

The Words of Jesus

The Words of God
Out of the Mouth of God
In Context and Chronological Order
From the NAS Bible

Art Hermann

In July 1976, while living in a commune practicing an Eastern religion, I experienced being 'born-again.' Every evening for a few weeks, we had sat around a campfire listening to talks about Jesus. This one evening, as before, we were asked to invite Jesus into our life. After everything I had been hearing, I decided to do so and see what happened. So, I laid back on the grass, closed my eyes, and skeptically said in my mind something like, "If you are there, I want to know you."

Suddenly, I had a physical sensation of something like a whoosh entering into me and saw in my mind a yellow banner waving with the words, "You shall know the truth and the truth shall set you free." That sounded like a verse in the Bible, except I had never read the Bible. With that, my new life in Jesus Christ began.

Someone said to start reading the Gospel of John, and when I opened to John 1, the page lit up so brightly I had to turn my head away for a moment. After that, I quickly read through the entire Bible and became intrigued with it, and through it related to Jesus.



One day, as I was walking down a path in the commune carrying a Bible, I surprisingly heard these words audibly in my head, "This is my book, it is all the truth. It is not all the truth there is, but it is all the truth you will ever need."

Without much delay, I became convinced of the Bible's authenticity and credibility. For the next thirty years, I studied and read through various versions of the Bible, with the NASB and NKJV being my Bibles of choice.

Then I heard someone say, "Jesus reveals the Father" which struck both my wife and me in a way it never had before.

After that, we began to focus our attention on the Gospels and the Words of Jesus. Wanting a more clear picture of Jesus in both time and place, I began studying various Gospel harmonies, especially The NIV Harmony of the Gospels by Thomas and Gundry. Following T&G, I began piecing together a word picture or narrative of all that Jesus said and did in His Incarnation. What is presented here is the current state of that effort. NAS Sep 2022



The Words of Jesus

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***"If you continue in My word, then you are truly
disciples of Mine; and you will know the truth,
and the truth will make you free." — John 8:31-32***

The Words of Jesus

A Contextual Chronology

*The Words of God
Out of the Mouth of God
In Context and Chronological Order*

From the New American Standard Bible

Art Hermann

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To my dear wife Robin, who after nearly 40 years of marriage remains the best (Prov 31) and therefore the greatest person I have ever known.

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However, foremost among them would be Robert L. Thomas (Editor) and Stanley N. Gundry (Associate Editor) of *The NIV Harmony of the Gospels*. This is a revised edition of the John A. Broadus and A. T. Robertson Harmony of the Gospels.

The verse sequence most closely followed here was from *The NIV Harmony of the Gospels*, but the verses themselves are from the *New American Standard Bible*.

Introduction

Part I – How to Understand the Bible – Hermeneutics

How to Understand What the Bible Means by What It Says
The Chicago Statement on Biblical Hermeneutics

Part II – The Words of God Out of the Mouth of God

Premise – The words of Jesus are the words of God out of the mouth of God. They are the words of God the Father out of the mouth of God the Son.

Matthew 4:4, "But He answered and said, *"It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"*

John 5:46-47, *"For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?"*

John 6:63, *"It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life."*

John 12:49-50, *"For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. 'I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.'"*

Part III – The Words of Jesus in Contextual and Chronological Order

This contextual and chronological arrangement of the words of Jesus has been inspired by many who have written regarding the primacy and inestimable value of the words of Jesus. None more so than the Rev. A. M. Fairbairn in his book *Studies in the Life of Christ* (1881).

Fairbairn was Principal of the Congregationalist Airedale College, Bradford, UK when he penned the following quote:

"Now here we have the point of view from which we must try to interpret His teaching as a transcript or explication of His own consciousness. His speech is the incarnation of His spirit, the mirror of His thought. His person is reflected in His words; the worth of the one explains the worth of the other. But the Gospels simply record the words which reveal the consciousness of Jesus, which helps us, as it were, to stand within His spirit and know the Person who created our religion as He knew Himself. And it is because His words stand in this relation to His Person that they are so creative.

"It is of far greater importance that we know what Jesus thought of Himself than that we know what Paul thought of Him; what the Son knew of the Father is of diviner worth to the world than what the disciples thought concerning Him. Paul is inexplicable without Christ, but Christ is not unintelligible without Paul. The disciple explains the Master only after the Master has explained the disciple. We can hardly approach the words of Christ without reverence. As we study them we almost feel as if we were overhearing His speech, or looking into His spirit, or watching the ebb and flow of emotion on His wondrous face.

"Theologians of a certain school have almost resented the attempt to present Christ the Teacher, as if it were better for Christian thought to be busied with His work than with His words." Pg. 188

Therefore, the purpose of this arrangement of the words of Jesus is to help paint a word picture of Jesus in our mind. A word picture using the words that He and the Father used to present Him to the world in context and chronological order. A word picture upon which we can meditate and contemplate, thereby cooperating with the Holy Spirit's never-ending work of transforming us into a likeness of Christ but without us ever becoming perfect like Christ.

Part IV – The Words of Jesus Website

The purpose of this website is to focus attention on the words of God in the Bible that came 'out of the mouth of God.' It is premised that the words of God in the Bible that came directly 'out of the mouth of God' are the source and standard against which all the other words and doctrines in the Bible are to be carefully considered and understood.

The only words recorded in the Bible that were spoken directly 'out of the mouth of God,' that were heard and could be confirmed by numbers of people, are the words spoken by Jesus in His Incarnation, and the words spoken by God the Father directly from Heaven.

The remaining Scriptures were given to various persons and prophets individually, for example, Moses, Isaiah, Paul, and so on. In 2 Timothy 3:16 they were given, "by inspiration of God." In 2 Peter 3:14, "according to the wisdom given him [Paul]." And in 2 Peter 1:21 by, "men moved by the Holy Spirit."

All these other Scriptures from God are true in every sense, i.e., authentic, reliable, inspired, and in the original texts infallible and inerrant. However, it has not been found in the Bible where these other Scriptures ***"are spirit and are life"*** which is what Jesus said about His own words in John 6:63, ***"the words that I have spoken to you are spirit and are life."***

It is hoped that by focusing our attention on the words 'out of the mouth of God' that we will be encouraged, even more than we already are, to read, study, memorize, contemplate, meditate upon, and discuss with others the meaning and importance of these words.

Part V - The Words of Jesus Bible Study

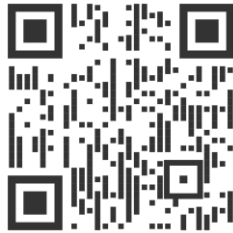
The purpose of this twenty verse Mini-Bible Study of the Words of Jesus is to gain a deeper understanding and greater appreciation for the importance of His words by looking carefully at what He said about His own words.

Comments can be Emailed to:
thewordsofjesusonline@gmail.com

Scan to Email Question or Comment



Scan to go to the Words of Jesus
Online Website



Scan to go to the Words of Jesus
Online Bible Study



Part I

How to Understand the Bible

**How to Understand What the Bible
Means by What It Says**

Hermeneutics

From the New King James Version Study Bible
Earl D. Radmacher, Th.D., General Editor

The Full Text can be Found Here

http://helpmewithbiblestudy.org/5Bible/HermHowToUnderstand_Radmacher.aspx

If the reader is going to understand what he or she is reading, then the rules of communication must be diligently followed. These are the same rules that are followed in everyday conversation when understanding takes place. In other words, there is not a special or secret set of rules for understanding God's Word.

The Basic Principle

Central to everything else in this process is the recognition that meaning is singular, not plural.

For example, the popular response often heard, “there are many different interpretations of that,” is clearly false. There may be ten suggested interpretations, but at least nine of them are false. The interpretation is what the writer intended with the vocabulary he used. But this does not limit application, because although the interpretation is single, application may be multiple. It is the work of the Holy Spirit to illumine hearts to see a variety of applications to life. But the applications, to be valid, must be true to the author’s intended interpretation as expressed in written text.

A Four-Step Process

If there is only one valid interpretation of a biblical passage, how then is it to be understood? Paul’s challenge to “rightly divide the word of truth” may be fulfilled by using the following four-step process:

First step: Word Focus

Second step: Word Relations

Third step: Context

Fourth step: Culture

Word Focus

“An Expository Dictionary of New Testament Words.” This handy tool for the English reader by W. E. Vine gives precise meanings of Greek words. It serves as somewhat of a combination dictionary and concordance.

Word Relations

Word studies are enlightening and fun, but words do not stand alone. Rather, they are related to the words around them. We call these relationships grammar or syntax (“to place together”) and studying them is crucial.

Context

Immediate context

Book context

Bible context

Culture

The final step in our four-step process is the cultural study. This seeks to recreate the setting. There are three major areas of culture:

Social – the customs of the times

Temporal – the period in history

Geographical – the place on earth

Many helpful books are available for this area of study, especially Bible dictionaries and encyclopedias. Perhaps ... the appropriate word for all of us as we now approach God's Word, is "Hear Him!"

The Chicago Statement on Biblical Hermeneutics **With Commentary by Norman L. Geisler**

The Complete Statement Can Be Found Here

<http://bible-researcher.com/chicago2.html>

Reproduced from *Explaining Hermeneutics: A Commentary on the Chicago Statement on Biblical Hermeneutics*. Oakland, California: International Council on Biblical Inerrancy, 1983.

Article VII

WE AFFIRM that the meaning expressed in each biblical text is single, definite and fixed.

WE DENY that the recognition of this single meaning eliminates the variety of its application.

The Affirmation here is directed at those who claim a "double" or "deeper" meaning to Scripture than that expressed by the authors. It stresses the unity and fixity of meaning as opposed to those who find multiple and pliable meanings. What a passage means is fixed by the author and is not subject to change by readers. This does not imply that further revelation on the subject cannot help one come to a fuller understanding, but simply that the meaning given in a text is not changed because additional truth is revealed subsequently.

Meaning is also definite in that there are defined limits by virtue of the author's expressed meaning in the given linguistic form and cultural

context. Meaning is determined by an author; it is discovered by the readers.

The Denial adds the clarification that simply because Scripture has one meaning does not imply that its messages cannot be applied to a variety of individuals or situations. While the interpretation is one, the applications can be many.

Article IX

WE AFFIRM that the term hermeneutics, which historically signified the rules of exegesis, may properly be extended to cover all that is involved in the process of perceiving what the biblical revelation means and how it bears on our lives.

WE DENY that the message of Scripture derives from, or is dictated by, the interpreter's understanding. Thus we deny that the "horizons" of the biblical writer and the interpreter may rightly "fuse" in such a way that what the text communicates to the interpreter is not ultimately controlled by the expressed meaning of the Scripture.

The primary thrust of this Affirmation is definitional. It desires to clarify the meaning of the term hermeneutics by indicating that it includes not only perception of the declared meaning of a text but also an understanding of the implications that text has for one's life. Thus, hermeneutics is more than biblical exegesis. It is not only the science that leads forth the meaning of a passage but also that which enables one (by the Holy Spirit) to understand the spiritual implications the truth(s) of this passage has for Christian living.

The Denial notes that the meaning of a passage is not derived from or dictated by the interpreter. Rather, meaning comes from the author who wrote it. Thus the reader's understanding has no hermeneutically definitive role. Readers must listen to the meaning of a text and not attempt to legislate it. Of course, the meaning listened to should be applied to the reader's life. But the need or desire for specific application should not color the interpretation of a passage.

Article XV

WE AFFIRM the necessity of interpreting the Bible according to its literal, or normal, sense. The literal sense is the grammatical-historical

How To Understand the Bible

sense, that is, the meaning which the writer expressed. Interpretation according to the literal sense will take account of all figures of speech and literary forms found in the text.

WE DENY the legitimacy of any approach to Scripture that attributes to it meaning which the literal sense does not support.

The literal sense of Scripture is strongly affirmed here. To be sure the English word literal carries some problematic connotations with it. Hence the words normal and grammatical-historical are used to explain what is meant. The literal sense is also designated by the more descriptive title grammatical-historical sense. This means the correct interpretation is the one which discovers the meaning of the text in its grammatical forms and in the historical, cultural context in which the text is expressed.

The Denial warns against attributing to Scripture any meaning not based in a literal understanding, such as mythological or allegorical interpretations. This should not be understood as eliminating typology or designated allegory or other literary forms which include figures of speech (see Articles X, XIII, and XIV).

Article XVIII

WE AFFIRM that the Bible's own interpretation of itself is always correct, never deviating from, but rather elucidating, the single meaning of the inspired text. The single meaning of a prophet's words includes, but is not restricted to, the understanding of those words by the prophet and necessarily involves the intention of God evidenced in the fulfillment of those words.

WE DENY that the writers of Scripture always understood the full implications of their own words.

This Affirmation was perhaps the most difficult to word. The first part of the Affirmation builds on Article VII which declared that Scripture has only one meaning, and simply adds that whenever the Bible comments on another passage of Scripture it does so correctly. That is, the Bible never misinterprets itself. It always correctly understands the meaning of the passage it comments on (see Article XVII). For example,

that Paul misinterprets Moses is to say that Paul erred. This view is emphatically rejected in favor of the inerrancy of all Scripture.

The problem in the second statement of the Affirmation revolves around whether God intended more by a passage of Scripture than the human author did. Put in this way, evangelical scholars are divided on the issue, even though there is unity on the question of “single meaning.” Some believe that this single meaning may be fuller than the purview of the human author, since God had far more in view than did the prophet when he wrote it. The wording here is an attempt to include reference to the fulfillment of a prophecy (of which God was obviously aware when He inspired it) as part of the single meaning which God and the prophet shared. However, the prophet may not have been conscious of the full implications of this meaning when he wrote it.

The way around the difficulty was to note that there is only one meaning to a passage which both God and the prophet affirmed, but that this meaning may not always be fully “evidenced” until the prophecy is fulfilled. Furthermore, God, and not necessarily the prophets, was fully aware of the fuller implications that would be manifested in the fulfillment of this single meaning.

It is important to preserve single meaning without denying that God had more in mind than the prophet did. A distinction needs to be made, then, between what God was conscious of concerning an affirmation (which, in view of His foreknowledge and omniscience, was far more) and what He and the prophet actually expressed in the passage. The Denial makes this point clear by noting that biblical authors were not always fully aware of the implications of their own affirmations.

Article XIX

WE AFFIRM that any preunderstandings which the interpreter brings to Scripture should be in harmony with scriptural teaching and subject to correction by it.

WE DENY that Scripture should be required to fit alien preunderstandings, inconsistent with itself, such as naturalism, evolutionism, scientism, secular humanism, and relativism.

The question of preunderstanding is a crucial one in contemporary hermeneutics. The careful wording of the Affirmation does not discuss the issue of whether one should approach Scripture with a particular preunderstanding, but simply which kinds of preunderstanding one has are legitimate. This question is answered by affirming that only those preunderstandings which are compatible with the teaching of Scripture are legitimate. In fact, the statement goes further and demands that all preunderstanding be subject to “correction” by the teaching of Scripture.

The point of this article is to avoid interpreting Scripture through an alien grid or filter which obscures or negates its true message. For it acknowledges that one’s preunderstanding will affect his understanding of a text. Hence to avoid misinterpreting Scripture one must be careful to examine his own presuppositions in the light of Scripture.

Part II

The Words of God the Father Out of the Mouth of God the Son In Context and Chronological Order

Premise

The words of Jesus are the words of God out of the mouth of God. They are words of God the Father out of the mouth of God the Son.

My son, if you will receive my words and treasure my commandments within you, make your ear attentive to wisdom, incline your heart to understanding; for if you cry for discernment, lift your voice for understanding; if you seek her as silver and search for her as for hidden treasures; then you will discern the fear of the Lord and discover the knowledge of God. For the Lord gives wisdom; from His mouth come knowledge and understanding." (Proverbs 2:1-6 NASB)

Why This Arrangement of the Words of Jesus?

The Words of God Out of the Mouth of God

This contextual and chronological arrangement of the words of Jesus has been inspired by many who have written regarding the primacy and inestimable value of Jesus' words. None more so than the Rev. A. M. Fairbairn in his book *Studies in the Life of Christ* (1881).

Fairbairn was Principal of the Congregationalist Airedale College, Bradford, UK when he penned the following two quotes:

Pg. 189

"His words have been a sort of infinite wonder to the world, a kind of Divine heart and conscience to it. They are but few; we can read in an hour all of His thought that survives in the forms human art has created to clothe and immortalize the human spirit.

"Had the words of any other great teacher perished; had the wisdom of Socrates, or the science of Aristotle, or the eloquence of Cicero, or the poetry of Aeschylus or Sophocles been lost, our world had still been little different from what it is today.

"But had the words of Christ vanished into silence, passed into the halls of oblivion, or had they never been spoken, our world had been quite other than it is, and been far from as wise and good as it is now.

"So great and infinite in value have been those teachings, in quantity smallest of fragments, in quality greatest and priceless of the treasures that have enriched the world."

Pg. 188

"Now here we have the point of view from which we must try to interpret His teaching as a transcript or explication of His own consciousness. His speech is the incarnation of His spirit, the mirror of His thought. His person is reflected in His words; the worth of the one explains the worth of the other.

"But the Gospels simply record the words which reveal the consciousness of Jesus, which helps us, as it were, to stand within His spirit and know the Person who created our religion as He knew Himself. And it is because His words stand in this relation to His Person that they are so creative.

The Words of Jesus

"It is of far greater importance that we know what Jesus thought of Himself than that we know what Paul thought of Him; what the Son knew of the Father is of diviner worth to the world than what the disciples thought concerning Him.

"Paul is inexplicable without Christ, but Christ is not unintelligible without Paul. The disciple explains the Master only after the Master has explained the disciple.

"We can hardly approach the words of Christ without reverence. As we study them we almost feel as if we were overhearing His speech, or looking into His spirit, or watching the ebb and flow of emotion on His wondrous face.

"Theologians of a certain school have almost resented the attempt to present Christ the Teacher, as if it were better for Christian thought to be busied with His work than with His words."

Therefore, the purpose of this arrangement of the words of Jesus is to help paint a word picture of Jesus in our mind. A word picture using the words that He and the Father used to present Him to the world in context and chronological order.

A word picture upon which we can meditate and contemplate, thereby cooperating with the Holy Spirit's never-ending work of transforming our character into a likeness of the character of Christ but without us ever becoming perfect like Christ.

"But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit." 2 Cor 3:18

From Genesis to Revelation, we have the authentic, reliable, inspired, and in the original texts infallible and inerrant word of God. It is the word of God spoken by individuals, and it is the word of God spoken directly out of the mouth of God.

Regarding the word of God spoken by individuals: "But know this first of all, that no prophecy of Scripture is a matter of one's own

The Words of God Out of the Mouth of God

interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." 2 Peter 1:20-21

And the word of God spoken directly out of the mouth of God was foretold by Moses when speaking of Jesus in Deuteronomy 18:18: "I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him."

God was telling Moses that although He was speaking to him as a friend fact-to-face, there would come a prophet like him with whom the Father would place His words in His mouth.

Following on from the premise that the words of Jesus are the words of God the Father out of the mouth of God the Son, Jesus said, ***"It is written, 'Man Shall Not Live On Bread Alone, But On Every Word That Proceeds Out Of The Mouth Of God.' "*** Matthew 4:4

Later, Jesus said, ***"You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life."*** John 5:39-40

And in John 6:63 He said, ***"It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life."***

And at the Last Supper, He said, ***"I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. "Now they have come to know that everything You have given Me is from You; for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. ... "Sanctify them in the truth; Your word is truth. "*** John 17:6-8,17

Moses in his interactions with the Father wrote down exactly what the Father was speaking to him and made the things for the Tabernacle, "See that you make them after the pattern for them, which was shown to you on the mountain." Exodus 25:40

The Father did not speak to him or show him these things directly in his mind but instead spoke to him as a man speaks to a friend. "Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend." Exodus 33:11

But Jesus was more than a friend to the Father, He was a Son. And as a Son the Father spoke and showed things to Jesus in His mind in visions and words of wisdom and words of knowledge, as stated here.

Therefore Jesus answered and was saying to them, ***"Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel."*** John 5:19-20

As human beings, our character is to a great extent transformed by what we look at and listen to. As we focus our attention on the words of Jesus, the Holy Spirit can transform us over time into a likeness approaching, but never reaching, the likeness of Christ.

So Jesus was saying to those Jews who had believed Him, ***"If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free."*** John 8:31-32

Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" Jesus answered and said to him, ***"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me."*** John 14:22-24

What Jesus Said About His Own Words In Chronological Order

Matthew 4:4, But He answered and said, ***"It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"***

John 5:24, ***"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."***

John 5:39, ***"You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;"***

John 5:46-47, ***"For if you believed Moses, you would believe Me, for he wrote about Me. "But if you do not believe his writings, how will you believe My words?"***

John 6:63, ***"It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life."***

Matthew 7:24,26, ***"Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. ... "Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand."***

Mark 8:38, ***"For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."***

John 8:30-32, "As He spoke these things, many came to believe in Him. So Jesus was saying to those Jews who had believed Him, ***"If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free."***

John 8:37, ***"I know that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you."***

John 8:42-43, Jesus said to them, ***"If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. "Why***

do you not understand what I am saying? It is because you cannot hear My word."

John 8:51, *"Truly, truly, I say to you, if anyone keeps My word he will never see death."*

John 10:27, *"My sheep hear My voice, and I know them, and they follow Me;"*

John 12:44-50, And Jesus cried out and said, *"He who believes in Me, does not believe in Me but in Him who sent Me. "He who sees Me sees the One who sent Me. "I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. "If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. "I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."*

Matthew 24:34-35, *"Truly I say to you, this generation will not pass away until all these things take place. "Heaven and earth will pass away, but My words will not pass away."*

John 14:10, *"Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works."*

John 14:23-24, Jesus answered and said to him, *"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me."*

John 15:7, *"If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you."*

John 17:6-8,14,17, ***"I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. "Now they have come to know that everything You have given Me is from You; for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. ... "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. ... "Sanctify them in the truth; Your word is truth."***

John 18:37, Therefore Pilate said to Him, "So You are a king?" Jesus answered, ***"You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."***

(After He had risen) Luke 24:44-45, "Now He said to them, ***"These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."*** Then He opened their minds to understand the Scriptures,"

The NIV Harmony of the Gospels **by Thomas and Gundry (T&G)**

Preface to the 1988 Revision to *The NIV Harmony of the Gospels*

The roots of the (T&G) Harmony extend deep into the soil of nineteenth-century biblical scholarship. The renowned Jan A. Broadus began teaching the life of Jesus in 1859. At the suggestion of his colleague A.T. Robertson, in 1893 he published the fruit of these thirty-plus years of instruction. Robertson himself began offering the same course in 1888, and after thirty-four years published his own Harmony, which was a revision of Broadus's work. In the meantime Robertson had prepared notes for the end of Broadus's work in 1903. This lineage of gospel harmonies has gone through many printing and has been a powerful force in the church of Jesus Christ through the decades of the twentieth century.

One of the reasons for this widespread influence is that Broadus blazed a trail that has been followed by many twentieth-century harmonists. Rather than trying to force an issue and make the feasts into turning points in Christ's ministry, as had his predecessors, he organized Jesus' ministry into well defined periods according to a gradual progress in three realms: in Jesus' self-manifestation, in the hostility of his enemies, and in the training of the Twelve. This new approach, as Broadus noted in his preface in 1893, facilitated an understanding of "the inner movements of the history, towards that long-delayed, but foreseen and inevitable collision, in which, beyond all other instances, the wrath of man was made to praise God."

Robertson built upon Broadus's successful endeavor with his 1922 revision by refining, expanding, and updating the work of his former mentor. It is the purpose of this 1988 revision to build upon Robertson's revision and fine tune the work even more in the light of more than six decades of Christian thought that have passed since the popular revision was first published. The current work (T&G), for one thing, attempts a greater precision in defining the "inner movements" of Jesus' life.

How This Book Differs From a Gospel Harmony

A gospel harmony attempts to compile the canonical gospels of the Christian New Testament into a single account. This may take the form of a tabular format where one column is used for each Gospel. Or, it may take the form of a single, merged narrative where all the words in the four Gospels are included.

This book, *The Words of Jesus*, might best be described as a Gospel Narrative focusing on the words and works of Jesus, like a selection of pearls strung together in chronological order. If what Jesus said or did is mentioned in more than one Gospel, the Gospel version that was deemed most descriptive was included.

Therefore, this work aims to provide a contextual and chronological narrative of all that Jesus said and did in His Incarnation and can be read as one might read historical non-fiction.

Again, to be clear, not every word in the Gospels is present here. What is presented is meant to focus on the words and works of Jesus.

Thus, for example, the genealogies of Jesus in Matthew are only referenced and not included. Also, other passages considered less important in the life of Jesus were omitted, for example, certain matters concerning Elizabeth and Zacharias and the birth of John the Baptist.

Therefore, this work is intended to be read as a narrative-style complement to the Gospels and not a supplement or substitute. Please refer to the Gospels themselves for a more authentic and detailed study of what Jesus said and did during His Incarnation.

The Impetus Behind This Book Is Explained in the Following Few Verses

"If anyone loves Me, he will keep My word"

"He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" Jesus answered and said to him, ***"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me."*** (John 14:21-24 NASB)

Part III

The Words of Jesus In Context and Chronological Order

The Greatest Life Ever Lived

**The Bible Text Is From the
*New American Standard Bible***
<https://www.biblestudytools.com/nas/>

**The Chronology Was Guided by T&G's
*The NIV Harmony of the Gospels***

The Deity of Jesus Christ Proclaimed

Mk 1:1 The beginning of the gospel of Jesus Christ, the Son of God.

Jn 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not comprehend it.

Jn 1:6 There came a man sent from God, whose name was John. 7 He came as a witness, to testify about the Light, so that all might believe through him. 8 He was not the Light, but he came to testify about the Light.

9 There was the true Light which, coming into the world, enlightens every man. 10 He was in the world, and the world was made through Him, and the world did not know Him.

11 He came to His own, and those who were His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

15 John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.' " 16 For of His fullness we have all received, and grace upon grace. 17 For the Law was given through Moses; grace and truth were realized through Jesus Christ.

18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

Saint Luke's Letter to Theophilus

Lk 1:1 Inasmuch as many have undertaken to compile an account of the things accomplished among us, 2 just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, 3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; 4 so that you may know the exact truth about the things you have been taught.

5 In the days of Herod, king of Judea, there was a priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron,

and her name was Elizabeth. 6 They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. 7 But they had no child, because Elizabeth was barren, and they were both advanced in years.

Lk 1:24 After these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying, 25 "This is the way the Lord has dealt with me in the days when He looked with favor upon me, to take away my disgrace among men."

The Annunciation

Lk 1:26 Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, 27 to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary.

28 And coming in, he said to her, "Greetings, favored one! The Lord is with you." 29 But she was very perplexed at this statement, and kept pondering what kind of salutation this was.

30 The angel said to her, "Do not be afraid, Mary; for you have found favor with God. 31 "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. 32 "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; 33 and He will reign over the house of Jacob forever, and His kingdom will have no end."

34 Mary said to the angel, "How can this be, since I am a virgin?" 35 The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

36 "And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month. 37 "For nothing will be impossible with God."

38 And Mary said, "Behold, the bondservant of the Lord; may it be done to me according to your word." And the angel departed from her.

The Words of Jesus

Lk 1:39 Now at this time Mary arose and went in a hurry to the hill country, to a city of Judah, 40 and entered the house of Zacharias and greeted Elizabeth.

41 When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. 42 And she cried out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb!

43 "And how has it happened to me, that the mother of my Lord would come to me? 44 "For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.

45 "And blessed is she who believed that there would be a fulfillment of what had been spoken to her by the Lord."

46 And Mary said: "My soul exalts the Lord, 47 And my spirit has rejoiced in God my Savior. 48 "For He has had regard for the humble state of His bondservant; For behold, from this time on all generations will count me blessed.

49 "For the Mighty One has done great things for me; And holy is His name. 50 "And His Mercy Is Upon Generation After Generation Toward Those Who Fear Him.

51 "He has done mighty deeds with His arm; He has scattered those who were proud in the thoughts of their heart. 52 "He has brought down rulers from their thrones, And has exalted those who were humble. 53 "He Has Filled The Hungry With Good Things; And sent away the rich empty-handed.

54 "He has given help to Israel His servant, In remembrance of His mercy, 55 As He spoke to our fathers, To Abraham and his descendants forever."

56 And Mary stayed with her about three months, and then returned to her home.

57 Now the time had come for Elizabeth to give birth, and she gave birth to a son.

Lk 1:62 And they made signs to his father, as to what he wanted him called. 63 And he asked for a tablet and wrote as follows, "His name is John." And they were all astonished. 64 And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God.

65 Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea. 66 All who heard them kept them in mind, saying, "What then will this child turn out to be?" For the hand of the Lord was certainly with him.

Zacharias's Prophecy

Lk 1:67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: 68 "Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, 69 And has raised up a horn of salvation for us in the house of David His servant ...

The Genealogy of Jesus Traced Through Joseph

Mt 1:1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham: ...

The Genealogy of Jesus Traced Through Mary

Lk 3:23 When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph ...

Joseph's Reassuring Dream

Mt 1:18 Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly.

20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived

in her is of the Holy Spirit. 21 "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."

Mt 1:22 Now all this took place to fulfill what was spoken by the Lord through the prophet: 23 "Behold, The Virgin Shall Be With Child And Shall Bear A Son, And They Shall Call His Name Immanuel," which translated means, "God With Us."

24 And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, 25 but kept her a virgin until she gave birth to a Son; and he called His name Jesus.

Jesus Is Born in Bethlehem – Dec BC 5

Lk 2:1 Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth. 2 This was the first census taken while Quirinius was governor of Syria. 3 And everyone was on his way to register for the census, each to his own city.

4 Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, 5 in order to register along with Mary, who was engaged to him, and was with child.

6 While they were there, the days were completed for her to give birth. 7 And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

8 In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night. 9 And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.

10 But the angel said to them, "Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; 11 for today in the city of David there has been born for you a Savior, who is Christ the Lord. 12 "This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger."

13 And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, 14 "Glory to God in the highest, And on earth peace among men with whom He is pleased."

15 When the angels had gone away from them into heaven, the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us."

16 So they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger. 17 When they had seen this, they made known the statement which had been told them about this Child.

18 And all who heard it wondered at the things which were told them by the shepherds. 19 But Mary treasured all these things, pondering them in her heart.

20 The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.

21 And when eight days had passed, before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.

22 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord 23 (as it is written in the Law of the Lord, "Every firstborn Male That Opens The Womb Shall Be Called Holy To The Lord "), 24 and to offer a sacrifice according to what was said in the Law of the Lord, "A Pair Of Turtledoves Or Two Young Pigeons."

Two Witnesses of the Lord's Christ

Lk 2:25 And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

Lk 2:27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, 28 then he took Him into his arms, and blessed God, and said,

29 "Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word; 30 For my eyes have seen Your salvation, 31 Which You have prepared in the presence of all peoples, 32 A Light Of Revelation To The Gentiles, And the glory of Your people Israel."

33 And His father and mother were amazed at the things which were being said about Him. 34 And Simeon blessed them and said to Mary His mother, "Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed - 35 and a sword will pierce even your own soul - to the end that thoughts from many hearts may be revealed."

36 And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage, 37 and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers.

38 At that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.

Magi From the East Visit Jesus

Mt 2:1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying, 2 "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him."

3 When Herod the king heard this, he was troubled, and all Jerusalem with him. 4 Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. 5 They said to him, "In Bethlehem of Judea; for this is what has been written by the prophet:

6 'And You, Bethlehem, Land Of Judah, Are By No Means Least Among The Leaders Of Judah; For Out Of You Shall Come Forth A Ruler Who Will Shepherd My People Israel.' "

7 Then Herod secretly called the magi and determined from them the exact time the star appeared. 8 And he sent them to Bethlehem and said, "Go and search carefully for the Child; and when you have found Him, report to me, so that I too may come and worship Him."

9 After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the Child was. 10 When they saw the star, they rejoiced exceedingly with great joy.

11 After coming into the house they saw the Child with Mary His mother; and they fell to the ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh. 12 And having been warned by God in a dream not to return to Herod, the magi left for their own country by another way.

The Flight to Egypt

Mt 2:13 Now when they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him."

14 So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. 15 He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: "Out Of Egypt I Called My Son."

Herod Kills Innocent Children in Bethlehem

Mt 2:16 Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi. 17 Then what had been spoken through Jeremiah the prophet was fulfilled:

Mt 2:18 "A Voice Was Heard In Ramah, Weeping And Great Mourning, Rachel Weeping For Her Children; And She Refused To Be Comforted, Because They Were No More."

Joseph and His Family Return to Nazareth

Mt 2:19 But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, and said, 20 "Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead."

21 So Joseph got up, took the Child and His mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being warned by God in a dream, he left for the regions of Galilee, 23 and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: "He shall be called a Nazarene."

Jesus' Parents Go to Jerusalem at the Passover – Apr AD 8

Lk 2:40 The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He became twelve, they went up there according to the custom of the Feast; 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, 44 but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances.

45 When they did not find Him, they returned to Jerusalem looking for Him. 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers.

48 When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." 49 And He said to them, "**Why**

is it that you were looking for Me? Did you not know that I had to be in My Father's house?"

50 But they did not understand the statement which He had made to them. 51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart. 52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.

The Voice of One Crying in the Wilderness

Mt 3:1 Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, 2 "Repent, for the kingdom of heaven is at hand." 3 For this is the one referred to by Isaiah the prophet when he said, "The Voice Of One Crying In The Wilderness, 'Make Ready The Way Of The Lord, Make His Paths Straight!' "

4 Now John himself had a garment of camel's hair and a leather belt around his waist; and his food was locusts and wild honey. 5 Then Jerusalem was going out to him, and all Judea and all the district around the Jordan; 6 and they were being baptized by him in the Jordan River, as they confessed their sins.

Lk 3:15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ,

16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. 17 "His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire." 18 So with many other exhortations he preached the gospel to the people.

The Baptism of Jesus

Mt 3:13 Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. 14 But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?"

Mt 3:15 But Jesus answering said to him, ***"Permit it at this time; for in this way it is fitting for us to fulfill all righteousness."*** Then he permitted Him.

16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, 17 and behold, a voice out of the heavens said, ***"This is My beloved Son, in whom I am well-pleased."***

The Temptation of Christ in the Wilderness

Mt 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And after He had fasted forty days and forty nights, He then became hungry. 3 And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread."

4 But He answered and said, ***"It is written, 'Man Shall Not Live On Bread Alone, But On Every Word That Proceeds Out Of The Mouth Of God.'"***

5 Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, 6 and said to Him, "If You are the Son of God, throw Yourself down; for it is written, 'He will command his angels concerning you;' and 'On their hands they will bear you up, so that you will not strike your foot against a stone.'"

7 Jesus said to him, ***"On the other hand, it is written, 'You Shall Not Put The Lord Your God To The Test.'"***

8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; 9 and he said to Him, "All these things I will give You, if You fall down and worship me."

10 Then Jesus said to him, ***"Go, Satan! For it is written, 'You Shall Worship The Lord Your God, And Serve Him Only.'"***

11 Then the devil left Him; and behold, angels came and began to minister to Him.

The First Disciples

Jn 1:35 Again the next day John was standing with two of his disciples, 36 and he looked at Jesus as He walked, and said, "Behold, the Lamb of God!"

37 The two disciples heard him speak, and they followed Jesus. 38 And Jesus turned and saw them following, and said to them, **"What do you seek?"** They said to Him, "Rabbi (which translated means Teacher), where are You staying?" 39 He said to them, **"Come, and you will see."** So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.

40 One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. 41 He found first his own brother Simon and said to him, "We have found the Messiah" (which translated means Christ). 42 He brought him to Jesus. Jesus looked at him and said, **"You are Simon the son of John; you shall be called Cephas"** (which is translated Peter).

43 The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, **"Follow Me."** 44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip found Nathanael and said to him, "We have found Him of whom Moses in the Law and also the Prophets wrote - Jesus of Nazareth, the son of Joseph." 46 Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

47 Jesus saw Nathanael coming to Him, and said of him, **"Behold, an Israelite indeed, in whom there is no deceit!"** 48 Nathanael said to Him, "How do You know me?" Jesus answered and said to him, **"Before Philip called you, when you were under the fig tree, I saw you."** 49 Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."

50 Jesus answered and said to him, **"Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these."** 51 And He said to him, **"Truly, truly, I say to you, you**

will see the heavens opened and the angels of God ascending and descending on the Son of Man."

The Wedding in Cana of Galilee

Jn 2:1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; 2 and both Jesus and His disciples were invited to the wedding.

3 When the wine ran out, the mother of Jesus said to Him, "They have no wine." 4 And Jesus said to her, ***"Woman, what does that have to do with us? My hour has not yet come."***

5 His mother said to the servants, "Whatever He says to you, do it."

6 Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each. 7 Jesus said to them, ***"Fill the waterpots with water."*** So they filled them up to the brim. 8 And He said to them, ***"Draw some out now and take it to the headwaiter."*** So they took it to him.

9 When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, 10 and said to him, "Every man serves the good wine first, and when the people have drunk freely, then he serves the poorer wine; but you have kept the good wine until now."

11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

12 After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they stayed there a few days.

The First Year of Jesus' Public Ministry – Apr AD 29

Jn 2:13 The Passover of the Jews was near, and Jesus went up to Jerusalem. 14 And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables.

15 And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; 16 and to those who were selling the doves He said, ***"Take these things away; stop making My Father's house a place of business."***

17 His disciples remembered that it was written, "Zeal For Your House Will Consume Me."

18 The Jews then said to Him, "What sign do You show us as your authority for doing these things?" 19 Jesus answered them, ***"Destroy this temple, and in three days I will raise it up."***

20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking of the temple of His body. 22 So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. 24 But Jesus, on His part, was not entrusting Himself to them, for He knew all men, 25 and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

You Must Be Born Again

Jn 3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; 2 this man came to Jesus by night and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him."

3 Jesus answered and said to him, ***"Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."***

4 Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

Jn 3:5 Jesus answered, *"Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. 6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 "Do not be amazed that I said to you, 'You must be born again.'*

8 *"The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."*

9 Nicodemus said to Him, "How can these things be?"

10 Jesus answered and said to him, *"Are you the teacher of Israel and do not understand these things? 11 "Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. 12 "If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?"*

13 *"No one has ascended into heaven, but He who descended from heaven: the Son of Man. 14 "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 so that whoever believes will in Him have eternal life.*

16 *"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.*

17 *"For God did not send the Son into the world to judge the world, but that the world might be saved through Him. 18 "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.*

19 *"This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. 20 "For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. 21 "But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."*

22 After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing. 23 John also was baptizing in Aenon near Salim, because there was much water there; and people were coming and were being baptized - 24 for John had not yet been thrown into prison.

