Matt. 7:15-20; Luke 6:43-45. Beware of false prophets which come to you in sheep's clothing but inwardly they are ravaging wolves. You shall know them by their fruits.

Do men gather grapes of thorns, or figs of thistles? Even so every good tree brings forth good fruit, not corrupt fruit. Neither does a corrupt tree bring forth good fruit, but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits you shall know them, 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 brings forth that which is good, and an evil man out

of the evil treasure of his heart brings forth that which is evil; for of the abundance of the heart his mouth speaks.

Luke 6:46, Matt. 7:21-23. Why call you me, Lord, Lord, and do not the things which I say? Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in your name? And in your name cast out devils? And in your name done many wonderful works? I will profess unto them, I never knew you; depart from me, you that work iniquity.

Matt. 7:24-27; Luke 6:47-49. Therefore, he who comes to me, hears these sayings of mine, and does them, I will show you to whom he is like. I will liken him unto a wise man which built a house and dug deep; laid the foundation and built his house upon a rock. The rain descended, the floods arose and came. The stream beat vehemently, and the winds blew and beat upon that house, and could not shake it, and it fell not for it was founded upon a rock.

And everyone that hears these sayings of mine and does them not, shall be likened unto a foolish man, that without a foundation built his house upon the sand. The rain descended and the floods came. The stream beat vehemently, and the winds blew and beat upon that house, and immediately it fell, and the fall and ruin of that house was great.

[Matt. 8:1, 5-13; Luke 7:1-10. Jesus departed from the mount, many follow. Healed centurion's servant.](#)

Matt. 8:7-13; Luke 7:9. I will come and heal him. ... [The centurion said, Jesus could heal by speaking the word.](#) Verily, I say unto you, I have not found so great faith, no not in Israel. Many shall come from the east and west and shall sit down with Abraham, 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. ... Go your way and as you have believed, so be it done unto you.

[Matt. 10:1, 5-11:1; Mark 6:7-13; Luke 9:1-6, 7:11-17. Jesus instructed and sent the twelve.](#)

Matt. 10:5-42; Mark 6:10, 11; Luke 9:3-5. Go not in the way of the Gentiles, and into any city of the Samaritans enter not; but go rather to the lost sheep of the house of Israel. And as you go, preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely you have received, freely give. Take nothing for your journey. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; nor bread, neither two coats, neither shoes, but be shod with sandals; nor yet staves. For the workman is worthy of his meat. And into every city or town you enter, inquire who in it is worthy, and there abide until you go thence. And when you come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And in what place you enter into a house, there abide until you depart from that place. And those who will not receive you nor hear your words, when you depart out of that house or city, shake off the very dust from under your feet for a testimony against them. 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 as wise as serpents and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will abuse you in their synagogues. And you 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 you shall speak, it shall be given you in that same hour what you shall speak. For it is not you that speak, but the spirit of your Father which speaks in you.

[Prophecy of divisions.](#) Brother shall deliver 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 you shall be hated of all men for my name's sake, but he that endures to the end shall be saved. But when they persecute you in this city, flee unto another; for I say unto you, you shall not have gone over the cities of Israel till the Son of man 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 in light. And what you hear in the ear, that preach 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 not therefore, you are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be those of his own household. He that loves father or mother more than me is not worthy of me, and he that loves son or daughter more than me is not worthy of me. And he that does not take his cross and follow after me, is not worthy of me. He that finds his life shall lose it, and he that loses his life for my sake shall find it. He that receives you receives me, and he that receives me receives him that sent me. He that receives a prophet in the name of a prophet shall receive a prophet's reward, and he that receives 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.

[Jesus raised widow's son at the city of Nain](#)

Luke 7:13, 14. Weep not. ... Young man, I say to you, Arise.

[John 5:1-47. Jesus healed a long time sufferer, explained relationship with The Father, the source of eternal life and the position Jesus held.](#)

John 5:6-47. Will you be made whole? ... Rise, take up your bed and walk. ... Behold, you are made whole; sin no more, lest a worse thing come unto you. [Jesus follows His Father concerning the Sabbath.](#) My Father works hitherto, and I work. ... The Son can do nothing of himself, but what he sees the Father do; for what things He does, the Son also does likewise. For the Father loves the Son and shows him all things that He does, and He will show him greater works than these, that you may marvel. For as the Father raises the dead and quickens them; even so the Son quickens whom he will. For the Father judges no man, but has committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father which has sent him.

He that hears my word and believes on Him that sent me, has everlasting life and shall not come into condemnation, but is passed from death unto life.

The hour is coming and now is, when the dead shall hear the voice of the Son of the Father; and they that hear shall live. For as the Father has life in himself, so has he given the Son, to have life in himself; and has 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 grave 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 my own self do nothing. As I hear, I judge, and my judgment is just because I seek not my own will but the will of the Father which has sent me. If I bear witness of myself, my witness is not true. There is another that bears witness of me, and I know that the witness which he witnesses of me is true. You sent unto John and he witnessed unto the truth. But I receive not testimony from man, but these things I say that you might be saved. He was a burning and a shining light, and you were willing for a season to rejoice in his light.

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

Search the scriptures, for in them you think you have eternal life, and they testify of me; and you will not come to me that you might have life.

I receive not honor from men. I know you, that you have not the love of the Father in you. I am come

in my Father's name, and you receive me not; if another shall come in his own name, him you will receive. How can you believe, which receive honor one of another and seek not the honor that comes from the Father only?

Do not think that I will accuse you to the Father. There is one that accuses you, even Moses in whom you trust. If you had believed Moses, you would have believed me; for he wrote of me. But if you believe not his writing, how shall you believe my words?

[Matt.11:2-19; Luke 7:18-35. Jesus answered John's followers; spoke of John and his ministry.](#)

Matt. 11:4-19; Luke 7:22-35. Go your way and tell John what things you have seen and heard, how the blind receive their sight, 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, who is not offended in me. ...

What did you go into the wilderness to see? A reed shaken with the wind? But what did you go to see? A man clothed in soft raiment? Behold, they that wear soft clothing, which are gorgeously appareled and live delicately, are in king's houses. But what did you go to see? A prophet? Yea, I say unto you, and much more than a prophet. For this is he of whom it is written, Behold, I send my messenger before your face, which shall prepare the way before you. I say unto you, Among those that are born of women there has not risen a greater prophet than John the Baptist; notwithstanding, he that is least in the kingdom of the Father is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffers violence and the violent take it by force. For all the prophets and the law prophesied until John. And if you will receive it, this is Elijah, which was to come. He that has ears to hear, let him hear. ...

Whereunto shall I liken the men of this generation, and to what are they like? They are like children sitting in the market place and calling unto their fellows, one to another and saying, We have piped unto you, and you have not danced; we have mourned unto you, and you have not lamented; nor wept.

For John the Baptist came neither eating bread nor drinking wine, and you say, He has a devil. The son of man came eating and drinking, and you say, Behold, a gluttonous man and a winebibber; a friend of publicans and sinners!

But wisdom is justified of all her children.

[Matt. 14:1, 2, 6-14, 9:36-38; Mark 6:14-16, 21-34; Luke 9:7-11 John 6:1, 2. John the Baptist beheaded. Jesus & Apostles rested in a desert place. Herod feared Jesus.](#)

Mark 6:31; Matt. 9:37, 39. Come apart into a desert place and rest awhile; ... The harvest truly is plenteous, but the laborers are few. Pray you therefore the Lord of the harvest, that he will send forth laborers into his harvest.

[Matt.14:15-36; Mark 6:35-56; Luke 9:12-17; John 6:3-21. Jesus fed a crowd, walked on water.](#)

Matt. 14:16-18; Mark 6:37, 38; Luke 9:13, 14; John 6:5, 10, 12. Where shall we buy bread that these may eat? ... They need not depart. Give them to eat. ... How many loaves have you? Go and see. ... Bring them to me. ... Make them sit down by fifties in a company on the green grass. ... Gather the remaining fragments that nothing be lost.

Matt.14:27, 29, 31; Mark 6:50; John 6:20. Be of good cheer. It is I. Be not afraid. ... Come. ... [Peter attempted to walk on the water.](#) O you of little faith, why did you doubt?

[John 6:22-71. Some followed because Jesus fed the multitude. Jesus is the bread of life.](#)

John 6:26-40. You seek me, not because you saw the miracles, but because you ate of the loaves and were filled. Labor not for the meat which perishes, but for the meat which endures unto everlasting life, which the son of man shall give unto you; for him has the Father sealed. ... This is the work of the Father, that you believe on him whom he sent. ... Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father gives you the true bread from heaven. For the bread of the Father is he which comes from heaven and gives life unto the world. ... I am the bread of life; he that comes to me shall never hunger, and he that believes on me shall never thirst. But I say unto you, You have seen me and believe not.

All that the Father gives me shall come to me, and him that comes to me I will in no wise cast out. For I came down from heaven not to do my own will, but the will of him that sent me. And this is the Father's will which has sent me, that of all which he has given me I should lose nothing but should raise it again at

the last day. And this is the will of him that sent me, that every one which sees the Son and believes on him may have everlasting life, and I will raise him up at the last day. ...

John 6:43-70. Murmur not among yourselves. No man can come to me except the Father which has sent me draw him, and I will raise him up at the last day. It is written in the prophets and they shall all be taught of God. Every man therefore that has heard, and has learned of the Father comes unto me. Not that any man has seen the Father, except he which is of the Father, he has seen the Father.

Verily, verily, I say unto you, He that believes on me has everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which comes down from heaven that a man may eat thereof and not die. [Followers partake of our Savior's life](#). 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. ... Verily, verily, I say unto you, except you eat of the flesh of the Son of man and drink his blood, you have no life in you. Whoso eats my flesh and drinks my blood has 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 eats my flesh and drinks my blood, dwells in me and I in him. As the living Father has sent me, and I live by the Father, so he that eats of 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 eats of this bread shall live for ever. ...

Does this offend you? What, and if you shall see the Son of man ascend up where he was before? It is the Spirit that quickens, the flesh profits 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. ... [Jesus now speaks to the Apostles](#). Will you also go away? ... Have not I chosen you twelve, and one of you is a devil?

[Matt. 15:1-20; Mark 7:1-23; John 7:1. Jesus teaches on ceremonial law and hypocrisy.](#)

Matt. 15:3-9; Mark 7:6-13. You hypocrites, well has Isaiah prophesied of you as it is written, This people draws nigh unto me with their mouth and honors 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 the Father, you hold the tradition of men, as the washing of pots and cups; and many other such things you do. ... Full well you reject the commandment of the Father that you may keep your own tradition. For the Father commanded saying, Honor your father and mother, and he who curses father or mother let him die the death. But you say, If a man shall say to his father or mother, It is Corbin, that is to say a gift, by whatsoever you may be profited by me, and honor not his father or his mother, he shall be free; and you suffer him no more to do ought for his father or his mother. Thus have you made the commandment of the Father of none effect by your tradition which you have delivered, and many such like things do you.

