

MATTHEW

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A verse can express a spiritual truth even if it is in a story which may not be historical.

If the subject changes from “Yahweh”
to “God” or vice versa, there is a new paragraph.

When a passage in one of the Gospels has a parallel in one or more other Gospels, the parallels in the other Gospels are in parentheses.

(Because of Microsoft software problems, verses can independently move from where they have been placed. A ` has been placed on each vacant line in order to try to stop the verses from moving so much from where they have been placed.)

<p>1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen</p>	<p style="text-align: center;">The human lineage of Jesus (Ruth 4:21-22; Luke 3:23-38 -- lineage given in reverse order)</p> <p>1:1 The book of the generation of Christ Jesus, the son of David, the son of Abraham. 2 Abraham fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judah and his brethren; 3 And Judah fathered Pharez and Zerah of Tamar¹; and Pharez fathered Hezron; and Hezron fathered Ram; 4 And Ram fathered Amminadab; and Amminadab fathered Nahshon; and Nahshon fathered Salmon; 5 And Salmon fathered Boaz of Rahab;² and Boaz fathered Obed of the Moabitess Ruth,³ and Obed fathered Jesse; 6 And Jesse fathered David who became king; and King David⁴ fathered Solomon of Bathsheba⁵ who had been the wife of Uriah;⁶ 7 And Solomon fathered Rehoboam; and Rehoboam fathered Abijah; and Abijah fathered Asa; 8 And Asa fathered Jehosaphat; and Jehosaphat fathered Jehoram; and Jehoram fathered Ahaziah; 9 And Ahaziah fathered Joash; and Joash fathered Amaziah; and Amaziah fathered Uzziah; 10 And Uzziah fathered Jotham; and Jotham fathered Ahaz; and Ahaz fathered Hezekiah. And Hezekiah fathered Manasseh and his brothers. And Manasseh fathered Amon; and Amon fathered Josiah. 11 And Josiah fathered Jehoahaz and his brothers, about the time they were carried away to Babylon. 12 And after the captives from Judah were brought to Babylon, Jechonias fathered Salathiel; and Salathiel fathered Zorobabel; 13 And Zorobabel fathered Abiud; and Abiud fathered Eliakim; and Eliakim fathered Azor; 14 And Azor fathered Sadoc; and Sadoc fathered Achim; and Achim fathered Eliud; 15 And Eliud fathered Eleazar; and Eleazar fathered Matthan; and Matthan fathered Jacob; 16 And Jacob fathered Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen</p>
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<p>generations; and from the carrying away into Babylon unto Christ are fourteen generations.</p> <p>18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.</p> <p>19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.</p> <p>20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.</p> <p>21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.</p> <p>22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,</p> <p>23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.</p> <p>24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:</p> <p>25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.</p>	<p>generations; and from the carrying away into Babylon to Christ are fourteen generations.</p> <p style="text-align: center;">The birth of Jesus (Luke 2:1-7)</p> <p>18 Now the birth of Christ Jesus was in this manner: when his mother Mary was engaged to Joseph, before they came together, she was found with child by the Holy Ghost (Holy Spirit).</p> <p>19 Then Joseph her husband, being a kind man, and not willing to make a public example of her, decided to put her away privately.</p> <p>20 But while he thought on these things, behold, the angel of God appeared to him in a dream, saying, "Joseph, you son of David, do not be afraid to take to you your wife Mary, for that which is conceived in her is of the Holy Ghost (Holy Spirit).</p> <p>21 "And she will bring forth a son, and you shall call his name 'Jesus,' for he will save his people from their sins."</p> <p>22 Now all this was done that it might be fulfilled which was spoken of the Lord⁷ by the prophet, saying,</p> <p>23 "Behold, a virgin⁸ will be with child, and will bring forth a son, and they will call his name 'Emmanuel,' which being interpreted is, 'God⁹ with us.'"</p> <p>24 Then Joseph, being raised from sleep, did as the angel of God had told him to do, and took his wife to him:</p> <p>25 And Joseph did not lie with her till she had brought forth her firstborn son, and Joseph called his name "Jesus."</p>
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<p>2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,</p> <p>2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.</p> <p>3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.</p>	<p style="text-align: center;">2019 King James Version</p> <p style="text-align: center;">Wise men from the East (No parallels)</p> <p>2:1 Now when Jesus was born in Bethlehem of Judea, in the days of King Herod the Great,¹⁰ behold, wise men¹¹ came from the east to Jerusalem,</p> <p>2 saying, "Where is he who is born King of the Jews? For we have seen his star in the east and have come to worship him."</p> <p>3 When Herod the Great heard this news, he was troubled, as was all Jerusalem with him.</p>
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4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

4 And when he had gathered all the chief priests and scribes ¹² of the people together, he demanded of them where, according to prophecy, Christ¹³ would be born.

5 And they said to him, "In Bethlehem of Judea:¹⁴ for thus it is written by the prophet,

6 "And you, Bethlehem, in the land of Judah, are not the least among the villages of Judah, for out of you will come a ruler who will rule My people Israel."¹⁵

7 Then Herod the Great, when he had privately called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem and said, "Go and search carefully for the young child, and when you have found him, bring me word again so that I also may come and worship him."

9 When they had heard the king, they departed; and, behold, the star which they saw in the east went before them till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceedingly great joy.

11 And when they had come into the house, they saw the young child with Mary his mother, and knelt down, and worshiped¹⁶ him. And when they had opened their treasures, they presented to him gifts of gold, frankincense, and myrrh.

12 And being warned by God in a dream that they should not return to Herod the Great, they departed to their own country by another way.

The holy family's flight into Egypt

(No parallels)

13 And when they had departed, behold, the angel of God appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother; and flee into Egypt, and stay there until I bring you word. For Herod the Great will seek the young child to destroy him."

14 When Joseph arose, he took the young child and his mother by night, and departed into Egypt.

15 And Joseph was there until the death of Herod the Great, so that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt I have called My son."¹⁷

<p>16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.</p> <p>17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,</p> <p>18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.</p> <p>19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,</p> <p>20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.</p> <p>21 And he arose, and took the young child and his mother, and came into the land of Israel.</p> <p>22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:</p> <p>23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.</p>	<p style="text-align: center;">The murder of the infants (No parallels)</p> <p>16 Then Herod the Great, when he saw that he was mocked by the wise men, was exceedingly angry, and ordered that all the children be killed who were in Bethlehem, and in all the surrounding area, from two years old and under, according to the time when he had diligently inquired of the wise men.</p> <p>17 Thus was fulfilled that which was spoken by Jeremiah the prophet, saying,</p> <p>18 "In Ramah a voice was heard, with lamentation and weeping and great mourning, Rachel weeping for her children, and refusing to be comforted, because they are not."¹⁸</p> <p style="text-align: center;">The holy family travels to Nazareth in Galilee (No parallels)</p> <p>19 But when Herod the Great was dead, behold, an angel of God appeared in a dream to Joseph in Egypt,</p> <p>20 saying, "Arise, and take the young child and his mother and go into the land of Israel, for those who sought the young child's life are dead."</p> <p>21 And Joseph arose and took the young child and his mother, and returned into the land of Israel.</p> <p>22 But when Joseph heard that Herod Archelaus¹⁹ reigned in Judea in place of his father Herod the Great, he was afraid to go there. And, being warned by God in a dream, he turned aside into Galilee.</p> <p>23 And Joseph came and dwelt in a city called Nazareth, so that it might be fulfilled which was spoken by the prophets, "The Messiah will be called a Nazarene."²⁰</p>
<p>3:1 In those days came John the Baptist, preaching in the wilderness of Judaea,</p> <p>2 And saying, Repent ye: for the kingdom of heaven is at hand.</p> <p>3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.</p> <p>4 And the same John had his raiment of camel's hair,</p>	<p style="text-align: center;">John the Baptist (Mark 1:2-8; Luke 3:1-18; John 1:19-23)</p> <p>3:1 In those days John the Baptist came, preaching in the wilderness of Judea,</p> <p>2 and saying, "Repent, for the realm of heaven is near."²¹</p> <p>3 For John is the one who was spoken of by the prophet Isaiah, saying, "The voice of one crying out in the wilderness, 'Prepare the way of God; make God's paths straight.'"</p> <p>4 And John the Baptist had his clothing of camel's</p>

and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

hair, and a leather belt around his waist; and his food was locusts and wild honey.

5 Then the people of Jerusalem, and all Judea, and all the region around the Jordan River went out to him.

6 And they were baptized by John in the Jordan River, confessing their sins.

John the Baptist preaches repentance

(Luke 3:7-9)

7 But when John saw many of the Pharisees²² and Sadducees²³ come to his baptism, he said to them, “O generation of vipers, who has warned you to flee from the wrath to come?

8 “Therefore bring forth proof to show that you have repented.

9 “And do not think within yourselves, ‘We have Abraham for our father,’ for I say to you, that only God is able to raise up children to be spiritual descendants of Abraham.²⁴

10 “And now also the axe is laid to the root of the trees; therefore, every tree which does not bring forth good fruit is cut down and cast into the fire.

John preaches the coming of the Messiah

(Mark 1:7-8; Luke 3:15-18; John 1:24-28)

11 “I indeed baptize you with water to repentance, but he who comes after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Ghost (Holy Spirit), and with fire.

12 “His fan is in his hand, and he will thoroughly clear the chaff from his threshing floor, and gather the wheat into his barn. And he will burn up the chaff with a fire that can never be put out.”

John the Baptist baptizes Jesus

(Mark 1:9-11; Luke 3:21-22; John 1:29-34)

13 Then Jesus came from Galilee to the Jordan River to John, to be baptized by him.

14 But John felt himself unworthy to baptize Jesus, and said, “I need to be baptized by you. Why do you come to me?”

15 And Jesus answered him, “Reconcile yourself to this now; for thus it becomes us to fulfill all righteousness.” Then John baptized Jesus.

<p>16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.</p>	<p>16 And Jesus, when he was baptized, went up immediately out of the water; and, behold, the heavens opened to him, and Jesus saw the spirit of God descending like a dove and lighting upon him. 17 And, behold, a voice came from heaven, which said, "This is My beloved Son, in whom I am well pleased."</p>
<p>4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.</p> <p>12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the</p>	<p style="text-align: center;">The devil tempts Jesus (Mark 1:2-13; Luke 4:1-13)</p> <p>4:1 Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. 2 And when Jesus had fasted forty days and forty nights, he was hungry afterward. 3 And when the tempter came to him, the tempter said, "If you are the Son of God, command that these stones be made bread." 4 But Jesus answered, "It is written, 'People do not live by food alone, but by every word that <i>proceeds out of the mouth of God</i> [proceeds from God].'"²⁵ 5 Then the devil took Jesus up into the holy city, and set him on a pinnacle of the temple, and said to him, "If you are the Son of God, cast yourself down. For it is written, 'God will instruct His angels to watch over you; and <i>in their hands</i> they will hold you up, so that you will never even dash your foot against a stone.'"²⁶ 7 Jesus said to the devil, "It is written, 'You shall not test God.'" 8 Again, the devil took Jesus up onto an exceedingly high mountain, and showed him all the kingdoms of this world, and the glory of them. 9 And the devil said to Jesus, "All these things I will give you if you will fall down and worship me." 10 Then Jesus said to him, "Go away from me, Satan; for it is written, 'You shall worship God, and you shall only serve God.'"²⁷ 11 Then the devil left Jesus, and, behold, angels came and cared for Jesus.</p> <p style="text-align: center;">Jesus moves his headquarters to Capernaum (Mark 1:14-15; Luke 4:14-15)</p> <p>12 After Jesus heard that John the Baptist was cast into prison, Jesus departed into Galilee. 13 And leaving Nazareth, he came and dwelt in Capernaum, which is on the western edge of the Sea</p>

<p>borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. 18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him. 23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from</p>	<p>(Lake) of Galilee²⁸ on the borders of Zabulon and Naphtali. 14 This fulfilled this prophecy of First Isaiah, 15 “In the land of Zabulon, and the land of Naphtali, by the Galilean Sea (Lake), beyond the Jordan River in Galilee of the Gentiles, 16 “the people who sat in darkness saw great light; and on those who sat in the region and shadow of death, light has sprung up.”²⁹ 17 From that time Jesus began to preach, “Repent (turn away from your sins and turn to God). For the realm of heaven is near” (for those who will accept it and live their lives accordingly.) Jesus gathers disciples (Mark 1:16-20; Luke 5:1-11) 18 As Jesus was walking by the Lake of Galilee, he saw two brothers, Simon whom Jesus later at times called Peter³⁰ and Andrew his brother, casting a net into the lake, for they were fishermen. 19 And Jesus said to them, “Follow me, and I will make you fishers of humanity.” 20 And they immediately left their nets and followed him. 21 And going on from there, Jesus saw two other brothers, James the son of Zebedee and John his brother, in a boat with Zebedee their father, mending their nets. And Jesus called them. 22 And they immediately left the boat and their father, and followed him. Jesus' healing ministry (Luke 6:17-19) 23 And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel (the good news) of the realm of heaven, and healing all kinds of sickness and disease among the people. 24 And his fame spread throughout all Syria, and they brought to him sick people who had many different diseases and torments, and those who were possessed with demons,³¹ and those who were lunatic and those who were paralyzed. And he healed them. 25 And Jesus was followed by great multitudes of people from Galilee and from Decapolis,³² and from Jerusalem, and from Judea, and from east of the</p>
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Jerusalem, and from Judaea, and from beyond Jordan.	Jordan River.
<p>5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. 13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.</p>	<p style="text-align: center;">SERMON ON THE MOUNT The Beatitudes (Luke 6:20-23)</p> <p>5:1 And seeing the multitudes, Jesus went up onto a mountain; and when he had chosen his place, his disciples came to him. 2 And he opened his mouth and taught them, saying, 3 “Blessed are the poor in spirit (those who know they are in need of more of the spirit of God), for theirs is the kingdom of heaven. 4 “Blessed are those who mourn, for they will be comforted. 5 “Blessed are the humble, for they will inherit the kingdom of heaven. 6 “Blessed are those who hunger and thirst after righteousness, for they will be filled. 7 “Blessed are the merciful, for they will receive mercy. 8 “Blessed are the pure in heart, for they will see God. 9 “Blessed are the peacemakers, for they will be called the children of God. 10 “Blessed are those who are persecuted for righteousness' sake, for theirs is the realm of heaven. 11 “Blessed are you, when people speak ill of you and persecute you and say all kinds of evil against you falsely, for my sake. 12 “Rejoice, and be very glad, for great is your reward in heaven; for they persecuted in the same way the prophets who were before you.</p> <p style="text-align: center;">The salt of the earth (Mark 9:49-50; Luke 14:34-35)</p> <p>13 “You are the salt of the earth; but if the salt has lost its savor, with what shall it be salted? It is good for nothing but to be cast out and to be trampled underfoot.</p> <p style="text-align: center;">The light of the world (Mark 4:21; Luke 8:16)</p> <p>14 “You are the light of the world. A city that is set</p>

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

on a hill cannot be hidden.

15 "Nor do people light a lamp, and put it under a bushel basket, but on a lampstand; and it gives light to all who are in the house.

16 "Let your light so shine before others that they may see your good works, and glorify your Father³³ which is in heaven.

Jesus did not come to destroy, but to fulfill

(Mark 13:31; Luke 16:16-17)

17 "Do not think that I have come to destroy the Jewish law or the prophets; I have not come to destroy the spirit of the Jewish law, but rather to fulfill it.

18 "For truly I say to you, The heavens and the earth will not pass away until the spirit of the Jewish law and the aim of this law have been fulfilled.

19 "Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called the least in the realm of heaven, but whoever obeys and teaches the commandments will be called great in the realm of heaven.

20 "For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will not enter into the realm of heaven.

Do not let anger control you

(Mark 11:25; Luke 12:57-59)

21 "You have heard that the Scripture says, 'You shall not kill,'³⁴ and 'Whoever kills shall be in danger of judgment.'

22 "But I say to you, that whoever is angry with someone without a cause will be in danger of judgment; and whoever says to someone, 'Raca,' (you worthless person), will be in danger of the council; but whoever says, 'You fool,' will be in danger of hell fire.

23 "Therefore, if you bring your gift to the altar and remember there that someone has anything against you,

24 "leave your gift before the altar and go back, and first be reconciled to the person, and then come and offer your gift.

25 "Make peace with your adversaries quickly,

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

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

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

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of

while you are speaking with them, lest at any time they deliver you to the judge, and the judge deliver you to the officer, and you are cast into prison, 26 "and you are kept there until you have paid every last cent owed."

Regarding adultery, marriage and divorce

Mark 9:43; 10:11-12; Luke 16:18)

27 "Scripture says, 'You shall not commit adultery.'³⁵

28 "But I say to you, people who look with lust at someone who is morally forbidden to them have already committed adultery in their heart.

29 "And if your right eye offends you, pluck it out and cast it from you, for it is better for you that one of your members should perish, rather than that your whole body should suffer hell.

30 "And if your right hand offends you, cut it off and cast it from you; for it is better for you that one of your members should perish, rather than that your whole body should suffer hell.

31 "Moses said, 'Whoever wants to get rid of his wife, let him divorce her in writing.'³⁶

32 "But I say to you, that whoever divorces their spouse, except for sexual immorality, causes the spouse to commit adultery if the spouse remarries. And whoever marries a person who divorced their spouse except for sexual immorality, commits adultery.³⁷

Oaths

(No parallels)

33 "Also, you have heard, 'You shall not break your sworn promises (your oaths to Yahweh³⁸), or your oaths sworn in the name of Yahweh, but rather shall perform them.'³⁹

34 "But I say to you, do not swear at all, neither by heaven, for it is *God's throne* [where God reigns], 35 "nor by the earth, for it is *His footstool* [God's creation]; nor by Jerusalem; for it is the city of the great King.

36 "Do not swear by your head, because you cannot make one hair white or black.

