
What Did Jesus Say?

All

Young Jesus at the Temple, to His parents looking for Him. (Luke 2).

"Why is it that you were looking for me?" "Didn't you know I should be here in my father's house?"

John Baptizes Jesus. John protests. (Matthew 3).

"Please do so, because it's good for us to do what God says is right."

Temptation of Jesus by Satan in the desert. (Matthew 4).

"As Scripture says, 'Human beings do not live by only eating bread, but by every word that comes from the mouth of God.'" "As Scripture also says, 'You shall not tempt the Lord your God.'" "Go away, Satan!" said Jesus. "As Scripture says, 'You shall worship the Lord your God and serve him, and him alone.'"

Calling the First Disciples.

(James and John) "Go out into deeper water, and let down your nets for a catch." "Don't be afraid," "From now on you'll be fishing for people!"

(Then Simon Peter.) "What are you looking for?" "Come and see," he told them. "You are Simon, son of John. But now you will be called Cephas."

The next day, calling Philip first. (John 1).

"Follow me."

(Then Nathanael.) "Look, here's a true Israelite! There's nothing false about him." "I saw you there under the fig tree, before Philip called you," "You believe this just because I told you I saw you under the fig tree?" "You'll get to see much more than that!" "I tell you the truth, you will all see heaven open, and the angels of God going up and down on the Son of man."

Changing Water into Wine. As requested by His mother at the wedding. (John 2).

"Mother, why should you involve me? My time hasn't come yet," "Fill the jars with water," "Pour some out, and take it to the master of ceremonies."

Jesus Clearing the Temple. Overturning the tables and driving people out with a whip.

"Take these things out of here! Don't turn my Father's house into a market!" Then when His authority was questioned by the leaders and a miracle asked for. "Destroy this Temple, and in three days I'll raise it up!"

Jesus meets Nicodemus, the Jewish teacher, at night. (John 3).

"I tell you the truth," Jesus replied, "Unless you are reborn, you can't experience God's kingdom."

(Nicodemus asked how?)

"I tell you the truth, you can't enter God's kingdom unless you are born of water and the Spirit," "What's born of the flesh is flesh, and what's born of the Spirit is Spirit. Don't be surprised at my telling you, 'You

must be reborn.’ The wind blows wherever it wants, and just as you hear the sound it makes, but know where it’s coming from or where it’s going, that’s how it is for everyone who is born of the spirit.”
“You’re a famous teacher in Israel, and yet you don’t understand such things?” “I tell you the truth, we speak of what we know and give evidence regarding what we have seen, but you refuse to accept our testimony.

If you don’t trust what I say when I tell you about earthly things, how would you ever trust what I say if I were to tell you about heavenly things? No one has gone up to heaven, but the Son of man came down from heaven. Just as Moses lifted up the serpent in the desert, so the Son of man must be lifted up, that everyone who trusts in him will have eternal life.

“For God loved the world, and this is how: he gave his one and only Son, so that everyone who trusts in him shouldn’t die, but have eternal life. God didn’t send the Son into the world to condemn the world, but to save the world through him. Those who trust in him are not condemned, while those who don’t trust in him are condemned already because they didn’t trust in the one and only Son of God.

This is how the decision is made: the light came to the world, but people loved the darkness rather than the light, for their actions were evil. All those who do evil hate the light and don’t come into the light, because they don’t want their actions to be exposed. But those who do good come into the light, so that what God accomplishes in them can be revealed.”

Jesus Begins to Preach in Capernaum. Giving the message of salvation after the arrest of John the Baptist. (Matthew 4).

“The time predicted has come,” “God’s kingdom is near. Repent and believe in the good news.”

Jesus talks with a Samaritan woman at Jacob’s well. (John 4).

(“Please could you give me a drink?”)

“If you only recognized God’s gift, and who is asking you, ‘Please could you give me a drink?’ you would have asked him and he would have given you the water of life.”

“Everyone who drinks water from this well will become thirsty again. But those who drink the water I give won’t ever be thirsty again. The water I give becomes a bubbling spring of water inside them, bringing them eternal life.”

(Upon requesting the water of life.)

“Go and call your husband, and come back here.” “You’re right in saying you don’t have a husband,” Jesus told her. You’ve had five husbands, and the one you’re living with now is not your husband. So what you say is true!”

(About worshipping in Jerusalem.)

“Believe me the time is coming when you won’t worship the Father either on this mountain or in Jerusalem. You really don’t know the God you’re worshipping, while we worship the God we know, for salvation comes from the Jews. But the time is coming—and in fact it’s here already—when true worshipers will worship the Father in spirit and in truth, for these are the kind of worshipers the Father

wants. God is Spirit, so worshipers must worship in spirit and in truth.”

(Talking about the Messiah.)

“I AM. The one who is speaking to you.”

The disciples question Jesus about whether he has had food to eat.

“I have food to eat that you know nothing about.”

“My food is to do the will of the One who sent me, and to complete his work. Don’t you have a saying, ‘four more months until harvest?’ Open your eyes and look around! The crops in the fields are ripe, ready for harvest. The reaper is being paid and harvesting a crop for eternal life so that both the sower and the reaper can celebrate. So the proverb ‘one sows, another reaps,’ is true. I sent you to reap what you didn’t work for. Others did the hard work and you have reaped the benefits of what they did.”

Jesus rejected at Nazareth, his home town, reading from the scroll of Isaiah. (Luke 4).

“The Spirit of the Lord is upon me, for he has anointed me to announce good news to the destitute. He has sent me to proclaim that prisoners will be released, the blind will see, the oppressed will be freed, and to proclaim the time of the Lord’s favor.”

“This Scripture you’ve just heard has been fulfilled today!”

“I’m sure you’ll repeat this proverb to me, ‘Physician, heal yourself!’ and ask, “Why don’t you do here in your own hometown what we heard you did in Capernaum?” But I tell you the truth, no prophet is accepted in his hometown. I guarantee that there were many widows in Israel during the time of Elijah when there was a drought for three and a half years, causing a great famine throughout the country. Yet Elijah wasn’t sent to any of them. He was sent to a widow in Zarephath in the region of Sidon! Even though there were many lepers in Israel in the time of Elisha, the only one who was healed was Naaman the Syrian!”

Jesus healing an official’s son who was near to death. (John 4).

“Unless you see signs and wonders you people really won’t trust me,” “Go on home,” “Your son will live!”

Jesus driving out an evil spirit at the synagogue in Capernaum. (Mark 1).

“Be quiet! Come out of him.”

Jesus praying in a solitary place. Is advised that the people are looking for Him.

“We have to go to the other towns around here so that I can tell them the good news as well. For that’s why I came.”

Healing from leprosy at a man’s request. (Matthew 8).

“I am willing.” “Be healed!”

(Immediately he was healed from his leprosy.)

“Make sure you don’t tell anyone.” “Go and show yourself to the priest and give the offering which

Moses required as public proof.”

Healing the paralytic as Jesus returned to Nazareth. (Matthew 9).

“My friend, cheer up! Your sins are forgiven.” (When questioned about being able to forgive sins.) “Why are you thinking evil thoughts in your hearts? What is easier to say, ‘Your sins are forgiven,’ or ‘Get up and walk’? But to convince you that the Son of man does have the authority to forgive sins...” “Get up, pick up your mat, and go home!”

Matthew the tax collector called.

“Follow me!” (Jesus was then criticized for mixing with undesirables, while eating at Matthew’s house.) “Those who are well don’t need a doctor, but sick people do. Go and discover what this means: ‘I want mercy, not sacrifice. For I didn’t come to call those who do right—I came to call sinners.’”

Jesus questioned about not fasting by John’s disciples who did fast.

“Do wedding guests mourn while the bridegroom is with them?” “But the time is coming when the bridegroom will be taken from them, and then they will fast. No one puts a new patch on old clothes, otherwise it will shrink and make the tear worse. No one puts new wine in old wineskins either, otherwise the wineskins will burst, spilling the wine and ruining the wineskins. No, new wine is put into new wineskins, and both last.

Healing at the pool of the man who could not reach the pool when it ‘stirred’. (John 5).

“Do you want to be healed?” “Stand up, pick up your mat, and start walking!” “Look, now you’ve been healed. So stop sinning or something worse may happen to you.”

Life through the Son of God. Jesus criticized for healing on the Sabbath and claiming to be God’s son.

“My Father is still working, and so am I.”

“I tell you the truth, the Son can do nothing by himself; he can only do what he sees the Father doing. Whatever the Father does the Son does as well. For the Father loves the Son, and reveals to him everything he does; and the Father will show to him even more incredible things that will completely amaze you. For just as the Father gives life to those he resurrects from the dead, in the same way the Son also gives life to those that he wants.

The Father judges no one. He has given to the Son all the authority to judge, so that everyone may honor the Son just as they honor the Father. Anyone who doesn’t honor the Son doesn’t honor the Father who sent him. I tell you the truth: those who follow what I say and trust the One who sent me have eternal life. They won’t be condemned, but have gone from death to life. “I tell you the truth: The time is coming—in fact it’s here already—when the dead will hear the voice of the Son of God, and those who hear will live! Just as the Father has life-giving power in himself, so has he given the Son the same life-giving power in himself.

The Father also granted the authority for judgment to him, for he is the Son of man. Don’t be surprised at this, for the time is coming when all those in the grave will hear his voice and will rise again: those who have done good to the resurrection of life, and those who have done evil to the resurrection of

condemnation. I can do nothing by myself. I judge based on what I'm told, and my decision is right, for I'm not doing my own will but the will of the One who sent me.

Testimonies of Jesus.

If I were to make claims about myself, such claims wouldn't be valid; but someone else gives evidence about me, and I know what he says about me is true. You asked John about me, and he told the truth, but I don't need any human endorsement. I'm explaining this to you so you can be saved. John was like a brightly-burning light, and you were willing to enjoy his light for a while. But the evidence I'm giving is greater than John's. For I am doing the work that the Father gave me to do, and this is the proof that the Father sent me. The Father who sent me, he himself speaks on my behalf. You've never heard his voice, and you've never seen what he looks like, and you don't accept what he says, because you don't trust in the one he sent.

"You search the Scriptures because you think that through them you'll gain eternal life. But the evidence they give is in support of me! And yet you don't want to come to me so that you might live. I'm not looking for human approval—I know you, and that you don't have God's love in you. For I've come to represent my Father, and you won't accept me; but if someone comes representing themselves, then you accept them! How can you trust in me when you look for praise from one another and yet you don't look for praise from the one true God? But don't think I will be making accusations about you to the Father. It's Moses who is accusing you, the one in whom you place such confidence. For if you really trusted Moses you would trust in me, because he wrote about me. But since you don't trust what he said, why would you trust what I say?"

The Lord of the Sabbath. Jesus criticized for picking grain on the Sabbath. (Matthew 12).

Haven't you read in the law that on the Sabbath day the priests in the Temple break the Sabbath but are not considered guilty? However I tell you that someone is here who is greater than the temple! If you'd known the meaning of this Scripture, 'I want mercy, and not sacrifice,' you wouldn't have condemned an innocent man. For the Son of man is Lord of the Sabbath."

And again for healing a man with a shriveled hand in the synagogue.

"Suppose you have a sheep and it falls into a hole in the ground on the Sabbath. Don't you grab hold of it and pull it out?" "Don't you think a human being is worth much more than a sheep? So yes, you are allowed to do good on the Sabbath." "Hold out your hand."

SERMON ON THE MOUNT. THE PRIMARY 'LIFE TEACHINGS' OF JESUS. (Matthew 5 & 7. Luke 6.)

The Beatitudes. (Matthew 5).

Blessed are those who recognize they are spiritually poor, for the kingdom of heaven is theirs.

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

Blessed are those who are kind, for they will own the whole world.

Blessed are those whose greatest desire is to do what is right, for they will be satisfied.

Blessed are those who are merciful, for they will be shown mercy.

Blessed are those who have pure hearts, for they will see God.

Blessed are those who work to bring peace, for they will be called children of God.

Blessed are those persecuted for what is right, for the kingdom of heaven belongs to them.

Blessed are you when people insult you and persecute you, and accuse you of all kind of evil things because of me.

Be glad, be really glad, for you will receive a great reward in heaven. For they persecuted the prophets who came before you in just the same way.

Salt and Light.

“You are the salt of the earth, but if the salt becomes tasteless, how can you make it salty again? It’s good for nothing, so it’s thrown out and trodden on. You are the light of the world. A city built on a hill can’t be hidden. No one lights a lamp and then puts it under a bucket. No, it’s placed on a lamp-stand and it provides light to everyone in the house. In the same way you should let your light shine before everyone so they can see the good things you do and praise your heavenly Father.

Fulfillment of the Law.

“Don’t think I came to abolish the law or the writings of the prophets. I didn’t come to abolish them, but to fulfill them. I assure you, until heaven and earth come to an end, not a single letter, not a single dot of the law will come to an end before everything is fulfilled. So whoever disregards the least important commandment, and teaches people to do so, will be called the least in the kingdom of heaven; but whoever practices and teaches the commandments will be called great in the kingdom of heaven. I tell you, unless your righteousness is more than that of the religious teachers and the Pharisees, you can never enter the kingdom of heaven.

Murder.

“You’ve heard that the law said to the people of long ago: ‘You shall not murder, and anyone who commits murder will be condemned as guilty.’ But I tell you, anyone who is angry with his brother will be condemned as guilty. Whoever calls his brother an idiot has to answer to the council, and whoever insults people is liable to the fire of judgment.”

“If you’re at the altar making an offering, and remember that your brother has something against you, leave your offering on the altar and go and make peace with him first, and afterwards come back and make your offering. While you’re on the way to court with your opponent, make sure you settle things quickly. Otherwise your opponent might hand you over to the judge, and the judge will hand you over to the court official, and you will be thrown into jail. I tell you the truth: you won’t get out of there until you’ve paid every last penny.

Adultery.

You’ve heard that the law said, ‘Do not commit adultery.’ But I tell you that everyone who looks lustfully at a woman has already committed adultery with her in his heart. If your right eye leads you to sin, then tear it out and throw it away, because it’s better to lose one part of your body than to have your whole body thrown into the fire of judgment. If your right hand leads you to sin, then cut it off and throw it away, for it’s better for you to lose one of your limbs than for your whole body to go into the fire of judgment.

Divorce.

“The law also said, ‘If a man divorces his wife, he should give her a certificate of divorce.’ But I tell you

that any man who divorces his wife except for sexual immorality causes her to commit adultery, and whoever marries a divorced woman commits adultery.

Oaths.

“And again, you’ve heard that the law said to the people of long ago, ‘You shall not perjure yourself. Instead make sure you keep the oaths you swear to the Lord.’ But I tell you, don’t swear at all. Don’t swear by heaven, because it’s the throne of God. Don’t swear by the earth, because it’s God’s footstool. Don’t swear by Jerusalem, because it’s the city of the great King. Don’t even swear by your head, because you’re not able to make a single hair white or black. Simply say yes or no—more than this comes from the Evil One.

Eye for an Eye.

“You’ve heard that the law said, ‘An eye for an eye, and a tooth for a tooth.’ But I tell you, don’t resist someone who is evil. If someone slaps you on the right cheek, turn the other cheek to them as well. If someone wants to sue you in court and takes your shirt, give them your coat too. If someone demands that you go one mile, go with them two. Give to those who ask you, and don’t turn away those who want to borrow from you.

Love for Your Enemies.

“You’ve heard that the law said, ‘Love your neighbor and hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you, so you may become children of your heavenly Father. For his sun shines on both the good and the bad; and he makes the rain fall on both those who do right and those who do wrong. For if you only love those who love you, what reward do you have? Don’t even the tax-collectors do that? If you only speak kindly to your family, what more are you doing than anyone else? Even the heathen do that! Grow up and become completely trustworthy, just as your heavenly Father is trustworthy.

When Giving to the Needy. (Matthew 6).

“Make sure not to do your good deeds in front of people, just so they can be seen. Otherwise you won’t have any reward from your Father in heaven. When you give to the poor, don’t be like the hypocrites who blow their own trumpets to announce what they’re doing in the synagogues and in the streets so that people will praise them. I tell you the truth: they already have their reward. When you give to the poor, don’t let your left hand know what your right hand’s doing. That way what you give will be in secret, and your Father who sees what happens in secret will reward you.

Prayer.

“When you pray, don’t be like the hypocrites, for they love to stand up and pray in the synagogues and on the street corners so that people can see them. I promise you, they have already got their reward. But you, when you pray, go indoors and close the door, and pray to your Father in private, and your Father who sees what happens in private will reward you. When you pray, don’t babble on meaninglessly like the foreigners do, who think they will be heard because of all the words they repeat. Don’t be like them, for your Father knows what you need even before you ask him.

So pray like this. Our heavenly Father, may your name be honored. May your kingdom come! May your

will be carried out in earth as it is in heaven. Please give to us today the food we need. Forgive our sins, just as we have forgiven those who have sinned against us. Don't let us be tempted to do wrong, and save us from the Evil One. "For if you forgive those who sin against you, your heavenly Father will also forgive you. But if you don't forgive those who sin against you, then your heavenly Father won't forgive your sins.

Fasting.

"When you fast, don't be like the hypocrites who put on sad faces and make themselves look terrible so that everyone can see they're fasting. Instead, when you fast, wash your face and look smart, so that people won't see you're fasting, and your unseen Father who sees what happens in private will reward you.

Seek treasures in Heaven.

"Don't pile up wealth here on earth where moths and rust ruin it, and where thieves break in and steal it. Instead, you should pile up your wealth in heaven, where moths and rust don't ruin it, and where thieves don't break in and steal it. For wherever you pile up your wealth, that's where your heart will be too.

"The eye is like a lamp that lights the body. So if your eye is healthy, then your whole body will have light. But if your eye is evil, then your whole body will be in the dark. If the light in you is darkness, how dark is that! No one can serve two masters. Either you'll hate one and love the other, or you'll be devoted to one and despise the other. You can't serve both God and Money.

Don't worry.