Matt. 15:10-20; Mark 7:14-23. Hearken unto me every one of you and understand: there is nothing from without a man that entering into the mouth can defile him. But the things that come out of him, those are they that defile the man. If any man have ears to hear, let him hear. ...

Every plant which my heavenly Father has not planted shall be rooted up. Let them alone. They are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. ... Are you also yet without understanding? Do you not perceive that whatsoever thing from without enters into the man, it cannot defile him; because it enters not into the heart but enters in at the mouth, goes into the belly and is cast out in the draught, purging all meats? ...

Those things that proceed out of the mouth of the man come from the heart, and they defile the man. From within, out of the heart of men proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness. All these evil things come from within and defile the man, but to eat with unwashed hands defiles not a man.

[Matt. 15:21-31; Mark 7:24-37. Greek woman begged Jesus to heal her daughter.](#)

Matt 15:24-28; Mark 7:27-29. I am not sent but unto the lost sheep of the house of Israel. ... Let the children first be filled, for it is not meet to take the children's bread and to cast it unto dogs. ... O woman great is your

faith. For this your saying, go your way. Be it unto you even as you will. The devil is gone out of your daughter.

[Deaf man healed.](#)

Mark 7:34. Eph'phatha, *that is, Be opened.*

[Matt.15:32-16:12; Mark 8:1-26. Four thousand fed, the sign of the Messiah repeated.](#)

Matt.15:32, 34; Mark 8:2-5. I have compassion on the multitude, because they have now been with me three days and have nothing to eat. If I send them away fasting to their own houses, they will faint by the way, for some of them come from far and I will not send them away fasting. ... How many loaves have you?

Matt. 16:2-4; Mark 8:12. When it is evening you say, It will be fair weather for the sky is red. And in the morning, It will be foul weather today, for the sky is red and lowering. O you hypocrites, you can discern the face of the sky, can you not discern the signs of the times? Why does this generation seek a sign? A wicked and adulterous generation seeks after a sign. There shall no sign be given unto this generation but the sign of the prophet Jonah.

Matt. 16:6-11; Mark 8:15-21. Take heed and beware of the leaven of the Pharisees and the Sadducees and of the leaven of Herod. ... [The disciples worried about the supply of bread.](#) O you of little faith, why reason among yourselves because you have brought no bread? Do you not yet perceive, neither understand? Have you your heart yet hardened? Having eyes, do you not see? Having ears, hear you not? Do you not remember? When I broke five loaves among five thousand, how many baskets full of fragments you took up? ... and when the seven among four thousand, how many baskets full of fragments you took up? ...

How is it that you do not understand that I was not speaking to you concerning the bread, that you should beware of the leaven of the Pharisees and the Sadducees.

[Jesus healed a blind man.](#)

Mark 8:26. Neither go into the town nor tell it to any in the town.

[Luke 7:36-8:3. Simon disapproved of a woman Jesus forgave.](#)

Luke 7:40-50. Simon I have somewhat to say unto you. ... There was a certain creditor which had two debtors, the one owed five hundred pence, and the other fifty. When they had nothing to pay, he forgave them both. Tell me, which of them will love him most? ... You have rightly judged. See this woman? I entered into your house. You gave me no water for my feet, but she has washed my feet with tears and wiped them with the hairs of her head. You gave me no kiss. But this woman, since the time I came in, has not ceased to kiss my feet. My head with oil you did not anoint, but this woman has anointed my feet with ointment. I say unto you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little. [To the woman.](#) Your sins are forgiven. ... Your faith has saved you. Go in peace.

[Matt. 16:13-17:13; Mark 8:27-9:13; Luke 9: 18-36. Peter witnessed well.](#)

Matt.16:13-19; Mark 8:27-29; Luke 9:18-20. Whom do men say that I, the Son of man, am? ... But whom do you say that I am? [Peter answered. Jesus continued.](#) You are blessed, Simon Barjona, for flesh and blood has not revealed it unto you, but my Father which is in heaven.

And I say unto you, You are 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 you the keys of the kingdom of Heaven. And whatsoever you shall bind on earth shall be bound in heaven and whatsoever you shall loose on earth shall be loosed in heaven.

Matt.16:23; Mark 8:33; Luke 9:22. The Son of man must suffer many things, be rejected of the chief priests and scribes and elders and be killed; and after three days, be raised again on the third day. [Peter argued that Jesus should not suffer.](#) Get behind me Satan. You are an offence unto me, for you savor not the things of the Father but those that be of men.

[Followers must give all.](#)

Matt. 16:24-28; Mark 8:34-38, 9:1; Luke 9:23-27. 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 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 shall be ashamed of me and my words, in this adulterous and sinful generation; of him shall the son of man be ashamed, when he comes in his own glory, and in the glory of his Father and of the holy angels. And then shall he reward every man according to his works. ... Verily I say unto you of a truth, there be some of them that stand here which shall not taste of death till they have seen the son of man coming in his kingdom, the kingdom of the Father, with power.

Matt. 17:5; Mark 9:7; Luke 9:35. *This is my beloved son in whom I am well pleased. Hear Him. The Heavenly Father's words for the disciples and us. Peter, James and John fell face down.*

Matt. 17: 7-12; Mark 9:12, 13. Arise, and be not afraid. ... Tell the vision to no man until the son of man be risen from the dead. ...

Elijah truly shall first come and restore all things; and how it is written of the Son of man, that he must suffer many things and be set at naught. But I say unto you that Elijah is come already, and they knew him not but have done unto him whatsoever they listed as it is written of him. Likewise shall also the Son of man suffer of them.

Matt. 17:14-27; Mark 9:14-32; Luke 9:37-45. *Disciples failed to heal a child.*

Matt.17:17-21; Mark 9:16-29; Luke 9:41. What do you question with them? *A distraught father ask for help.* O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring your son hither unto me. ... How long is it since this came unto him? ... If you can believe, all things are possible to him that believes. ... You dumb and deaf spirit, I charge you, come out and enter no more into him. *Disciples ask, Why could we not cast him out.* Because of your unbelief. For verily I say unto you, if you have faith as a grain of mustard seed you shall say unto this mountain, remove hence to yonder place, and it shall be removed, and nothing shall be impossible unto you. Howbeit this kind goes not out but by prayer and fasting.

Jesus foretold his death.

Matt. 17:22,23; Mark 9:31; Luke 9:44. Let these sayings sink down into your ears; for the Son of man is to be betrayed into the hands of men and they shall kill him, and after he is killed, he shall be raised again the third day.

Peter told authorities, Jesus paid tribute.

Matt. 17:25-27. What do you think Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? ... Then are the children free. Not-with-standing, lest we should offend them, go to the sea and cast an hook, take the fish that first comes up, and when you have opened his mouth you shall find a piece of money; that take and give unto them for me, and you.

Matt. 18:1-35; Mark 9:33-37, 42-50; Luke 9:46-48, 17:1, 2. *Meek are great in the kingdom of Heaven, the need of Christians to be examples,*

Matt.18:3-9; Mark 9:33-37, 42-50; Luke 9:48, 17:1, 2. What was it you disputed among yourselves by the way? ... If any man, desire to be first, the same shall be last of all and servant of all. ... Verily I say unto you, except you be converted and become as little children, you shall not enter into the kingdom of heaven. He who shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive a little child in my name, receives me. And whosoever shall receive me, receives not only me but also him that sent me. For he that is least among you all, the same shall be great.

But whosoever 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 was cast into the depths of the sea, than that he should offend one of these little ones.

Woe unto the world because of offenses! Indeed, it is impossible but that offenses will come, but woe to that man by whom the offense comes. Wherefore if your hand or foot offend you, cut them off and cast them from you. It is better for you to enter into life halt or maimed than having two hands or two feet to be cast into hell, into the everlasting fire that never shall be quenched. And if your eye offend you, pluck it out and cast it from you. It is better for you to enter into life in the kingdom of The Father with one eye, rather than having two eyes to be cast into hell fire; where their worm dies 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 has lost his saltiness, wherewith will you season it? Have salt in yourselves and have peace one with another.

Matt. 18:10-20. Take heed that you despise not one of these little ones, for I say unto you, in heaven their angels 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 do you think? If a man has a hundred sheep and one of them be gone astray, does he not leave the ninety and nine and go into the mountains and seek that which is gone astray? And if so be that he find it, verily I say unto you, he rejoices 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 one should perish.

[The process and necessity of forgiving.](#) Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone. If he shall hear you, you have gained your brother. But if he will not hear you, take 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 to the church. If he neglects to hear the church, let him be unto you as a heathen man and a publican.

Verily I say unto you, whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you 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 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.

[Peter asks if he should forgive seven times.](#)

Matt. 18:22-35. I say not unto you, until seven times, but until seventy times seven. Therefore the kingdom of heaven is likened unto a certain king which would take account of his servants. When he began 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 you all. Then the lord of that servant was moved with compassion and loosed him and forgave him the debt.

But the same servant went out and found one of his fellow servants which owed him a hundred pence. And he laid hands on him and took him by the throat saying, Pay me what you owe. And his fellow servant fell down at his feet and begged him saying, Have patience with me and I will pay you all. And he would not, but went and cast him into prison till he should pay the debt. So when his fellow servants saw what was done, they were very sorry and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O you wicked servant, I forgave you all that debt because you desired me. Should you not also have had compassion for your fellow servant, even as I had pity on you? The lord was angry and delivered him to the tormentors till he should pay all that was due him. So shall my heavenly Father do unto you, if you from your heart forgive not every one his brother his trespasses.

[Mark 9:38-41; Luke 9:49-56, 17:11-19; John 7:2-9:41. Followers of Jesus had forbidden a man to cast out demons.](#)

Mark 9:39-41; Luke 9:50. 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 you belong to Christ, verily I say unto you, he shall not lose his reward.

[Jesus refused to accompany his brothers to the feast.](#)

John 7:6-8. My time is not yet come, but your time is always ready. The world cannot hate you; but it hates me because I testify of it that the works thereof are evil. You go on up to this feast. I go not up yet unto this feast, for my time has not fully come.

[On the way to Jerusalem; James and John wanted to destroy inhospitable community.](#)

Luke 9:55, 56. You know not what manner of spirit you are of. For the Son of man is not come to destroy men's lives, but to save them.