37 "Let your communication be without oaths, so that it may be without evil. When you say, 'Yes,' always mean it. And when you say, 'No,' always

<p>evil. 、 、 、 、 、 、 38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 、 41 And whosoever shall compel thee to go a mile, go with him twain. 、 、 、 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 、 43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 、 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 、 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.</p>	<p>mean it, so that you do not have to back up the statement with an oath. 、 Prayerfully consider not resisting evil (Luke 6:29-30) 38 "You have heard the saying, 'An eye for an eye, and a tooth for a tooth.'⁴⁰ 39 "But I say to you, do not resist evil. If people smite you on your right cheek, turn the other one to them. 40 "And if anyone wins a lawsuit against you, and rightfully can take away your coat (mantle), let the person also have your tunic (chief outer garment). 41 "And if anyone forces you to go a mile, go with that person two miles. 、 Love your enemies as well as your neighbor (Luke 6:27-28, 32-36) 42 "Give to those who ask you for something, rather than turning away from those who would borrow from you.⁴¹ 43 "You have been told, 'You shall love your neighbor⁴² and hate your enemy.'⁴³ 44 "But I tell you to love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you. 45 "Thus you may be the children of Your Father⁴⁴ which is in heaven. For God makes God's sun to rise on the evil and on the good and sends rain on the just and on the unjust. 46 "For if you love those who love you, what reward do you deserve? Do not even the publicans⁴⁵ do the same? 47 "And if you greet only your friends, are you doing anything more than others do? Do not even the publicans do the same? 48 ""As your Father which is in heaven is perfect, therefore be perfect."</p>
<p>、 、 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.</p>	<p>Do good deeds secretly (No parallels) 6:1 "Do not perform your good deeds before people in order to be seen by them, for then you will deserve no reward of your Father which is in</p>

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

heaven.

2 “Therefore, when you do your good deeds, do not make a show of it as the hypocrites do in the synagogues and on the streets, so that they may be praised by people. These have their reward, their small reward.

3 “But when you do your good deeds, do not let your left hand know what your right hand is doing, 4 “so that your good deeds may be done secretly.

And your God which sees in secret will reward you openly.

How to pray

(No parallels)

5 And when you pray, do not be as the hypocrites: for they love to pray standing in the synagogues and on the corners of the streets, so that they may be seen by other people. I say to you, ‘They have their reward.’

6 “But when you pray, enter into a private place, and when you have shut your door (closed out the worldly clamor), pray to your Father which is in secret. And your Father which sees in secret will reward you openly.

7 “When you pray, do not use vain repetitions, as the pagans do. For they think that long prayers are more likely to be heard.

8 “Therefore, do not be like them. For your Father knows what you need before you ask.

The Lord's prayer

(Mark 11:25-26; Luke 11:1-4)

9 “Here is how to pray: Our Father⁴⁶ which is in heaven, holy is Your nature.

10 “Your realm come; Your will be done on earth as it is in heaven.

11 “Give us all that we need today.

12 “And forgive us our sins, as we forgive those who have wronged us.

13 “And do not lead us into temptation⁴⁷, but rather deliver us from evil.⁴⁸ For Yours is the realm, and the power and the glory forever. Amen.

14 “If you forgive people their sins, you will know that our heavenly Father forgives us our sins.

15 “But if you do not forgive people their sins, you will not understand that our heavenly Father forgives us our sins.

<p>16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.</p> <p>17 But thou, when thou fastest, anoint thine head, and wash thy face;</p> <p>18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.</p> <p>19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:</p> <p>20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:</p> <p>21 For where your treasure is, there will your heart be also.</p> <p>22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.</p> <p>23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!</p> <p>24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.</p> <p>25 Therefore I say unto you, Take no thought for</p>	<p style="text-align: center;">Rules for fasting (No parallels)</p> <p>16 "When you fast, do not put on a sad countenance as the hypocrites do. For they disfigure their faces, so that they may appear to people to fast. I say truly to you that they have their reward.</p> <p>17 "But when you fast, anoint your head and wash your face,</p> <p>18 "so that you do not appear to fast to people, but only to your heavenly Father who is hidden from human eyes. And your Father, who sees what is hidden from human eyes, will reward you openly.</p> <p style="text-align: center;">Lay up for yourselves treasures in heaven (Luke 12:33-34)</p> <p>19 "Do not lay up for yourselves treasures on earth where moth and rust corrupt and where thieves break in and steal.</p> <p>20 "But lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break in and steal.</p> <p>21 "For where your treasure is, there your heart will be also.⁴⁹</p> <p style="text-align: center;">Sight gives light to the body (Luke 11:34-36)</p> <p>22 "Sight gives light to the body. Therefore, if your sight is spiritual, your whole body will be full of light.</p> <p>23 "But if your sight is evil, your whole body will be full of darkness. Therefore, if the light in you is only darkness, how great is that darkness!</p> <p style="text-align: center;">Serve God rather than money (Luke 16:13)</p> <p>24 "No one can serve two masters. For either they will hate one of them and love the other one, or else they will be devoted to one of them and despise the other one. You cannot serve both God and money.</p> <p style="text-align: center;">Do not be anxious about anything (Luke 12:22-30)</p> <p>25 "Do not be anxious about your life, about what</p>
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<p>your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?</p> <p>26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?</p> <p>27 Which of you by taking thought can add one cubit unto his stature?</p> <p>28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:</p> <p>29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.</p> <p>30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?</p> <p>31 Therefore take no thought, saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed?</p> <p>32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.</p> <p>33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.</p> <p>34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.</p>	<p>you should eat, what you should drink, or how you should clothe your body. Is not there much more to life than food or drink, or how the body is clothed? They are not what is most important in life.</p> <p>26 "Look at the birds of the air. They do not sow; neither do they reap, nor gather into barns. Yet your heavenly Father feeds them. And you are worth much more in the sight of God than they are.</p> <p>27 "Which of you by your thought can add the slightest amount to your height, or extend your life even one hour?</p> <p>28 "And why be anxious about what you wear? Think of the lilies of the field, how they grow. They do not work or toil to make themselves clothing,</p> <p>29 "and yet I say to you, that even Solomon in all his glory was not dressed in such beauty.</p> <p>30 "Therefore, if God clothes the grass of the field, which is here today, and gone tomorrow, shall God not much more clothe you, O you with little faith in Christ and the goodness of God?</p> <p>31 "Therefore, do not worry, wondering, 'What shall we eat, or what shall we drink, or what shall we wear?'</p> <p>32 "(For after all this the Gentiles seek.) For your heavenly Father knows that you need all this.</p> <p style="text-align: center;">Seek first the realm of heaven (Luke 12:31-32)</p> <p>33 "But seek first the kingdom⁵⁰ (realm) of God and God's righteousness, and all your other needs will be met as well.</p> <p>34 "Therefore, do not worry about tomorrow, for tomorrow God will enable you to deal with the challenges facing you tomorrow. Today it is sufficient to deal with the evil of today, and to accept and appreciate the greater amount of good that comes from God today.</p>
<p>7:1 Judge not, that ye be not judged.</p> <p>2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be</p>	<p style="text-align: center;">Be careful how you judge others (Mark 4:24-25; Luke 6:37-42; John 8:1-11)</p> <p>7:1 ¶ "Do not judge wrongfully, so that you will not be judged wrongfully. (That is, do not condemn, so that you will not be condemned.)</p> <p>2 "For with the harshness you judge, you will be judged; and with the measure you give, it will be</p>

measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

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

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7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

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8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

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11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

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

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13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

measured to you again.

3 "And why do you focus on the splinter that is in another's eye, but do not consider the plank that is in your own eye?"

4 "Or why will you say to someone, 'Let me take the speck out of your eye,' when there is a great obstruction in your own vision?"

5 "You hypocrite, first take the large beam out of your own eye; and then you will see clearly to cast the speck out of someone else's eye."

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Do not cast your pearls before swine

(No parallels)

6 "Do not give that which is holy to the dogs, nor cast your pearls before swine, lest they step on them and trample them, and then turn and rend you."

Teaching about praying

(Luke 11:9-13; John 16:24)

7 "In the will of God, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you."

8 "For everyone who in the will of God asks, receives; and the person who seeks, finds; and to the person who knocks, it will be opened."

9 "Is there any among you, who, if their children ask for bread, will give them a stone?"

10 "or if their children ask for a fish, will give them a serpent?"

11 "If you then, although at times being evil, know how to give good gifts to your children, how much more will your always-good Father which is in heaven give what is good to those who ask God for it?"

The Golden Rule

(Luke 6:31)

12 "All that you would have others do to you, do to them. For this is what the prophets and the law of God teach."

The narrow gate

(Luke 13:23-24)

13 "Enter into heaven by the narrow gate. For the gate is wide and the way is broad that leads to destruction, and there are many who go that way."

14 "And the gate is narrow, and the way is narrow which leads to life, and few find that gate and that

<p>、 、 、 、 、 、</p> <p>15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.</p> <p>16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?</p> <p>、 、</p> <p>17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p> <p>18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.</p> <p>19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>20 Wherefore by their fruits ye shall know them.</p> <p>、 、 、</p> <p>21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.</p> <p>22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?</p> <p>23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.</p> <p>、 、 、</p> <p>24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:</p> <p>25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.</p> <p>26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:</p> <p>27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.</p> <p>28 And it came to pass, when Jesus had ended these</p>	<p>way.</p> <p>、 、</p> <p style="text-align: center;">Know them by their fruits (Luke 6:43-45)</p> <p>15 “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are savage wolves.</p> <p>16 “You will know them by their fruits. Do grapes come from thorn bushes, or figs from thistles?</p> <p>17 “Even so, every good tree brings forth good fruit, but a corrupt tree brings forth bad fruit.</p> <p>18 “A good tree cannot bring forth bad fruit; neither can a corrupt tree bring forth good fruit.</p> <p>19 “Every tree that does not bring forth good fruit is cut down and cast into the fire.</p> <p>20 “Therefore, by their fruits you will know them.</p> <p>、</p> <p style="text-align: center;">Do the will of God (Luke 6:46; 13:25-27)</p> <p>21 “Not everyone who says to me, ‘Lord, Lord,’ will enter into the realm of heaven, only those who do the will of my Father which is in heaven.</p> <p>22 “Many will say to me in that day, ‘Lord, Lord, have we not prophesied in your name, and have we not cast out demons in your name, and done many wonderful works in your name?’</p> <p>23 “And then I will say to them, ‘I never knew you; depart from me, you who work iniquity.’ ‘</p> <p>、</p> <p style="text-align: center;">Build on a strong foundation (Luke 6:47-49)</p> <p>24 “Therefore, whoever hears these sayings of mine, and does them is like a wise person who built his house upon a rock.</p> <p>25 “And the rain descended, and the floods came, and the winds blew strongly against that house; but it did not fall, for it was founded upon a rock.</p> <p>26 “And everyone who hears these sayings of mine and does not do them, is like a foolish person who built his house upon the sand.</p> <p>27 “And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell, and great was the fall of it.”</p> <p>28 And it came to pass, when Jesus had ended</p>
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<p>sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.</p>	<p>these sayings, that the people were astonished at his doctrine. 29 For he taught them as one who had authority from God, and not as the scribes.</p>
<p>8:1 When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. 5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and</p>	<p style="text-align: center;">A leper is healed (Mark 1:40-45; Luke 5:12-16)</p> <p>8:1 After Jesus came down from the mountain, great multitudes followed him. 2 And, behold, a leper⁵¹ came and worshiped him, saying, "Lord, if it is your will to do so, you can make me clean." (that is, heal me.) 3 And Jesus put forth his hand and touched him, saying, "It is my will that you be clean." (that is, be healed.) And immediately the leprosy was cleansed, and the man was healed. 4 And Jesus said to him, "Do not tell anyone of this, but go and show yourself to the priest, and offer the gift that Moses commanded those cleansed of leprosy offer to testify that they have been healed."</p> <p style="text-align: center;">The centurion's servant is healed (Luke 7:1-9; 13:28-29; 7:10; John 4:46-54)</p> <p>5 And when Jesus entered into Capernaum, a centurion came to him, appealing to him, saying, 6 "Lord, my servant is lying in my house paralyzed and suffering terribly." 7 And Jesus said to the centurion, "I will come and heal your servant."⁵² 8 The centurion said, "Lord, I am not worthy that you should come under my roof; just say the words, and my servant will be healed. 9 "For I am a man both under authority and having authority, having soldiers under me; and I say to one, 'Go,' and the soldier goes; and to another, 'Come,' and the soldier comes; and to my servant, 'Do this,' and the servant does it." 10 When Jesus heard this, he marveled, and said to those who were following him, "Truly I say to you, I have not found such a great faith, no, not in Israel. 11 "And I say to you, that many will come from the east and west, and will sit down with Abraham and Isaac and Jacob in the realm of heaven. 12 "But many of those who appeared to be children of the realm (appeared to be natural heirs of the</p>

<p>gnashing of teeth.</p> <p>13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.</p> <p>14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.</p> <p>15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.</p> <p>16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:</p> <p>17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.</p> <p>18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.</p> <p>19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.</p> <p>20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.</p> <p>21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.</p> <p>22 But Jesus said unto him, Follow me; and let the dead bury their dead.</p> <p>23 ¶ And when he was entered into a ship, his disciples followed him.</p> <p>24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the</p>	<p>realm of God) will not be able to enter but will remain in darkness with weeping and regret.”</p> <p>13 And Jesus said to the centurion, “Go your way; and as you have believed, so be it done to you.” And the centurion’s servant was healed that same hour.</p> <p style="text-align: center;">Peter's mother-in-law is healed (Mark 1:29-31; Luke 4:38-39)</p> <p>14 And when Jesus came into Peter's home, he saw Peter’s mother-in-law lying down, sick with a fever.</p> <p>15 And Jesus touched her hand, and the fever left her; and she arose and served them.</p> <p style="text-align: center;">Evening healings (Mark 1:32-34; Luke 4:40-41)</p> <p>16 When the evening came, they brought to Jesus many who were possessed with demons; and he cast out the spirits with his word and healed all who were sick.</p> <p>17 This fulfilled that which was spoken by the prophet called Second Isaiah,⁵³ “He took our infirmities, and bore our sicknesses.”⁵⁴</p> <p style="text-align: center;">To follow Jesus (Luke 9:57-62)</p> <p>18 Now when Jesus saw great multitudes around him, he gave the command to depart to the other side of the Lake of Galilee.</p> <p>19 And a certain scribe came, and said to him, “Teacher, I will follow you wherever you go.”</p> <p>20 And Jesus said to him, “The foxes have holes, and the birds of the air have nests; but the Son of man does not have anywhere to lay his head.”</p> <p>21 And another of his disciples said to him, “Lord, allow me first to go and bury my father.”</p> <p>22 But Jesus said to him, “Follow me, and let the dead bury their dead.”</p> <p style="text-align: center;">A great storm on the Sea (Lake) of Galilee is calmed (Mark 4:35-41; Luke 8: 22-25)</p> <p>23 And when Jesus entered into a boat, his disciples followed him.</p> <p>24 And, behold, a great tempest arose in the lake, so much so that the boat was covered with the waves;</p>
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<p>waves: but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! ` ` ` 28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. ` 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? ` ` ` ` 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.</p>	<p>but Jesus was asleep. 25 And his disciples came to him and woke him, saying, "Lord, save us! We will die!" 26 And he said to them, "Why are you fearful, O you of little faith?" Then he arose and rebuked the winds and the water, and there was a great calm. 27 And the disciples marveled, saying, "What manner of man is this, that even the winds and the water obey him?"⁵⁵ ` ` ` Two persons living among the tombs are healed (Mark 5:1-10; Luke 8:26-31) 28 When Jesus had gone to the eastern side of the Lake of Galilee into the country of the Gadarenes, which was a Gentile country, two men met him as they came out of the tombs. The men were possessed by demons so exceedingly fierce that no one could pass by that way. 29 And, behold, the demons cried out, "What have we to do with you, Jesus, you Son of God? Have you come here to torment us before the time has come to do something regarding us?" ` ` ` ` Demons are destroyed in drowning pigs (Mark 5:11-20; Luke 8:32-39) 30 And some distance from them a large herd of pigs were feeding, for the area was largely Gentile. 31 And the demons begged him, "If you cast us out, allow us to go away into the herd of pigs." 32 And Jesus said to them, "Go." And when the demons came out, they fled into the herd of pigs. And, behold, the whole herd of pigs ran violently down a steep place into the Lake of Galilee and perished in the waters. 33 And those who kept the pigs fled, and went into the town and told everything, and what had befallen the two men possessed by demons. 34 And, behold, many of the town's inhabitants came out to meet Jesus; and when they saw him, they begged him to leave their territory.</p>
<p>` ` ` 9:1 And he entered into a ship, and passed over, and came into his own city. `</p>	<p>A paralyzed man is healed (Mark 2:1-12; Luke 5:17-26) 9:1 Jesus boarded a boat and crossed over the Lake of Galilee to the west side, and came into his own city, Capernaum.⁵⁶</p>

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

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9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

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11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

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14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the

2 And, behold, some persons brought to Jesus a man who was paralyzed, lying on a mat; and Jesus, seeing their faith, said to the paralyzed man, "Son, be of good cheer, your sins are forgiven you."

3 And, behold, certain scribes who were there thought within themselves, "This man blasphemeth."

4 And Jesus, knowing their thoughts, said, "Why are you thinking evil?"

5 "For which is easier: to say, 'Your sins are forgiven you,' or to say, 'Arise, and walk'?"

6 "But so that you may know that the Son of man has power on earth to forgive sins." Then he said to the paralyzed man, "Rise, take up your mat and go to your home."

7 And the man arose and departed to his home.

8 And when the multitudes saw it, they marveled and glorified God, which had given such power to the Son of man.⁵⁷

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Calling sinners to repentance

(Mark 2:13-17; Luke 5:27-32)

9 And as Jesus was leaving the city, he saw a man named Matthew sitting at his work collecting taxes, and Jesus said to him, "Follow me." And Matthew arose, and followed him.