"That's why I'm telling you not to worry about your life. Don't worry about what to eat, or what to drink, or what clothes to put on. Isn't life more than food, and the body more than clothes? Look at the birds. They don't sow or reap or store food in barns, for your heavenly Father feeds them. Aren't you worth more than they are? Who of you by worrying can add a minute to your life? And why are you worried about clothes? Look at the beautiful flowers in the field. See how they grow: they don't work hard, they don't spin thread. But I tell you, not even Solomon in all his glory was dressed like one of these flowers.

So if God decorates the fields like this, grass which is here today and tomorrow is thrown into the fire, won't he do much more for you, you people who trust so little? So don't worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' These are all the things that the heathen chase after, but your heavenly Father knows everything you need. Seek his kingdom first, and his way of doing right, and everything will be given to you. So don't worry about tomorrow, because tomorrow can worry about itself. There's already enough evil in every day.

Do not judge others.

"Don't judge others, so that you won't be judged. For whatever standard you use to judge others will be used to judge you, and whatever measurement you use to measure others will be used to measure you. Why do you see the speck that's in your brother's eye? Don't you notice the plank that's in your own eye? How can you say to your brother, 'Let me take out that speck from your eye' when you have a plank in your own eye? You're being hypocritical! First get rid of the plank that's in your own eye. Then you'll be able to see clearly to take out the speck from your brother's eye. "Don't give dogs what's holy. Don't

throw your pearls to pigs. That way the pigs won't trample them underfoot, and the dogs won't turn and attack you.

Ask, Seek, Knock.

"Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened for you. Everyone who asks, receives; everyone who seeks, finds; and everyone who knocks has the door opened for them. Would any of you give your son a stone if he asked for bread? Or if he asked for fish, would you give him a snake? So if even you who are evil know to give good things to your children, how much more will your heavenly Father give good things to those who ask him. "Treat others the way you want them to treat you. This sums up the law and the prophets.

Narrow and wide gates.

Enter by the narrow entrance. For the entrance is wide, and the way is broad that leads to destruction, and many travel that way. But the entrance is narrow, and the way is difficult that leads to life, and only a few find it.

The tree and its fruit.

"Watch out for false prophets who come wearing sheep's clothing, but who on the inside are vicious wolves. You can recognize them by their fruits. Do people harvest grapes from thorn bushes, or figs from thistles? So every good tree produces good fruit, while a bad tree produces bad fruit. A good tree can't produce bad fruit, and a bad tree can't produce good fruit. Every tree that doesn't produce good fruit is chopped down and thrown into the fire. So you'll recognize them by their fruits.

"Not everyone who calls me 'Lord, Lord' will enter the kingdom of heaven—only those who do the will of my Father in heaven. Many will say to me at the day of judgment, 'Lord, Lord, didn't we prophesy in your name and drive out demons in your name, and perform many miracles in your name?' Then I will tell them, 'I never knew you. Leave me, you people who practice wickedness!'

Wise and foolish builders.

Everyone that hears the words I say, and follows them, is like a wise man who built his house on solid rock. The rain poured down, and the floods rose, and the winds blew hard against the house, but it didn't fall down, because its foundations were on solid rock. Everyone that hears the words I say, and doesn't follow them, is like a foolish man who built his house on the sand. The rain poured down, and the floods rose, and the winds blew hard against the house, and it fell down—it totally collapsed."

Jesus heals the centurion's servant through the faith of the Centurion. (Matthew 8).

"I will come and heal him." "I tell you the truth, I haven't found this kind of trust anywhere in Israel. I tell you that many will come from the east and the west, and sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the heirs of the kingdom will be thrown out into utter darkness where there will be weeping and grinding of teeth." "Go home. Because you trusted that it would happen, what you asked for has been done."

Jesus raises the widow of Nain's son. When the boy's body was being taken outside of the town. (Luke 7).

“Don’t cry.” “Young man, I tell you, get up.”

Jesus commends John the Baptist. When approached by John’s disciples asking Jesus if He truly was ‘the one who was to come’. (Matthew 11).

“Go and tell John what you’ve seen and heard. The blind see, the lame walk, the lepers cured, the deaf hear, the dead raised back to life, the poor are told the good news. How good it is for those who are not offended because of me!”

“About John: what did you expect to see when you went out to meet him in the desert? Some reed blown about by the wind? Did you come looking for a man dressed in fine clothes? No, those who have stylish clothes and live in luxury are found in palaces. Were you looking for a prophet? Yes he is, and I’m telling you, he’s much more than a prophet. “It was written about him in Scripture: ‘Look, I’m sending my messenger to go before you to prepare your way.’ “I tell you, no one born of women is greater than John, but even the most unimportant person in God’s kingdom is greater than he is!”

(But the Pharisees disagreed.)

“What shall I compare these people to?” “What are they like? “They’re like children sitting in the market who tell one other, ‘We played the flute for you but you didn’t dance; we sang sad songs but you didn’t cry.’ When John the Baptist came he didn’t eat bread or drink wine, but you say he’s demon-possessed. Now the Son of man is here, and eats and drinks with people, but you say, ‘Look, he spends his time eating too much food and drinking too much wine. Plus he’s a friend of tax collectors and sinners.’ However, God’s wise ways are proved right by all who follow him!”

Jesus rebukes three cities. Jesus denounced the people of the towns where most of His miracles were performed for not repenting.

“Shame on you, Korazin; shame on you, Bethsaida! If the miracles had been performed in Tyre and Sidon which happened among you, they would have repented in sackcloth and ashes long ago. But I tell you that on the Day of Judgment it will be better for Tyre and Sidon than it will for you! And what about you, Capernaum? Will you be exalted to heaven? No, you’ll go down to Hades! If the miracles had been performed in Sodom which happened among you, Sodom would still be here today. But I tell you that on the Day of Judgment it will be better for Sodom than it will for you!”

Jesus anointed at Simon’s house. Simon the Pharisee criticized Jesus for allowing a sinful woman to anoint Him with perfume. (Luke 7).

“Simon, I have something to tell you.”

“Once two people were in debt to a money-lender. One owed five hundred denarii, the other only fifty. Neither of them could repay him, so he forgave the debts. Which one will love him the most?”

(The one he forgave the most.)

“You’re absolutely right,” “You see this woman? When I came into your house, you didn’t give me water to wash my feet. But she has washed my feet with her tears, and wiped them with her hair. You didn’t give me a kiss, but since I came in she hasn’t stopped kissing my feet. You didn’t anoint my head with oil, but she poured perfume over my feet. So I tell you, her many sins have been forgiven—that’s why she loves so much. But whoever is forgiven little, only loves a little.”

(To the woman.)

“Your sins have been forgiven.” “Your trust has saved you, go in peace.”

Pharisees rebuked. The Pharisees claimed Jesus’ power to heal came from demons. (Matthew 12).

“Any kingdom divided against itself will be destroyed. No town or household divided against itself can stand. If Satan drives out Satan, he’s divided against himself— so how could his kingdom stand? If I’m throwing out demons in the name of Beelzebub, in whose name are your people throwing out demons? Your own people prove you’re wrong! But if I’m throwing out demons through the power of the Spirit of God, then the kingdom of God has come to you!

“Can you enter a strong man’s house and take his belongings unless you tie him up first? If you do that then you can take everything in his house. Those who are not with me are against me, and those who do not gather together with me do the opposite: they are scattering. That’s why I’m telling you that every sin and blasphemy you commit will be forgiven, except blasphemy against the Spirit which won’t be forgiven. Those who say something against the Son of man will be forgiven, but those who say something against the Holy Spirit won’t be forgiven, neither in this life nor the next.

Either decide that the tree is good, and its fruit good, or decide that the tree is bad and its fruit is bad—for the tree is known by its fruit. You viper’s brood, how can you who are evil say anything good? For your mouth simply says what your mind is busy thinking about. A good person brings out good from their store of good things, and an evil person brings out evil from their store of evil things. I tell you, people will have to account for every careless thing they say on the Day of Judgment. For what you say will either vindicate you or condemn you.”

The sign of Jonah. As Jesus returned to Nazareth.

“Evil people who don’t trust in God are the ones who look for a miraculous sign. The only sign they will be given is the sign of the prophet Jonah,” “In the same way Jonah was in the belly of a huge fish for three days and three nights, the Son of man will be in the heart of the earth for three days and three nights. The people of Nineveh will rise in the judgment together with this generation and they will condemn it because they repented in response to Jonah’s message—and as you see, there’s someone greater than Jonah here!

The Queen of the South will be raised in the judgment together with this generation and will condemn it because she came from the ends of the earth to hear the wisdom of Solomon—and as you see, there’s someone greater than Solomon here! When an evil spirit leaves someone, it wanders through deserted places looking for rest, and finds nowhere to stay. So it says, ‘I’ll go back to the place I left,’ and when it returns it finds the place empty, all clean and tidy. Then it goes and brings back seven other spirits even more evil than it is, and it enters and lives there. So the person ends up worse than they were at the beginning. That’s the way it will be with this evil generation.”

The family of Jesus come to visit him.

When told of their presence, Jesus replies: “Who is my mother? Who are my brothers?” “Here is my mother! Here are my brothers! Whoever does what God wants, they are my brother, and sister, and mother.”

Parables by the lake. Told from a boat anchored away from the shore, out there because of the size of the crowd. (Mark 4).

Parable of the Sower.

“As he was sowing, some of the seeds fell on the path. The birds came and ate them up. Other seeds fell on stony ground where there wasn’t much earth where they sprouted quickly. The sun rose and scorched them and they withered because they had no roots. Other seeds fell among thorns that grew up and choked them. Still other seeds fell on good soil. They produced a harvest—some one hundred, some sixty, and some thirty times what had been planted. Anybody who has ears should be listening!

(The disciples asked why he spoke in parables.)

“You’re privileged to have revealed to you the mysteries of the kingdom of heaven, but they’re not given such insights,” “Those who already have will have more given to them, more than enough. But those who don’t have, whatever they have will be taken away from them. That’s why I speak to them in illustrations. For even though they see, they do not see; and even though they hear, they do not hear; nor do they understand.

“The prophecy of Isaiah is fulfilled in them: ‘Even though you hear, you won’t understand, and even though you see, you won’t perceive. They have a hard-hearted attitude, they don’t want to listen, and they’ve closed their eyes. If they didn’t they might be able to see with their eyes, hear with their ears, and understand in their minds. Then they could return to me and I would heal them.’

“Your eyes are blessed, for they see. Your ears are blessed too, for they hear. I’m telling you, many prophets and good people longed to see what you’re seeing, but didn’t see it. They longed to hear what you’re hearing, but didn’t hear it.

“So listen to the story of the sower. When people hear the message about the kingdom, and don’t understand it, the evil one comes along and rips out what was sown in their heart. This is what happens to the seeds sown on the path. The seeds sown on stony ground are people who hear the message and happily accept it straight away. They last for a while, but because they don’t have roots, when problems and troubles come, they quickly fall away. The seeds sown among thorns are people who hear the message, but then life’s worries and the temptation of money choke the message so that they become fruitless. The seeds sown on good soil are people who hear the message, and understand it, and who produce a good harvest—some one hundred, some sixty, and some thirty times what was sown.”

Lamp on a stand.

“Who puts a lamp under a bucket, or beneath a bed?” “No, you put a lamp up on a lampstand. Everything that is hidden will be revealed, and everything that is secret will be brought out into the open. If you have ears to hear, listen to what I’m saying! Pay attention to what you’re hearing,” “for you will be given according to how much you want to receive, measure for measure. More will be given to those who already have understanding, but those who don’t want to know will have what little understanding they have taken from them.

Parable of the growing seed.

“God’s kingdom is like a man sowing seed in the ground,” Jesus said. “He goes to bed and gets up, day after day, but the man has no knowledge of how the seeds sprout and grow. The earth produces a harvest by itself. First a shoot appears, then the heads of grain, and then the heads of grain ripen. When the grain is ripe, the farmer reaps it with a sickle, because the harvest is ready.

Parable of the weeds. (Matthew 13).

“The kingdom of heaven is like a farmer who sowed good seeds in his field. But while his workers were sleeping, an enemy came and sowed weed seeds on top of the wheat. Then they left. So when the wheat grew and produced ears of grain, the weeds also grew up. The farmer’s workers came and asked him, ‘Sir, didn’t you sow good seeds in your field? Where did the weeds come from?’

“Some enemy has done this,’ he replied. ‘Do you want us to go and pull up the weeds?’ they asked him. ‘No,’ he answered, ‘as you pull up the weeds, you may uproot the wheat too. Let them both grow until harvest, and then at harvest-time I’ll tell the reapers, “First gather the weeds, tie them up into bundles and burn them. Then gather the wheat and store it in my barn.”

Parables of the mustard seed and the yeast.

“The kingdom of heaven is like a mustard seed that a farmer sowed in his field. Even though it’s the tiniest of seeds it grows much bigger than other plants. In fact it grows into a tree big enough for birds to roost in its branches.”

“The kingdom of heaven is like yeast that a woman mixed with a large quantity of flour, until all the dough was raised.”

Parable of the weeds explained in private, as requested by the Disciples.

“The one who sows the good seed is the Son of man,” Jesus explained. “The field is the world. The good seeds are the children of the kingdom. The weed seeds are the children of the evil one. The enemy that sowed the weed seeds is the devil. The harvest is the end of the world. The reapers are angels. Just as the weeds are harvested and burned so it will be at the end of the world. The Son of man will send out his angels, and they will gather up every sinful thing and everyone who does evil, and will throw them into the blazing furnace, where there will be weeping and grinding of teeth. Then those who live rightly will shine like the sun in the kingdom of their father. Anybody with ears should be listening!

Parables of the Hidden Treasure and the Pearl.

The kingdom of heaven is like treasure hidden in a field. A man found it, reburied it, and then full of joy went and sold all he had and bought that field. The kingdom of heaven is also like a trader looking for good pearls. When he found the most expensive pearl ever he went and sold all he had and bought it.

Parable of the net.

Once more, the kingdom of heaven is like a fishing net thrown into the sea that caught all kinds of fish. When it was full it was dragged ashore. The good fish were put into baskets while the bad ones were thrown away.

“That’s the way it will be when the end of the world comes. The angels will go out and separate the evil

people from the good, and throw them into the blazing furnace where there will be weeping and grinding of teeth.

“Now do you understand everything?” “Every religious teacher who’s learned about the kingdom of heaven is like a house-owner who brings out from his storeroom both new and old treasures,”

Jesus calms the storm. (Luke 8).

When travelling to the other side of the lake.

“Let’s go across to the other side of the Sea.”

When the storm came and the disciples woke Jesus.

“Be quiet! Be still.” “Why are you so frightened? Haven’t you learned to trust me?”

There heals a demon-possessed man. Jesus talking to the evil spirits.

“What is your name?”

(Legion, meaning many. The man begs to go with Jesus.)

“Go home to your own people, and tell them everything the Lord has done for you and how he has been merciful to you.”

Healing the sick woman in a crowd.

“Who touched me?” “Someone touched me.” “I know because power went out from me.” “Daughter, your trust has healed you, go in peace.”

Healing Jairus’ daughter when Jairus was told his daughter was dead.

“Don’t be afraid, just trust in me.” (When he got to the home of Jairus.) “Why are you making such a commotion with all this crying? The little girl isn’t dead, she’s just sleeping.” “Talitha koum.” (Which means, “Little girl, get up!”)

Healing two blind men in another place. (Matthew 9).

“Are you convinced that I’m able to do this?” “Because of your trust in me it will happen!” “Make sure nobody knows about this.”

Second rejection in Nazareth. When teaching in the local synagogue. (Mark 6).

“A prophet is treated with respect except in his home town, among his relatives, and in his own family.”

Workers are few, talking to His disciples. (Matthew 9).

“The harvest is large, but there are only a few workers. Pray to the Lord of the harvest, and ask him to send more workers for his harvest.”

Sending out the twelve after giving them spiritual authority and power. (Luke 9).

“Don’t go to the foreigners, or to any Samaritan city. You are to go to the lost sheep of the house of Israel. Wherever you go, tell the people, ‘The kingdom of heaven is near.’ Heal those who are sick. Resurrect the dead. Cure the lepers. Drive out demons. You received freely, so give freely! Don’t carry any gold, silver, or copper coins in your pockets, or a bag for your journey, or two cloaks, or sandals, or a walking stick, for a worker deserves to be supported. Wherever you go, whatever town or village, ask for

someone who lives according to good principles, and remain there until you leave. When you enter the house, give it your blessing. If the home deserves it, let your peace rest on it, but if it doesn't deserve it, let your peace return to you. "If someone doesn't welcome you, and refuses to listen to what you have to say, then leave that house or that town, shaking its dust off your feet as you go. I tell you the truth, it will be better for Sodom and Gomorrah at the Day of Judgment than for that town!

"Look, I'm sending you out like sheep among wolves. So be as wise as serpents and harmless as doves. Watch out for those who will hand you over to be tried by town councils and will whip you in their synagogues. You will be dragged before governors and kings because of me, to witness to them and to the foreigners. But when they put you on trial, don't worry about how you should speak or what you should say, because you'll be told what to say at the right time. For it's not you who will speak but the spirit of the Father will speak through you. Brother will betray brother and have him killed, and a father will do the same to his child. Children will rebel against their parents, and have them put to death. Everyone will hate you because you follow me, but everyone who endures until the end will be saved.

"When you're persecuted in one town, run away to the next. I'm telling the truth: you won't finish going to the towns of Israel before the Son of man comes. Disciples are not more important than their teacher; servants are not more important than their master. Disciples should be satisfied to become like their teacher, and servants like their master. If the head of the house has been called the head demon Beelzebub, then the members of his household will be demonized even more! So don't be frightened of them, for there's nothing covered that won't be exposed, and nothing hidden that won't be made known. What I tell you here in the dark, declare when it's light, and what you hear whispered in your ear, shout from the rooftops. Don't be afraid of those who can kill you physically, but can't kill you spiritually. Instead, be afraid of the One who can destroy you physically and spiritually in the fires of destruction. Aren't two sparrows sold for just one penny? But not a single one of them falls to the ground without your Father knowing about it. Even the hairs on your head have all been counted. So don't worry—you're worth more than many sparrows!