[Ten lepers were cleansed.](#)

Luke 17:14-19. Go show yourselves unto the priests. ... Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to the Father, save this stranger. ... Arise, go your way. Your faith has made you whole.

[Jesus and The Father witness of the position of Jesus.](#)

John 7:16-38. 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 the Father or whether I speak of myself. He that speaks of himself seeks his own glory, but he that seeks 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 keep the law? Why do you go about to kill me? ...

[Teaching about the Sabbath.](#) I have done one work and you marvel. Moses therefore gave you circumcision, (not because it is of Moses, but of the fathers;) and you circumcise a man on the Sabbath day. If a man on the Sabbath day receive circumcision that the law of Moses should not be broken, are you angry at me because I have made a man every whit whole on the Sabbath day? Judge not according to appearance, but judge righteous judgment. ...

You both know me and you know whence I am, and I am not come of myself; but he that sent me is true, whom you know not. But I know him, for I am from him, and he has sent me... Yet a little while I am with you and then I go unto him that sent me. You shall seek me and shall not find me, and where I am, you cannot come. ...

If any man thirst, Let him come unto me and drink. He that believes on me, as the Scripture has said, out of his life shall flow rivers of living water.

[Jesus refused to condemn, but admonishes a sinner.](#)

John 8:7-58. He that is without sin among you, let him first cast a stone at her. ... Woman, where are your accusers? Has no man condemned you? ... Neither do I condemn you. Go, and sin no more. ...

I am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life. ... [Jesus explains the evidence of his Father's guidance.](#) Though I bear record of myself yet my record is true, for I know from whence I came and whither I go; but you cannot tell whence I come and whither I go. You 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 bears witness of myself, and the Father that sent me bears witness of me. [They ask, Where is your father?](#) You neither know me, nor my Father. If you had known me, you should have known my Father also. ... I go my way and you shall seek me and shall die in your sins. Whither I go, you cannot come. ... You are from beneath, I am from above: you are of this world, I am not of this world. I said, therefore unto you that you shall die in your sins. For if you believe not that I am he, you shall die in your sins. [The leaders ask; Who art thou?](#) 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 you have lifted up the Son of man, then you shall know that I am he, and that I do nothing of myself; but as my Father has taught me, I speak these things. And he that sent me is with me. The Father has not left me alone, for I do always those things that please him. ...

If you continue in my word, then you are my disciples indeed; and you shall know the truth and the truth shall make you free. [They insisted they were already free.](#) Verily, verily, I say unto you whosoever commits sin is the servant of sin. And the servant abides not in the house for ever, but the Son abides ever. If the Son therefore shall make you free, you shall be free indeed.

I know you are Abraham's seed, but you seek to kill me because my word has no place in you. I speak that which I have seen with my Father, and you do that which you have seen with your father. [The leaders said Abraham is our father. Jesus answered:](#) If you were Abraham's children you would do the works of Abraham. But now you seek to kill me, a man that has told you the truth which I have heard of the Father; this did not Abraham. You do the deeds of your father. [They said God was their father.](#) If God were your father, you would love me, for I proceeded forth and came from the Father. Neither came I of myself, but he sent me. Why do you not understand my speech? Even because you cannot hear my word. You are of your father the devil and the lusts of your father you will do. He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaks a lie, he speaks of his own, for he is a liar and the father of it. And because I tell you the truth, you believe me not. Which of you convinces me of sin? And if I say the truth, why do you not believe me? He that is of the Father hears the Father's words. You hear them not because you are not of the Father. [They said Jesus had a devil.](#) I have not a devil, but I honor my Father and you dishonor me. I seek not my own glory. There is one that seeks and judges. Verily, verily, I say unto you if a man keep my saying, he shall never see death.

[The leaders insisted Jesus was wrong.](#) If I honor myself, my honor is nothing. It is my Father that honors me,

of whom you say that he is your God. Yet you have not known him, but I know him. And if I should say I know him not, I shall be a liar like unto you; but I know him and keep his saying. Your father Abraham rejoiced to see my day. And he saw it, and was glad. [The Jews ridiculed the idea about Abraham.](#) Verily, verily, I say unto you, before Abraham was, I am.

[Jesus answered disciples' question. Who sinned?](#)

John 9:3-7, 35-41. Neither has this man sinned nor his parents, but that the works of the Father should be made manifest in him. I must work the works of him that sent me while it is day. The night comes when no man can work. As long as I am in the world I am in the light of the world.

[Jesus said to the blind man:](#) Go, wash in the pool of Siloam. [Later the healed man returned.](#) Do you believe on the Son of God? ... You have seen him and it is he that talks with you. [And the man said I believe.](#)

For judgment I am come into this world that they which see not might see; and they which see might be made blind. [The Pharisees said, Are we blind also?](#) If you were blind, you should have no sin; but now you say, We see, therefore your sin remains.

[Matt. 19:1, 2, 11:20-30; Mark 10:1; Luke 10:1-42.](#) [Jesus commissioned the seventy, thanks The Father.](#)

Luke 10:2-12. The harvest truly is great, but the laborers are few. Pray therefore the Lord of the harvest that he would send forth laborers into his harvest. Go your ways. Behold, I send you forth as lambs among wolves. Carry neither purse nor scrip, nor shoes; and salute no man by the way. And into whatsoever house you 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 laborer is worthy of his hire. Go not from house to house. And into whatsoever city you 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 the Father is come nigh unto you. But into whatsoever city you enter and they receive you not, go out into the streets of the same and say, even the very dust of your city which cleaves on us, we do wipe off against you. But I say unto you that it shall be more tolerable in that day for Sodom than for that city.

[Jesus scolds those who do not listen.](#)

Matt. 11:21-24; Luke 10:13-16. Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And you, Capernaum, which art exalted unto heaven, shall be brought down to hell. For if the mighty works which have been done in you had been done in Sodom, it would have remained until this day. But I say unto you it shall be more tolerable for the land of Sodom in the day of judgment than for you.

He that hears you hears me, and he that despises you despises me, and he that despises me despises him that sent me.

[Jesus thanked the Father, complimented and empowered the 70.](#)

Luke 10:18-20. I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven.

Matt. 11:25-27; Luke 10:21-24. I thank you, O Father, Lord of heaven and earth, because you hid these things from the wise and prudent and have revealed them unto babes. Even so, Father, for so it seemed good in your sight.

All things are delivered unto me of my Father. And no man knows who the Son is, but the Father; neither knows any man who the Father is, but the Son, and he to whomsoever the Son will reveal him. ... Blessed are the eyes which see the things that you see; for I tell you that many prophets and kings have desired to see those things which you see and have not seen them; and to hear those things which you hear and have not heard them.

[Jesus calls all who recognize a need.](#)

Matt. 11:28-30. Come unto me, all of you 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 you shall find rest unto your souls. For my yoke is easy, and my burden is light.

[Jesus complimented and admonished a lawyer.](#)

Luke 10: 26-37. What is written in the law? How do you read? ... You have answered right. This do, and you shall live. [The lawyer asks; who is my neighbor?](#) A certain man went 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 priest that way; when he saw him, he passed by on the other side. 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. When he saw his condition, he had compassion on him and went to him, and bound up his wounds, pouring in oil and wine, setting him on his own beast, he brought him to an inn and cared for him. And on the morrow when he was departing, he took out two pence and gave them to the host and said unto him, Take care of him; and whatsoever you spend more, when I come again, I will repay you. Which now of these three, do you think was neighbor unto him that fell among the thieves? ... Go, and do likewise.

[Jesus defended Mary, when Martha asked for help.](#)

Luke 10:41, 42. Martha, Martha, you are careful and troubled about many things. But one thing is needful, and Mary has chosen that good part which shall not be taken away from her.

[John 10: 1-42. Jesus defends His position.](#)

John 10:1-38. Verily, verily, I say unto you, He that enters not by the door into the sheepfold, but climbs up some other way, is a thief and a robber. But he that enters by the door is the shepherd of the sheep. To him the porter opens, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he puts forth his sheep, he goes 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 comes not but for to steal, and to kill and destroy. I am come that they might have life, and have it more abundantly. I am the good shepherd. The good shepherd gives his life for the sheep. But he that is a hireling and not the shepherd, whose own the sheep are not; sees the wolf coming, and leaves the sheep and flees; and the wolf catches them and scatters the sheep. The hireling flees because he is a hireling, and cares not for the sheep. I am the good shepherd and know my sheep, and am known of mine.

As the Father knows me, even so I know the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice. There shall be one fold and one shepherd. Therefore my Father loves me because I lay down my life that I might take it again. No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

[The Jews ask Jesus to tell them if He is the Christ.](#) I told you, and you believed not. The works that I do in my Father's name, they bear witness of me. But you believe not because you 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.

[The Jews took up stones to stone him.](#) Many good works have I shown you from my Father, for which of those works do you stone me? [They said, for blasphemy and for making himself God.](#) Is it not written in your law, I said, You are gods? If he called them gods unto whom the word of the Father came and the Scripture cannot be broken; do you say of him, whom the Father has sanctified and sent into the world, You blaspheme, because I said, I am the son of the Father? If I do not the works of my Father, believe me not. But if I do, though you believe me not, believe the works; that you may know and believe the Father is in me, and I in him.

[Matt.19:3-30, 20:1-16; Mark 10:2-31; Luke 18:15-30. Jesus talks of marriage rules, calls little children, encounters a rich ruler and encourages the apostles. The Pharisees tempted Jesus.](#)

Matt. 19:4-12; Mark 10:3-12. What did Moses command you? ... For the hardness of your heart he wrote this precept. Have you not read; from the beginning of creation the Father made them male and female and

said, for this cause shall a man leave his father and mother and shall cleave to his wife, and they twain shall be one flesh? So then they are no more twain but one flesh. What therefore the Father has joined together let not man put asunder. ... Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so. I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery. And whosoever marries her which is put away commits adultery. ... Whosoever shall put away his wife and marry another, commits adultery against her. And if a woman shall put away her husband and be married to another, she commits adultery. ... [The disciples concluded; it is unwise for men to marry.](#) All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so from their mother's womb; and some eunuchs 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.

[The disciples were concerned, about bringing children to Jesus.](#)

Matt. 19:14; Mark 10:14,15; Luke 18:16, 17. Suffer the little children to come unto me and forbid them not, for of such is the kingdom of the Father. He who does not receive the kingdom of the Father as a little child, he shall in nowise enter therein.