25 Therefore there arose a discussion on the part of John's disciples with a Jew about purification. 26 And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him."

John's Tribute to Jesus

Jn 3:27 John answered and said, "A man can receive nothing unless it has been given him from heaven. 28 "You yourselves are my witnesses that I said, 'I am not the Christ,' but, 'I have been sent ahead of Him.'

29 "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full.

30 "He must increase, but I must decrease.

31 "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. 32 "What He has seen and heard, of that He testifies; and no one receives His testimony.

33 "He who has received His testimony has set his seal to this, that God is true. 34 "For He whom God has sent speaks the words of God; for He gives the Spirit without measure.

35 "The Father loves the Son and has given all things into His hand. 36 "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

John Imprisoned

Lk 3:18 So with many other exhortations he preached the gospel to the people. 19 But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, 20 Herod also added this to them all: he locked John up in prison.

The Woman at the Well

Jn 4:1 Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus Himself was not baptizing, but His disciples were), 3 He left Judea and went away again into Galilee. 4 And He had to pass through Samaria.

5 So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.

7 There came a woman of Samaria to draw water. Jesus said to her, **"Give Me a drink."** 8 For His disciples had gone away into the city to buy food.

9 Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

10 Jesus answered and said to her, ***"If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."***

11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?"

13 Jesus answered and said to her, ***"Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."***

15 The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw."

16 He said to her, ***"Go, call your husband and come here."*** 17 The woman answered and said, "I have no husband." Jesus said to her, ***"You have correctly said, 'I have no husband;' 18 for you have had five husbands, and the one whom you now have is not your husband; this you have said truly."***

19 The woman said to Him, "Sir, I perceive that You are a prophet. 20 "Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship."

21 Jesus said to her, ***"Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 "You worship what you do not know; we worship what we know, for salvation is from the Jews."***

23 ***"But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 "God is spirit, and those who worship Him must worship in spirit and truth."***

25 The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us."

26 Jesus said to her, ***"I who speak to you am He."***

27 At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?"

28 So the woman left her waterpot, and went into the city and said to the men, 29 "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" 30 They went out of the city, and were coming to Him.

31 Meanwhile the disciples were urging Him, saying, "Rabbi, eat." 32 But He said to them, ***"I have food to eat that you do not know about."***

Jn 4:33 So the disciples were saying to one another, "No one brought Him anything to eat, did he?"

34 Jesus said to them, *"My food is to do the will of Him who sent Me and to accomplish His work. 35 "Do you not say, 'There are yet four months, and then comes the harvest?' Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest.*

36 *"Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. 37 "For in this case the saying is true, 'One sows and another reaps.' 38 "I sent you to reap that for which you have not labored; others have labored and you have entered into their labor."*

39 From that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I have done." 40 So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days.

41 Many more believed because of His word; 42 and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."

43 After the two days He went forth from there into Galilee. 44 For Jesus Himself testified that a prophet has no honor in his own country. 45 So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

A Royal Officials Son is Healed

Jn 4:46 Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum. 47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring Him to come down and heal his son; for he was at the point of death.

48 So Jesus said to him, ***"Unless you people see signs and wonders, you simply will not believe."*** 49 The royal official said to Him, "Sir, come down before my child dies." 50 Jesus said to him, ***"Go; your son lives."*** The man believed the word that Jesus spoke to him and started off.

51 As he was now going down, his slaves met him, saying that his son was living. 52 So he inquired of them the hour when he began to get better. Then they said to him, "Yesterday at the seventh hour the fever left him." 53 So the father knew that it was at that hour in which Jesus said to him, ***"Your son lives;"*** and he himself believed and his whole household.

54 This is again a second sign that Jesus performed when He had come out of Judea into Galilee.

Jesus Is Rejected in His Hometown

Lk 4:14 And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district. 15 And He began teaching in their synagogues and was praised by all.

16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,

18 ***"The Spirit Of The Lord Is Upon Me, Because He Anointed Me To Preach The Gospel To The Poor. He Has Sent Me To Proclaim Release To The Captives, And Recovery Of Sight To The Blind, To Set Free Those Who Are Oppressed, 19 To Proclaim The Favorable Year Of The Lord."***

20 And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. 21 And He began to say to them, ***"Today this Scripture has been fulfilled in your hearing."***

Lk 4:22 And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?"

23 And He said to them, ***"No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.' "***

24 And He said, ***"Truly I say to you, no prophet is welcome in his hometown. 25 "But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; 26 and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. 27 "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."***

28 And all the people in the synagogue were filled with rage as they heard these things; 29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. 30 But passing through their midst, He went His way.

31 And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath; 32 and they were amazed at His teaching, for His message was with authority.

John Taken Into Custody and Jesus Withdraws to Capernaum

Mt 4:12 Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; 13 and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. 14 This was to fulfill what was spoken through Isaiah the prophet:

15 ***"The Land Of Zebulun And The Land Of Naphtali, By The Way Of The Sea, Beyond The Jordan, Galilee Of The Gentiles - 16 "The People Who Were Sitting In Darkness Saw A Great Light, And Those Who Were Sitting In The Land And Shadow Of Death, Upon Them A Light Dawned."***

17 From that time Jesus began to preach and say, ***"Repent, for the kingdom of heaven is at hand."***

Disciples Leave Their Nets and Follow Him

Mt 4:18 Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19 And He said to them, ***"Follow Me, and I will make you fishers of men."***

20 Immediately they left their nets and followed Him.

21 Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. 22 Immediately they left the boat and their father, and followed Him.

Casting Out an Unclean Spirit

Mk 1:21 They went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach. 22 They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes.

23 Just then there was a man in their synagogue with an unclean spirit; and he cried out, 24 saying, "What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are - the Holy One of God!"

25 And Jesus rebuked him, saying, ***"Be quiet, and come out of him!"***

26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him.

27 They were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him."

28 Immediately the news about Him spread everywhere into all the surrounding district of Galilee.

Jesus Heals Simon Peter's Mother-in-Law

Mk 1:29 And immediately after they came out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's mother-in-law was lying sick with a fever; and immediately they spoke to Jesus about her. 31 And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

32 When evening came, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed. 33 And the whole city had gathered at the door. 34 And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.

35 In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there. 36 Simon and his companions searched for Him; 37 they found Him, and said to Him, "Everyone is looking for You." 38 He said to them, ***"Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for."***

39 And He went into their synagogues throughout all Galilee, preaching and casting out the demons.

Jesus Teaches From a Boat on Lake Gennesaret in Galilee

Lk 5:1 Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; 2 and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets.

3 And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and began teaching the people from the boat. 4 When He had finished speaking, He said to Simon, ***"Put out into the deep water and let down your nets for a catch."***

5 Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets." 6 When they

had done this, they enclosed a great quantity of fish, and their nets began to break; 7 so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink.

8 But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man, O Lord!" 9 For amazement had seized him and all his companions because of the catch of fish which they had taken; 10 and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, ***"Do not fear, from now on you will be catching men."***

The Disciples Leave Everything and Follow Him

Lk 5:11 When they had brought their boats to land, they left everything and followed Him.

Mk 1:40 And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean." 41 Moved with compassion, Jesus stretched out His hand and touched him, and said to him, ***"I am willing; be cleansed."***

42 Immediately the leprosy left him and he was cleansed. 43 And He sternly warned him and immediately sent him away, 44 and He said to him, ***"See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them."***

45 But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.

A Paralytic Is Forgiven and Healed

Mk 2:1 When He had come back to Capernaum several days afterward, it was heard that He was at home. 2 And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them.

Mk 2:3 And they came, bringing to Him a paralytic, carried by four men.
4 Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. 5 And Jesus seeing their faith said to the paralytic, ***"Son, your sins are forgiven."***

6 But some of the scribes were sitting there and reasoning in their hearts,
7 "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?"

8 Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, ***"Why are you reasoning about these things in your hearts?"*** 9 ***"Which is easier, to say to the paralytic, 'Your sins are forgiven;' or to say, 'Get up, and pick up your pallet and walk?'"*** 10 ***"But so that you may know that the Son of Man has authority on earth to forgive sins"*** He said to the paralytic, 11 ***"I say to you, get up, pick up your pallet and go home."***

12 And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, "We have never seen anything like this."

13 And He went out again by the seashore; and all the people were coming to Him, and He was teaching them.

Jesus Calls Matthew and Dines With Him

Mk 2:14 As He passed by, He saw Levi the son of Alphaeus sitting in the tax booth, and He said to him, ***"Follow Me!"*** And he got up and followed Him.

15 And it happened that He was reclining at the table in his house, and many tax collectors and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him.

16 When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, "Why is He eating and drinking with tax collectors and sinners?"

17 And hearing this, Jesus said to them, ***"It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."***

18 John's disciples and the Pharisees were fasting; and they came and said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?"

19 And Jesus said to them, ***"While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast. 20 "But the days will come when the bridegroom is taken away from them, and then they will fast in that day."***

21 ***"No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results."***

22 ***"No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins as well; but one puts new wine into fresh wineskins."***

Do You Wish To Get Well?

Jn 5:1 After these things there was a feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porticoes.

3 In these lay a multitude of those who were sick, blind, lame, and withered, waiting for the moving of the waters; 4 for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.

5 A man was there who had been ill for thirty-eight years. 6 When Jesus saw him lying there, and knew that he had already been a long time in that condition, He said to him, ***"Do you wish to get well?"***

Jn 5:7 The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me."

8 Jesus said to him, ***"Get up, pick up your pallet and walk."*** 9 Immediately the man became well, and picked up his pallet and began to walk. Now it was the Sabbath on that day.

10 So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet." 11 But he answered them, "He who made me well was the one who said to me, ***'Pick up your pallet and walk.'***"

12 They asked him, "Who is the man who said to you, ***'Pick up your pallet and walk?'***" 13 But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in that place.

14 Afterward Jesus found him in the temple and said to him, ***"Behold, you have become well; do not sin anymore, so that nothing worse happens to you."***

15 The man went away, and told the Jews that it was Jesus who had made him well. 16 For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.

17 But He answered them, ***"My Father is working until now, and I Myself am working."***

18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

19 Therefore Jesus answered and was saying to them, ***"Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner."***

20 ***"For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel."*** 21 ***"For just as the Father raises the***

dead and gives them life, even so the Son also gives life to whom He wishes.

22 "For not even the Father judges anyone, but He has given all judgment to the Son, 23 so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him."

24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

25 "Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. 26 "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; 27 and He gave Him authority to execute judgment, because He is the Son of Man.

28 "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, 29 and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

30 "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me."

31 "If I alone testify about Myself, My testimony is not true. 32 "There is another who testifies of Me, and I know that the testimony which He gives about Me is true.

33 "You have sent to John, and he has testified to the truth. 34 "But the testimony which I receive is not from man, but I say these things so that you may be saved. 35 "He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.

36 "But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to

accomplish - the very works that I do - testify about Me, that the Father has sent Me.

Jn 5:37 *"And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. 38 "You do not have His word abiding in you, for you do not believe Him whom He sent.*

39 *"You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; 40 and you are unwilling to come to Me so that you may have life.*

41 *"I do not receive glory from men; 42 but I know you, that you do not have the love of God in yourselves.*

43 *"I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. 44 "How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?*

45 *"Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. 46 "For if you believed Moses, you would believe Me, for he wrote about Me. 47 "But if you do not believe his writings, how will you believe My words?"*

The Second Year of Jesus' Ministry – Apr AD 30

Mt 12:1 At that time Jesus went through the grainfields on the Sabbath, and His disciples became hungry and began to pick the heads of grain and eat. 2 But when the Pharisees saw this, they said to Him, "Look, Your disciples do what is not lawful to do on a Sabbath."

3 But He said to them, *"Have you not read what David did when he became hungry, he and his companions, 4 how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone?"*

5 ***"Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent? 6 "But I say to you that something greater than the temple is here.***

7 ***"But if you had known what this means, 'I Desire Compassion, And Not A Sacrifice,' you would not have condemned the innocent.***

Mk 2:27 Jesus said to them, ***"The Sabbath was made for man, and not man for the Sabbath. 28 "So the Son of Man is Lord even of the Sabbath."***

Mt 12:9 Departing from there, He went into their synagogue. 10 And a man was there whose hand was withered. And they questioned Jesus, asking, "Is it lawful to heal on the Sabbath?"- so that they might accuse Him.

11 And He said to them, ***"What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? 12 "How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath."***

13 Then He said to the man, ***"Stretch out your hand!"*** He stretched it out, and it was restored to normal, like the other.

14 But the Pharisees went out and conspired against Him, as to how they might destroy Him. 15 But Jesus, aware of this, withdrew from there. Many followed Him, and He healed them all, 16 and warned them not to tell who He was.

17 This was to fulfill what was spoken through Isaiah the prophet:

18 ***"Behold, My Servant Whom I Have Chosen; My Beloved In Whom My Soul Is Well-Pleased; I Will Put My Spirit Upon Him, And He Shall Proclaim Justice To The Gentiles. 19 "He Will Not Quarrel, Nor Cry Out; Nor Will Anyone Hear His Voice In The Streets. 20 "A Battered Reed He Will Not Break Off, And A Smoldering Wick He Will Not Put Out, Until He Leads Justice To Victory. 21 "And In His Name The Gentiles Will Hope."***

Jesus Chooses the Twelve Apostles

Lk 6:12 It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. 13 And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles:

14 Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; 15 and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; 16 Judas the son of James, and Judas Iscariot, who became a traitor.

17 Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, 18 who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. 19 And all the people were trying to touch Him, for power was coming from Him and healing them all.

Sermon on the Mount Discourse – Jun AD 30

Mt 5:1 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. 2 He opened His mouth and began to teach them, saying,

3 *"Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

4 *"Blessed are those who mourn, for they shall be comforted.*

5 *"Blessed are the gentle, for they shall inherit the earth.*

6 *"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

7 *"Blessed are the merciful, for they shall receive mercy.*

8 *"Blessed are the pure in heart, for they shall see God.*

9 *"Blessed are the peacemakers, for they shall be called sons of God.*

10 *"Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.*

11 *"Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. 12 "Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.*

13 *"You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.*

14 *"You are the light of the world. A city set on a hill cannot be hidden; 15 nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.*

16 *"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.*

17 *"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 18 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.*

19 *"Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.*

20 *"For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.*

21 *"You have heard that the ancients were told, 'You Shall Not Commit Murder' and 'Whoever commits murder shall be liable to the court.'*

Mt 5:22 *"But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell.*

23 *"Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, 24 leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.*

25 *"Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. 26 "Truly I say to you, you will not come out of there until you have paid up the last cent.*

27 *"You have heard that it was said, 'You Shall Not Commit Adultery;'* 28 *but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.*

29 *"If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell.*

30 *"If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.*

31 *"It was said, 'Whoever Sends His Wife Away, Let Him Give Her A Certificate Of Divorce;'* 32 *but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.*

33 *"Again, you have heard that the ancients were told, 'You Shall Not Make False Vows, But Shall Fulfill Your Vows To The Lord.'*

34 *"But I say to you, make no oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is The City Of The Great King. 36 "Nor shall you make an oath by your head, for you cannot make one hair white or black.*

37 *"But let your statement be, 'Yes, yes ' or 'No, no;' anything beyond these is of evil.*

38 *"You have heard that it was said, 'An Eye For An Eye, And A Tooth For A Tooth.'*

39 *"But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.*

40 *"If anyone wants to sue you and take your shirt, let him have your coat also.*

41 *"Whoever forces you to go one mile, go with him two.*

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

43 *"You have heard that it was said, 'You Shall Love Your Neighbor and hate your enemy.'*

44 *"But I say to you, love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.*

46 *"For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 "If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?*

48 *"Therefore you are to be perfect, as your heavenly Father is perfect.*

Mt 6:1 *"Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.*

2 *"So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full.*

3 *"But when you give to the poor, do not let your left hand know what your right hand is doing, 4 so that your giving will be in secret; and your Father who sees what is done in secret will reward you.*

5 *"When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full.*

6 *"But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.*

7 *"And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. 8 "So do not be like them; for your Father knows what you need before you ask Him.*

9 *"Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. 10 'Your kingdom come. Your will be done, On earth as it is in heaven. 11 'Give us this day our daily bread. 12 'And forgive us our debts, as we also have forgiven our debtors. 13 'And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.*

14 *"For if you forgive others for their transgressions, your heavenly Father will also forgive you. 15 "But if you do not forgive others, then your Father will not forgive your transgressions.*

16 *"Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full.*

17 *"But you, when you fast, anoint your head and wash your face*
18 *so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees what is done in secret will reward you.*

19 *"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 "But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 for where your treasure is, there your heart will be also.*

22 *"The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. 23 "But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!*

24 *"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.*

25 *"For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?*

26 *"Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?*

27 *"And who of you by being worried can add a single hour to his life?*

28 *"And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, 29 yet I say*

to you that not even Solomon in all his glory clothed himself like one of these.

Mt 6:30 *"But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith!*

31 *"Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?'* 32 *"For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.*

33 *"But seek first His kingdom and His righteousness, and all these things will be added to you.*

34 *"So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.*

Mt 7:1 *"Do not judge so that you will not be judged. 2 "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.*

3 *"Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 "Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye?*

5 *"You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.*

6 *"Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.*

7 *"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.*

9 *"Or what man is there among you who, when his son asks for a loaf, will give him a stone? 10 "Or if he asks for a fish, he will not give him a snake, will he? 11 "If you then, being evil, know how to*

give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!

12 "In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.

13 "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14 "For the gate is small and the way is narrow that leads to life, and there are few who find it.

15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16 "You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they?

17 "So every good tree bears good fruit, but the bad tree bears bad fruit. 18 "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 "Every tree that does not bear good fruit is cut down and thrown into the fire. 20 "So then, you will know them by their fruits.

21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.

22 "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23 "And then I will declare to them, 'I never knew you; Depart From Me, You Who Practice Lawlessness.'

24 "Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. 25 "And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.

26 "Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand.

Mt 7:27 ***"The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell - and great was its fall."***

28 When Jesus had finished these words, the crowds were amazed at His teaching; 29 for He was teaching them as one having authority, and not as their scribes.

A Centurion With Great Faith

Lk 7:1 When He had completed all His discourse in the hearing of the people, He went to Capernaum.

2 And a centurion's slave, who was highly regarded by him, was sick and about to die. 3 When he heard about Jesus, he sent some Jewish elders asking Him to come and save the life of his slave. 4 When they came to Jesus, they earnestly implored Him, saying, "He is worthy for You to grant this to him; 5 for he loves our nation and it was he who built us our synagogue."

6 Now Jesus started on His way with them; and when He was not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof; 7 for this reason I did not even consider myself worthy to come to You, but just say the word, and my servant will be healed.

8 "For I also am a man placed under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."

Mt 8:10 Now when Jesus heard this, He marveled and said to those who were following, ***"Truly I say to you, I have not found such great faith with anyone in Israel. 11 'I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; 12 but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth. "***

13 And Jesus said to the centurion, ***"Go; it shall be done for you as you have believed."*** And the servant was healed that very moment.

Raising a Widows Dead Son

Lk 7:11 Soon afterwards He went to a city called Nain; and His disciples were going along with Him, accompanied by a large crowd. 12 Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her.

13 When the Lord saw her, He felt compassion for her, and said to her, ***"Do not weep."***

14 And He came up and touched the coffin; and the bearers came to a halt. And He said, ***"Young man, I say to you, arise!"*** 15 The dead man sat up and began to speak. And Jesus gave him back to his mother.

16 Fear gripped them all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!" 17 This report concerning Him went out all over Judea and in all the surrounding district.

John Sends His Disciples To Question Jesus

Mt 11:2 Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples 3 and said to Him, "Are You the Expected One, or shall we look for someone else?"

4 Jesus answered and said to them, ***"Go and report to John what you hear and see: 5 the Blind Receive Sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the Poor Have The Gospel Preached To Them. 6 "And blessed is he who does not take offense at Me."***

7 As these men were going away, Jesus began to speak to the crowds about John, ***"What did you go out into the wilderness to see? A reed shaken by the wind? 8 "But what did you go out to see? A man dressed in soft clothing? Those who wear soft clothing are in kings' palaces!"***

9 ***"But what did you go out to see? A prophet? Yes, I tell you, and one who is more than a prophet. 10 "This is the one about whom***

it is written, 'Behold, I Send My Messenger Ahead Of You, Who Will Prepare Your Way Before You.'

Mt 11:11 *"Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he.*

12 *"From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.*

13 *"For all the prophets and the Law prophesied until John. 14 "And if you are willing to accept it, John himself is Elijah who was to come. 15 "He who has ears to hear, let him hear.*

16 *"But to what shall I compare this generation? It is like children sitting in the market places, who call out to the other children, 17 and say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'*

18 *"For John came neither eating nor drinking, and they say, 'He has a demon!' 19 "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."*

Jesus Denounces the Cities

Mt 11:20 Then He began to denounce the cities in which most of His miracles were done, because they did not repent.

21 *"Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. 22 "Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.*

23 *"And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. 24 "Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you."*

25 At that time Jesus said, ***"I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. 26 "Yes, Father, for this way was well-pleasing in Your sight.***

27 ***"All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.***

28 ***"Come to Me, all who are weary and heavy-laden, and I will give you rest. 29 "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and You Will Find Rest For Your Souls. 30 "For My yoke is easy and My burden is light."***

Jesus Anointed by a Sinner

Lk 7:36 Now one of the Pharisees was requesting Him to dine with him, and He entered the Pharisee's house and reclined at the table.

37 And there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, 38 and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume.

39 Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner."

40 And Jesus answered him, ***"Simon, I have something to say to you."*** And he replied, "Say it, Teacher."

41 ***"A moneylender had two debtors: one owed five hundred denarii, and the other fifty. 42 "When they were unable to repay, he graciously forgave them both. So which of them will love him more?"***

Lk 7:43 Simon answered and said, "I suppose the one whom he forgave more." And He said to him, ***"You have judged correctly."***

44 Turning toward the woman, He said to Simon, ***"Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair. 45 "You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet. 46 "You did not anoint My head with oil, but she anointed My feet with perfume."***

47 ***"For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little."*** 48 Then He said to her, ***"Your sins have been forgiven."***

49 Those who were reclining at the table with Him began to say to themselves, "Who is this man who even forgives sins?" 50 And He said to the woman, ***"Your faith has saved you; go in peace."***

Lk 8:1 Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, 2 and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

Blasphemy Against the Holy Spirit

Mt 12:22 Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw. 23 All the crowds were amazed, and were saying, "This man cannot be the Son of David, can he?"

24 But when the Pharisees heard this, they said, "This man casts out demons only by Beelzebul the ruler of the demons."

25 And knowing their thoughts Jesus said to them, ***"Any kingdom divided against itself is laid waste; and any city or house divided against itself will not stand. 26 "If Satan casts out Satan, he is divided against himself; how then will his kingdom stand?"***

27 *"If I by Beelzebul cast out demons, by whom do your sons cast them out? For this reason they will be your judges. 28 "But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.*

29 *"Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house.*

30 *"He who is not with Me is against Me; and he who does not gather with Me scatters.*

31 *"Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. 32 "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.*

33 *"Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit.*

34 *"You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart.*

35 *"The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil.*

36 *"But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. 37 "For by your words you will be justified, and by your words you will be condemned."*

The Sign of Jonah

Mt 12:38 Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You."

39 But He answered and said to them, *"An evil and adulterous generation craves for a sign; and yet no sign will be given to it but*

the sign of Jonah the prophet; ⁴⁰ for just as Jonah Was Three Days And Three Nights In The Belly Of The Sea Monster, so will the Son of Man be three days and three nights in the heart of the earth.

Mt 12:41 ***"The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.***

42 "The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

43 "Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. ⁴⁴ "Then it says, 'I will return to my house from which I came;' and when it comes, it finds it unoccupied, swept, and put in order.

45 "Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

46 While He was still speaking to the crowds, behold, His mother and brothers were standing outside, seeking to speak to Him. ⁴⁷ Someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You."

48 But Jesus answered the one who was telling Him and said, "Who is My mother and who are My brothers?" ⁴⁹ And stretching out His hand toward His disciples, He said, "Behold My mother and My brothers! ⁵⁰ "For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."

The Kingdom of Heaven Discourse – Parable of the Sower

Mt 13:1 That day Jesus went out of the house and was sitting by the sea. ² And large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach.

3 And He spoke many things to them in parables, saying, ***"Behold, the sower went out to sow; 4 and as he sowed, some seeds fell beside the road, and the birds came and ate them up.***

5 ***"Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. 6 "But when the sun had risen, they were scorched; and because they had no root, they withered away.***

7 ***"Others fell among the thorns, and the thorns came up and choked them out. 8 "And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. 9 "He who has ears, let him hear."***

The Disciples Ask Jesus About Parables

Mt 13:10 And the disciples came and said to Him, "Why do You speak to them in parables?" 11 Jesus answered them, ***"To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.***

12 ***"For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him.***

13 ***"Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand.***

14 ***"In their case the prophecy of Isaiah is being fulfilled, which says, 'You Will Keep On Hearing, But Will Not Understand; You Will Keep On Seeing, But Will Not Perceive; 15 For The Heart Of This People Has Become Dull, With Their Ears They Scarcely Hear, And They Have Closed Their Eyes, Otherwise They Would See With Their Eyes, Hear With Their Ears, And Understand With Their Heart And Return, And I Would Heal Them.'***

16 ***"But blessed are your eyes, because they see; and your ears, because they hear. 17 "For truly I say to you that many prophets***

and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

The Parable of the Sower Explained

Mk 4:13 *"Do you not understand this parable? How will you understand all the parables?"*

14 *"The sower sows the word. 15 "These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them.*

16 *"In a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; 17 and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away.*

18 *"And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, 19 but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful.*

20 *"And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold."*

Put a Lamp on a Lampstand

Mk 4:21 And He was saying to them, *"A lamp is not brought to be put under a basket, is it, or under a bed? Is it not brought to be put on the lampstand?"*

22 *"For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light. 23 "If anyone has ears to hear, let him hear."*

24 And He was saying to them, *"Take care what you listen to. By your standard of measure it will be measured to you; and more will be given you besides.* 25 *"For whoever has, to him more shall be given; and whoever does not have, even what he has shall be taken away from him."*

Parable of the Seed

Mk 4:26 And He was saying, *"The kingdom of God is like a man who casts seed upon the soil; 27 and he goes to bed at night and gets up by day, and the seed sprouts and grows - how, he himself does not know.*

28 *"The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. 29 "But when the crop permits, he immediately puts in the sickle, because the harvest has come."*

Tares Sowed Among the Wheat

Mt 13:24 Jesus presented another parable to them, saying, *"The kingdom of heaven may be compared to a man who sowed good seed in his field. 25 "But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away. 26 "But when the wheat sprouted and bore grain, then the tares became evident also.*

27 *"The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'* 28 *"And he said to them, 'An enemy has done this!' The slaves said to him, 'Do you want us, then, to go and gather them up?'*

29 *"But he said, 'No; for while you are gathering up the tares, you may uproot the wheat with them. 30 'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn. "' "*

30 And He said, *"How shall we picture the kingdom of God, or by what parable shall we present it?"*

Mt 13:31 ***"It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, 32 yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; so that The Birds Of The Air can Nest Under Its Shade."***

33 He spoke another parable to them, ***"The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened."***

34 All these things Jesus spoke to the crowds in parables, and He did not speak to them without a parable.

35 This was to fulfill what was spoken through the prophet: "I Will Open My Mouth In Parables; I Will Utter Things Hidden Since The Foundation Of The World."

The Parable of the Tares Explained

Mt 13:36 Then He left the crowds and went into the house. And His disciples came to Him and said, "Explain to us the parable of the tares of the field."

37 And He said, ***"The one who sows the good seed is the Son of Man, 38 and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels."***

40 ***"So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. 41 "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, 42 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. 43 "Then The Righteous Will Shine Forth As The Sun in the kingdom of their Father. He who has ears, let him hear."***

What Is the Kingdom of Heaven Like?

Mt 13:44 ***"The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.***

45 ***"Again, the kingdom of heaven is like a merchant seeking fine pearls, 46 and upon finding one pearl of great value, he went and sold all that he had and bought it.***

47 ***"Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; 48 and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away.***

49 ***"So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, 50 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.***

51 ***"Have you understood all these things?"*** They said to Him, "Yes."

52 ***And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old."***

53 When Jesus had finished these parables, He departed from there.

Jesus Calms the Wind and the Waves

Mk 4:35 On that day, when evening came, He said to them, ***"Let us go over to the other side."*** 36 Leaving the crowd, they took Him along with them in the boat, just as He was; and other boats were with Him.

37 And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. 38 Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, "Teacher, do You not care that we are perishing?"

Mk 4:39 And He got up and rebuked the wind and said to the sea, "**Hush, be still.**" And the wind died down and it became perfectly calm. 40 And He said to them, "**Why are you afraid? Do you still have no faith?**"

41 They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"

The Gerasene Demoniac

Mk 5:1 They came to the other side of the sea, into the country of the Gerasenes.

2 When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, 3 and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; 4 because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. 5 Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones.

6 Seeing Jesus from a distance, he ran up and bowed down before Him; 7 and shouting with a loud voice, he said, "What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!" 8 For He had been saying to him, "**Come out of the man, you unclean spirit!**"

9 And He was asking him, "**What is your name?**" And he said to Him, "My name is Legion; for we are many." 10 And he began to implore Him earnestly not to send them out of the country.

11 Now there was a large herd of swine feeding nearby on the mountain. 12 The demons implored Him, saying, "Send us into the swine so that we may enter them." 13 Jesus gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea.

14 Their herdsman ran away and reported it in the city and in the country. And the people came to see what it was that had happened. 15 They came

to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind, the very man who had had the "legion;" and they became frightened.

16 Those who had seen it described to them how it had happened to the demon-possessed man, and all about the swine. 17 And they began to implore Him to leave their region.

18 As He was getting into the boat, the man who had been demon-possessed was imploring Him that he might accompany Him. 19 And He did not let him, but He said to him, ***"Go home to your people and report to them what great things the Lord has done for you, and how He had mercy on you."***

20 And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.

The Synagogue Officials Daughter Healed

Mk 5:21 When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore.

22 One of the synagogue officials named Jairus came up, and on seeing Him, fell at His feet 23 and implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live." 24 And He went off with him; and a large crowd was following Him and pressing in on Him.

A Woman With a Hemorrhage Healed Along the Way

Mk 5:25 A woman who had had a hemorrhage for twelve years, 26 and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse - 27 after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. 28 For she thought, "If I just touch His garments, I will get well."

29 Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. 30 Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone

forth, turned around in the crowd and said, **"Who touched My garments?"** 31 And His disciples said to Him, "You see the crowd pressing in on You, and You say, **'Who touched Me?'** "

Mk 5:32 And He looked around to see the woman who had done this. 33 But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth.

34 And He said to her, **"Daughter, your faith has made you well; go in peace and be healed of your affliction."**

35 While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?"

36 But Jesus, overhearing what was being spoken, said to the synagogue official, **"Do not be afraid any longer, only believe."** 37 And He allowed no one to accompany Him, except Peter and James and John the brother of James.

38 They came to the house of the synagogue official; and He saw a commotion, and people loudly weeping and wailing. 39 And entering in, He said to them, **"Why make a commotion and weep? The child has not died, but is asleep."**

40 They began laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered the room where the child was.

41 Taking the child by the hand, He said to her, **"Talitha kum!"** (which translated means, **"Little girl, I say to you, get up!"**). 42 Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. 43 And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.

Mt 9:27 As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!" 28 When He entered the house, the blind men came up to Him, and Jesus said to them, **"Do you believe that I am able to do this?"** They said to Him, "Yes, Lord."

29 Then He touched their eyes, saying, ***"It shall be done to you according to your faith."*** 30 And their eyes were opened. And Jesus sternly warned them: ***"See that no one knows about this!"*** 31 But they went out and spread the news about Him throughout all that land.

32 As they were going out, a mute, demon-possessed man was brought to Him. 33 After the demon was cast out, the mute man spoke; and the crowds were amazed, and were saying, "Nothing like this has ever been seen in Israel." 34 But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

35 Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

The People Were Like Sheep Without a Shepherd

Mt 9:36 Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.

37 Then He said to His disciples, ***"The harvest is plentiful, but the workers are few. 38 "Therefore beseech the Lord of the harvest to send out workers into His harvest."***

Unbelief in His Hometown

Mk 6:1 Jesus went out from there and came into His hometown; and His disciples followed Him.

2 When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands? 3 "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him.

4 Jesus said to them, ***"A prophet is not without honor except in his hometown and among his own relatives and in his own household."*** 5 And He could do no miracle there except that He laid

His hands on a few sick people and healed them. 6a And He wondered at their unbelief.

Missionary Discourse to the 12 Apostles

Mt 10:1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

5 These twelve Jesus sent out after instructing them: *"Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel.*

7 *"And as you go, preach, saying, 'The kingdom of heaven is at hand.'* 8 *"Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give.*

9 *"Do not acquire gold, or silver, or copper for your money belts, 10 or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support.*

11 *"And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave that city. 12 "As you enter the house, give it your greeting. 13 "If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace.*

14 *"Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. 15 "Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.*

16 *"Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.*

17 *"But beware of men, for they will hand you over to the courts and scourge you in their synagogues; 18 and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.*

19 *"But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. 20 "For it is not you who speak, but it is the Spirit of your Father who speaks in you.*

21 *"Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.*

22 *"You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.*

23 *"But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.*

24 *A disciple is not above his teacher, or a slave above his master. 25 "It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!*

26 *"Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known. 27 "What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops.*

28 *"Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.*

29 *"Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. 30 "But the very hairs*

of your head are all numbered. 31 "So do not fear; you are more valuable than many sparrows.

Mt 10:32 *"Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. 33 "But whoever denies Me before men, I will also deny him before My Father who is in heaven.*

34 *"Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. 35 "For I came to Set A Man Against His Father, And A Daughter Against Her Mother, And A Daughter-In-Law Against Her Mother-In-Law; 36 and A Man's Enemies Will Be The Members Of His Household.*

37 *"He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. 38 "And he who does not take his cross and follow after Me is not worthy of Me.*

39 *"He who has found his life will lose it, and he who has lost his life for My sake will find it.*

40 *"He who receives you receives Me, and he who receives Me receives Him who sent Me.*

41 *"He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.*

42 *"And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward."*

The Death of John the Baptist

Mt 14:1 At that time Herod the tetrarch heard the news about Jesus, 2 and said to his servants, "This is John the Baptist; he has risen from the dead, and that is why miraculous powers are at work in him."

3 For when Herod had John arrested, he bound him and put him in prison because of Herodias, the wife of his brother Philip. 4 For John had been saying to him, "It is not lawful for you to have her." 5 Although Herod wanted to put him to death, he feared the crowd, because they regarded John as a prophet.

6 But when Herod's birthday came, the daughter of Herodias danced before them and pleased Herod, 7 so much that he promised with an oath to give her whatever she asked. 8 Having been prompted by her mother, she said, "Give me here on a platter the head of John the Baptist."

9 Although he was grieved, the king commanded it to be given because of his oaths, and because of his dinner guests. 10 He sent and had John beheaded in the prison. 11 And his head was brought on a platter and given to the girl, and she brought it to her mother.

12 His disciples came and took away the body and buried it; and they went and reported to Jesus.

The Final Year of Jesus' Ministry – Apr AD 31

Mk 6:30 The apostles gathered together with Jesus; and they reported to Him all that they had done and taught. 31 And He said to them, ***"Come away by yourselves to a secluded place and rest a while."*** (For there were many people coming and going, and they did not even have time to eat.)

Jn 6:1 After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias). 2 A large crowd followed Him, because they saw the signs which He was performing on those who were sick. 3 Then Jesus went up on the mountain, and there He sat down with His disciples.

4 Now the Passover, the feast of the Jews, was near.

Feeding the 5,000

Jn 6:5 Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, ***"Where are we to buy bread, so that these may eat?"***

Jn 6:6 This He was saying to test him, for He Himself knew what He was intending to do. 7 Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little."

8 One of His disciples, Andrew, Simon Peter's brother, said to Him, 9 "There is a lad here who has five barley loaves and two fish, but what are these for so many people?"

10 Jesus said, ***"Have the people sit down."*** Now there was much grass in the place. So the men sat down, in number about five thousand.

11 Jesus then took the loaves, and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted.

12 When they were filled, He said to His disciples, ***"Gather up the leftover fragments so that nothing will be lost."*** 13 So they gathered them up, and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten.

14 Therefore when the people saw the sign which He had performed, they said, "This is truly the Prophet who is to come into the world."

15 So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.

Walking on the Sea

Jn 6:16 Now when evening came, His disciples went down to the sea, 17 and after getting into a boat, they started to cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them.

18 The sea began to be stirred up because a strong wind was blowing. 19 Then, when they had rowed about three or four miles, ...

Mt 14:25 ... in the fourth watch of the night He came to them, walking on the sea. 26 When the disciples saw Him walking on the sea, they were terrified, and said, "It is a ghost!" And they cried out in fear. 27 But

immediately Jesus spoke to them, saying, ***"Take courage, it is I; do not be afraid."***

28 Peter said to Him, "Lord, if it is You, command me to come to You on the water." 29 And He said, ***"Come!"*** And Peter got out of the boat, and walked on the water and came toward Jesus.

30 But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" 31 Immediately Jesus stretched out His hand and took hold of him, and said to him, ***"You of little faith, why did you doubt?"***

32 When they got into the boat, the wind stopped. 33 And those who were in the boat worshiped Him, saying, "You are certainly God's Son!"

Jn 6:21 ... and immediately the boat was at the land to which they were going.

Jesus – The Bread of Life

Jn 6:22 The next day the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone.

23 There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks. 24 So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus. 25 When they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?"

26 Jesus answered them and said, ***"Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled."***

27 ***"Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal."***

Jn 6:28 Therefore they said to Him, "What shall we do, so that we may work the works of God?" 29 Jesus answered and said to them, ***"This is the work of God, that you believe in Him whom He has sent."***

30 So they said to Him, "What then do You do for a sign, so that we may see, and believe You? What work do You perform? 31 "Our fathers ate the manna in the wilderness; as it is written, 'He Gave Them Bread Out Of Heaven To Eat.' "

32 Jesus then said to them, ***"Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. 33 "For the bread of God is that which comes down out of heaven, and gives life to the world."***

34 Then they said to Him, "Lord, always give us this bread." 35 Jesus said to them, ***"I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. 36 "But I said to you that you have seen Me, and yet do not believe."***

37 ***"All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out."***

38 ***"For I have come down from heaven, not to do My own will, but the will of Him who sent Me."***

39 ***"This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day."***

40 ***"For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."***

The True Food and True Drink

Jn 6:41 Therefore the Jews were grumbling about Him, because He said, ***"I am the bread that came down out of heaven."***

42 They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, ***"I have come down out of heaven?"***"

43 Jesus answered and said to them, ***"Do not grumble among yourselves. 44 "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.***

45 ***"It is written in the prophets, 'And They Shall All Be Taught Of God.' Everyone who has heard and learned from the Father, comes to Me. 46 "Not that anyone has seen the Father, except the One who is from God; He has seen the Father.***

47 ***"Truly, truly, I say to you, he who believes has eternal life. 48 "I am the bread of life. 49 "Your fathers ate the manna in the wilderness, and they died. 50 "This is the bread which comes down out of heaven, so that one may eat of it and not die.***

51 ***"I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."***

52 Then the Jews began to argue with one another, saying, "How can this man give us His flesh to eat?"

53 So Jesus said to them, ***"Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 54 "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.***

55 ***"For My flesh is true food, and My blood is true drink. 56 "He who eats My flesh and drinks My blood abides in Me, and I in him.***

57 ***"As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. 58 "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever."***

Many Disciples Walk Away

Jn 6:59 These things He said in the synagogue as He taught in Capernaum. 60 Therefore many of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?"