"Anyone who publicly declares their commitment to me, I will also declare my commitment to them before my Father in heaven. But anyone who publicly denies me, I will also deny before my Father in heaven. Don't think I've come to bring peace on earth. I haven't come to bring peace, but a sword. I've come to turn a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. Your enemies will be those of your own family! If you love your father or mother more than me you don't deserve to be mine, and if you love your son or daughter more than me you don't deserve to be mine. If you don't pick up your cross and follow me you don't deserve to be mine. If you try to save your life, you will lose it, but if you lose your life because of me you will save it. Those who welcome you welcome me, and those who welcome me welcome the one that sent me. Those who welcome a prophet because that's what they are will receive the same reward as a prophet. Those who welcome someone who does right will receive the same reward as someone who does right. I tell you the truth, those who give a drink of cool water to the least important of my disciples will definitely not miss out on their reward."

The Disciples return with their news. Jesus takes them away from the crowd. (Matthew 14).

"Come with me, just yourselves. We'll go to a quiet place, and rest for a while,"

Jesus feeds the 5000 near Bethsaida where a crowd had gathered.

“Where can we buy enough bread to feed all these people?” “Sit them down in groups of about fifty,”
“Collect what’s left over so nothing is wasted.”

Jesus (and Peter) walking on water.

“Don’t worry, it’s me! Don’t be afraid!” (Peter walks - then sinks.) “Come on then,” “You have such little trust in me. Why did you doubt?”

THE BREAD OF LIFE DISCOURSE. (JOHN 6).

When the boat reached the other side, the crowd asked how He got there.

“I tell you the truth.” “You’re looking because you ate as much bread as you wanted, not because you understood the miracles. Don’t be preoccupied about food that doesn’t last, but concentrate on the lasting food of eternal life which the Son of man will give you, for God the Father has placed his seal of approval on him.” “What God wants you to do is to trust in the one he sent.” “I tell you the truth, it wasn’t Moses who gave you bread from heaven,” “It’s my Father who gives you the true bread of heaven. For the bread of God is the one who comes from heaven and gives life to the world.” “I am the bread of life,” “Anyone who comes to me will never be hungry again, and anyone who trusts in me will never be thirsty again.

But as I explained to you before, you have seen me, but you still don’t trust me. All those the Father gives me will come to me, and I won’t reject any of them. For I came down from heaven not to do what I want, but to do what the One who sent me wants. What he wants is for me not to lose anyone he has given to me, but for me to raise them up at the last day. What my Father wants is for everyone who sees the Son and trusts in him to have eternal life, and for me to raise them up at the last day.”

(Then they disagreed with Him.)

“Stop grumbling to each other,” “No one can come to me unless the Father who sent me attracts them, and I will raise them up at the last day. As is written in Scripture by the prophets, ‘Everyone will be taught by God.’ Everyone who listens to and learns from the Father comes to me. Not that anyone has seen God, except he who is from God; he has seen the Father. I tell you the truth: anyone who trusts in him has eternal life. I am the bread of life. Your forefathers ate manna in the desert but they still died. But this is the bread that comes down from heaven, and anyone who eats it won’t ever die. I am the life-giving bread from heaven, and anyone who eats this bread will live forever. The bread is my flesh that I give so that the world may live. “I tell you the truth, unless you eat the flesh of the Son of man and drink his blood, you cannot truly live.

Those who eat my flesh and drink my blood have eternal life, and I will raise them up at the last day. For my flesh is true food, and my blood is true drink. Those who eat my flesh and drink my blood remain in me, and I remain in them. Just as the life-giving Father sent me and I live because of the Father, so anyone who feeds on me will live because of me. Now this is the bread that came down from heaven, not the kind your forefathers ate and still died. Anyone who eats this bread will live forever.”

Many desert Jesus, deciding the teaching was too difficult to accept.

“Are you offended by this? Then what if you were to see the Son ascend to where he was before? The Spirit gives life; the physical body doesn’t do anything. The words I’ve told you are spirit and life! Yet there are some of you who don’t trust me.” “This is why I told you that no one can come to me unless it is made possible by the Father.”

(Now speaking to the disciples.)

“What about you? Do you want to leave as well?” “Lord, who would we follow? You’re the one who has the words of eternal life. We trust in you, and we’re convinced that you are God’s Holy One.” “Didn’t I choose you, the twelve disciples? Yet one of you is a devil,”

Men’s Traditions Rebuked. Jesus asked why the disciples didn’t wash their hands before they ate. (Mark 17).

“Why do you break God’s commandment because of your tradition?” “For God said, ‘Honor your father and mother,’ and ‘Anyone who curses their father or mother should be put to death.’ But you say that if someone tells their father or mother, ‘Whatever you might have expected to get from me is now a gift to God,’ then they don’t have to honor their father. In this way you’ve annulled God’s word for the sake of your tradition. You hypocrites! How well Isaiah described you when he prophesied: ‘These people say they honor me but in their minds they don’t care about me. Their worship of me is pointless. What they teach are just man-made requirements.’”

“Listen, and understand this: it’s not what goes into you through your mouth that defiles you. It’s what comes out of your mouth that defiles you.”

Parable and explanation of man’s traditions to disciples. When the disciples commented that the Pharisees were offended by this teaching, Jesus gave this parable.

“Every plant my heavenly Father didn’t plant will be uprooted,” Jesus replied. “Forget about them—they are blind guides. If a blind man leads another blind man, then they’ll both fall into a ditch.”

(An explanation asked for.)

“Haven’t you understood this yet?” “Don’t you see that whatever goes in through the mouth then passes through the stomach, and then leaves the body as wasted? But what comes out through the mouth comes from the mind, and that’s what defiles you. For what comes from the mind are evil thoughts, murder, adultery, sexual immorality, theft, false witness, and blasphemy and those are what defile you. Eating with unwashed hands doesn’t defile you.”

Jesus feeds 4000 where another crowd had gathered. (Mark 8).

“My heart goes out to the crowd because they have already stayed with me for three days and they have nothing to eat. If I send them home without food, they’ll faint on the way. Some have come from a long way away. How many loaves do you have?”

(Found some fish also and Jesus blessed them.)

“Take these and share them too.”

Pharisees and Sadducees seek a sign to prove His divinity.

“In the evening you say, ‘It’ll be a fine day tomorrow, because the sky is red,’ while in the morning you

say, 'It'll be bad weather today, because the sky is red and overcast.' You know how to predict the weather by what the sky looks like, but you can't recognize the signs of the times! Evil people who don't trust in God are the one who look for a miraculous sign, and no sign will be given to them except the sign of Jonah."

Leaven of the religious leaders. Jesus criticized the religious leaders with metaphor but the disciples took him literally.

"Watch out for the yeast of the Pharisees and Sadducees," (But the disciples took him literally.) "You have so little trust in me! Why are you arguing among yourselves about not having any bread? Haven't you worked it out yet? Don't you remember the five loaves that fed five thousand? How many baskets of leftovers did you collect? And what about the seven loaves that fed the four thousand? How many baskets of leftovers did you collect? Haven't you worked it out yet that I wasn't talking to you about bread? Watch out for the yeast of the Pharisees and Sadducees!"

Blind man healed at Bethsaida - Jesus spat on his eyes.

"Can you see anything?" (And told him to go home.) "Don't go back through the village."

Peter confesses Jesus as Christ when the disciples were asked by Jesus about His divinity.

"Who do people say that the Son of man is?" "But what about you?" "Who do you say I am?" "You are truly blessed, Simon son of John. For this wasn't revealed to you by human flesh and blood, but by my Father in heaven.

I also tell you that you are Peter, and on this rock I will build my church and the powers of death won't overcome it. I will give you the keys of the kingdom of heaven, and whatever you ban on earth will be banned in heaven, and whatever you allow on earth will be allowed in heaven."

Jesus rebukes Peter. (Matthew 16).

"All these crowds of people—who do they say I am?" "But what about you?" "Who do you say I am?"

(Peter was told it was not easy path, for all involved.)

"The Son of man must experience terrible sufferings," "He will be rejected by the elders, the chief priests, and the religious teachers. He will be killed, but on the third day he will rise again." "If any one of you wants to follow me, you must deny yourself, pick up your cross daily, and follow me," "For if you want to save your life, you will lose it; and if you lose your life for my sake, you will save it.

What do you benefit by gaining the whole world if you end up lost or destroyed? If you are ashamed of me and my message, the Son of man will be ashamed of you when he comes in his glory, and in the glory of the Father and the holy angels. I tell you the truth, some standing here won't taste death until they see the kingdom of God."

The Transfiguration. On a high mountain, in front of Peter, James and John. (Matthew 17).

"Get up," he told them. "Don't be afraid." "Don't tell anybody what you saw until the Son of man has risen from the dead." (The disciples were told that the Elijah to return prior to the Saviour coming was indeed John the Baptist.) "It's true that Elijah comes to put everything in place, but I tell you that Elijah

has already come and yet people didn't recognize who he was. They did whatever they felt like to him. In the same way the Son of man will also suffer at their hands."

Jesus heals a boy with evil spirit brought out of the crowd to Jesus by his father. (Mark 9).

"You unbelieving people!" "How long must I remain here with you? How long do I have to put up with you? Bring him over here to me!" "How long has he had this?" "Why do you say, 'if you can?'" "Whoever trusts has every power!" "Spirit that causes deafness and dumbness, I order you to come out of him and never return."

(The disciples asked how he did it, as they had not been able to.)

"Because you don't trust enough," "I tell you, even if your trust was as small as a mustard seed, you could say to this mountain, 'Move from here to there,' and it would move. Nothing would be impossible for you."

Jesus discusses His death with the Disciples.

"The Son of man is going to be betrayed and people will have power over him. They will kill him, but on the third day he will rise again."

Paying the temple tax. (Matthew 17).

"What do you think, Simon?" "Do the kings of this world collect their taxes and duties from their own sons or from others?" "In that case the sons are exempt. But to avoid giving offense to anyone, go to the lake, and throw out a fishing line with a hook. Pull in the first fish you catch, and when you open its mouth there you'll find a stater coin. Take the coin and give it to them for both me and you."

Who is greatest in the Kingdom? An argument between the Disciples. (Mark 9).

"What were you talking about on the way?"

"I tell you the truth, unless you change the way you think and become like little children, you won't ever enter the kingdom of heaven. But whoever humbles themselves and becomes like this little child is the greatest in the kingdom of heaven. Whoever accepts a little child like this in my name accepts me. But anyone who makes one of these little ones who trust in me sin, it would be better for them to have a large millstone tied around their neck and be drowned in the depths of the sea.

"What disaster is coming on the world for all its temptations to sin! Temptations will surely come, but it will be a disaster for the person through whom the temptation comes! If your hand or your foot causes you to sin, cut it off and throw it away. It's better for you to enter eternal life crippled or lame rather than to have two hands or two feet and to be thrown into eternal fire. If your eye causes you to sin, pull it out and throw it away. It's better for you to enter eternal life with one eye than to have two eyes and to be thrown into the fire of judgment.

Zeal without understanding. John asking about an unknown man healing in the name of Jesus.

"Don't stop him." "For no one who is doing miracles in my name can curse me at the same moment. Anyone who is not against us is for us. Anyone who gives a cup of water to you in my name, because you belong to Christ, won't lose their reward, believe me.

Causing others to sin. The cost of sin.

“But if anyone leads one of these little ones who trust in me into sin, it would be better for them if they were thrown into the sea with a large millstone tied around their neck. If your hand leads you to sin, cut it off! It’s better to enter eternal life as a cripple than to go with both hands into Gehenna, into the fire that can’t be put out. If your foot causes you to sin, cut it off! It’s better to enter eternal life lame than to be thrown into Gehenna still having two feet. If your eye causes you to sin, gouge it out! It’s better to enter the kingdom of God with one eye than to be thrown into Gehenna still having both eyes, where the worm doesn’t die and the fire never goes out. Everybody will be ‘salted’ by fire. Salt is good, but if it loses its taste, how could you make it salty again? You need to be like salt, and live in peace with one another.”

Parable of the Lost Sheep. (Matthew 18).

Make sure you don’t look down on these little ones. I tell you that in heaven their angels are always with my heavenly Father. What do you think about this? If a man has a hundred sheep, and one of them gets lost, won’t he leave the ninety-nine on the hills and go in search of the one that’s lost? And if he finds it, I tell you he really rejoices over that sheep more than the ninety-nine that didn’t get lost. In the same way my heavenly Father does not want any of these little ones to be lost.

Discipline within the Church.

“If a brother sins against you, go and point out the wrong to him, just between the two of you. If he listens to you, you’ve won your brother over. But if he doesn’t listen, then take one or two more people with you, so that by two or three witnesses the truth can be confirmed. If however he refuses to listen to them, then tell the church. If he refuses to listen to the church as well, then treat him as a foreigner and a tax-collector. I tell you the truth, whatever you ban on earth will be banned in heaven, and whatever you allow on earth will be allowed in heaven. “I also tell you that if two of you agree here on earth about something you’re praying for, then my heavenly Father will do it for you. For where two or three gather together in my name, I’m there with them.”

A question about forgiveness.

(Peter asks Jesus how often sin is to be forgiven.)

“No, not seven times. I would say seventy times seven!”

(Jesus then tells a parable.)

“This is why the kingdom of heaven is like a king who wanted to settle accounts with those servants who owed him money. As he began to settle accounts, one servant was brought to him who owed him ten thousand talents. Since he didn’t have the money to pay, his master ordered him to be sold, along with his wife and children and all his possessions, so that the debt could be paid back. The servant fell down on his knees and said to his master, ‘Please be patient with me! I will pay everything back!’

The master took pity on the servant, released him, and cancelled the debt. But when that same servant went out he found one of his fellow-servants who owed him just a hundred denarii. He grabbed him by the neck and choked him, saying, ‘Pay me back what you owe me!’ His fellow-servant threw himself down at the man’s feet and begged him, ‘Please be patient with me! I will pay you back!’ But the man refused, and went and threw his fellow-servant into prison until he paid back what he owed.

“When the other servants saw what took place they were shocked and upset. They went and told their master everything that had happened. Then the master called the man back in and told him, ‘You evil servant! I forgave you all your debt because you begged me to. Shouldn’t you have been merciful to your fellow-servant as well, just as I was merciful to you?’ His master became angry and handed him over to the jailors until he had repaid all the debt. This is what my heavenly Father will do to every one of you unless you sincerely forgive your brothers.”

The Feast of Tabernacles. Jesus initially stays away in fear of His life. (John 7).

“This is not my time to go, not yet; but you can go whenever you want, for any time’s the right time for you. The world has no reason to hate you, but it does hate me, because I make it clear that its ways are evil. You go on to the festival. I’m not going to this festival because this is not the right time for me, not yet.”

Teaching at the Feast. Ignoring danger, Jesus arrives half way through to teach, surprising the Pharisees with His learning.

“My teaching is not from me but from the One who sent me. Anyone who chooses to follow what God wants will know if my teaching comes from God or if I’m only speaking for myself. Those who speak for themselves want to glorify themselves, but someone who glorifies the one who sent him is truthful and not deceitful. Moses gave you the law, didn’t he? Yet none of you keeps the law! Why are you trying to kill me?”

“I did one miracle and you’re all shocked by it,” “However because Moses told you to circumcise—not that it really came from Moses, but from your forefathers before him—you perform circumcision on the Sabbath. If you circumcise on the Sabbath to make sure that the law of Moses isn’t broken, why are you angry with me for healing someone on the Sabbath? Don’t judge by appearances; decide what’s right!”

Teaching in the Temple after the Feast. Jesus questioned as to whether or not He is the Christ.

“So you think you know me and where I’m from? However I did not come for my own sake. The One who sent me is true. You don’t know him, but I know him, for I come from him, and he sent me.”

“I’ll be with you just a little longer, but then I’ll return to the One who sent me. You’ll search for me but you won’t find me; and you can’t come where I’m going.” “If you’re thirsty, come to me and drink. If you trust in me, you will have streams of life-giving water flowing out from within you, as Scripture says.”

The adulterous woman. Brought by the teachers and Pharisees to Jesus in the temple for judgment. (John 8).

“Whichever one of you has never sinned may throw the first stone at her.” “Where are they? Didn’t anybody stay to condemn you?” “I don’t condemn you either,” “Go, and don’t sin anymore.”

Jesus’ testimony questioned. The Pharisees question the validity of Jesus’ origin.

“I am the light of the world. If you follow me you won’t walk in darkness for you will have the life-giving light.”

“You can’t be your own witness! What you say doesn’t prove anything!” “Even if I am my own witness,

my testimony is true,” “for I know where I came from and where I’m going. But you don’t know where I came from or where I’m going. You judge in a typically way, but I don’t judge anyone. Even if I did judge, my judgment would be right because I am not doing this alone. The Father who sent me is with me. Your own law states that the testimony of two witnesses is valid. I am my own witness, and my other witness is my Father who sent me.”

“You don’t know me or my Father,” “If you knew me then you would know my Father as well.” “I’m leaving, and you’ll search for me, but you’ll die in your sin. You can’t come where I’m going.” “You are from below; I am from above. You are of this world; I am not of this world. That is why I told you that you’ll die in your sins. For if you don’t trust in me, the ‘I am,’ you’ll die in your sins.”

(They now ask who he is.)

“Exactly who I told you I was from the beginning,” “There’s much I could say about you, and much I could condemn. But the one who sent me tells the truth, and what I’m saying to you here in this world is what I heard from him.”

“When you have lifted up the Son of man then you’ll know that I am the ‘I am,’ and that I do nothing of myself, but only say what the Father taught me. The One who sent me is with me; he has not abandoned me, for I always do what pleases him.”

Pharisees claim to be Abraham’s children.

“If you follow my teaching then you really are my disciples. You will know the truth, and the truth will set you free.”

“I tell you the truth, everyone who sins is a slave of sin. A slave doesn’t have permanent place in the family, but the son is part of the family forever. If the Son sets you free, then you’re truly free. I know you’re Abraham’s descendants. yet you’re trying to kill me because you refuse to accept my words. I’m telling you what the Father has revealed to me, while you do what your father told you.”

“If you really were children of Abraham, you’d do what Abraham did,” “But you are trying to kill me now, because I told you the truth that I heard from God. Abraham would never have done that. You’re doing what your father does.”