10 And it came to pass, as Jesus sat eating in Matthew's house, behold, many publicans -- tax collectors -- and known sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said to his disciples, "Why does your Teacher eat with publicans and sinners?"

12 And when Jesus heard this, he said to them, "Those who are healthy do not need a physician, but those who are sick do."

13 "Go and learn what this Scripture means: 'I will have mercy, and not sacrifice.'⁵⁸ For I have not come to call the righteous, but rather sinners to repentance."

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The question about fasting

(Mark 2:18-22; Luke 5:33-39)

14 Then the disciples of John came to Jesus, saying, "Why do we and the Pharisees fast often, but your disciples do not fast?"

15 And Jesus said to them, "Can the members of the

bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

wedding party mourn, as long as the bridegroom is with them? But the days will come when the bridegroom will be taken from them, and then they will mourn and fast.

16 "No one sews a piece of new cloth on an old garment, for the new cloth, which is put in to fill the hole, as it shrinks from being washed, would pull from the old garment, and the tear would be made worse.

17 "Neither do people put new wine into old wineskins, for the wineskins would break, and the wine would run out, and the wineskins would be ruined. Rather they put new wine into new wineskins, and both are preserved."

A synagogue ruler's daughter and a hemorrhaging woman are healed

(Mark 5:21-43; Luke 8:40-56)

18 While Jesus was saying this to them, behold, a certain ruler came and bowed before him, and said, "My daughter has just died; but come and prayerfully lay your hand upon her, and she will live."

19 And Jesus arose, and followed the ruler, along with his disciples.

20 And, behold, a woman who had been diseased with an issue of blood for twelve years came behind Jesus and touched the hem of his garment.

21 For she thought, "If I may touch only the hem of his garment, I will be well."

22 But Jesus turned around, and when he saw her, he said, "Daughter, be comforted; your faith has made you well." And the woman was made well from that hour.

23 And when Jesus came into the ruler's home and saw the hired mourners⁵⁹ and the other people loudly mourning,

24 he said to them, "Leave, for the girl is not dead, but sleeping." And they laughed at him scornfully.

25 And when the people had been put out, Jesus went in, and prayerfully took the girl by the hand, and she arose.

26 And the news of the girl's revival spread throughout the surrounding area.

Healing of the blind

<p>27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.</p> <p>28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.</p> <p>29 Then touched he their eyes, saying, According to your faith be it unto you.</p> <p>30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.</p> <p>31 But they, when they were departed, spread abroad his fame in all that country.</p> <p>32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.</p> <p>33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.</p> <p>34 But the Pharisees said, He casteth out devils through the prince of the devils.</p> <p>35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.</p> <p>36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.</p> <p>37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;</p> <p>38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.</p>	<p>(Mark 10:46-52; Matt. 20:29-34; Luke 18:35-43)</p> <p>27 And when Jesus departed from there, two blind men followed him, crying out, "You son of David, have mercy on us."</p> <p>28 And when Jesus entered a house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to heal you?" They said to him, "Yes, Lord."</p> <p>29 Then he touched their eyes, saying, "According to your faith, it will be done to you."</p> <p>30 And their eyes were opened; and Jesus said to them sternly, "Do not tell anyone how your sight was restored."</p> <p>31 But when the blind men departed, they spread abroad Jesus' fame in all that country.</p> <p>32 As Jesus and his disciples went out, behold, people brought to him a mute man possessed by a demon.</p> <p>A person possessed by a mute spirit is healed (Mark 3:22; Matt. 12:22-24; Luke 11:14-15; John 8:52)</p> <p>33 And when the demon was cast out, the mute man spoke; and the multitudes marveled, saying, "For a mute person to speak has never been seen before in Israel."</p> <p>34 But the Pharisees said, "Jesus casts out demons through power given him from the prince of the demons."</p> <p>The harvest is great (Mark 6:34; Luke 10:2; John 4:35)</p> <p>35 And Jesus went through many cities and villages, teaching in their synagogues, and preaching the good news of the kingdom (realm) of God, and healing every sickness and every disease among the people.</p> <p>36 And when he saw the crowds, he felt compassion toward them because they were unhappy and confused, like sheep without a shepherd.</p> <p>37 Then Jesus said to his disciples, "The harvest truly is plentiful, but the workers are few.</p> <p>38 "Therefore, pray to God, the Ruler of the harvest, to send workers into His harvest."</p>
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10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
 2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;
 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:
 6 But go rather to the lost sheep of the house of Israel.
 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
 9 Provide neither gold, nor silver, nor brass in your purses,
 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
 11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
 12 And when ye come into an house, salute it.
 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

Jesus' apostles are sent out to heal

(Mark 3:14-19a; Matt. 10:1, 7-11, 14; Acts 1:13b)

10:1 And when Jesus had called his twelve disciples to him, he gave them power against evil spirits, to cast them out and to heal all kinds of sickness and disease.
 2 Now the names of the twelve apostles were these: the first, Simon, who was at times called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
 3 Philip, and Bartholomew; Thomas, and Matthew⁶⁰ the publican; James the son of Alphaeus, and Thaddaeus;^{61 62}
 4 Simon the Zealot,⁶³ and Judas Iscariot, who later betrayed him.

Jesus' charge to the apostles

(Mark 6:8-11; Luke 9:2-5; 10:3)

5 These twelve Jesus sent forth, commanding them, "Do not go into Gentile areas, and do not enter into any city of the Samaritans.
 6 "But go rather to the lost sheep of the children of Israel.
 7 "And as you go, preach, 'The kingdom (realm) of heaven is near.'
 8 "Heal the sick, cleanse the lepers, raise the dead, cast out demons:⁶⁴ you have received freely, now freely give to others.
 9 "Do not carry either gold or silver or brass in your belts,
 10 "nor a bag for your journey, or two coats (mantles), or two pairs of sandals, or two staves; for the workman is worthy of his food.
 11 "And into whatever city or town you enter, inquire who in it is worthy; and stay there until you leave that place.
 12 "And when you come into a house, bless it.
 13 "And if the place is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you.
 14 "And whoever does not receive you, nor listen to your words, when you depart out of that house or city, shake off the dust from your feet.
 15 "Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

<p>16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.</p> <p>17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;</p> <p>18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.</p> <p>19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.</p> <p>20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.</p> <p>21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.</p> <p>22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.</p> <p>23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.</p> <p>24 The disciple is not above his master, nor the servant above his lord.</p> <p>25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?</p> <p>26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.</p>	<p style="text-align: center;">The fate of the apostles (Mark 13:9-13; Luke 12:11-12; 6:40; 21:12-17, 19; John 13:16)</p> <p>16 “Behold, I send you forth as sheep in the midst of wolves; therefore, be as wise as serpents and as harmless as doves.</p> <p>17 “But beware: for some people will deliver you up to the councils, and they will beat you in their synagogues.</p> <p>18 “And you will be brought before governors and kings for my sake, for a testimony against them and the Gentiles.</p> <p>19 “But when they arrest you, take no thought regarding how or what you will speak; for the words that you are to speak will be given to you in that same hour.</p> <p>20 “For it is not you who speaks, but the spirit of your Father which speaks in you.</p> <p>21 “And siblings will deliver up their siblings to death, and parents their children; and children will rise up against their parents and cause them to be put to death.</p> <p>22 “And you will be hated by all people for my name’s sake, but the person who endures to the end will be saved.</p> <p>23 “When they persecute you in a city, flee into another city; for truly I say to you, you will not have gone to all the cities of Israel, till the Son of man has come.</p> <p>24 “Disciples are not above their teacher, nor servants above their master or mistress.</p> <p>25 “It is enough for disciples to be like their teacher, and servants to be like their master or mistress. If they have called the head of the house ‘Beelzebub,’ how much more will they call those in his or her household?</p> <p style="text-align: center;">Do not be afraid of anything (Mark 4:22; 8:38; Luke 12:2-7)</p> <p>26 “Therefore, do not be afraid of those people; for there is nothing covered that will not be revealed; and there is nothing hidden that will not be made</p>
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<p>27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.</p> <p>28 And fear not them which kill the body, but are not able to kill the spirit: but rather fear him which is able to destroy both spirit and body in hell.</p> <p>29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.</p> <p>30 But the very hairs of your head are all numbered.</p> <p>31 Fear ye not therefore, ye are of more value than many sparrows.</p> <p>32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.</p> <p>33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.</p> <p>34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.</p> <p>35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.</p> <p>36 And a man's foes shall be they of his own household.</p> <p>37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.</p> <p>38 And he that taketh not his cross, and followeth after me, is not worthy of me.</p> <p>39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.</p> <p>40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.</p> <p>41 He that receiveth a prophet in the name of a</p>	<p>known.</p> <p>27 "What I tell you in the darkness, speak in the light; and what you hear in the ear, preach upon the housetops.</p> <p>28 "And do not fear those who kill the body but are not able to kill the spirit. Rather fear the one which is able to destroy both spirit and body in hell.</p> <p>29 "Are not two sparrows sold for a very small price? And not one of them will fall on the ground without your Father's knowledge.</p> <p>30 "But the very hairs of your head are all numbered.</p> <p>31 "Therefore, do not be afraid, for you are more valuable than many sparrows.</p> <p>32 "Therefore, whoever confesses me before others, I will confess also before my Father which is in heaven.</p> <p>33 "But whoever denies me before others, I will also deny before my Father which is in heaven.</p> <p style="text-align: center;">Divided households (Luke 12:51-53)</p> <p>34 "Do not think that I have come to send peace on the earth; I have not come to send peace, but a sword.</p> <p>35 "For I have come to set a son against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.</p> <p>36 "'And one's foes will be those of one's own household.'⁶⁵</p> <p style="text-align: center;">Discipleship (Mark 8:34; 9:41; Luke 14:25-27; 17:33; 10:16; John 12:25; 13:20)</p> <p>37 "Those who love their father or mother more than me are not worthy of me, and those who love their son or daughter more than me are not worthy of me.</p> <p>38 "And anyone who does not take up the cross, and follow after me, is not worthy of me.</p> <p>39 "Those who try to gain their own life will lose it, but those who are willing to lose their life for my sake will gain it.</p> <p>40 "The one who receives you receives me, and the one who receives me receives God= that sent me.</p> <p>41 "Those who receive a prophet because the</p>
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<p>prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.</p> <p>42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.</p>	<p>person is God's prophet will receive a prophet's reward, and those who receives someone as righteous because the person is righteous will receive a righteous person's reward.</p> <p>42 "And whoever will give to one of these little ones a cup of cold water to drink in the name of a disciple, truly I say to you, this person will in no way lose the earned reward."</p>
<p>、 、</p> <p>11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.</p> <p>2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,</p> <p>3 And said unto him, Art thou he that should come, or do we look for another?</p> <p>4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:</p> <p>5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.</p> <p>6 And blessed is he, whosoever shall not be offended in me.</p> <p>、 、</p> <p>7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?</p> <p>8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.</p> <p>9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.</p> <p>10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</p> <p>、 、</p> <p>11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the</p>	<p>John the Baptist from his prison contacts Jesus (Luke 7:18-20, 22-23)</p> <p>11:1 And it came to pass, when Jesus had finished commanding his twelve apostles, he departed from there to teach and to preach in their cities.</p> <p>2 Now when John the Baptist heard in prison of the works of Christ, he sent two of his disciples to Jesus.</p> <p>3 And John's disciples said to Jesus, "Are you he whose coming was prophesied, or should we look for another?"</p> <p>4 Jesus answered them, "Go and tell John what you hear and see:</p> <p>5 "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them.</p> <p>6 "And blessed is whoever does not doubt me."</p> <p>、</p> <p>Jesus speaks about John the Baptist (Mark 1:2; Luke 7:24-28; 16:16; 7:31-35)</p> <p>7 And as they departed, Jesus began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken with the wind?</p> <p>8 "What did you go out to see? Someone clothed in soft clothing? Behold, those who wear soft clothing are in kings' palaces.</p> <p>9 "What did you go out to see? A prophet? Yes, I say to you, John is more than a prophet.</p> <p>10 "For this is the one of whom God said through the prophet Malachi, 'Behold, I will send My messenger and he shall prepare the way before Me'⁶⁶ (For John was a messenger of God preparing the way for an even greater messenger of God.)</p> <p>11 "Truly I say to you, among those who are born of women there has not risen anyone greater than John the Baptist. Yet the one who is least in the</p>

<p>kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. 、 、 、 、 、 20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 、 、 25 ¶ At that time Jesus answered and said, I thank</p>	<p>realm of heaven is greater than he. 12 “And from the days of John the Baptist until now the realm of heaven suffers violence, and the violent try to take it by force. 13 “For all the prophets and the law prophesied until John. 14 “And if you will believe it, he is Elias (Elijah), who was to come. 15 “Whoever has ears to hear, hear what I say. 16 “To what shall I compare this generation? It is like children sitting in the marketplaces, and calling to their friends, 17 “and saying, ‘We have piped to you, and you have not danced; we have mourned to you, and you have not lamented.’” 18 Jesus continued, “John came neither eating nor drinking, and they said, ‘John has a demon.’ 19 “The Son of man came eating and drinking, and they said, ‘Behold a man who is gluttonous, and a drunkard, a friend of publicans and sinners.’ But wisdom is justified by the quality of her children.” 、 Villages are criticized because their inhabitants did not repent (Luke 10:12-15) 20 Then Jesus began to criticize the cities in which most of his mighty works were done because they did not repent, 21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 “So I say to you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. 23 “And you, Capernaum, which hope to be exalted to heaven, will be brought down to hell. For if the mighty works which have been done in you had been done in Sodom, it would have remained until this day. 24 “So I say to you, Capernaum, that it will be more tolerable for the land of Sodom in the day of judgment than for you.” 、 Those to whom the Father is revealed (Luke 10:21-22; John 3:35; 13:3) 25 At that time Jesus said, “I thank You, O Father,</p>
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<p>thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.</p> <p>26 Even so, Father: for so it seemed good in thy sight.</p> <p>27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.</p> <p>28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.</p> <p>29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your spirits.</p> <p>30 For my yoke is easy, and my burden is light.</p>	<p>Ruler of heaven and earth, because these things are hidden from the wise and prudent but You have revealed them to babes.</p> <p>26 "Even so, Father, for it seemed good in Your sight.</p> <p>27 "All things are delivered to me by my Father; and no one knows the Son, but the Father. Neither does anyone know the Father, except the Son, and all to whom the Son will reveal the Father.</p> <p>28 "Come to me, all you who labor and are heavy laden with troubles, and I will give you rest.</p> <p>29 "Take my yoke⁶⁷ upon you and learn of me. For I am gentle and humble in spirit. Therefore, each of you will find rest for your spirit.</p> <p>30 "For my yoke is easy, and my burden is light."</p>
<p>、 、</p> <p>12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.</p> <p>2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.</p> <p>3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;</p> <p>4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?</p> <p>5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?</p> <p>、</p> <p>6 But I say unto you, That in this place is one greater than the temple.</p> <p>7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.</p> <p>8 For the Son of man is Lord even of the sabbath day.</p> <p>、 、</p> <p>9 And when he was departed thence, he went into</p>	<p>The Son of man is Lord even of the Sabbath day (Mark 2:23-28; Luke 6:1-5)</p> <p>12:1 At that time Jesus went on the Sabbath day through the grain fields, and his disciples were hungry and began to pluck the ears of grain and to eat.</p> <p>2 But when the Pharisees saw it, they said to Jesus, "Behold, your disciples do that which is not lawful to do on the Sabbath day."</p> <p>3 But Jesus said to them, "Have you not read what David did when he and those who were with him were hungry?</p> <p>4 "He entered into the temple of Yahweh, and ate the showbread, which was not lawful for him to eat, or for those who were with him, but only for the priests?</p> <p>5 "Or have you not read in the Hebrew law, the law of Moses,⁶⁸ that on the Sabbath days the priests in the temple profane the Sabbath by working, and yet are blameless?⁶⁹</p> <p>6 "But I say to you, that in this place is one greater than the temple.</p> <p>7 "But if you had known what this means, 'I will have mercy, and not sacrifice,' you would not have condemned the guiltless.⁷⁰</p> <p>8 "For the Son of man is ruler even of the Sabbath day."</p> <p>A withered hand is healed (Mark 3:1-6; Luke 6:6-11)</p> <p>9 And when he departed from there, he went into</p>

their synagogue:

10 ¶ And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my spirit is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and

their synagogue.

10 And, behold, a man was there who had a withered hand. And the Pharisees asked Jesus, "Is it lawful to heal on the Sabbath day?" They asked this so that they might accuse him.

11 And he said to them, "What one is there among you who has one sheep, and if it falls into a pit on the Sabbath day, will not lay hold on it, and lift it out?"

12 "How much is a person better than a sheep? Therefore, it is lawful to do good on Sabbath days."

13 Then Jesus said to the man, "Stretch forth your hand." And the man stretched it forth, and it was restored whole, so that it was like his other hand.

14 Then the Pharisees went out and held a council against Jesus, to decide how they might destroy him.

Jesus is aware of the plotting against him

(Mark 3:7-12; Luke 16:17-19)

15 But when Jesus knew it, he withdrew himself from there, and great multitudes followed him, and he healed them all.

Jesus is God's chosen servant

(No parallels)

16 And he told them that they should not make him known

17 so that it might be fulfilled which was spoken by Isaiah the prophet, saying on behalf of God,

18 "Behold My servant, whom I have chosen, My beloved, in whom I am well pleased; I will put My spirit upon him, and he will proclaim justice to the Gentiles.

19 "He will not strive, nor cry out; neither will anyone hear his voice in the streets.

20 "He will not break a bruised reed, and he will not quench smoking flax, till he causes justice to be victorious.