Jn 6:61 But Jesus, conscious that His disciples grumbled at this, said to them, ***"Does this cause you to stumble?"*** 62 ***"What then if you see the Son of Man ascending to where He was before?"***

63 ***"It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life."*** 64 ***"But there are some of you who do not believe."*** For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.

65 And He was saying, ***"For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."*** 66 As a result of this many of His disciples withdrew and were not walking with Him anymore.

67 So Jesus said to the twelve, ***"You do not want to go away also, do you?"*** 68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. 69 "We have believed and have come to know that You are the Holy One of God."

70 Jesus answered them, ***"Did I Myself not choose you, the twelve, and yet one of you is a devil?"*** 71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

The Traditions of Man

Mt 15:1 Then some Pharisees and scribes came to Jesus from Jerusalem and said, 2 ***"Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread."***

3 And He answered and said to them, ***"Why do you yourselves transgress the commandment of God for the sake of your tradition?"***

4 ***"For God said, 'Honor Your Father And Mother,' and, 'He Who Speaks Evil Of Father Or Mother Is To Be Put To Death.'"***

5 ***"But you say, 'Whoever says to his father or mother, 'Whatever I have that would help you has been given to God,' he is not to honor his father or his mother.' And by this you invalidated the word of God for the sake of your tradition."***

7 ***"You hypocrites, rightly did Isaiah prophesy of you: 8 'This People Honors Me With Their Lips, But Their Heart Is Far Away From Me. 9 'But In Vain Do They Worship Me, Teaching As Doctrines The Precepts Of Men.' "***

10 After Jesus called the crowd to Him, He said to them, ***"Hear and understand. 11 "It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man."***

12 Then the disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this statement?"

13 But He answered and said, ***"Every plant which My heavenly Father did not plant shall be uprooted. 14 "Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."***

15 Peter said to Him, "Explain the parable to us." 16 Jesus said, ***"Are you still lacking in understanding also? 17 "Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated?"***

18 ***"But the things that proceed out of the mouth come from the heart, and those defile the man. 19 "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. 20 "These are the things which defile the man; but to eat with unwashed hands does not defile the man."***

Crumbs for a Canaanite Mother

Mt 15:21 Jesus went away from there, and withdrew into the district of Tyre and Sidon. 22 And a Canaanite woman from that region came out and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed."

23 But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at

us." 24 But He answered and said, ***"I was sent only to the lost sheep of the house of Israel."***

Mt 15:25 But she came and began to bow down before Him, saying, "Lord, help me!" 26 And He answered and said, ***"It is not good to take the children's bread and throw it to the dogs."***

27 But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table." 28 Then Jesus said to her, ***"O woman, your faith is great; it shall be done for you as you wish."*** And her daughter was healed at once.

Mk 7:31 Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. 32 They brought to Him one who was deaf and spoke with difficulty, and they implored Him to lay His hand on him.

33 Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; 34 and looking up to heaven with a deep sigh, He said to him, ***"Ephphatha!"*** that is, ***"Be opened!"*** 35 And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly.

36 And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. 37 They were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak."

Mt 15:29 Departing from there, Jesus went along by the Sea of Galilee, and having gone up on the mountain, He was sitting there. 30 And large crowds came to Him, bringing with them those who were lame, crippled, blind, mute, and many others, and they laid them down at His feet; and He healed them.

31 So the crowd marveled as they saw the mute speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel.

Feeding the 4,000

Mt 15:32 And Jesus called His disciples to Him, and said, ***"I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way."***

33 The disciples said to Him, "Where would we get so many loaves in this desolate place to satisfy such a large crowd?" 34 And Jesus said to them, ***"How many loaves do you have?"*** And they said, "Seven, and a few small fish."

35 And He directed the people to sit down on the ground; 36 and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples gave them to the people. 37 And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full.

38 And those who ate were four thousand men, besides women and children. 39 And sending away the crowds, Jesus got into the boat and came to the region of Magadan.

The Pharisees and Sadducees Ask Jesus for a Sign

Mt 16:1 The Pharisees and Sadducees came up, and testing Jesus, they asked Him to show them a sign from heaven.

2 But He replied to them, ***"When it is evening, you say, 'It will be fair weather, for the sky is red.'³ 'And in the morning, 'There will be a storm today, for the sky is red and threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?"***

4 ***"An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah."*** And He left them and went away.

5 And the disciples came to the other side of the sea, but they had forgotten to bring any bread. 6 And Jesus said to them, ***"Watch out and beware of the leaven of the Pharisees and Sadducees."***

Mt 16:7 They began to discuss this among themselves, saying, "He said that because we did not bring any bread."

8 But Jesus, aware of this, said, ***"You men of little faith, why do you discuss among yourselves that you have no bread? 9 "Do you not yet understand or remember the five loaves of the five thousand, and how many baskets full you picked up? 10 "Or the seven loaves of the four thousand, and how many large baskets full you picked up?"***

11 ***"How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees."***

12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Mk 8:22 And they came to Bethsaida. And they brought a blind man to Jesus and implored Him to touch him. 23 Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, ***"Do you see anything?"***

24 And he looked up and said, "I see men, for I see them like trees, walking around."

25 Then again He laid His hands on his eyes; and he looked intently and was restored, and began to see everything clearly. 26 And He sent him to his home, saying, ***"Do not even enter the village."***

Who do You Say That I Am?

Mt 16:13 Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, ***"Who do people say that the Son of Man is?"*** 14 And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets."

15 He said to them, ***"But who do you say that I am?"*** 16 Simon Peter answered, "You are the Christ, the Son of the living God."

17 And Jesus said to him, ***"Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.***

18 ***"I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it.***

19 ***"I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven."***

20 Then He warned the disciples that they should tell no one that He was the Christ.

Get Behind Me Satan

Mt 16:21 From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

22 Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You."

23 But He turned and said to Peter, ***"Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."***

The Necessity of Self-Denial

Mk 8:34 And He summoned the crowd with His disciples, and said to them, ***"If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. 35 "For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.***

36 ***"For what does it profit a man to gain the whole world, and forfeit his soul? 37 "For what will a man give in exchange for his soul?***

Mk 8:38 ***"For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."***

Mk 9:1 And Jesus was saying to them, ***"Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power."***

The Transfiguration

Mt 17:1 Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. 2 And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. 3 And behold, Moses and Elijah appeared to them, talking with Him.

4 Peter said to Jesus, "Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah."

5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, ***"This is My beloved Son, with whom I am well-pleased; listen to Him!"***

6 When the disciples heard this, they fell face down to the ground and were terrified. 7 And Jesus came to them and touched them and said, ***"Get up, and do not be afraid."*** 8 And lifting up their eyes, they saw no one except Jesus Himself alone.

9 As they were coming down from the mountain, Jesus commanded them, saying, ***"Tell the vision to no one until the Son of Man has risen from the dead."***

10 And His disciples asked Him, "Why then do the scribes say that Elijah must come first?"

11 And He answered and said, ***"Elijah is coming and will restore all things; 12 but I say to you that Elijah already came, and they did***

not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands."

13 Then the disciples understood that He had spoken to them about John the Baptist.

A Father Brings His Demon-Possessed Son

Lk 9:37 On the next day, when they came down from the mountain, a large crowd met Him.

Mk 9:15 Immediately, when the entire crowd saw Him, they were amazed and began running up to greet Him. 16 And He asked them, ***"What are you discussing with them?"***

17 And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit which makes him mute; 18 and whenever it seizes him, it slams him to the ground and he foams at the mouth, and grinds his teeth and stiffens out. I told Your disciples to cast it out, and they could not do it."

19 And He answered them and said, ***"O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!"***

20 They brought the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he began rolling around and foaming at the mouth.

21 And He asked his father, ***"How long has this been happening to him?"*** And he said, "From childhood. 22 "It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!"

23 And Jesus said to him, ***" 'If You can?' All things are possible to him who believes. "*** 24 Immediately the boy's father cried out and said, "I do believe; help my unbelief."

Mk 9:25 When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, ***"You deaf and mute spirit, I command you, come out of him and do not enter him again."***

26 After crying out and throwing him into terrible convulsions, it came out; and the boy became so much like a corpse that most of them said, "He is dead!" 27 But Jesus took him by the hand and raised him; and he got up.

28 When He came into the house, His disciples began questioning Him privately, "Why could we not drive it out?" 29 And He said to them, ***"This kind cannot come out by anything but prayer."***

Jesus Predicts His Death and Resurrection

Mk 9:30 From there they went out and began to go through Galilee, and He did not want anyone to know about it. 31 For He was teaching His disciples and telling them, ***"The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later."***

32 But they did not understand this statement, and they were afraid to ask Him.

Paying the Temple Tax

Mt 17:24 When they came to Capernaum, those who collected the two-drachma tax came to Peter and said, "Does your teacher not pay the two-drachma tax?"

25 He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, ***"What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?"***

26 When Peter said, "From strangers," Jesus said to him, ***"Then the sons are exempt. 27 "However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me."***

Discourse on the Church

Mk 9:33 They came to Capernaum; and when He was in the house, He began to question them, ***"What were you discussing on the way?"***³⁴ But they kept silent, for on the way they had discussed with one another which of them was the greatest.

35 Sitting down, He called the twelve and said to them, ***"If anyone wants to be first, he shall be last of all and servant of all."***

36 Taking a child, He set him before them, and taking him in His arms, He said to them, ³⁷ ***"Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me."***

38 John said to Him, "Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us."

39 But Jesus said, ***"Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me."*** ⁴⁰ ***"For he who is not against us is for us."***

41 ***"For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he will not lose his reward."***

42 ***"Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea."***

The Stumbling Blocks of Temptation

Mt 18:7 ***"Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!"***

Mt 18:8 *"If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the eternal fire.*

9 *"If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than to have two eyes and be cast into the fiery hell.*

10 *"See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven. 11 ["For the Son of Man has come to save that which was lost.]*

The One Gone Astray

Mt 18:12 *"What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying?*

13 *"If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. 14 "So it is not the will of your Father who is in heaven that one of these little ones perish.*

15 *"If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. 16 "But if he does not listen to you, take one or two more with you, so that By The Mouth Of Two Or Three Witnesses Every Fact May Be Confirmed.*

17 *"If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.*

18 *"Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.*

19 *"Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father*

who is in heaven. 20 "For where two or three have gathered together in My name, I am there in their midst."

Forgiveness

Mt 18:21 'Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" 22 Jesus said to him, *"I do not say to you, up to seven times, but up to seventy times seven.*

23 "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. 24 "When he had begun to settle them, one who owed him ten thousand talents was brought to him. 25 "But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made.

26 "So the slave fell to the ground and prostrated himself before him, saying, 'Have patience with me and I will repay you everything.' 27 "And the lord of that slave felt compassion and released him and forgave him the debt.

28 "But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, 'Pay back what you owe.' 29 "So his fellow slave fell to the ground and began to plead with him, saying, 'Have patience with me and I will repay you.' 30 "But he was unwilling and went and threw him in prison until he should pay back what was owed.

31 "So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened.

32 "Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me. 33 'Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?'

Mt 18:34 ***"And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. 35 "My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart. "***

When the Days Were Approaching for His Ascension

Lk 9:51 When the days were approaching for His ascension, He was determined to go to Jerusalem; 52 and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him. 53 But they did not receive Him, because He was traveling toward Jerusalem.

54 When His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?"

55 But He turned and rebuked them, [and said, ***"You do not know what kind of spirit you are of; 56 for the Son of Man did not come to destroy men's lives, but to save them."***] And they went on to another village.

57 As they were going along the road, someone said to Him, "I will follow You wherever You go." 58 And Jesus said to him, ***"The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head."***

59 And He said to another, ***"Follow Me."*** But he said, "Lord, permit me first to go and bury my father." 60 But He said to him, ***"Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God."***

61 Another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." 62 But Jesus said to him, ***"No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."***

Not Even His Brothers Were Believing in Him

Jn 7:1 After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

2 Now the feast of the Jews, the Feast of Booths, was near. 3 Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. 4 "For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world." 5 For not even His brothers were believing in Him.

6 So Jesus said to them, ***"My time is not yet here, but your time is always opportune. 7 "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil. 8 "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."***

9 Having said these things to them, He stayed in Galilee. 10 But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.

11 So the Jews were seeking Him at the feast and were saying, "Where is He?"

12 There was much grumbling among the crowds concerning Him; some were saying, "He is a good man;" others were saying, "No, on the contrary, He leads the people astray." 13 Yet no one was speaking openly of Him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and began to teach. 15 The Jews then were astonished, saying, "How has this man become learned, having never been educated?"

16 So Jesus answered them and said, ***"My teaching is not Mine, but His who sent Me. 17 "If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself."***

18 ***"He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him. 19 "Did not Moses give you the***

Law, and yet none of you carries out the Law? Why do you seek to kill Me?"

Jn 7:20 The crowd answered, "You have a demon! Who seeks to kill You?"

21 Jesus answered them, ***"I did one deed, and you all marvel. 22 "For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man. 23 "If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath? 24 "Do not judge according to appearance, but judge with righteous judgment."***

25 So some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill? 26 "Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they? 27 "However, we know where this man is from; but whenever the Christ may come, no one knows where He is from."

28 Then Jesus cried out in the temple, teaching and saying, ***"You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. 29 "I know Him, because I am from Him, and He sent Me."***

30 So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come. 31 But many of the crowd believed in Him; and they were saying, "When the Christ comes, He will not perform more signs than those which this man has, will He?" 32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

33 Therefore Jesus said, ***"For a little while longer I am with you, then I go to Him who sent Me. 34 "You will seek Me, and will not find Me; and where I am, you cannot come."***

35 The Jews then said to one another, "Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He? 36 "What is this

statement that He said, ***'You will seek Me, and will not find Me; and where I am, you cannot come?'***"

Rivers of Living Water

Jn 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, ***"If anyone is thirsty, let him come to Me and drink. 38 'He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.' "***

39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

A Division Occurred Among the People

Jn 7:40 Some of the people therefore, when they heard these words, were saying, "This certainly is the Prophet." 41 Others were saying, "This is the Christ." Still others were saying, "Surely the Christ is not going to come from Galilee, is He?

42 "Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?" 43 So a division occurred in the crowd because of Him. 44 Some of them wanted to seize Him, but no one laid hands on Him.

45 The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" 46 The officers answered, "Never has a man spoken the way this man speaks."

47 The Pharisees then answered them, "You have not also been led astray, have you? 48 "No one of the rulers or Pharisees has believed in Him, has he? 49 "But this crowd which does not know the Law is accursed."

50 Nicodemus (he who came to Him before, being one of them) said to them, 51 "Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?"

Jn 7:52 They answered him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."

Jn 7:53-8:1 Everyone went to his home. But Jesus went to the Mount of Olives.

Jn 8:2 Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them.

3 The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center of the court, 4 they said to Him, "Teacher, this woman has been caught in adultery, in the very act. 5 "Now in the Law Moses commanded us to stone such women; what then do You say?"

6 They were saying this, testing Him, so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground.

7 But when they persisted in asking Him, He straightened up, and said to them, ***"He who is without sin among you, let him be the first to throw a stone at her."*** 8 Again He stooped down and wrote on the ground.

9 When they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court.

10 Straightening up, Jesus said to her, ***"Woman, where are they? Did no one condemn you?"*** 11 She said, "No one, Lord." And Jesus said, ***"I do not condemn you, either. Go. From now on sin no more."***

Jesus – The Light of the World

Jn 8:12 Then Jesus again spoke to them, saying, ***"I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."***

13 So the Pharisees said to Him, "You are testifying about Yourself; Your testimony is not true."

14 Jesus answered and said to them, ***"Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going. 15 "You judge according to the flesh; I am not judging anyone.***

16 ***"But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me. 17 "Even in your law it has been written that the testimony of two men is true. 18 "I am He who testifies about Myself, and the Father who sent Me testifies about Me."***

19 So they were saying to Him, "Where is Your Father?" Jesus answered, ***"You know neither Me nor My Father; if you knew Me, you would know My Father also."***

20 These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

21 Then He said again to them, ***"I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come."***

22 So the Jews were saying, "Surely He will not kill Himself, will He, since He says, ***'Where I am going, you cannot come?'***"

23 And He was saying to them, ***"You are from below, I am from above; you are of this world, I am not of this world. 24 "Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins."***

25 So they were saying to Him, "Who are You?" Jesus said to them, ***"What have I been saying to you from the beginning? 26 "I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world."***

27 They did not realize that He had been speaking to them about the Father.

Jn 8:28 So Jesus said, ***"When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me. 29 "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."***

The Truth Will Make You Free

Jn 8:30 As He spoke these things, many came to believe in Him. 31 So Jesus was saying to those Jews who had believed Him, ***"If you continue in My word, then you are truly disciples of Mine; 32 and you will know the truth, and the truth will make you free."***

33 They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, ***'You will become free?'***"

34 Jesus answered them, ***"Truly, truly, I say to you, everyone who commits sin is the slave of sin. 35 "The slave does not remain in the house forever; the son does remain forever. 36 "So if the Son makes you free, you will be free indeed."***

37 ***"I know that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you. 38 "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."***

39 They answered and said to Him, "Abraham is our father." Jesus said to them, ***"If you are Abraham's children, do the deeds of Abraham. 40 "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. 41a "You are doing the deeds of your father."***

41b They said to Him, "We were not born of fornication; we have one Father: God."

42 Jesus said to them, ***"If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. 43 "Why do you not***

understand what I am saying? It is because you cannot hear My word.

44 ***"You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. 45 "But because I speak the truth, you do not believe Me.***

46 ***"Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? 47 "He who is of God hears the words of God; for this reason you do not hear them, because you are not of God."***

48 The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

49 Jesus answered, ***"I do not have a demon; but I honor My Father, and you dishonor Me.***

50 ***"But I do not seek My glory; there is One who seeks and judges.***

51 ***"Truly, truly, I say to you, if anyone keeps My word he will never see death."***

52 The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; and You say, ***'If anyone keeps My word, he will never taste of death.'*** 53 "Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?"

54 Jesus answered, ***"If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God;' 55 and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word. 56 "Your father Abraham rejoiced to see My day, and he saw it and was glad."***

Jn 8:57 So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" 58 Jesus said to them, ***"Truly, truly, I say to you, before Abraham was born, I am."***

59 Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

Jesus Heals a Man Born Blind

Jn 9:1 As He passed by, He saw a man blind from birth. 2 And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?"

3 Jesus answered, ***"It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him. 4 "We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. 5 "While I am in the world, I am the Light of the world."***

6 When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, 7 and said to him, ***"Go, wash in the pool of Siloam"*** (which is translated, Sent). So he went away and washed, and came back seeing.

8 Therefore the neighbors, and those who previously saw him as a beggar, were saying, "Is not this the one who used to sit and beg?" 9 Others were saying, "This is he," still others were saying, "No, but he is like him." He kept saying, "I am the one."

10 So they were saying to him, "How then were your eyes opened?" 11 He answered, "The man who is called Jesus made clay, and anointed my eyes, and said to me, ***'Go to Siloam and wash;'*** so I went away and washed, and I received sight."

12 They said to him, "Where is He?" He said, "I do not know."

13 They brought to the Pharisees the man who was formerly blind. [...]

Jn 9:28 They reviled him and said, "You are His disciple, but we are disciples of Moses. 29 "We know that God has spoken to Moses, but as for this man, we do not know where He is from."

30 The man answered and said to them, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes.

31 "We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him.

32 "Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. 33 "If this man were not from God, He could do nothing."

34 They answered him, "You were born entirely in sins, and are you teaching us?" So they put him out.

35 Jesus heard that they had put him out, and finding him, He said, ***"Do you believe in the Son of Man?"*** 36 He answered, "Who is He, Lord, that I may believe in Him?"

37 Jesus said to him, ***"You have both seen Him, and He is the one who is talking with you."***

38 And he said, "Lord, I believe." And he worshiped Him.

39 And Jesus said, ***"For judgment I came into this world, so that those who do not see may see, and that those who see may become blind."***

40 Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?" 41 Jesus said to them, ***"If you were blind, you would have no sin; but since you say, 'We see,' your sin remains."***

Jesus – The Good Shepherd

Jn 10:1 ***"Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber."***

Jn 10:2 *"But he who enters by the door is a shepherd of the sheep.*
3 *"To him the doorkeeper opens, and the sheep hear his voice, and*
he calls his own sheep by name and leads them out.

4 *"When he puts forth all his own, he goes ahead of them, and the*
sheep follow him because they know his voice. 5 "A stranger they
simply will not follow, but will flee from him, because they do not
know the voice of strangers."

6 This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

7 So Jesus said to them again, *"Truly, truly, I say to you, I am the*
door of the sheep. 8 "All who came before Me are thieves and
robbers, but the sheep did not hear them.

9 *"I am the door; if anyone enters through Me, he will be saved,*
and will go in and out and find pasture.

10 *"The thief comes only to steal and kill and destroy; I came that*
they may have life, and have it abundantly.

11 *"I am the good shepherd; the good shepherd lays down His life*
for the sheep.

12 *"He who is a hired hand, and not a shepherd, who is not the*
owner of the sheep, sees the wolf coming, and leaves the sheep and
flee, and the wolf snatches them and scatters them. 13 "He flees
because he is a hired hand and is not concerned about the sheep.

14 *"I am the good shepherd, and I know My own and My own*
know Me, 15 even as the Father knows Me and I know the Father;
and I lay down My life for the sheep.

16 *"I have other sheep, which are not of this fold; I must bring them*
also, and they will hear My voice; and they will become one flock
with one shepherd.

17 *"For this reason the Father loves Me, because I lay down My life so that I may take it again. 18 "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."*

19 A division occurred again among the Jews because of these words. 20 Many of them were saying, "He has a demon and is insane. Why do you listen to Him?" 21 Others were saying, "These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?"

Missionary Discourse to 70 Other Disciples

Lk 10:1 Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.

2 And He was saying to them, *"The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest."*

3 *"Go; behold, I send you out as lambs in the midst of wolves."*

4 *"Carry no money belt, no bag, no shoes; and greet no one on the way."*

5 *"Whatever house you enter, first say, 'Peace be to this house.' 6 'If a man of peace is there, your peace will rest on him; but if not, it will return to you."*

7 *"Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house."*

8 *"Whatever city you enter and they receive you, eat what is set before you; 9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'"*

10 *"But whatever city you enter and they do not receive you, go out into its streets and say, 11 'Even the dust of your city which clings*

to our feet we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near. ' 12 "I say to you, it will be more tolerable in that day for Sodom than for that city.

Lk 10:13 *"Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes. 14 "But it will be more tolerable for Tyre and Sidon in the judgment than for you.*

15 *"And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!*

16 *"The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."*

Sometime Later the 70 Disciples Return

Lk 10:17 The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

18 And He said to them, *"I was watching Satan fall from heaven like lightning.*

19 *"Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you.*

20 *"Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."*

21 At that very time He rejoiced greatly in the Holy Spirit, and said, *"I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.*

22 *"All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father*

is except the Son, and anyone to whom the Son wills to reveal Him."

23 Turning to the disciples, He said privately, ***"Blessed are the eyes which see the things you see, 24 for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."***

The Good Samaritan

Lk 10:25 And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" 26 And He said to him, ***"What is written in the Law? How does it read to you?"***

27 And he answered, "You Shall Love The Lord Your God With All Your Heart, And With All Your Soul, And With All Your Strength, And With All Your Mind; And Your Neighbor As Yourself."

28 And He said to him, ***"You have answered correctly; Do This And You Will Live."***

29 But wishing to justify himself, he said to Jesus, "And who is my neighbor?"

30 Jesus replied and said, ***"A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead."***

31 ***"And by chance a priest was going down on that road, and when he saw him, he passed by on the other side. 32 "Likewise a Levite also, when he came to the place and saw him, passed by on the other side."***

33 ***"But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, 34 and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him."***

Lk 10:35 ***"On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.'***

36 ***"Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?"***

37 And he said, "The one who showed mercy toward him." Then Jesus said to him, ***"Go and do the same."***

Martha and Mary

Lk 10:38 Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home. 39 She had a sister called Mary, who was seated at the Lord's feet, listening to His word.

40 But Martha was distracted with all her preparations; and she came up to Him and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me."

41 But the Lord answered and said to her, ***"Martha, Martha, you are worried and bothered about so many things; 42 but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her."***

Teach Us To Pray

Lk 11:1 It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."

2 And He said to them, ***"When you pray, say: 'Father, hallowed be Your name. Your kingdom come. 3 'Give us each day our daily bread. 4 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'"***

Persistent Prayer

Lk 11:5 Then He said to them, ***"Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three***

loaves; 6 for a friend of mine has come to me from a journey, and I have nothing to set before him;' 7 and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.'

8 "I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs.

9 "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 10 "For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.

11 "Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? 12 "Or if he is asked for an egg, he will not give him a scorpion, will he?

13 "If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?"

A Kingdom Divided Cannot Stand

Lk 11:14 And He was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke; and the crowds were amazed. 15 But some of them said, "He casts out demons by Beelzebul, the ruler of the demons." 16 Others, to test Him, were demanding of Him a sign from heaven.

17 But He knew their thoughts and said to them, "Any kingdom divided against itself is laid waste; and a house divided against itself falls.

18 "If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. 19 "And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges.

Lk 11:20 *"But if I cast out demons by the finger of God, then the kingdom of God has come upon you.*

21 *"When a strong man, fully armed, guards his own house, his possessions are undisturbed. 22 "But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder.*

23 *"He who is not with Me is against Me; and he who does not gather with Me, scatters.*

24 *"When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' 25 "And when it comes, it finds it swept and put in order.*

26 *"Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first."*

27 While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, "Blessed is the womb that bore You and the breasts at which You nursed." 28 But He said, *"On the contrary, blessed are those who hear the word of God and observe it."*

29 As the crowds were increasing, He began to say, *"This generation is a wicked generation; it seeks for a sign, and yet no sign will be given to it but the sign of Jonah. 30 "For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation.*

31 *"The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.*

32 *"The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.*

33 *"No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light.*

34 *"The eye is the lamp of your body; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness. 35 "Then watch out that the light in you is not darkness.*

36 *"If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays."*

Ceremonial Washing

Lk 11:37 Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table. 38 When the Pharisee saw it, he was surprised that He had not first ceremonially washed before the meal.

39 But the Lord said to him, *"Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness.*

40 *"You foolish ones, did not He who made the outside make the inside also? 41 "But give that which is within as charity, and then all things are clean for you.*

42 *"But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others.*

43 *"Woe to you Pharisees! For you love the chief seats in the synagogues and the respectful greetings in the market places. 44 "Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it."*

45 One of the lawyers said to Him in reply, "Teacher, when You say this, You insult us too."

Lk 11:46 But He said, ***"Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers."***

47 ***"Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them. 48 "So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs."***

49 ***"For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and some they will persecute, 50 so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, 51 from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation.'***

52 ***"Woe to you lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering."***

53 When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects, 54 plotting against Him to catch Him in something He might say.

Lk 12:1 Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another, He began saying to His disciples first of all, ***"Beware of the leaven of the Pharisees, which is hypocrisy."***

2 ***"But there is nothing covered up that will not be revealed, and hidden that will not be known. 3 "Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops."***

4 ***"I say to you, My friends, do not be afraid of those who kill the body and after that have no more that they can do. 5 "But I will***

warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!

6 "Are not five sparrows sold for two cents? Yet not one of them is forgotten before God. 7 "Indeed, the very hairs of your head are all numbered. Do not fear; you are more valuable than many sparrows.

8 "And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God; 9 but he who denies Me before men will be denied before the angels of God.

10 "And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.

11 "When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; 12 for the Holy Spirit will teach you in that very hour what you ought to say."

Be Not Greedy

Lk 12:13 Someone in the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me." 14 But He said to him, **"Man, who appointed Me a judge or arbitrator over you?"**

15 Then He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions."

16 And He told them a parable, saying, "The land of a rich man was very productive. 17 "And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?'

18 "Then he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. 19 'And I will say to my soul, "Soul, you have many goods

laid up for many years to come; take your ease, eat, drink and be merry. '"

Lk 12:20 *"But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?'*

21 *"So is the man who stores up treasure for himself, and is not rich toward God."*

22 And He said to His disciples, *"For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on. 23 "For life is more than food, and the body more than clothing.*

Worry Not

Lk 12:24 *"Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds!*

25 *"And which of you by worrying can add a single hour to his life's span? 26 "If then you cannot do even a very little thing, why do you worry about other matters?*

27 *"Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these. 28 "But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith!*

29 *"And do not seek what you will eat and what you will drink, and do not keep worrying. 30 "For all these things the nations of the world eagerly seek; but your Father knows that you need these things.*

31 *"But seek His kingdom, and these things will be added to you.*

32 *"Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.*

33 *"Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in*

heaven, where no thief comes near nor moth destroys. 34 "For where your treasure is, there your heart will be also.

Be Ready

Lk 12:35 *"Be dressed in readiness, and keep your lamps lit. 36 "Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks.*

37 *"Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. 38 "Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves.*

39 *"But be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into.*

40 *"You too, be ready; for the Son of Man is coming at an hour that you do not expect."*

To Whom Much Has Been Given, Much Will Be Required

Lk 12:41 Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?"

42 And the Lord said, *"Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? 43 "Blessed is that slave whom his master finds so doing when he comes. 44 "Truly I say to you that he will put him in charge of all his possessions.*

45 *"But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; 46 the master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers.*

Lk 12:47 *"And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, 48a but the one who did not know it, and committed deeds worthy of a flogging, will receive but few.*

48b *From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.*

49 *"I have come to cast fire upon the earth; and how I wish it were already kindled! 50 "But I have a baptism to undergo, and how distressed I am until it is accomplished!*

51 *"Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; 52 for from now on five members in one household will be divided, three against two and two against three.*

53 *"They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."*

Be Wise

Lk 12:54 And He was also saying to the crowds, *"When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it turns out. 55 "And when you see a south wind blowing, you say, 'It will be a hot day,' and it turns out that way.*

56 *"You hypocrites! You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time?*

57 *"And why do you not even on your own initiative judge what is right? 58 "For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into*

prison. 59 "I say to you, you will not get out of there until you have paid the very last cent."

Unless You Repent

Lk 13:1 Now on the same occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with their sacrifices.

2 And Jesus said to them, **"Do you suppose that these Galileans were greater sinners than all other Galileans because they suffered this fate? 3 "I tell you, no, but unless you repent, you will all likewise perish.**

4 **"Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? 5 "I tell you, no, but unless you repent, you will all likewise perish."**

6 And He began telling this parable: **"A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. 7 "And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?'**

8 **"And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; 9 and if it bears fruit next year, fine; but if not, cut it down.'**"

The Indignant Synagogue Official

Lk 13:10 And He was teaching in one of the synagogues on the Sabbath. 11 And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all.

12 When Jesus saw her, He called her over and said to her, **"Woman, you are freed from your sickness."** 13 And He laid His hands on her; and immediately she was made erect again and began glorifying God.

Lk 13:14 But the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the crowd in response, "There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day."

15 But the Lord answered him and said, ***"You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? 16 "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?"***

17 As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him.

Jesus Affirms His Deity

Jn 10:22 At that time the Feast of the Dedication took place at Jerusalem; 23 it was winter, and Jesus was walking in the temple in the portico of Solomon.

24 The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly."

25 Jesus answered them, ***"I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. 26 "But you do not believe because you are not of My sheep.***

27 ***"My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.***

29 ***"My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 30 "I and the Father are one." 31*** The Jews picked up stones again to stone Him.

32 Jesus answered them, ***"I showed you many good works from the Father; for which of them are you stoning Me?"***

33 The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."

34 Jesus answered them, ***"Has it not been written in your Law, 'I Said, You Are Gods?'*** 35 ***"If he called them gods, to whom the word of God came (and the Scripture cannot be broken),*** 36 ***do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God?'***

37 ***"If I do not do the works of My Father, do not believe Me;*** 38 ***but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father."***

39 Therefore they were seeking again to seize Him, and He eluded their grasp.

40 And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there. 41 Many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true." 42 Many believed in Him there.

Enter Through the Narrow Door

Lk 13:22 And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem.

23 And someone said to Him, "Lord, are there just a few who are being saved?" And He said to them, 24 ***"Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able."***

25 ***"Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.'"***

26 ***"Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets;'*** 27 ***and He will say, 'I tell***

you, I do not know where you are from; Depart From Me, All You Evildoers.'

Lk 13:28 ***"In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.***

29 ***"And they will come from east and west and from north and south, and will recline at the table in the kingdom of God. 30 "And behold, some are last who will be first and some are first who will be last."***

31 Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for Herod wants to kill You."

32 And He said to them, ***"Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.'***

33 ***"Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem.***

34 ***"O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!***

35 ***"Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, 'Blessed Is He Who Comes In The Name Of The Lord!' "***

Is It Lawful To Heal on the Sabbath?

Lk 14:1 It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching Him closely.

2 And there in front of Him was a man suffering from dropsy. 3 And Jesus answered and spoke to the lawyers and Pharisees, saying, ***"Is it***

lawful to heal on the Sabbath, or not?" 4 But they kept silent. And He took hold of him and healed him, and sent him away.

5 And He said to them, ***"Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?"*** 6 And they could make no reply to this.

The Parable of the Invited Guests

Lk 14:7 And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them, 8 ***"When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, 9 and he who invited you both will come and say to you, 'Give your place to this man,' and then in disgrace you proceed to occupy the last place.***

10 ***"But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher;' then you will have honor in the sight of all who are at the table with you.***

11 ***"For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."***

The Parable of the Host

Lk 14:12 And He also went on to say to the one who had invited Him, ***"When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment.***

13 ***"But when you give a reception, invite the poor, the crippled, the lame, the blind, 14 and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous."***

Lk 14:15 When one of those who were reclining at the table with Him heard this, he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!"

16 But He said to him, *"A man was giving a big dinner, and he invited many; 17 and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.'*

18 *"But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.'* 19 *"Another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.'* 20 *"Another one said, 'I have married a wife, and for that reason I cannot come.'*

21 *"And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.'*

22 *"And the slave said, 'Master, what you commanded has been done, and still there is room.'*

23 *"And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled. 24 'For I tell you, none of those men who were invited shall taste of my dinner.' "*

Count the Cost of Discipleship

Lk 14:25 Now large crowds were going along with Him; and He turned and said to them, 26 *"If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.*

27 *"Whoever does not carry his own cross and come after Me cannot be My disciple.*

28 *"For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to*

complete it? 29 "Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, 30 saying, 'This man began to build and was not able to finish.'

31 "Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? 32 "Or else, while the other is still far away, he sends a delegation and asks for terms of peace.

33 "So then, none of you can be My disciple who does not give up all his own possessions.

Tasteless Salt

Lk 14:34 "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? 35 "It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."

The Lost Sheep

Lk 15:1 Now all the tax collectors and the sinners were coming near Him to listen to Him. 2 Both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them."

3 So He told them this parable, saying, 4 "What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it?

5 "When he has found it, he lays it on his shoulders, rejoicing. 6 "And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

7 "I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

The Lost Coin

Lk 15:8 *"Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it?"*

9 *"When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!'"*

10 *"In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."*

The Son Who Was Lost – The Prodigal Son

Lk 15:11 And He said, *"A man had two sons. 12 "The younger of them said to his father, 'Father, give me the share of the estate that falls to me.' So he divided his wealth between them.*

13 *"And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living.*

14 *"Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished. 15 "So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine. 16 "And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him.*

17 *"But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger! 18 'I will get up and go to my father, and will say to him, 'Father, I have sinned against heaven, and in your sight; 19 I am no longer worthy to be called your son; make me as one of your hired men.'"*

20 *"So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him.*

21 *"And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.'*

22 *"But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; 23 and bring the fattened calf, kill it, and let us eat and celebrate; 24 for this son of mine was dead and has come to life again; he was lost and has been found.'* And they began to celebrate.

25 *"Now his older son was in the field, and when he came and approached the house, he heard music and dancing. 26 "And he summoned one of the servants and began inquiring what these things could be.*

27 *"And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.'*

28 *"But he became angry and was not willing to go in; and his father came out and began pleading with him.*

29 *"But he answered and said to his father, 'Look! For so many years I have been serving you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might celebrate with my friends; 30 but when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him.'*

31 *"And he said to him, 'Son, you have always been with me, and all that is mine is yours. 32 'But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.' "*

The Unrighteous Manager

Lk 16:1 Now He was also saying to the disciples, *"There was a rich man who had a manager, and this manager was reported to him as squandering his possessions. 2 "And he called him and said to*

him, 'What is this I hear about you? Give an accounting of your management, for you can no longer be manager.'

Lk 16:3 *"The manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg. 4 'I know what I shall do, so that when I am removed from the management people will welcome me into their homes.'*

5 *"And he summoned each one of his master's debtors, and he began saying to the first, 'How much do you owe my master?' 6 "And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.' 7 "Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'*

8 *"And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.*

9 *"And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.*

10 *"He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.*

11 *"Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?*

12 *"And if you have not been faithful in the use of that which is another's, who will give you that which is your own?*

13 *"No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."*

14 Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him.

15 And He said to them, *"You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.*

16 *"The Law and the Prophets were proclaimed until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.*

17 *"But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.*

18 *"Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from a husband commits adultery.*

Rich Man – Poor Man

Lk 16:19 *"Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day.*

20 *"And a poor man named Lazarus was laid at his gate, covered with sores, 21 and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.*

22 *"Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. 23 "In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom.*

24 *"And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.'*

25 *"But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.*

Lk 16:26 *'And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.'*

27 *"And he said, 'Then I beg you, father, that you send him to my father's house - 28 for I have five brothers - in order that he may warn them, so that they will not also come to this place of torment.'*

29 *"But Abraham said, 'They have Moses and the Prophets; let them hear them.'*

30 *"But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!'"*

31 *"But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.' "*

Temptation Is Inevitable

Lk 17:1 He said to His disciples, *"It is inevitable that stumbling blocks come, but woe to him through whom they come! 2 "It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.*

3 *"Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. 4 "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."*

5 The apostles said to the Lord, "Increase our faith!" 6 And the Lord said, *"If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea;' and it would obey you.*

7 *"Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat?' 8 "But will he not say to him, 'Prepare*

something for me to eat, and properly clothe yourself and serve me while I eat and drink; and afterward you may eat and drink?'