“If God really was your father, you would love me. I came from God and now I am here. The decision to come wasn’t mine, but the One who sent me. Why can’t you understand what I’m saying? It’s because you refuse to hear my message! Your father is the Devil, and you love to follow your father’s evil desires. He was a murderer from the beginning. He never stood for the truth, because there is no truth in him. When he lies he reveals his true character, for he’s a liar and the father of lies. So because I tell you the truth, you don’t believe me! Can any one of you prove that I’m guilty of sin? If I’m telling you the truth, why don’t you believe me? Anyone who belongs to God listens to what God says. The reason you don’t listen is because you don’t belong to God.”

“No, I don’t have a demon,” “I honor my Father, but you dishonor me. I’m not here looking to glorify myself. But there is One who does this for me and who judges in my favor. I tell you the truth, anyone

who follows my teaching will never die.”

“If I glorify myself, my glory means nothing. But it is God himself who glorifies me, the one you claim, ‘He is our God.’ You don’t know him, but I know him. If I were to say, ‘I don’t know him,’ I’d be a liar, just like you. But I do know him, and I do what he says. Your father Abraham was delighted as he looked forward to see my coming, and was so happy when he saw it.” “I tell you the truth, before Abraham was born, I am,”

Jesus heals a man blind since birth. The disciples asked why he was blind. (John 9).

“It wasn’t because the man or his parents sinned, but so that what God can do may be shown in his life. We have to keep on doing the work of the One who sent me as long as it is still daytime. The night is coming when no one can work. While I’m here in the world I am the light of the world.” “Go and wash yourself in the Pool of Siloam”

Jesus finds the excommunicated blind man. He speaks to the man and then the Pharisees.

“Do you trust in the Son of man?” “You’ve already seen him. He’s the one speaking with you now!” “I’ve come into the world to bring judgment so that those who are blind may see, and those who see will become blind.

(And then the Pharisees.)

“If you were blind, you wouldn’t be guilty. But now that you say you see, your guilt remains.”

The Good Shepherd. Jesus continued as the Pharisees would not accept what He was saying. (John 10).

“I tell you the truth, anyone who doesn’t come in through the gate of the sheepfold but climbs in some other way is a thief and a robber. The one who comes in through the gate is the shepherd of the sheep. The gatekeeper opens it for him, and the sheep respond to his voice. He calls his own sheep by name, and leads them out. After bringing them out, he walks ahead of them, and the sheep follow him because they recognize his voice. They won’t follow strangers. In fact they run away from a stranger because they don’t recognize the voice of strangers.”

“I tell you the truth: I am the gate of the sheepfold. All those who came before me were thieves and robbers, but the sheep didn’t listen to them. I am the gate. Anyone who comes in through me will be healed. They will be able to come and go, and find the food they need. The thief comes only to steal, kill, and destroy. I’ve come to bring you life, life full to overflowing. I am the good shepherd. The good shepherd lays down his life for the sheep. The man paid to look after the sheep is not the shepherd and he runs away when he sees the wolf coming. He abandons the sheep because they’re not his, and the wolf attacks and scatters the flock for the man is only working for pay and doesn’t care about the sheep. I am the good shepherd. I know who are mine, and they know me, just as the Father knows me and I know him. I lay down my life for the sheep. I have other sheep that are not in this sheepfold. I must bring them too. They will listen to my voice and there will be one flock with one shepherd.

“This is why the Father loves me, because I lay down my life so I may take it up again. No one takes it from me; I choose to lay it down. I have the right to give it up, and I have the right to take it back. This is the command my Father gave me.”

Seventy (or 72) sent out ahead of Jesus. (Luke 10).

"The harvest is large, but the number of workers is small," "Pray to the Lord of the harvest to send workers to his harvest fields. So get on your way: I'm sending you like sheep among wolves. Don't take any money or a bag or extra sandals, and don't spend time chatting with people you meet. Whatever house you enter, first of all say, 'May this house have peace.' If there's a peaceful person living there, then your peace will rest on them; if not, it will return to you. Stay in that house, eating and drinking whatever they give you, for a worker deserves to be paid. Don't go from house to house. If you enter a town and the people there welcome you, then eat what's set before you and heal those who are sick. Tell them, 'God's kingdom has come to you.' But if you enter a town and the people there don't welcome you, go through their streets telling them, 'We are wiping off even the dust from your town that clings to our feet to show you our disapproval. But you should recognize this: God's kingdom has come.'

"I tell you, in the Day of Judgment it will be better for Sodom than for such a town. Shame on you Korazin! Shame on you Bethsaida! For if the miracles you saw happen had happened in Tyre and Sidon they would have repented a long time ago, and they would be sitting in sackcloth and ashes. That's why in the judgment it will be better for Tyre and Sidon than for you. And you, Capernaum, you won't be exalted to heaven; you will go down to Hades.

"Anyone who hears you hears me, and anyone who rejects you rejects me. But anyone who rejects me rejects the one who sent me."

Seventy (or 72) return. Jesus praises God for their good report.

"I saw Satan fall like lightning from heaven. Yes, I have given you power to tread on snakes and scorpions, and to overcome all the enemy's strength, and nothing will harm you. But don't take delight that the spirits do what you tell them—just be glad that your names are written in heaven."

At that moment Jesus was filled with the joy of the Holy Spirit, and said, "I thank you Father, Lord of heaven and earth, for you hid these things from the wise and clever people and revealed them to children! Yes, Father, you were pleased to do it in this way.

"My Father has handed over everything to me. No one understands the Son except the Father, and no one understands the Father except the Son, and those to whom the Son chooses to reveal him."

When they were by themselves Jesus turned to the disciples and told them, "Those who see what you're seeing should be really happy! I tell you, many prophets and kings have wanted to see what you're seeing, but they didn't see, and wanted to hear the things you're hearing, but didn't hear."

Lawyer tests Jesus about receiving eternal life.

"What is written in the law? How do you read it?"

(The lawyer replies with the 'golden rule'.)

"You're right." "Do this, and you will live."

(Jesus then tells the parable of the Good Samaritan.)

"A man was going down from Jerusalem to Jericho. He was attacked by robbers who stripped him and

beat him, and left him for dead. It so happened that a priest was going the same way. He saw the man, but he passed by on the other side of the road. Then a Levite came along. But when he got to the place and saw the man, he also passed by on the other side. “Finally a Samaritan man came along.

As he passed by, he saw the man and felt sorry for him. He went over and treated the man’s wounds with oil and wine, and bandaged them. Then he placed the man on his own donkey and took him to an inn where he took care of him. The next day he gave two denarii to the innkeeper and told him, ‘Take care of him, and if you spend more than this, I’ll pay you back when I return.’ Which one of these three do you think was a neighbor to the man who was attacked by robbers?” “Go and do the same,”

Martha works while Mary listens. Jesus comments when Martha complains.

“Martha, Martha,” “you’re worried and upset about all this. But only one thing is really necessary. Mary has chosen the right thing, and it shall not be taken away from her.”

Jesus teaches the disciples how to pray. The Lord’s Prayer and explanation. (Luke 11).

“When you pray, say, ‘Father, let your name be honored as holy. May your kingdom come. Give us every day the food we need. Forgive us our sins, just as we forgive everyone who sins against us. Keep us from temptation.’”

“Say you have a friend and you go to him in the middle of the night and ask, ‘My friend, lend me three loaves of bread because a friend of mine has come to visit me, and I don’t have any food to give him.’ Your friend in the house might reply, ‘Don’t bother me—I’ve already locked the door, and I and my children have gone to bed. I can’t get up to give you anything now.’ I tell you, even though he refuses to get up and give you anything, despite you being his friend, if you are persistent, your friend will get up and give you everything you need.

“I tell you: ask, and you shall receive; seek, and you shall find; knock, and the door shall be opened to you. For everyone who asks, receives; and everyone who seeks, finds; and to everyone who knocks the door will be opened. Which of you fathers, if your son asks for a fish, won’t give him a fish but a snake instead? Or if he asks for an egg, will you give him a scorpion? So if you, even though you are evil, still know to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?”

Teaching on Beelzebub and Demons.

“Any kingdom divided against itself will be destroyed. A family divided against itself will fall. If Satan is divided against himself, how can his kingdom stand? You say that I cast out demons using the power of Beelzebub. But if I drive out demons by the power of Beelzebub, by whose power do your own people drive them out? They themselves will condemn you as wrong!

“However, if I am driving out demons by the power of God, then this proves God’s kingdom has arrived. It’s right here among you! When a strong man who is fully armed guards his house, all he owns is safe. But if a stronger man comes and defeats him, taking from him all his weapons that he depended on, then he can carry off all his possessions. “Anyone who is not with me is against me, and anyone who doesn’t build together with me is breaking it all apart.

When an evil spirit leaves someone, it goes through the desert looking for a place to stay. When it doesn't find anywhere, it says, 'I'll return to the house I left.' When it returns, it finds its old home is swept and tidy. So it goes and finds seven other spirits more evil than itself, and they go in and live there. In the end that man is worse off than before."

A woman blesses Mary. Jesus corrects her.

"Even more blessed are those who hear God's word, and follow what it says."

Sign of Jonah.

"This is an evil generation for it's looking for some miraculous sign, but no sign will be given to it except the sign of Jonah. In the same way that Jonah was a sign to the people of Nineveh, so will the Son of man be a sign to this generation. The queen of the south will rise in the judgment together with the people of this generation and will condemn them, for she came from the ends of the earth to hear Solomon's wisdom, and now there is someone greater than Solomon here! The people of Nineveh rise in the judgment together with this generation, and will condemn it, for they repented when they heard Jonah's message, and now there's someone greater than Jonah here!"

The lamp of your body.

No one lights a lamp and then hides it or places it under a bowl. No, you put it on a lamp stand so that those who come into the house can see the light. Your eye is the light for your body. When your eye is good, your whole body is full of light. But when your eye is bad, your body is in the dark. So make sure the light you have in you is not actually darkness. If your whole body is full of light, with no areas of darkness, then it will be completely illuminated, just as a bright lamp gives you light."

Six woes declared on the Pharisees and lawyers. When Jesus joined them for lunch without ceremoniously washing His hands.

"You Pharisees clean the outside of the cup and the dish, but inside you're full of greed and wickedness. You're so foolish! Don't you think the One who made the outside made the inside as well? If, acting from within, you do acts of kindness to others, then everything will be clean to you."

Shame on you Pharisees! You pay tithe on herbs and plants, but you neglect justice and the love of God. You need to pay attention to the latter, while not leaving the former things undone. Shame on you Pharisees! You love to have the best seats in the synagogues, and to be greeted with respect when you go to the markets. Shame on you! You are like unmarked graves that people walk over without knowing."

"Shame on you lawyers too! You place burdens on people that are too hard to carry, but you don't lift a finger to help them. Shame on you! You build memorial tombs to honor the prophets, but it was your own fathers who killed them in the first place! By doing this you are witnesses showing that you agree with what your fathers did. They killed the prophets, and you build their tombs!"

"This is why God in his wisdom said, 'I will send them prophets and apostles; some they will kill, and others they will persecute.' Consequently, this generation will be held accountable for the blood of all the prophets shed from the beginning of the world, from the blood of Abel right up to the blood of Zachariah who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held accountable for all of it. Shame on you lawyers! You have removed the key of knowledge. You didn't go in

yourselves, and you prevented others from going in too.”

Jesus teaches His disciples and a great crowd. (Luke 12).

(The crowd had grown to several thousand and they were trampling each another. Jesus spoke first to his disciples.)

“Beware the yeast of the Pharisees—hypocrisy. For there’s nothing hidden that won’t be revealed, nothing secret that won’t be made known. Whatever you have said in the dark will be heard in the light, and whatever you whispered in private will be announced from the rooftops. I tell you, my friends, don’t be afraid of those who kill the body, for once they’ve done that there’s no more they can do. Let me make it clear whom you should be afraid of. You should be afraid of the one who after he has killed has the power to dispose of them in Gehenna. That’s the one you should be afraid of. Aren’t five sparrows sold for two pennies? But God doesn’t forget a single one of them. Even the hairs on your head have been counted. Don’t be afraid—you’re worth more than many sparrows!

“I tell you the truth, those who declare they belong to me, the Son of man will also declare they belong to him before God’s angels, but those who deny me will be denied before God’s angels. Everyone who speaks in opposition the Son of man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.

“When you’re brought to trial before synagogues, rulers, and authorities, don’t worry about how to defend yourself, or what you should say. The Holy Spirit will teach you at that time what’s important to say.”

Jesus teaches against greed to the crowd, including a man who asked about sharing an inheritance.

“My friend,” “Who appointed me as your judge to decide how your inheritance should be divided?”

“Watch out, and beware of all greedy thoughts and actions, for a person’s life isn’t summed up by how many possessions they have.”

(Using the example of the Parable of the Rich Fool.)

“Once there was a rich man who owned land that was very productive. The man said to himself, ‘What shall I do? I’ve nowhere to store my crops?’ ‘I know what I’ll do,’ he decided. ‘I’ll pull down my barns and build bigger ones, and then I’ll be able to store all my crops and everything I own. Then I’ll tell myself, ‘You have enough to live on for many years, so take life easy: eat, drink, and enjoy yourself!’ But God said to him, ‘You foolish man! Your life will be demanded back this very night, and then who will get everything you’ve stored up?’ This is what happens to people who hoard up wealth for themselves but are not rich as far as God is concerned.”

We are not to worry, speaking to the disciples.

“That’s why I tell you don’t worry about life, about what to eat, or about what clothes you should wear. Life is about more than food, and the body is about more than wearing clothes. Look at the ravens. They don’t sow or reap, they don’t have any storerooms or barns, but God feeds them. And you’re far more valuable than birds! Can you add an hour to your life by worrying about it? If you can’t do anything about such small things, why worry about the rest? Think of the lilies and how they grow. They don’t work, and they don’t spin thread for clothes, but I tell you, not even Solomon in all his glory was as beautifully

dressed as one of them.

“So if God clothes the fields with such beautiful flowers, which are here today but gone tomorrow when they are burned in a fire to heat an oven, how much more will God clothe you, you who have so little trust! Don’t be concerned about what you’re going to eat or drink—don’t worry about it. These are all the things that people in the world worry about, but your Father knows you need them. Search for God’s kingdom, and you’ll be given these things as well. Don’t be afraid, little flock, for your Father is happy to give you the kingdom. Sell what you have, and give the money to the poor. Get yourselves purses that don’t wear out: treasure in heaven that will never run out, where no thief can steal it and no moth can destroy it. For your heart will be wherever your treasure is.

Be watchful.

“Be dressed and ready, and keep your lamps lit, 36like servants waiting for their master when he returns from his wedding feast, prepared to open the door quickly for him when he comes and knocks. How good it will be for those servants that the master finds watching when he returns. I tell you the truth, he will get dressed, have them sit down for a meal, and will come and serve them himself!

“Even if he comes at midnight, or just before dawn—how good for them if he finds them watching and ready! But remember this: if the master knew when a thief was coming, he would keep watch, and not allow his house be broken into. You must also be ready, for the Son of man is coming when you don’t expect him.”

Peter’s question - Is this parable for us or for everyone?

“Who then is the trustworthy and wise manager, the one person in the household that the master puts in charge to share out their food at the right time? It will be good for that servant when his master returns and finds him doing what he should. I tell you the truth, the master will put that servant in charge of everything. But what if the servant were to say to himself, ‘My master is taking a long time in coming,’ and then starts beating the other servants, both men and women, feasting and getting drunk? That servant’s master will return unexpectedly one day at a time he wasn’t aware of, and will punish him severely, treating him as totally untrustworthy.

“That servant who knew what his master wanted and yet didn’t get ready or follow his instructions, will be beaten severely; but the servant who didn’t know and did things deserving punishment will be beaten only lightly. From those who are given much, much will be required, and from those who are entrusted with more, more will be demanded.

Bringing division, not peace.

I have come to set the earth on fire, and I really wish it was already burning! But I have a baptism to go through, and I’m in agony, wishing it was over! Do you think that I came to bring peace on earth? No, I tell you, I bring division. From now on, if there are five in a family, they will be divided against each other: three against two, and two against three. They will be divided against each other—father against son, son against father, mother against daughter, daughter against mother, mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.”

The times interpreted, speaking to the crowd.

“When you see a cloud rising in the west, you immediately say, ‘a rain shower is coming,’ and it happens. When a south wind blows, you say ‘it’s going to be hot,’ and it is. You hypocrites, how is it that you know how to rightly interpret the weather but you don’t know how to interpret the present time? Why don’t you think for yourselves and judge what’s right? As you go with your accuser to the magistrate, on the way you should be working on a settlement. Otherwise you may be dragged before the judge, and the judge hand you over to the officer, and the officer throw you into prison. I tell you, you won’t get out until you’ve paid the last penny.”

Repentance required. Jesus asked about sinful Galileans who were killed while offering sacrifices in the Temple. (Luke 13).

“Do you think that these Galileans were worse sinners than any other Galileans because they suffered like this?” “No, I tell you. But unless you repent, you will all perish as well.

What about those eighteen people that were killed when the tower in Siloam fell on them? Do you think they were the worst people in the whole of Jerusalem? No, I tell you. But unless you repent, you will all perish as well.”

Parable of the Fig Tree.

“Once there was man who had a fig tree planted in his vineyard. He came to look for fruit on the tree, but he didn’t find any. So he told the gardener, ‘Look, for three years I’ve been coming to look for fruit on this fig tree and I haven’t found any. Chop it down! Why should it be taking up space?’

“‘Master,’ the man replied, ‘please leave it alone for just one more year. I’ll dig the soil around it and put down some fertilizer. If it produces fruit, then that’s fine. If not, then chop it down.’”

Crippled woman healed on the Sabbath. Contrary to accepted religious thought, with Jesus being criticized by the synagogue leader.

“You’re freed of your sickness.”

“You hypocrites! Doesn’t every one of you untie your ox or donkey from the stall and take it to drink? Why shouldn’t this woman, this daughter of Abraham whom Satan has kept tied up for eighteen years, be untied and set free this Sabbath day?”

Parables about a mustard seed and yeast.