21 "And in his name the Gentiles will trust."⁷¹

A blind and mute person is healed

(Matt. 9:32-33; Luke 11:14)

22 Then one who was mute and blind because he was possessed by a demon was brought to Jesus, and Jesus healed the person, so that the mute and

<p>saw.</p> <p>23 And all the people were amazed, and said, Is not this the son of David?</p> <p>、</p> <p>、</p> <p>、</p> <p>、</p> <p>、</p> <p>24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.</p> <p>25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:</p> <p>26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?</p> <p>27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.</p> <p>28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.</p> <p>29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.</p> <p>、</p> <p>30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.</p> <p>、</p> <p>、</p> <p>、</p> <p>、</p> <p>31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.</p> <p>32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.</p> <p>、</p> <p>、</p> <p>33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.</p>	<p>blind both spoke and saw.</p> <p>23 And all the people were amazed, and said, "Is not this the son of David?"</p> <p>、</p> <p style="text-align: center;">Jesus is accused of casting out demons by Beelzebub</p> <p style="text-align: center;">(Mark 3:22-27; Matt. 9:34; Luke 11:15, 17-23; John 7:20; 10:20; 8:48, 52a)</p> <p>24 But when the Pharisees heard it, they said, "This fellow casts out demons only through the power of Beelzebub, the prince of the demons."</p> <p>25 And Jesus knew their thoughts, and said to them, "Every realm divided against itself is brought to desolation, and every city or house divided against itself will not stand.</p> <p>26 "And if Satan casts out Satan, he is divided against himself. How then shall his realm stand?</p> <p>27 "And if I by Beelzebub cast out demons, by whom do your children cast them out? Therefore, they will be your judges.</p> <p>28 "But if I cast out demons by the spirit of God, then the realm of God has come to you.</p> <p>29 "How can one enter into a strong man's house, and steal his goods, unless one first binds the strong man? And then the strong man's house can be robbed.</p> <p>30 "Anyone who is not with me is against me, and anyone who does not gather with me scatters abroad.</p> <p>、</p> <p style="text-align: center;">Sins against the spirit of God</p> <p style="text-align: center;">(Mark 3:28-30; Luke 12:10)</p> <p>31 "Therefore, I say to you, most kinds of sin and blasphemy will be forgiven to people, but the blasphemy against the Holy Ghost (Holy Spirit) will not be forgiven.</p> <p>32 "And whoever speaks a word against the Son of man will be forgiven, but whoever speaks against the Holy Ghost (Holy Spirit) will not be forgiven, neither in this world nor in the world to come.</p> <p>、</p> <p style="text-align: center;">A tree is known by its fruit</p> <p style="text-align: center;">(Matt. 7:16-20; Luke 6:43-45)</p> <p>33 "If a tree is good, its fruit will be good, but if the tree is corrupt, its fruit will be corrupt, for the tree is known by its fruit.</p>
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34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also

34 "O generation of vipers, how can you, being evil, speak good things? For out of what is in the heart the mouth speaks.

35 "Good persons out of the good treasure in their hearts bring forth good things, and evil people out of the evil treasure in their hearts bring forth evil things.

36 "I say to you, that every idle word that people speak, they will give account of in the day of judgment.

37 "For by your words you will be justified, and by your words you will be condemned."

A demand for Jesus to perform a miracle

(Matt. 16:1-2a, 4; Mark 8:11-12; Luke 11:16, 29-32; John 6:30)

38 Then certain scribes and Pharisees said, "Teacher, we want to see a sign from you."

39 But he answered them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it, except the sign of the prophet Jonah.

40 "For as Jonah was three days and three nights in the whale's belly, so the Son of man will be three days and three nights in the heart of the earth.⁷²

41 "The people of Nineveh will rise in judgment with this generation, and will condemn it, because they repented at the preaching of Jonah, and, behold, one greater than Jonah is here.

42 "The queen of the south will rise up in the judgment with this generation and will condemn it, for she came from the farthest parts of the earth to hear the wisdom of Solomon; and, behold, one greater than Solomon is here.

The evil spirit returns

(Luke 11:24-26)

43 "When an evil spirit has left someone, it walks through dry places, seeking rest, and finds none.

44 "Then it says, 'I will return into my house from which I came out.' And when it has returned, it finds the house empty, swept and clean.

45 "Then it goes and takes with itself seven other spirits more wicked than itself, and they enter in and live there. And the last state of that person is worse than the first. Even so will it be also to this wicked generation."

<p>unto this wicked generation.</p> <p>46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.</p> <p>47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.</p> <p>48 But he answered and said unto him that told him, Who is my mother? And who are my brethren?</p> <p>49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!</p> <p>50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.</p>	<p style="text-align: center;">Jesus' true family (Mark 3:19b-21,31-35; Luke 8:19-21; John 15:14)</p> <p>46 While Jesus talked to the people, behold, his mother and his brothers stood outside, desiring to speak with him.</p> <p>47 Then one said to him, "Behold, your mother and your brothers stand outside, desiring to speak with you."</p> <p>48 But Jesus said, "Who is my mother? And who are my brothers?"</p> <p>49 And he stretched forth his hand toward his disciples, and said, "Behold my mother and my brothers and sisters!"</p> <p>50 "For whoever does the will of my Father which is in heaven is my brother, and sister, and mother."</p>
<p>13:1 The same day went Jesus out of the house, and sat by the sea side.</p> <p>2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.</p> <p>3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;</p> <p>4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:</p> <p>5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:</p> <p>6 And when the sun was up, they were scorched; and because they had no root, they withered away.</p> <p>7 And some fell among thorns; and the thorns sprung up, and choked them:</p> <p>8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.</p> <p>9 Who hath ears to hear, let him hear.</p> <p>10 And the disciples came, and said unto him, Why speakest thou unto them in parables?</p>	<p style="text-align: center;">Parable of the sower (Mark 4:1-9; Luke 8:4-8)</p> <p>13:1 On the same day, Jesus went out of the house and sat by the side of the lake.</p> <p>2 And great multitudes gathered around him, and for that reason he boarded a boat and sat down, and the whole multitude stood on the shore.</p> <p>3 And he spoke many things to them in parables, saying, "Behold, a sower went forth to sow.</p> <p>4 "And when he sowed, some seeds fell by the wayside, and birds came and devoured them.</p> <p>5 "Some seeds fell upon stony places, where they did not have much earth, and immediately they sprang up, because they did not have any depth of earth.</p> <p>6 "And when the sun came up, they were scorched, and because they had no root, they withered away.</p> <p>7 "And some seeds fell among thorns, and the thorns sprang up and choked them.</p> <p>8 "But other seeds fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.</p> <p>9 "Whoever has ears to hear, should listen."</p> <p style="text-align: center;">Why Jesus teaches in parables (Mark 4:10-12; Luke 8:9-10; John 9:39; 12:37-40)</p> <p>10 And his disciples came and asked him, "Why do you speak to them in parables?"</p>

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is

11 Jesus answered, "Because you have been given the knowledge of the mysteries of the realm of heaven, but they have not been given it.

12 "For to those who have, to them more will be given, and they will have more abundance; but from those have little, from them will be taken away even the little that they have.

13 "Therefore I speak to them in parables, because they look, but do not understand what they see; and they listen, but do not understand what they hear.

14 "And in them is fulfilled the prophecy of Isaiah, who said on behalf of God, 'By hearing you will hear, and will not understand; and seeing you will see and will not perceive.

15 "For this people's heart has become gross, and their ears are dull of hearing. And they have closed their eyes lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'⁷³

16 "But blessed are your eyes, for they understand what they see, and your ears, for they understand what they hear.

17 "For truly I say to you, that many prophets and righteous persons have desired to see those things which you see and have not seen them, and to hear those things which you hear and have not heard them.

Explanation of the parable of the sower
(Mark 4:13-20; Luke 8:11-15)

18 "Therefore, understand the parable of the sower.

19 "When anyone hears the word of the realm of heaven and does not understand it, then the wicked one comes, and catches away what was sown in the person's heart. This is the person who receives seed by the wayside.

20 "The one who receives the seed into stony places is the one who hears the word and immediately receives it with joy.

21 "Yet this person possesses no root but endures only for a while; for when tribulation or persecution arises because of the word, soon this person loses faith in the word and rejects it.

22 "The person who receives seed among the

he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

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24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

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26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

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31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

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thorns is one who hears the word, and the cares of this world and the deceitfulness of riches choke the word. And the person becomes unfruitful.

23 “But the one who receives seed into the good ground is the one who hears and understands the word, which produces fruit and brings forth sometimes a hundredfold, sometimes sixtyfold, and sometimes thirtyfold.”

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Parable of the wheat and the tares

(No parallels)

24 Jesus put forth another parable to them, saying, “The realm of heaven can be compared to a farmer who sowed good seed in the field.

25 “But while people slept, an enemy came and sowed the seeds of tares (weeds) among the wheat and went their way.

26 “When the plants came up and brought forth grain, then the weeds appeared also.

27 “So the servants of the farmer came and said to him, ‘Did you not sow good seed in your field? Why then does it have weeds?’

28 “The farmer said to them, ‘An enemy has done this.’ The servants said to the farmer, ‘Will you then have us go and pull up the weeds?’

29 “But the farmer said, ‘No, lest while you gather up the weeds, you also root up the wheat with them.

30 ‘Let both grow together until the harvest; and at the time of harvest I will tell the reapers to gather together first the weeds, and bind them in bundles to burn them, but gather the wheat into my barn.’”

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Parable of the mustard seed

(Mark 4:30-32; Luke 13:18-19)

31 Jesus put forth another parable to them, saying, “The realm of heaven is like a grain of mustard seed, which a person took, and sowed in the field.

32 “The mustard seed is the smallest of all seeds, but when the mustard plant is grown, it is the largest among herbs, and becomes like a small tree, so that the birds of the air come and nest in its branches.”

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Parable of the leaven

(Luke 13:20-21)

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

33 Jesus spoke another parable to them: "The realm of heaven is like yeast which a woman took and put in three measures of meal till all the meal was leavened."

Why Jesus spoke in parables

(Mark 4:33-34)

34 All these things Jesus spoke to the multitude in parables, and without a parable he did not speak to them,

35 so that it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables. I will speak things which have been kept secret from the foundation of the world."⁷⁴

Explanation of the parable of the tares

(No parallels)

36 Then Jesus sent the multitude away and went into the house; and his disciples came to him, saying, "Explain to us the parable of the tares (weeds) of the field."

37 Jesus answered them, "The one who sows the good seed is the Son of man.

38 "The field is the world; the good seed are the children of the kingdom of heaven; but the weeds are the children of the wicked one.

39 "The enemy that sowed the weeds is the devil; the harvest is the end of the world; and the reapers are the angels.

40 "As the weeds are gathered and burned in the fire, so it will be at the end of this world.

41 "The Son of man will send forth his angels, and they will gather out of his kingdom all causes of sin, and those who commit iniquity,

42 "and will cast them into a furnace of fire; there will be wailing and gnashing of teeth.

43 "Then the righteous will shine forth like the sun in the kingdom of their Father. Whoever has ears to hear, let them hear and understand.

The kingdom of God is like hid treasure

(No parallels)

44 "Again, the kingdom of heaven is like treasure hidden in a field which, when a person has found it, the person hides it, and joyfully goes and sells all that the person has and buys that field.

<p>45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.</p> <p>47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.</p> <p>51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.</p> <p>53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?</p> <p>55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things?</p>	<p>The kingdom of God is like a priceless pearl (No parallels) 45 "Again, the kingdom of heaven is like a merchant seeking the best pearls. 46 "After finding one pearl of great price, the merchant goes and sells everything to get money to buy that pearl.</p> <p>The kingdom of God is like a net (No parallels) 47 "Also, the kingdom of heaven is like a net that was cast into the water and gathered every kind of creature. 48 "When the net was full, they drew it to the shore, and sat down, and gathered the good into containers, but cast the bad away. 49 "So will it be at the end of the world. Angels will come forth, and separate the wicked from among the just, 50 "and will cast the wicked into the furnace of fire. There will be wailing and gnashing of teeth."</p> <p>Treasures both new and old (No parallels) 51 Jesus said to them, "Have you understood all this?" They said to him, "Yes, Lord." 52 Then he said to them, "Every scribe who is instructed regarding the kingdom of heaven is like homeowners, who bring forth out of their treasure things new and old."</p> <p>Jesus does not do many mighty works in his hometown (Mark 6:1-6; Luke 4:16-30; John 4:44) 53 And it came to pass, that when Jesus had finished these parables, he departed from there. 54 And when he came into his own country, he taught them in their synagogue; and they were astonished, and said, "From where did this man get this wisdom, and the ability to do these mighty works? 55 "Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers, James, and Joseph, and Simon, and Jude?⁷⁵ 56 "And are not all his sisters with us? From where then did this man get the power to do all these</p>
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<p>57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.</p> <p>58 And he did not many mighty works there because of their unbelief.</p>	<p>things?"</p> <p>57 And they were offended by him. But Jesus said to them, "A prophet is not without honor, except in his own country, and in his own house."</p> <p>58 And he did not do many mighty works there because of their unbelief.</p>
<p>14:1 At that time Herod the tetrarch heard of the fame of Jesus,</p> <p>2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.</p> <p>3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.</p> <p>4 For John said unto him, It is not lawful for thee to have her.</p> <p>5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.</p> <p>6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.</p> <p>7 Whereupon he promised with an oath to give her whatsoever she would ask.</p> <p>8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.</p> <p>9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.</p> <p>10 And he sent, and beheaded John in the prison.</p> <p>11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.</p> <p>12 And his disciples came, and took up the body,</p>	<p>The execution of John the Baptist (Mark 6:14-29; Luke 9:7-9; 3:19-20)</p> <p>14:1 At that time Herod Antipas, who was the tetrarch⁷⁶ of Galilee, heard of the fame of Jesus, 2 and said to his servants, "This is John the Baptist; he has risen from the dead, and therefore is doing mighty works "</p> <p>3 For Herod Antipas had seized John the Baptist, and bound him, and put him in prison for the sake of Herodias', who was the wife of his brother Herod Philip.⁷⁷</p> <p>4 For John had said to Herod Antipas, "It is not lawful for you to have your brother's wife while her husband is still alive."⁷⁸</p> <p>5 And although Herod Antipas would have put John to death, he did not, fearing the multitude because they counted John as a prophet.</p> <p>The daughter of Herodias asks for the head of John the Baptist (Mark 6:21-29)</p> <p>6 But when the birthday of Herod Antipas was celebrated,⁷⁹ the daughter⁸⁰ of Herodias danced before them and pleased Herod Antipas.</p> <p>7 So he promised with an oath to give her whatever she would ask.</p> <p>8 And she, having been instructed before by her mother, said, "Give me John the Baptist's head on a platter."</p> <p>9 And the tetrarch was sorry; nevertheless, for the oath's sake, because he had sworn it before those who sat with him at the banquet, he commanded John's head to be given her.</p> <p>10 And he sent and had John beheaded in the prison below Herod Antipas and his guests.</p> <p>11 And John's head was brought on a platter, and given to the young woman, and she took it to her mother.</p> <p>12 And John's disciples came and took up the body</p>

<p>and buried it, and went and told Jesus. 、 、 、 、 、 、</p> <p>13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.</p> <p>14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.</p> <p>15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.</p> <p>16 But Jesus said unto them, They need not depart; give ye them to eat.</p> <p>17 And they say unto him, We have here but five loaves, and two fishes.</p> <p>18 He said, Bring them hither to me.</p> <p>19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.</p> <p>20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.</p> <p>21 And they that had eaten were about five thousand men, beside women and children. 、 、 、</p> <p>22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.</p> <p>23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.</p> <p>24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.</p> <p>25 And in the fourth watch of the night Jesus went unto them, walking on the sea.</p>	<p>and buried it and went and told Jesus. 、 、 、</p> <p>Jesus feeds a crowd of more than five thousand (Mark 6:30-44; Luke 9:10-17; John 6:1-15)</p> <p>13 When Jesus heard of it, he departed from there by boat into a desert place apart. And when the people heard that Jesus had left, they followed him on foot out of the cities.</p> <p>14 And Jesus went forth and saw a great multitude and was moved with compassion toward them, and he healed their sick.</p> <p>15 And when it was evening, his disciples came to him, saying, "This is a desolate place, and the time is late. Send the multitude away, so that they may go into the villages and buy themselves food."</p> <p>16 But Jesus said to his disciples, "They do not need to depart; you give them something to eat."</p> <p>17 And his disciples said to him, "We have here only five loaves, and two fish."</p> <p>18 Jesus said, "Bring them here to me."</p> <p>19 And he commanded the multitude to sit down on the grass. And he took the five loaves, and the two fish; and looking up to heaven, he blessed and broke the loaves, and gave the loaves to his disciples, and the disciples gave them to the multitude.</p> <p>20 And they all ate and were filled, and the disciples took up twelve baskets full of the fragments that remained.</p> <p>21 And those who had eaten were more than five thousand men, women, and children. 、</p> <p>Jesus walks on the water (Mark 6:45-52; John 6:16-21)</p> <p>22 And immediately Jesus told his disciples to get into a boat, and to go before him to the other side of the Lake of Galilee, while he sent the multitudes away.</p> <p>23 And when Jesus had sent the multitudes away, he went up alone onto a mountain to pray; and when the evening came, he was there alone.</p> <p>24 But the boat was now in the midst of the lake, tossed with waves; for the wind was against it.</p> <p>25 And late in the night Jesus went to the disciples in the boat, walking on the water.</p>
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<p>26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.</p> <p>27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.</p> <p>28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.</p> <p>29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.</p> <p>30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.</p> <p>31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?</p> <p>32 And when they were come into the ship, the wind ceased.</p> <p>33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.</p> <p>、 、 、</p> <p>34 ¶ And when they were gone over, they came into the land of Gennesaret.</p> <p>35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;</p> <p>36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.</p>	<p>26 And when the disciples saw him walking on the water, they were troubled, saying, "It is a ghost." And they cried out in fear.</p> <p>27 But immediately Jesus said to them, "Be of good cheer; it is I; do not be afraid."</p> <p>28 And Peter answered him, "Lord, if it is you, command me to come to you on the water."</p> <p>29 And Jesus said, "Come." And when Peter came down out of the boat, he walked on the water to go to Jesus.</p> <p>30 But when Peter saw that the wind was very strong, he was afraid; and beginning to sink, he cried out, "Lord, save me."</p> <p>31 And immediately Jesus stretched forth his hand and caught him, and said to him, "O you of little faith, why did you doubt?"</p> <p>32 And when Jesus and Peter had come into the boat, the wind ceased.</p> <p>33 Then those who were in the boat came to Jesus and worshiped him, saying, "Truly you are the Son of God."</p> <p>、</p> <p style="text-align: center;">Jesus heals people in Gennesaret (Mark 6:53-56)</p> <p>34 And when they had crossed the lake, they came into the land of Gennesaret.</p> <p>35 And when the people of that place knew he was there, they sent out into all that country and brought to him all who were diseased.</p> <p>36 And they begged him to let them touch just the hem of his garment, and as many as touched it were made perfectly whole.</p>
<p>、 、 、</p> <p>15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,</p> <p>2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.</p> <p>3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?</p> <p>4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother,</p>	<p style="text-align: center;">Transgressing the commands of God by the tradition of the elders (Mark 7:1-13)</p> <p>15:1 Then scribes and Pharisees who were of Jerusalem came to Jesus, saying,</p> <p>2 "Why do your disciples transgress the traditions of the elders? For they do not ritually wash their hands up to their elbows when they eat bread."</p> <p>3 But Jesus answered, "Why do you transgress the commandment of God by your traditions?"</p> <p>4 "For God commanded, 'Honor your father and mother;' ⁸¹ and 'Any who curse their father or mother, let them die.' ⁸²</p>

let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

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10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

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5 “But you say that ‘Whoever says to their father or their mother, “What I could give you as a gift to bless you, I am instead giving to Yahweh,”

6 will be free from honoring either their father or their mother.’ Thus, you have made the commandments of God to have no effect by your tradition.