Matt. 19:17-30; Mark 10:18-31; Luke 18:19-30. [Jesus answers the man who ask, What shall I do to inherit eternal life?](#) Why do you call me good? There is none good but one, that is the Father. But if you will enter into life, keep the commandments. [The man ask, Which?](#) You know the commandments. You shall not commit adultery. You shall not kill. You shall not steal. You shall not bear false witness. Defraud not. Honor your father and your mother, and you shall love your neighbor as yourself. [The man asked, "What lack I yet?"](#) Yet one thing you lack. If you will be perfect, go your way, sell all that you have and distribute unto the poor; and you shall have treasure in heaven. And come, take up the cross and follow me. [The young man went away sorrowful.](#)

Verily I say unto you, how hardly shall they that have riches enter into the kingdom of heaven! ... Children, how hard it is for them that trust in riches to enter into the kingdom of the Father! 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 the kingdom of the Father. ... With men this is impossible, but not with the Father; for with the Father all things are possible.

[Jesus spoke of rewards for those who leave all to follow him, including late comers.](#) Verily I say unto you, you who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones judging the twelve tribes of Israel. Verily I say unto you, there is no man that has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake and the gospel's; but he shall receive an hundredfold now in this present time, houses, and brethren, and sisters, 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 shall be first.

[Problems of the laborers and the vineyard owner.](#)

Matt. 20:1-16. For the kingdom of heaven is like unto a man that is a house holder which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market place and said unto them; Go 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 said unto them, Why stand here all the day idle? They say unto him, Because no man has hired us. He said unto them, Go also into the vineyard and whatever is right that you shall receive.

So when even was come, the lord of the vineyard said unto his steward, Call the laborers and give them their hire beginning from the last unto the first. 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 worked but one hour, and you have 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 you no wrong. Did you not agree with me for a penny? Take what is yours, and go your way. I will give unto this last even as unto you. Is it not lawful for me to do what I will with mine own? Is your eye evil because I am good?

So the last shall be first, and the first last; for many are called, but few are chosen.

Luke 11:1-8, 37-54, 12:1-21,32-57; Matt.24:42-51. Jesus taught followers to pray, told Pharisees to think, lawyers to repent, followers to watch their attitudes and to give all to The Father.

Luke 11:2-8. When you pray, say, Our Father which art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven, so in earth. Give us 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.

[Followers are to be diligent in prayer.](#) Which of you shall have a friend and shall go into 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 you. 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 needs.

Luke 11:39-52. Now do you Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. You fools, did not he that made that which is without make that which is within also? But rather give alms of such things as you have and behold, all things are clean unto you.

But woe unto you, Pharisees! For you tithe mint and rue and all manner of herbs and pass over judgment and the love of the Father. These ought you to have done and not to leave the other undone. Woe unto you, Pharisees! For you love the uppermost seats in the synagogues and greetings in the markets.

Woe unto you, scribes and Pharisees, hypocrites! For you are as graves which appear not, and the men that walk over them are not aware of them. ...

[A lawyer realized, Jesus was reproaching him.](#) Woe unto you also, you lawyers! For you lade men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers. Woe unto you! For you build the sepulchers of the prophets and your fathers killed them. Truly you bear witness that you allow the deeds of your fathers; for they indeed killed them, and you build their sepulchers. Therefore, also said the wisdom of the Father, 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 Zechariah 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 you have taken away the key of knowledge. You entered not in yourselves, and them that were entering you hindered.

Luke 12:1-21. Beware 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 you have spoken in darkness shall be heard in the light, and that which you 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 you shall fear. Fear him, which after He has killed has power to cast into hell. Yes, I say unto you, fear him.

Are not five sparrows sold for two farthings and not one of them is forgotten before the Father? But even the very hairs of your head are all numbered. Fear not therefore, you are of more value than many sparrows.

I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of the Father. But he that denies me before men shall be denied before the angels of the Father. 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 no thought how or what you shall answer, or what you shall say; for the Holy Ghost shall teach you in the same hour what you ought to say.

[Jesus answers the man who coveted.](#) Man, who made me a judge or a divider over you: ... Take heed and beware of covetousness; for a man's life consists not in the abundance of the things which he possesses. ...

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, you have much goods laid up for many years, take your ease, eat, drink, and be merry. But The Father said unto him, You fool, this night your soul shall be required of you; then whose shall those things be which you have provided? So is he that lays up treasure for himself and is not rich toward the Father.

Luke 12:32-38. Fear not little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms. Provide bags which wax not old, a treasure in the heavens that fails not; where no thief approaches, neither moth corrupts. For where your treasure is there will your heart be also.

Let your loins be girded about and your lights burning, and you yourselves like unto men that wait for their lord, when he will return from the wedding; that when he comes and knocks they may open unto him immediately. Blessed are those servants whom the Lord when he comes shall find watching. I say unto you that He shall gird himself and make them 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.

Matt. 24:42-51; Luke 12:39-46. Watch therefore, for you know not what hour your Lord comes. But know this, that if the good man 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 also ready, for in such an hour as you think not, the son of man will come. ...

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 comes shall find so doing. Of a truth I say unto you that he will make him ruler over all his goods that he has. But, and if that evil servant shall say in his heart, My lord delays his coming and shall begin to beat his fellow servants, and to eat and drink with the drunken; the lord of that servant will come in a day when he looks not for him and at an hour that he is not aware of; and will cut him asunder and will appoint him his portion with the unbelievers and the hypocrites. There shall be weeping and gnashing of teeth.

Luke 12:47-57. 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 whosoever 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 do I care if it be already kindled? But I have a baptism to be baptized with, and I am constrained, until it be accomplished.

Suppose you that I am come to give peace on earth? I tell you, no, but rather division. For from here on 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, 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 you see a cloud rise out of the west, you say, There comes a shower; and so it is. And when you see the south wind blow you say, There will be heat, and it comes to pass. You hypocrites, you can discern the face of the sky and of the earth, but how is it that you do not discern this time? And why even among yourselves do you not judge what is right?

[John 11;1-54. Lazarus raised from death.](#)

John 11: 4-44 This sickness is not unto death, but for the glory of The Father, that the Son might be glorified thereby. ... Let us go into Judea again. ... Are there not twelve hours in the day? If any man walk in the day, he stumbles not because he sees the light of this world. But if a man walk in the night, he stumbles because there is no light in him. ... Our friend Lazarus sleeps, but I go that I may awake him out of sleep. ... Lazarus is dead. And I am glad for your sakes that I was not there, to the intent you may believe. Nevertheless let us go unto him. ... [Martha met Jesus and confronted him because he had not come earlier.](#)

Your brother shall rise again. ... I am the resurrection and the life. He that believes in me, though he were dead, yet shall he live. And whosoever lives and believes in me shall never die. Do you believe this? ... Where have you laid him? ... Take away the stone. ... Did I not say unto you, that if you would believe

you should see the glory of the Father? ...

Father, I thank you that you have heard me, I know that you hear me always, but because of the people which stand by I said it that they may believe you have sent me. ... Lazarus, come forth. ... Loose him and let him go.

[Luke 13:1-17, 22-14:33; Matt. 23:34-39. The need of repentance.](#)

Luke 13:2-16. Suppose you that these Galileans were sinners above all Galileans because they suffered such things? I tell you, no, but, except you repent, you shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell and slew them, do you think they were sinners above all men that dwelt in Jerusalem? I tell you, no, but, except you repent, you shall all likewise perish. ...

A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree and find none. Cut it down. Why cumbereth it the ground: And he answering said unto him. Lord let it alone this year till I shall dig about it and dung it. And if it bear fruit, well, and if not, then you shall cut it down.

[Jesus responded to a woman who had an infirmity then scolds the ruler of the synagogue.](#)

Woman, you are loosed from your infirmity. ... You hypocrite, does 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 has bound these eighteen years, be loosed from this bond on the Sabbath day?

Luke 13:24-33. 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 the master of the house is risen up and shut the door, and you 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 you are; then shall you begin to say, We have eaten and drunk in your presence and you have taught in our streets. But he shall say, I tell you, I know you not whence you are. Depart from me, all you workers of iniquity. There shall be weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of The Father, 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 the Father. And behold, there are last which shall be first, and there are first which shall be last.

[Pharisees said that Herod would kill Jesus.](#) You go and tell that fox, I cast out devils, and I do cures today and tomorrow and the third day I shall be perfected. Nevertheless I must walk today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem.

[Rulers will persecute followers of Jesus.](#)

Matt. 23:34-36. Wherefore, behold, I send unto you prophets, and wise men, and scribes. Some of them you shall kill and crucify. And some of them shall you scourge in your synagogues and persecute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of Abel unto the blood of Zechariah son of Berechiah, whom you slew between the temple and the altar. All these things shall come upon this generation.

Matt. 23:37-39; Luke 13:34, 35. O Jerusalem, Jerusalem, you that kill the prophets and stone them which are sent unto you; how often would I have gathered your children together even as a hen gathers her brood under her wings, and you would not! Behold, your house is left unto you desolate, and verily I say unto you, you shall not see me henceforth until the time come when you shall say, Blessed is he that comes in the name of the Lord.

Luke 14:3-14. Is it lawful to heal on the Sabbath day? ... Which of you shall have an ass or an ox fallen into a pit and will not pull him out on the Sabbath day?

[Jesus teaches the need to accept humble positions and to offer hospitality to the poor.](#) When you are bidden of any man to a wedding, sit not down in the highest room lest a more honorable man than you be bidden of him, and he that invited you and him come and say to you, give this man place; and you begin with shame to take the lowest room. But when you are bidden, go and sit down in the lowest room; that when the one who bade you comes, he may say unto you, "Friend, go up higher". Then you shall have worship of them

that sit at meat with you. For whosoever exalts himself shall be abased, and he that humbles himself shall be exalted.

When you make a dinner or a supper, do not call your friends nor your brethren, neither your kinsmen nor your rich neighbors; lest they also bid you again and a recompense be made you. But when you make a feast call the poor, the maimed, the lame, the blind; and you shall be blessed, for they cannot recompense you. You shall be recompensed at the resurrection of the just.

[We are to appreciate The Father's call.](#)

Luke 14:16-33. A certain man made a great supper and invited many and sent his servant at supper time to say to them that were invited, 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 go see it. I pray you have me excused. And another said, I have bought five yoke of oxen and I go to prove them. I pray you have me excused. And another said, I have married a wife and therefore I cannot come. So that servant came and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city and bring in here the poor, the maimed, the halt, and the blind. The servant said, Lord; it is done as you have 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, None of those men which were invited shall taste of my supper. ...

If any man come to me, and hate not his father and mother, and wife and children, and brethren and sister, and his own life also, he cannot be my disciple. And whosoever does not bear his cross and come after me, cannot be my disciple. For which of you intending to build a tower, sits not down first and count the cost whether he have sufficient to finish it? Lest haply, after he has laid the foundation and is not able to finish, all that behold begin to mock him, saying, This man began to build and was not able to finish.