“So what is the kingdom of God like? What should I compare it to? It’s like a mustard seed that a man planted in his garden. It grew into a tree, and the birds came and nested in its branches.” He asked again, “What shall I compare the kingdom of God to? It’s like yeast that a woman took and mixed into three measures of flour which made the whole batch rise.”

The Jews confront Jesus’ claim to be the Christ. In the Temple at the Feast of Dedication. (John 10).

“I already told you and you refuse to believe it. The miracles I do in my Father’s name prove who I am. You don’t believe me because you are not my sheep. My sheep recognize my voice; I know them, and they follow me. I give them eternal life; they shall never be lost, and no one can snatch them from me.

My Father who gave them to me is greater than anyone else; no one can snatch them from him. I and the Father are one.”

“You’ve seen many good deeds that I’ve done from the Father. Which one are you stoning me for?” “Isn’t it written in your law, ‘I said, you are gods?’” He called those people ‘gods,’ the people to whom the word of God came—and Scripture can’t be altered. So why are you saying the one whom the Father set apart and sent into the world is blaspheming because I said ‘I am the Son of God’? If I’m not doing what my Father does, then don’t believe me. But if that is what I’m doing, even though you don’t believe me, you should believe because of the evidence of what I’ve done. That way you can know and understand that the Father is in me, and I am in the Father.

How many will be saved?

“Try very hard to enter the narrow doorway, because I tell you that many will try to go in, and won’t succeed. Once the house owner gets up and closes the door, you’ll be standing outside knocking on the door, saying, ‘Master, please open the door for us.’ But he’ll reply, ‘I don’t know you or where you’re from.’ Then you’ll say, ‘But we ate and drank with you, and you taught in our streets!’ He’ll reply, ‘I tell you, I don’t know you or where you’re from. Get away from me, all of you who don’t do what’s right!’ There will be crying and gnashing of teeth when you see Abraham, Isaac, Jacob and all the prophets in the kingdom of God but you are thrown out. People will come from the east and the west, the north and the south, and they will sit down to eat in the kingdom of God. For the last shall be first, and the first shall be last.”

Pharisees warn Jesus about Herod and his intention to kill Jesus.

“Go tell that fox that I will go on driving out demons and healing people for today and tomorrow, and on the third day I’ll achieve what I came to do. Well anyway I must continue on my way for today and tomorrow, and the day after. For it wouldn’t be right for a prophet to die outside of Jerusalem!

“Oh Jerusalem, Jerusalem, you kill prophets and stone those who are sent to you! How often I have wanted to gather all your children together just like a hen does with her chicks under her wings, but you refused! Look, your house is left desolate, and I tell you that you won’t see me again until you say, ‘Blessed is he who comes in the name of the Lord.’”

Healing a man with dropsy. Speaking to the Pharisees leader at his house. (Luke 14).

“Does the law allow healing on the Sabbath or not?” “If your son or your ox happened to fall into a well on the Sabbath, wouldn’t you go and pull him out immediately?”

Parable of the Feast, addressed to all the Pharisees.

“When you’re invited to a wedding reception, don’t take the place of honor, because someone more important than you may have been invited,” he began. “Your host who invited you both will come and tell you, ‘Give this man your place.’ Then in embarrassment you’ll have to move to whatever place is left. Instead, when you’re invited, take the lowest place, so that when your host comes in, he’ll tell you, ‘My friend, please move to a better seat.’ Then you’ll be honored before all the guests sitting with you. For those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

Invitation advice given to the host.

“When you give a lunch or a dinner, don’t invite your friends, or your brothers, or your relatives, or your rich neighbors, for they may invite you back, and then you’d be repaid. Instead, when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed, for they have nothing to repay you with, and you’ll be rewarded at the resurrection of the righteous.”

Parable of the Banquet, given to the host.

“Once there was a man who prepared a great banquet, and invited many guests,” Jesus replied. “When it was time to eat he sent his servant out to tell everyone who had been invited, ‘Come, because the banquet’s ready.’ But they all started to make excuses. The first said, ‘I’ve just bought a field and I have to go and see it. Please excuse me.’ Another said, ‘I’ve just bought five pairs of oxen and have to go and try them out. Please excuse me.’ Still another said, ‘I’ve just got married, so I can’t come.’ The servant returned and told his master what they’d said. The home-owner became angry and told his servant, ‘Quickly, go out into the streets and alleys of the town, and bring in the poor and crippled and blind and lame.’”

“Then the servant said, ‘Master, I did what you told me, but there are still empty places.’ “So the master told the servant, ‘Go out on the country roads and lanes, and make people come—I want my house to be full. I tell you, not a single one of those people I invited will get a taste of my banquet.’”

The cost of discipleship, addressed to a large crowd.

“If you want to follow me but you don’t hate your father and mother, and wife and children, and brothers and sisters—even your own life—you can’t be my disciple. If you don’t carry your cross and follow me, you can’t be my disciple. If you planned to build a tower, wouldn’t you first work out how much it would cost, and see if you had enough money to complete it? Otherwise, if after laying the foundation you weren’t able to finish it, everyone who saw it would laugh at you, saying, ‘Look at him: he started building but he couldn’t finish it.’

“What king goes to war with another king without first sitting down with his advisors to work out whether he and his ten thousand can defeat the one marching against him with twenty thousand? If he can’t, he’ll send representatives to ask for peace while the other king is still a long way off. In the same way every one of you who doesn’t give up everything can’t be my disciple. Salt is good, but if it loses its taste, how can you make it salty again? It’s no good for the soil or for fertilizer—you just toss it out. Whoever has ears, then listen!”

Parable of the sheep. Three parables addressed to the Pharisees who were criticizing Jesus for mixing with tax collectors and ‘sinners’. (Luke 15).

“Imagine a man who had a hundred sheep lost one of them. Wouldn’t he leave the ninety-nine in the open pasture, and search for the one that’s lost until he finds it? When he finds it, he joyfully puts it on his shoulders. Once he gets home, he calls his friends and neighbors together, saying, ‘Come and celebrate with me! I’ve found my lost sheep!’ I tell you that there’s more joy in heaven over a sinner that repents than over ninety-nine good people who don’t need to repent.

Parable of the Coin.

“Imagine a woman who has ten silver coins, and loses one of them. Wouldn’t she light a lamp and sweep the house, carefully searching until she finds it? When she finds it, she calls her friends and neighbors together, saying, ‘Come and celebrate with me! I’ve found the silver coin that I lost.’ I tell you there is joy in the presence of God’s angels over one sinner that repents.

Parable of the Son.

“Once there was a man who had two sons,” “The younger one told his father, ‘Father, give me my inheritance now.’ So the man divided his property between them. A few days later the younger son packed up what he had and left for a distant country. Here he wasted all his money living a reckless life. “After he’d spent everything, the country was hit by a severe famine and he was starving. So he went and took a job with one of the farmers there who sent him to his fields to feed pigs. He was so hungry that he would have eaten even the pig food, but no one gave him anything. When he came to his senses, he said to himself, ‘All of my father’s workers have more than enough to eat—why am I dying from hunger here? I’m going home to my father! I’ll tell him, “Father, I’ve sinned against heaven and against you. I’m no longer worthy to be called your son. Please treat me as one of your hired workers.”’ So he left and went home to his father.

“Even though he was still far away in the distance, his father saw him coming, and his heart went out to his son. The father ran to his son, hugging and kissing him. The son said to him, ‘Father, I’ve sinned against heaven and against you. I’m no longer worthy to be called your son.’

“But the father told his servants, ‘Quick—bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the calf we’ve been fattening and kill it. Let’s have a feast to celebrate because this is my son who was dead, but who has returned alive; he was lost but now he’s found.’ So they started celebrating.

“Now the older son was working out in the fields. As he walked towards the house, he heard music and dancing. So he called one of the servants and asked what was going on. “Your brother is back,” he replied, “and your father has killed the fattened calf, because he’s come home safe and sound.”

“The brother became angry. He refused to go in. So his father came out to plead with him. “He told his father, ‘Look, all these years I’ve served you, and never disobeyed you, but you never once gave me even a young goat so I could have a party with my friends. Now this son of yours comes back, having spent your money on prostitutes, and you kill the fattened calf for him!’

““Son,’ the father replied, ‘you are always here with me. Everything I have is yours. But we should be happy and celebrate! This is your brother who was dead, but who has returned alive; he was lost but now he’s found!’”

Parable of the Shrewd Manager, told to the disciples. (Luke 16).

“There was once a rich man whose manager was accused of wasting what belonged to his master. So the rich man called in his manager, and asked him ‘What’s this I hear about you? Bring in your accounts, because you won’t be continuing as manager.’

The manager said to himself, 'Now what will I do since my master going to fire me from my job? I'm not strong enough to dig, and I'm ashamed to beg. Oh, I know what I'm going to do so that when I'm sacked as manager people will make me welcome in their homes.'

"So he invited all those who were in debt to his master to come and see him. He asked the first one, 'How much do you owe my master?' The man replied, 'A hundred units of oil.' He said to him, 'Sit down quickly. Take your bill, and change it to fifty.' Then he said to another, 'How much do you owe?' The man replied, 'A hundred units of wheat.' He said to him, 'Take your bill and change it to eighty.'

"The rich man commended his dishonest manager for his cunning idea. The children of this world are more cunning towards one another than are the children of light.

"I tell you, use the wealth of this world to make friends for yourselves so that when it's gone, you'll be welcomed into an eternal home. If you can be trusted with very little you can also be trusted with much; if you are dishonest with very little you will also be dishonest with much. So if you can't be trusted when it comes to worldly wealth, who will trust you with true riches? And if you can't be trusted with what belongs to someone else, who will trust you with what is yours? No servant can obey two masters. Either he will hate one and love the other, or he will be devoted to one and despise the other. You can't serve both God and Money." Heard by and scoffed at by the Pharisees. "You appear pious to people, but God knows your hearts. What people value highly is detested by God.

Further teachings on that day.

What was written in the law and the prophets lasted until John. From then on the good news of the kingdom of God is being spread, and everyone is forcing their way in. However, it's easier for heaven and earth to pass away than for the smallest point of the Law to disappear. Any man who divorces his wife and marries someone else commits adultery, and a man who marries a divorced woman commits adultery.

The rich man and the beggar Lazarus.

"Once there was a man who was rich. He wore purple clothes and fine linen, and enjoyed a luxurious life. A beggar named Lazarus used to sit at his gate, covered in sores, longing to eat the leftovers from the rich man's table. Even the dogs came and licked his sores.

"Then the beggar died, and angels carried him away to be with Abraham. The rich man also died and was buried. In Hades, where he was in torment, he looked up and saw Abraham in the far distance, with Lazarus beside him.

"'Father Abraham,' he called out, 'Have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I'm burning in agony.' "But Abraham replied, 'My son, remember that you enjoyed the good things of life, while Lazarus had a very poor life. Now he is here being comforted, while you suffer in torment. Apart from that, there's a great gulf stretches between us and you. Nobody who wants to cross from here to you can do so, and nobody can cross from there over to us.' "The rich man said, 'Then Father, I beg you, please send him to my father's house. For I have five brothers and he can warn them so that they don't end up here in this place of torment.'

"But Abraham replied, 'They have Moses and the prophets. They should listen to them.'

"'No, father Abraham,' said the man. 'But they would repent if someone went to them from the dead!'

"Abraham said to him, 'If they won't listen to Moses and the prophets, they won't be convinced even if someone returns from the dead.'"

Instructions to the Disciples. (Luke 17).

"Temptations are unavoidable, but it will be a disaster for those through whom they come! For such people it would be better to have a millstone hung around the neck and thrown into the sea than to cause these little ones to sin. So take care what you do. If your brother sins, warn him; and if he repents, forgive him. Even if he sins against you seven times a day, and seven times comes back and tells you, 'I'm really sorry,' forgive him."

(The disciples asked for more trust.)

"Even if your trust was as small as a mustard seed, you could say to this mulberry tree, 'Uproot yourself, and plant yourself in the sea,' and it would obey you. "Say you have a servant who does plowing or shepherding. When he comes in from work, do you say to him, 'Come in and sit down now for a meal'? No. You say to him, 'Prepare a meal for me, get yourself dressed, and serve me until I've finished my meal. After that you can have your meal'? And do you thank the servant for doing what you told him? No. Likewise once you've done everything you were told, you should simply say, 'We are undeserving servants. We just did our duty.'"

Sickness and death of Lazarus of Bethany. Jesus delays, then returns to Judea, to the dismay of the disciples. (John 11).

"Lord, your close friend is sick." When Jesus heard the news he said, "The end result of this sickness will not be death. Through this God's glory will be revealed so that the Son of God may be glorified."

"Aren't there twelve hours in a day?" "If you walk during the day you don't stumble because you can see where you're going by the light of this world. But if you walk during the night you stumble because you have no light." After telling them this, he said, "Our friend Lazarus has fallen asleep, but I'm going to go there and wake him up!"

"Lazarus is dead. For your sake I'm glad I wasn't there, because now you will be able to trust in me. Let's go and see him."

Jesus comforts Mary and Martha, the sisters of Lazarus, after Lazarus had been in the tomb for four days.

"Your brother will rise again."

('In the resurrection', they replied.)

"I am the resurrection and the life. Those who trust in me will live, even though they die. All who live in me and trust in me will never die. Do you believe this?"

(Upon arriving in the village.) "Where have you laid him?"

Jesus raises Lazarus from the dead.

"Remove the stone," "Didn't I tell you that if you trusted me you would see God's glory?" "Father, thank

you for listening to me. I know you always listen to me. I said this because of the crowd standing here so that they will believe that you sent me.” “Lazarus, come out!” “Unbind him and set him free,”

Ten lepers healed, but only one, a Samaritan, gave thanks. (Luke 17).

“Go and show yourselves to the priests.”

(The Samaritan returned.)

“Where are the other nine? Didn’t anyone else come back to praise God—only this foreigner?” “Get up and go on your way. Your trust has healed you.”

The Coming of the Kingdom, answering the Pharisees.

“God’s kingdom doesn’t come with visible signs that you can observe. People won’t be saying, ‘Look, it’s here’ or ‘Look, it’s there,’ for God’s kingdom is within you.”

The coming of the Kingdom, teaching the disciples.

“The time is coming when you’ll long to see the day when the Son of man comes, but you won’t see it. They’ll be telling you, ‘Look, there he is,’ or ‘look, here he is,’ but don’t go running off after them. The day when the Son of man comes will be just like lightning that flashes, lighting up the sky from one side to the other. But first he will have to suffer many things, and be rejected by this generation. The time when the Son of man comes will be like it was in Noah’s day. People went on eating and drinking, marrying and giving in marriage until the day Noah went into the ark. Then the flood came and destroyed them all. It will be like it was in Lot’s day. People went on eating and drinking, buying and selling, planting and building. But on the day Lot left Sodom, fire and brimstone rained down from heaven and destroyed them all.

“The day the Son of man appears will be just like that. If you’re up on the roof that day don’t go down and get your things; and if you’re out in the fields don’t go back home either. Remember Lot’s wife! If you try to hold on to your life you’ll lose it; but if you lose your life you’ll save it. I tell you, at that time two will be in bed at night; one will be taken and the other left. Two women will be grinding grain, one will be taken; and the other left.”

“Where, Lord?” “Where the carcass is, that’s where the vultures gather,”

Parable of the Persistent Widow, explaining persistent prayer to the disciples. (Luke 18).

“Once there was a judge in this particular town who didn’t respect God or care about anyone,” “In the same town lived a widow who time and again went to the judge, saying, ‘Give me justice in the case against my enemy!’ For a while he didn’t want to do anything about it, but eventually he said to himself, ‘Even though I don’t respect God or care about anyone, this widow is so annoying I’ll make sure she receives justice. Then she won’t wear me out by her coming to see me so often.’

“Listen to what even an unjust judge decided,” said the Lord. “Don’t you think that God will make sure his chosen people receive justice, those who cry out to him day and night? Do you think he will make them wait? No, I tell you, he will give them justice quickly. However, when the Son of man comes, will he find people on earth who trust in him?”

Parable of the Pharisee and the Tax Collector, spoken to some self-righteous Pharisees.

“Two men went to the Temple to pray. One was a Pharisee, and the other a tax collector. The Pharisee stood up and prayed to himself, ‘God, I thank you that I am not like other people—cheats, criminals, adulterers— or even like this tax collector. I fast twice a week, and I pay tithe on my income.’

“But the tax collector stood at a distance. He wouldn’t even look up to heaven. Instead he beat his chest and prayed, ‘God, please be merciful to me. I am a sinner.’ “I tell you, it was this man who went home right in God’s sight and not the other. For those who exalt themselves will be humbled, while those who humble themselves will be exalted.”

Divorce. Jesus is questioned by the Pharisees. (Mark 10).

“Haven’t you read that God who created people in the beginning made them male and female? He said, ‘This is the reason a man will leave his father and mother, and join with his wife, and the two shall become one. Now they’re no longer two, but one. What God has joined together no one should separate.”

(Then asked why Moses permitted divorce.)

“Because of your hard-hearted attitude Moses permitted you to divorce your wives, but it wasn’t like that in the beginning,” “I tell you, anyone who divorces his wife except on the grounds of sexual immorality and then marries another woman, commits adultery.”

(The disciples also thought the teaching was too difficult.)

“Not everyone can accept this instruction, only those it’s given to,” “Some are born as eunuchs, some are made eunuchs by men, and some choose to be eunuchs for the sake of the kingdom of heaven. Those who can accept this should accept it.”

Jesus blesses the children. When the disciples rebuked them for approaching Jesus.

“Let the children come to me! Don’t stop them, for the kingdom of God belongs to those who are like these children. I tell you the truth, anyone who doesn’t welcome the kingdom of God like a child won’t enter it.”

The Rich Young Ruler asked Jesus what is good to obtain eternal life.

“Why do you ask me what is good?” “There’s only one who is good. But if you want to have eternal life, then keep the commandments.” “Don’t murder, don’t commit adultery, don’t steal, don’t give false testimony, honor you father and mother, and love your neighbor as yourself.”

(These he had done.)

“If you want to be perfect, then go and sell your possessions, give the money to the poor, and you’ll have treasure in heaven. Then come and follow me.”

(This was too hard for the ruler to accept.)