7 “You hypocrites, Isaiah spoke rightly regarding you, saying on behalf of God,

8 “‘This people draws nigh to Me with their mouth, and honors Me with their lips; but their heart is far from Me.

9 “‘In vain they worship Me, teaching for doctrine the commandments of mortals.’”⁸³

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What defiles a person

(Mark 7:14-23)

10 And Jesus called the multitude, and said to them, “Hear and understand.

11 “It is not what enters into the mouth that defiles a person, but what proceeds out of the mouth that defiles a person.”

12 Then his disciples came, and said to him, “Do you know that the Pharisees were offended when they heard this saying?”

13 And Jesus answered, “Every plant which God my heavenly Father has not planted will be rooted up.

14 “Let them alone; they are blind leaders of the blind. And if the blind lead the blind, both will fall into the ditch.”

15 Then Peter said to Jesus, “Explain to us this parable.”

16 And Jesus said, “Are you also still without understanding?

17 “Do you still not understand, that whatever enters in at the mouth goes into the belly and is shortly cast out of the body?

18 “But those things which proceed out of the mouth come forth from the heart, and they defile a person.

19 “For out of the heart proceed evil thoughts, murders, adulteries, fornications (sexual immorality), thefts, false witness, blasphemies.

20 “These are the things which defile someone, but to eat with hands which have not been ritually washed up to the elbow does not defile anyone.”

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

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

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill

Jesus heals a Gentile woman's daughter

(Mark 7:24-30)

21 Then Jesus left there and departed into the region of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same region, and cried out to him, "Have mercy on me, O Lord, you Son of David. My daughter is grievously tormented by a demon."

23 But Jesus did not answer a word. And his disciples came and pleaded with him, saying, "Send her away, for she cries out after us."

24 And Jesus answered, "I am sent only to the lost sheep of the children of Israel."

25 Then she came and knelt down to him, saying, "Lord, help me."

26 But he answered, "It is not right to take the children's bread, and to cast it to dogs."

27 And she said, "Truth, Lord; yet the dogs eat the crumbs which fall from their master's table."

28 Then Jesus answered her, "O woman, great is your faith; you will receive what you ask." And her daughter was made whole from that very hour.

Jesus heals multitudes

(Mark 7:31-37)

29 And Jesus departed from there, and came near to the Lake of Galilee, and went up onto a mountain, and sat down there.

30 And great multitudes came to him, bringing those who were lame, blind, mute, maimed and many others, and placed them down at Jesus' feet. And he healed them.

31 And the multitude were amazed, when they saw the mute speaking, the maimed restored, the lame walking and the blind seeing, and they glorified God.

Jesus feeds a crowd of more than four thousand

(Mark 8:1-10)

32 Then Jesus called his disciples to him, and said, "I have compassion on the multitude because they have stayed with me now three days and have nothing to eat, and I will not send them away fasting lest they faint on the way."

33 And his disciples said to him, "Where shall we find enough food in the wilderness to feed so great a

<p>so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. ` 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.</p>	<p>multitude?” 34 And Jesus said to them, “How many loaves of bread do you have?” And they said, “Seven, and a few little fish.” 35 And he told the multitude to sit down on the ground. 36 And Jesus took the seven loaves and the fish, and gave thanks, and broke them, and gave them to his disciples, and the disciples gave them to the multitude. 37 And they all ate, and were filled, and they took up seven baskets full of the pieces of food that were left. 38 And those who ate were more than four thousand men, women, and children. 39 And Jesus sent away the multitude, and boarded a boat, and went to the region of Magdala.⁸⁴</p>
<p>` ` ` ` ` 16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. ` ` 5 And when his disciples were come to the other side, they had forgotten to take bread. ` 6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread.</p>	<p>Pharisees and Sadducees ask Jesus to perform a miracle (Mark 8:11-13; Matt. 12:38-39; Luke 11:16; 12:54-56; 11:29; John 6:30) 16:1 The Pharisees with the Sadducees came, and tempting Jesus, desired him to show them a sign from heaven. 2 Jesus answered them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ 3 “And in the morning you say, ‘It will be foul weather today, for the sky is red and threatening.’ O you hypocrites, you can discern the face of the sky, but can you not discern the signs of the times? 4 “A wicked and adulterous generation seeks after a sign; and no sign will be given to it, but the sign of the prophet Jonah.” And he left them and departed. ` Beware of the leaven of the Pharisees and of the Sadducees (Mark 8:14-21; Luke 12:1) 5 And when his disciples came to the other side of the Lake of Galilee, they realized that they had forgotten to take bread. 6 Then Jesus said to them, “Take heed, and beware of the leaven of the Pharisees and the Sadducees.” 7 And his disciples reasoned among themselves, saying, “It is because we have not taken any bread.” 8 When Jesus perceived this, he said to them, “O you</p>

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief

of little faith, why do you reason among yourselves, that I said this because you have brought no bread?

9 “Do you still not understand, nor remember, the five loaves for the five thousand, and how many baskets you took up?”

10 “Nor do you remember the seven loaves for the four thousand, and how many baskets you took up?”

11 “How is it that you do not understand that I was not speaking to you of bread when I told you that you should beware of the leaven of the Pharisees and of the Sadducees?”

12 Then they understood that he did not warn them to beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Peter's acknowledgment of the Christ

(Mark 8:27-30; Luke 9:18-21; John 6:67-71)

13 When Jesus came into the region of Caesarea Philippi, he asked his disciples, “Who do people say that I the Son of man am?”

14 And they said, “Some say that you are John the Baptist; some say that you are Elijah, and others say that you are Jeremiah, or one of the other prophets.”

15 Jesus said to them, “But who do you say that I am?”

16 And Simon Peter answered, “You are the Christ, the Son of the living God.”

17 And Jesus answered, “Blessed are you, Simon, son of Jonah, for flesh and blood has not revealed this to you, but rather my Father which is in heaven.

18 “And I say also to you, that you are Peter. For your faith is like a rock.⁸⁵ And upon the rock of faith I will build my church. And the power of death will not prevail against it.

19 “And I will give to you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you permit on earth will be permitted in heaven.”

20 Then he ordered his disciples that they should not tell anyone that he was the Christ.

Jesus foretells his crucifixion and resurrection

(Mark 8:31-33; Luke 9:22-27)

21 From that time forth Jesus began to tell his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and

<p>priests and scribes, and be killed, and be raised again the third day.</p> <p>22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.</p> <p>23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.</p> <p>、</p> <p>、</p> <p>、</p> <p>、</p> <p>24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.</p> <p>25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.</p> <p>、</p> <p>26 For what is a man profited, if he shall gain the whole world, and lose his own spirit? or what shall a man give in exchange for his spirit?</p> <p>27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.</p> <p>28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.</p>	<p>scribes, and be killed, and be raised again the third day.</p> <p>22 Then Peter took him aside, and began to rebuke him, saying, “May this not happen to you, Lord: this shall not happen to you.”</p> <p>23 But Jesus turned, and said to Peter, “Get you behind me, Satan; you are an offense to me, for you do not love what is of God, but the things that are of mortals.”</p> <p>、</p> <p style="text-align: center;">Finding eternal life (Mark 8:34-9:1; Luke 9:23-27; John 12:24; 8:51-52; 21:20-23)</p> <p>24 Then Jesus said to his disciples, “If any of you want to come after me, deny yourself, take up your cross, and follow me.</p> <p>25 “For any who try to save their life will lose it, and those who are willing to lose their life for my sake will gain it.</p> <p>26 “For how is a person profited, if they gain the whole world, and lose their own spirit? Or what shall a person give in exchange for their spirit?</p> <p>27 “For the Son of man will come in the glory of his Father with his angels, and then he will reward all according to their works.</p> <p>28 “Truly I say to you, there are some standing here who will not taste of death till they see the Son of man coming in his kingdom.”</p>
<p>、</p> <p>、</p> <p>17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,</p> <p>2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.</p> <p>3 And, behold, there appeared unto them Moses and Elias talking with him.</p> <p>4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.</p> <p>5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I</p>	<p style="text-align: center;">The transfiguration (Mark 9:2-10; Luke 9:28-36)</p> <p>17:1 And after six days Jesus took only Peter, James, and John, James’s brother, and brought them up onto a high mountain,</p> <p>2 and was transfigured before them; and his face shone like the sun, and his clothing was as white as light.</p> <p>3 And, behold, Moses and Elijah, talking with Jesus, appeared to the three disciples.</p> <p>4 Then Peter said to Jesus, “Lord, it is good for us to be here. If it is your will, let us make here three tabernacles (shrines): one for you, and one for Moses, and one for Elijah.”⁸⁶</p> <p>5 While Peter spoke, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is My beloved Son, in whom I am</p>

am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

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10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

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11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

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12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

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14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

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19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as

well pleased; hear him.”

6 And when the disciples heard this, they fell to the ground and were very afraid.

7 And Jesus touched them, and said, “Arise, and do not be afraid.”

8 And when they looked up, they saw no one except Jesus.

9 And as they came down from the mountain, Jesus told them, “Do not tell the vision to anyone until the Son of man has risen from the dead.”

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One like Elijah

(Mark 9:11-13)

10 And his disciples asked him, “Why did the scribes say that Elijah must come back first, before the coming of the Messiah?”⁸⁷

11 And Jesus answered them, “One like Elijah truly did come first, to help make this world ready for the Messiah.⁸⁸

12 “I say to you that one like Elijah has come already, and they did not know him, but did to him what they wished. The Son of man will likewise suffer at their hands.”

13 Then the disciples understood that he spoke to them of John the Baptist.

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Jesus heals a child with epilepsy

(Mark 9:14-29; Luke 9:37-43a)

14 And when they came to the multitude, a man came to Jesus, kneeling down to him, and saying,

15 “Lord, have mercy on my son, for he is an epileptic and very troubled; for often he falls into the fire, and often into the water.

16 “And I brought him to your disciples, and they could not heal him.”

17 Then Jesus said, “O unbelieving and difficult generation, how long must I bear you? How long must I be patient with you? Bring the child here to me.”

18 And Jesus rebuked the demon, and the demon departed out of the child, and the child was healed from that very hour.

19 Then the disciples spoke to Jesus apart, and said, “Why could we not cast the demon out?”

20 And Jesus said to them, “Because you do not have enough faith. For truly I say to you, if you have

<p>a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.</p> <p>21 Howbeit this kind goeth not out but by prayer and fasting.</p> <p>、</p> <p>、</p> <p>、</p> <p>22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:</p> <p>23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.</p> <p>、</p> <p>、</p> <p>、</p> <p>、</p> <p>24 ¶ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?</p> <p>25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?</p> <p>26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.</p> <p>27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.</p> <p>、</p>	<p>as much faith as a grain of mustard seed, you will say to a mountain, 'Move from here to that place.' And it will move, and nothing will be impossible to you.</p> <p>21 "However, this kind does not go out except by prayer and fasting."</p> <p>、</p> <p style="text-align: center;">Jesus predicts his death (Mark 9:39-32; Luke 9:43b-45)</p> <p>22 And while they stayed in Galilee, Jesus said to them, "The Son of man will be betrayed into the hands of people who hate him.</p> <p>23 "And they will kill him, and the third day he will be raised." And the disciples were exceedingly sorrowful.</p> <p>、</p> <p style="text-align: center;">The fish with the coin in its mouth (No parallels)</p> <p>24 And when they came to Capernaum, the tax collectors came to Peter, and said, "Does not your teacher pay taxes?"</p> <p>25 Peter said, "Yes." And when Peter came into the house, Jesus immediately asked him, "What do you think, Simon? From whom do the kings of the earth take taxes? From their own children, or from strangers?"</p> <p>26 Peter said to him, "From strangers." Jesus replied, "Then the children are free.</p> <p>27 "But lest we should offend them, go to the Lake of Galilee, and cast in a hook, and take up the first fish that comes up. And when you have opened its mouth, you will find a piece of money. Take the money and give it to the temple tax collectors⁸⁹ for me and you."</p>
<p>、</p> <p>、</p> <p>18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?</p> <p>2 And Jesus called a little child unto him, and set him in the midst of them,</p> <p>3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.</p> <p>4 Whosoever therefore shall humble himself as this</p>	<p style="text-align: center;">Children and the kingdom of God (Mark 9:33-37; Luke 9:46-48)</p> <p>18:1 At the same time the disciples came to Jesus, asking, "Who is the greatest in the kingdom of heaven?"</p> <p>2 And Jesus called a little child to him, and set the child in the midst of them,</p> <p>3 and said, "Truly I say to you, unless you are converted, and become like little children, you will not enter into the kingdom of heaven.</p> <p>4 "Therefore, those who humble themselves like</p>

little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

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6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

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7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

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10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

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

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13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

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this little child, will be greatest in the kingdom of heaven.

5 “And whoever receives one such little child in my name receives me.

Woe to those by whom offences come

(Mark 9:42-48; Luke 17:1-26)

6 “But if anyone would decrease the faith of one of these little ones who believe in me, it would be better for that person to have a millstone hung around the neck, and to be drowned in the depth of the sea.

7 “Woe to the world because of such sins! For such sins must come, but woe to the one by whom the offense comes!

8 “Therefore, if your hand or your foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than, having two hands or two feet, to be cast into everlasting fire.

9 “And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

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Parable of the lost sheep

(Luke 15:3-7)

10 “Take heed that you do not consider one of these little ones to be of little worth, for I say to you that in heaven their angels always behold the *face* [nature] of my Father which is in heaven.

11 “The Son of man has come to save that which was lost.

12 “What do you think? If a shepherd has a hundred sheep and one of them has gone astray, does the shepherd not leave the ninety-nine and go into the hill country and seek the one which has gone astray?

13 “And if the shepherd finds it, truly I say to you, there is more rejoicing over that sheep than over the ninety-nine which never went astray.

14 “Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

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The Matthew code

(Luke 17:3)

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped

15 “Moreover, if a fellow church member sins against you, go and tell the person the wrong between just the two of you; if the person will hear you, you have won the friendship of the church member.

16 “But if the person will not hear you, then take with you one or two more persons, that in the mouth of two or three witnesses every word may be established.

17 “And if the person will not hear them, tell it to the church; but if the person is unwilling to hear the church, let the person be to you as a pagan or a publican.

Binding and permitting

(No parallels)

18 “Truly I say to you, whatever you bind on earth will be bound in heaven, and whatever you permit on earth will be permitted in heaven.

19 “I say to you, that if two of you agree on earth regarding anything that they should ask, it will be done for them by my Father which is in heaven.

20 “For where two or three are gathered together in my name, I am there among them.”

Always forgive

(Luke 17:4)

21 Then Peter came to him, and said, “Lord, how often shall my brother or sister sin against me, and I forgive them? Seven times?”

22 Jesus said to him, “I do not say to you, seven times, but rather, seventy times seven.

Parable of the unforgiving servant

(No parallels)

23 “The kingdom of heaven may be compared to a certain king, who decided to check on his servants’ accounts.

24 “And when he had begun this task, a servant was brought to him who owed him ten thousand talents.

25 “But since the servant could not pay, the king commanded all that he had to be sold, and he and his wife and children to be sold as slaves, and payment to be made.