9 "He does not thank the slave because he did the things which were commanded, does he? 10 "So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done.' "

The Death and Resurrection of Lazarus

Jn 11:1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. 3 So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick."

4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it. "

5 Now Jesus loved Martha and her sister and Lazarus. 6 So when He heard that he was sick, He then stayed two days longer in the place where He was. 7 Then after this He said to the disciples, "Let us go to Judea again."

8 The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?"

9 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 "But if anyone walks in the night, he stumbles, because the light is not in him. "

11 This He said, and after that He said to them, "Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep. "

12 The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep.

Jn 11:14 So Jesus then said to them plainly, ***"Lazarus is dead, 15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him."***

16 Therefore Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, so that we may die with Him."

17 So when Jesus came, He found that he had already been in the tomb four days. 18 Now Bethany was near Jerusalem, about two miles off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.

20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. 21 Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. 22 "Even now I know that whatever You ask of God, God will give You."

23 Jesus said to her, ***"Your brother will rise again."*** 24 Martha said to Him, "I know that he will rise again in the resurrection on the last day."

25 Jesus said to her, ***"I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?"***

27 She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."

28 When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." 29 And when she heard it, she got up quickly and was coming to Him.

30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him. 31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there.

32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, ***"Where have you laid him?"*** They said to Him, "Lord, come and see."

35 Jesus wept.

36 So the Jews were saying, "See how He loved him!" 37 But some of them said, "Could not this man, who opened the eyes of the blind man, have kept this man also from dying?"

38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. 39 Jesus said, ***"Remove the stone."*** Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been dead four days."

40 Jesus said to her, ***"Did I not say to you that if you believe, you will see the glory of God?"***

41 So they removed the stone. Then Jesus raised His eyes, and said, ***"Father, I thank You that You have heard Me. 42 'I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.'"***

43 When He had said these things, He cried out with a loud voice, ***"Lazarus, come forth."***

44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, ***"Unbind him, and let him go."***

45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. 46 But some of them went to the Pharisees and told them the things which Jesus had done.

The Conspiracy To Kill Jesus

Jn 11:47 Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many

signs. 48 "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."

Jn 11:49 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, 50 nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish."

51 Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, 52 and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

53 So from that day on they planned together to kill Him. 54 Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.

The Ten Lepers

Lk 17:11 While He was on the way to Jerusalem, He was passing between Samaria and Galilee. 12 As He entered a village, ten leprous men who stood at a distance met Him; 13 and they raised their voices, saying, "Jesus, Master, have mercy on us!"

14 When He saw them, He said to them, ***"Go and show yourselves to the priests."*** And as they were going, they were cleansed.

15 Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice, 16 and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.

17 Then Jesus answered and said, ***"Were there not ten cleansed? But the nine - where are they?"*** 18 ***"Was no one found who returned to give glory to God, except this foreigner?"*** 19 And He said to him, ***"Stand up and go; your faith has made you well."***

The Son of Man Will Come Like Lightning

Lk 17:20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, *"The kingdom of God is not coming with signs to be observed; 21 nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."*

22 And He said to the disciples, *"The days will come when you will long to see one of the days of the Son of Man, and you will not see it. 23 "They will say to you, 'Look there! Look here!' Do not go away, and do not run after them.*

24 *"For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day. 25 "But first He must suffer many things and be rejected by this generation.*

26 *"And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.*

28 *"It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; 29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.*

30 *"It will be just the same on the day that the Son of Man is revealed. 31 "On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back. 32 "Remember Lot's wife.*

33 *"Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it.*

34 *"I tell you, on that night there will be two in one bed; one will be taken and the other will be left. 35 "There will be two women grinding at the same place; one will be taken and the other will be*

left. 36 ["Two men will be in the field; one will be taken and the other will be left."]

Lk 17:37 And answering they said to Him, "Where, Lord?" And He said to them, *"Where the body is, there also the vultures will be gathered."*

The Unrighteous Judge

Lk 18:1 Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, 2 saying, *"In a certain city there was a judge who did not fear God and did not respect man. 3 "There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.'*

4 "For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, 5 yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.' "

6 And the Lord said, *"Hear what the unrighteous judge said; 7 now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them?"*

8 *"I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?"*

Those Who Trust in Themselves

Lk 18:9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:

10 *"Two men went up into the temple to pray, one a Pharisee and the other a tax collector.*

11 "The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. 12 'I fast twice a week; I pay tithes of all that I get.'

13 ***"But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'"***

14 ***"I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."***

Regarding Divorce

Mt 19:1 When Jesus had finished these words, He departed from Galilee and came into the region of Judea beyond the Jordan; 2 and large crowds followed Him, and He healed them there.

3 Some Pharisees came to Jesus, testing Him and asking, "Is it lawful for a man to divorce his wife for any reason at all?"

4 And He answered and said, ***"Have you not read that He who created them from the beginning Made Them Male And Female, 5 and said, 'For This Reason A Man Shall Leave His Father And Mother And Be Joined To His Wife, And The Two Shall Become One Flesh?'"***

6 ***"So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."***

7 They said to Him, "Why then did Moses command to Give Her A Certificate Of Divorce And Send Her Away?"

8 He said to them, ***"Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way."***

9 ***"And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."***

10 The disciples said to Him, "If the relationship of the man with his wife is like this, it is better not to marry."

Mt 19:11 But He said to them, ***"Not all men can accept this statement, but only those to whom it has been given.***

12 ***"For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it."***

Permit the Children To Come to Me

Lk 18:15 And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they began rebuking them.

16 But Jesus called for them, saying, ***"Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these. 17 Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."***

The Rich Young Man Went Away Grieving

Mt 19:16 And someone came to Him and said, "Teacher, what good thing shall I do that I may obtain eternal life?"

17 And He said to him, ***"Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments."***

18 Then he said to Him, "Which ones?" And Jesus said, ***"You Shall Not Commit Murder; You Shall Not Commit Adultery; You Shall Not Steal; You Shall Not Bear False Witness; 19 Honor Your Father And Mother; and You Shall Love Your Neighbor As Yourself."***

20 The young man said to Him, "All these things I have kept; what am I still lacking?"

21 Jesus said to him, ***"If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me."***

22 But when the young man heard this statement, he went away grieving; for he was one who owned much property.

23 And Jesus said to His disciples, ***"Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. 24 "Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."***

25 When the disciples heard this, they were very astonished and said, "Then who can be saved?"

26 And looking at them Jesus said to them, ***"With people this is impossible, but with God all things are possible."***

Rewards Promised to His Followers

Mt 19:27 Then Peter said to Him, "Behold, we have left everything and followed You; what then will there be for us?"

28 And Jesus said to them, ***"Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel."***

29 ***"And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit eternal life."***

30 ***"But many who are first will be last; and the last, first."***

The Vineyard Laborers

Mt 20:1 ***"For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2 "When he had agreed with the laborers for a denarius for the day, he sent them into his vineyard."***

3 ***"And he went out about the third hour and saw others standing idle in the market place; 4 and to those he said, 'You also go into***

the vineyard, and whatever is right I will give you.' And so they went. 5 "Again he went out about the sixth and the ninth hour, and did the same thing.

Mt 20:6 "And about the eleventh hour he went out and found others standing around; and he said to them, 'Why have you been standing here idle all day long?' 7 "They said to him, 'Because no one hired us.' He said to them, 'You go into the vineyard too.'

8 "When evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last group to the first.'

9 "When those hired about the eleventh hour came, each one received a denarius. 10 "When those hired first came, they thought that they would receive more; but each of them also received a denarius.

11 "When they received it, they grumbled at the landowner, 12 saying, 'These last men have worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.'

13 "But he answered and said to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? 14 'Take what is yours and go, but I wish to give to this last man the same as to you.

15 'Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?' 16 "So the last shall be first, and the first last."

Jesus Predicts His Crucifixion and Resurrection

Mt 20:17 As Jesus was about to go up to Jerusalem, He took the twelve disciples aside by themselves, and on the way He said to them, 18 "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, 19 and will hand Him over to the Gentiles to mock

and scourge and crucify Him, and on the third day He will be raised up."

Jesus Denies the Mother of James and John

Mt 20:20 Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him.

21 And He said to her, ***"What do you wish?"*** She said to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left."

22 But Jesus answered, ***"You do not know what you are asking. Are you able to drink the cup that I am about to drink?"*** They said to Him, "We are able."

23 He said to them, ***"My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father."***

24 And hearing this, the ten became indignant with the two brothers.

25 But Jesus called them to Himself and said, ***"You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them."***

26 ***"It is not this way among you, but whoever wishes to become great among you shall be your servant, 27 and whoever wishes to be first among you shall be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."***

Jesus Stays at the House of Zaccheus

Lk 19:1 He entered Jericho and was passing through. 2 And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich. 3 Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. 4 So he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way.

Lk 19:5 When Jesus came to the place, He looked up and said to him, ***"Zaccheus, hurry and come down, for today I must stay at your house."*** ⁶ And he hurried and came down and received Him gladly.

⁷ When they saw it, they all began to grumble, saying, "He has gone to be the guest of a man who is a sinner."

⁸ Zaccheus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much."

⁹ And Jesus said to him, ***"Today salvation has come to this house, because he, too, is a son of Abraham."*** ¹⁰ ***"For the Son of Man has come to seek and to save that which was lost."***

The Parable of a Rejected King and the Ten Minas

Lk 19:11 While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.

¹² So He said, ***"A nobleman went to a distant country to receive a kingdom for himself, and then return."*** ¹³ ***"And he called ten of his slaves, and gave them ten minas and said to them, 'Do business with this until I come back.'"***

¹⁴ ***"But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'"***

¹⁵ ***"When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done."***

¹⁶ ***"The first appeared, saying, 'Master, your mina has made ten minas more.'"*** ¹⁷ ***"And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.'"***

18 *"The second came, saying, 'Your mina, master, has made five minas.'* 19 *"And he said to him also, 'And you are to be over five cities.'*

20 *"Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief; 21 for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.'*

22 *"He said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? 23 'Then why did you not put my money in the bank, and having come, I would have collected it with interest?'*

24 *"Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.'* 25 *"And they said to him, 'Master, he has ten minas already.'*

26 *"I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away.*

27 *"But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."*

Blind Bartimaeus Regains His Sight

Mk 10:46b And as He was leaving Jericho with His disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. 47 When he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

48 Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!"

49 And Jesus stopped and said, ***"Call him here."*** So they called the blind man, saying to him, "Take courage, stand up! He is calling for you." 50 Throwing aside his cloak, he jumped up and came to Jesus.

Mk 10:51 And answering him, Jesus said, ***"What do you want Me to do for you?"*** And the blind man said to Him, "Rabboni, I want to regain my sight!"

52 And Jesus said to him, ***"Go; your faith has made you well."*** Immediately he regained his sight and began following Him on the road.

Jn 11:55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves.

56 So they were seeking for Jesus, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?"

57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.

Mary From Bethany Anoints Jesus for Burial

Jn 12:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. 2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him.

3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

4 But Judas Iscariot, one of His disciples, who was intending to betray Him, said, 5 "Why was this perfume not sold for three hundred denarii and given to poor people?"

6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

7 Therefore Jesus said, ***"Let her alone, so that she may keep it for the day of My burial. 8 "For you always have the poor with you, but you do not always have Me."***

9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead. 10 But the chief priests planned to put Lazarus to death also; 11 because on account of him many of the Jews were going away and were believing in Jesus.

Passion Week Sunday – The King Is Coming – Apr AD 32

Mt 21:1 When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, 2 saying to them, ***"Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. 3 "If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."***

4 This took place to fulfill what was spoken through the prophet: 5 "Say To The Daughter Of Zion, 'Behold Your King Is Coming To You, Gentle, And Mounted On A Donkey, Even On A Colt, The Foal Of A Beast Of Burden.' "

6 The disciples went and did just as Jesus had instructed them, 7 and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. 8 Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road.

9 The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the Son of David; Blessed Is He Who Comes In The Name Of The Lord; Hosanna in the highest!"

10 When He had entered Jerusalem, all the city was stirred, saying, "Who is this?" 11 And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."

Mt 21:14 And the blind and the lame came to Him in the temple, and He healed them.

15 But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple,

"Hosanna to the Son of David," they became indignant ¹⁶ and said to Him, "Do You hear what these children are saying?" And Jesus said to them, ***"Yes; have you never read, 'Out Of The Mouth Of Infants And Nursing Babies You Have Prepared Praise For Yourself?'"***

Mt 21:17 And He left them and went out of the city to Bethany, and spent the night there.

Monday – The Fig Tree With Leaves but No Fruit

Mk 11:12 On the next day, when they had left Bethany, He became hungry. ¹³ Seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. ¹⁴ He said to it, ***"May no one ever eat fruit from you again!"*** And His disciples were listening.

Cleansing the Temple, the Second Time

Mk 11:15 Then they came to Jerusalem. And He entered the temple and began to drive out those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves; ¹⁶ and He would not permit anyone to carry merchandise through the temple.

¹⁷ And He began to teach and say to them, ***"Is it not written, 'My House Shall Be Called A House Of Prayer For All The Nations?' But you have made it a Robbers' Den."***

¹⁸ The chief priests and the scribes heard this, and began seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching.

¹⁹ When evening came, they would go out of the city.

Tuesday – Some Greeks Wish To See Jesus

Jn 12:20 Now there were some Greeks among those who were going up to worship at the feast; ²¹ these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, "Sir, we wish to see

Jesus." 22 Philip came and told Andrew; Andrew and Philip came and told Jesus.

23 And Jesus answered them, saying, ***"The hour has come for the Son of Man to be glorified. 24 "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.***

25 ***"He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.***

26 ***"If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.***

27 ***"Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour?' But for this purpose I came to this hour.***

28 ***"Father, glorify Your name."*** Then a voice came out of heaven: ***"I have both glorified it, and will glorify it again."***

29 So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, "An angel has spoken to Him."

30 Jesus answered and said, ***"This voice has not come for My sake, but for your sakes. 31 "Now judgment is upon this world; now the ruler of this world will be cast out.***

32 ***"And I, if I am lifted up from the earth, will draw all men to Myself."*** 33 But He was saying this to indicate the kind of death by which He was to die.

34 The crowd then answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, ***'The Son of Man must be lifted up?'*** Who is this Son of Man?"

35 So Jesus said to them, ***"For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where***

he goes. 36 ***"While you have the Light, believe in the Light, so that you may become sons of Light."*** These things Jesus spoke, and He went away and hid Himself from them.

Jn 12:37 But though He had performed so many signs before them, yet they were not believing in Him. 38 This was to fulfill the word of Isaiah the prophet which he spoke: "Lord, Who Has Believed Our Report? And To Whom Has The Arm Of The Lord Been Revealed?"

39 For this reason they could not believe, for Isaiah said again, 40 "He Has Blinded Their Eyes And He Hardened Their Heart, So That They Would Not See With Their Eyes And Perceive With Their Heart, And Be Converted And I Heal Them"

41 These things Isaiah said because he saw His glory, and he spoke of Him.

42 Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue; 43 for they loved the approval of men rather than the approval of God.

44 And Jesus cried out and said, ***"He who believes in Me, does not believe in Me but in Him who sent Me.*** 45 ***"He who sees Me sees the One who sent Me.***

46 ***"I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.***

47 ***"If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.***

48 ***"He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.***

49 ***"For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.***

50 ***"I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."***

Wednesday – The Lamb of God Examined

Mk 11:20 As they were passing by in the morning, they saw the fig tree withered from the roots up. 21 Being reminded, Peter said to Him, "Rabbi, look, the fig tree which You cursed has withered."

22 And Jesus answered saying to them, ***"Have faith in God. 23 'Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. 24 'Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you."***

25 ***"Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions. 26 'But if you do not forgive, neither will your Father who is in heaven forgive your transgressions."***

27 They came again to Jerusalem. And as He was walking in the temple, the chief priests and the scribes and the elders came to Him, 28 and began saying to Him, "By what authority are You doing these things, or who gave You this authority to do these things?"

29 And Jesus said to them, ***"I will ask you one question, and you answer Me, and then I will tell you by what authority I do these things. 30 'Was the baptism of John from heaven, or from men? Answer Me."***

31 They began reasoning among themselves, saying, "If we say, 'From heaven,' He will say, 'Then why did you not believe him?' 32 "But shall we say, 'From men?'"- they were afraid of the people, for everyone considered John to have been a real prophet.

33 Answering Jesus, they said, "We do not know." And Jesus said to them, ***"Nor will I tell you by what authority I do these things."***

Mt 21:28 *"But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.'* ²⁹ *"And he answered, 'I will not;' but afterward he regretted it and went.*

30 *"The man came to the second and said the same thing; and he answered, 'I will, sir;' but he did not go.*

31 *"Which of the two did the will of his father?"* They said, "The first." Jesus said to them, *"Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you.*

32 *"For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him.*

The Parable of a Landowner

Mt 21:33 *"Listen to another parable. There was a landowner who Planted A Vineyard And Put A Wall Around It And Dug A Wine Press In It, And Built A Tower, and rented it out to vine-growers and went on a journey.*

34 *"When the harvest time approached, he sent his slaves to the vine-growers to receive his produce.* ³⁵ *"The vine-growers took his slaves and beat one, and killed another, and stoned a third.*

36 *"Again he sent another group of slaves larger than the first; and they did the same thing to them.*

37 *"But afterward he sent his son to them, saying, 'They will respect my son.'*

38 *"But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him and seize his inheritance.'* ³⁹ *"They took him, and threw him out of the vineyard and killed him.*

40 ***"Therefore when the owner of the vineyard comes, what will he do to those vine-growers?"***

41 They said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons."

42 Jesus said to them, ***"Did you never read in the Scriptures, 'The Stone Which The Builders Rejected, This Became The Chief Corner stone; This Came About From The Lord, And It Is Marvelous In Our Eyes?'"***

43 ***"Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. 44 "And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."***

45 When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. 46 When they sought to seize Him, they feared the people, because they considered Him to be a prophet.

The Parable of a Marriage Feast

Mt 22:1 Jesus spoke to them again in parables, saying, 2 ***"The kingdom of heaven may be compared to a king who gave a wedding feast for his son. 3 "And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.***

4 ***"Again he sent out other slaves saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast."***

5 ***"But they paid no attention and went their way, one to his own farm, another to his business, 6 and the rest seized his slaves and mistreated them and killed them.***

7 ***"But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.***

Mt 22:8 *"Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. 9 'Go therefore to the main highways, and as many as you find there, invite to the wedding feast.'*

10 *"Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.*

11 *"But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 12 and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless.*

13 *"Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.'*

14 *"For many are called, but few are chosen."*

Jesus Responds to the Pharisees and Herodians

Mt 22:15 Then the Pharisees went and plotted together how they might trap Him in what He said. 16 And they sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any. 17 "Tell us then, what do You think? Is it lawful to give a poll-tax to Caesar, or not?"

18 But Jesus perceived their malice, and said, *"Why are you testing Me, you hypocrites? 19 "Show Me the coin used for the poll-tax."* And they brought Him a denarius.

20 And He said to them, *"Whose likeness and inscription is this?"*

21 They said to Him, "Caesar's." Then He said to them, *"Then render to Caesar the things that are Caesar's; and to God the things that are God's."* 22 And hearing this, they were amazed, and leaving Him, they went away.

He Then Responds to the Sadducees

Mk 12:18 Some Sadducees (who say that there is no resurrection) came to Jesus, and began questioning Him, saying, 19 "Teacher, Moses wrote for us that If A Man's Brother Dies and leaves behind a wife And Leaves No Child, His Brother Should Marry The Wife And Raise Up Children To His Brother.

20 "There were seven brothers; and the first took a wife, and died leaving no children. 21 "The second one married her, and died leaving behind no children; and the third likewise; 22 and so all seven left no children. Last of all the woman died also. 23 "In the resurrection, when they rise again, which one's wife will she be? For all seven had married her."

24 Jesus said to them, *"Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of God? 25 "For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.*

26 *"But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, 'I Am The God Of Abraham, And The God Of Isaac, and the God of Jacob?'* 27 *"He is not the God of the dead, but of the living; you are greatly mistaken."*

Jesus Asked About the Foremost Commandment

Mk 12:28 One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?"

29 Jesus answered, *"The foremost is, 'Hear, O Israel! The Lord Our God Is One Lord; 30 And You Shall Love The Lord Your God With All Your Heart, And With All Your Soul, And With All Your Mind, And With All Your Strength.'* 31 *"The second is this, 'You Shall Love Your Neighbor As Yourself.' There is no other commandment greater than these."*

Mk 12:32 The scribe said to Him, "Right, Teacher; You have truly stated that He Is One, And There Is No One Else Besides Him; 33 And To Love Him With All The Heart And With All The Understanding And With All The Strength, And To Love One's Neighbor As Himself, is much more than all burnt offerings and sacrifices."

34 When Jesus saw that he had answered intelligently, He said to him, ***"You are not far from the kingdom of God."*** After that, no one would venture to ask Him any more questions.

Jesus Asks the Pharisees a Question

Mt 22:41 Now while the Pharisees were gathered together, Jesus asked them a question: 42 ***"What do you think about the Christ, whose son is He?"*** They said to Him, "The son of David."

43 He said to them, ***"Then how does David in the Spirit call Him 'Lord,' saying, 44 'The Lord Said To My Lord, 'Sit At My Right Hand, Until I Put Your Enemies Beneath Your Feet'?" 45 "If David then calls Him 'Lord,' how is He his son?"***

46 No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

Jesus Speaks Regarding the Scribes and Pharisees

Mt 23:1 Then Jesus spoke to the crowds and to His disciples, 2 saying: ***"The scribes and the Pharisees have seated themselves in the chair of Moses; 3 therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things and do not do them.***

4 ***"They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger.***

5 ***"But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments.***

- 6 *"They love the place of honor at banquets and the chief seats in the synagogues, 7 and respectful greetings in the market places, and being called Rabbi by men.*
- 8 *"But do not be called Rabbi; for One is your Teacher, and you are all brothers.*
- 9 *"Do not call anyone on earth your father; for One is your Father, He who is in heaven.*
- 10 *"Do not be called leaders; for One is your Leader, that is, Christ.*
- 11 *"But the greatest among you shall be your servant.*
- 12 *"Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.*
- 13 *"But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.*
- 14 *"Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.*
- 15 *"Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.*
- 16 *"Woe to you, blind guides, who say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple is obligated.' 17 "You fools and blind men! Which is more important, the gold or the temple that sanctified the gold?*
- 18 *"And, 'Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated.' 19 "You blind men, which is more important, the offering, or the altar that sanctifies the offering?*

Mt 23:20 *"Therefore, whoever swears by the altar, swears both by the altar and by everything on it. 21 "And whoever swears by the temple, swears both by the temple and by Him who dwells within it. 22 "And whoever swears by heaven, swears both by the throne of God and by Him who sits upon it.*

23 *"Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.*

24 *"You blind guides, who strain out a gnat and swallow a camel!*

25 *"Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. 26 "You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.*

27 *"Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. 28 "So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.*

29 *"Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous, 30 and say, 'If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' 31 "So you testify against yourselves, that you are sons of those who murdered the prophets. 32 "Fill up, then, the measure of the guilt of your fathers.*

33 *"You serpents, you brood of vipers, how will you escape the sentence of hell? 34 "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, 35 so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.*

36 ***"Truly I say to you, all these things will come upon this generation.***

Jesus Laments Over Jerusalem

Mt 23:37 ***"Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.***

38 ***"Behold, your house is being left to you desolate! 39 "For I say to you, from now on you will not see Me until you say, 'Blessed Is He Who Comes In The Name Of The Lord!' "***

The Widow's Mite

Mk 12:41 And He sat down opposite the treasury, and began observing how the people were putting money into the treasury; and many rich people were putting in large sums. 42 A poor widow came and put in two small copper coins, which amount to a cent.

43 Calling His disciples to Him, He said to them, ***"Truly I say to you, this poor widow put in more than all the contributors to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."***

The Olivet Discourse

Mk 13:1 As He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!" 2 And Jesus said to him, ***"Do you see these great buildings? Not one stone will be left upon another which will not be torn down."***

3 As He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately, 4 "Tell us, when will these things be, and what will be the sign when all these things are going to be fulfilled?"

Mk 13:5 And Jesus began to say to them, *"See to it that no one misleads you. 6 "Many will come in My name, saying, 'I am He!' and will mislead many.*

7 *"When you hear of wars and rumors of wars, do not be frightened; those things must take place; but that is not yet the end.*

8 *"For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will also be famines. These things are merely the beginning of birth pangs.*

9 *"But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them.*

10 *"The gospel must first be preached to all the nations.*

11 *"When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit.*

12 *"Brother will betray brother to death, and a father his child; and children will rise up against parents and have them put to death.*

13 *"You will be hated by all because of My name, but the one who endures to the end, he will be saved.*

The Coming of the Son of Man

Lk 21:25 *"There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, 26 men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken.*

27 *"Then they will see The Son Of Man Coming In A Cloud with power and great glory.*

28 *"But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."*

Mt 24:32 *"Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; 33 so, you too, when you see all these things, recognize that He is near, right at the door."*

34 *"Truly I say to you, this generation will not pass away until all these things take place. 35 "Heaven and earth will pass away, but My words will not pass away."*

36 *"But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone."*

37 *"For the coming of the Son of Man will be just like the days of Noah. 38 "For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be."*

40 *"Then there will be two men in the field; one will be taken and one will be left. 41 "Two women will be grinding at the mill; one will be taken and one will be left."*

42 *"Therefore be on the alert, for you do not know which day your Lord is coming."*

43 *"But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. 44 "For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will."*

45 *"Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? 46 "Blessed is that slave whom his master finds so doing when he comes. 47 "Truly I say to you that he will put him in charge of all his possessions."*

Mt 24:48 *"But if that evil slave says in his heart, 'My master is not coming for a long time,'⁴⁹ and begins to beat his fellow slaves and eat and drink with drunkards;⁵⁰ the master of that slave will come on a day when he does not expect him and at an hour which he does not know,⁵¹ and will cut him in pieces and assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth.*

The Parable of the Ten Virgins

Mt 25:1 *"Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom.*

2 *"Five of them were foolish, and five were prudent. 3 "For when the foolish took their lamps, they took no oil with them, 4 but the prudent took oil in flasks along with their lamps.*

5 *"Now while the bridegroom was delaying, they all got drowsy and began to sleep. 6 "But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.'*

7 *"Then all those virgins rose and trimmed their lamps. 8 "The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.'*

9 *"But the prudent answered, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.'*

10 *"And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut.*

11 *"Later the other virgins also came, saying, 'Lord, lord, open up for us.' 12 "But he answered, 'Truly I say to you, I do not know you.' 13 "Be on the alert then, for you do not know the day nor the hour.*

The Parable of the Talents

Mt 25:14 *"For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 "To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey.*

16 "Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 "In the same manner the one who had received the two talents gained two more. 18 "But he who received the one talent went away, and dug a hole in the ground and hid his master's money.

19 "Now after a long time the master of those slaves came and settled accounts with them.

20 "The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.'

21 "His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

22 "Also the one who had received the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.'

23 "His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

24 "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. 25 'And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'

26 "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. 27 "Then you ought to have put my money in

the bank, and on my arrival I would have received my money back with interest.

Mt 25:28 *'Therefore take away the talent from him, and give it to the one who has the ten talents.'* ²⁹ *"For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.*

³⁰ *"Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.*

Sheep on His Right – Goats on His Left

Mt 25:31 *"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.*

³² *"All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; ³³ and He will put the sheep on His right, and the goats on the left.*

³⁴ *"Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ 'For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; ³⁶ naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'*

³⁷ *"Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink?' ³⁸ 'And when did we see You a stranger, and invite You in, or naked, and clothe You?' ³⁹ 'When did we see You sick, or in prison, and come to You?'*

⁴⁰ *"The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'*

41 *"Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.'*

44 *"Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'*

45 *"Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'* 46 *"These will go away into eternal punishment, but the righteous into eternal life."*

Again, Jesus Says That He Will Be Crucified

Mt 26:1 When Jesus had finished all these words, He said to His disciples, 2 *"You know that after two days the Passover is coming, and the Son of Man is to be handed over for crucifixion."*

3 Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; 4 and they plotted together to seize Jesus by stealth and kill Him. 5 But they were saying, "Not during the festival, otherwise a riot might occur among the people."

Judas Iscariot Bargains To Betray Jesus

Mt 26:14 Then one of the twelve, named Judas Iscariot, went to the chief priests 15 and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him. 16 From then on he began looking for a good opportunity to betray Jesus.

Thursday – Preparation Day for the Passover

Lk 22:7 Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed. 8 And Jesus sent Peter and John, saying, *"Go and prepare the Passover for us, so that we may eat it."*

Lk 22:9 They said to Him, "Where do You want us to prepare it?" 10 ***And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. 11 "And you shall say to the owner of the house, 'The Teacher says to you, 'Where is the guest room in which I may eat the Passover with My disciples?'" 12 "And he will show you a large, furnished upper room; prepare it there."***

13 And they left and found everything just as He had told them; and they prepared the Passover.

Jesus Washes the Disciples Feet, Including Judas

Jn 13:1 Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

2 During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, 3 Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, 4 got up from supper, and laid aside His garments; and taking a towel, He girded Himself.

5 Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

6 So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" 7 Jesus answered and said to him, ***"What I do you do not realize now, but you will understand hereafter."***

8 Peter said to Him, "Never shall You wash my feet!" Jesus answered him, ***"If I do not wash you, you have no part with Me."***

9 Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head."

10 Jesus said to him, ***"He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."***

11 For He knew the one who was betraying Him; for this reason He said, ***"Not all of you are clean."***

12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, ***"Do you know what I have done to you?"*** 13 ***"You call Me Teacher and Lord; and you are right, for so I am."***

14 ***"If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."*** 15 ***"For I gave you an example that you also should do as I did to you."***

16 ***"Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him."*** 17 ***"If you know these things, you are blessed if you do them."***

18 ***"I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He Who Eats My Bread Has Lifted Up His Heel Against Me.'"***

19 ***"From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He."***

20 ***"Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."***

Jesus Identifies Judas as His Betrayer

Jn 13:21 When Jesus had said this, He became troubled in spirit, and testified and said, ***"Truly, truly, I say to you, that one of you will betray Me."***

22 The disciples began looking at one another, at a loss to know of which one He was speaking.

23 There was reclining on Jesus' bosom one of His disciples, whom Jesus loved. 24 So Simon Peter gestured to him, and said to him, "Tell us who it is of whom He is speaking."

Jn 13:25 He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?"

26 Jesus then answered, ***"That is the one for whom I shall dip the morsel and give it to him."*** So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot.

27 After the morsel, Satan then entered into him. Therefore Jesus said to him, ***"What you do, do quickly."***

28 Now no one of those reclining at the table knew for what purpose He had said this to him. 29 For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast;" or else, that he should give something to the poor.

30 So after receiving the morsel he went out immediately; and it was night.

31 Therefore when he had gone out, Jesus said, ***"Now is the Son of Man glorified, and God is glorified in Him; 32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately."***

33 ***"Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'***

Jesus Gives The New Commandment

Jn 13:34 ***"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 "By this all men will know that you are My disciples, if you have love for one another."***

36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered, ***"Where I go, you cannot follow Me now; but you will follow later."*** 37 Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."

38 Jesus answered, ***"Will you lay down your life for Me?"***

Lk 22:31 ***"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."***

33 But he said to Him, "Lord, with You I am ready to go both to prison and to death!" 34 And He said, ***"I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."***

Mt 26:35 Peter said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too.

What It Means To Be Great

Lk 22:24 And there arose also a dispute among them as to which one of them was regarded to be greatest.

25 And He said to them, ***"The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.'*** 26 ***"But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant."***

27 ***"For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves."***

28 ***"You are those who have stood by Me in My trials; 29 and just as My Father has granted Me a kingdom, I grant you 30 that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel."***

Jesus Institutes the Memorial Supper

Lk 22:14 When the hour had come, He reclined at the table, and the apostles with Him. 15 And He said to them, ***"I have earnestly desired to eat this Passover with you before I suffer; 16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."***

Lk 22:17 And when He had taken a cup and given thanks, He said, ***"Take this and share it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."***

19 And when He had taken some bread and given thanks, He broke it and gave it to them, saying, ***"This is My body which is given for you; do this in remembrance of Me."***

20 And in the same way He took the cup after they had eaten, saying, ***"This cup which is poured out for you is the new covenant in My blood."***

Jesus Bids Farewell to His Disciples

Jn 14:1 ***"Do not let your heart be troubled; believe in God, believe also in Me."***

2 ***"In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. 4 "And you know the way where I am going."***

5 Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"

6 Jesus said to him, ***"I am the way, and the truth, and the life; no one comes to the Father but through Me. 7 "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."***

8 Philip said to Him, "Lord, show us the Father, and it is enough for us."

9 Jesus said to him, ***"Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father?'"***

10 *"Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11 "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.*

12 *"Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.*

13 *"Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14 "If you ask Me anything in My name, I will do it.*

15 *"If you love Me, you will keep My commandments.*

16 *"I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.*

18 *"I will not leave you as orphans; I will come to you. 19 "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 "In that day you will know that I am in My Father, and you in Me, and I in you.*

21 *"He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."*

22 Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

23 Jesus answered and said to him, *"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.*

24 *"He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.*

Jn 14:25 *"These things I have spoken to you while abiding with you.*

26 *"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.*

27 *"Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.*

28 *"You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.*

29 *"Now I have told you before it happens, so that when it happens, you may believe.*

30 *"I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; 31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.*

Jesus on His Way to Gethsemane

Jn 15:1 *"I am the true vine, and My Father is the vinedresser. 2 "Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit.*

3 *"You are already clean because of the word which I have spoken to you.*

4 *"Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.*

5 *"I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.*

6 *"If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.*

7 *"If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. 8 "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.*

9 *"Just as the Father has loved Me, I have also loved you; abide in My love. 10 "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love.*

11 *"These things I have spoken to you so that My joy may be in you, and that your joy may be made full.*

12 *"This is My commandment, that you love one another, just as I have loved you.*

13 *"Greater love has no one than this, that one lay down his life for his friends.*

14 *"You are My friends if you do what I command you. 15 "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.*

16 *"You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.*

17 *"This I command you, that you love one another.*

18 *"If the world hates you, you know that it has hated Me before it hated you. 19 "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.*

Jn 15:20 *"Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. 21 'But all these things they will do to you for My name's sake, because they do not know the One who sent Me.*

22 'If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. 23 'He who hates Me hates My Father also.

24 'If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. 25 'But they have done this to fulfill the word that is written in their Law, 'They Hated Me Without A Cause.'

26 'When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, 27 and you will testify also, because you have been with Me from the beginning.

Jn 16:1 *"These things I have spoken to you so that you may be kept from stumbling.*

2 'They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God.

3 'These things they will do because they have not known the Father or Me. 4 'But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.

5 'But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' 6 'But because I have said these things to you, sorrow has filled your heart. 7 'But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.

8 *"And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged.*

12 *"I have many more things to say to you, but you cannot bear them now. 13 "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.*

14 *"He will glorify Me, for He will take of Mine and will disclose it to you. 15 "All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.*

16 *"A little while, and you will no longer see Me; and again a little while, and you will see Me."*

17 Some of His disciples then said to one another, "What is this thing He is telling us, '*A little while, and you will not see Me; and again a little while, and you will see Me;*' and, '*because I go to the Father?*'"

18 So they were saying, "What is this that He says, '*A little while?*' We do not know what He is talking about."

19 Jesus knew that they wished to question Him, and He said to them, *"Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me?'* 20 *"Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.*

21 *"Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. 22 "Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you.*

Jn 16:23 *"In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. 24 "Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.*

25 *"These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father. 26 "In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; 27 for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father.*

28 *"I came forth from the Father and have come into the world; I am leaving the world again and going to the Father."*

29 His disciples said, "Lo, now You are speaking plainly and are not using a figure of speech. 30 "Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God."

31 Jesus answered them, *"Do you now believe?"*

32 *"Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me.*

33 *"These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."*

Jesus' High Priestly Prayer

Jn 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, *"Father, the hour has come; glorify Your Son, that the Son may glorify You, 2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.*

3 *"This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.*

4 *"I glorified You on the earth, having accomplished the work which You have given Me to do. 5 "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.*

6 *"I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.*

7 *"Now they have come to know that everything You have given Me is from You; 8 for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me.*

9 *"I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; 10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.*

11 *"I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.*

12 *"While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.*

14 *"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. 15 "I do not ask You to take them out of the world, but to keep them from the evil one. 16 "They are not of the world, even as I am not of the world.*

17 *"Sanctify them in the truth; Your word is truth. 18 "As You sent Me into the world, I also have sent them into the world. 19 "For*

their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

Jn 17:20 *"I do not ask on behalf of these alone, but for those also who believe in Me through their word; ²¹ that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.*

²² "The glory which You have given Me I have given to them, that they may be one, just as We are one; ²³ I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

²⁴ "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

²⁵ "O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; ²⁶ and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."

New Missionary Instructions

Lk 22:35 And He said to them, *"When I sent you out without money belt and bag and sandals, you did not lack anything, did you?"* They said, "No, nothing."

³⁶ And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one.

³⁷ "For I tell you that this which is written must be fulfilled in Me, 'And He Was Numbered With Transgressors;' for that which refers to Me has its fulfillment."

³⁸ They said, "Lord, look, here are two swords." And He said to them, "It is enough."

Mt 26:30 After singing a hymn, they went out to the Mount of Olives.

31 Then Jesus said to them, ***"You will all fall away because of Me this night, for it is written, 'I Will Strike Down The Shepherd, And The Sheep Of The Flock Shall Be Scattered.'***³² ***"But after I have been raised, I will go ahead of you to Galilee."***

Jesus – In the Garden of Gethsemane

Mt 26:36 Then Jesus came with them to a place called Gethsemane, and said to His disciples, ***"Sit here while I go over there and pray."***³⁷ And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed.

38 Then He said to them, ***"My soul is deeply grieved, to the point of death; remain here and keep watch with Me."***

39 And He went a little beyond them, and fell on His face and prayed, saying, ***"My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."***

40 And He came to the disciples and found them sleeping, and said to Peter, ***"So, you men could not keep watch with Me for one hour?"***
41 ***"Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."***

42 He went away again a second time and prayed, saying, ***"My Father, if this cannot pass away unless I drink it, Your will be done."***

Lk 22:43 Now an angel from heaven appeared to Him, strengthening Him.

44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

Mt 26:43 Again He came and found them sleeping, for their eyes were heavy. 44 And He left them again, and went away and prayed a third time, saying the same thing once more.