“I tell you the truth,” “rich people find it hard to enter the kingdom of heaven. I also tell you this: It’s easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God.” The astonished disciples asked, “Who then, can be saved?” “From a human point of view it’s

impossible, but all things are possible with God.”

(The disciples asked about their reward.)

“I tell you the truth: when everything is remade and the Son of man sits on his glorious throne you who’ve followed me will also sit on twelve thrones, judging the twelve tribes of Israel. All those who because of me have left their homes, brothers, sisters, father, mother, children, and fields, will receive back a hundred times more, and will receive eternal life. For many who are first will be last, and many who are last will be first.

The First Shall be Last Discourse, a parable of workers in a vineyard. (Matthew 20).

“For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. He agreed to pay the workers one denarius for the day, and sent them to work in his vineyard. Around 9 a.m. he went out and saw others without work standing in the marketplace.

“‘Go and work in the vineyard too, and I’ll pay you what’s right,’ he told them. So they went to work. Around noon and 3 p.m. he went out and did the same thing. At 5 p.m. he went out and found others standing there. ‘Why are you standing around all day doing nothing?’ he asked them. ‘Because nobody’s hired us,’ they replied. ‘Go and work in the vineyard too,’ he told them.

“When evening came, the owner of the vineyard told his manager, ‘Call the workers in, and pay them their wages. Begin with the workers hired last and then on to those hired first.’ When those who were hired at 5 p.m. came in, they each received one denarius. So when those who were hired first came in, they thought they would get more, but they also received one denarius. When they received their pay, they complained about the owner. ‘Those who were hired last only worked for an hour, and you’ve paid them the same as us who worked the whole day in the burning heat,’ they grumbled.

“The owner answered one of them, ‘My friend, I haven’t treated you unfairly. Didn’t you agree with me to work for one denarius? Take your pay and go. I want to pay those who were hired last the same as I paid you. Can’t I choose to do what I want with my own money? Why should you give me evil looks because I want to do good?’ In this way the last shall be first and the first shall be last.”

Jesus predicts His death to the Disciples on the road to Jerusalem.

“We’re going to Jerusalem,” he told them, “and the Son of man will be betrayed to the chief priests and religious teachers. They will condemn him to death and hand him over to the foreigners. They will mock him, spit on him, flog him, and kill him. But three days later he will rise again.”

Request from a mother on behalf of her sons. (Mark 10).

“So what do you want me to do for you?”

(To sit beside Jesus on His throne.)

“You don’t know what you’re asking,” “Can you drink the cup I drink? Can you be baptized with the baptism of pain I will suffer?” “You will drink the cup I drink, and you will be baptized with the same baptism as me,” “But it’s not for me to grant who should sit on my right or on my left. These places are reserved for those for whom they have been prepared.”

(Jesus now responds to all the disciples.)

"You realize that those who claim to rule nations oppress their people. The rulers act like tyrants. But for you it's not like this. Anyone of you who wants you to be a ruler must be your servant, and anyone who wants to be first among you must be the slave of all of you. For even the Son of man did not come to be served but to serve, and to give his life as a ransom for many."

Blind men receive their sight, including Bartimaeus.

"Tell him to come here." "What do you want me to do for you?" "You can go. Your trust in me has healed you."

Zacchaeus the Tax Collector, climbed a tree to see Jesus. (Luke 19).

"Zacchaeus, come down quickly! I need to stay at your house today." (Zacchaeus repents.) "Today salvation has come to this house, because this man has shown he is a son of Abraham too. For The Son of man came to search for and save those who are lost."

Parable of the Wicked Servant, given to people expecting the immediate appearance of the kingdom.

"Once there was a nobleman who left home to go to a distant country to be crowned king there, and then to return. He called ten of his servants, divided money equally among them, and told them, 'Invest this money until I return.' But his people hated him, and sent a delegation after him to say, 'We won't have this man as king over us.' After he had been crowned king he returned. He ordered his servants brought to him. He wanted to know what profit they had made by investing the money he had given them. The first servant came in and said, 'Lord, your money has earned ten times as much.'

"'Well done! You're a good servant,' said the king. 'Since you proved yourself trustworthy in a very small matter, I'm placing you in charge of ten cities.'

"The second servant came in and said, 'Lord, your money has earned five times as much.' "'I'm placing you in charge of five cities,' said the king. "Another servant came in and said, 'Lord, look, here's your money back. I kept it safe, wrapped up in a cloth. I was afraid of you because you're a hard man. You take what doesn't belong to you, and you harvest what you didn't plant.'

"'I'll judge you by your own words,' the king replied. 'You know I'm a hard man, "who takes what doesn't belong to me, and I harvest what I didn't plant." Why then didn't you deposit my money in the bank, so that when I returned I could have had my money with interest?'

"The king told those who were standing beside him, 'Take the money away from him, and give it to the one who made ten times as much.'

"'But master, he already has ten times as much,' they replied.

"The king replied, 'I tell you, to those who have, more will be given; but those who do not have, even what they have will be taken away from them. And as for my enemies who didn't want me to be king over them, bring them here and kill them in front of me.'"

Mary anoints Jesus. Criticized by Judas Iscariot. (Matthew 26)

“She did this in preparation for the day of my burial. You’ll always have the poor here with you, but you won’t always have me here.”

(And to others there, including the remaining disciples.)

“Why are you upset with this woman? She’s done something wonderful for me! You’ll always have the poor with you, but you won’t always have me. By pouring this perfume on my body she’s prepared me for burial. I tell you the truth: wherever in the world this good news is spread, the story of what this woman has done will also be told in memory of her.”

Triumphal entry into Jerusalem. Jesus’ request of two disciples. (Matthew 21).

“Go to the village further on. As you enter it you’ll find a colt tied up that no one has ever ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ just say, ‘The Lord needs it.’”

(Pharisees request Jesus to silence His followers.)

“I tell you that if they kept quiet then the stones will shout!”

(Jesus weeps for Jerusalem.)

“I really wish today that you, even you, had known the path that leads to peace!” he said. “But now it’s hidden from your eyes. The time is coming upon you when your enemies will besiege you, building ramps to attack you, encircling you and closing you in from every side. They will smash you to the ground, you and your children within you. They won’t leave one stone on another within you, for you refused to accept salvation when it came to you.”

Cursing the fig tree that had no fruit out of season. (Mark 11).

“May no one eat fruit from you ever again.”

Second temple cleansing, throwing out the merchants.

“Doesn’t Scripture say, ‘My house will be called a house of prayer for all nations’? But you have turned it into a den of thieves!”

Religious leaders look for way to kill Jesus as the children responded enthusiastically to Him.

“Yes,” “Haven’t you ever read the Scripture that says, ‘You arranged for children and infants to give you perfect praise’?”

The Fig Tree has withered by the next morning, amazing the disciples.

“I tell you the truth,” Jesus replied, “If you really trust in God, and don’t doubt him, you could not only do what was done to the fig tree, but even more. If you said to this mountain, ‘Get up and throw yourself into the sea,’ it would happen! You will receive everything you ask for in prayer, as long as you trust in God.”

Jesus’ authority questioned in the Temple by the priests, teachers and elders.

“I too will ask you a question,” “If you give me the answer, I will tell you by what authority I do these things. Where did the baptism of John come from? Was it from heaven, or was it from people?”

(No reply is given.)

“Then I won’t tell you by what authority I’m doing these things,”

Parable of the Two Sons, spoken to the Pharisees. (Matthew 21).

“But what do you think about this illustration? Once there was a man who had two sons. He went to the first son, and said, ‘Son, go and work in the vineyard today.’ The son answered, ‘I won’t,’ but afterwards he was sorry for what he said and he did go. The man went to the second son, and told him the same thing. He replied, ‘I’ll go,’ but he didn’t. Which of the two sons did what his father wanted?”

(The first.) “I tell you the truth: tax-collectors and prostitutes are entering the kingdom of God before you,” “John came to show you the way to live right with God, and you didn’t believe him, but the tax-collectors and prostitutes did believe him. Later, when you saw what happened, you still didn’t repent and believe him.”

Parable of the Tenants. A parable spoken against the chief priests and Pharisees.

“Here’s another illustration. There once was a man, a landowner, who planted a vineyard. He put a fence around it, made a winepress, and built a watchtower. He rented it to some tenant farmers, and then left to go to a different country. At harvest time, he sent his servants to the farmers to collect the fruit that belonged to him. But the farmers attacked his servants. They beat one, killed another, and stoned another. So he sent more servants, but the farmers did the same things to them. So then he sent his son. ‘They will respect my son,’ he told himself. But the farmers, when they saw the son, said to each other, ‘Here’s the heir! Come on! Let’s kill him so we can take his inheritance!’ They grabbed him, threw him out of the vineyard, and killed him. When the vineyard owner returns, what will he do to those farmers?”

(Kill them and give the farm to others, the Pharisees replied.)

“So haven’t you read the Scriptures?” “‘The stone which the builders rejected has become the chief cornerstone. The Lord has done this, and it is wonderful in our eyes.’ That’s why I’m telling you that the kingdom of God will be taken away from you. It will be given to a people who produce the right kind of fruit. Anyone who falls on this stone will be broken, but it will completely crush anyone it falls upon.”

Parable of the Wedding Feast. (Matthew 22).

“The kingdom of heaven is like a king who organized a wedding celebration for his son,” Jesus explained. “He sent out his servants to everyone who was invited to the wedding to tell them to come, but they refused. So he sent out more servants, with the instructions, ‘Tell those who are invited, “I’ve prepared the wedding banquet. The bulls and fattened calves have been killed—everything’s ready. So come to the wedding!”’

“But they ignored the invitation and left. One went to his fields; another to take care of his business. The rest grabbed the king’s servants, mistreated them, and killed them. The king became furious. He sent his soldiers to destroy those murderers and burn down their town.

“Then the king said to his servants, ‘The wedding banquet is ready, but those who were invited didn’t deserve to attend. Go into the streets and invite everyone you find to come to the wedding.’ So the servants went out into the streets and brought back everyone they could find, both the good and the

bad. The wedding hall was full.

“But when the king came in to see the guests, he noticed a man who didn’t have a wedding robe on. He asked him, ‘My friend, how did you get in here without a wedding robe?’ The man had nothing to say. Then the king told his servants, ‘Bind his hands and feet, and throw him out into the dark, where there’ll be crying and grinding of teeth.’ “For many are invited, but few are chosen.”

Jesus questioned on paying taxes to Caesar, by the Pharisees’ disciples and the Herodians.

“Why are you trying to trap me, you hypocrites? Show me the coin that is used to pay the tax.” “Whose image and whose title is inscribed here?” “You should give back to Caesar what belongs to Caesar, and to God what belongs to God,”

Sadducees question Jesus on the resurrection. Using the example of who is to be the husband of a woman married seven times.

“Here in this age people marry and are given in marriage,” “But those who are considered worthy to share in the age to come and the resurrection from the dead don’t marry or are given in marriage. They can’t die any longer; they’re like the angels and are children of God since they’re children of the resurrection. But on the question of whether the dead are raised, even Moses proved this when he wrote about the burning bush, when he calls the Lord, ‘the God of Abraham, the God of Isaac, and the God of Jacob.’ He is not the God of the dead, but of the living, for to him they all are alive.”

What is the Greatest Commandment? As asked by the Scribes and Pharisees.

“The first commandment is, ‘Hear, O Israel, the Lord our God is one. Love the Lord your God with all your heart, with all your spirit, with all your mind, and with all your strength.’ The second is ‘Love your neighbor as yourself.’ There’s no more important commandment than these.”

Jesus asks the Pharisees whose son the Christ is?

“What do you think about the Messiah?” he asked. “Whose son is he?”

(The ‘Son of David’ was their reply.)

“But how can David under inspiration call him ‘Lord’?” “He says, ‘The Lord said to my Lord, sit down at my right hand until I defeat all your enemies.’ If David called him Lord, how can he be his son?”

Warnings about the Scribes and Pharisees. The Seven Woes. (Matthew 23).

“The religious teachers and the Pharisees are responsible as interpreters of the law of Moses, so obey them and do everything they tell you. But don’t follow what they do, because they don’t practice what they preach. They tie up heavy burdens, and place them on people’s shoulders, but they themselves don’t lift a finger to help them. Everything they do is to make sure they get noticed. They make themselves large prayer boxes to wear and long tassels on their clothes. They love to have the places of honor at banquets and the best seats in the synagogues. They love to be greeted with respect in the market places, and for people to call them ‘Rabbi.’

“Don’t let people call you ‘Rabbi.’ Only one is your Master Teacher, and you are all brothers. Don’t call anyone by the title ‘Father’ here on earth. Only one is your Father, who is in heaven. Don’t let people call

you ‘Teacher.’ Only one is your Teacher, the Messiah. The greatest among you will be your servant. Anyone who makes themselves great will be humbled, and anyone who humbles themselves will be made great.

“But what a disaster is coming on you, religious teachers and Pharisees, you hypocrites! You slam shut the door of the kingdom of heaven in people’s faces. You yourselves don’t go in, yet you don’t let anyone in who is trying to enter.

What a disaster is coming on you, religious teachers and Pharisees, you hypocrites! For you travel over land and sea to make a single convert, and when you do, you make him twice a son of darkness as you are yourselves.

What a disaster is coming on those of you who say, ‘If you swear by the Temple that doesn’t count, but if you swear by the gold of the Temple, then you have to keep your oath.’ How foolish and blind you are! What is greater—the gold, or the Temple that makes the gold holy? You say, ‘If you swear on the altar that doesn’t count, but if you swear on the sacrifice that’s on the altar, then you have to keep your oath.’ How blind you are! What is greater—the sacrifice, or the altar that makes the sacrifice holy? If you swear by the altar, you swear by it and by everything that’s on it. If you swear by the Temple you swear by it and by the One who lives there. If you swear by heaven you swear by the throne of God and the One who sits there.

“What a disaster is coming on you, religious teachers and Pharisees, you hypocrites! You pay a tithe of mint, aniseed, and cumin, but you neglect the vital aspects of the law—doing right, showing mercy, exercising trust. Yes, you should pay your tithe, but don’t forget these other things. You blind guides—you strain what you drink to keep out a fly but then you swallow a camel!

“What a disaster is coming on you, religious teachers and Pharisees, you hypocrites! You clean the outside of the cup and the plate, but inside you’re full of greed and self-indulgence. You blind Pharisees! First clean the inside of the cup and the plate, so that the outside will also be clean.

“What a disaster is coming on you, religious teachers and Pharisees, you hypocrites! You are like whitewashed tombs, looking good on the outside, but on the inside full of skeletons and all kinds of rotteness. You’re just the same. On the outside you look like good people to others, but on the inside you’re full of hypocrisy and wickedness.

“What a disaster is coming on you, religious teachers and Pharisees, you hypocrites! You build tombs as memorials to the prophets, and decorate the tombs of the good, and you say, ‘If we had lived in the times of our ancestors we would not have joined them in shedding the blood of the prophets.’ But by saying this you testify against yourselves, proving that you belong to those who murdered the prophets! So get on with it—finish it all off using your forefathers’ methods! You snakes, you brood of vipers, how will you escape the judgment of condemnation?

“That’s why I’m sending you prophets, wise men, and teachers. Some of them you will kill, some of them you will crucify, and some of them you will flog in your synagogues, hunting them from town to town. As

a result, you will be held accountable for the blood of all the good people that has been poured out on the land— from the blood of Abel, who did what was right, to the blood of Zachariah son of Barachiah, whom you killed between the Temple and the altar.

“I’m telling you, the consequences of all this will fall on this generation. O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! So often I wanted to gather your children as a mother hen gathers her chicks under her wings—but you wouldn’t let me. Now look—your house is left abandoned, totally empty. I tell you this: you won’t see me again until you say, ‘Blessed is the one who comes in the name of the Lord.’”

The widow’s mite donated to the temple. (Luke 21).

“I tell you the truth: this poor widow has put in more than all the rest together. All of them gave from their wealth what they had, but she gave from her poverty what she didn’t have. She put in all she had to live on.”

Disciples admire the temple.

“You see all these buildings? I tell you the truth: there won’t be one stone left upon another. Every last one will come crashing down!”

The four fishermen disciples ask Jesus about the signs of the end of the age.

“Make sure no one misleads you,” “Many will come claiming to be me, saying, ‘I’m the Messiah,’ and they will deceive many people. You’ll hear about wars, and rumors about wars, but don’t be anxious. These things have to happen, but this isn’t the end. Nations will attack other nations, and kingdoms will fight against other kingdoms. There will be famines and earthquakes in various places, 8but all these things are just the beginnings of birth pains.

“Then they will arrest you, they will persecute you, and they will kill you. All people will hate you because of me. At that time many believers will give up believing. They will betray one another and hate one another. Many false prophets will come and deceive many people. The increasing evil will lead the love of many to grow cold, but those who hold out to the end will be saved. The good news of the kingdom will be proclaimed around the whole world so everyone will be able to hear it, and then the end will come. So when you see the ‘evil that defiles’ standing in the holy place that the prophet Daniel spoke about (those who read this please consider carefully), then the people living in Judea should run away to the mountains.

Anyone who is on the housetop must not go down and fetch what’s in the house. Anyone who is out in the fields must not go back to get a coat. How awful it will be for those who are pregnant, and those who are nursing babies at that time! Pray that you don’t have to run away in winter, or on the Sabbath day. For at that time there will be terrible persecution—more terrible than anything that has happened from the beginning of the world up till now, and won’t ever happen again. Unless those days are cut short, nobody will be saved, but for the sake of the chosen those days will be cut short.

“So if anyone tells you, ‘Look, here’s the Messiah,’ or, ‘There he is,’ don’t believe it. For false messiahs will appear, and false prophets too, and they will perform incredible signs and miracles in order to deceive

the chosen, if that were possible. Notice that I've told you this before it even happens. So if they tell you, 'Look, he's out in the desert,' don't go looking there; or if they say, 'Look, he's secretly here,' don't believe it. For the coming of the Son of man will be like the lightning that flashes brightly from east to west. Vultures gather where the carcass is.'