26 “Therefore, the servant bowed down, and pleaded with him, saying, ‘My lord, have patience

<p>him, saying, Lord, have patience with me, and I will pay thee all.</p> <p>27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.</p> <p>28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.</p> <p>29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.</p> <p>30 And he would not: but went and cast him into prison, till he should pay the debt.</p> <p>31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.</p> <p>32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:</p> <p>33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?</p> <p>34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.</p> <p>35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.</p>	<p>with me, and I will pay you all.'</p> <p>27 "Then the king was moved with compassion and let him go and forgave him the debt.</p> <p>28 "But the same servant went out and met one of his fellow servants who owed him a small sum. And the servant laid his hands on his fellow servant, and took him by the throat, saying, 'Pay me what you owe.'</p> <p>29 "And his fellow servant fell down at his feet and pleaded with him, saying, 'Have patience with me, and I will pay you all.'</p> <p>30 "And he would not be patient but went and cast the servant into prison till the debt was paid.</p> <p>31 "When his fellow servants saw what was done, they were angered, and went and told the king what was done.</p> <p>32 "Then the king called that servant and said to him, 'O you wicked servant, I forgave you all your debt because you desired me to do so.</p> <p>33 "'Should you not have had compassion on your fellow servant, even as I had pity on you?'</p> <p>34 "And the king was angry and delivered the servant to the jailors, till the servant should pay all that was due to the king.</p> <p>35 "So will my heavenly Father do also to you, if each of you does not from your heart forgive others their sins."⁹⁰</p>
<p>\</p> <p>\</p> <p>19:1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;</p> <p>2 And great multitudes followed him; and he healed them there.</p> <p>3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?</p> <p>4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,</p> <p>5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?</p> <p>6 Wherefore they are no more twain, but one flesh.</p>	<p style="text-align: center;">Jesus speaks on marriage and divorce (Mark 10:1-12; Luke 16:18)</p> <p>19:1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee and went into the territory of Judea.</p> <p>2 And great multitudes followed him, and he healed them there.</p> <p>3 The Pharisees also came to him, tempting him, and saying to him, "Is it lawful for a husband to divorce his wife for any cause?"</p> <p>4 And Jesus answered them, "Have you not read this? That God= which made them at the beginning made them male and female, h</p> <p>5 "and said, 'For this cause a man shall leave his father and mother, and shall be joined to his wife, and the two of them shall be one flesh.'</p> <p>6 "Therefore, they are no more two, but one flesh.</p>

What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good?

Therefore, what God has joined together, let not mortals separate."

7 They said to him, "Why then did Moses command that the husband give his wife a written paper of divorce before sending her away?"⁹¹

8 Jesus said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it was not that way.

9 "And I say to you, whoever divorces his wife, except for sexual immorality, and marries another woman, commits adultery; and whoever marries a woman who is divorced commits adultery."⁹²

Jesus speaks on celibacy

(No parallels)

10 Jesus' disciples said to him, "If this is how it is with a husband and his wife, it is not good to marry."

11 But Jesus said to them, "All people cannot receive this saying, except those to whom it is given.

12 "For there are some eunuchs who were born so from their mother's womb, and there are some eunuchs who were made eunuchs by people; and there are some who have become celibate for the kingdom of heaven's sake. Let whoever can accept this teaching accept it."

Of such is the kingdom of God

(Mark 10:13-16; Luke 18:15-17; John 3:35)

13 Then little children were brought to Jesus so that he could put his hands on them and pray, and the disciples rebuked those who brought the children.

14 But Jesus said, "Allow little children to come: do not forbid them to come to me, for of such is the kingdom of heaven."

15 And he laid his hands on them and then departed from there.

The young man with many possessions

(Mark 10:17-22; Luke 18:18-23)

16 And, behold, one came and said to him, "Good Teacher, what good thing must I do so that I may have eternal life?"

17 And Jesus said to him, "Why do you call me

there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

good? There is none good but one, that is God, but if you will enter into life, obey the commandments.”

18 The young man asked Jesus, “Which commandments?” Jesus said, “You shall not murder; you shall not commit adultery; you shall not steal; you shall not bear false witness.

19 “Honor your father and your mother, and you shall love your neighbor as yourself.”

20 The young man said to him, “All these things I have obeyed from my youth up; what do I still lack?”

21 Jesus said to him, “If you will be perfect, go and sell what you have, and give to the poor; and you will have treasure in heaven; and come and follow me.”

22 But when the young man heard that saying, he went away sorrowful; for he had many possessions.

Do not prize material wealth

(Mark 10:23-31; Luke 18:24-30)

23 Then Jesus said to his disciples, “Truly I say to you, that it is hard for someone who is rich to enter into the kingdom of heaven.

24 “And I say to you that it is easier for a camel to go through the eye of a needle, than for someone who is rich to enter into the kingdom of God.”

25 When his disciples heard it, they were exceedingly amazed, saying, “Who then can be saved?”

26 And Jesus looked at them, and said to them, “With people this is impossible, but with God all things are possible.”

27 Then Peter said to Jesus, “Behold, we have forsaken all and followed you; therefore, what shall we have?”

28 And Jesus said to his disciples, “Truly I say to you who have followed me, that in God’s kingdom when the Son of man sits in his glory, you also will sit in glory, judging the twelve tribes of Israel.

29 “And everyone who has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands for my name's sake will receive a hundredfold and will inherit everlasting life.

The last shall be first

(Mark 10:31)

30 But many that are first shall be last; and the shall be first.	30 "But many who are first will be last, and the last will be first."
<p>20:1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received it, they murmured against the goodman of the house, 12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?</p>	<p style="text-align: center;">Vineyard Workers (No parallels)</p> <p>20:1 "The kingdom of heaven is like the owner of a vineyard⁹³ who went out early in the morning to hire laborers to work in his vineyard. 2 "And when he had agreed with the laborers for a certain wage each day, he sent them into his vineyard. 3 "And he went out about nine o'clock in the morning, and saw others standing idle in the marketplace. 4 "And he said to them, 'Go also into the vineyard, and whatever is right I will give you.' And they went. 5 "Again he went out, this time about noon, and then about three o'clock in the afternoon, and did likewise. 6 "And about five o'clock in the afternoon, the vineyard owner went out and found others standing idle, and said to them, 'Why do you stand here all day idle?' 7 "They said to him, 'Because no one has hired us.' The owner said to them, 'Go also into the vineyard, and whatever is right, you will receive.' 8 "So when the evening came, the owner of the vineyard said to his steward, 'Call the laborers, and give them their wages, beginning from the last to the first.' 9 "And when those who were hired about five o'clock in the afternoon came, every person received the same wage. 10 "But when those first hired came, they supposed that they would receive more, but they likewise each received the same wage. 11 "And when they had received it, they complained against the owner of the vineyard, 12 "saying, 'These last have worked only one hour; and you have made them equal to us who have borne the burden, and the heat of the day.' 13 "But he answered one of them, 'Friend, I do you no wrong; did you not agree with me to work for a certain amount?'"</p>

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

14 "Take that which is yours and go your way; I will give to the last hired the same as to you.

15 "Is it not lawful for me to do what I will with my own money? Are you angry because I am generous to the workers last hired?"

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

Jesus predicts his death and resurrection

(Mark 10:32-34; Luke 18:31-34)

17 Jesus going up to Jerusalem took the twelve disciples aside as they traveled, and said to them,

18 "Behold, we are going up to Jerusalem; and the Son of man will be betrayed to the chief priests and to the scribes, and they will condemn him to death.

19 "And they will deliver him to the Gentiles to treat shamefully, and to beat, and to crucify him, and the third day he will rise."

The mother of James and John asks a special favor

(Mark 10:35-40)

20 Then the mother of Zebedee's children came to Jesus with her sons, worshipping him and desiring a certain thing of him.

21 And he said to her, "What do you want?" She said to him, "Grant that my two sons may sit, the one on your right hand, and the other on your left hand, in your kingdom."

22 But Jesus answered, "You do not know what you ask. Are you able to drink from the cup that I shall drink from, and to be baptized with the baptism that I am baptized with?" They said to him, "We are able."

23 And Jesus said to them, "You will indeed drink from my cup, and be baptized with the baptism that I am baptized with. But to sit on my right hand and on my left hand is not mine to give, but it will be given to them for whom it has been prepared by my Father."

Those who would be great, let them serve others

(Mark 10:41-45; Luke 22:24-27)

24 And when the other ten apostles heard it, they were angry with the two brothers.

<p>25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.</p> <p>26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;</p> <p>27 And whosoever will be chief among you, let him be your servant:</p> <p>28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.</p> <p>29 And as they departed from Jericho, a great multitude followed him.</p> <p>30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.</p> <p>31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.</p> <p>32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?</p> <p>33 They say unto him, Lord, that our eyes may be opened.</p> <p>34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.</p>	<p>25 But Jesus called the other ten apostles to him and said, "You know that the princes of the Gentiles exercise power over the Gentiles, and those who are mighty exercise authority over them.</p> <p>26 "But it will not be so among you; for whoever wants to be great among you, let this person minister to the others.</p> <p>27 "And whoever wants to be chief among you, let this person be your servant,</p> <p>28 "even as the Son of man did not come to be ministered to, but to minister and to give his life as a ransom for many."</p> <p style="text-align: center;">Jesus heals two blind men (Mark 10:46-52; Matt. 9:27-31; Luke 18:35-43)</p> <p>29 And as they departed from Jericho,⁹⁴ a great multitude followed him.</p> <p>30 And, behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, "Have mercy on us, O Lord, you Son of David."⁹⁵</p> <p>31 And the multitude rebuked them, believing that they should be quiet; but the blind men cried out even more, "Have mercy on us, O Lord, you Son of David."</p> <p>32 And Jesus stood still and called them and said, "What do you want me to do for you?"</p> <p>33 They said to him, "Lord, open our eyes."</p> <p>34 So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight, and they followed him.</p>
<p>21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,</p> <p>2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.</p> <p>3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.</p> <p>4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,</p>	<p style="text-align: center;">A donkey is obtained for Jesus to ride on (Mark 11:1-7; Luke 19:28-34; John 12:14-15)</p> <p>21:1 And when they drew near to Jerusalem, and came to Bethphage,⁹⁶ to the Mount of Olives, then Jesus sent two disciples,</p> <p>2 saying to them, "Go into the village next to you, and immediately you will find a donkey tied up and her colt with her. Untie them, and bring them to me.</p> <p>3 "And if any one says anything to you, you shall say, 'The Lord has need of them'; and immediately the person will send them."</p> <p>4 All this was done so that it might be fulfilled which was spoken by the prophet, saying,</p>

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

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8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

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9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

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12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

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13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

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14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read,

5 "Tell the daughter of Zion, 'Behold, your King comes to you, meek and sitting on a donkey with her colt, the foal of a donkey.'"⁹⁷

6 And the disciples went, and did as Jesus commanded them,

7 and brought the donkey and the colt and laid their outer clothes on them; and they set Jesus on the donkey.

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Jesus' triumphant but humble entrance into Jerusalem

(Mark 11:8-11; Luke 20:35-38; John 12:12-13)

8 And a very great multitude spread their outer garments on the road in front of Jesus; others cut down small branches from the trees and spread them on the road.

9 And the multitudes who went before and who followed cried out, "Hosanna⁹⁸ to the Son of David; Blessed is the one who comes in the name of God. Hosanna in the highest."⁹⁹

10 And when Jesus came into Jerusalem, all the city was stirred into excitement, saying, "Who is this?"

11 And the multitude said, "This is Jesus the prophet of Nazareth of Galilee."

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Jesus cleanses the temple

(Mark 11:15-17; Luke 20:45-46; John 2:13-16)

12 And Jesus went into the temple of Yahweh and cast out all those who sold and bought in the temple, and overthrew the tables of the moneychangers,¹⁰⁰ and the seats of those who sold doves.

13 And Jesus said to them, "It is written, 'My house shall be called the house of prayer,'¹⁰¹ but you have made it a den of thieves."¹⁰²

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Jesus heals the blind and the lame

(Luke 19:39-40)

14 And the blind and the lame came to Jesus in the temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David," they were very displeased.

16 And they said to Jesus, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you

Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

never read, 'Out of the mouth of babies and little children You have perfected praise?'"¹⁰³

17 And he left them and went out of Jerusalem into Bethany, and he lodged there.

The fig tree withers away
(Mark 11:12-14; Luke 13:6-9)

18 Now in the morning, as he returned into the city, he was hungry.

19 And when he saw a fig tree by the road, he came to it and found nothing on it except leaves, and said to it, "Let no fruit grow on you from now on forever."¹⁰⁴ And presently the fig tree withered away.

20 And when the disciples saw it, they marveled, saying, "How soon the fig tree has withered away!"

21 Jesus answered them, "Truly I say to you, if you have faith and do not doubt, you shall not only do what has been done to the fig tree, but also if you say to this mountain, 'Be removed, and be cast into the water,' it shall be done.

22 "And everything you ask in prayer in the will of God, believing, you will receive."

Jesus does not reveal the authority by which he heals

(Mark 11:27-33; Luke 20:1-8)

23 And when Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things? Who gave you this authority?"

24 And Jesus answered them, "I also will ask you one thing, which if you tell me, I will likewise tell you by what authority I do these things.

25 "The baptism of John, where was it from? From heaven, or of human origin?" And they reasoned among themselves, "If we say, 'From heaven'; he will say to us, 'Why then did you not believe him?'

26 "But we cannot say, 'Of human origin,' for we fear the people; for they all believe John was a prophet."

27 And they answered Jesus, "We cannot tell." And he said to them, "Neither do I tell you by what authority I do these things."¹⁰⁵

<p>28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.</p> <p>29 He answered and said, I will not: but afterward he repented, and went.</p> <p>30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.</p> <p>31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.</p> <p>32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.</p> <p>33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:</p> <p>34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.</p> <p>35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.</p> <p>36 Again, he sent other servants more than the first: and they did unto them likewise.</p> <p>37 But last of all he sent unto them his son, saying, They will reverence my son.</p> <p>38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.</p> <p>39 And they caught him, and cast him out of the vineyard, and slew him.</p> <p>40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?</p> <p>41 They say unto him, He will miserably destroy</p>	<p style="text-align: center;">The parable of the two sons (No parallels)</p> <p>28 “What do you think? A certain man had two sons; and he went to the first, and said, ‘Son, go work today in my vineyard.’</p> <p>29 “The son answered, ‘I will not’; but afterward he repented and went.</p> <p>30 “And the father came to the second son and said the same thing. And the second son answered, ‘I will go, sir,’ and did not go.</p> <p>31 “Which of these two sons did the will of his father?” They said to him, “The first.” Jesus said to them, “Truly I say to you, that the publicans and the prostitutes go into the kingdom of God before you.</p> <p>32 “For John came to you to show you the way of righteousness, and you did not believe him; but the publicans and the prostitutes believed him. And when you had seen them believe John, you still did not repent and believe John.</p> <p style="text-align: center;">Parable of the vineyard with the murderous tenants (Mark 12:1-9; Luke 20: 9-16)</p> <p>33 “Hear another parable: There was a certain vineyard owner who planted a vineyard and hedged it about, and dug a winepress in it, and built a watchtower, and rented the vineyard to workers, and went into a far country.</p> <p>34 “And when the time of the harvest drew near, the vineyard owner sent his servants to the workers to collect the owner’s share of the fruits of the harvest.</p> <p>35 “And the workers took his servants and beat one, and killed another, and stoned another.</p> <p>36 “So he sent more servants than the first time, and the workers did the same to them.</p> <p>37 “And last of all he sent his son to them, thinking, ‘They will respect my son.’</p> <p>38 “But when the workers saw the son, they said among themselves, ‘This is the heir; come, let us kill him and seize his inheritance.’</p> <p>39 “And they caught him, and cast him out of the vineyard and killed him.</p> <p>40 “Therefore, when the owner of the vineyard comes, what will he do to those workers?”</p> <p>41 They said to Jesus, “The owner will fire those</p>
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<p>those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.</p> <p>、 、 、</p> <p>42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.</p>	<p>wicked persons and will rent his vineyard to other workers who will give to him his share of the fruits in their seasons.”</p> <p>、</p> <p style="text-align: center;">Action of the cornerstone (Mark 12:10-12; Luke 20:17-19)</p> <p>42 Jesus said to them, “Did you never read in the Scriptures, ‘The stone which the builders rejected has become the cornerstone; this is God's doing, and it is marvelous in our eyes’?¹⁰⁶ 43 “Therefore I say to you that the kingdom of God will be taken from you and given to a nation bringing forth the fruits of the kingdom. 44 “And whoever falls on this stone will be broken; but on whomever this stone falls will be ground to powder.” 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. 46 But although they wanted to seize Jesus, they did not; for they feared the multitude, because the multitude believed Jesus was a prophet.</p>
<p>、 、</p> <p>22:1 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 、</p> <p>4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 、</p> <p>5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 、</p> <p>7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is</p>	<p style="text-align: center;">Parable of a king preparing for a wedding (Luke 14:15-24)</p> <p>22:1 And Jesus spoke to them again by parables, saying, 2 “The kingdom of heaven is like a certain king who made a marriage for his son, 3 “and sent forth his servants to call those who were invited to the wedding, and those who were invited would not come. 4 “So he sent forth other servants, telling them to say to those who had been invited, ‘Behold, I have prepared my dinner; my oxen and my choice calves have been killed, and all things are ready; come to the marriage.’ 5 “But they made light of it, and went their ways, some to their farms, others to their merchandise. 6 “And the remainder of those invited took his servants and treated them shamefully and killed them. 7 “And when the king heard of this, he was angry, and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 “Then he said to his servants, ‘The wedding is</p>

ready, but they which were bidden were not worthy.
 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
 11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
 14 For many are called, but few are chosen.
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15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.
 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.
 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?
 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
 19 Shew me the tribute money. And they brought unto him a penny.
 20 And he saith unto them, Whose is this image and superscription?
 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.
 22 When they had heard these words, they marvelled, and left him, and went their way.
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23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked

ready, but those who were invited were not worthy.
 9 “Therefore, go onto the highways, and invite as many as you find to the marriage.”
 10 “So those servants went out onto the highways, and gathered together as many as they found, both bad and good; and the wedding was supplied with guests.
 11 “And when the king came in to see the guests, he saw someone there who did not have on a wedding garment.
 12 “And the king said to the guest, ‘Friend, why did you come in here not having a wedding garment?’ And the person was speechless.
 13 “Then the king said to the servants, ‘Bind the person hand and foot; take the person away and cast the person into outer darkness; there will be weeping and gnashing of teeth.
 14 ‘For many are called, but few are chosen.’”
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Render to God what is God's

(Mark 12:13-17; Luke 20:20-26)

15 Then the Pharisees went and planned how they might entangle Jesus in his words.
 16 And they sent their disciples with the Herodians¹⁰⁷ to him, saying, “Teacher, we know that you are true and teach the way of God in truth and do not care what anyone thinks. For you do not regard the status of anyone.
 17 “Therefore, tell us: what do you say? Is it right to pay taxes to Caesar, or not?”
 18 But Jesus perceived their wickedness and said, “Why are you tempting me, you hypocrites?
 19 “Show me the tax money.” And they brought him a coin.
 20 And he said to them, “Whose is this image and name?”
 21 They said to him, “Caesar's.” Then Jesus said to them, “Therefore, give to Caesar the things which are Caesar's, and to God what is God's.”
 22 When they had heard these words, they marveled and left Jesus and went their way.
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There is no marriage in heaven

(Mark 12:18-27; Luke 20: 27-40)

23 The same day the Sadducees, who say that there is no resurrection, came to Jesus and asked

him,
 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:
 26 Likewise the second also, and the third, unto the seventh.
 27 And last of all the woman died also.
 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.
 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
 33 And when the multitude heard this, they were astonished at his doctrine.
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 34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
 36 Master, which is the great commandment in the law?
 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy spirit, and with all thy mind.
 38 This is the first and great commandment.
 39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
 40 On these two commandments hang all the law and the prophets.

him,
 24 "Teacher, Moses said, 'If a man dies, having no children, his brother must marry the man's wife, and raise up a son for his brother.'
 25 "Now seven brothers were with us, and the first, after he had married a wife, died, and, having no children, left his wife to his brother.
 26 "Likewise the second did the same, and so did the third, down to the seventh.
 27 "And last of all, the woman also died.
 28 "Therefore, in the resurrection, whose wife shall she be of the seven? For they all had her."
 29 Jesus answered them, "You are mistaken, not knowing the Scriptures or the power of God."
 30 "For in the resurrection they neither marry, nor are given in marriage, but are like the angels of God in heaven.
 31 "But as regards the resurrection of the dead, have you not read that which was spoken to you by God, saying,
 32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living."
 33 And when the multitude heard this, they were astonished at his doctrine.