45 Then He came to the disciples and said to them, ***"Are you still sleeping and resting? Behold, the hour is at hand and the Son of***

Man is being betrayed into the hands of sinners. 46 "Get up, let us be going; behold, the one who betrays Me is at hand!"

Friday – Jesus Is Betrayed

Mt 26:47 While He was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and elders of the people.

48 Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him." 49 Immediately Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him.

Lk 22:48 But Jesus said to him, ***"Judas, are you betraying the Son of Man with a kiss?"***

Mt 26:50 And Jesus said to him, ***"Friend, do what you have come for."*** Then they came and laid hands on Jesus and seized Him. 51 And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest and cut off his ear.

Lk 22:51 But Jesus answered and said, ***"Stop! No more of this."*** And He touched his ear and healed him.

Mt 26:52 Then Jesus said to him, ***"Put your sword back into its place; for all those who take up the sword shall perish by the sword."***

53 ***"Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?"***

54 ***"How then will the Scriptures be fulfilled, which say that it must happen this way?"***

55 At that time Jesus said to the crowds, ***"Have you come out with swords and clubs to arrest Me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize Me."***

56a ***"But all this has taken place to fulfill the Scriptures of the prophets."***

56b Then all the disciples left Him and fled.

Jesus Is Arrested and Led to Annas and Caiaphas

Jn 18:12 So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, 13 and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. 14 Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.

15 Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, 16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.

Peter Denies Knowing Jesus

Mk 14:66 As Peter was below in the courtyard, one of the servant-girls of the high priest came, 67 and seeing Peter warming himself, she looked at him and said, "You also were with Jesus the Nazarene."

68 But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch and a rooster crowed.

69 The servant-girl saw him, and began once more to say to the bystanders, "This is one of them!"

70 But again he denied it. And after a little while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too."

71 But he began to curse and swear, "I do not know this man you are talking about!" 72 Immediately a rooster crowed a second time.

Lk 22:61 The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, ***"Before a rooster crows today, you will deny Me three times."***

Lk 22:62 And he went out and wept bitterly.

Annas Questions Jesus

Jn 18:19 The high priest then questioned Jesus about His disciples, and about His teaching.

20 Jesus answered him, ***"I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret. 21 "Why do you question Me? Question those who have heard what I spoke to them; they know what I said."***

22 When He had said this, one of the officers standing nearby struck Jesus, saying, "Is that the way You answer the high priest?"

23 Jesus answered him, ***"If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?"***

24 So Annas sent Him bound to Caiaphas the high priest.

Lk 22:63 Now the men who were holding Jesus in custody were mocking Him and beating Him, 64 and they blindfolded Him and were asking Him, saying, "Prophecy, who is the one who hit You?" 65 And they were saying many other things against Him, blaspheming.

Jesus Appears Before Caiaphas

Lk 22:66 When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying, 67 "If You are the Christ, tell us." But He said to them, ***"If I tell you, you will not believe; 68 and if I ask a question, you will not answer. 69 "But from now on The Son Of Man Will Be Seated At The Right Hand of the power Of God."***

70 And they all said, "Are You the Son of God, then?" And He said to them, ***"Yes, I am."***

Mk 14:63 Tearing his clothes, the high priest said, "What further need do we have of witnesses? 64 "You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death.

The Traitors End

Mt 27:3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!"

5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.

6 The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." 7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers. 8 For this reason that field has been called the Field of Blood to this day.

Jesus Led Before Pilate

Lk 23:1 Then the whole body of them got up and brought Him before Pilate. 2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

Jn 18:28b ... and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.

29 Therefore Pilate went out to them and said, "What accusation do you bring against this Man?" 30 They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."

31 So Pilate said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death," 32 to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

Jn 18:33 Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?"

34 Jesus answered, ***"Are you saying this on your own initiative, or did others tell you about Me?"*** 35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"

36 Jesus answered, ***"My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."***

37 Therefore Pilate said to Him, "So You are a king?" Jesus answered, ***"You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."***

38 Pilate said to Him, "What is truth?"

Lk 23:4 Then Pilate said to the chief priests and the crowds, "I find no guilt in this man. 5 But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place."

6 When Pilate heard it, he asked whether the man was a Galilean. 7 And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.

8 Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

9 And he questioned Him at some length; but He answered him nothing. 10 And the chief priests and the scribes were standing there, accusing Him vehemently.

11 And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to

Pilate. 12 Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.

13 Pilate summoned the chief priests and the rulers and the people, 14 and said to them, "You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him

15 "No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. 16 "Therefore I will punish Him and release Him." 17 Now he was obliged to release to them at the feast one prisoner.

18 But they cried out all together, saying, "Away with this man, and release for us Barabbas!" 19 He was one who had been thrown into prison for an insurrection made in the city, and for murder.

20 Pilate, wanting to release Jesus, addressed them again, 21 but they kept on calling out, saying, "Crucify, crucify Him! 22 And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; therefore I will punish Him and release Him."

Jn 19:1 Pilate then took Jesus and scourged Him. 2 And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; 3 and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face.

4 Pilate came out again and said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him." 5 Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold, the Man!"

6 So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." 7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

Jn 19:8 Therefore when Pilate heard this statement, he was even more afraid; 9 and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer.

10 So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"

11 Jesus answered, ***"You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."***

12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

13 Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.

14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"

15 So they cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

Mt 27:24 When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves."

25 And all the people said, "His blood shall be on us and on our children!"

26 Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.

27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him. 28 They stripped Him and put a scarlet robe on Him. 29 And after twisting together a crown of

thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!"

30 They spat on Him, and took the reed and began to beat Him on the head. 31 After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him.

Jesus Is Lifted Up

Jn 19:17 They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.

Lk 23:26 When they led Him away, they seized a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.

27 And following Him was a large crowd of the people, and of women who were mourning and lamenting Him. 28 But Jesus turning to them said, ***"Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. 29 'For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'***

30 "Then they will begin to say to the mountains, 'fall on us,' and to the hills, 'cover us.' 31 "For if they do these things when the tree is green, what will happen when it is dry?"

32 Two others also, who were criminals, were being led away to be put to death with Him. 33 When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. 34 But Jesus was saying, ***"Father, forgive them; for they do not know what they are doing."***

Jn 19:19 Pilate also wrote an inscription and put it on the cross. It was written, "Jesus The Nazarene, The King Of The Jews."

Jn 19:20 Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek.

21 So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews;' but that He said, 'I am King of the Jews.'" 22 Pilate answered, "What I have written I have written."

Mt 27:34 ... they gave Him wine to drink mixed with gall; and after tasting it, He was unwilling to drink. 35 And when they had crucified Him, they divided up His garments among themselves by casting lots. 36 And sitting down, they began to keep watch over Him there.

Jn 19:23 Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece.

24 So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be;" this was to fulfill the Scripture: "They Divided My Outer Garments Among Them, And For My Clothing They Cast Lots."

25 Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26 When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, **"Woman, behold, your son!"** 27 Then He said to the disciple, **"Behold, your mother!"** From that hour the disciple took her into his own household.

Jesus Is Mocked on the Cross

Mt 27:39 And those passing by were hurling abuse at Him, wagging their heads 40 and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross."

41 In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, 42 "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from

the cross, and we will believe in Him. 43 "He Trusts In God; Let God Rescue Him now, If He Delights In Him; for He said, ***'I am the Son of God.'***"

Lk 23:39 One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!"

40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? 41 "And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong."

42 And he was saying, "Jesus, remember me when You come in Your kingdom!" 43 And He said to him, ***"Truly I say to you, today you shall be with Me in Paradise."***

44 It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, 45 because the sun was obscured; and the veil of the temple was torn in two.

Jn 19:28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, ***"I am thirsty."*** 29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth.

30 Therefore when Jesus had received the sour wine, ...

Lk 23:46 And Jesus, crying out with a loud voice, said, ***"Father, Into Your Hands I Commit My Spirit."*** Having said this, He breathed His last.

47 Now when the centurion saw what had happened, he began praising God, saying, "Certainly this man was innocent."

48 And all the crowds who came together for this spectacle, when they observed what had happened, began to return, beating their breasts.

49 And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.

Jn 19:31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.

32 So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; 33 but coming to Jesus, when they saw that He was already dead, they did not break His legs.

A Soldier Pierces His Side

Jn 19:34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.

36 For these things came to pass to fulfill the Scripture, "Not A Bone Of Him Shall Be Broken." 37 And again another Scripture says, "They Shall Look On Him Whom They Pierced."

Jesus Is Buried in a New Tomb

Jn 19:38 After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

39 Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight. 40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

41 Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42 Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

Mk 15:47 Mary Magdalene and Mary the mother of Joseph were looking on to see where He was laid.

Saturday – The Sabbath

Mt 27:62 Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, 63 and said, "Sir, we remember that when He was still alive that deceiver said, **'After three days I am to rise again.'**

64 "Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

65 Pilate said to them, "You have a guard; go, make it as secure as you know how." 66 And they went and made the grave secure, and along with the guard they set a seal on the stone.

An Angel Rolls Away the Stone

Mt 28:2 And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. 3 And his appearance was like lightning, and his clothing as white as snow. 4 The guards shook for fear of him and became like dead men.

Resurrection Sunday – Jesus Appears First to Mary Magdalene

Mk 16:9 Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

Jn 20:1 Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. 2 So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

3 So Peter and the other disciple went forth, and they were going to the tomb. 4 The two were running together; and the other disciple ran ahead

faster than Peter and came to the tomb first; 5 and stooping and looking in, he saw the linen wrappings lying there; but he did not go in.

Jn 20:6 And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there, 7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.

8 So the other disciple who had first come to the tomb then also entered, and he saw and believed. 9 For as yet they did not understand the Scripture, that He must rise again from the dead. 10 So the disciples went away again to their own homes.

11 But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; 12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.

13 And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

14 When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

15 Jesus said to her, ***"Woman, why are you weeping? Whom are you seeking?"*** Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away."

16 Jesus said to her, ***"Mary!"*** She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher).

17 Jesus said to her, ***"Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"***

18 Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and that He had said these things to her.

Then Jesus Appears to Other Women

Mt 28:8 And they left the tomb quickly with fear and great joy and ran to report it to His disciples. 9 And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him.

10 Then Jesus said to them, ***"Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me."***

Soldiers Guarding the Tomb Bribed To Keep Quiet

Mt 28:11 Now while they were on their way, some of the guard came into the city and reported to the chief priests all that had happened. 12 And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, 13 and said, "You are to say, 'His disciples came by night and stole Him away while we were asleep.' 14 "And if this should come to the governor's ears, we will win him over and keep you out of trouble."

15 And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day.

The Two Disciples on the Road to Emmaus

Lk 24:13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. 14 And they were talking with each other about all these things which had taken place.

15 While they were talking and discussing, Jesus Himself approached and began traveling with them. 16 But their eyes were prevented from recognizing Him.

17 And He said to them, ***"What are these words that you are exchanging with one another as you are walking?"*** And they stood still, looking sad.

18 One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?"

Lk 24:19 And He said to them, ***"What things?"*** And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, 20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.

22 "But also some women among us amazed us. When they were at the tomb early in the morning, 23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.

24 "Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see."

25 And He said to them, ***"O foolish men and slow of heart to believe in all that the prophets have spoken! 26 "Was it not necessary for the Christ to suffer these things and to enter into His glory?"***

27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

28 And they approached the village where they were going, and He acted as though He were going farther. 29 But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." So He went in to stay with them.

30 When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. 31 Then their eyes were opened and they recognized Him; and He vanished from their sight.

32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"

33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, 34 saying, "The Lord has really risen and has appeared to Simon."

35 They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

Jesus Stands in the Midst of the Disciples Without Thomas

Lk 24:36 While they were telling these things, He Himself stood in their midst and said to them, ***"Peace be to you."***

37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, ***"Why are you troubled, and why do doubts arise in your hearts?"*** 39 ***"See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have."*** 40 And when He had said this, He showed them His hands and His feet.

41 While they still could not believe it because of their joy and amazement, He said to them, ***"Have you anything here to eat?"*** 42 They gave Him a piece of a broiled fish; 43 and He took it and ate it before them.

Jn 20:21 So Jesus said to them again, ***"Peace be with you; as the Father has sent Me, I also send you."***

22 And when He had said this, He breathed on them and said to them, ***"Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."***

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

Jesus Stands in the Midst of the Disciples With Thomas

Jn 20:26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, ***"Peace be with you."***

27 Then He said to Thomas, ***"Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing."***

28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, ***"Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed."***

Jesus Appears Again to the Disciples at the Sea of Tiberias

Jn 21:1 After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way.

2 Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples were together. 3 Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing.

4 But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. 5 So Jesus said to them, ***"Children, you do not have any fish, do you?"*** They answered Him, "No."

6 And He said to them, ***"Cast the net on the right-hand side of the boat and you will find a catch."*** So they cast, and then they were not able to haul it in because of the great number of fish.

7 Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. 8 But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish.

9 So when they got out on the land, they saw a charcoal fire already laid and fish placed on it, and bread. 10 Jesus said to them, ***"Bring some of the fish which you have now caught."***

11 Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

12 Jesus said to them, ***"Come and have breakfast."*** None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord.

13 Jesus came and took the bread and gave it to them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead.

15 So when they had finished breakfast, Jesus said to Simon Peter, ***"Simon, son of John, do you love Me more than these?"*** He said to Him, "Yes, Lord; You know that I love You." He said to him, ***"Tend My lambs."***

16 He said to him again a second time, ***"Simon, son of John, do you love Me?"*** He said to Him, "Yes, Lord; You know that I love You." He said to him, ***"Shepherd My sheep."***

17 He said to him the third time, ***"Simon, son of John, do you love Me?"*** Peter was grieved because He said to him the third time, ***"Do you love Me?"*** And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, ***"Tend My sheep."***

18 ***"Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go."***

19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, ***"Follow Me!"***

Jn 21:20 Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?"

21 So Peter seeing him said to Jesus, "Lord, and what about this man?"
22 Jesus said to him, ***"If I want him to remain until I come, what is that to you? You follow Me!"***

23 Therefore this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, ***"If I want him to remain until I come, what is that to you?"***

24 This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true. 25 And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.

Jn 20:30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

The Eleven Travel to Galilee and The Great Commission

Mt 28:16 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. 17 When they saw Him, they worshiped Him; but some were doubtful.

Mk 16:15 And He said to them, ***"Go into all the world and preach the gospel to all creation. 16 "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned."***

17 ***"These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18 they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."***

Mt 28:18 And Jesus came up and spoke to them, saying, ***"All authority has been given to Me in heaven and on earth. 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."***

Lk 24:44 Now He said to them, ***"These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."***

45 Then He opened their minds to understand the Scriptures, 46 and He said to them, ***"Thus it is written, that the Christ would suffer and rise again from the dead the third day, 47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem."***

48 ***"You are witnesses of these things. 49 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."***

50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

Acts 1:4 Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, ***"Which,"*** He said, ***"you heard of from Me; 5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."***

6 So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"

7 He said to them, ***"It is not for you to know times or epochs which the Father has fixed by His own authority; 8 but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."***

The Eleven Witness the Ascension of Jesus

Acts 1:9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.

10 And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them.

11 They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

Lk 24:52 And they, after worshiping Him, returned to Jerusalem with great joy, 53 and were continually in the temple praising God.

Acts 1:13 When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.

14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.

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Part IV

The Words of Jesus Online Website

<http://thewordsofjesusonline.com>

**God Loves You Just As
God the Father Loves Jesus the Son of Man**

The Purpose and Premise of This Website

Purpose: The purpose of this website is to focus attention on the words of God in the Bible that proceeded directly “out of the mouth of God” Matthew 4:4, and that were heard and could be confirmed by two or three witnesses.* Matthew 18:16, Hebrews 2:3

Premise: The words of God in the Bible that came directly “out of the mouth of God” inform all the other words and doctrines in the Bible, i.e. they are the light and lens through which the entire Bible is to be read, studied and understood.

It is from this perspective that the topics in this website have been written. Unless otherwise noted, all Scriptures in this website are from the NASB95 and NKJV Bibles.

The only words in the Bible that were spoken directly “out of the mouth of God”, and that were heard and could be confirmed by two or three witnesses, are the words spoken by Jesus in his Incarnation and the words spoken by the Father from Heaven. It is these words that are displayed in the color red in this website.

The other words in the Bible were given to persons and prophets individually, e.g., Moses, Isaiah, Peter and Paul. According to Paul in 2 Timothy 3:16, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;” And Peter stated in 2 Peter 3:15 that Paul’s letters were given, “according to the wisdom given him.” And again in 2 Peter 1:21 Peter stated, “for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”

Therefore, all the words in the Bible are true and indispensable for sanctification John 17:17, and they are profitable for reproof, correction, and training, and are wisdom for living our temporal life. Proverbs 4:3-6; 4:20-22

And one meaning of sanctification or being sanctified is to be strengthened in the ability to endure temptation.

However, only the words of Jesus “are spirit and are life.” As Jesus said about his own words in John 6:63, “...; the words that I have spoken to you are spirit and are life.” And in John 6:68, “Simon Peter answered Him, ‘Lord, to whom shall we go? You have the words of eternal life.’”

That is, the words of Jesus are to be distinguished from the truth and wisdom of the writings of Moses, Paul and others, in that his words “are spirit and are life.” In addition to being wisdom for living life in this temporal world, his words are essential for enlivening and strengthening our eternal inner spirit person day by day. 2 Corinthians 4:16, Ephesians 3:16

It is hoped that by focusing attention on the words of God “out of the mouth of God” that we will be encouraged, even more than we already are to read, study, memorize, contemplate, meditate upon, and discuss the meaning and importance of his words.

Jesus quoted Deuteronomy 8:3 when he said in Matthew 4:4, “It is written, ‘Man Shall Not Live On Bread Alone, But On Every Word That Proceeds Out Of The Mouth Of God.’” Here, and in similar instances, Jesus is confirming the truth and wisdom of Old Testament Scripture, but these are not ‘his words’ out of his mouth.

His words are those that the Father gave him directly. In Deuteronomy 18:18 the Father, speaking of Jesus,* told Moses, “I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.” It is these words that are referred to in this website as ‘his words.’

Referring to his own words Jesus said in John 12:49-50, “For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”

And referring to his own actions Jesus said in John 5:19-20, “Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel.”

From these and similar verses it appears that Jesus could hear the Father’s voice internally, in his mind, which he then spoke out to the Disciples and others. And the Father gave Jesus images and visions internally, in his mind, of the works he was to perform. John 5:36

That is, when Jesus spoke, he was speaking the exact words he was hearing from the Father and not filtering them, or qualifying them, or giving us his opinion of them. And when he was performing works it was according to what was being shown to him by the Father.

The Father, by speaking and acting through Jesus in this precise manner, was able to present Jesus to the world in the most clear and unmistakable way so that people would have no excuse for not hearing, seeing, knowing and believing in him.

Jesus said in John 15:22,24, “If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. ... If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well.”

Although Moses in his interactions with the Father wrote down exactly what the Father was speaking to him, and made the things for the Tabernacle “after the pattern for them, which was shown to you on the mountain” Exodus 25:40, the Father did not speak to him or show him these things internally, in his mind, but rather spoke to him and showed him things in a way external to Moses. As in Exodus 33:11, “Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend.”

We know that Jesus was more than a friend to the Father, and so it seems reasonable to consider his words to be the most important words when it comes to understanding the character, nature, purposes, and other important matters concerning God. “For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.” Matthew 13:17, Hebrews 1:3

As human beings we are to a great extent transformed by what we look at and listen to. Therefore, as we focus our attention on the words of Jesus, the Holy Spirit is able to progressively transform our inner man into the likeness of Christ.

And in 2 Corinthians 3:18, Paul writes, “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.”

As Jesus said in Mark 4:26-27, “The kingdom of God is like a man who casts seed upon the soil; and he goes to bed at night and gets up by day, and the seed sprouts and grows -how, he himself does not know.”

And as we are transformed into his likeness and press on to maturity in Christ, we can expect to grow in love for ourselves and others with the same love that the Father has for Jesus the Son of Man.

This is one way to help fulfill Hebrews 6:1, "Therefore leaving the elementary teaching about the Christ, let us press on to maturity,"

It has been said the chief end of man is to glorify God and enjoy him forever. It might be said we enjoy him most when we are experiencing the Father's love for Jesus the Son of Man, and we glorify him most when we are loving ourselves and others just as Father loves Jesus.

* A word deliberated upon and confirmed by two or three witnesses. Matthew 18:16, 2 Corinthians 13:1

The disciples saying among themselves in John 16:17, "What is this thing He is telling us." And Jesus asking them in v19, ***"Are you deliberating together about this, that I said"***

Hebrews 2:3, "After it was at the first spoken through the Lord, it was confirmed to us by those who heard,"

Is God Talking to Moses About Jesus?

Deuteronomy 18:15-19

Do the following words of God talking to Moses in Deuteronomy 18:15-19 describe and refer to someone other than Jesus?

Deuteronomy 18:15-19, "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, according to all you desired of the Lord your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, nor let me see this great fire anymore, lest I die.' And the Lord said to me: 'What they have spoken is good. I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it

shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.”

My Word

The Importance of the Words of Jesus Above All Others

John 14:22, “Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?” ²³Jesus answered and said to him, ***“If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. ²⁴He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.”***

2 Peter 1:20, “... knowing this first, that no prophecy of Scripture is of any private interpretation, ²¹for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”

Hebrews 1:1, “God, who at various times and in various ways spoke in time past to the fathers by the prophets, ²has in these last days spoken to us by His Son, ...”

Deuteronomy 18:18, “I will raise up for them a Prophet like you* from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.”

Matthew 21:35, ***“And the vinedressers took his servants, beat one, killed one, and stoned another. ³⁶Again he sent other servants, more than the first, and they did likewise to them. ³⁷Then last of all he sent his son to them, saying, ‘They will respect [and hear and heed the words of] my son.’”***

The Words Out of Jesus' Mouth About His Own Words In Chronological Order

Matthew 4:4, “But He answered and said, It is written, ***‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’***”

John 5:24, ***“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”***

John 5:39, ***“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.”***

John 5:46, ***“For if you believed Moses, you would believe Me; for he wrote about Me. ⁴⁷But if you do not believe his writings, how will you believe My words?”***

John 6:63, ***“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.”***

Matthew 7:24, ***“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: ... ²⁶But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: ...”***

Mark 8:38, ***“For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man* also will be ashamed when He comes in the glory of His Father with the holy angels.”***

John 8:30, “As He spoke these words, many believed in Him. ³¹Then Jesus said to those Jews who believed Him, ***If you abide in My word, you are My disciples indeed. ³²And you shall know the truth, and the truth shall make you free.”***

John 8:37, ***“I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you.”***

John 8:42, “Jesus said to them, ***If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I***

come of Myself, but He sent Me. ⁴³ Why do you not understand My speech? Because you are not able to listen to My word."

John 8:51, *"Most assuredly, I say to you, if anyone keeps My word he shall never see death."*

John 10:27, *"My sheep hear My voice, and I know them, and they follow Me."*

John 12:44-50, And Jesus cried out and said, *"He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me. I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."*

Matthew 24:34, *"Assuredly, I say to you, this generation will by no means pass away till all these things take place. ³⁵Heaven and earth will pass away, but My words will by no means pass away."*

John 14:10, *"Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works."*

John 14:23, *"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. ²⁴He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me."*

John 15:7, *"If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you."*

John 17:6, ***“I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. ⁷Now they have known that all things which You have given Me are from You. ⁸For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. ... ¹⁴I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. ... ¹⁷Sanctify them by Your truth. Your word is truth.”***

John 18:37, “Pilate therefore said to Him, ‘Are You a king then?’ Jesus answered, ***You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.***”

(After He had risen) Luke 24:44, “Then He said to them, ***These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.*** ⁴⁵And He opened their understanding, that they might comprehend the Scriptures.”

Testimony 1 to The Words of Jesus

Fairbairn, Rev. A. M. “Studies in the Life of Christ”
Chicago: W. P. Blessings Company, 1881, Pg. 189

“His words (the words of Jesus) have been a sort of infinite wonder to the world, a kind of Divine heart and conscience to it. They are but few; we can read in an hour all of His thought that survives in the forms human art has created to clothe and immortalize the human spirit.

“Nor was He careful to preserve them, wrote no word, commanded no word to be written; spoke, as it were, into the listening air the words it was to hear and preserve for all time. And the speech thus spoken into the air has been like a sweet and subtle Divine essence in the heart of humanity.

“If we imagine a handful of sweet spices cast into the ocean subduing its salt and brackish bitterness, and making it for evermore pleasant to the taste; or a handful of fragrance thrown into the air spreading and penetrating till it filled the atmosphere of every land, and made it healing and grateful as the breath of Paradise; — we may have an imperfect physical analogy of what Christ’s words have been, and what His teaching has done for the thought and spirit of man.

“Had the words of any other great teacher perished; had the wisdom of Socrates, or the science of Aristotle, or the eloquence of Cicero, or the poetry of Aeschylus or Sophocles been lost, our world had still been little different from what it is today.

“But had the words of Christ vanished into silence, passed into the halls of oblivion, or had they never been spoken, our world had been quite other than it is, and been far from as wise and good as it is now. So great and infinite in value have been those teachings, in quantity smallest of fragments, in quality greatest and priceless of the treasures that have enriched the world.”

Testimony 2 to the Words of Jesus

Fairbairn, Rev. A. M. “Studies in the Life of Christ”
Chicago: W. P. Blessings Company, 1881, Pg. 188

“Now here we have the point of view from which we must try to interpret His teaching as a transcript or explication of His own consciousness. His speech is the incarnation of His spirit, the mirror of His thought. His person is reflected in His words; the worth of the one explains the worth of the other.

“His words do not expound a theology—they institute a religion. This is their essential and distinctive characteristic. In the Acts and the Epistles we have a theology: the disciples explain the mission and sayings of their Master, especially in their relation to the mind and will of God, and to the state and destinies of men.

“But the Gospels simply record the words which reveal the consciousness of Jesus, which helps us, as it were, to stand within His spirit and know the Person who created our religion as He knew Himself. And it is because His words stand in this relation to His Person that they are so creative.

“It is of far greater importance that we know what Jesus thought of Himself than that we know what Paul thought of Him; what the Son knew of the Father is of diviner worth to the world than what the disciples thought concerning Him.

“Religion precedes theology; every theology runs back into a religion, and every spiritual religion into a creative personality; and so the Person and words of Jesus underlie alike the religion of Christ and the discourses and discussions of His apostles. It is more possible to interpret the theology through the religion than the religion through the theology.

“Paul is inexplicable without Christ, but Christ is not unintelligible without Paul. The disciple explains the Master only after the Master has explained the disciple.

“We can hardly approach the words of Christ without reverence. As we study them we almost feel as if we were overhearing His speech, or looking into His spirit, or watching the ebb and flow of emotion on His wondrous face.

“Theologians of a certain school have almost resented the attempt to present Christ the Teacher, as if it were better for Christian thought to be busied with His work than with His words.”

Accuracy, Authenticity, and Authority Of the Bible and the Words of Jesus

We must be convinced in our mind before we can believe in our heart, that the words spoken by Jesus as written in the Bible are accurate, authentic, and authoritative. **

The proponents of 'higher, historical criticism' dispute the accuracy, authenticity, and authority of the Bible, and especially of the words of Jesus. Therefore, it needs to be stated that this website takes the position that God has watched over His word, the Bible, and therefore it is accurate, authentic, and authoritative. Jeremiah 1:12, Isaiah 55:11

Jesus promised in John 14:26, ***“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.”***

The critics do not take into account the ability of the Holy Spirit to inspire and guide the writers of the Bible. In particular, and most importantly, they do not take into account the ability of the Holy Spirit to bring to the remembrance of the Apostles ***“all things that I said to you.”***

The Bible is God's word to all humankind, and it is all true. It is not all the truth that there is (John 21:25), but it is all the truth we will ever need.

The Bible, under the guidance of the Holy Spirit, helps us to know God personally, and to know what He has done for us in the past, what He has given to us in the present, and what we need to know about the future.

Here are what may be among the last public words of Jesus spoken a day or two prior to the Last Supper. It seems that following these words He spoke mostly privately to His disciples and other groups.

John 12:44-50, And Jesus cried out and said, ***“He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me. I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. I know that His commandment is eternal life;***

therefore the things I speak, I speak just as the Father has told Me."

A day or two later at the Last Supper, Jesus said in John 15:22, ***"If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin."***

And with the Great Commission, just prior to His ascension, Jesus said in Matthew 28:18, ***"All authority has been given to Me in heaven and on earth."***

Therefore, no one will be able to stand before God and excuse himself because the Bible and the words of Jesus are not accurate, authentic, and authoritative.

See: His Words About His Words

As Fairbairn wrote, "Now here we have the point of view from which we must try to interpret His teaching as a transcript or explication of His own consciousness. His speech is the incarnation of His spirit, the mirror of His thought. His person is reflected in His words; the worth of the one explains the worth of the other."

**** Accurate, Authentic, and Authoritative**

Accuracy refers to the truthfulness of the Bible and to the words of Jesus.

Authentic refers to the trustworthiness of the Bible and the words of Jesus. That is, the Bible and the words of Jesus can be trusted to mean what they appear to mean.

Authoritative refers to the Bible and the words of Jesus being divinely inspired.

Hermeneutics

How to Understand What the Bible Means by What It Says

**Taken and Abbreviated From the
New King James Version Study Bible**
Earl D. Radmacher, Th.D., General Editor

The Full Text can be Found Here

http://www.helpmewithbiblestudy.org/5Bible/HermHowToUnderstand_Radmacher.aspx

If the reader is going to understand what he or she is reading, then the rules of communication must be diligently followed. These are the same rules that are followed in everyday conversation when understanding takes place. In other words, there is not a special or secret set of rules for understanding God's Word.

The Basic Principle

Central to everything else in this process is the recognition that meaning is singular, not plural. For example, the popular response often heard, "there are many different interpretations of that," is clearly false. There may be ten suggested interpretations, but at least nine of them are false.

The interpretation is what the writer intended with the vocabulary he used. But this does not limit application, because although the interpretation is single, application may be multiple.

It is the work of the Holy Spirit to illumine hearts to see a variety of applications to life. But the applications, to be valid, must be true to the author's intended interpretation as expressed in written text.

A Four-Step Process

If there is only one valid interpretation of a biblical passage, how then is it to be understood? Paul's challenge to "rightly divide the word of truth" may be fulfilled by using the following four-step process:

First step: Word Focus

Second step: Word Relations

Third step: Context

Fourth step: Culture

Word Focus

“An Expository Dictionary of New Testament Words.” This handy tool for the English reader by W. E. Vine gives precise meanings of Greek words. It serves as somewhat of a combination dictionary and concordance.

Word Relations

Word studies are enlightening and fun, but words do not stand alone. Rather, they are related to the words around them. We call these relationships grammar or syntax (“to place together”) and studying them is crucial.

Context

Immediate context

Book context

Bible context

Culture

The final step in our four-step process is the cultural study. This seeks to recreate the setting. There are three major areas of culture:

Social – the customs of the times

Temporal – the period in history

Geographical – the place on earth

Many helpful books are available for this area of study, especially Bible dictionaries and encyclopedias. Perhaps ... the appropriate word for all of us as we now approach God’s Word, is “Hear Him!”

Did Jesus Teach Legalism?

Short answer: no, not at all. But the question wasn't yes or no; it was how to deal with this kind of problem. All you need is two of the foundational rules of Bible interpretation from R. A. Torrey.

Read More ...

<http://www.ericpazdziora.com/reader-question-did-jesus-teach-legalism/>

What did Jesus mean by “If you love me, you will keep my commandments” (John 14:15)

If God loves us unconditionally, how do we account for those scriptures that link His love with our obedience?

Read More ...

<http://beingunderthenewcovenant.wordpress.com/2011/06/04/what-did-jesus-mean-by-%E2%80%9CIf-you-love-me-you-will-keep-my-commandments%E2%80%9D-john-1415/>

The Basics of Sound Biblical Interpretation

1. Grammatical, 2. Historical, 3. Theological

Read More ...

<http://www.extremetheology.com/hermeneutics.html>

Interpretation of the Bible

Hermeneutics is the science of interpreting what an author has written. In Christian theology, hermeneutics focuses specifically on constructing and discovering the appropriate rules for interpreting the Bible.

Read More ...

<http://www.theopedia.com/interpretation-of-the-bible>

What is hermeneutics and why is it important?

What's Your Lens? Think optometry. Hermeneutics is the pair of glasses. It's what you wear when you interpret something. The lens. Not what you look at but what you look with.

Read More ...

<http://www.crossway.org/blog/2014/02/bible-qa-what-is-hermeneutics/>

Hermeneutics and Christ

1. Apostolic hermeneutics, 2. Early Christian hermeneutics, 3. The struggle for an orthodox hermeneutic, 4. Medieval hermeneutics, 5. The hermeneutics of the Reformation, 6. Enlightenment hermeneutics, 7. An evangelical approach.

Read More ...

<http://beginningwithmoses.org/bt-articles/204/hermeneutics-and-christ/>

Cereal Aisle of Hermeneutics

Combating the “cereal aisle” of contemporary thought, Scripture does not put us in the place of autonomy or sovereignty. We are created, not Creator. We are stewards, not owners. These categorical truths, which dominate the pages of Scripture, must take their rightful place in our study of it. We are recipients of Scripture’s meaning, not creators of it.

Read More ...

<http://thegospelcoalition.org/blogs/tgc/2013/08/19/cereal-aisle-hermeneutics/>

Chicago Statement on Biblical Hermeneutics

With commentary by Norman L. Geisler

The Complete Statement Can Be Found Here

<http://bible-researcher.com/chicago2.html>

Reproduced from *Explaining Hermeneutics: A Commentary on the Chicago Statement on Biblical Hermeneutics*. Oakland, California: International Council on Biblical Inerrancy, 1983.

Article VII

WE AFFIRM that the meaning expressed in each biblical text is single, definite and fixed.

WE DENY that the recognition of this single meaning eliminates the variety of its application.

The Affirmation here is directed at those who claim a “double” or “deeper” meaning to Scripture than that expressed by the authors. It stresses the unity and fixity of meaning as opposed to those who find multiple and pliable meanings. What a passage means is fixed by the author and is not subject to change by readers. This does not imply that further revelation on the subject cannot help one come to a fuller understanding, but simply that the meaning given in a text is not changed because additional truth is revealed subsequently.

Meaning is also definite in that there are defined limits by virtue of the author’s expressed meaning in the given linguistic form and cultural context. Meaning is determined by an author; it is discovered by the readers.

The Denial adds the clarification that simply because Scripture has one meaning does not imply that its messages cannot be applied to a variety of individuals or situations. While the interpretation is one, the applications can be many.

Article IX

WE AFFIRM that the term hermeneutics, which historically signified the rules of exegesis, may properly be extended to cover all that is involved in the process of perceiving what the biblical revelation means and how it bears on our lives.

WE DENY that the message of Scripture derives from, or is dictated by, the interpreter’s understanding. Thus we deny that the “horizons” of the biblical writer and the interpreter may rightly “fuse” in such a way that

what the text communicates to the interpreter is not ultimately controlled by the expressed meaning of the Scripture.

The primary thrust of this Affirmation is definitional. It desires to clarify the meaning of the term hermeneutics by indicating that it includes not only perception of the declared meaning of a text but also an understanding of the implications that text has for one's life. Thus, hermeneutics is more than biblical exegesis. It is not only the science that leads forth the meaning of a passage but also that which enables one (by the Holy Spirit) to understand the spiritual implications the truth(s) of this passage has for Christian living.

The Denial notes that the meaning of a passage is not derived from or dictated by the interpreter. Rather, meaning comes from the author who wrote it. Thus the reader's understanding has no hermeneutically definitive role. Readers must listen to the meaning of a text and not attempt to legislate it. Of course, the meaning listened to should be applied to the reader's life. But the need or desire for specific application should not color the interpretation of a passage.

Article XV

WE AFFIRM the necessity of interpreting the Bible according to its literal, or normal, sense. The literal sense is the grammatical-historical sense, that is, the meaning which the writer expressed. Interpretation according to the literal sense will take account of all figures of speech and literary forms found in the text.

WE DENY the legitimacy of any approach to Scripture that attributes to it meaning which the literal sense does not support.

The literal sense of Scripture is strongly affirmed here. To be sure the English word literal carries some problematic connotations with it. Hence the words normal and grammatical-historical are used to explain what is meant. The literal sense is also designated by the more descriptive title grammatical-historical sense. This means the correct interpretation is the one which discovers the meaning of the text in its grammatical forms and in the historical, cultural context in which the text is expressed.

The Denial warns against attributing to Scripture any meaning not based in a literal understanding, such as mythological or allegorical interpretations. This should not be understood as eliminating typology or designated allegory or other literary forms which include figures of speech (see Articles X, XIII, and XIV).

Article XVIII

WE AFFIRM that the Bible's own interpretation of itself is always correct, never deviating from, but rather elucidating, the single meaning of the inspired text. The single meaning of a prophet's words includes, but is not restricted to, the understanding of those words by the prophet and necessarily involves the intention of God evidenced in the fulfillment of those words.

WE DENY that the writers of Scripture always understood the full implications of their own words.

This Affirmation was perhaps the most difficult to word. The first part of the Affirmation builds on Article VII which declared that Scripture has only one meaning, and simply adds that whenever the Bible comments on another passage of Scripture it does so correctly. That is, the Bible never misinterprets itself. It always correctly understands the meaning of the passage it comments on (see Article XVII). For example, that Paul misinterprets Moses is to say that Paul erred. This view is emphatically rejected in favor of the inerrancy of all Scripture.

The problem in the second statement of the Affirmation revolves around whether God intended more by a passage of Scripture than the human author did. Put in this way, evangelical scholars are divided on the issue, even though there is unity on the question of "single meaning." Some believe that this single meaning may be fuller than the purview of the human author, since God had far more in view than did the prophet when he wrote it. The wording here is an attempt to include reference to the fulfillment of a prophecy (of which God was obviously aware when He inspired it) as part of the single meaning which God and the prophet shared. However, the prophet may not have been conscious of the full implications of this meaning when he wrote it.

The way around the difficulty was to note that there is only one meaning to a passage which both God and the prophet affirmed, but that this

meaning may not always be fully “evidenced” until the prophecy is fulfilled. Furthermore, God, and not necessarily the prophets, was fully aware of the fuller implications that would be manifested in the fulfillment of this single meaning.

It is important to preserve single meaning without denying that God had more in mind than the prophet did. A distinction needs to be made, then, between what God was conscious of concerning an affirmation (which, in view of His foreknowledge and omniscience, was far more) and what He and the prophet actually expressed in the passage. The Denial makes this point clear by noting that biblical authors were not always fully aware of the implications of their own affirmations.