Or what king, going to make war against another king, sits not down first and consults whether he is able with ten thousand to meet him that comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an ambassador and desires conditions of peace. So likewise, anyone of you that forsakes not all that he has, he cannot be my disciple.

[Luke 15, 16:1-12,14-16,19-31, 17:3-10, 20-37, 18:1-14. The importance of accepting all, who repent, into the family.](#)

Luke 15:3-32. What man of you, having a hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he has found it, he lays it on his shoulders rejoicing. And when he comes home, he calls together his friends and neighbors saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons which need no repentance.

What woman having ten pieces of silver, if she lose one piece, does not light a candle and sweep the house, seeking diligently till she find it? And when she has found it, she calls her friends and neighbors together saying, rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of the Father over one sinner that repents.

[The parable of the prodigal son.](#) A certain man had two sons and the younger of them said to his father, Father, give me the portion of goods that falls to me. 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 who sent him into his fields to feed swine. He would fain have filled his belly with the husks that the swine did eat, but no man gave unto him. And when he came to himself he said, How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father and will say unto him, Father, I have sinned against heaven and before you, and am no more worthy to be called your son. Make me as one of your 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 your sight, and am no more worthy to be called your son. But the father said to his

servants, Bring forth the best robe and put it on him, put a ring on his hand, shoes on his feet and bring the fatted calf and kill it. And let us eat and be merry. For this my son was dead and is alive again. He was lost and is found. And they began to be merry.

Now his elder son was in the field. And as he came and drew nigh to the house he heard music and dancing. He called one of the servants and ask what these things meant. He said unto him, Your brother is come, and your father has killed the fatted calf because he has received him safe and sound. And he was angry and would not go in. Therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve you, neither transgressed I at any time your commandments; and yet you never gave a kid that I might make merry with my friends. But as soon as your son, which has devoured your living with harlots, came home you killed for him the fatted calf. And he said unto him, Son, you are ever with me, and all that I have is yours. It was mete that we should make merry and be glad, for this your brother was dead and is alive again, was lost and is found.

[The need to be faithful in the use of talents.](#)

Luke 16:1-12, 15, 16. There was a certain rich man which had a steward, who 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 you? Give an account of your stewardship, for you may be no longer steward. Then the steward said within himself, What shall I do? For my lord takes 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 do you owe my lord? And he said, A hundred measures of oil. And he said unto him, Take your bill, sit down quickly, and write fifty. Then he said to another, And how much do you owe? And he said, A hundred measures of wheat. And he said unto him, Take your 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 you fail, they may receive you into everlasting habitations.

He that is faithful in that which is least is faithful also in much. And he that is unjust in the least is also unjust in much. If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own.

[Jesus answered the Pharisees.](#) You are they which justify yourselves before men, but the Father knows your hearts. For that which is highly esteemed among men is abomination in the sight of the Father. The law and the prophets were until John. Since that time the kingdom of the Father is preached and every man presses into it.

Luke 16:19-31. There was a rich man which was clothed in purple and fine linen and fared sumptuously every day. And there was a beggar named Lazarus which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels unto Abraham's bosom. The rich man also died and was buried. And in hell he lifted up his eyes, being in torments, and saw 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 you in your life time received your good things and likewise Lazarus evil things. But now he is comforted, and you are 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 that would come from thence. Then he said, I pray you therefore father, 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 said 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.

[Need to forgive offending brother.](#)

Luke 17:3-10. Take heed to yourselves. If your brother trespass against you, rebuke him; and if he repent, forgive him. If he trespass against you seven times in a day, and seven times in a day turn again to you saying, I

repent; you shall forgive him. ...

If you had faith as a grain of mustard seed, you might say unto this sycamine tree, Be plucked up by the root, and be planted in the sea; and it should obey you. But which of you having a servant plowing or feeding cattle, will say unto him when he comes in from the field, go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird yourself and serve me till I have eaten and drunken; and afterward you shall eat and drink? Does he thank that servant because he did the things that were commanded him? I think not.

So likewise you, when you 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.

Luke 17:20-37. The kingdom of the Father comes not with observation. Neither shall they say, lo here or lo there! For behold, the kingdom of the Father is within you. ...

The days will come when you shall desire to see one of the days of the Son of man, and you shall not see it. And they shall say to you See here or See there. Go not after them, nor follow them. For as the lightning that lightens out of one part under heaven and shines unto the other part under heaven, so shall also the Son of man be in his day. But first he must suffer many things and be rejected of this generation.

As it was in the days of Noah so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark and the flood came and destroyed them all. Likewise also as it was in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be when the Son of man is revealed. In that day, be prepared to leave all of your possessions. He which shall be upon the house top 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 bed; the one shall be taken and the other left.

Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; one shall be taken and the other left. Where the body is, there will the eagles be gathered together.

Luke 18:2-14. 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 troubles me I will avenge her lest by her continual coming she weary me. ... Hear what the unjust judge says. And shall not The Father 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 comes, shall he find faith on the earth?

[A Pharisee and a publican prayed.](#) 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 you that I am not as other men are, extortionists, 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 up on his breast saying, God be merciful to me a sinner. I tell you, this man went to his house justified rather than the other. For every one that exalts himself shall be abased, and he that humbles himself shall be exalted.

[Matt.20:17-34; Mark 10:32-52; Luke 18:31-43, 19:1-28, 22:24-30.](#) Jesus tells of his suffering and resurrection.

Matt. 20:18, 19; Mark 10:33, 34; Luke 18:31-33. Behold we go up to Jerusalem and all of the things that are written by the prophets concerning the Son of man will be accomplished. For the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and He shall be delivered to the Gentiles, and shall be mocked, and spitefully mistreated and spit upon. And they shall scourge him and crucify him and put him to death. And the third day he shall rise again.

[To James, John and their mother about humility.](#)

Matt. 20:21-28; Mark 10:36-45; Luke 22:25-30. What will you that I should do for you? ... You know not what you

ask. Are you able to drink of the cup that I shall drink of and be baptized with the baptism that I am baptized with? ... You shall indeed drink of the cup that I drink of and be baptized with the baptism that I am baptized with; 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 of my Father. ... You know that the kings of the Gentiles, they which are accounted to rule over the Gentiles, exercise dominion over them. And they that are great exercise authority upon them and are called benefactors. But it shall not be so among you. He that is greatest among you, let him be as the younger; whosoever will be great among you, let him be your minister. And whosoever of you will be chiefest, let him be servant of all. For which is greater, he that sits at meat, or he that serves? Is not he that sits at meat? But I am among you as he that serves. For even the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many. You are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father has appointed unto me, that you may eat and drink at my table in my kingdom and sit on the thrones judging the twelve tribes of Israel.

Luke 19:5-27. Zaccheus, make haste and come down, for today I must abide at your house. ... This day is salvation come to this house, forasmuch as he is also a son of Abraham. For the Son of man is come to seek and to save that which was lost.

[Parable of nobleman and his servants](#). 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, your pound has gained ten pounds. And he said unto him, Well, you good servant, because you have been faithful in a very little, you have authority over ten cities. And the second came saying, Lord, your pound has gained five pounds. He said likewise to him, You will be over five cities. And another came saying, Lord, behold, here is your pound which I have kept laid up in a napkin; for I feared you, because you are an austere man. You take up that you did not lay down, and reap that you did not sow. And he said unto him, Out of your own mouth will I judge you, you wicked servant. You know that I was an austere man, taking up that I do not lay down and reaping that I did not sow. Wherefore then did you not give my money to the bank that at my coming I might have required my own with usury? And he said unto them that stood by, Take from him the pound and give it to him that has ten pounds. (And they said unto him, Lord, he has ten pounds.) for I say unto you, that unto every one which has shall be given; and from him that has not, even that he has shall be taken away from him. But those my enemies, which would not that I should reign over them, bring here and slay them before me.

[Healing of a blind man](#).

Matt.20:32; Mark 10:51, 52; Luke 18: 41, 42. What will you that I should do unto you? ... Go your way, receive your sight, Your faith has made you whole.

[Matt. 21:1-46, 26:6-13; Mark 11:1-33, 12:1-11, 14:3-9; Luke 19:29-48, 20:1-18; John 11:55-57, 12:1-19. Jesus teaches in and near Jerusalem. He defends a woman.](#)

Matt. 26:10-13; Mark 14:6-9; John 12:7, 8. Why do you trouble the woman? Let her alone. She has done a good work on me. For you have the poor with you always, and whenever you will, you may do them good. But me you have not always. She has done what she could. She is come beforehand to anoint my body to the burying. In that she has poured this ointment on my body, she did it for my burial. I say unto you where this gospel shall be preached throughout the whole world, there shall also this that this woman has done be spoken of for a memorial of her.

[Jesus sends disciples to bring a colt for him to ride.](#)

Matt. 21:2, 3; Mark 11:2, 3; Luke 19:30, 31, 40. Go your way into the village over against you; and straightway, as soon as you be entered into it you shall find an ass tied, and a colt whereon never man sat tied with her. Loose him and bring him unto me. And if any man say ought unto you and ask you, why do you this? You

shall say unto him, Because the Lord has need of him. And he will send him hither. [A multitude praised Jesus, Leaders grumble, Jesus answers.](#) I tell you, if these should hold their peace, the stones would immediately cry out.

[Jesus cursed a fig tree.](#)

Matt. 21:19; Mark 11:14; Luke 19:42-44. No man eat fruit of you. Let no fruit grow on you forever.

[Jesus warned Jerusalem of the need to change.](#) If you had known, even you, at least in this your day, the things which belong unto your peace! But now they are hid from your eyes. For the days shall come upon you that your enemies shall cast a trench about you and compass you round, and keep you in on every side; and shall lay you even with the ground, and your children within you. And they shall not leave one stone upon another, because you know not the time of your visitation.

[Business men were driven from the temple.](#)

Matt. 21:13; Mark 11:17; Luke 19:45. Is it not written, My house shall be called of all nations the house of prayer? But you have made it a den of thieves.

[Priest's concerns answered.](#)

Matt. 21:16. Have you never read, Out of the mouths of babes and sucklings you have perfected praise?