The two greatest commandments

(Mark 12:28-34; Luke 10:25-28)

34 But when the Pharisees had heard that he had silenced the Sadducees, they gathered together.
 35 Then one of them who was a lawyer (an expert on the law of the Jews) asked him a question, testing him,
 36 "Teacher, which is the greatest commandment in the law?"
 37 Jesus said to him, "'You shall love God with all your heart, and with all your spirit, and with all your mind.'¹⁰⁸
 38 "This is the first and greatest commandment.
 39 "And the second is like it, 'You shall love your neighbor as yourself.'¹⁰⁹
 40 "On these two commandments all the law and the prophets are based."

The Messiah is greater than a son of David

(Mark 12:35-37a; Luke 20:41-44)

<p>41 ¶ While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.</p>	<p>41 While the Pharisees were gathered together, Jesus asked them, 42 "What do you think of Christ? Whose son is he?" They said to him, "The son of David." 43 Jesus said to them, "How then did David in spirit call him, Lord,¹¹⁰ saying, 44 "'Yahweh said to my Lord,¹¹¹ <i>'Sit at My right hand [Abide in My presence], till I make your enemies your footstool?'</i>"¹¹² 45 "If David called him Lord,¹¹³ how was he David's son?" 46 No one was able to answer him a word, nor did anyone dare from that day forth to ask him any more questions.</p>
<p>23:1 Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be</p>	<p>Do not do as the scribes and Pharisees do (Mark 12:37b-39; Luke 20:45-46; 11:46) 23:1 Then Jesus said to the multitude, and to his disciples, 2 "The scribes and the Pharisees think they have inherited Moses' authority. 3 "Therefore, whatever they tell you to do, obey and do it; but do not copy their works, for they do not act in accord with what they say. 4 "For they tie heavy burdens, hard to bear, and lay them on the shoulders of people, but they themselves will not lift one of their fingers to move the heavy burdens. 5 "All their works they do to be seen by others; they make their phylacteries broad and enlarge the borders of their garments.¹¹⁴ 6 "And they love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 "and greetings in the markets, and to be called by people, 'Rabbi, Rabbi.' 8 "But do not be called Rabbi:¹¹⁵ for only one is your Teacher, and that one is Christ; and all of you are like brothers and sisters. 9 "And do not call any person your parent upon the earth: for one is your Father, which is in heaven. 10 "Neither are you to be called teachers: for one is your Teacher, and that is Christ. 11 "The one who is greatest among you will be your servant. 12 "And those who exalt themselves will later be ashamed; and those who humble themselves will be</p>

<p>exalted. ` ` ` ` ` ` `</p> <p>13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.</p> <p>14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.</p> <p>15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.</p> <p>16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!</p> <p>17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?</p> <p>18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.</p> <p>19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?</p> <p>20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.</p> <p>21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.</p> <p>22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.</p> <p>23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.</p> <p>24 Ye blind guides, which strain at a gnat, and swallow a camel.</p> <p>25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.</p>	<p>exalted. ` ` `</p> <p style="text-align: center;">Woe to the scribes and Pharisees (Mark 12:40; Luke 20:47; 11:39-51)</p> <p>13 "But woe to you, scribes and Pharisees, hypocrites! For you shut people out of the kingdom of heaven; you do not go in yourselves, nor do you allow any others to go in.</p> <p>14 "Woe to you, scribes and Pharisees, hypocrites! For you take widows' houses, and for a pretense make long prayers; therefore, you will receive the greater damnation.</p> <p>15 "Woe to you, scribes and Pharisees, hypocrites! For you travel by water and on land to make one convert; and when you make one, you make the person twice the child of hell that you are.</p> <p>16 "Woe to you, you blind guides, who say, 'Whoever swears by the temple, does not have to fulfill the vow; but whoever swears by the gold of the temple, has to fulfill the vow!'</p> <p>17 "You blind fools; which is greater, the gold, or the temple that sanctifies the gold?</p> <p>18 "And you say, 'Whoever swears by the altar does not have to fulfill the vow; but whoever swears by the gift that is upon it, does.'</p> <p>19 "You blind and foolish people; for which is greater, the gift, or the altar that sanctifies the gift?</p> <p>20 "Therefore, whoever swears by the altar, swears by it and by all things on it.</p> <p>21 "And whoever swears by the temple, swears by it and by Yahweh that dwells in it.</p> <p>22 "And the person who swears by heaven, swears by the heaven of God and by God that reigns in it.</p> <p>23 "Woe to you, scribes and Pharisees, hypocrites! For you pay a tithe of mint, anise, and cumin. But you have omitted the weightier matters of the law: justice, mercy, and faith. These you ought to have done, but not to have left the other undone.</p> <p>24 "You blind guides, who strain out a gnat but swallow a camel.</p> <p>25 "Woe to you, scribes and Pharisees, hypocrites! For you make the outside of the cup and the platter clean, but within them, they are full of extortion and excess.</p>
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<p>26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.</p> <p>27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.</p> <p>28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.</p> <p>29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,</p> <p>30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.</p> <p>31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.</p> <p>32 Fill ye up then the measure of your fathers.</p> <p>33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?</p> <p>34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:</p> <p>35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.</p> <p>36 Verily I say unto you, All these things shall come upon this generation.</p> <p>、</p> <p>、</p> <p>、</p> <p>37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!</p> <p>38 Behold, your house is left unto you desolate.</p> <p>39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.</p>	<p>26 "You blind Pharisee, cleanse first that which is within the cup and platter, so that also the outside may be clean.</p> <p>27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed sepulchers, which indeed appear beautiful outwardly, but within are full of dead men's bones, and of all uncleanness.</p> <p>28 "Even so you also outwardly appear righteous, but within you are full of hypocrisy and evil doing.</p> <p>29 "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and decorate the sepulchers of the righteous,</p> <p>30 "and you say, 'If we had lived in the days of our ancestors, we would not have been guilty with them of the blood of the prophets.'</p> <p>31 "Therefore, you are witnesses that you are the children of those who killed the prophets.</p> <p>32 "And you are completing what your ancestors started.</p> <p>33 "You serpents, you generation of vipers, how can you escape the damnation of hell?</p> <p>34 "Therefore, behold, I send to you prophets, wise people, and scribes, and some of them you will kill and crucify. And some of them you will beat in your synagogues and persecute from city to city.</p> <p>35 "Thus upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zachariah¹¹⁶ son of Barachiah, whom you killed in the temple before the altar.</p> <p>36 "Truly I say to you, all these things will come upon this generation.¹¹⁷</p> <p>、</p> <p style="text-align: center;">Jesus' critical comment on Jerusalem (Luke 13:34-35)</p> <p>37 "O Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you, how often I would have gathered your children together as a hen gathers her chicks under her wings, and you would not let me!</p> <p>38 "Behold, your house is left desolate to you.</p> <p>39 "For I say to you, you will not see me anymore, until you say, 'Blessed is the one who comes in the name of God.'</p>
、	Prediction of the destruction of the Jewish

24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.
2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?
4 And Jesus answered and said unto them, Take heed that no man deceive you.
5 For many shall come in my name, saying, I am Christ; and shall deceive many.
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false prophets shall rise, and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

temple

(Mark 13:1-2; Luke 21:5-6)

24:1 And Jesus went out and departed from the temple, and his disciples came to him to show him the buildings of the temple.
2 And Jesus said to them, "Do you see all these buildings? Truly I say to you; not one stone upon another will be left here; all will be thrown down."¹¹⁸

Signs of the end times

(Mark 13:3-8; Luke 21:7-11)

3 And as Jesus sat on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when shall these things be? And what shall be the sign of your coming and of the end of the world?"
4 And Jesus answered them, "Be careful, so that no one deceives you.
5 "For many will come in my name, saying, 'I am Christ,' and will deceive many.
6 "And you will hear of wars and rumors of wars; do not be troubled, for all these things must come to pass, but the end will not have come yet.
7 "For nation will rise against nation, and kingdom against kingdom, and there will be famines, epidemics, and earthquakes in various places.
8 "All these are the beginning of sorrows.

Future persecutions

(Mark 13:9-13; Luke 21:12-19)

9 Jesus continued, "Then they will deliver you up to be afflicted and will kill you; and you will be hated by all nations for my name's sake.
10 "And then many will lose their faith, and will betray one another, and will hate one another.
11 "And many false prophets will rise and will deceive many.
12 "And because of the increase in evil doing, the love of many people for the truth will become cold.
13 "But the person who remains faithful to the end will be saved.
14 "And this gospel of the kingdom will be preached in all the world for a witness to all nations, and then the end will come.

The desecrating sacrilege

(Mark 13:14-23; Luke 21:20-24)

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

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23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

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29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

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15 Jesus continued, "Therefore, when you see the desolating sacrilege¹¹⁹ spoken of by Daniel the prophet standing in the holy place (let the reader understand),

16 "then let those who are in Judea flee into the hill country,

17 "and those who are on their housetops must not come down to take anything out of their house,

18 "and do not let those who are in the field return home to get clothing.

19 "And woe to those who are pregnant, and to those who are nursing babies in those days!

20 "Pray that your flight will not be in the winter, nor on the Sabbath day.¹²⁰

21 "For then there will be great tribulation, such as has never been since the beginning of the world to this time, no, nor ever will be in the future.

22 "And unless those days are shortened, no one living will survive, but for the elect's sake, those days will be shortened.

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Christ's coming will be widely known

(Mark 13:21-23; Luke 17:23-24, 37b)

23 Jesus continued, "Then if anyone says to you, 'Behold, here is Christ, or there,' do not believe it.

24 "For false Christs and false prophets will arise, and will show great signs and wonders, so much so that, if it were possible, they would deceive the very elect.

25 "Behold, I have told you before this all happens.

26 "Therefore, if they say to you, 'Behold, he is in the desert,' do not go forth; if they say, 'Behold, he is in the secret chambers,' do not believe it.

27 "For as the lightning comes out of the east, and shines even to the west, so also the coming of the Son of man shall be.

28 "For wherever the carcass is, there the eagles will be gathered together to scavenge.

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The coming of the Son of man

(Mark 13:24-27; Luke 21:25-28)

29 Jesus continued, "Immediately after the troubles of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the heavens, and the powers of the heavens will be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house

30 “And then the sign of the Son of man will appear in the heavens, and then all the tribes of the earth will mourn, and they will see the Son of man coming in the clouds of the heavens with power and great glory.

31 “And the Son of man will send his angels with the great sound of a trumpet, and they will gather together his elect from the four winds, from one end of the heavens to the other end.

32 “Now learn a parable from the fig tree; when its branch is still tender and puts forth leaves, you know that summer is near.

Lesson of the fig tree

(Mark 13:28-32; Luke 21:29-33)

33 Jesus continued, “So likewise, when you see all these things, know that the time for the Son of man to come is near, even at the doors.

34 “Truly I say to you, this generation will not pass until all these things are fulfilled.

35 “The heavens and earth will pass away, but my words will not pass away.

36 “But no one knows when that day and hour will be, no, not the angels of heaven, but only my Father.

The need to be watchful

(Luke 17:26-27, 30, 34-35)

37 Jesus continued, “But as the days of Noah were, so also shall the coming of the Son of man be.

38 “For in the days before the flood, people were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.

39 “And people did not know what was happening until the flood came and took them all away; so also, will the coming of the Son of man be.

40 “Then two will be in the field; one will be taken and the other left.

41 “Two women will be grinding at the mill; one will be taken and the other left.

Be always ready for the coming of Christ

(Mark 13:33, 35 -37; Luke 12:39-40)

42 Jesus continued, “Therefore, watch, for you do not know what hour your Lord is coming.

43 “But know this, that if the homeowner had

<p>had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.</p> <p>44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.</p> <p>、</p> <p>、</p> <p>、</p> <p>45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?</p> <p>、</p> <p>46 Blessed is that servant, whom his lord when he cometh shall find so doing.</p> <p>、</p> <p>47 Verily I say unto you, That he shall make him ruler over all his goods.</p> <p>48 But and if that evil servant shall say in his heart, My lord delayeth his coming;</p> <p>49 And shall begin to smite his fellow servants, and to eat and drink with the drunken;</p> <p>50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,</p> <p>51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.</p>	<p>known in what hour the thief would come, the homeowner would have watched and would not have allowed the house to be broken into.</p> <p>44 “Therefore you must also be ready, for the Son of man will come at an hour when you do not expect him.</p> <p style="text-align: center;">Faithful and unfaithful servants (Luke 12:41-48)</p> <p>45 Jesus continued, “Who then is a faithful and wise servant, who has been made ruler over his lord’s household, to give the household members their food at the proper time?</p> <p>46 “Blessed are those servants whom their lord, when he comes, will find doing what they are supposed to do.</p> <p>47 “Truly I say to you, that their lord will make them ruler over all his goods.</p> <p>48 “But if evil servants say in their heart, ‘Our lord delays his coming.’</p> <p>49 “And they begin to beat their fellow servants, and to eat and drink with the drunken,</p> <p>50 “the lord of those servants will come at a time when the servants do not look for him, and in an hour that they are not aware of.</p> <p>51 “And the lord will cut them off, with the same fate as the other hypocrites. There will be weeping and gnashing of teeth.</p>
<p>、</p> <p>、</p> <p>25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.</p> <p>2 And five of them were wise, and five were foolish.</p> <p>3 They that were foolish took their lamps, and took no oil with them:</p> <p>4 But the wise took oil in their vessels with their lamps.</p> <p>5 While the bridegroom tarried, they all slumbered and slept.</p> <p>6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.</p> <p>7 Then all those virgins arose, and trimmed their lamps.</p> <p>8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.</p>	<p style="text-align: center;">Ten bridesmaids and their lamps (Mark 13:35-37; Luke 12:37-38)</p> <p>25:1 Jesus said, “The kingdom of heaven can be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.</p> <p>2 “And five of them were wise, and five were foolish.</p> <p>3 “Those who were foolish took their lamps and took no extra oil with them.</p> <p>4 “But the wise took extra oil in their vessels with their lamps.</p> <p>5 “When the bridegroom was late in coming, they all slumbered and slept.</p> <p>6 “And at midnight a cry went up, ‘Behold, the bridegroom comes; go out to meet him.’</p> <p>7 “Then all those virgins arose and trimmed their lamps.</p> <p>8 “And the foolish said to the wise, ‘Give us some of your oil, for our lamps have gone out.’</p>

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

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

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14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

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16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

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

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things: enter thou into the joy of thy lord.

9 “But the wise answered, ‘No, lest there not be enough both for us and you; rather you should go to those who sell and buy for yourselves.’

10 “And while the foolish virgins went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

11 “Afterward the foolish virgins also came, saying, ‘Lord, Lord, open to us.’

12 “But he answered, ‘Truly I say to you, I do not know you.’

13 “Therefore, watch, for you know neither the day nor the hour when the Son of man will come.

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Parable of the talents

(Luke 19:11-27)

14 Jesus continued, “The kingdom of heaven is like a lord traveling into a far country, who called his own servants and delivered to them his goods.

15 “And to one he gave five talents,¹²¹ to another two, and to another one; to every servant according to the level of the servant’s ability. And he immediately left on his journey.

16 “Then the servant who had received the five talents went and traded with them and made five more talents.

17 “And likewise the servant who had received two talents, gained two more.

18 “But the servant who had received one talent went and dug in the earth and hid the lord’s money.

19 “After a long time, the lord of those servants returned, and settled accounts with them.

20 “And the servant who had received five talents came and brought five more talents, saying, ‘My lord, you delivered to me five talents; behold, I have gained five more talents beside them.’

21 “The lord said, ‘Well done, you good and faithful servant; you have been faithful over a few things; I will make you ruler over many things. Come and share the joy of your lord.’

22 “The servant who had received two talents came and said, ‘My lord, you delivered to me two talents; behold, I have gained two talents besides them.’

23 “The lord said, ‘Well done, good and faithful servant; you have been faithful over a few things; I will make you ruler over many things. Come and share the joy of your lord.’