Article XIX

WE AFFIRM that any preunderstandings which the interpreter brings to Scripture should be in harmony with scriptural teaching and subject to correction by it.

WE DENY that Scripture should be required to fit alien preunderstandings, inconsistent with itself, such as naturalism, evolutionism, scientism, secular humanism, and relativism.

The question of preunderstanding is a crucial one in contemporary hermeneutics. The careful wording of the Affirmation does not discuss the issue of whether one should approach Scripture with a particular preunderstanding, but simply which kinds of preunderstanding one has are legitimate. This question is answered by affirming that only those preunderstandings which are compatible with the teaching of Scripture are legitimate. In fact, the statement goes further and demands that all preunderstanding be subject to “correction” by the teaching of Scripture.

The point of this article is to avoid interpreting Scripture through an alien grid or filter which obscures or negates its true message. For it acknowledges that one’s preunderstanding will affect his understanding of a text. Hence to avoid misinterpreting Scripture one must be careful to examine his own presuppositions in the light of Scripture.

In My Name

What might Jesus have meant when He said we are to act/ask "in My name?" How are we to act or ask in the name of Jesus?

It may be understood that the name of a person in the Bible signifies the qualities of that person. Therefore, the name of the Lord Jesus signifies all of the divine qualities that we know are in Him and which proceed from Him.

And it is because Jesus "is the radiance of His glory and the exact representation of His nature" Hebrews 1:3, that the name of Jesus signifies all of the divine qualities of Father God.

And the divine qualities of the Father represent the essential and unchanging nature and character of God. And foremost in the essential and unchanging nature and character of God is the love that the Father has for Jesus the Son of Man.

Speaking anthropomorphically, the Father loves Jesus the Son of Man with all His heart, with all His soul, with all His mind, and with all His strength.

And it is this same attitude and magnitude of love that the Father has for Jesus, that the Father and Jesus have so graciously extended to all people everywhere.

From this then we might conclude that to act or ask 'in His name' means to act or ask from our heart with a measure of this same love that the Father has for Jesus the Son of Man. Maybe then we can expect our actions to be more effective and our prayers to be more affective.

Act In My Name

Mark 9:36, "Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them, ³⁷***Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me.***
³⁸Now John answered Him, saying, Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him

because he does not follow us. ³⁹But Jesus said, ***Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me. ⁴⁰For he who is not against us is on our side. ⁴¹For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.***

Matthew 18:19, ***“Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. ²⁰For where two or three are gathered together in My name, I am there in the midst of them.”***

John 14:25, ***“These things I have spoken to you while being present with you. ²⁶But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.”***

Mark 16:17, ***“And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; ¹⁸they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.”***

Ask In My Name

John 14:10, ***“Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. ¹¹Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. ¹²Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. ¹³And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. ¹⁴If you ask anything in My name, I will do it.”***

John 15:14, ***“You are My friends if you do whatever I command you. ¹⁵No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. ¹⁶You did not***

choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. ¹⁷These things I command you, that you love one another."

John 16:22, *"Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you. ²³And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. ²⁴Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. ... ²⁶In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; ²⁷for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God."*

Expect to Receive for My Name's Sake

Matthew 10:22, *"And you will be hated by all for My name's sake. But he who endures to the end will be saved."*

Matthew 19:29, *"And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life."*

Mark 13:9, *"But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them. ... ¹¹But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. ... ¹³And you will be hated by all for My name's sake. But he who endures to the end shall be saved."*

John 15:20, *"Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. ²¹But all these things they will do to you for My name's sake, because they do not know Him who sent Me."*

Jesus the Son of Man

What might Jesus have meant when He used the expression ‘Son of Man?’

Jesus uses the expression ‘Son of Man’ almost fifty times in the Gospels. However, even after two millennium of debate there does not seem to be a consensus among theologians as to how to interpret this expression.

According to Delbert Burkett, in his book ‘The Son of Man Debate’, subtitled ‘A History and Evaluation,’ there are currently three more popular interpretations of the ‘Son of Man’, among other less popular ones.

- 1) “Son of Man”, an expression of Jesus’ humanity
- 2) “Son of Man”, a messianic title derived from Daniel 7:13
- 3) “son of man”, an idiom by which a man could refer to himself

It would seem that one or the other of these interpretations may best explain what Jesus is saying in each of the occurrences where He used this expression, but that no one of them seems satisfactory in all occurrences.*

However, we know that God is the Father of Jesus Matthew 1:18. In this way Jesus is the Son of God, and therefore He is in every respect divine.

And we know that Mary is the mother of Jesus. So, in this way Jesus is in every respect a human being.

Therefore, as a human being He could go to the Cross as a representative of all of humanity. As it says in 1 John 2:2, “And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

Since it may be understood that the name of a person in the Bible symbolizes the nature of that person, then the nature associated with the name ‘Son of Man’ is ‘humanity.’

Therefore, whenever the expression Son of Man is used in this website, it is used as an expression of Jesus’ human nature.

It is understood that Jesus is both the Son of God and the Son of Man. That is, He is one person with two natures, and that these two natures are representative of Jesus' divinity and His humanity.

It is also the point of view of this website that Jesus acted exclusively as the Son of Man during His Incarnation.

The Sermon On The Mount

This website views the Sermon on the Mount as teachings and examples of how we are to love one another from our heart, in the same way that the Father loves Jesus the Son of Man.*

Following the Cross, loving God first and then loving others as the Father loves Jesus the Son of Man, fulfills everything in the Law,* the Prophets, the Sermon on the Mount, and any other commands given by Jesus.

The following excerpts are taken from several online resources that discuss the Sermon on the Mount from different perspectives. These excerpts are not intended to support any of the positions taken by these resources. They are intended only to bring out what are thought to be interesting and well stated points regarding the Sermon.

A few comments are added inline by this website.

Excerpts from: 'A Summary of Understanding the Sermon on the Mount'

The Full Text can be Found Here

<https://bible.org/article/summary-understanding-sermon-mountain>

Dr. Greg Herrick summarizes the main teachings of Harvey K. McArthur's book entitled, 'Understanding the Sermon on the Mount.' The outline of the paper follows the outline of the book, noting areas where he feels the author has done an especially good job or in other instances missed the mark.

“The Sermon on the Mount has held a primary place in the teachings of the church throughout the centuries. But, even though it has enjoyed such popularity, it has not always been understood in the same way. Various authors have regarded the Sermon from numerous and even quite different, conflicting points of view.”

“The author says that the sermon has been widely accepted and quoted within the Christian tradition as well as outside of it. Matthew chapter 5 has been quoted by the Fathers far more than any other chapter in the entire Bible and Mt 5-7 more than any other three successive chapters.”

“The most significant contribution of this section is the fact that the sermon has itself been well read and, in many ways, understood differently. This is true no matter what the theological persuasion in which one finds oneself. It is a most interesting and compelling portion of Scripture.”

“The Sermon on the Mount appears to emphasize what one needs to do to find life. However, Paul seems to teach that Christianity is a religion of grace, not effort or achievement. This tension has existed within the church since the beginning.”

“The attitude of Irenaeus, Augustine and Chrysostom, as indicative of their time period was that the sermon was emphasizing the way of life for one already saved by the grace of God through faith. Aquinas was in complete agreement (Treatise on Grace) as well as the Roman church as understood from the Council of Trent, ‘Decree Concerning Justification.’”

“The General Principal View of The Sermon. This view claims that Jesus was using special illustrations through which to teach general principles. There is certainly truth to this idea, but care must be taken in order that the general principle be less radical than the illustration. “Turn the other cheek” can apply to a host of situations, but it must never lose its demand through reduction into a general principle. This in effect would be to destroy the Sermon.”

Website comment: It is thought that the guiding General Principal of the Sermon on the Mount is the New Commandment of loving others

just as the Father loves Jesus. (John 13:34, 15:9,12) And the New Commandment is the most radical of all the commandments given by God in either the Old or New Testaments, and is one reason why it encompasses all the others. (Matthew 22:37-40)

Stated explicitly, to love others as the Father loves Jesus the Son of Man is to see, think, feel, and act toward others from our heart, just as the Father perceives us, i.e., thinks, feels, and would act toward Jesus the Son of Man.

“The summary of chapter five is that the Sermon is pointing us in the way of love. Love is the foundation and goal of the Sermon and in this way is the divine expression of the two great commandments.”

**Excerpts from: ‘The Greatest Sermon Ever Preached
The Sermon On The Mount’**

The Full Text can be Found Here

http://netbiblestudy.com/00_cartimages/sermononmount-matthew5.pdf

“Christ said, ***‘A new commandment I give unto you, love one another.’*** and the Sermon on the Mount is a grand elaboration of the concept of how we are to love one another.” (Pg. 4)

“The kind of “love” that Jesus speaks of, in the Sermon on the Mount, is not a “feeling,” but, rather, it is an “act of the will” and it is always possible to have this kind of God-given love toward one’s enemies.” (Pg. 99)

“We are commanded to “love” others even when we may not “like” them and, in verse 44, when Christ commands us to “love our enemies,” the kind of “love” that He is speaking of is the “love” that, “blesses,” “does good to,” and “prays for,” one’s enemies.” (Pg. 99)

Website comment: As we learn to perceive and act toward others in the same way that the Father perceives and acts toward Jesus, we can expect to begin to ‘experience’ the Father’s love for Jesus for other people regardless of their words or actions. And ‘experiencing’ the

Father's love for Jesus for another person is one way of being a representative or ambassador of God to them.

Excerpts from: NavPress Student Ministries

“Matthew 5:45–47 Jesus said that a characteristic of a child of God is love for one's enemies. John 15:12 says, ***“My command is this: Love each other as I have loved you.”*** You are commanded to love others. And this love not only includes your friends; it includes your enemies.

Through the Holy Spirit, a believer is transformed to the point of loving his or her enemies, just as God does. Only God can bring about this transformation in an individual's life.

Jesus continued by reminding His hearers about how God demonstrates this very action. Jesus noted that God causes the sun to rise on both the evil and the good and sends rain on the righteous and the unrighteous. In other words, God exhibits love for all people; therefore, His children are to do the same.

Likewise, Jesus added the fact that “tax collectors” and “pagans” greet those whom they love. His point was that even those who are thought to be evil and sinful greet those whom they love and who love them in return. But those who have been saved by Christ Jesus are to be different from everyone else, not only loving those who love them but also those who despise them or try to hurt them.”

Website comment: As we focus on perceiving ourselves from God's perspective by way of renewing our mind,* we slowly change from seeing ourselves and others as evil and sinful people, toward seeing ourselves and others as fully and completely forgiven, and loved by God in every way possible. And we glorify God to the degree we learn to see ourselves and others from God's perspective.

What Jesus Said About Love **(Verses In Context and Chronological Order)**

John 3:14-17, ***“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”***

Luke 7:39, Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, “This man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner.” ⁴⁰And Jesus answered and said to him, ***“Simon, I have something to say to you.”*** So he said, “Teacher, say it.” ⁴¹***“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. ⁴²And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”*** ⁴³Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, ***“You have rightly judged.”***

John 8:42, Jesus said to them, ***“If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. ⁴³Why do you not understand My speech? Because you are not able to listen to My word.”***

Mark 12:28, Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, “Which is the first commandment of all?” ²⁹Jesus answered him, ***“The first of all the commandments is: ‘Hear, O Israel, the Lord our God, the Lord is one. ³⁰And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment. ³¹And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”***

John 13:34, ***“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. ³⁵By this all will know that you are My disciples, if you have love for one another.”***

John 14:15, *"If you love Me, keep My commandments. ¹⁶And I will pray the Father, and He will give you another Helper, that He may abide with you forever—¹⁷the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. ¹⁸I will not leave you orphans; I will come to you. ¹⁹ "A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. ²⁰At that day you will know that I am in My Father, and you in Me, and I in you. ²¹He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."* ²²Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?" ²³*Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. ²⁴He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me. ²⁵"These things I have spoken to you while being present with you. ²⁶But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. ²⁷Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. ²⁸You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I. ²⁹And now I have told you before it comes, that when it does come to pass, you may believe. ³⁰I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. ³¹But that the world may know that I love the Father, and as the Father gave Me commandment, so I do."*

John 15:9, *"As the Father loved Me, I also have loved you; abide in My love. ¹⁰If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. ¹¹These things I have spoken to you, that My joy may remain in you, and that your joy may be full. ¹²This is My commandment, that you love one another as I have loved you. ¹³Greater love has no one than this, than to lay down one's life for*

his friends. ¹⁴You are My friends if you do whatever I command you. ¹⁵No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. ¹⁶You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. ¹⁷These things I command you, that you love one another.”

John 17:22-26, “And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.”

John 21: 14, This is now the third time Jesus showed Himself to His disciples after He was raised from the dead. ¹⁵So when they had eaten breakfast, Jesus said to Simon Peter, **“Simon, son of Jonah, do you love Me more than these?”** He said to Him, “Yes, Lord; You know that I love You.” He said to him, **“Feed My lambs.”** ¹⁶He said to him again a second time, **“Simon, son of Jonah, do you love Me?”** He said to Him, “Yes, Lord; You know that I love You.” He said to him, **“Tend My sheep.”** ¹⁷He said to him the third time, **“Simon, son of Jonah, do you love Me?”** Peter was grieved because He said to him the third time, **“Do you love Me?”** And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, **“Feed My sheep.”**

The Father Loves Jesus the Son of God And Jesus the Son of Man

Jesus is One Person with Two Natures A Divine Nature and a Human Nature

This website comes from the viewpoint that when referring to Jesus the Son of God it is referring to His divine nature, and when referring to Jesus the Son of Man* to His human nature. And also from the point of view that Jesus lived and acted exclusively as the Son of Man during His Incarnation.

The Father's Love for the Divine Nature of Jesus the Son of God

As a member of the Trinity, Jesus the Son of God shares in the Intra-Trinitarian love between God the Father, God the Son, and God the Holy Spirit. This Intra-Trinitarian kind of love is beyond human experience and understanding.

However, it might closely be personified on Earth by a mother's unconditional love for her child; i.e., the 'bone of my bones and flesh of my flesh' kind of love. Genesis 2:23

And, it may be that women can understand this kind of unconditional love for others better than men.

The Father's Love for the Human Nature of Jesus the Son of Man

During His Incarnation, the Father's love for Jesus the Son of Man was conditional. It is this website's point of view that the love God the Father had for Jesus the Son of Man during this period was essentially different from the love the Father has for Jesus the Son of God. That is, as long as Jesus the Son of Man continued to obey the Mosaic Law and obey the Father in all things during His Incarnation, then the Father continued to love Jesus the Son of Man wholly and without reservation.

Once Jesus completed the work the Father gave him to accomplish, including His obedience to death on the Cross, then the Father's love

for Jesus the Son of Man was finalized, and by Grace this love has been extended unconditionally to all of humanity.

It may be that men can understand this kind of performance-based conditional love better than women.

This point of view might best be understood by first considering the kind of love God the Father had for all humanity prior to the death of Christ on the Cross. This includes His love for Jesus the Son of Man, who in His human nature was like every other person.

From the Mosaic Law it can be seen that the kind of love the Father had for humanity was performance-based, i.e., it was based on the individual performing up to the standard of the Mosaic Law.* and Jesus the Son of Man was no exception. His human nature had to be tested and proven worthy of continuing to receive the Father's conditional love.

Jesus the Son of Man led a perfect, sinless life in His Incarnation, in full and complete obedience to the Mosaic Law and to the Father's every command, including obedience to death on a cross. It is for this perfection of every thought, word, and deed that the Father's love for Jesus the Son of Man was finalized.

Therefore, all the blessings and promises of God that result from obedience to God were granted by Grace to all humanity through the finished work of Jesus the Son of Man.

It is this performance-based love which the Father has for Jesus the Son of Man that is to be freely received and experienced by people, and then freely expressed to others. Matthew 10:8

Therefore, it is no longer necessary or even possible for a person to perform up to God's standards in order to be loved by God. People can only receive the love of the Father for Jesus the Son of Man* as an unconditional gift from the Father for what Jesus the Son of Man has already accomplished.

The New Commandment

The Love of Others Redefined

At the Last Supper Jesus the Son of Man gave what He called a new commandment that we are to love one another as the Father loves Him. John 13:34, John 15:9

To love God and to love one another as the Father loves Jesus the Son of Man, is to fulfill all of the commandments given by God in both the Old and New Testaments. (See the following for an explanation.)

The original second great commandment in the Law mentioned by Jesus in Matthew 22:37-40 was first given in Leviticus 19:18, “you shall love your neighbor as yourself;”

The new second commandment was given by Jesus in John 13:34, ***“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.”***

Then Jesus tells us exactly ‘how’ He loves us in John 15:9, ***“Just as the Father has loved Me, I have also loved you;”*** Therefore, Jesus loves us as the Father loves Him, and now we are to love one another as the Father loves Jesus the Son of Man.

It is the Father’s love for the human nature of Jesus the Son of Man that has been graciously extended to all humanity. The Intra-Trinitarian love between God the Father and Jesus the Son of God is beyond human experience. It is the love between God the Father and Jesus the Son of Man that humanity can experience and express. (See the topic: Father Loves Jesus)

Therefore, ‘how’ we are to love one another was redefined with the coming of Jesus and His finished work culminating at the Cross, from being defined by the Mosaic Law to being defined by how the Father loves Jesus the Son of Man.*

As Jesus redefined other Old Testament Laws, we can imagine Him redefining this one by saying, “You have heard that it was said, you shall love your neighbor as yourself; but I say to you, you shall love your neighbor as the Father loves Me.”

With this in mind, we can replace the original second great commandment in the Law with the new commandment, and paraphrase what Jesus said in Matthew 22:37-40, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as the Father loves Me. On these two commandments hang all the Law and the Prophets, and all of My commandments.”

Also, if we insert the new commandment into the Great Commission we can paraphrase Jesus in Matthew 28:19-20, “Go therefore and make disciples of all the nations, ... , teaching them to observe all that I commanded you; that is, teaching them to love themselves and one another just as the Father loves Me the Son of Man;”

An inference to being loved by God just as the Father loves Jesus, is that God thinks and feels about us, and is as pleased with us, as the Father is with Jesus the Son of Man.*

Therefore, it is proposed that the most important activity in this life is to love God first and then learn how to receive and give away the Father’s love for Jesus the Son of Man.*

May our attitude, and all of our thoughts, words, and actions come out of loving in this way.

The Power of God's Love

Experiencing the power of Gods love for Jesus the Son of Man* for ourselves and expressing it to others may be the way Gods power works in life. That is, the Father’s love for Jesus the Son of Man may be the very essence of His power, in which case there is no greater power for forgiving, healing, and moving mountains than the Father’s love for Jesus the Son of Man.*

Jesus said in John 14:6, ***“I am the way, the truth, and the life.”*** And since Jesus is God and ‘God is love’, then ‘Love is the way, the truth, and the life.’

And not just any kind of love, but specifically the kind of love that Jesus speaks about in John 15:9, where He said, ***“As the Father loved Me, I also have loved you; ... ¹² ... love one another as I have loved you.”***

And also in John 17:23, ***“... and that the world may know that You have sent Me, and have loved them as You have loved Me. ... ²⁶ ... that the love with which You loved Me may be in them, and I in them.”***

The love Jesus talks about here in John 15 and 17 is the love that the Father has for Him, the Son of Man.* And it is this love that both the Father and Jesus so graciously offer to all of us.

This love that the Father has for Jesus is offered to all of us unconditionally, but it was conditioned upon the finished work of Christ. Jesus was perfect in every way and thereby earned the Father’s love that has been unconditionally, i.e., freely offered to us.

So, when Jesus said in John 14:13, ***“And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. ¹⁴If you ask anything in My name, I will do it.”*** And in John 15:7, ***“If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.”*** And in John 15:16, ***“... you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.”***

What He could be saying in these verses is that, ‘As you love yourself and one another in the same way the Father loves Me, then you will receive whatever you ask for.’ **

In John 14:12, Jesus said, ***“Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.”***

This could mean that if we believe in Him the way Jesus speaks of ***“he who believes in Me”*** in John 14:12, then we will experience* the power of God’s love for Jesus, and then ***“the works that I do he will do also; and greater works than these he will do;”***

That is, as we express to others the Father's love for Jesus His power will be manifested in our lives and in the lives of those around us. And in some way it is only as we give away the Father's love for Jesus that we are able to experience more of it for ourselves; i.e., God's love is a positive feedback loop.

The journey now is to learn how to freely receive the Father's love for Jesus, and then how to freely give it away. As Jesus said in Matthew 10:8, ***"Freely you have received, freely give."***

Experiencing the power of God's love for Jesus for ourselves and expressing it to others may be the way God's power works in life. That is, the Father's love for Jesus may be the very essence of His power, in which case there is no greater power for forgiving, healing, and moving mountains than the Father's love for Jesus the Son of Man.

The Father's Love for Fallen Human Nature Before and After the Cross

Prior to the finished work of Jesus the Son of Man, God loved the world in the following ways.

1. God loved His creation. Genesis 1, "And God saw that it was good."
2. God loved fallen humankind. As in John 3:16, ***"For God so loved the world"***

All that was missing in God's love for fallen humankind was that portion of love conditioned upon adherence to the Mosaic Law.

This condition was met when the Father extended to all humankind His love for Jesus for having adhered to the Mosaic Law.

So, now following the finished work of Jesus the Son of Man, which included His full adherence to the Mosaic Law, God's love toward fallen humankind was full and complete.

Now, by Grace, God loves fallen people everywhere with the same perfect love that He has for Jesus the Son of Man.

Love One Another

God Loves You Just as God the Father loves Jesus the Son of Man

Father, Son, and Holy Spirit love you just the way you are now, and exactly as God the Father loves Jesus the Son of Man,* therefore we are to love ourselves and one another in just the same way.

John 13:34-35, ***“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.”***

John 15:9,12, ***“Just as the Father has loved Me, I have also loved you; ... ¹² ... love one another, just as I have loved you.”***

John 17:22-23, ***“And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.”***

John 17:25-26, ***“O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.”***

Matthew 28:19-20, ***“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.”***

Following the finished work of Christ at the Cross,* God's love, that is, God the Father's love for Jesus the Son of Man has been graciously and unconditionally offered to all people everywhere.

Therefore, it is not necessary for us to change anything in order to be loved, accepted, and pleasing to God.

We are already loved, accepted, and pleasing to God just as we are, all and only because of the finished work of Christ, and the Grace of God extended to all people based on Christ's finished work.

There is nothing anyone can ever think, say, or do that can change what Christ has done for us or change what Father God has so graciously offered to us based on what Christ has done.

One way to view this kind of 'love' is to consider it the preeminent Fruit of the Spirit, comprised of the constituent fruits of joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Galatians 5:22-23

And one way for us to grow in this kind of love is for us to Renew Our Mind (Part 1 and Part 2). Romans 12:2, Eph 4:23, Phil 2:5

That is, one way for us to grow in the experience and expression of this kind of love is for us to change our mind about God, about ourselves, and about one another. And one way of doing this is to better understand how God loves us. That is, better understand how God perceives us, how He thinks and feels about us, and His attitude toward us.

Each of us can understand to some extent how Father God must love Jesus the Son of Man, and what Father God must think and feel about Jesus.

Imagine how much the perfect Father God loves Jesus the perfect Son of Man, and then put yourself in the place of Jesus; he put himself in our place on the cross so that we can put ourselves in his place in the heart of the Father's love.

As we contemplate, meditate upon, and visualize Father God loving Jesus, and as we take time to rest in the heart of the Father's love for

Jesus, we can then expect to grow in our experience and expression of joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control toward others.

Jesus the Son of Man was judged, found guilty, condemned, and punished by God the Father for the disobedience of all humankind. And lest we misrepresent, dismiss, or disown the meaning and value of his sacrifice we are to avoid judging, accusing, and condemning ourselves and others for any reason.

Matthew 5:43-45, ***“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for he makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.”***

It has been said the chief end of man is to glorify God and enjoy him forever. It might be said we enjoy him most when we are experiencing the Father’s love for Jesus the Son of Man, and we glorify him most when we are loving ourselves and others just as Father loves Jesus.

Abide in Me, and I in You

When we love ourselves and one another just as the Father loves Jesus the Son of Man,* then this love is an expression of Jesus abiding in us and us abiding in Jesus.

Jesus said in John 15:4, ***“Abide in Me, and I in you.”***

How are we to ‘abide in Jesus?’ That is, what is the ‘way’ that Jesus has provided for us to ‘abide in Him?’

John 15:9,10,12, ***“As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, ... This is My commandment, that you love one another, just as I have loved you.”***

Therefore, as “you love one another, just as I have loved you” ... “you will abide in My love.”

And when Jesus said, “abide in My love”, we can understand Him to say ‘abide in Me’ because Jesus is God and ‘God is Love.’

So, we express that we ‘abide in Jesus’ as we “love one another, just as I have loved you.”

And how does Jesus ‘abide in us?’

John 14:23, ***“If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.”***

So, the Father and Jesus will, “make Our abode with him” as “he will keep My word.”

If we can say that the word ‘keep’ as used here means to remember and obey, then the phrase “keep My word” could be rephrased to ‘remember My words and obey them.’ And to ‘obey them’ means to “love one another, just as I have loved you.”

Therefore, we are expressing that Jesus abides in us as we remember His words and obey them by “love one another, just as I have loved you.”

Said more simply, when we receive Jesus, we become one with Jesus and Jesus becomes one with us.

John 14:20, ***“At that day you will know that I am in My Father, and you in Me, and I in you.”***

And when we “love one another, just as I have loved you” we are expressing the reality of both the “you in Me” and “I in you” portions of verse John 14:20.

When we love ourselves and one another just as the Father loves Jesus the Son of Man, then this love is an expression of Jesus abiding in us and us abiding in Him.

"We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him." (1 John 4:16 NASB)

Renewing Our Mind (Part 1)

It is not necessary for us to change anything in order to be loved, accepted, and pleasing to God.

We are already loved, accepted, and pleasing to God just as we are, all and only because of the finished work of Jesus the Son of Man on earth, and the Grace of God extended to all people based on His finished work.

There is nothing we could ever think, say, or do that could change what Christ has done for us, or could change what God has so graciously offered to us based on what Christ has done.

Our position in Christ is open to us and our place in heaven has been prepared. All we have to do now is believe in Jesus to reserve our position and place in God and in His Kingdom.

However, if we would like to improve the quality of our life here on earth, then we will need to change the way we think.

That is, we will need to change our mind about God, ourselves, and one another. And one way of doing this effectively, is to better understand how God loves us. That is, better understand how God perceives us, how He thinks and feels about us, and His attitude toward us.

Therefore, this topic presents an approach whereby we can work to renew our mind regarding God, ourselves, and others by looking closely at the words of Jesus.

John 8:31,32, ***"If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free."***

Matthew 4:17, From that time Jesus began to preach and say, ***“Repent, for the kingdom of heaven is at hand.”***

The Greek word for ‘Repent’ is ‘metanoeo’, and it means ‘to change one’s mind;’ that is, ‘to change one’s mind for better.’

Romans 12:2, “... be transformed by the renewing of your mind,”

Colossians 3:16, “Let the word of Christ dwell in you richly in all wisdom,”

Philippians 2:5, “Let this mind be in you which was also in Christ Jesus,”

Unless otherwise noted, all Scriptures in this website are from the NKJV* or NAS* Bibles.

This Topic Has Two Parts

Renewing Our Mind (Part 1) – Presents a basis for renewing our mind by looking closely at the words of Jesus.

Renewing Our Mind (Part 2) – Using the words of Jesus, employ mental exercises to help renew our mind and in that way become people who love more like the Father loves Jesus the Son of Man.

Before Proceeding, Please Read the Following Webpages:

"The Love of Others Redefined"

"The Importance of the Words of Jesus"

"Jesus the Son of Man"

In "The Love of Others Redefined," in the paraphrase of Matthew 22:37-40, we are first to love God, and second we are to love ourselves and one another just as the Father loves Jesus the Son of Man.

Among other things, to love God first means to put Him first in every area of our life. That is, to worship, praise, and always offer up

thanksgiving to Him in all circumstances and. John 4:24, ***“And those who worship Him must worship in spirit and truth.”***

Learning how to love God first is outside the scope of this topic, with the exception that one way of loving God first is to love ourselves and one another just as the Father loves Jesus.

That is, one way of showing our love for God is for us to show the Father’s love for Jesus the Son of Man to those for whom Jesus suffered and died.

Looking closely at the words of Jesus is one way to learn how to love ourselves and one another just as the Father loves Jesus.

How Does Father God love Jesus the Son of Man?

Although it may seem difficult to do, each of us can imagine and to some extent understand how Father God must love Jesus, and what Father God must think and feel about Him.

In *Renewing Our Mind* (Part 2) of this topic we are encouraged to discuss with others how Father God loves a perfect, strong, obedient, self-sacrificing, humble, wise, and holy Son. And we are to take this understanding of the Father’s love for Jesus and apply it to ourselves and to one another. For this reason, it is important that our understanding of the Father’s love for Jesus be as complete and accurate as possible.

Whatever the Father thinks and feels about Jesus, is what the Father, Son, and Holy Spirit think and feel about us, and is what we are to think and feel about ourselves and one another.

John 15:9,12, ***“Just as the Father has loved Me, I have also loved you; love one another, just as I have loved you.”***

How are we to learn to think and feel about ourselves and one another just as the Father thinks and feels about Jesus the Son of Man?

To begin with, we may need to strengthen our belief that God has a great desire for us to know in our mind what He thinks about us, and to experience in our heart what He feels about us.

God is not in any way hiding or holding back His love from anyone, on the contrary. John 3:16, ***“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”***

Thinking and feeling about ourselves as God thinks and feels about us requires a change of mind and heart, and as our mind changes our heart will follow. For such a change to occur we may have to consider the words of Jesus more closely than we ever have before.

Before Proceeding, Please Read the Following Webpages:

"The Purpose and Premise of this Website"

"Accuracy, Authenticity, and Authority of the Bible and the words of Jesus"

Matthew 4:4, But He answered and said, ***“It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”***

The only words recorded in the Bible that were spoken directly ***“from the mouth of God”*** AND that were heard and could be confirmed by many people, are the words spoken by Jesus in His Incarnation and the words spoken by the Father directly from Heaven. (Matthew 18:16, 2 Corinthians 13:1)

The Bible from Genesis to Revelation is God’s word to the whole world and it is all true. It is not all the truth there is (John 21:25), but it is all the truth we will ever need.

Although all of the other words in the Bible are true, it has not been found where these other words ***“are spirit and are life”*** which is what Jesus said about His own words in John 6:63, ***“... the words that I have spoken to you are spirit and are life.”***

Here we take the approach that the words of Jesus, along with the words spoken by the Father from Heaven, are the standard against which all the other words in the Bible are to be measured and understood. And that it is these words which are the **“food that endures to everlasting life.”**

John 6:27, ***“Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”***

Therefore, we are going to focus our attention on the words of Jesus, and in this way labor to renew our mind, strengthen our ***“believe in Him whom He sent”*** (John 6:29), and learn to love as the Father loves Jesus, so that ***“Your kingdom come. Your will be done on earth as it is in heaven”*** (Matthew 6:10).

Romans 10:17, “So faith comes from hearing, and hearing by the word of Christ.”

John 15:7, ***“If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.”***

However, renewing our mind about such matters may not always come easily. The entire world system, our mind and flesh, and a host of spiritual forces (Ephesians 6:12) are arrayed against us as we work to change our mind in this way.

It will require Reading and Study, Memorization and Meditation, Contemplation and Discussion of the words of Jesus to supernaturally renew and change our mind away from its natural worldly ways.

As we have heard, ‘repetition is the mother of all learning,’ and it is the key to making progress in renewing our mind. And to make lasting progress, it will probably require effort on our part almost every day to mentally swim against the ever present tide of the ways of this world.

However, the benefits of this effort can be experienced almost immediately. The immediate benefit is to begin to perceive our self as the Father perceives Jesus the Son of Man, and in that way we begin to experience God’s love as peace in our mind and joy in our heart.

John 16:22, ***“Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.”***

John 16:33, ***“These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”***

One way that Jesus overcame the world was to sanctify Himself. John 17:19, ***“And for their sakes I sanctify Myself, that they also may be sanctified by the truth.”*** And as an example for us He sanctified Himself with the truth that we should also sanctify ourselves by means of the truth. John 17:17, ***“Sanctify them by Your truth. Your word is truth.”***

Beyond learning how to love our self as God loves us, we are to learn how to love others as God loves all of us. This may be more difficult than loving ourselves, but in some ways it follows from loving ourselves. That is, in some way, the degree to which we can love others is dependent upon the degree to which we can love ourselves as the Father loves Jesus the Son of Man.

“But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.” (Romans 5:28). And now, “As far as the east is from the west, So far has He removed our transgressions from us.” (Psalm 103:12)

Therefore God now has a complete absence of a judge-mentality toward our behavior and He is not surprised, ashamed, hurt, or offended by anything we may think, say, and do. Before Christ, God may have had a judge-mentality toward us, and may have been offended and hurt by the things we thought, said and did, but since Christ died for all of our sins, God no longer thinks and feels this way.

From God’s perspective, all His consequences and all of His punishments for all of our disobedience, and all of our negative and harmful thoughts, words, and actions, were nailed to the Cross and passed away there with Jesus.

However, much of the world does not recognize the finished work of Jesus on earth, or God's grace and forgiveness toward all people. Therefore, we are continually tempted by the world, our flesh, and the devil to harbor the troublesome and harmful presence of a judgmentality toward our own behavior and the behavior of others.

As we focus on the words of Jesus, our judge-mentality toward ourselves and others decreases as the Father's love for Jesus increases in and through our life. This should then lead to a growing love for others, exemplified by a growing peace and joy in our life when in the presence of other people.

Loving ourselves and others in this way will also help bring forth what Jesus taught the Disciples to pray for in 'The Lord's Prayer' in Matthew 6:10, ***"Your kingdom come. Your will be done on earth as it is in heaven."*** In an important way, when we experience for ourselves and express to others the love that the Father has for Jesus, then His Kingdom and His will are being accomplished here ***"on earth as it is in heaven."***

It may be that His love is the very essence of His power, in which case there is no greater power for forgiving, healing, and moving mountains than the love the Father has for Jesus the Son of Man.

John 14:12, ***"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father."***

Then, as we experience and express the Father's love for Jesus, His miraculous and supernatural power will be manifested more consistently in and through our lives into the people and the world around us.

Matthew 10:8, ***"Freely you have received, freely give."***

Please proceed to the webpage "Renewing Our Mind (Part 2)"

Renewing Our Mind (Part 2)

Renewing Our Mind (Part 2) – Using the words of Jesus, employ mental exercises to help renew our mind and in that way become people who love more like the Father loves Jesus the Son of Man.*

Before proceeding, if you haven't already, please read the webpage: "Renewing Our Mind (Part 1)"

John 8:31,32, *"If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free."*

We begin to look closely at the words of Jesus by devoting ourselves to the mental exercises of 'Reading and Study', 'Memorization and Meditation', and 'Contemplation and Discussion' of His words. 'Repetition is the mother of all learning', and it is a key to renewing our mind.

Looking closely at the words of Jesus in this manner will help us in several related ways.

It will help us to strengthen our "believe in Him whom He sent."

"Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, ... This is the work of God, that you believe in Him whom He sent."
(John 6:27,29)

And it will help us to continue our cooperation with the Holy Spirit in the process of our sanctification and transformation into the image of Christ.

"But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord." (2 Corinthians 3:18)

"Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth." (John 17:17-19)

“I am the way, and the truth, and the life; ...” (John 14:6)

Reading and Study Exercise

For an overview of all the words of Jesus in the Bible, in context and in chronological order, please download “The Words of Jesus” MS Word document and read through it from beginning to end.

The version of His words used in this document are from the Holman Christian Standard Bible.* (Unless otherwise noted, the version of His words on this ‘The Words of Jesus Online’ website are taken from the NKJV* or NAS* Bibles.)

As you read through “The Words of Jesus” document take time to study it by referring to the Bible Study Tools website,* or some similar site. There is also a Quick Reference Bible Dictionary* on the Bible Study Tools site.

On this same site, using the New American Standard Bible,* you can select Red Letter, Cross References, Footnotes, and Strong’s Numbers, which can be helpful in these exercises.

Begin the ‘Reading and Study’ exercises by reading through “The Words of Jesus” document mentioned above from beginning to end.

Then read the section covering “The Last Supper”, on pages 47 – 52. Or, download the MS Word section of “The Last Supper” here.

After that:

Read the Gospel of John chapters 12 – 17

Read again the Gospel of John chapters 14 – 17

Read again the Gospel of John chapters 14 – 15

Read again John chapter 15 verses 1-12

Read again John chapter 15 verses 9-12

These last words of Jesus in the Gospel of John are to be read and reread for emphasis, because it is considered that Jesus may have intended His last words to be among the most important of His words to us. For example, Jesus gave us the all important New Commandment at the Last Supper.

John 13:34-35, ***“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.”***

Matthew 28:19-20, ***“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.”***

It is also thought that His last words may provide a kind of summary or conclusion of His message to us. Such guiding thoughts are to be held loosely, not rigidly or legalistically. The Holy Spirit can of course impress upon us any of Jesus' words without us having such overriding thoughts or guidelines. However, when held lightly such guidelines can sometimes be helpful.

Keep in mind the central thought at the heart of the Gospel of Jesus Christ, which is that God loves everyone just as God the Father loves Jesus the Son of Man. And this means that God perceives us, i.e., thinks about us, and feels about us just as the Father perceives Jesus.

It is thought that all of the other words of Jesus, and all the other words in the Bible, might best be considered in the light of this love that God has for everyone.

John 15:9, ***“Just as the Father has loved Me, I have also loved you; ... 12 ... love one another, just as I have loved you.”***

John 17:26, ***“... that the love with which You loved Me may be in them,”***

All of our attitudes, thoughts, words, and actions might best originate from a mind filled with these words and from a heart inspired by these words.

Colossians 3:2, “Set your mind on things above, not on things on the earth.”

Philippians 2:5, “Let this mind be in you which was also in Christ Jesus.”

Philippians 3:15, “Therefore let us, as many as are mature, have this mind.”

1 Peter 1:13, “Therefore, prepare your minds for action.”

Matthew 12:34, “For out of the overflow of the heart the mouth speaks.”

As you proceed with these exercises, spend time every day reading portions of “The Words of Jesus” document, and/or portions of the other scriptures referred to here in the Gospel of John. And keep in mind as you read to “Let the word of Christ dwell in you richly.” (Colossians 3:16)

Memorization and Meditation Exercise

We know that all of the words of Jesus are important to us. However, for this exercise of ‘Memorization and Meditation’, we will focus on what may be His most important words.