[Faith needed and rewarded. Faith and forgiveness go together.](#)

Matt. 21:21,22; Mark 11:22-26. Have faith in The Father. Verily, I say unto you, if you have faith and doubt not, you shall not only do this which is done to the fig tree, but shall say to this mountain, Be removed and be cast into the sea and shall not doubt in your heart, but shall believe that those things which he says shall come to pass; he shall have whatsoever he says. It shall be done. And all things whatsoever you ask in prayer believing, you shall receive. Therefore I say unto you, what things you desire when you pray, believe that you receive them, and you shall have them. And when you stand praying, forgive, if you have aught against any, that your Father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

[Priests worried by request for an answer.](#)

Matt. 21:24-27; Mark 11:29-33; Luke 20:3-8. I will ask you one thing, which, if you tell me and answer me, I will tell you by what authority I do these things. The baptism of John, whence was it, from heaven or of men? Answer me. ... Neither do I tell you by what authority I do these things.

[He scolded them for failing to serve the Father.](#)

Matt. 21:28-32. What do you think? A certain man had two sons, and he came to the first and said, Son, go work 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. He answered and said, I go, sir, and went not. Whether of the twain did the will of his father? ...

Verily I say unto you that the publicans and the harlots go into the kingdom of the Father before you. For John came unto you in the way of righteousness, and you believed him not. But the publicans and the harlots believed him. And you when you had seen it, repented not afterward, that you might believe him.

Matt. 21:33-44; Mark 12:1-11; Luke 20:9-18. Hear another parable. There was a certain householder which planted a vineyard, set a hedge round about it, dug a place for the wine vat and built a tower, and let it out to husbandmen that they should give him the fruit of the vineyard, and went into a far country for a long time. And at the season, when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive of the husbandmen of the fruit of the vineyard. But the husbandmen took his servants and beat one and killed another, and stoned another and sent him away empty. And again he sent other servants more than the first, they did unto them likewise. They cast stones and wounded him in the head. They beat him, handled him shamefully and sent him away empty. And again he sent a third, and they wounded him also; and killed and cast him out, and many others; beating some and killing some.

Having therefore one son, his well beloved, the Lord of the vineyard said, I will send my beloved son. It may be they will reverence my son when they see him. 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, that the inheritance may be ours. And they killed him and cast him out of the vineyard. When the lord of the vineyard comes, what will he do unto those husbandmen? ...

Did you never read this that is written 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 I say unto you, The kingdom of the Father 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.

[Matt.22; Mark 12:12-37; Luke 20:19-44. Preparation required of wedding guests.](#)

Matt. 22:2-14. The kingdom of heaven is like unto a certain king which made a marriage for his son and sent 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 he sent forth his armies and destroyed those murderers and burned their city. Then said he to his servants, The wedding is ready, but they which were bidden were not worthy. Go therefore into the highways, and as many as you 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 said unto him, Friend, how came you 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.

[Jesus teaches tax and marriage rules and about the kingdom.](#)

Matt. 22:18-21; Mark 12:15-17; Luke 20:23-25. Why tempt you me, you hypocrites? Show me the tribute money. Bring a penny that I may see it. ... Whose image and symbol has it? ... Render therefore unto Caesar the things which are Caesar's, and unto the Father the things which are the Father's.

Matt. 22:29-32; Mark 12:24-27; Luke 20:34-38. You do err, because you do not know the Scriptures neither the power of the Father. The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world; when they shall rise in the resurrection from the dead; they neither marry, nor are given in marriage but are as angels which are in heaven. Neither can they die any more, for they are equal unto the angels and are the children of the Father, being the children of the resurrection.

Now as touching the resurrection of the dead, have you not read that which was spoken unto you by the Father in the book of Moses? That the dead are raised, even Moses showed at the bush. The Father spoke unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. The Father is not The Father of the dead, but of the living. For all live unto him. You therefore do greatly err.

[Jesus answers the question, Which is the greatest commandment?](#)

Matt. 22:37-40; Mark 12:29-34. The first of all the commandments is, Hear, O Israel; The Lord our Father is one Lord. And you shall love The Lord your Father with all your heart and with all your soul, and with all your mind, and with all your strength. This is the first and great commandment. And the second is like unto it, namely this, You shall love your neighbor as yourself. There is no other commandment greater than these. On these two commandments hang all the law and the prophets. [The lawyer responded wisely, Jesus commended him.](#) You are not far from the kingdom of The Father.

[Jesus questions their understanding of Him.](#)

Matt. 22:42-45; Mark 12:35-37; Luke 20:41-44. How say the scribes that Christ is the son of David? What do you think of Christ? Whose son is he? [They answered, The son of David.](#) How then does David himself, by the Holy Ghost in the book of psalms, call him Lord, saying, The Lord said unto my Lord, Sit on my right hand, till I make your enemies your footstool? If David therefore himself calls him Lord, how is he then his son?

[Matt. 23:1-33; Mark 12:38-44; Luke 20:45-21:4. Jesus speaks of false leaders.](#)

Matt. 23:2-33; Mark 12:38-40; Luke 20:46, 47. The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do. But do not 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 will

not move them with one of their fingers. But all of their works they do for to be seen of men. Beware of scribes which love to walk in long robes. They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and greetings in the market places; and the chief seats in the synagogues and to be called of men, Rabbi, Rabbi.

But be not called Rabbi, for one is your Master, even Christ; and all of you are brethren. And call no man your father upon the earth, for one is your Father which is in heaven. Neither be called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever exalts himself shall be abased. And he that shall humble himself shall be exalted.

Woe unto you scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men. For you neither go in yourselves, neither suffer them that are entering to go in. Woe unto you scribes and Pharisees, hypocrites! For you devour widows' houses and for a pretense make long prayer. Therefore, you shall receive the greater damnation.

[The Pharisees diligently sought recruits.](#) Woe unto you scribes and Pharisees, hypocrites! For you compass sea and land to make one proselyte; and when he is made, you make him twofold more the child of hell than yourselves. [The Pharisees were entrusted with administering the law, but Jesus said they were blind.](#) Woe unto you, you 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! You fools and blind. For whether is greater, the gold or the temple that sanctifies the gold? And whosoever shall swear by the altar, it is nothing; but whosoever swears by the gift that is upon it, he is guilty. You fools and blind. For whether is greater, the gift, or the altar that sanctifies the gift? Whoso therefore shall swear by the altar swears by it and by all things thereon. And whoso shall swear by the temple, swears by it and by him that dwells therein. And he that shall swear by heaven, swears by the throne of the Father and by him that sits thereon.

Woe unto you scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law: judgment, mercy, and faith. These ought you to have done, and not to leave the other undone. You blind guides, Which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! For you make clean the outside of the cup and the platter, but within they are full of extortion and excess. You blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean.

Woe unto you, scribes and Pharisees, hypocrites! For you are like whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you be witnesses unto yourselves that you are the children of them which killed the prophets. Fill up then the measure of your fathers. You serpents, you generation of vipers, how can you escape the damnation of hell?

[Jesus comments on the donors to the treasury.](#)

Mark 12:43, 44; Luke 21:3, 4. Verily, of a truth I say unto you that this poor widow has cast in more than all they which have cast into the treasury. For all these have of their abundance cast in to the offerings of the Father. But she of her want cast in all that she had, even all her living.

[Matt. 24:1-41; Mark 13:1-37; Luke 21:5-36.](#) [Jesus teaches of future events.](#)

Matt.24:2-41; Mark 13:2-37; Luke 21:6-36. See all these great buildings? As for these things which you behold, verily I say unto you the days will come in which there shall not be left one stone upon another that shall not be thrown down. ...

Take heed that no man deceive you. For many shall come in my name saying, I am Christ and the time draws near, and shall deceive many. Go not after them, And when you hear of wars and rumors of wars, and commotions, see that you be not terrified. Be not troubled. For such things must needs be. For all of these things must first come to pass; but the end is not yet. ... For nation shall rise against nation and kingdom against kingdom. There shall be great earthquakes in divers places. And there shall be famines, and pestilences, and troubles. And fearful sights and great signs shall there be from heaven. All these are

the beginnings of sorrows. But before all these take heed to yourselves, for then they shall lay hands on you and persecute you.

For they shall deliver you up to councils to be afflicted, and in the synagogues you shall be beaten and shall kill you. And you shall be brought into prisons and before kings and rulers for a testimony against them. And it shall turn to you for a testimony. But when they shall lead you and deliver you up, take no thought beforehand what you shall speak. Settle it therefore in your hearts not to meditate before what you shall answer. But speak whatsoever shall be given you in that hour. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist. For it is not you that speak, but the Holy Ghost.

And you shall be betrayed both by parents and brethren, and kinsfolk and friends. And some of you shall they cause to be put to death. Now the brother shall betray the brother to death, and the father the son. And children shall rise up against their parents and shall cause them to be put to death. And you shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess your souls.

Then shall many be offended and shall betray one another, and shall hate one another. And many false prophets shall arise 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 you shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place where it ought not, (whoso reads, let him understand) and when you shall see Jerusalem compassed with armies; then know that the desolation thereof is nigh. Then let them that abide in Judea flee into the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter therein. And let him that is on the housetop not go down into the house, neither enter therein to take anything out of his house. Neither let him that is in the field return back again to take his clothes. 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. Pray that your flight is not in the winter, neither on the Sabbath day. 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. For then, in those days, shall be great tribulation such as was not from the beginning of the creation of the world which The Father created unto this time, nor shall ever be. And except the Lord had shortened those days, there should no flesh be saved; but for the elect's sake, whom He has chosen, He has shortened the days.

And then if any man say unto you, Lo, here is Christ; or, lo, he is there; believe him not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, to seduce, if it were possible, even the very elect. But you take heed. Behold I have foretold you all things. 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 lightning comes out of the east and shines 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.

But in those days, immediately after that tribulation, there shall be signs in the sun, and in the moon, and in the stars; and on the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth. The sun shall 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 then shall they see the Son of man coming in the clouds of heaven with great power and great glory. He shall send his angels with a great sound of a trumpet. And they shall gather together his elect from the four winds, from the uttermost part of the earth, from one end of heaven to another. When these things begin to come to pass, then look up and lift up your heads for your redemption draws nigh. ...

Now learn a parable of the fig tree. Behold the fig tree and all the trees, when her branch is yet tender, when they now shoot forth and put forth leaves, you know of your own selves that summer is nigh at hand.

So you in like manner, when you shall see all these things come to pass, know that the kingdom of the Father is near at hand, even at the doors. Verily I say unto you, this generation shall not pass away until all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knows no man, no, not the angels which are in heaven, neither the Son, but my Father only.

As the days of Noah were, so shall 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 Noah entered into the ark, and knew not until the flood came, and took them all away. So shall the coming of the Son of man be. Then shall two be in the field. 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.