"But right after those days of persecution the sun will be darkened, the moon will not shine, the stars will fall from heaven, and the powers of heaven will be shaken. Then the sign of the Son of man will appear in heaven, and all the peoples of the earth will mourn. They will see the Son of man coming on the clouds of heaven with power and in brilliant glory. With a blast from a trumpet he will send his angels to gather his chosen ones from every place, from one end of heaven and earth to the other.

"Learn an illustration from the fig tree. When its shoots become tender and leaves begin to sprout, you know that summer is coming. In the same way when you see all these things happening, you know that his coming is near, in fact it's right at the door! I tell you the truth: this generation won't pass away until all these things have happened. Heaven and earth may pass away, but my words won't pass away.

A warning to be alert for the return of Jesus.

"But no one knows the day or hour when this will take place, not the angels in heaven, nor the Son. Only the Father knows. When the Son of man comes it will be like it was during the time of Noah. It will be as in the days before the flood, when they were eating and drinking, marrying and giving in marriage, right up until the day that Noah went into the Ark. They didn't realize what was going to happen until the flood came and swept them all away. That's how the coming of the Son of man will be.

"Two men will be working in the fields. One will be taken, the other left. Two women will be grinding grain with a mill. One will be taken, the other left. So stay alert, because you don't know what day your Lord is coming. But consider this: if the house-owner knew what time a thief was coming, he would keep watch. He would not allow his house to be broken into and robbed. You also need to be ready, because the Son of man is coming at a time when you're not expecting him.

"For who is the trustworthy and thoughtful servant? It's the one his master puts in charge of his household to provide them with food at the proper time. How good it will be for that servant to be found doing that when his master returns! I tell you the truth: the master will put that servant in charge over everything he has. But if he was evil, the servant would say to himself, 'My master is taking a long time,' and would start beating the other servants, feasting and drinking with the drunks. Then that servant's master will return when the man doesn't expect him, at a time he doesn't know. He'll cut him to pieces, and treat him in the same way as the hypocrites, sending him to a place where there's weeping and gnashing of teeth.

Parable of the Ten Virgins. (Matthew 25).

"The kingdom of heaven is like ten girls, who took their lamps with them to go and meet the bridegroom. Five were foolish, and five were wise. The foolish girls took their lamps but didn't take any oil with them, while the wise took jars of oil with them as well as their lamps. The bridegroom took a long time and all the girls became drowsy and fell asleep. At midnight the shout came, 'Look, the bridegroom's here! Come out and meet him!' All the girls got up and trimmed the wicks of their lamps. The foolish girls said to the

wise ones, 'Give us some of your oil, because our lamps are going out.' But the wise girls replied, 'No, because otherwise there won't be enough for both you and for us. Go to the shopkeepers and buy some oil for yourselves.' While they went to buy oil, the bridegroom arrived, and those who were ready went in with him to the wedding, and the door was locked shut. The other girls came later. 'Lord, Lord,' they called, 'Open the door for us!' But he answered, 'I tell you the truth: I don't know you.' So stay alert, for you don't know the day, or the hour.

Parable of the Talents.

"It's like a man who went away on a trip. He called in his servants and entrusted them with what he owned. To one of them he gave five talents, to another he gave two, and to another one, according to their different abilities. Then he left. Immediately the one with five talents went and invested them in a business, and made another five talents. In the same way the one with two talents made another two. But the man who'd received the one talent went off and dug a hole and hid his master's money. A long time later the master of those servants returned, and settled accounts with them. The one with five talents came and presented the other five talents. 'Master,' he said, 'You gave me five talents. Look, I've made a profit of five talents.' His master said to him, 'You've done well—you are a good, faithful servant. You have proved yourself trustworthy over small things, so now I'm placing you in charge over many things. Be happy because I'm really pleased with you! The one with two talents also came. 'Master,' he said, 'You gave me two talents. Look, I've made a profit of two talents.' His master said to him, 'You've done well—you are a good, faithful servant. You have proved trustworthy over small things, so now I'm placing you in charge over many things. Be happy because I'm really pleased with you!' "Then the man with one talent came. "Master,' he said, 'I know that you're a hard man. You reap where you didn't sow, and you harvest crops that you didn't plant. So since I was afraid of you I went and buried your talent in the ground. Look, you can have back what belongs to you.' But his master answered him, 'You wicked and lazy servant! If you think I reap where I don't sow, and harvest crops I didn't plant, then you should have deposited my silver in the bank so that when I returned I could have had my money with interest. Take the talent away from him, and give it to the one with ten talents. For everyone who has will be given even more; and everyone who doesn't have anything, even what they have will be taken away from them. Now throw this useless servant out into the darkness where there'll be crying and gnashing of teeth.'

Warnings about the Judgment. Separating the sheep from the goats.

"But when the Son of man comes in his glory, and all the angels with him, then he will sit on his majestic throne. Everyone will be brought before him. He will separate them from one another, as a shepherd separates the sheep from the goats. He'll place the sheep on his right hand, and the goats on his left. Then the king will say to the ones on his right, 'Come, you who are blessed by my Father, and inherit the kingdom that's been prepared for you from the beginning of the world. For I was hungry, and you gave me food to eat. I was thirsty, and you gave me a drink. I was a stranger and you invited me in. I was naked and you clothed me. I was sick and you looked after me. I was in prison and you visited me.' Then those who are right will answer, 'Lord, when did we see you hungry and fed you, or thirsty and gave you a drink? When did we see you as a stranger and invite you in, or naked and clothe you? When did we see you sick, or in prison, and visit you?' The king will tell them, 'I tell you the truth: whatever you did for one of these of least importance you did for me.' "He'll also say to those on his left, 'Go away from me, you who are doomed, into the eternal fire prepared for the devil and his angels! For I was hungry and you

didn't give me anything to eat. I was thirsty and you didn't give me a drink. I was a stranger and you didn't invite me in. I was naked and you didn't clothe me. I was sick and in prison and you didn't visit me.' Then they will also answer, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't look after you?' Then he will tell them, 'I tell you the truth: whatever you didn't do for one of these of least importance you didn't do for me.' They will go away into eternal condemnation, but those who are right will enter eternal life."

Jesus predicts His day of crucifixion to his disciples. (Matthew 26).

"You know that it's Passover in two days time, and the Son of man will be handed over to be crucified."

Jesus final appeal to unbelievers prior to His death. (John 12).

"The time has come for the Son of man to be glorified. I tell you the truth: unless a grain of wheat is planted in the soil and dies, it remains just one grain. But if it dies, it produces many more grains of wheat. If you love your own life you will lose it, but if you don't love your own life in this world you will keep your life forever. If you want to serve me you need to follow me. My servants will be where I am, and my Father will honor anyone who serves for me.

"Now I am troubled. What should I say? 'Father, save me from this coming time of suffering'? No, for this is why I came—to go through this time of suffering. Father, show the glory of your character."

(Prior to His death.)

"This voice spoke not for my sake, but for yours. Now is the judgment of this world; now the prince of this world will be thrown out. But when I am lifted up from the earth I will attract everyone to me." (He said this to point out the kind of death he was going to die).

(The crowd asked, "Who is the Son of man?")

"The light is here with you for a little longer. Walk while you have the light so that the darkness doesn't overtake you. Those who walk in the dark don't know where they're going. Put your trust in the light while you still have it so that you can become children of light."

The Jews continue to reject Jesus in spite of His miracles.

"If you trust in me you're not just trusting in me but also in the one who sent me. When you see me you're seeing the one who sent me. I have come as a light shining into the world, so if you trust in me you won't remain in the dark. I don't judge anyone who hears my words but doesn't do what I say. I came to save the world, not to judge it. Anyone who rejects me and does not accept my words will be judged at the endtime judgment in accordance with what I have said. For I'm not speaking for myself but for my Father who sent me. He is the one who instructed me what to say and how to say it. I know that what he told me to say brings eternal life—so whatever I say is what the Father told me."

Preparations for the Passover. Instructions to Peter and John. (Luke 22).

"Go and prepare the Passover meal, so we can eat it together." "When you enter the city you'll meet a man carrying a jar of water. Follow him and go into the house he enters. Tell the owner of the house, 'The Teacher asks you, "Where is the dining room where I can eat the Passover with my disciples?"' He'll show you a large upstairs room that already has the necessary furniture. Prepare the meal there."

Jesus washes the feet of His disciples. Peter protests. (John 13).

"You won't realize what I'm doing for you now. But one day you'll understand." "If I don't wash you, you have no part with me," "Anyone who has had a bath only needs to wash their feet and then they're clean all over. You are clean— but not all of you."

"Do you understand what I've done to you?" "You call me 'Teacher' and 'Lord,' and rightly so, for that's who I am. So if I, your Teacher and Lord, washed your feet, you ought to wash one another's feet. I have set you an example, so you should do just as I did. I tell you the truth, servants are not more important than their master, and the one sent is not greater than the sender. Now that you understand these things, you will be blessed if you do them."

I'm not talking about all of you. I know those I have chosen. But this is to fulfill Scripture: "The one who shares my food has turned against me. I'm telling you this now, before it happens, so when it does happen you will be convinced that I am who I am. I tell you the truth, whoever welcomes anyone I send welcomes me; and whoever welcomes me, welcomes the One who sent me."

The Lord's Supper. Instructions to Peter and John. (Luke 22).

"I've been really looking forward to eating this Passover meal with you before my sufferings begin. I tell you I shall not eat it again until the time it is fulfilled in the kingdom of God."

(Taking the cup.) "Take this and share it among yourselves. I tell you that I won't drink again of the fruit of the vine until the kingdom of God comes."

(Taking the bread.) "This is my body which is given for you; do this in order to remember me," (Taking the cup again after supper.) "This cup is the new agreement in my blood which is poured out for you."

Jesus predicts His betrayal by Judas.

"I tell you the truth, one of you is going to betray me." "It's the one to whom I will give a piece of bread after I have dipped it." "What you're going to do, do it quickly,"

A new commandment given. (John 13).

"Now the Son of man is glorified, and through him God is glorified. If God is glorified through him, then God will glorify the Son himself, and will glorify him immediately. My children, I will be with you only a little while longer. You will look for me, but I'm telling you now just as I told the Jews: you cannot come where I'm going."

I am giving you a new command: Love one another. Love one another in the same way I have loved you. If you love one another you will prove to everyone that you are my disciples."

Dispute about who is to be the greatest of the disciples. (Luke 22).

"Foreign kings lord it over their subjects, and those having power even want people to call them 'benefactors.' But it should not be so with you! Whoever is highest among you should be like the lowest, and the leader should be like a servant. Who is greater—the one who sits at the table, or the one who serves?"

Isn't it the one who sits at the table? But I'm among you as the one who serves. You have stayed with me

throughout my trials. And I grant to you authority to rule, just as my Father granted it to me, so that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

Jesus predicts a general denial of the disciples. (Mark 14).

“All of you will abandon me tonight,” Jesus told them. “As Scripture says, ‘I will strike the shepherd, and the flock of sheep will be completely scattered.’ But after I have risen, I’ll go ahead of you to Galilee.”

Jesus prays for Peter. (Luke 22).

“Simon, Simon—Satan has asked to have all of you to sift like wheat, but I have prayed for you that your trust in me may not fail. And when you have returned, encourage your brothers.”

Jesus predicts Peter’s denial against Peter’s protests.

“This very night, before the cock crows, you’ll deny me three times.”

Jesus warns the disciples to be prepared for His death.

“When I sent you out without money, without a bag, and without an extra pair of sandals, did you lack anything?” But now, if you have money you should take it, as well as a bag, and if you don’t have a sword, sell your cloak and buy one. I tell you that this statement in Scripture about me must be fulfilled: ‘He was counted with the wicked.’ What was said about me is now being fulfilled.

Jesus comforts the disciples in general. (John 14).

“Don’t let your minds be anxious. Trust in God, trust in me as well. In my Father’s house there are many rooms. If this wasn’t so I would have told you. I’m going to prepare a place for you. Once I’ve gone and prepared a place for you, I will come again and take you with me, so that you can be there with me too. You know the way to where I’m going.”

(To Thomas.)

“I am the way and the truth and the life. No one comes to the Father except through me. If you had known me, you would know my Father as well. From now on, you do know him and you have seen him.”

(To Philip.)

“Have I been with you such a long time, Philip, and yet you still don’t know me? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? Don’t you believe that I live in the Father and the Father lives in me? The words I speak are not mine; it’s the Father living in me who is doing his work. Believe me when I tell you that I live in the Father, and the Father lives in me, or at least believe because of the evidence of all that I’ve done.

“I tell you the truth, anyone who trusts in me will do the same things I am doing. In fact they will do even greater things because I am going to the Father. I’ll do whatever you ask in my name, so that the Father may be glorified through the Son. Whatever you ask for in my name, I will do it.

If you love me, you will keep my commands. I will ask the Father, and he will give you another Comforter, the Spirit of truth, who will always be with you. The world cannot accept him because it isn’t looking for him and does not know him. But you know him because he lives with you and will be in you.

“I will not abandon you like orphans: I will come back to you. Soon the world will not see me anymore,

but you will see me. Because I live, you will live too. On that day you will know that I live in the Father, you live in me, and I live in you. Those who keep my commands are the ones who love me, those who love me will be loved by my Father. I will love them too, and will reveal myself to them.”

To Judas. (not Iscariot).

“Those who love me will do as I say. My Father will love them, and we will come and make our home with them. Those who don’t love me don’t do what I say. These words don’t come from me, they come from the Father who sent me.

“I’m explaining this to you while I’m still here with you. But when the Father sends the Comforter, the Holy Spirit, in my place, he will teach you everything and remind you of all that I told you. “Peace I leave you; my peace I’m giving you. The peace I give you is nothing like what the world gives. Don’t let your minds be anxious, and don’t be afraid.

“You’ve heard me tell you, ‘I am going away, but I will come back to you.’ If you really loved me, you would be happy because I’m going to the Father, for the Father is greater than I. I’ve explained this to you now before it happens so that when it does happen you will be convinced. I can’t talk to you much longer, for the prince of this world is coming. He has no power to control me, but I’m doing what my Father told me to do so that the world will know that I love the Father. Now get up. Let’s go.”

The Farewell Discourse. On the Mount of Olives. (John 15 & 16).

“I am the true vine, and my Father is the gardener. He cuts off every one of my branches that doesn’t bear fruit. He prunes every branch that bears fruit so it can bear even more. You are already pruned and made clean through what I’ve told you. Remain in me, and I will remain in you. Just as a branch cannot produce fruit unless it remains part of the vine, so it is for you: you cannot bear fruit unless you remain in me. I’m the vine, you’re the branches. Those who remain in me, and I in them, will produce much fruit—for apart from me you can’t do anything. Anyone who doesn’t remain in me is like a branch that is thrown out and dries up. Such branches are gathered together, thrown into the fire and burned. If you remain in me, and my words remain in you, then you can ask for whatever you want, and it will be given you. My Father is glorified as you produce much fruit, proving you are my disciples.

“As the Father loved me, so I have loved you. Remain in my love. If you do what I say, you will remain in my love, just as I do what my Father says and remain in his love. I’ve explained this to you so that my joy may be in you and that your joy may be complete. “This is my command: love one another as I have loved you. There is no greater love than to give your life for your friends. You’re my friends if you do what I tell you. I don’t call you servants any longer, for servants are not taken into their master’s confidence. I call you friends, for everything my Father told me I’ve explained to you. You didn’t choose me, I chose you. I have given you the responsibility to go and produce lasting fruit. So the Father will give you whatever you ask in my name. This is my command to you: love one another.

(World hates the disciples.)

“If the world hates you, remember that it hated me before it hated you. If you were part of this world, it would love you as its own. But you’re not part of the world, and I chose you out of the world—that’s why the world hates you.

“Remember what I told you: servants aren’t more important than their master. If they persecuted me, they will persecute you too. If they did what I told them, they will do what you tell them too. But everything they do to you will be because of me, for they don’t know the One who sent me. If I hadn’t come and spoken to them, they wouldn’t be guilty of sin—but now they have no excuse for their sin. Anyone who hates me hates my Father as well. If I had not given them such a demonstration through things that no one had ever done before, they wouldn’t be guilty of sin, but despite seeing all this they hated both me and my Father. But this just fulfilled what Scripture says, “They hated me for no reason at all.”

“But I will send you the Comforter from the Father. When he comes, he will give evidence about me. He is the Spirit of truth who comes from the Father. You will also give evidence about me because you were with me from the beginning.

“I’ve told you this so you won’t give up your trust in me. They will expel you from the synagogues—in fact the time is coming when those who kill you will think they are doing God a service. They’ll do this because they have never known the Father or me. I’ve told you this so that when these things happen, you’ll remember what I told you. I didn’t need to tell you this right at the beginning because I was going to be with you.

(The Holy Spirit’s work.)

But now I’m going to the one who sent me, and yet not one of you is asking me, “Where are you going?” Of course, now that I’ve told you, you’re full of grief.

“But I’m telling you the truth: it’s better for you that I go away, for if I don’t the Comforter won’t come to you. If I go away, I will send him to you. When he comes, he will convince those in the world that they have wrong ideas regarding sin, what’s right, and judgment: Sin, for they don’t trust in me. What is right, for I’m going to the Father and you won’t see me any longer. Judgement, for the ruler of this world has been condemned.

“There’s much more I want to explain to you, but you couldn’t stand it now. However, when the Spirit of truth comes, he will teach you the whole truth. He doesn’t speak for himself, but he only says what he hears, and he will tell you what’s going to happen. He brings me glory for he teaches you whatever he receives from me. All that belongs to the Father is mine. This is why I said that the Spirit teaches you whatever he receives from me. In a little while you won’t see me anymore, but then a little while after that you will see me.”

(From grief to joy.)

“Are you wondering about my comment, ‘In a little while you won’t see me, but a little while after that you will see me’? I tell you the truth, you will weep and mourn, but the world will rejoice. You will grieve, but your grief will turn into joy. A woman in labor suffers pain because her time has come, but once the baby is born, she forgets the agony because of the joy that a child has been brought into the world. “Yes, you’re grieving now, but I will see you again; and you will rejoice, and no one can take away your joy.