First memorize: John 15:9,12, ***“Just as the Father has loved Me, I have also loved you; love one another, just as I have loved you.”***

Second, memorize the following three verses:

John 13:34, ***“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.”***

John 17:23, ***“... that You have sent Me, and have loved them as You have loved Me.”***

John 17:26, ***“... that the love with which You loved Me may be in them, and I in them.”***

These five verses can be paraphrased, "Love yourself and one another just as the Father loves Jesus."

Then memorize John 15 verses 1-12.

Then see the following: "Memory Verses – Words of Jesus to Memorize and Meditate Upon"

Next we consider that the New Commandment given by Jesus in John 13:34, takes the place of the second commandment in Matthew 22:39.

Based on that we can paraphrase Matthew 22:37-40:

"You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love yourself and your neighbor just as the Father loves Me and as I have loved you. On these two commandments hang the Law, the Prophets, and all of My other commandments."

From this, the very act of keeping these two commandments fulfills the requirement of keeping all the other commandments given by God in both Old and New Testaments.

In the process of memorizing these verses we are also to meditate upon them. By meditation is meant to slowly repeat these verses over and over again in our mind in a quiet and relaxed manner for a specified period of time. (Start with a few minutes, and gradually increase the length of time. And start with a few words, and do not give up, ... you can do this!)

Keep in mind that meditation, although it can be considered work, is to be a fulfilling experience and not one that is overly difficult and uncomfortable.

Meditation on the words of Jesus in this way is meant to help us slow down and quiet our mind, as well as renew our mind, and increase our faith in all that Jesus said. As we meditate in this way, the Lord is more able to show us the meaning of His words.

When meditating on the words of Jesus we will often be distracted, which can be frustrating. When this occurs, slowly and gently turn away

from the distraction as well as any discouragement that may enter in. Then, in a relaxed way, gently return attention to repeating His words.

There are many websites describing different forms of Christian meditation. Although some of these forms might be helpful in other exercises, they are not to be undertaken as part of the exercises in this topic. Also, it is advised to not enter into any form of meditation that encourages emptying our mind. Rather our objective should be to fill our mind with the words of Jesus.

It is hoped that by focusing on the words of Jesus in this way that we will gradually “be transformed by the renewing of your mind” (Romans 12:2) into people who more and more experience and then express God’s love for Jesus.

Finally, it is hoped that by learning how to love ourselves and others as the Father loves Jesus, that we ***“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.”*** (John 17:23).

And in this way help fulfill The Lord’s Prayer, ***“Your kingdom come. Your will be done on earth as it is in heaven.”*** (Matthew 6:10)

Contemplation and Discussion Exercise

As we proceed along the path of devoting ourselves to the mental exercises of ‘Reading and Study’, and ‘Memorization and Meditation’ on the words of Jesus, we are also to take additional time to ‘Contemplate and Discuss’ His words with others.

For example, think about and try to understand how a perfect Father would love a perfect, strong, obedient, self-sacrificing, humble, wise, and holy Son, and then discuss your thoughts with others.

These discussions might best take place in a safe circle of others (or with just one other) who are renewing their mind using these same exercises.

Here are some guidelines for small group discussion:

1. The leader proposes a topic or question from these exercises which is to be discussed by the group.

2. Participants sit in a circle and can respond or pass when it is their turn.
3. Participants should limit sharing to 3-5 minutes. If this time is exceeded, then the leader may gently, and respectfully move the discussion to the next person.
4. There should be no cross talk. Cross talk is when two individuals engage in a dialogue excluding others. And each person should be allowed to express their thoughts without interruption.
5. Participants are to support one another, and not attempt to ‘fix’ one another.
6. When it is their turn participants may question or make positive comments toward another. The other, when it is their turn, may or may not respond to them.

Typical questions:

Why does the Father love me just as He does Jesus?

Does the Father think and feel about me in just the same way that He thinks and feels about Jesus, the Son of Man?

In conclusion, once we have assurance of our salvation by faith alone in Christ alone, we are to “work out [complete] your salvation” (Philippians 2:12).

And in this topic, we help this process by ‘Reading and Study’, ‘Memorization and Meditation’, and ‘Contemplation and Discussion’ of “The Words of Jesus”, and in this way work to “believe in Him whom He sent.”

Jesus answered and said to them, ***“This is the work of God, that you believe in Him whom He sent.”*** (John 6:29)

Also, consider reading other topics on this ‘The Words of Jesus Online’ website.

Preface to Memory Verses

“His words [Jesus’ words] have been a sort of infinite wonder to the world, a kind of Divine heart and conscience to it. They are but few; we can read in an hour all of His thought that survives in the forms human art has created to clothe and immortalize the human spirit.”

“So great and infinite in value have been those teachings, in quantity smallest of fragments, in quality greatest and priceless of the treasures that have enriched the world.”

“Now here we have the point of view from which we must try to interpret His teaching as a transcript or explication of His own consciousness. His speech is the incarnation of His spirit, the mirror of His thought. His person is reflected in His words; the worth of the one explains the worth of the other.”

“If the reader is going to understand what he or she is reading, then the rules of communication must be diligently followed. These are the same rules that are followed in everyday conversation when understanding takes place. In other words, there is not a special or secret set of rules for understanding God’s Word.”

Romans 10:17, “So faith comes from hearing, and hearing by the word of Christ.”

‘Repetition is the mother of all learning,’ and it is a key to renewing our mind.

Memorize and Meditate Upon Jesus’ Words

Memory Verses

The Words of Jesus To Memorize and Meditate Upon

John 14:6

I am the way, and the truth, and the life.

John 15:9,12

Just as the Father has loved Me, I have also loved you; ... love one another, just as I have loved you.

John 13:34

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

John 17:23

You sent Me, and loved them, even as You have loved Me.

John 17:26

That the love with which You loved Me may be in them.

John 14:23

If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.

John 16:33

These things I have spoken to you, so that in Me you may have peace.

John 14:27

Peace I leave with you; My peace I give to you; not as the world gives do I give to you.

Matthew 4:4

It is written, 'Man Shall Not Live On Bread Alone, But On Every Word That Proceeds Out Of The Mouth Of God.'

John 5:24

I say to you, he who hears My word, and believes Him who sent Me, has eternal life.

John 6:63

The words that I have spoken to you are spirit and are life.

John 8:31,32

If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.

John 15:7

If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.

John 17:17

Sanctify them in the truth; Your word is truth.

John 12:46

I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.

Matthew 24:35

Heaven and earth will pass away, but My words will not pass away.

Luke 24:44

These are My words which I spoke to you while I was still with you.

Mark 4:26,27

The kingdom of God is like a man who casts seed upon the soil ... and the seed sprouts and grows, how, he himself does not know.

John 6:27

Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you.

Matthew 6:10

Your kingdom come, Your will be done, On earth as it is in heaven.

John 16:33

In the world you have tribulation, but take courage; I have overcome the world.

John 6:29

This is the work of God, that you believe in Him whom He has sent.

Matthew 10:8

Freely you received, freely give.

John 14:13,14

Whatever you ask in My name, that will I do, ... If you ask Me anything in My name, I will do it.

Theodicy

The Problem of Evil

Theodicy attempts to provide a morally sufficient and life-satisfying reason and justification as to why an Omni-perfect God would permit evil to exist in the very good world He created out of nothing.

Reconciling Suffering With Theism

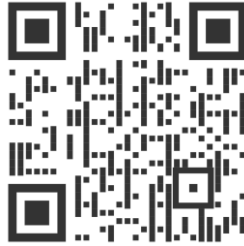
The reason for proposing the theodicy *Reconciling Suffering With Theism* (RST) is that numerous Christian and non-Christian responses to the Problem of Evil have been proposed. However, all have serious and thoughtful detractors, and none have achieved widespread acceptance. Nevertheless, RST is another attempt to provide a plausible, reasonable, life- satisfying, Biblically based, morally sufficient reason as to why the Omni-perfect God of the Bible would permit so much seemingly senseless evil to exist in the ‘very good’ world He created out of nothing.

In the proposed RST theodicy, evil is defined as disobedience to God. Evil was not ordained by God and was not inevitable or necessary for God’s Creation Project (CP) to be successful. In the RST theodicy, God did ordain the suffering of temptation, which is ‘very good,’ but God is never the source of temptation. Temptation is sourced from the world, the flesh, and the devil.

Further, it is hoped that the answer provided in RST will leave one’s sense of reality intact, that it tells the truth about reality. It is also hoped that it leaves one empowered within the intellectual-moral system in which one lives. Namely, it should not deny God’s self-sacrificial love, God’s power to do all that is logically possible, and God’s perfect goodness.

The following excerpts are taken from the *Reconciling Suffering With Theism* book. The RST book, and a Kindle eBook version can be found on Amazon. An MS Word doc of the full RST book can be downloaded [here](#).

Scan to download PDF of Theodicy - *Reconciling Suffering With Theism*



Synopsis

To escape the suffering, pain, and hardship of evil and enter the Kingdom of God (Paradise), a person must freely ask God that they be born again, born a new creation, a new type of person, one without the power to disobey Him this time.

John 12:25 NASB, ***“He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.”***

Description of the Problem of Evil

As understood by most Christians, the Bible presents God as the Omnipotent (omnipotent, omniscient, omnibenevolent, and so forth) creator of the Universe ex nihilo, out of nothing. Then how can such an Omnipotent God permit seemingly senseless suffering and evil to exist in the very good world He created? (Gen 1:31)

“The problem of evil is undoubtedly the greatest obstacle to belief in God.” (William Lane Craig)

Alvin C. Plantinga (1932), renowned American religious philosopher and Templeton Prize winner (2017), catalogs the constellation of questions that comprise the problem of evil. Why does God permit evil, why does

God permit so much of it, and why does God permit those horrific and seemingly senseless instances of it?

Why God permits evil is known as, The Logical Problem of Evil.

Why God permits so much of it is, The Evidential Problem of Evil.

Why God permits those horrific and seemingly senseless instances of it is, The Existential Problem of Evil.

Given the problem of evil in all its forms, here is one example of the argument against the existence of God, especially the Omni-perfect God of the Bible.

In Russian author, Fyodor Dostoyevsky's final novel, *The Brothers Karamazov* (1880), Ivan Karamazov asks his younger brother Alyosha, a cleric: "Imagine that you are creating a fabric of human destiny with the object of making men happy in the end, giving them peace and rest at last, but that it was essential and inevitable to torture to death only one tiny creature ... and to found that edifice on its unremediated tears, would you consent to be the architect on those conditions? No, I would not, Alyosha replied softly."

Dostoyevsky is essentially asking, like Epicurus, the Greek philosopher who lived several centuries before Christ:

- 1) Is God willing to prevent evil but not able? Then He is not omnipotent.
- 2) Is He able but not willing? Then He is not omnibenevolent.
- 3) Is He both able and willing? Then, Whence Cometh Evil?
- 4) Is He neither able nor willing? Then why call Him God?

This conundrum has come to be known as the problem of evil, in particular, the problem of horrific or gratuitous evil, for which there appears to be no good satisfying reason why an Omni-perfect God would allow such to occur.

Such horrific or gratuitous evil was the point of Ivan's question to Alyosha as he recounted incidents of horrible torment and torture inflicted on little children. He could think of no good reason why an Omni-perfect God would allow such atrocities to be committed against little children, even infants.

Why This Theodicy?

The Problem of Evil arguably commands more attention than any other issue in the philosophy of religion and will continue to do so because of the obstacle evil presents to believing in a good God, especially the God of the Bible. Numerous Christian theodicies have been proposed during the two millennia of the Christian era, but all have serious and thoughtful detractors, and none have achieved widespread acceptance.

Roger Olsen, commenting on this situation in 2013, states, “My point so far is simply that innocent suffering, the suffering of small children, is a serious challenge to Christian faith in an all-good and all-powerful God, the God of Scripture and Christian tradition. And that Christian thinkers have risen to attempt to meet the challenge in various ways without arriving at consensus or settling on one response, one theodicy, as the total solution.”

Reconciling Suffering With Theism (RST) is another attempt to provide a plausible, reasonable, life-satisfying, Biblically-based, morally sufficient reason for which the Omni- perfect God of the Bible permits so much seemingly senseless suffering and evil to exist in the very good world He created out of nothing.

In the proposed RST theodicy, evil is defined as disobedience to God. (1 John 3:4) It is also understood that a person obeys God by doing what God has commanded in the Bible should be done, or by not doing what God has commanded should not be done. And a person disobeys by not doing what should be done or by doing what should not be done.

Also proposed is that God has not ordained disobedience to God, nor was disobedience inevitable or essential for the success of God’s Creation Project (CP) (p. 14). However, now that evil and suffering are in the world due to humankind’s abuse of their freedom to disobey, God can use it, along with the suffering of temptation, which God has ordained, to further His CP.

God uses the consequent suffering caused by disobedience, and the suffering of temptation, to help people realize that to be saved from evil and suffering, they must ask God to remove their power to disobey Him.

And this is accomplished in Hades, after the person's death to this present world, by asking God that they be born-again into Paradise without this power.

Experiencing and witnessing acts of evil, from the most commonplace and seemingly harmless to the most horrific, egregious, and destructive, should help people realize the necessity of having their power to disobey God removed. And the more horrible the act of disobedience and its consequences, the more it should bring people to that realization.

For no one is innocent, everyone disobeys God and contributes to the world's evil, pain, suffering, and hardship.

"... for all have sinned and fall short of the glory of God," (Romans 3:23 NASB)

The answer to the Problem of Evil provided here is hoped to leave one's sense of reality intact and tell the truth about reality. It is also hoped that it leaves one empowered within the intellectual-moral system in which one lives. Namely, it should not deny God's self-sacrificial love, God's power to do all that is logically possible, and God's perfect goodness.

Note: Both William Lane Craig (p. 43) and Eleanore Stump (p. 125) have expressed ideas that are precursors to the answer to the Problem of Evil presented here.

Origin of Natural Evil

Events in Nature, such as hurricanes, tornadoes, earthquakes, lightning strikes, and the like, are often considered instances of natural evil that are not caused by either human or fallen angelic agents. However, it is proposed that all such natural evil events find their origin in Adam & Eve's moral disobedience to God in the Garden of Eden.

*"Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. The LORD God commanded the man, saying, **"From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."*** (Genesis 2:15-17 NASB)

When Adam & Eve disobeyed God by eating the forbidden fruit, God declared: ***“Cursed is the ground because of you;”*** (Genesis 3:17).

Instead of obeying God, Adam & Eve gave in to temptation and obeyed Satan and thereby willfully surrendered and abdicated to Satan their God-given rulership over the Garden *“to cultivate it and keep it.”*

“Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?” (Romans 6:16 NASB)

Then, Satan and his cohorts were allowed to cause the above-mentioned destructive natural events throughout the world, but only within limits specified by God.

“... do not put forth your hand on him.” (Job 1:12 NASB)

“I do not ask You to take them out of the world, but to keep them from the evil one.” (John 17:15 NASB)

Furthermore, when Cain killed his brother Able, Satan gained more latitude to make it even more difficult to cultivate the ground, adding to the burden and hardship of evil.

“What have you done? The voice of your brother’s blood is crying to Me from the ground. Now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. When you cultivate the ground, it will no longer yield its strength to you;” (Genesis 4:10-12 NASB)

Ultimately, the root cause of all natural evil is moral evil, the disobedience of Adam & Eve in the Garden of Eden. When God said, ***“Cursed is the ground because of you;”*** it is understood to mean that the disobedience of Adam & Eve allowed Satan, the newly crowned ruler of the world, to curse the ground.

Through Adam & Eve’s obedience to Satan, they allowed Satan to change the nature of this world in ways not presently understood,

bringing forth corruption and death upon it. In the same way, when Cain killed his brother Abel, he allowed Satan to curse the ground to an even greater extent.

The Evidential Argument From Evil

The evidential argument from evil, an argument for atheism, as advanced by the religious philosopher William L. Rowe (1931-2015) in his celebrated 1979 paper, states:

- 1) There are instances of intense suffering that an omnipotent, omniscient being could have prevented (... without thereby losing some greater good or permitting some evil equally bad or worse).
- 2) An omniscient, wholly good being would prevent the occurrence of any such intense suffering it could (... unless it could not do so without thereby losing some greater good or permitting some evil equally bad or worse).
- 3) Therefore, since such intense suffering is not being prevented, there does not exist an omnipotent, omniscient, wholly good being. (Rowe 1979: 336)

Note: This idea of a ‘greater good’ arises from the subjective notion that a ‘greater good’ is a thing whose goodness and value surpasses the badness of that which is required to obtain it.

In 1979 Rowe provided evidence for this argument, a hypothetical but easily conceivable lightning strike in a distant forest resulting in a forest fire. In the fire, a fawn is trapped, horribly burned, and lies in terrible agony for several days before death relieves its suffering.

William Rowe’s evidential argument stipulates at least two classes of evil suffering. There is one class, the class of intense evil suffering, that he thinks an Omni-perfect God should prevent while not necessarily preventing a class of less intense evil suffering.

However, consider the following argument. Suppose evil suffering is represented by X in the world, and the varying degrees of evil suffering

by $X+1$, $X+2$, $X+3$, and so forth, where the higher the number associated with X , the more intense the suffering.

Then assume that $X+5$ is the most intense evil suffering imaginable, and it is requested that God prevent $X+5$. The request is for God to prevent the suffering before it happens, after which there would be no human conception of $X+5$. That means it will never have been a part of the human experience.

Assuming God prevents $X+5$, the most intense evil suffering in human experience will now be $X+4$. However, when the same logical procedure is applied to $X+4$ as it was to $X+5$, the most intense evil suffering in human experience is now $X+3$.

If taken to its logical conclusion, the requests would not stop until God has prevented all evil suffering, which can only be done by God violating or revoking human freedom. However, without the freedom to obey or disobey God, people would not be able to genuinely love God. (3)

People want their freedom to disobey God, and they also want God to prevent all evil and suffering, a mutually exclusive request. Just as it is logically impossible for God to create a square circle or a married bachelor, it is logically impossible for God to create a human freewill that cannot disobey God, or a freewill that can be revoked. A freewill that cannot disobey God, or one that can be revoked, was never really free to begin with.

Regarding Rowe's fawn suffering and dying in a forest fire, such instances of intense suffering are often referred to as gratuitous and unnecessary acts of evil, for which there appears to be no conceivable satisfactory justification. Nevertheless, the purpose of the RST theodicy is to provide such a justification. (4)

God's Creation Project

RST suggests that from before the beginning, it was in the heart of God the Father to have a Son. So, God bore His one and only Son Jesus, Who had both a Divine Nature and a Human Nature as the Son of God and the Son of Man. And, as a loving parent, Father God desired to provide

Jesus, the Son of Man, with a home and a bride, where the Son and His bride could rule and reign over all creation forever.

Therefore, in the beginning, God created the heavens and the earth as their Universe and the Garden of Eden as their home. And in the Garden, God created Adam & Eve, who were intended to be the first of humankind to join Jesus' bride.

Accordingly, God created the Garden of Eden very good in that it was without defect and in good working order, and God also created Adam & Eve very good and without defect. Adam & Eve were tasked with keeping and cultivating the Garden under the authority and direction of Jesus, the Son of Man, as well as being the mother and father of humanity, procreating children of God.

Most importantly, God created Adam & Eve with the ability to love God, and loving God is every person's highest and most important calling.

"One of them, a lawyer, asked Him a question, testing Him, 'Teacher, which is the great commandment in the Law?' And He said to him, 'You shall love the lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment.' "
(Matthew 22:35-38 NASB)

However, love is not real when only love is possible; for love to be real, the possibility of not loving also has to be real. Therefore, Adam & Eve were created open to the possibility of not loving God. They could love God by obeying Him, and they could not love Him by disobeying Him.

"If you love me, keep my commands. ... He who has My commandments and keeps them is the one who loves Me" (John 14:15,21 NASB)

However, only those who would always love and obey God, and never disobey Him, could God consider worthy of being in Jesus' bride.

Therefore, Adam & Eve were created with libertarian freedom (a libertarian will, a freewill) to either obey or not obey God, to love or not love God. As understood here, libertarian freedom means that a person

can make choices that are free from being determined by anything other than an act of their will. Internal and external forces acting on a person may strongly influence their choices, but they do not control them with absolute certainty. Likewise, choices made in the past may strongly influence present-day choices, but they do not control them with certainty.

Also, a person's choices are free from being predetermined or foreknown by God. God may know with a high degree of certainty what choices people will make in future situations, but not with absolute certainty. If God knew with absolute certainty what choices people would make in the future, they would not have libertarian freedom. And without libertarian freedom, people could not be held responsible and accountable for their choice to love or not love God, to obey or disobey God.

Adam & Eve, when they chose against obeying God and instead chose to obey Satan, they did so freely, which is evil, and the consequence of their committing evil entered the world.

“... but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.” (Gen 2:17 NASB)

RST posits that when Adam & Eve disobeyed God and died spiritually and then physically, their souls went to Hades, a place often mentioned by Jesus. Hades is thought to be the temporary dwelling place for the souls of all people following their physical death to this world, and where the soul of Jesus, the Son of Man, is thought to have gone temporarily following His physical death on the Cross.

In Hades, all people can love and obey God by denying themselves their libertarian freewill power to disobey Him by asking God to remove this power from them. And once the person has been fully informed of the consequences, God will remove this power, as it will have served its purpose. Its purpose having been to provide a way for people to love Him by freely denying themselves the power to disobey Him.

Then, once a person has been born-again by God, without the power to disobey Him, He will usher them to Paradise. And with their libertarian

freewill power to obey Him, they will be able to obey Him in any of the myriad ways He has provided for them in Paradise.

“The LORD God commanded the man, saying, “From any tree of the garden you may eat freely;” (Gen 2:16, NASB)

Therefore, to escape the suffering, pain, and hardship of evil and enter the Kingdom of God, Paradise, a fully informed person may ask God that they be born-again. Born a new creation, a new type of person, one without the power to disobey God this time. And then take their place in the bride of Christ, ruling and reigning forever with Jesus over Father God’s creation, helping develop and make it into all He intended for them.

The Problem of Suffering for Theism

Humans experience two kinds of suffering. First, there is the suffering that comes from being tempted to disobey God, and then there is the suffering that comes from actually disobeying Him. People suffer from the temptation to disobey God when becoming impatient, unkind, unfaithful, unloving, and so on. The suffering that comes from temptation is ordained by God and is very good, even essential for the success of God’s CP, because it warns people of imminent danger, like a flashing yellow traffic light.

However, the suffering that comes from actually disobeying God is not good, was not ordained by God, and was neither essential nor inevitable for God’s CP to succeed. First comes the helpful nondestructive suffering of temptation to disobey, and then, if given in to, comes the very unhelpful destructive suffering from actually disobeying God.

Suffering from the temptation to disobey God is a very good part of being human. The suffering of temptation that Adam & Eve experienced in the Garden of Eden was intended to warn and restrain them from disobedience, leading to their death and the death and destruction of the Garden and world around them.

However, more importantly, the suffering of temptation in the Garden was intended to bring Adam & Eve to the point of asking God if they

could be born-again. Born-again this time without the power to disobey Him and thereby escape any further suffering from temptation.

“No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.” (1 Corinthians 10:13 NASB)

It is posited that God had explained to Adam & Eve, even before they were tempted, that when temptation came, they could escape its suffering by being born-again without the power to disobey Him. And even though they could no longer love God by resisting the temptation to disobey Him, they could still love Him by obeying Him, which is all that is required.

Therefore, the suffering of temptation to disobey God is a very good thing for a person to have and is not a defect. God designed it to bring people to the point of wanting to escape this suffering by asking to be born-again without the power to disobey Him. Temptation can no longer affect a person who does not have the power to disobey God.

The Paradise Dilemma

Regarding greater-good type theodicies, James F. Sennett argues that if there is freedom in Paradise, then it seems there is also the possibility of evil in Paradise, violating Scripture and standard intuitions. (1 Cor 6:9, Rev 21:27)

It appears, then, that there is a dilemma in Paradise. If there is no possibility of evil in Paradise, then Paradise lacks a great good worth the price of great suffering and evil in this world. So then, how can God be justified in omitting such a great good from Paradise?

Following Augustine, Catholicism addresses this dilemma by postulating an afterlife in Purgatory before Paradise for those who do not go directly to Hell. Those entering Purgatory atone for their sins, making them eligible for Paradise, even though they retain their freewill power to disobey God in Paradise.

Some Protestant theodacists, such as Greg Boyd, Kevin Tiempe, and others, address it by appealing to the Irenaean soul-making process where the human soul, a person's moral character, is perfected before entering Paradise. During this life and probably an afterlife before Paradise, a person's moral character is gradually perfected to where disobedience to God is something they would never do. Even though they retain their power to disobey God in Paradise, they will never do so.

RST addresses this dilemma by postulating that the only people in Paradise are those who have demonstrated their love for God by voluntarily having their libertarian disobedient freewill power removed.

Note: Removing a person's libertarian disobedient freewill power does not affect the operation of their other two freewill powers, their libertarian obedient freewill power, and their libertarian non-moral freewill power.

Before Paradise, people love God by obeying Him, and also by resisting the temptation to disobey Him. And they love Him to the greatest extent possible by asking Him to remove their power to disobey. And once it has been removed, it will have served its purpose and is no longer needed to love God in Paradise. In Paradise, people can love God fully by obeying Him in the myriad ways He has provided.

The Skeptical Theist Defense

Following Augustine's argument that finite, intellectually limited humans cannot perceive the ways and means of the infinitely wise and intellectually unlimited Creator God of the Bible, skeptical theism is now a well-known defense against the evidential argument from evil as presented by William Rowe.

Rowe's evidential argument from evil, an argument for atheism, gains traction by claiming that it is likely that at least some intense suffering from evil is gratuitous, not essential for some good to be obtained by God.

The evidential argument from evil postulates that the existence of some intense suffering from evil, for which there seems to be no conceivable

good outcome or justification, constitutes evidence against a good God's existence. For example, what possible life- satisfying good outcome can there be for a fawn burned, suffering, and dying a horrible death in a forest fire or for Ivan Karamazov's tortured children?

Therefore an omniscient, omnibenevolent, omnipotent God should prevent these kinds of horrific gratuitous evils. And the fact that they are not prevented is evidence against a good God's existence, in particular, the God of the Bible.

However, as skeptical theists argue, God may perceive and pursue goods from seemingly gratuitous evils that are beyond human comprehension. Skeptical theists Daniel Howard- Snyder and Michael Bergmann are prominent representatives of this response known as the skeptical theist defense.

The primary point of this defense is that the human inability to discern God's good reasons for some evils does not constitute irrefutable evidence that there are no such good reasons. They argue that people have no reason to think that finite human minds can grasp all the connections between evils and goods. Yet such connections may well be known by an infinitely intelligent Omni-perfect God. (1)

God's Omniscience and Omnipotence

The RST view of God's omniscience is different from the Classic Christian view. The Classic Christian understanding, held by most Augustinians and Irenaeans, is that God is all- knowing, knowing all things past, present, and future with absolute certainty. The RST view holds that God knows all things past and present with absolute certainty, but not the future. (See: Addendum 10 Freewill Theism p. 281 Addendum 11 The Future Has Not Been Decided p. 294)

However, RST agrees with the Classic Christian view of God's omnipotence in that God can do anything logically possible, but God cannot do the illogical. For example, God cannot create a married bachelor, a square circle, a freewill that can be overruled, or a freewill that can be revoked. As C.S. Lewis said, we may attribute miracles to God, but not nonsense.

The Classic Christian understanding of God's omniscience and omnipotence comes largely from the writings of St. Augustine of Hippo (354-430 AD). He incorporated some of the widely accepted ideas of Greek philosophy, especially Greek Neo-Platonism, into his knowledge of Scripture to make Christianity more acceptable to his time's intelligentsia and upper classes.

However, this Classic view of God's omniscience can be problematic for some Christians. For example, suppose God knew in advance with absolute certainty that a person was about to harm another person, and did not stop them, then, somehow, God would be blameworthy for harm coming to that other person. And since it is known that God helps people, being blameworthy for such harm suggests God's Kingdom is a house divided against itself. (Matthew 12:25)

Also, if God knew in advance that a person would love Him, then that person would not have the freedom not to love Him. And without the freedom to not love Him, there can be no genuine love for God, until the freedom to not love Him has been voluntarily relinquished.

However, the Classic view of God's omniscience may be thought of in the following way. Perhaps it is not so much a question of what God can know about the future, but rather what God can choose to know. If God would like to know with certainty people's future choices, then, of course, God could.

However, maybe God created the world so that God's certain knowledge of it is limited to the past and present, but not the future. It may be well within God's omnipotence and intelligence to create a world where God can choose what to know and what not to know about the future.

Therefore, maybe it is more important to God that people should be able to freely love Him than for Him to have absolute and certain knowledge of their future choices. And by God choosing not to have such knowledge, people can have a freewill essential for loving God.

It is proposed then that God created this world so that God's absolute certain knowledge of all things is limited to the past and present, but not the future. And to suggest that God cannot do this is to question God's omnipotence and intelligence to do that which is logically possible.

(See: Addendum 11 The Future Has Not Been Decided p. 294)

If that can be accepted, then God cannot be held accountable or responsible for human choices. And then, of the utmost importance, people are genuinely free to choose to love and obey God and fulfill their highest calling, including their freedom to love and obey God by relinquishing their libertarian power to disobey Him.

Testing and Temptation

From the RST point of view that God has chosen not to have meticulous knowledge of the future, He must test people to determine their willingness to obey Him and join the bride of Christ by giving them commands to obey. And He also had to create them open to temptation to disobey Him to determine their willingness not to disobey Him.

In these two ways, testing and tempting, God can determine who would and who would not be a worthy member of the bride of Christ. Only those who would always obey and never disobey God could God consider worthy of being a member of Jesus' bride. It is important to note that God will test people to determine their willingness to obey, but God will never tempt them to determine their willingness not to disobey Him.

If people thought that God was tempting them to disobey, it would be difficult for them to believe that God would also help them endure the temptation and provide them with 'the way of escape' from it. There is already enough temptation that arises from the world, the flesh, and the devil, that God does not need to tempt anyone.

"No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it."

(1 Corinthians 10:13 NASB)

Every person struggles with their power to obey God and their separate power to disobey Him, and the focus of this theodicy centers on this struggle.

“For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. ... For the good that I want, I do not do, but I practice the very evil that I do not want. ... Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord!” (Romans 7:15,16,19,24,25 NASB)

Later in this theodicy, it is suggested that almost everyone will realize that by exercising their freewill to disobey God, they are a source of evil and a source of their own suffering and the suffering of others close to them and far away. And with this realization, they will come to hate their power to disobey God and strongly desire to have it removed by being born-again without it.

“He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.” (John 12:25 NASB)

Paraphrasing this verse, “The person who loves their freewill power to disobey God remains apart from God. And the person who hates their power to disobey will give it up by freely asking God that they be born-again into Paradise without it, while still keeping their freewill power to obey, and therefore love God in Paradise.”

This act of a person sacrificing their freewill power to disobey God by asking to be born- again without it is considered a decisive act of freely choosing to love God by laying down their life for Him.

“Then Jesus said to His disciples, ‘If anyone wishes to come after Me, he must deny himself, and take up his Cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.’” (Matthew 16:24,25 NASB)

Further, it is suggested that being born-again is a process that begins when a person believes in their heart that God raised Jesus from the dead and then makes Him their Lord and Savior by inviting the Holy Spirit into their life. And this process can begin in this life or in Hades.

“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?” (Lk 11:13 NASB)

Then, the born-again process is completed in Hades, with God removing the person's power to disobey, and ushering them to Paradise.

In Hades, everyone can ask to have their power to disobey God removed, and God will remove it. But first, God must fully inform them of the consequences of no longer being able to disobey Him in Paradise. After which, if they still want to, God will remove this power, as it will have served its purpose. Its purpose having been to provide a way for people to love and obey Him by laying down their life for Him by denying themselves the power to disobey Him.

In Paradise, they will finally be free from the suffering of temptation in that temptation can no longer affect them since they no longer have the power to give in to it.

Further, it is proposed that from the beginning, it was God's plan for Adam & Eve to ask Him to have their freewill power to disobey removed when faced with the excruciating and unrelenting temptation from Satan to disobey in the Garden. Therefore, it is conceivable, and it only seems right and fair, that God had explained to them, in advance of them being tempted, how to escape the suffering of temptation when it came by being born-again without the power to disobey Him.

And if Adam & Eve had accepted God's offer, they would have been the first members of the bride of Christ, and Satan would not have been given rulership of the world. Also, it is thought that if any of Adam & Eve's children disobeyed God, then there would have been consequences for the children, but Satan would not have acquired rulership of the world because only Adam & Eve had it to give away, not their children.

Adam & Eve, having first been born in the image of God, would then have been gradually transformed into a likeness of God, a likeness of Jesus Christ, but without ever becoming perfect like Him. However, instead of obeying God, Adam & Eve, freely, selfishly, and with a complete understanding of the consequences, chose to disobey Him and instead obeyed Satan. And this allowed evil to enter the world, bringing pain, suffering, hardship, and physical death upon themselves, their descendants, and the entire world.

“For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? But if we hope for what we do not see, with perseverance, we wait eagerly for it.” (Romans 8:19-25 NASB)

Following the disobedience and fall of Adam & Eve, God now uses both the suffering that comes from giving in to temptation, and the suffering of temptation itself, to encourage people to love God by laying down their life for Him. And people lay down their life for Him decisively by asking to be born-again without the power to disobey Him.

The RST Response to the Evidential Problem of Evil

In the section *The Evidential Argument From Evil* (p. 12), William Rowe claims that it is reasonable to think that God could have prevented at least some suffering in the world without losing some good or without allowing an equally bad or worse evil to occur in its place. And since such evils are not prevented, he believes he has reasonable evidence, reasonable grounds for atheism.

Rowe’s argument prevails if there has been even one instance of pointless, gratuitous, unnecessary evil in world history. Conversely, if a good reason or justification can be found for God allowing every instance of evil that has ever occurred, then Rowe’s argument would seem to fail.

RST proposes that every instance of evil is rooted in human disobedience to God. Therefore, every instance of evil that has ever occurred is there to help people understand that human disobedience to God is its cause. And as people come to this realization, they are to ask God to change them so they can no longer disobey Him. Such a change in a person is what Jesus might have meant when He said,

“Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” (John 3:3 NASB)

If this can be accepted, then every instance of evil, small or great, moral or natural, serves the very good purpose of encouraging people to ask God that they be born-again without the power to disobey. In which case, Rowe’s evidential argument for atheism would seem to fail, and the terms gratuitous or unnecessary acts of evil appear a misnomer.

However, in some cases, good things may result from an instance of evil, but they are accidental or incidental to the good of encouraging people to ask God to change them by being born-again without the power to disobey.

Also, it is suggested that people should not think because, *“God causes all things to work together for good to those who love God, to those who are called according to His purpose”* (Romans 8:28), that the good mentioned here is anything other than the good of asking to have their power to disobey God removed.

RST proposes that people can decisively demonstrate their love for God by asking God to remove their power to disobey by being born-again without it. And God will grant their request once they fully understand what it means to live without the power to disobey, and to live only with the power to obey God in Paradise.

Then, in Paradise, a born-again person’s character gradually develops and matures into a unique Christlike character as they obey God more and more selflessly, but without them ever becoming perfect like Christ.

It is important to note that a person in Paradise without the power to disobey will not be like a robot, only able to obey God’s commands if, when, and as given. Instead, they will be free to choose from among the myriad of ways God has provided for them to obey, ranging from the most selfless to the least selfless of ways.

Of course, some human acts may be neither obedient nor disobedient to God, such as choosing between peas and carrots for dinner or between playing golf or tennis this afternoon. An unlimited number of these non-

moral choices may also be available in Paradise for people's enjoyment and well-being.

"Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him."

(1 Cor 2:9 NASB)

By Adam & Eve's one act of disobedience, they and their progeny became slaves to disobedience. Now those who are enslaved to disobedience can set themselves free with one act of obedience on their part by asking God that they be born-again without the power to disobey this time.

To be made righteous and set free from disobedience is not a matter of the person doing something on their own to set themselves free. It is a matter of them asking God to help them to stop doing something, to stop disobeying Him, and be set free from being a source of evil and suffering.

Jesus has done everything required for people to be made righteous and set free from disobedience. Without the finished atoning work of Christ's perfect obedience to the Father in all things, including His obedience to death on a cross, humanity's freedom from disobedience would not be possible.

But now that Jesus has made the way to freedom from disobedience possible, it is only a matter of people freely choosing to ask God to change them so that they can no longer disobey. The person is only asking to be changed; it is God who is doing the work of changing them.

"And Jesus said to His disciples, 'Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. 'Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.' When the disciples heard this, they were very astonished and said, 'Then who can be saved?' And looking at them Jesus said to them, 'With people this is impossible, but with God all things are possible.'" (Matthew 19:23- 26 NASB)

Jesus has made salvation from disobedience and evil possible. Therefore, for everyone who suffers, God has put the remedy for their suffering

into their own hands. Everyone gets what they want most, an obedient life in Paradise with Jesus free from disobedience and suffering, or a life apart from God enslaved to disobedience and suffering.

What may help a person lay down their life for God by being born-again is to realize that they cannot always control their power to disobey, no matter how hard they try.

“For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. ... For the good that I want, I do not do, but I practice the very evil that I do not want. ... Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord!” (Romans 7:15,16,19,24,25 NASB)

Nevertheless, it is good to try hard to resist temptation and to ask for and receive the Holy Spirit’s help, thereby reducing the amount of evil and suffering in the world. And as a result of this trying, people’s moral character may improve and develop in real and lasting ways, but not to the point of never disobeying God. People must come to see they carry within themselves the seeds of discord and destruction and that they cannot help but sow these seeds wherever they go.

When a person sacrifices any other aspect or attribute of their life for God, like their time, money, or even their body, they still retain in their soul the power to disobey and remain apart from God. Therefore, people must come to hate their libertarian freewill power to disobey God and ask God to remove it by being born-again. This decision is considered the greatest possible act of sacrifice and obedience a person can make for God.

‘Samuel said, “Has the LORD as much delight in burnt offerings and sacrifices As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams.”’ (1 Samuel 15:22 NASB)

When people ask God to have their power to disobey removed by being born-again, they fully comply with the command of Jesus to deny themselves by laying down their life for His sake.

“Then Jesus said to His disciples, ‘If anyone wishes to come after Me, he must deny himself, and take up his Cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.’” (Matthew 16:24,25 NASB)

In the Garden of Eden, before giving in to temptation, Adam & Eve could have escaped the temptation to disobey God by asking God to remove their power to disobey, and God would have granted their request.

Without the power to disobey, temptation could no longer affect them, and they would no longer have been a potential source of evil. Then Adam & Eve could have continued fulfilling God’s purpose for their lives by joining them to Christ as His bride and proceeding to transform them into a likeness of Christ without them ever having disobeyed.