Take heed. Watch and pray. For you 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 therefore: For you know not when the master of the house comes; at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly He find you sleeping. And what I say to you I say to all, Watch. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch therefore and pray always that you may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[Matt. 25; Luke 21:37, 38; John 12:20-50. Keep your lights supplied with the Holy Spirit and ready for use.](#)

Matt. 25:1-46 Then the kingdom of heaven shall be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. 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 is coming, go 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 is not enough for us and you. But go 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 I know you not. Watch therefore, for you know neither the day nor the hour wherein the Son of man shall come.

[Use your talents boldly and wisely.](#) For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. 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 also gained other two. But he that had received one, went and dug in the earth and hid his lord's money. After a long time the lord of those servants came and reckoned with them. He that had received five talents came and brought other five talents saying, Lord, you delivered unto me five talents, behold, I have gained beside them five talents more. His lord said unto him, Well done, you good and faithful servant. You have been faithful over a few things. I will make you ruler over many things. Enter into the joy of your lord. He also that had received two talents came and said, Lord, you delivered unto me two talents. Behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant. You have been faithful over a few things. I will make you ruler over many things. Enter into the joy of your lord. Then he which had received the one talent came and said, Lord, I knew you that you are a hard man, reaping where you have not sown and gathering where you have not strewed, and I was afraid and went and hid your talent in the earth. There you have what is yours.

His lord answered and said unto him, You wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not strewed. Therefore you should have put my money to the exchangers, and then at my coming I should have received my own with usury. Take the talent from him and give it unto him which has ten talents. For unto every one that has shall be given, and he shall have

abundance. But from him that has not shall be taken away even that which he has. And cast the unprofitable servant unto outer darkness. There shall be weeping and gnashing of teeth.

[Be aware of opportunities to serve.](#) 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 divides 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, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was ahungred and you gave me meat. I was thirsty and you gave me drink. I was a stranger and you took me in; naked, and you clothed me. I was sick and you visited me. I was in prison and you came unto me. Then shall the righteous answer him saying, Lord, when saw we you ahungred and fed you, or thirsty and gave you drink? When did we see you a stranger and took you in, or naked and clothed you? Or when did we see you sick, or in prison and came unto you? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me. Then shall he say unto them on the left hand. Depart from me, you cursed, into everlasting fire prepared for the devil and his angels. For I was ahungred and you gave me no meat. I was thirsty and you gave me no drink. I was a stranger and you took me not in; naked, and you clothed me not, sick, and in prison, and you visited me not. Then shall they also answer him saying, Lord, when did we see you ahungred or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto you? Then shall he answer them saying, Verily I say unto you, Inasmuch as you did it not to one of the least of these, you did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal.

[Jesus Prepares His Followers for His trial.](#)

John 12:23-50. 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 abides alone; but if it die, it brings forth much fruit. He that loves his life shall lose it, and he that hates 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 honor.

Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify your name. [A voice from heaven responded then Jesus continued.](#) 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.

Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you, for he that walks in darkness knows not where he goes. While you have the light, believe in the light, that you may be children of light.

He that believes on me, believes not on me, but on him that sent me. He that sees me, sees him that sent me. I am come a light into the world, that whosoever believes on me should not abide in darkness. [His word judges the unbelieving.](#) 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 rejects me and receives not my words, has one that judges 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, 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.

[Matt. 26:1-5, 14-29, 31-35; Mark 14:1, 2, 10-25, 27-31; Luke 22:1-23, 31-38; John 13:1-38. Preparation for Passover. Institution of the Lord's supper. Instruction for followers.](#)

Matt. 26:2. You know that after two days is the feast of the Passover and of unleavened bread, and the Son of man is betrayed to be crucified.

Matt. 26:18; Mark 14:13-15; Luke 22:8-13. Go and prepare us the Passover that we may eat. ... Go into the city, and when you are entered into the city, a man shall meet you bearing a jar of water. Follow him into the house where he enters in. And where he goes in, say to the good man of the house, The Master says unto you, My time is at hand. I will keep the Passover at your house with my disciples. Where is the guest chamber

where I shall eat the Passover? And he shall show you a large upper room furnished and prepared. There make ready for us.

[Jesus washed the Apostles feet.](#)

John 13:7-20. What I do you know not now, but you shall know hereafter. ... If I wash you not, you have no part with me. ... He that is washed needs not save to wash his feet, but is clean every whit; and you are clean, but not all. ... You are not all clean. ... Do you know what I have done to you? You call me Master and Lord, and you say well; for so I am. If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example that you should do as I have done to you.

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 you know these things, happy are you if you do them. I speak not of all of you. I know whom I have chosen. But that the Scripture may be fulfilled, He that eats bread with me has lifted up his heel against me. Now I tell you before it come, that when it is come to pass, you may believe that I am He. Verily, I say unto you, He that receives whomsoever I send receives me. And he that receives me receives him that sent me.

Matt. 26:21-25; Mark 14:18-21; Luke 22:21, 22; John 13:21-27.

Verily, verily, I say unto you, that one of you which eats with me shall betray me. ... Behold, the hand of him that betrays me is with me on the table. It is one of the twelve that dips with me in the dish. He that dips his hand with me in the dish, the same shall betray me. And truly, as it is written of him, the Son of man goes as it was determined, but woe unto that man by whom the son of man is betrayed. It had been good for that man if he had never been born.

[The question was ask, Who is it that shall betray you?](#) He it is to whom I shall give a sop when I have dipped it.

[Judas enquired, Jesus answered.](#) You have said. ... What you do, do quickly.

John 13:31-38. Now is the Son of man glorified, and the Father is glorified in him. If the Father be glorified in him, the Father shall also glorify him in himself and shall straightway glorify him.

Little children, yet a little while I am with you. You shall seek me, and as I said unto the Jews, whither I go, you cannot come; so now I say to you.

A new commandment I give unto you, that you love one another; as I have loved you that you also love one another. By this shall all men know that you are my disciples, if you have love one to another.

Where I go, you can not follow me now; but you shall follow me afterward.

[Peter offered to lay down his life.](#) Will you lay down your life for my sake? I say unto you, The cock shall not crow, till you have denied me three times.

[Jesus institutes the Lord's supper.](#)

Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20. With desire I have desired to eat this Passover with you before I suffer, for I say unto you, I will not eat any more thereof until it be fulfilled in the kingdom of The Father.

...
Take, eat. This is my body which is given for you. This do in remembrance of me. ... Drink you all of it, for this cup is the new testament in my blood which is shed for many for the remission of sins.

Verily 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.

Matt. 26:31-34; Mark 14:27-30; Luke 22:31-34. All of you 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. ... Simon, Simon, behold, Satan has desired to have you that he may sift you as wheat, but I have prayed for you, that your faith fail not. And when you are converted, strengthen your brethren. ... I tell you, Peter, this day, even in this night, before the cock crow twice, you shall thrice deny that you know me.

Luke 22:35-38. When I sent you without purse and scrip, and shoes, lacked you any thing? ... But now, he that has a purse, let him take it, and likewise his scrip. And he that has no sword, let him sell his garment, and buy one. For I say unto you, 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. ... It is enough.

[John 14:1-31](#); [Matt. 26:30](#); [Mark 14:26](#); [Luke 22:39](#). [Jesus is the way, the truth, and the life.](#)

John 14:1-31. Let not your heart be troubled. You believe in the Father, 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 you may be also. And whither I go you know, and the way you know.

[Thomas responded](#), [Jesus continued](#). I am the way, the truth, and the life. No man comes to the Father, but by me. If you had known me, you should have known my father also; and from henceforth you know him and have seen him.

[Phillip made a request](#), [Jesus responded](#). Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father, and how do you say, Show us the father? Do you not believe that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwells in me, he does the works. Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake.

[Jesus promised help](#). Verily, verily I say unto you, he that believes on me, the works that I do shall he do also; And greater works than these shall he do; because I go to my Father. And whatsoever you ask in my name, that will I do; that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it. If you love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth whom the world cannot receive because it sees him not, neither knows him. But you know him, for he dwells 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 sees me no more, but you see me. Because I live you shall live also. At that day you shall know that I am in my Father, and you in me, and I in you.

He that has my commandments and keeps them, he it is that loves me. And he that loves me shall be loved of my Father. And I will love him, and will manifest myself to him. 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 loves me not does not keep my sayings. And the word which you 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 gives, give I unto you. Let not your heart be troubled, neither let it be afraid. You have heard how I said unto you, I go away and come again unto you. If you loved me, you 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, you might believe. Hereafter I will not talk much with you, for the prince of this world comes and has 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.

[John 15.](#) [We who abide in His love live His way.](#)

John 15:1-27. I am the true vine, and my Father is the husbandman. Every branch in me that bears no fruit he takes away. And every branch that bears fruit, he purges it, that it may bring forth more fruit. Now you 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 you except you abide in me. I am the vine, you are the branches. He that abides in me, and I in him, the same brings forth much fruit, for without me you 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 you abide in me, and my words abide in you, you shall ask what you will and it shall be done unto you. Herein is my Father glorified, that you bear much fruit. So shall you be my disciples. As the Father has loved me, so have I loved you. Continue in my love. If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments and

abide in his love.

Obeying brings joy. 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 you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends, if you do whatsoever I command you. Henceforth I call you not servants, for the servant does not know what his lord does. But I have called you friends, for all things that I have heard of my Father I have made known unto you. You have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain; whatsoever you shall ask of the Father in my name, he may give it you. These things I command, that you love one another.

If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. **He mentions His rejection.**

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 hates me hates my Father also.

If I had not done among them the works which none other man did, they had not had sin. But now they have both seen and hated, both me and my Father. But this comes to pass that the word might be fulfilled that is written in their law, They hated me without a cause. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceeds from the Father, he shall testify of me. And you also shall bear witness, because you have been with me from the beginning.

John 16. Warning of trouble to come.

John 16:1-33. These things I have spoken unto you that you should not be offended. They shall put you out of the synagogues; yea the time comes, that whosoever kills you will think he does God service. 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, you may remember 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 asks me, Where do you go? But because I have said these things, sorrow has 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 you see me no more; of judgment, because the prince of this world is judged.

The Holy Spirit will direct followers of Jesus. I have yet many things to say unto you, but you 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 hears, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine and show it unto you. All things that the Father has are mine. Therefore said I, that he shall take of mine and show it unto you.

A little while, and you shall not see me; and again, a little while, and you shall see me, because I go to the Father. ... Do you inquire among yourselves of that I said, a little while, and you shall not see me. And again, a little while, and you shall see me? Verily, I say unto you, you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail has sorrow because her hour is come: but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world. And you now therefore have sorrow. But I will see you again, and your heart shall rejoice, and your joy no man takes from you.

And in that day you shall ask me nothing. Verily, I say unto you, whatsoever you ask the Father in my name, he will give it you. Hitherto you have ask nothing in my name. Ask and you shall receive, that your joy may be full.