“When that time comes you won’t need to ask me for anything. I tell you the truth, the Father will give

you whatever you ask in my name. Until now you haven't asked for anything in my name, so ask and you shall receive, and your happiness will be complete. I've been talking to you using picture language. But soon I won't use such picture language any more when I speak to you. Instead I'll explain the Father to you very plainly. "At that time you will ask in my name. I'm not saying to you that I will plead with the Father on your behalf, for the Father himself loves you—because you love me and believe that I came from God. I left the Father and came into the world; now I leave the world and return to my Father.

(The disciples now understood.)

"Are you really convinced now?" "The time is coming—in fact it's just about to happen—when you will be scattered, each of you to your own homes, leaving me all alone. But I'm not really alone, for the Father is with me. I've told you all this so that you may have peace because you are one with me. You will suffer in this world, but be brave—I have defeated the world!"

Jesus prays for Himself. (John 17).

"Father, the time has come. Glorify your Son so that the Son may glorify you. For you gave him authority over all people so that he might give eternal life to all those you have given to him. Eternal life is this: to know you, the only true God, and Jesus Christ whom you sent. I have brought glory to you here on earth by completing the work you gave me to do. Now Father, glorify me in your presence with the glory I had with you before the beginning of the world.

(For His disciples.)

"I have revealed your character to those you gave me out of the world. They belonged to you; you gave them to me; and they have done what you said. Now they know that everything you have given me comes from you. I have given them the message that you gave me. They accepted it, completely convinced that I came from you, and they believed that you sent me. I'm praying for them—not for the world, but for those you gave me, for they belong to you. All who belong to me are yours, and those who belong to you are mine, and I have been glorified through them.

"I am leaving the world, but they will remain in the world; I am coming to you. Holy Father, protect them in your name, the name that you gave to me, so that they may be one, just as we are one. While I was with them, I protected them in your name that you gave to me. I watched over them so that no one was lost except the 'son of the lost,' so Scripture was fulfilled.

"Now I'm coming to you, and I say these things while I am still here in the world so they may share completely in my joy. I gave them your message, and the world hated them because they are not of the world, just as I'm not of the world. I'm not asking you to take them out of the world, but for you to protect them from the evil one. They are not of the world, just as I'm not of the world. Make them holy by the truth; your word is truth. Just as you sent me into the world, I have sent them into the world. I dedicated myself for them so that they may also be truly holy.

(For all believers.)

I'm not only praying for them, I'm also praying for those who trust in me because of their message. I pray that they all may be one, just as you, Father, live in me, and I live in you, so that they too may live in us so that the world will believe you did send me. I have given them the glory that you gave me, so that they

may be one, just as we are one. I live in them, and you live in me. May they be completely one, so the whole world will know that you did send me, and that you love them, just as you love me.

“Father, I want those you have given me to be with me where I am, so they can see the glory which you gave to me—for you loved me before the world was created. Good Father, the world does not know you, but I know you, and these here with me know that you sent me. I have revealed your character to them and will continue to make it known, so that the love you have for me will be in them, and I will live in them.”

At Gethsemane. Jesus prays while the disciples sleep. (John 18).

“Sit down here while I go over there and pray.” “I am so overwhelmed with sadness that it’s killing me. Wait here and keep watch with me.” “My Father, please, if it’s possible, let this cup of suffering be taken from me,” Jesus asked. “Even so, may it not be what I want but what you want.”

“What, you couldn’t stay awake with me for just one hour? Stay awake and pray, so that you don’t fall into temptation. Yes, the spirit is willing, but the body is weak.” “My Father, if this cup cannot be taken from me without me drinking from it, then your will be done,” “How can you still be sleeping and resting? Look, the time has come. The Son of man is about to be betrayed into the hands of sinners! Get up, let’s go! See, the one who’s betraying me has arrived.”

Jesus is arrested. Judas betrays Jesus with a kiss.

“My friend, do what you came to do,” Jesus answers the mob. “Who are you looking for?” “I am,” “I already told you I am. So if it’s me you’re looking for, let these others go.”

(Peter severs Malchus’ ear.)

“Put your sword away. Everyone who fights with a sword will die by the sword. Don’t you think I could ask my Father, and he’d immediately send more than twelve legions of angels? But then how could the Scriptures be fulfilled that say it must be like this?”

(To the mob.)

“Have you come with swords and clubs to arrest me as if I was some kind of dangerous criminal? Every day I sat in the temple teaching and you didn’t arrest me then. But all this is happening to fulfill what the prophets wrote.”

(Jesus heals the ear of Malchus.)

“Stop! No more of this!”

Annas questions Jesus.

“I’ve spoken openly to everyone,” “I always taught in the synagogues and in the Temple where all the Jewish people meet. I haven’t said anything in secret. So why are you questioning me? Ask the people who hear me what I told them. They know what I said.”

(When slapped by the guard for supposedly criticizing the High Priest.)

“If I said something wrong, tell everyone what was wrong with it. But if what I said was right, why did you hit me?”

Caiaphas condemns Jesus for saying he is the Messiah. (Matthew 26).

“You said it.” “And I also tell you that in the future you’ll see the Son of man sitting at the right hand of the Almighty, and coming on the clouds of heaven.”

Jesus before Pilate. Asking if Jesus is the ‘King of the Jews’. (Matthew 27).

“Did you think of this question yourself, or did others talk to you about me?” “My kingdom is not of this world. If it was of this world, my subjects would fight to keep me from being handed over to the Jews. But my kingdom is not from here.” “You say that I’m a king,” “The reason why I was born and I came to the world was to give evidence for the truth. All those who accept the truth pay attention to what I say.”

Pilate questions Jesus again - trying to release Him. (John 19).

“You would have no power over me unless it had been given to you from above,” “Therefore the one who handed me over to you is guilty of the greater sin.”

Before the Crucifixion. Jesus speaking to weeping women. (Luke 23).

“Daughters of Jerusalem, don’t weep for me. Weep for yourselves and your children. For the time is coming when they’ll say, ‘Happy are those who are childless, and those who never had babies, and those who never nursed them.’ They’ll say to the mountains, ‘Fall down on us,’ and to the hills, ‘Cover us.’ For if they do this to wood that is new, what will happen when it’s dried out?”

The Crucifixion - to the Romans and Jews. (Matthew 27).

“Father, please forgive them, for they don’t know what they’re doing.”

(To the thief who repented.)

“I promise you today you will be with me in paradise.”

(To Mary and John.)

“Mother, this is your son.” “This is your mother.”

(Approaching death.)

“Eli, Eli, lama sabachthani?”

(Which means, “My God, my God, why have you abandoned me?”)

“I’m thirsty.” “It’s finished!” “Father, I place my spirit in your hands.”

THE RESSURECTION.

Jesus appears to the two Mary’s. (Matthew 20).

(To Mary Magdalene.)

“Why are you crying?” “Who are you looking for?” “Mary.” “Don’t hold onto me,” “for I haven’t yet ascended to my Father; but go to my brothers and tell them I am ascending to my Father and your Father, my God and your God.”

(To the other Mary.)

“Don’t be afraid! Go and tell my brothers to leave for Galilee, and they will see me there.”

Jesus meets two on the road to Emmaus, talking about the things that had happened. (Mark 16).

“What are you discussing as you walk along?” “What things?” “You’re so dull! How slow you are to trust in all that the prophets said! Didn’t the Messiah have to suffer before he could enter into his glory?”

Jesus appears to the disciples excluding Thomas. (Luke 24).

“Peace to you!” “Why are you frightened? Why are you doubting?” “Look at my hands and my feet—you can see it’s me. Touch me and you’ll be certain, for a spirit doesn’t have flesh and bones, as you see I have.” “Do you have anything to eat?” (They gave Him broiled fish.)

“This is what I explained to you while I was still with you. Everything written about me in the law of Moses, the prophets, and the psalms, had to be fulfilled.” “It was written like this: the Messiah would suffer and to rise from the dead on the third day, and that in his name repentance for the forgiveness of sins would be preached to all nations, beginning in Jerusalem. You are witnesses of all this. Now I’m going to send you what my Father promised. But wait in the city until you receive power from heaven.”

May you have peace!”

“In the same way the Father sent me, so I’m sending you.”

“Receive the Holy Spirit. If you forgive anyone’s sins, they are forgiven; if you hold them unforgiven, unforgiven they remain.”

Jesus appears to the disciples including Thomas a week later. (John:20).

“May you have peace!”

(To Thomas.)

Put your finger here, and look at my hands. Put your hand into the wound on my side. Stop doubting and trust in me! “You trust in me because you’ve seen me,” “Happy are those that haven’t seen me yet still trust in me.”

Jesus appears to the fisherman disciples by the Sea of Tiberius. (John 21).

“My friends, haven’t you caught anything?” “Throw the net out on the right side of the boat, and you’ll find some. “Bring some of the fish you’ve just caught.” “Come and eat some breakfast,”

Jesus questions Peter three times and reinstates him.

“Simon, son of John, do you love me more than these others?” “Take care of my lambs,” “Simon, son of John, do you love me?” “Look after my sheep,” “Simon, son of John, do you love me?” “Take care of my sheep,” “I tell you the truth,” said Jesus, “when you were young, you dressed yourself and went wherever you wanted. But when you’re old, you’ll hold out your hands and someone will dress you and take you where you don’t want to go.” “Follow me.”

(Peter asks about John’s future.)

“If I want him to remain alive here until I return, why is that your concern? You follow me!”

Disciples ask about the future of Israel. (Acts 1).

“You don’t need to know about the dates and times that are set by the Father’s authority,” he told them. “But you will be given power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the furthest places on earth.”

Jesus commissions the Disciples immediately prior to His ascension. (Matthew 28).

“Go to the whole world, and announce the good news to everyone. “Anyone who trusts in me and is baptized will be saved, but anyone who chooses not to trust will be condemned. The following signs will

accompany those who trust in me: in my name they will drive out demons; they will speak new languages; they will be able to handle snakes; if they drink something poisonous they won't be harmed; they will place their hands on the sick and they will be healed."

"All power in heaven and on earth has been given to me. So go and make disciples of people of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teach them to follow all the commands I have given you. Remember, I am always with you, to the very end of the world."

The conversion of Saul, where Jesus spoke supernaturally to Him. (Acts 9 & 26).

"Saul, Saul, why are you persecuting me? It's hard for you to fight against me!" "'I am Jesus, the one you're persecuting,' 'But pick yourself up and get to your feet. The reason why I've appeared to you is to appoint you as my servant, to be a witness for me, telling others how you have seen me and everything I will reveal to you. I will save you from you own people and from the foreigners. I am sending you to them to open their eyes so they can turn from darkness to light, from the power of Satan to God, and so that they can receive forgiveness for their sins and a place with those who are set right as they trust in me.'

(And to Ananias.)

"Ananias!" "Get up, and go to Straight Street," the Lord told him. "Ask at Judas' house for someone called Saul, from Tarsus. He's praying. He's seen in vision a man called Ananias come and place his hands on him so he can regain his sight."

(Who protested.)

"Get on your way, because he is the person I have chosen to take my name to foreigners and kings, as well as to Israel. I will show him what he'll have to suffer for my name's sake."

Paul's vision and thorn. Paul asks for his 'thorn' to be taken away. (2 Corinthians 12).

"My grace is all you will need, for my power is effective in weakness."

Jesus' messages to the seven churches through the apostle John. (Revelation 1).

"I am the Beginning and the End." "Write down in a book what you see and send it to the seven churches: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea." "Don't be afraid, I am the first and the last, the Living One. I was dead, but look! Now I am alive for ever and ever, and I hold the keys of death and the grave. "So write down what you've seen—what's happening in the present and what will happen in the future. The meaning of the seven stars that you saw me holding in my right hand and the seven golden candlesticks is this: the seven stars are the angels of the seven churches and the seven candlesticks are the seven churches.

(To the Church in Ephesus.)

"Write this to the angel of the Ephesus church: This is what the One who holds the seven stars in his right hand says, the one who walks among the seven golden candlesticks: I know what you've accomplished, your hard work and perseverance. I know you can't tolerate evil people, and how you investigated those who claimed to be apostles but are not, and discovered they were frauds. I know about your patience, and what you endured for my sake—and that you didn't give up! "But I have something against you: you have neglected your first love. So remember how far you've fallen—repent and go back to what you were

doing at first. Otherwise I'll come to you and I will remove your candlestick from where it is—unless you repent. However you do have this to your credit: you hate the actions of the Nicolaitans, just as I do. If you have ears, listen to what the Spirit is telling the churches. I will give to those who are victorious the privilege of eating from the tree of life, which stands in the Paradise of God.

(To the Church in Smyrna.)

“Write this to the angel of the Smyrna church: This is what the first and last says, the One who was dead and came back to life: I know the troubles you are going through, and how poor you are (but you are rich), and the abuse from those who say they are Jews but are not, but belong to Satan's synagogue. Don't be afraid about what you are going to suffer. Yes, the devil will throw some of you into prison to test you, and you will suffer persecution for ten days. Just remain faithful, even if it means death, and I will give you the crown of life! If you have ears, listen to what the Spirit is telling the churches. The second death will not harm those who are victorious.

(To the Church in Pergamum.)

“Write this to the angel of the Pergamum church: This is what the One holding the sharp two-edged sword says: I know you're living where Satan has his throne, and that you have stayed true to me. You have not denied your trust in me, even when my faithful witness Antipas was killed right among you there where Satan lives!

“But I have a few things against you: There are some among you who hold to the teaching of Balaam, who taught Balak how to entrap the children of Israel by means of eating food sacrificed to idols and committing sexual sins. Similarly you also have some who hold to the teaching of the Nicolaitans. So repent, or soon I will come to you and fight against them using the sword of my mouth. If you have ears, listen to what the Spirit is telling the churches. I will give the hidden manna to those who are victorious. I will give them a white stone with a new name written on it that nobody knows except those who receive it.

(To the Church in Thyatira.)

“Write this to the angel of the Thyatira church: This is what the Son of God says, the One who has eyes like flaming fire and feet like polished brass. I know what you have accomplished, your love and faithfulness and service and perseverance, and that you are doing more now than when you first believed. But I have something against you: you are allowing the woman called Jezebel who calls herself a prophetess to teach my followers, leading them astray into sexual sins, and to eat food sacrificed to idols. I gave her time to repent of her sexual sins, but she's not willing to repent. So I'm throwing her into a bed together with her adulterous partners and they will suffer terribly unless they repent of what they have done with her. I will put her children to death. Then all the churches will know that I am the one who examines thoughts and motives. I will repay each of you according to what you've done.

“For the rest of you there in Thyatira who don't follow this teaching, who have not learned Satan's “deep depravities” as they are called, I don't place on you any other burden. I say to you, ‘Just hold on to what you have until I come.’ I will give authority over the nations to those who are victorious and who do what I say until the end. He will rule the nations with an iron rod, breaking them into pieces like clay pots. In the same way that I received authority from my Father, I will give them the morning star. If you have ears,

listen to what the Spirit is telling the churches.

(To the Church in Sardis.)

“Write this to the angel of the Sardis church: This is what the One who has the seven Spirits of God and the seven stars says: I know what you have accomplished, and that you give the appearance of being alive— but in reality you are dead. Wake up, and try to revive what is left that’s about to die! For I have discovered that from the perspective of my God, nothing you’ve done has been finished.

“So remind yourselves of how this message came to you, and what you heard. Observe what you were told to do, and repent. If you don’t watch out, I’ll come unexpectedly like a thief, and you won’t know at what time I’ll come to you!

“But there are some among you in Sardis who have not ruined their clothes, and they will walk with me dressed in white, for they deserve to do so. Those who are victorious will be dressed in white like this. Their names will not be removed from the book of life, and I will speak for them in the presence of my Father and his angels. If you have ears, listen to what the Spirit is telling the churches.

(To the Church in Philadelphia.)

“Write this to the angel of the Philadelphia church: This is what the One says, the One who is holy and true, who has the key of David. He can open and nobody is able to shut, he can shut, and nobody is able to open: I know what you have accomplished—look, I’ve opened a door for you that no one can shut. I know that you only have a little strength, but you did what I told you, and you did not deny me. 9From Satan’s synagogue I will bring those who say they are Jews, (but are not, they are liars), making them come and worship at your feet, so that they will acknowledge that I love you. Because you have persevered as I told you to, I will take care of you during the testing time that is coming on the whole world when those who live on the earth will be on trial.

“I am coming soon! Keep a tight grasp on what you have, so no one can take your crown. Those who are victorious I will make into pillars in the temple of my God. They won’t ever have to leave. I will write on them the name of my God, the name of the city of my God called New Jerusalem which descends from heaven from my God, and my own new name. If you have ears, listen to what the Spirit is telling the churches.

(To the Church in Laodicea.)

“Write this to the angel of the Laodicea church: This is what the Amen says, who is the faithful, true witness, highest ruler of God’s creation: I know what you have accomplished—you’re neither hot nor cold. I wish you were hot or cold! 16But because you’re lukewarm, neither hot nor cold, I’m going to spit you out of my mouth. You say to yourselves, ‘I’m rich, I have wealth, and don’t need anything.’ But you don’t know that you are miserable and poor and blind and naked. I advise you to buy from me gold refined by fire so you may be rich; and have white clothes so you can be properly dressed and you won’t reveal your nakedness and shame; and ointment to put on your eyes so you can see.

“Those I love I correct and discipline. So be really sincere, and repent. Look, I’m standing at the door, knocking. If anyone hears me calling and opens the door, I will come in and eat with them, and they with

me. I will have those who are victorious sit down with me beside my throne, just as I was victorious and sat down beside my Father on his throne. If you have ears, listen to what the Spirit is telling the churches.”

The Final Words of Jesus. He is coming soon! (Revelation 22).

“I am coming soon! Blessed are those who obey the prophetic words of this book.” “I am coming soon, and I am bringing my reward to give to everybody depending on what they’ve done.”

“I am the Alpha and Omega, the first and the last, the beginning and the end.”

Blessed are those who wash their robes so that they have the right to the tree of life, and can enter into the city through the gates. Those outside the city are dogs, those who practice witchcraft, those who are sexually immoral, those who murder, those who worship idols, and all those who love and invent lies.

“I, Jesus, have sent my angel to give you this testimony to share with the churches. I am both the root and the descendant of David, the bright morning star.” “Yes, I am coming soon.”