Therefore, it was neither essential nor inevitable for evil to enter the world for God’s CP to succeed. If Lucifer in Heaven and Adam & Eve in the Garden had asked God to remove their power to disobey when tempted by something inside or outside themselves, God would have granted their request. And if they had done so, evil would not have entered Heaven or the Garden. Instead, they gave in to temptation, disobeyed God, and evil entered Heaven and the Garden of Eden.

Nevertheless, since evil has entered the world, God uses the consequent pain and suffering to help show each person the necessity of asking to have their power to disobey removed by being born-again without it. And when God grants them their request, they will be ushered by God to Paradise.

In Paradise, the person will receive their new body and their renewed soul within the community of saints in the bride of Christ. There they will enjoy living and working for all eternity in the presence of Jesus, within the beatific vision of God and God’s glory.

Of course, libertarian freedom in Hades allows a person to remain there and suffer for as long as they would like or request annihilation. And God will grant their request for annihilation, only after doing everything possible to persuade them to forgo making such a decision, but without going so far as to overrule their freewill power to make that decision. But

rather than mercilessly allowing the person to continue suffering in Hades forever, God will grant them their request.

As C. S. Lewis said, ‘There are only two kinds of people in the end: those who say to God, ‘Thy will be done,’ and those to whom God says, ‘Thy will be done.’ (Lewis, *Divorce* Chap 9)

In the end, people show their love for God by choosing Paradise and Christlikeness, and they show their hatred of God by choosing to remain apart from God in Hades or by choosing annihilation.

A Response to the Existential Problem of Evil

Stated in broad terms, the existential problem of evil addresses questions regarding specific instances of extremely destructive acts of evil happening to anything or anyone, anywhere in the world. In a more narrow sense, what will be addressed here, are those specific instances of painful, destructive events that happen to people.

In general, the evidential problem of evil asks questions from an impersonal, objective standpoint, whereas the existential problem asks questions from a more personal, subjective standpoint. The evidential problem asks: Why are there any painful acts of evil in the world? And the existential problem asks: Why did those specific incidents of evil happen to that specific person or those specific people?

Also, the response should apply to every instance of evil and suffering that has occurred to anyone in history; everyone’s tears should be remediated and made right.

In Paradise, God will ‘wipe away every tear from their eyes,’ and every person will confirm that it was good to have lived, no matter what horrific instances of evil they may have experienced before Paradise.

“Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, ... ‘Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and

there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” (Revelations 21:1-4 NASB)

So those in Paradise will have their tears remediated, made right, by being wiped away by God. But what about the tears of those who choose annihilation? How are their tears made right? It might be said these people have, in their own eyes, made right their own tears by choosing to hate God with all their heart, soul, mind, and strength by asking to be annihilated. And they do so by refusing what would make them happy in the end, even against the best efforts of God to convince them to choose Paradise. In the end, those people place more value on their power to hate and disobey God than they do on a happy existence with God in Paradise.

And what happens to the tears of Innocents who suffer and die before being accountable for their choices? For example, the babies who were aborted. The RST theodicy can only imagine that God has made some provision for them in Hades. Perhaps such Innocents will go to Hades and somehow be nurtured there, and grow, and become accountable for their choices. Then, like everyone else, choose between Paradise, annihilation, or remaining in Hades.

For now, in this world, God will help people endure their tears. The tears of resisting temptation and the consequences of their own disobedience and the disobedience of others as they await rescue in Hades and relief in Paradise.

Conclusion

It is hoped that this theodicy has put forward a plausible, reasonable, justification, and life- satisfying explanation as to why the Omni-perfect God of the Bible permits evil in the very good world God created out of nothing.

From the beginning, it was in the heart of God the Father to provide a home and a bride for God's one and only Son, Jesus, the Son of Man. And to prepare His bride, people needed to be tested to determine their willingness to always obey Jesus and tempted to determine their willingness never to disobey Him.

The only test that a person must pass if they are going to join the bride of Jesus is the test of demonstrating their love for Him by obeying Him and denying themselves their power to disobey Him.

“Then Jesus said to His disciples, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.’” (Matthew 16:24,25 NASB)

And people deny themselves this power decisively by asking God to remove it from them, which God will do in Hades following death to this life.

Further, it is hoped that this theodicy can help people now in two ways: first, by encouraging them to ask the Holy Spirit to help them endure the suffering of temptation, as well as help them endure the suffering that comes from evil. And second, by preparing themselves to give

up their power to disobey God in Hades. And people can prepare themselves in several ways; however, none is more important than becoming willing to forgive and love their enemies.

What could a person do that is more disobedient to God than not being willing to forgive and love their enemies?

If it is the case that death does not absolve anyone of their responsibility to forgive and love others, then today is the day to begin. Only when someone becomes willing to forgive and love their enemies from their heart are they truly ready to have their power to disobey God removed.

Also, this theodicy applies to all people, Christian and non-Christian alike. It is proposed that all people go to Hades following death to this life where they can choose to remain there, request Paradise, or request annihilation. And people choose to love God by asking to be born-again into Paradise without the power to disobey Him, and people choose to hate God by remaining in Hades or asking to be annihilated.

You Must Be Born Again

Even though everyone goes to Hades following death to this life, and there can make a choice for Paradise, it is thought that the advantage of

living well in this present life, and then quickly escaping Hades, goes to the Christian.

Christians, better than others, have been shown from the Bible how they can experience and enjoy the presence of God in this life through prayer, thanksgiving, praise, worship, service to others, and obedience to God. As well as how they can better prepare themselves to give up their power to disobey God and be born-again into Paradise, because Christians should know better than most:

"He has told you, O man, what is good; And what does the LORD require of you" (Micah 6:8 NASB)

*"Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Jesus by night and said to Him, 'Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.'" Jesus answered and said to him, **"Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."** Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" Jesus answered, **"Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 'Do not be amazed that I said to you, 'You must be born again.' 'The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.'**" Nicodemus said to Him, "How can these things be?" Jesus answered and said to him, **"Are you the teacher of Israel and do not understand these things? 'Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony.'**" (John 3:1-11 NASB)*

RST proposes that when God removes a person's power to disobey, they are born-again into Paradise, a new creation, a new type of human being, but this time with only the power to obey God. And they will not be like robots but can obey God in any of the myriads of ways God has made available to them in Paradise, from the least to the most selfless of ways.

Further, it is suggested that being born-again begins when a person believes in their heart that God raised Jesus from the dead and then

makes Him the Lord and Savior of their life by requesting and receiving the Holy Spirit.

And then, the born-again process can be completed in Hades when the person fully understands the consequences of God removing their libertarian freewill power to disobey. Once the fully informed person agrees, God will usher them to Paradise with their libertarian freewill power to obey God intact.

Possible Objections to the Conclusion

Objection 1: Philosophers such as Anthony Flew and J. L. Mackie, along with the great theologian and religious reformer Martin Luther, have argued that an omnipotent God should be able to create a world containing only moral good and no immoral evil. And given that a world with no moral evil is like Heaven, Why didn't God create people directly in Heaven and avoid all the pain and suffering in this life?

A1: In a debate, William Lane Craig was asked this question. He responded that it may not have been possible for God to create a meaningful Heaven of free creatures who will not choose against Him, in isolation from an antecedent world such as ours, which has these same free creatures who have already chosen for Him. The latter meaningful situation in Heaven may have been rendered possible by the fact that it was chosen freely in this world first in the face of great temptation.

Objection 2: Since there will be no temptation to disobey God in Paradise, why can't a person keep their freewill power to disobey since they will not be tempted to do so?

A2: It is agreed that there will be no temptation to disobey God in Paradise that comes from outside a person. However, there is still the potential for temptation to come from within them.

Lucifer was not tempted by anything or anyone outside himself in Heaven, but from pride within himself. And like Lucifer, if a person in Paradise has the power to disobey, then the possibility of them giving in to pride and wanting to be like God is always present. Therefore, a person with the power to disobey God cannot be in Paradise.

Objection 3: Won't people who do not have the power to disobey God in Paradise be like robots or automatons and not be real people able to make real choices?

A3: The key to understanding life in Paradise is that once a person has been born-again without the power to disobey God, they still retain their power to obey Him in any way they want.

The power to obey God allows them to choose from among the myriad ways to obey Him in Paradise. Although God will always gently encourage a person to obey in more and more selfless ways, God will never force them to obey in any particular way. People will be free to obey in any way they wish.

Therefore, it is proposed that the never-ending process of a person being transformed into their own particular likeness of Christ takes place in Paradise as the person chooses the more selfless of ways to obey God from among the wide range of selfless ways available.

Likewise, the non-moral will gives a person the power to choose from among what may be an unlimited number of things and activities to do in Paradise which have nothing to do with either obeying or disobeying God. These things and activities are available for the person's enjoyment and well-being, like choosing between peas and carrots for dinner.

Objection 4: Won't life in Paradise eventually become monotonous or boring?

A4: It is expected that people in Paradise will retain their ability to experience love, joy, and happiness, and love, joy, and happiness make no room for boredom or monotony.

Love and joy are the results of a moral lifestyle. They may be experienced when witnessing or achieving selflessness to the point of personal sacrifice and feeling connected spiritually to God and people.

"In Your presence is fullness of joy; In Your right hand there are pleasures forever."
(Psalms 16:11 NASB)

Happiness is based on outward circumstances; happiness can be experienced from any good thing or activity.

“Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.” (1 Cor 2:9 NASB)

And since a person’s transformation into a likeness of Christ in Paradise is asymptotic, it is conceivable that their capacity to experience love, joy, and happiness may also increase asymptotically toward the perfect love, joy, and happiness known by Jesus Christ.

Objection 5: There are many sayings of Jesus in the Bible that strongly suggest that people who confess Jesus as their Lord and Savior in this present life are assured of eternal life later in Paradise, with no other decision required on their part following death. Here are a few of these sayings:

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” (John 3:16 NASB)

“He who believes in the Son has everlasting life;” (John 3:36a NASB)

“Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.” (John 5:24 NASB)

“And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life;” (John 6:40 NASB)

“... but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” (John 20:31 NASB)

A5: These sayings would seem to conflict with the main idea of RST that eternal life in Paradise will only come following the fully informed decision of a person in Hades to be born-again by having their power to disobey God removed by God. After which, God will usher them to

Paradise. However, this conflict may be resolved if the following can be accepted.

a) Believing in Jesus and being saved by Him requires more than a person's approval and agreement with what He said and did, and more than asking and receiving Him into their life as Lord and Savior. Such are required for salvation but are not sufficient.

b) Believing in Jesus also requires a person's obedience to Him by laying down their life for Him.

c) Repentance, a person changing their mind, changing the direction of their life for the better, and sincere regret and remorse for bad choices made are essential for growth in Christlikeness. However, they are insufficient when it comes to laying down their life for Christ.

d) The only way a person can decisively lay down their life for Jesus and be fit and ready for Paradise is to be born-again without the power to disobey Him.

If these propositions can be accepted, then all that remains for people who have confessed Christ in this present life to enter Paradise is to lay down their life for Him, as mentioned in the following scriptures.

"... but he who does not obey the Son will not see life," (John 3:36b NASB)

"He who loves his life loses it, and he who hates his life in this world will keep it to life eternal." (John 12:2 NASB)

"Greater love has no one than this, than to lay down one's life for his friends. You are My friends if you do what I command you." (John 15:13,14 NASB)

"One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me." (Mark 10:21 NASB)

"Then Jesus said to His disciples, 'If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For

whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.’ ” (Matthew 16:24,25 NASB)

And RST proposes that people in Hades, following death to this present life, can deny themselves, take up their cross, and follow Him by asking God to remove their power to disobey Him.

Objection 6: If a person believes they can go to Paradise when they die, no matter how they live their life in this world, wouldn't this encourage people to live selfishly now and even encourage suicide to get to Hades quickly, so that they can then quickly request to be born- again to Paradise?

A6: It is thought that the most difficult and most selfless decision a fully informed person can ever make is to lay down their life for God by asking God to remove their power to disobey Him.

*“Simon Peter said to Him, “Lord, where are You going?” Jesus answered, “**Where I go, you cannot follow Me now; but you will follow later.**” Peter said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.” Jesus answered, “**Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.**”* (John 13:36-38 NASB)

“Peter said to Him, “Even if I have to die with You, I will not deny You.” All the disciples said the same thing too.” (Matthew 26:35 NASB)

And yet, Peter denied knowing Jesus, and the other disciples deserted Him. If it was difficult for Peter and the other disciples to lay down their physical life for Jesus at that time, it might also be difficult for others to lay down their life of disobedience for Him.

And the longer it takes for a person in Hades to lay down their life of disobedience for Him, the more pain and suffering they will have to witness and endure by being present there.

Therefore, living selfishly now may not well prepare a person to make the most selfless of all decisions of laying down their life, their power to disobey God, in Hades.

As for encouraging suicide, it may be that suicide can be either a selfish or selfless act. The more selfless the act the more prepared the person will be to selflessly lay down their life for Him in Hades, and more quickly avoid the pain and suffering present there. But the more selfish the act, the more pain and suffering they may have to endure in Hades before they are ready to make the most selfless decision a person can ever make of laying down their life for God by asking Him to o remove their power to disobey Him.

Objection 7: If a person believes they can go to Paradise when they die, no matter how they live their life in this world, might this remove a moral restraint to killing another person?

A7: Like suicide, the killing of another person may be either a selfish or selfless act. The more selfless the act the more prepared the person may be to lay down their own life for Jesus in Hades. But the more selfish the act the more pain and suffering they most assuredly will have to endure in Hades before they are ready to lay down their own life, their power to disobey God. And no one should underestimate the pain and suffering a person may have to endure in Hades before selflessly laying down their own life after selfishly taking the life of another.

Objection 8: Is it possible for a person to be born into this world with a defect that prevents them from making a fully informed rational decision regarding their future?

A8: Although that may be possible, it may also be possible for God to heal or correct that person's defect in this world or in Hades, restoring them to proper working order and enabling them to make a rational, fully informed decision between remaining in Hades, going to Paradise, or being annihilated.

Objection 9: Didn't God overrule the libertarian freedom of the evildoers in Noah's time by destroying them in the Great Flood?

A9: God did destroy the physical bodies of those evildoers, but not their souls and not their libertarian freedom to either obey or disobey God. God took the extraordinary measure of destroying their bodies and sending their souls to Hades because of their extreme and widespread disobedience, which posed a real threat to God's CP.

However, God did not overrule or revoke their libertarian freedom. The souls of those evildoers went to Hades with their freewill power to obey or disobey God intact. In Hades, following the atoning work of Jesus Christ, they could freely decide where they wanted to go.

Following the Atonement, where Jesus saved and secured His bride forever, under no circumstance will God ever again need to take a person's physical life. People today remain free to disobey God without fearing God. It was only before the Atonement, before God's CP was assured, that people should have feared God when tempted to disobey Him.

Objection 10: If God is already doing everything possible to help everyone, everywhere, what is the purpose of prayer?

A10: It is good for people to pray for others and themselves. In prayer, people can have their most profound communion with God. In prayer, people can hear and understand how they can cooperate and co-labor with God to help others and help themselves as well. And from the Sermon on the Mount:

“Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. Your kingdom come. Your will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.] “For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions.” (Matthew 6:9-15 NASB)

Objection 11: Why does a person have to wait until Hades to have their freewill power to disobey God removed? Why can't it be removed from them now in this world, and then God usher them to Paradise?

A11: This is a good question that RST struggles to answer. Nevertheless, here is RST's best effort.

The Bible records two instances of God translating someone to Heaven without them first dying physically in this world, Enoch and Elija. So, it may be possible, although seemingly rare, for a person to go to Heaven/Paradise directly from this life.

One possible reason for this rarity might be that it takes time and circumstances in this world for a person to come to the point of asking God to remove their libertarian freewill power to disobey. And then time and circumstances for God to fully inform them of the consequences of making such a decision, and then even more time for personal deliberation. Such time and circumstances may be more available in Hades than in this world.

Nevertheless, given Enoch and Elija, the possibility of God removing a person's power to disobey Him in this world and then ushering them to Paradise, born-again a new creation, can not be discounted.

However, removing a person's power to disobey and then leaving them in this world may not be as reasonable. In that case, the world would seem untenably asymmetric, with some unable to disobey God and others able to.

How Are People To Obey and Therefore Love God Today?

People in this world have the libertarian freedom to obey and therefore love God today in two mutually exclusive ways. First, people can love God by obeying Him in the ways He has commanded in the Bible. And second, they can love God by not disobeying Him in the ways He has commanded.

So, people love God when they obey and do what God has commanded them to do, and they also love God when they obey and do not do what God has commanded them not to do. (See: The Ten Commandments)

But how are people to obey God in all the ways commanded in the Old and New Testaments? The proposed answer begins in the Old and ends in the New.

*“Teacher, which is the great commandment in the Law? And He said to him, **‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost***

commandment. The second is like it, You shall love your neighbor as yourself. On these two commandments depend the whole Law and the Prophets.” (Matthew 22:36-40 NASB)

Therefore, beginning with the Old Testament, people keep and obey ‘the whole Law and the Prophets’ when they love God first; and second, when they love their neighbor as they love themselves.

The second commandment was given initially in Leviticus 19:18, *‘you shall love your neighbor as yourself;’* However, in John 13:34, Jesus gave the new second commandment,

“A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”

Then, in John 15:9, Jesus says how He loves people, ***“Just as the Father has loved Me, I have also loved you;”***

Therefore, Jesus the Son of Man loves people in the same way that God the Father loves Him, and now people are to love one another as Jesus loves them, which is how the Father loves Him.

As Jesus the Son of Man redefined other Old Testament Laws, imagine Him redefining the second commandment by saying,

‘You have heard that it was said, you shall love your neighbor as yourself, but I say to you, you shall love your neighbor as the Father loves Me.’

With this in mind, what Jesus said in Matthew 22:37-40 could be reworded as follows:

‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, You shall love your neighbor as the Father loves Me. On these two commandments depend the whole Law and the Prophets, and all of My commandments to you.’

And taking this approach with the Great Commission given by Jesus in Matthew 28:19-20:

‘Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you, to love themselves and one another in the same way that the Father loves Me; and lo, I am with you always, even to the end of the age.’

To some extent, each of us can understand and imagine how Father God must love Jesus, the Son of Man, the perfect Son, the perfect Person, and what Father God must think and feel about Him. Then put yourself in Jesus’ place. He put Himself in our place on the Cross so that we could put ourselves in His place in the heart of Father God.

How Then Shall We Live Now, Today?

“God is love, and the one who abides in love abides in God, and God abides in him.”
(1 John 4:16 NASB)

“He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him. Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?” Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.” (Jn 14:21-24 NASB)

“Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you,” “This is the work of God, that you believe in Him whom He has sent.” “Man shall not live by bread alone, but by every word that proceeds from the mouth of God.” “... the words that I have spoken to you are spirit and are life.”
(John 6:27,29, Matthew 4:4, John 6:63 NASB)

“I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit [love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control], He takes away; and every branch that bears fruit, He prunes it [of fear, uncertainty, and

doubt] *so that it may bear more fruit. You are already clean because of the word which I have spoken to you.*

“Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.

“If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. Just as the Father has loved Me, I have also loved you; abide in My love.

“If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love. These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

“This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends. You are My friends if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.

“You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. This I command you, that you love one another.” (John 15:1-17 NASB)

Part V

The Words of Jesus Bible Study

<http://thewordsofjesusonline.com/bible-study/>

With Comments

**To love God with all our being and to
love our neighbor as the Father loves Jesus
the Son of Man is to fulfill all the commandments
given by God in both Old and New Testaments**

20 Mini-Bible Studies on the Words of Jesus What Jesus Said About His Own Words

The purpose of the following twenty Mini-Bible Studies is to gain a deeper understanding and greater appreciation for the significance of the words of Jesus in the Bible by looking carefully at what He said about His own words.

It is hoped that by focusing our attention on the words of Jesus in this way that we will be encouraged, even more than we may already be, to read, study, memorize, contemplate, meditate upon, and discuss with others the meaning and significance of His words.

Focal Point: To diligently and carefully study and analyze what Jesus said about His own words, in preparation for looking closely at all of His words, as well as looking at the remainder of the Bible in light of all of His words.

Note: Although the Mini-Studies can be read through quite easily, it is not intended that they be completed quickly, but instead that the questions for each study be given careful consideration. The point being that we are to take forward with us the emphasis and importance Jesus places on His own words above all the other words in the Bible.

Before proceeding to study what Jesus said about His own words, please do the following.

1. Read the article: 'How to Understand What the Bible Means by What It Says.'

<http://thewordsofjesusonline.com/what-the-bible-means-by-what-it-says/>

Question: What do you think about this particular hermeneutical process? How valid and practical do you think it is?

2. Read the article: 'Accuracy, Authenticity, and Authority of the Bible and the Words of Jesus'

<http://thewordsofjesusonline.com/accuracy-authenticity-authority-of-the-bible-and-the-words-of-jesus/>

Question 1: What do you think about what is written here regarding the 'Accuracy, Authenticity, and Authority of the Bible and the words of Jesus?' What would you change or add to it?

Question 2: The words accuracy, authenticity, and authority have slightly different meanings when applied to the Bible. How would you define these words as they apply to the Bible?

Comment: A set of definitions is included in the article.

3. Read Deuteronomy 18:18, “I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.”

Question: Is Jesus the “Prophet like you” that the Father speaks to Moses of here?

Comment: See: Is God talking to Moses about Jesus?

<http://thewordsofjesusonline.com/god-talking-to-moses-about-jesus/>

4. Read: 2 Peter 1:20,21, “... knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”

Question: Do you think that there is a difference between the words spoken by “holy men of God” and the words spoken by Jesus?

Comment: It is understood that the Scriptures from Genesis to Revelation are the words of God out of the mouth of God. Some of these words from the mouth of God are from the mouth of men, and some are directly from the mouth of God, i.e., from the mouth of Jesus and from the Father spoken from heaven. The words of Jesus and the Father from heaven were heard and could be confirmed by many (John 16:17) and therefore meet the criteria stated by Jesus in Matthew 18:16, and by Paul in 2 Corinthians 13:1.

5. As you begin to study the following sayings of Jesus, take time to read the saying out loud and pray for wisdom and understanding as to its meaning and significance in your life.
6. These sayings of Jesus about His own words are presented here in chronological order, i.e., the order in which it appears He spoke to them.

The order shown here was derived primarily from the Thomas/Gundry Harmony of the Gospels in conjunction with other Gospel harmonies and resources.

Question: What might be the value of reading the words of Jesus in chronological order?

Comment 1: Determining context (time, place, audience) is one step in the hermeneutical process of “rightly dividing the word of truth.” (2 Timothy 2:15)

Comment 2: Also, it is thought that God presented to the world what Jesus said and did in a reasonable and orderly manner, so that no one would have any reason or excuse for not knowing Who He is and understanding His mission. (See: John 15:21-24)

Saying #1

Matthew 4:4, But He answered and said, ***“It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”***

Question: Is the ***“every word that proceeds from the mouth of God”*** that Jesus spoke of here, the same as ***“the food which endures to everlasting life, which the Son of Man will give you”***, He spoke of in John 6:27?

Comment: It is the opinion of this website that the words of Jesus, above all other words in the Bible, is the ***“the food which endures to everlasting life”*** which nourishes the spirit of a person born again.

Saying #2

John 5:24, ***“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”***

Question: What would the people listening to Jesus speak in this instance have understood Him to mean when He said ***“My word”***? Would they have understood Him to mean just the words He had spoken or all the words in the Bible?

Comment: From applying the hermeneutical process, it seems reasonable that they would have understood Jesus to mean only the words that He had spoken.

Saying #3

John 5:39, ***“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.”***

Question: When Jesus refers to the Scriptures, which books of the Bible is He referring to? What is the reason for your answer?

Comment: Following His resurrection and just prior to His ascension, Jesus said in Luke 24:44, ***“These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”***

<http://www.jewsforjesus.org/publications/newsletter/september-2008/05>

According to this resource, Jesus referenced or quoted only from “the Law of Moses and the Prophets and the Psalms”

<http://www.kalvesmaki.com/LXX/NTChart.htm>

According to this resource, in addition to “the Law of Moses and the Prophets and the Psalms”, other New Testament writers referenced or quoted from 1&2 Samuel, 1&2 Kings, Proverbs, Job, and Joshua

And Paul writes to Timothy in 2 Timothy 3:16, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;” Most likely, Paul is referring here to all the books in the Old Testament.

Saying #4

John 5:46-47, ***“For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?”***

Question: Why does Jesus say that it is important to believe the writings of Moses?

Comment: As Jesus said in Luke 24:44, ***“all things which are written about Me in the Law of Moses ... must be fulfilled.”*** Without believing the writings of Moses it would be difficult if not impossible for

anyone to recognize Jesus at His coming, or to understand His purpose and mission and therefore to ***“believe My words.”***

Saying #5

John 6:63, ***“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.”***

Question: Are all the words in the Bible ‘spirit and life?’

Comment: The words of Jesus are the only words in the Bible which have been found to be referred to as having ‘spirit and life.’

Saying #6

Matthew 7:24,26, ***“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: ... But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:”***

Question: What might Jesus have meant when he used the word ‘hears’ in this instance? That is, what might it mean to be someone who ***“hears these sayings of Mine”***?

Comment: The words of Jesus are special, i.e., they form the foundation of our faith (Romans 10:17, NASB), and upon which we are to understand everything else in the Bible. Therefore, to ‘hear’ His words means to believe them with all our heart, mind, and soul. And to ‘believe’ them in this way means that all of our thoughts, words, and actions will be based on His words.

Saying #7

Mark 8:38, ***“For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”***

Question: What does it mean to be ***“ashamed of Me and My words”***?

Comment: Peter’s denial of Jesus is an example of what it means to be ***“ashamed of Me and My words.”***

Matthew 26:33, But Peter said to Him, "Even though all may fall away because of You, I will never fall away."

Define: 'fall away'

- 1) To put a stumbling block or impediment in the way, upon which another may trip and fall.
- 2) To offend to entice to sin.
- 3) To cause a person to begin to distrust and desert one whom he ought to trust and obey.

And again in Matthew 26:35, Peter said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too.

Define: 'deny'

To affirm that one has no acquaintance or connection with someone.

John 18:17 Then the slave-girl who kept the door said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."

John 18:25 Now Simon Peter was standing and warming himself. So they said to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not." 26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?" 27 Peter then denied it again, and immediately a rooster crowed.

Saying #8

John 8:30-32, As He spoke these words, many believed in Him. Then Jesus said to those Jews who believed Him, ***"If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free."***

Question: What might Jesus have meant when He said, ***"If you abide in My word"***?

Comment: See: <http://thewordsofjesusonline.com/abide-in-my-love/>

Saying #9

John 8:37, ***“I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you.”***

Question: What might Jesus have meant when He said here that, ***“My word has no place in you”***?

Comment: They are not making a ‘home’ for His words in their heart, mind, and soul, i.e., they are not ‘abiding’ in Him by not letting His words abide in them.

Saying #10

John 8:42,43, Jesus said to them, ***“If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. Why do you not understand My speech? Because you are not able to listen to My word.”***

Question: What might Jesus have meant when He said here that, ***“you are not able to listen to My word”***?

Comment: His words are too uncomfortable for them, i.e., too convicting of their judgmental ways. To ‘listen’ to His words is to turn away from the Law as a way and means to righteousness, i.e., to turn away from self-righteousness to the righteousness in Christ, freely given to those who ‘listen’ to His words.

Saying #11

John 8:51, ***“Most assuredly, I say to you, if anyone keeps My word he shall never see death.”***

Question: What might it mean to keep His word? What might Jesus have meant when He said, ***“if anyone keeps My word he shall never see death.”***?

Comment: Keeping, i.e., believing His words is the way and means by which God has provided for us to escape death and receive eternal life. Whatever Jesus meant when He said ***“he shall never see death”*** is what we will receive by keeping and believing His words.

Saying #12

John 10:27, ***“My sheep hear My voice, and I know them, and they follow Me***

Question: What might Jesus have meant when He said, ***“hear My voice”***?

Comment: His voice is the articulation and sound of His words. His voice includes what He is saying as well as the way in which He is saying it.

“For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment [words] as to what to say and what to speak.”

(See: John 12:49)

Saying #13

John 12:44-50, And Jesus cried out and said, ***“He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me. I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”***

Here are what may be the last public words of Jesus spoken a day or two prior to the Last Supper. It seems that following these words He spoke privately to His disciples and other groups.

From: <http://www.easyenglish.info/bible-commentary/john-ma-lbw.htm>

Then: Search the page for: Jesus’ final words to the people 12:44-50

Question 1: What might be the significance of someone's last words, especially the last public words of Jesus?

Question 2: Does *“the word I spoke”* refer to all the words that Jesus spoke in His incarnation?

Question 3: Where did Jesus get these words? Are these His own thoughts? Or, did He only speak exactly what the Father was telling Him in His mind to speak?

Question 4: What significance does Jesus place on *“the word I spoke”*? That is, what role will His words play *“at the last day”*?

Question 5: Jesus used the expression, *“what to say and what to speak.”* Is there any difference in meaning between the words ‘say’ and ‘speak’ used here? Could it be that to ‘say’ something refers to ‘what’ is said, and to ‘speak’ something refers to ‘how’ it is said?

Comment: If these are the last public words of Jesus, then it is believed they hold special significance. That is, He repeated the most important parts of his message. He told them again that God had sent Him to the earth. And when people looked at Him, they were really seeing God. Jesus was not just a good man who taught people His ideas about God. God told him exactly what to say and how to say it. And he spoke only those words. Jesus' words are the words of God Himself.

Saying #14

Matthew 24:34,35, *“Assuredly, I say to you, this generation will by no means pass away till all these things take place. Heaven and earth will pass away, but My words will by no means pass away.”*

Question: What words is Jesus referring to here that *“will by no means pass away”*?

Comment: It is this websites opinion that Jesus is referring to all the words He spoke during His incarnation.

Saying #15

John 14:10, ***“Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.”***

Question: When Jesus says, ***“the Father who dwells in Me does the works”***, might these works include ***“The words that I speak to you”***, as well as ***“the works which no one else did”*** referred to in John 15:24?

Comment: Yes. His ‘works’, i.e., His actions, include, but are not limited to His ‘words.’

Saying #16

John 14:21-24, ***“He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”*** Judas (not Iscariot) said to Him, ***“Lord, how is it that You will manifest Yourself to us, and not to the world?”*** Jesus answered and said to him, ***“If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.”***

Questions:

A: How does Jesus say He will manifest Himself to people?

B: How does Jesus say that we are to show our love for Him?

C: What did Jesus mean when He said, “We will come to him and make Our home with him.” ?

Comment: See the webpage: "Abide in Me, and I in You"

<http://thewordsofjesusonline.com/abide-in-my-love/>

Saying #17

John 15:7, ***“If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.”***

Question: Describe one way to abide in Jesus, and for His words to abide in us?

Comment: See the webpage: "Abide in Me, and I in You"

<http://thewordsofjesusonline.com/abide-in-my-love/>

Saying #18

John 17:6-8,14,17, ***“I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. ... I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. ... Sanctify them by Your truth. Your word is truth.”***

Question 1: What might Jesus have meant when He said, ***“I have manifested Your name”***? How can a person’s name be ‘manifested?’

Comment: It may be understood that the name of a person in the Bible signifies the qualities of that person. And foremost in the divine, essential, unchanging nature and character of God is the quality of love that the Father has for Jesus. From this then we might conclude that Jesus manifested [displayed in the most real way possible] the Father’s love for Him ***“to the men whom You have given Me out of the world.”***

Question 2: What word was Jesus referring to when He said, ***“they have kept Your word”***?

Question 3: When Jesus said, ***“For I have given to them the words which You have given Me”***, are these some of the ***“all things which You have given Me”*** referred to in the prior sentence?

Question 4: When Jesus said, ***“Sanctify them by Your truth. Your word is truth.”*** what word is He referring to here?

Comment: Although all the words in the Bible are true, given the context it may be that Jesus is referring here to the same words that the Father has given Him. However, given 2 Timothy 3:16, that all the words in the Bible are true then they all play a role in the process of our Sanctification. However, it may be that the words of Jesus play the most

central and necessary role in this process. Here, the generic meaning of the word sanctification is "the state of proper functioning."

See: <http://www.biblestudytools.com/dictionary/sanctification/>

Saying #19

John 18:37, Pilate therefore said to Him, ‘Are You a king then?’ Jesus answered, ***“You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”***

Questions:

A: Is there a difference between His voice and His words?

B: What might it mean for someone to be “of the truth”?

C: What should our response be to hearing His words?

Comment: The voice of Jesus is thought to be synonymous with His words, i.e., His message. Those who are ***“of the truth”*** are open to His truth. Like those in the parable of the sower who were open to His words, i.e., like those whose hearts were open to His seed ***“where it produced a crop—a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.”***

Saying #20

(After He had risen) Luke 24:44,45, Then He said to them, ***“These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets the Psalms concerning Me.” And He opened their understanding, that they might comprehend the Scriptures.***

Question: What words is Jesus referring to when He said to them, ***“These are the words which I spoke to you while I was still with you,”***?

Comment: It is thought that Jesus is referring to all the words He spoke during His Incarnation on earth.

The Words of Jesus Bible Study

<http://thewordsofjesusonline.com/bible-study/>

Without Comments

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love our neighbor as the Father loves Jesus
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20 Mini-Bible Studies

What Jesus Said About His Own Words

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Before proceeding to study what Jesus said about His own words, please do the following.

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Question: What do you think about this particular hermeneutical process? How valid and practical do you think it is?

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Question: Do you think that there is a difference between the words spoken by "holy men of God" and the words spoken by Jesus?

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Question: Is the ***“every word that proceeds from the mouth of God”*** that Jesus spoke of here, the same as ***“the food which endures to everlasting life, which the Son of Man will give you”***, He spoke of in John 6:27

Saying #2

John 5:24, ***“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”***

Question: What would the people listening to Jesus speak in this instance have understood Him to mean when He said ***“My word”***? Would they have understood Him to mean just the words He had spoken or all the words in the Bible?

Saying #3

John 5:39, ***“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.”***

Question: When Jesus refers to the Scriptures, which books of the Bible is He referring to? What is the reason for your answer?

Saying #4

John 5:46-47, ***“For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?”***

Question: Why does Jesus say that it is important to believe the writings of Moses?

Saying #5

John 6:63, ***“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.”***

Question: Are all the words in the Bible ‘spirit and life?’

Saying #6

Matthew 7:24,26, ***“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: ... But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand.”***

Question: What might Jesus have meant when he used the word ‘hears’ in this instance? That is, what might it mean to be someone who ***“hears these sayings of Mine”***?

Saying #7

Mark 8:38, ***“For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”***

Question: What does it mean to be ***“ashamed of Me and My words”***?

Saying #8

John 8:30-32, ***As He spoke these words, many believed in Him. Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.”***

Question: What might Jesus have meant when He said, ***“If you abide in My word”***?

Saying #9

John 8:37, *"I know that you are Abraham's descendants, but you seek to kill Me, because My word has no place in you."*

Question: What might Jesus have meant when He said here that, *"My word has no place in you"*?

Saying #10

John 8:42,43, Jesus said to them, *"If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. Why do you not understand My speech? Because you are not able to listen to My word."*

Question: What might Jesus have meant when He said here that, *"you are not able to listen to My word"*?

Saying #11

John 8:51, *"Most assuredly, I say to you, if anyone keeps My word he shall never see death."*

Question: What might it mean to keep His word? What might Jesus have meant when He said, *"if anyone keeps My word he shall never see death."*?

Saying #12

John 10:27, *"My sheep hear My voice, and I know them, and they follow Me"*

Question: What might Jesus have meant when He said, *"hear My voice"*?

Saying #13

John 12:44-50, And Jesus cried out and said, *"He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me. I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who*

judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”

Here are what may be the last public words of Jesus spoken a day or two prior to the Last Supper. It seems that following these words He spoke privately to His disciples and other groups.

From: <http://www.easyenglish.info/bible-commentary/john-ma-lbw.htm>

Then: Search the page for: Jesus’ final words to the people 12:44-50

Question 1: What might be the significance of someone’s last words, especially the last public words of Jesus?

Question 2: Does ***“the word I spoke”*** refer to all the words that Jesus spoke in His incarnation?

Question 3: Where did Jesus get these words? Are these His own thoughts? Or, did He only speak exactly what the Father was telling Him in His mind to speak?

Question 4: What significance does Jesus place on ***“the word I spoke”***? That is, what role will His words play ***“at the last day”***?

Question 5: Jesus used the expression, ***“what to say and what to speak.”*** Is there any difference in meaning between the words ‘say’ and ‘speak’ used here? Could it be that to ‘say’ something refers to ‘what’ is said, and to ‘speak’ something refers to ‘how’ it is said?

Saying #14

Matthew 24:34-35, ***“Assuredly, I say to you, this generation will by no means pass away till all these things take place. Heaven and earth will pass away, but My words will by no means pass away.”***

Question: What words is Jesus referring to here that *“will by no means pass away”*?

Saying #15

John 14:10, *“Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.”*

Question: When Jesus says, *“the Father who dwells in Me does the works”*, might these works include *“The words that I speak to you”*, as well as *“the works which no one else did”* referred to in John 15:24?

Saying #16

John 14:21-24, *“He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”* Judas (not Iscariot) said to Him, *“Lord, how is it that You will manifest Yourself to us, and not to the world?”* Jesus answered and said to him, *“If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me.”*

Questions:

A: How does Jesus say He will manifest Himself to people?

B: How does Jesus say that we are to show our love for Him?

C: What did Jesus mean when He said, *“We will come to him and make Our home with him.”*?

Saying #17

John 15:7, *“If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.”*

Question: Describe one way to abide in Jesus, and for His words to abide in us?

Saying #18

John 17:6-8,14,17, *“I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known*

that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. ... I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. ... Sanctify them by Your truth. Your word is truth."

Question 1: What might Jesus have meant when He said, *"I have manifested Your name"*? How can a person's name be '*manifested*'?

Question 2: What word was Jesus referring to when He said, *"they have kept Your word"*?

Question 3: When Jesus said, *"For I have given to them the words which You have given Me"*, are these some of the *"all things which You have given Me"* referred to in the prior sentence?

Question 4: When Jesus said, *"Sanctify them by Your truth. Your word is truth."* what word is He referring to here?

Saying #19

John 18:37, Pilate therefore said to Him, 'Are You a king then?' Jesus answered, *"You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."*

Questions:

A: Is there a difference between His voice and His words?

B: What might it mean for someone to be "of the truth"?

C: What should our response be to hearing His words?

Saying #20

(After He had risen) Luke 24:44,45, Then He said to them, *"These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets the Psalms concerning Me." And He opened their understanding, that they might comprehend the Scriptures.*

Question: What words is Jesus referring to when He said to them, *“These are the words which I spoke to you while I was still with you,”*?