These things have I spoken unto you in proverbs, but the time comes when I shall no more speak to

you in proverbs, but I shall show you plainly of the Father. At that day you shall ask in my name, and I do not say unto you, that I will pray to the Father for you. For the Father himself loves you, because you have loved me and have believed that I came from The Father. I came forth from the Father and am come into the world. Again I leave the world and go to the Father. ...

Do you now believe? Behold, the hour comes, yes is now come, that you 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 to you, that in me you may have peace. In the world you shall have tribulation, be of good cheer. I have overcome the world.

[John 17. Jesus prayed for our sanctification in truth and that we shall be one with Him and The Father.](#)

John 17:1-26. ... Father, the hour is come. Glorify your Son, that your Son also may glorify you; as you have given him power over all flesh, that he should give eternal life to as many as you have given him. And this is life eternal, that they might know you the only true God and Jesus Christ, whom you have sent. I have glorified you on the earth. I have finished the work which you gave me to do. And now, O Father, glorify me with your own self with the glory which I had with you before the world was. I have manifested your name unto the men which you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they have known that all things whatsoever you have given me are of you. For I have given unto them the words which you gave me. And they have received them and have known surely that I came out from you, and they have believed that you sent me. I pray for them. I pray not for the world, but for them which you have given me, for they are yours.

And all mine are yours, and yours 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 you. Holy Father, keep through your name those whom you have given me, that they may be one as we are. While I was with them in the world, I kept them in your name. Those that you gave me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled.

And now I come to you, and these things I speak in the world, that they might have my joy in themselves. I have given them your word; and the world has hated them, because they are not of the world even as I am not of the world. I pray not that you should take them out of the world, but that you should keep them from the evil. They are not of the world, even as I am not of the world.

Sanctify them through your truth. Your word is truth. As you have sent me into the world, even so have I also sent them into the world. For their sakes I sanctify myself, that they may also 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 may all be one; as you, Father, are in me, and I in you, that they may also be one in us, that the world may believe that you have sent me. And the glory which you gave me I have given them, that they may all be one even as we are one. I in them, and you in me, that they all may be made perfect in one; and that the world may know that you have sent me, and have loved them as you have loved me.

Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory which you have given me: for you loved me from the foundation of the world. O righteous Father, the world has not known you, but I have known you, and these have known that you have sent me. And I have declared unto them your name, and will declare it, that the love wherewith you have loved me may be in them, and I in them.

[Matt. 26:36-27:23; Mark 14:32-15:14; Luke 22:40-23:23; John 18. Jesus prayed, is betrayed and arrested.](#)

Matt. 26:36-46; Mark 14:32-42; Luke 22:40-46. Sit here; and pray that you enter not into temptation, while I go and pray yonder. ... My soul is exceeding sorrowful even unto death. Tarry here and watch with me. ... O my Father, if you be willing, if it be possible, remove this cup. Let it pass from me. Abba, Father. All things are possible unto you. Take away this cup from me. Nevertheless, not as I will, but your will be done. ... What, Simon, do you sleep? Could you not watch with me one hour? Why do you sleep? Rise, watch and pray, lest you enter into temptation. The spirit truly is ready, but the flesh is weak. ... O my Father, if this cup may not pass away from me except I drink it, your will be done. ...

Sleep on now and take your rest. Behold, it is enough, the hour has come; and the Son of man is betrayed into the hands of sinners. Rise up. Let us be going. Behold, he is at hand that betrays me.

Matt. 26:50-56; Mark 14:48, 49; Luke 22:48-53; John 18:4-11. Friend Judas, why are you come? Do you betray the Son of man with a kiss? ... Whom do you seek? ... I am he. ... Whom do you seek? ... I have told you that I am he. If therefore you seek me, let these go their way.

Put up your sword into the sheath, for all they that take the sword shall perish with the sword. Do you think that I cannot now pray my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scripture be fulfilled, that thus it must be? The cup that the Father has given me, shall I not drink it? Suffer you thus far.

Are you come out as against a thief, with swords and staves to take me? When I sat daily in the temple, teaching, you stretched forth no hands against me and you laid no hold on me and you took me not. But this was done that the scripture of the prophets might be fulfilled. This is your hour and the power of darkness.

[The trial of Jesus before the high priest.](#)

John 18:20-23. I spoke openly to the world. I ever taught in the synagogues and in the temple whither the Jews also resort, and in secret I have said nothing. Why do you ask me? Ask them that heard me what I have said unto them. Behold, they know what I have said. ... If I have spoken evil, bear witness of the evil; but if well, why do you smite me?

[Jesus with the council; he was ask, Are you the Christ.](#)

Matt. 26:64; Mark 14:64; Luke 22:67-70. If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. ... You have said I am. Nevertheless I say unto you, hereafter you shall see the Son of man on the right hand of the power of God and coming in the clouds of heaven.

[Pilate asks, Are you the king of the Jews?](#)

Matt. 27:11; Mark 15:2; Luke 23:3; John 18:34-37. You say it. Do you say this thing of yourself or do others tell you of me? ... 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 my kingdom is not from hence. ... You say that I am a king. To this end was I born, for this cause came I into the world, that I should bear witness to the truth. Everyone that is of the truth hears my voice.

[John 19:1-30; Matt. 27:24-50; Mark 15:15-37; Luke 23:24-46. Jesus scourged and crucified.](#)

[Jesus talked with Pilate.](#)

John 19:11. You could have no power at all against me except it were given you from above. Therefore he that delivered me unto you has the greater sin.

[After sentencing; on the way to the crucifixion; Jesus spoke to the women.](#)

Luke 23:28-31. Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming in the which they shall say, Blessed are the barren and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

[On the cross.](#)

Luke 23:34. Father, forgive them, for they know not what they do.

[Jesus spoke to His mother and the Apostle John.](#)

John 19:26, 27. Woman, behold your son! ... Behold your mother!

[Jesus answered the thief, that asked for mercy.](#)

Luke 23:43. Verily, I say unto you, Today you shall be with me in paradise.

John 19:28, 30. I thirst. It is finished.

Matt. 27:46; Mark 15:34. Eloi, Eloi, lama sabachthani; *which is being interpreted, my God, my God, why hast thou forsaken me?*

Luke 23:46. It is finished! Father into your hands I commend my spirit!

[Matt. 27:51; Mark 15:38; Luke 23:45. Veil of temple rent.](#)

[Matt. 27:52-61; Mark 15:39-47; Luke 23:47-55; John 19:31-42. Soldiers and Pilate amazed at the timing of His death. Permission to bury granted. Jesus buried quickly, before the Passover Sabbath. Joseph provided a tomb, Nicodemus furnished spices. Women followers watched.](#)

Matt. 27:62-66; Mark 16:1; Luke 23:56. After the Passover Sabbath, priests set a watch in fear of the resurrection. Women bought and prepared spices, rested on the weekly Sabbath.

Matt. 28:1-8. As the weekly Sabbath ended two women came to the tomb, found it empty. Mary Magdalene told the apostles, but they did not believe her. Luke 24:11, Mark 16:11

John 20:1-29; Mark 16:2-13; Matt. 28:9-15; Luke 24:1-48. Guards accepted a bribe to lie. Mary returned to the tomb and rushed to tell Peter. Women came bearing spices. Peter and John visited the tomb.

Appearances of Jesus.

John 20:15-17. Woman, why do you weep? Whom do you seek? ... Mary. ... 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 your Father; and to my God and your God.

Matt. 28:9-10. All hail. ... Be not afraid. Go tell my brethren that they go into Galilee, and there shall they see me.

Jesus walked with, questioned and taught disciples.

Luke 24:17-26. What manner of communications are these that you have one to another as you walk and are sad? ... What things? ... O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ have suffered these things and to enter into His glory?

Jesus appears to more disciples.

Luke 24:36-48; John 20:19-23. Peace be unto you. ... Why are you 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 has not flesh and bones as you see me have. ... Have you here any meat? ... These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and the prophets, and in the Psalms, concerning me. ... Thus it is written and thus it behooved 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 you are witnesses of these things. ...

Peace be unto you. As my father has sent me, even so send I you. ...

Receive the Holy Ghost. Whosoever sins you remit, they are remitted unto them; and those whose sins you retain, they are retained.

John 20:26-29. Peace be unto you. ... Reach hither your hand and thrust it into my side; and be not faithless, but believing. ... Thomas, because you have seen me, you have believed. Blessed are they that have not seen, and yet have believed.

Mark 16:14-18. Jesus commissioned the eleven to go preach.

Mark 16:15-18. Go unto all the world, and preach the gospel to every creature. He that believes and is baptized shall be saved, but he that believes not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.

John 20:30, 31. John tells the reason for writing.

Matt.28:16, 17; John 21:1-25. Jesus provides a miraculous catch of fish, and gives instruction to Peter.

John 21:5-22. Children, have you any meat? ... Cast the net on the right side of the ship, and you shall find. ... Bring of the fish which you have now caught. ... Come and dine. ...

Simon, son of Jona, do you love me more than these? Feed my lambs.

Simon, son of Jona, do you love me? Feed my sheep. ...

Simon, son of Jona, do you love me? ... Feed my sheep.

Verily, verily, I say unto you, When you were young, you girded yourself and walked whither you would. But when you shall be old, you will stretch forth your hands, and another shall gird you and carry you whither you would not. ... Follow me. ...

If I will that he tarry till I come, what is that to you? You follow me.

Matt. 28:18-20; Mark 16:19, 20; Luke 24:49-53. Another commission to go teach.

Matt. 28:18-20. All power is given unto me in heaven and in earth. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world.

Luke 24:49. And behold, I send the promise of my Father upon you: but you tarry in Jerusalem, until you be endued with power from on high.

THE END

The Words of Jesus Ministry

www.wordsofjesus.org

This document is an effort to present the Words of our Savior without distractions or interpretation, as much as that is possible.

We believe:

- The Words of Jesus should be the final authority for formulating rules and developing criteria of conduct in the Christian community (see John 12:48).
- The Holy Spirit has never and will never differ with the Words of Jesus (see John 14:15-26).
- The Christian community needs unity (see John 17:20-23 and Matthew 23:8-12).
- Accepting the precepts and utilizing the Words of Jesus offers hope of achieving that unity.

The Words of Jesus herein is based on *The Combined Gospels*, (TCG) King James version, published by the *People of the Living God*, McMinnville, TN, with permission.

TCG is an attempt to accurately portray the gospels in chronological order.

The Words of Jesus ministry has extracted the Words of Jesus from the *TCG* and paraphrased when dealing with basic language updates. Minimal commentary by Keith Siddens