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.
 28 Take therefore the talent from him, and give it unto him which hath ten talents.
 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
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31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
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32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
 33 And he shall set the sheep on his right hand, but the goats on the left.
 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
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37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
 38 When saw we thee a stranger, and took thee in?

24 “Then the servant who had received one talent came and said, ‘My lord, I knew that you are a hard man, reaping where you have not sown, and gathering where you have not planted.
 25 ‘And I was afraid and went and hid your talent in the earth; behold, you have there what is yours.’
 26 “The lord answered him, ‘You wicked and lazy servant, you knew that I reap where I did not sow and gather where I have not planted.
 27 ‘Therefore, you ought to have placed my money with the money lenders, and then at my coming I would have received my own money back with interest.’¹²²
 28 ‘Therefore, take the talent from that servant, and give it to the servant who has ten talents.
 29 ‘For to those who have, shall be given, and they will have abundance; but from those have little, will be taken away even the little that they have.
 30 ‘Cast the unprofitable servant into outer darkness; there will be weeping and gnashing of teeth.’

Entertaining the Christ

(No parallels)

31 Jesus continued, “When the Son of man comes in his glory, and all the holy angels with him, then he will *sit upon the throne of his glory* [be enthroned in glory].
 32 “And before him all nations will be gathered, and he will separate them one from another, as a shepherd divides the sheep from the goats.
 33 “And he will set the sheep on his right hand, but the goats on the left.
 34 “Then he will say to those on his right hand, ‘Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.
 35 ‘For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in.
 36 ‘I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.’
 37 “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?
 38 ‘When did we see you as a stranger and take you

<p>or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 、 、 、 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.</p>	<p>in, or naked and clothe you? 39 ‘Or when did we see you sick or in prison and come to you?’ 、 <p style="text-align: center;">Treat the least of them as the Christ (John 5:29)</p> 40 “And he will answer them, ‘Truly I say to you, whatever you have done to one of the least of these who are my family, you have done to me.’ 41 “Then he will say to those on the left hand, ‘Depart from me, you cursed, into the everlasting fire prepared for the devil and his angels. 42 ‘For I was hungry, and you did not give me any food; I was thirsty, and you did not give me anything to drink. 43 ‘I was a stranger, and you did not take me in, naked, and you did not clothe me, sick, and in prison, and you did not visit me.’ 44 “Then they will answer him, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not care for you?’ 45 “Then he will answer them, ‘Truly I say to you, whatever you did not do to one of the least of these, you did not do to me.’ 46 “And these will go away into everlasting punishment, but the righteous into life eternal.” 、</p>
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<p>、 、 26:1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 、 4 And consulted that they might take Jesus by subtilty, and kill him. 5 But they said, Not on the feast day, lest there be an uproar among the people. 、 、 、</p>	<p style="text-align: center;">Jesus predicts his betrayal (Mark 14:1-2; Luke 22:1-2; John 11:46-53)</p> <p>26:1 And it came to pass, when Jesus had finished all these sayings, he said to his disciples, 2 “You know that it is two days now until the feast of the Passover, when the Son of man will be betrayed and crucified.” 3 Then the chief priests and the scribes and the elders of the people assembled together to the palace of the high priest, who was called Caiaphas. 4 And they talked about how they might take Jesus by trickery and kill him. 5 But they said, “Not on the feast day, lest there be a riot among the people.” 、</p> <p style="text-align: center;">A woman anoints Jesus (Mark 14:3-9; John 12:1-8)</p>
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6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

6 Now when Jesus was in Bethany in the house of Simon the leper,¹²³

7 a woman came to him carrying an alabaster box of very precious ointment and poured it on his head as he sat at a meal.

8 But when his disciples saw it, they were indignant, saying, "What use is this waste?"

9 "For this ointment might have been sold for much money, and the money received could have been given to the poor."

10 When Jesus overheard them, he said to them, "Why do you trouble the woman? For she has done a good work upon me.

11 "For you have the poor always with you, but you do not always have me.

12 "For when she poured this ointment on my body, she did it for my burial.

13 "Truly I say to you, wherever this gospel shall be preached in the whole world, what this woman has done will be told for a memorial of her."

Judas betrays Jesus

(Mark 14:10-11; Luke 22:3-6)

14 Then one of the twelve apostles, named Judas Iscariot, went to the chief priests

15 and said to them, "What will you give me if I deliver Jesus to you?" And they agreed to pay him thirty pieces of silver.

16 And from that time Judas sought an opportunity to betray Jesus.

Jesus at the Last Supper

(Mark 14:12-21; Luke 22: 7-14, 21-23; John 13:21-30)

17 Now on the first day of the feast of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?"

18 And he said, "Go into the city to a certain man, and say to him that the Teacher says, 'My time has come. I will keep the Passover at your house with my disciples.'"

19 And the disciples did as Jesus had told them, and they made the Passover meal ready.

20 Now when the evening came, Jesus sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, thou hast said.

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26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

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

30 And when they had sung an hymn, they went out into the mount of Olives.

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31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with

21 And as they ate, he said, "Truly I say to you that one of you will betray me."

22 And they were exceedingly sorrowful, and every one of them began to say to him, "Lord, is it I?"

23 And he answered, "One who dips his hand with me in the dish will betray me.

24 "The Son of man goes the way the Scriptures predicted he would go, but woe to that one by whom the Son of man is betrayed! It would have been better for that person not to have been born."

25 Then Judas, who betrayed him, asked, "Master, is it I?" Jesus said to him, "You have said it."

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Jesus celebrates the Passover

(Mark 14:22-25; Luke 22:15-20; John 6:47-58; I Cor 11:23-25)

26 And as they were eating, Jesus took bread and blessed it, and broke it, and gave it to the disciples and said, "Take and eat; this is my body."

27 And he took the cup, and gave thanks, and gave it to them, saying, "Drink all of it,

28 "for this is my blood of the new testament, which is shed for many for the remission (forgiveness) of sins.

29 "But I say to you, I will not drink again of the fruit of the vine from now until that day when I drink it new with you in my Father's kingdom."

30 And when they had sung a hymn, they went out onto the Mount of Olives.

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Jesus at the mount of Olives predicts his resurrection

(Mark 14:26-31; Luke 22:33-34; John 13:36-38)

31 Then Jesus said to them, "All of you will abandon me this night, for it is written, 'I will strike down the shepherd, and the sheep of the flock will be scattered abroad.'¹²⁴

32 "But after I have risen, I will go before you into Galilee."

33 Peter said to him, "Though all others abandon you, yet I will never do so."

34 Jesus said to him, "Truly I say to you that this night before the cock crows, you will deny me three times."

35 Peter said to him, "Even if I die with you, I will not deny you." Likewise, all the disciples said this.

thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My spirit is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail,

Jesus in the garden of Gethsemane

(Mark 14:32-42; Luke 22:39-46; John 12:27)

36 Then Jesus went with them to a place called Gethsemane, and said to the disciples, "Sit here, while I go over there and pray."

37 And he took with him Peter and the two sons of Zebedee, James and John, and began to be sorrowful and filled with anguish.

38 Then Jesus said to them, "My soul (material sense) is exceedingly sorrowful, even to death; stay here and watch with me."

39 And he went a little further and fell forward to the ground, and prayed, "O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as You will."

40 And he returned to the disciples, and found them asleep, and said to Peter, "What, could you not watch with me one hour?"

41 "Watch and pray, so that you do not enter into temptation; the spirit indeed is willing, but the flesh is weak."

42 Jesus went away again a second time and prayed, saying, "O my Father, if this cup may not pass away from me unless I drink it, Your will be done."

43 And he returned and found them asleep again, for their eyelids were heavy.

44 And he left them and went away again, and prayed the third time, saying the same words.

45 Then he came to his disciples and said to them, "Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 "Rise, let us be going; behold, the one who is betraying me is near."

Judas leading a mob betrays Jesus

(Mark 14:43-50; Luke 22:47-53; John 18:3-12)

47 And while he was still speaking, behold, Judas, one of the twelve apostles, came with a great multitude with swords and clubs from the chief priests and elders of the people.

48 Now the betrayer had told them a sign, saying, "The one I kiss is Jesus; hold him securely."

49 And Judas came to Jesus, and said, "Greetings, Rabbi," and kissed him.

master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

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

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

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57 ¶ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

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61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest

50 And Jesus said to him, "Friend, why have you come?" Then they came and grabbed ahold of Jesus and took him away.

51 And, behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck one of the high priest's servants, and cut off his ear.

52 Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will perish with the sword.

53 "Do you think that I cannot now pray to my Father, who would immediately give me more than twelve legions of angels?

54 "But how then shall the Scriptures be fulfilled that thus it must be?"

55 In that same hour Jesus said to the multitudes, "Have you come against me as if I were a thief, to take me with swords and clubs? I sat daily with you, teaching in the temple; and you did not seize me."

56 "But all this was done so that the Scriptures of the prophets might be fulfilled." Then all the disciples abandoned Jesus and fled.

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Jesus appears before the high priest

(Mark 14:53-65; Luke 22:54-55, 63-71; John 18:13-15, 18-19)

57 And those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him, a long distance back, to the high priest's palace, and went in and sat with the servants to see the outcome.

59 Now the chief priests and elders and all the council sought false witnesses against Jesus so that they could put him to death.

60 But though many false witnesses came, yet the chief priests and elders did not find any who could be used. At the last two false witnesses came forward, saying,

61 "This fellow said, 'I am able to destroy the temple of Yahweh and to build it back in three days.'"

62 And the high priest arose and said to Jesus, "Do you not answer? What is it which these witness against you?"

<p>answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.</p> <p>64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.</p> <p>65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.</p> <p>66 What think ye? They answered and said, He is guilty of death.</p> <p>67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,</p> <p>68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?</p> <p>69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.</p> <p>70 But he denied before them all, saying, I know not what thou sayest.</p> <p>71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.</p> <p>72 And again he denied with an oath, I do not know the man.</p> <p>73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.</p> <p>74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.</p> <p>75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.</p>	<p>63 But Jesus held his peace. And the high priest said to him, "I order you by the living God that you tell us whether you are the Christ, the Son of God."</p> <p>64 Jesus said to him, "You have said it; nevertheless, I say to you, hereafter you will see the Son of man sitting on the right hand of power and coming in the clouds of the heavens."</p> <p>65 Then the high priest was so upset that he rent (tore) his clothes, saying, "Jesus has spoken blasphemy; what further need do we have of witnesses? Behold, now you have heard his blasphemy."</p> <p>66 "What is your judgment?" They answered, "Jesus is guilty and must die."</p> <p>67 Then some people spat in Jesus' face, and hit him; and others struck him with the palms of their hands,</p> <p>68 saying, "Prophesy to us, you Messiah. Who struck you?"</p> <p style="text-align: center;">Peter denies Jesus three times (Mark 14:66-72; Luke 22:55-62; John 18: 25-27)</p> <p>69 Now Peter was sitting in the courtyard of the palace; and a young female servant said to him, "You also were with Jesus of Galilee."</p> <p>70 But he denied that before them all, saying, "I do not know what you are talking about."</p> <p>71 And when he had gone out onto the palace porch, another young woman saw him and said to those who were there, "This fellow was also with Jesus of Nazareth."</p> <p>72 And again he denied this with an oath, saying, "I do not know the man."</p> <p>73 And after a while those who were standing nearby said to Peter, "Surely you also are one of the followers of Jesus; for your speech betrays you."¹²⁵</p> <p>74 Then he began to curse and to swear, saying, "I do not know the man." And immediately the cock crowed.</p> <p>75 And Peter remembered the words of Jesus, who had said to him, "Before the cock crows you will deny me three times." And Peter went out and wept bitterly.</p>
<p>69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.</p>	<p>Jesus is taken before Pilate (Mark 15:1; Luke 23:1-2; John 18:28)</p>

27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

27:1 When the morning came, all the chief priests and elders of the people talked together against Jesus to determine how to put him to death.

2 And when they had bound him, they led him away and delivered him to Pontius Pilate the governor.

Judas commits suicide

(Acts 1:17-19)

3 Then Judas, who had betrayed him, when he saw that Jesus was condemned, repented and brought back the thirty pieces of silver to the chief priests and elders,

4 saying, "I have sinned in that I have betrayed innocent blood." And they said, "What is that to us? That is your doing."

5 And Judas threw down the pieces of silver in the temple and departed and went and hanged himself.

6 And the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury of the temple, because it was the price of a man's blood (the price of his death)."

7 And they debated, and bought the potter's field with the silver pieces, to bury strangers in.

8 Therefore, that field was called, "The field of blood" to this day.

9 This fulfilled that which was spoken by Jeremiah (Zechariah) the prophet, saying, "And they took the thirty pieces of silver, the price of him who was valued, whom those of the people of Israel valued,

10 "and I cast them into the temple treasury, as Yahweh directed me to do."¹²⁶

Jesus is judged by Pilate

(Mark 15:2-5; Luke 23:2-5; John 18:29-38)

11 As Jesus stood before the governor Pontius Pilate, the governor asked him, "Are you the King of the Jews?" And Jesus said to him, "You say it."

12 And when Jesus was accused by the chief priests and elders, he did not answer.

13 Then Pilate said to him, "Do you not hear how many accusations they make against you?"

14 And Jesus did not answer him even one word; so the governor marveled greatly.

Jesus is sentenced to death

(Mark 15:6-14; Luke 23:17-23; John 18:39-40)

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

15 Now at that feast the governor was accustomed to release to the people any prisoner they chose.

16 And they had then a famous prisoner called Barabbas.

17 Therefore, when they were gathered together, Pilate said to the crowd of people, "Which do you wish that I release to you, Barabbas, or Jesus who is called Christ?"

18 For he knew that the priests had arrested Jesus only because of jealousy.

19 When Pilate had sat down on the judgment seat, his wife sent a message to him, saying, "Have nothing to do with that just man; for I have suffered many things this day in a dream because of him."

20 But the chief priests and elders persuaded the multitude that they should ask for Barabbas and condemn Jesus.

21 The governor said to the multitude, "Which of the two do you wish that I release to you?" They said, "Barabbas."

22 Pilate said to them, "What shall I do then with Jesus who is called Christ?" They all said to him, "Let him be crucified."

23 And the governor said, "Why, what evil has he done?" But they cried out even more, "Let him be crucified."

Pilate declares his innocence of the death of Jesus

(Mark 15:15; Luke 23: 25; John 19:16)

24 When Pilate saw that he could not prevail, but that rather a riot was starting, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person. His blood is on you."

25 Then all the people answered, "Let his blood be on us and on our children."

26 Then Pilate released Barabbas to them; and after he had Jesus beaten, he delivered Jesus to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall and gathered the whole band of soldiers.

28 And they stripped Jesus and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

29 And when they had woven a crown of thorns, they put it upon his head, and placed a stick in his right hand. And they knelt before Jesus, and mocked him, saying, "Hail, King of the Jews!"

30 And they spat on him, and took the stick, and struck him on the head.

Jesus is crucified

(Mark 15:20b-32; Luke 23:26-43; John 19:16b-27)

31 And after they had mocked him, they took the robe off him, and put his own clothing on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene named Simon; and they compelled him to carry Jesus' cross.

33 And when they had come to a place called Golgotha, which means "place of a skull,"

34 they gave Jesus vinegar to drink mingled with gall;¹²⁷ and when he had tasted it, he would not drink it.

35 And they crucified him and divided up his garments, casting lots for them, so that it might be fulfilled which was spoken by the prophet, "They parted my garments among them, and upon my clothing they cast lots."¹²⁸

36 And sitting down, they guarded him.

37 And they set up over his head this written accusation, "This is Jesus the King of the Jews."

38 Two thieves were crucified with him, one on his right hand, and another on his left hand.

39 And those who passed by made fun of him, shaking their heads

40 and saying, "You who would destroy the temple and rebuild it in three days, save yourself. If you are the Son of God, come down from the cross."

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 "Jesus saved others, but he cannot save himself. If he is the King of Israel, let him now come down from the cross; and we will believe him.

43 "Jesus trusted in God; let God save Jesus now, if God loves him; for Jesus said, 'I am the Son of God.'"

44 The thieves who were crucified with him also mocked him.

The death of Jesus

<p>45 Now from the sixth hour there was darkness over all the land unto the ninth hour.</p> <p>46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?</p> <p>47 Some of them that stood there, when they heard that, said, This man calleth for Elias.</p> <p>48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.</p> <p>49 The rest said, Let be, let us see whether Elias will come to save him.</p> <p>50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.</p> <p>51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;</p> <p>52 And the graves were opened; and many bodies of the saints which slept arose,</p> <p>53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.</p> <p>54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.</p> <p>55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:</p> <p>56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.</p> <p>57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:</p> <p>58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.</p>	<p>(Mark 15:33-39; Luke 23:44-49; John 19: 28-30)</p> <p>45 Now from noon there was darkness over all the land until 3 o'clock in the afternoon.</p> <p>46 And about 3 o'clock in the afternoon Jesus cried out with a loud voice, "Eli, Eli, lama sabachthani?" Translated from the Aramaic, this means, "My God, my God, why? Have You forsaken me?"</p> <p>47 Some of those who stood there, when they heard that, said, "This man calls for Elijah."</p> <p>48 And immediately one of them ran and took a sponge and filled it with vinegar and put it on a reed and gave the vinegar to Jesus to drink.</p> <p>49 The rest said, "Wait; let us see whether Elijah will come to save him."</p> <p>50 Jesus, when he had cried out again with a loud voice, yielded up the ghost (his material sense of life).</p> <p>51 And, behold, the veil of the temple tore in two from the top to the bottom; and the earth quaked, and the rocks split.</p> <p>52 And the graves were opened; and many bodies of the saints who slept arose,</p> <p>53 and came out of the graves after his resurrection and went into the holy city and appeared to many.</p> <p>54 Now when the centurion and those who were with him watching Jesus saw the earthquake and those things that were done, they feared greatly, saying, "Truly this was the Son of God."</p> <p style="text-align: center;">Witnesses at the crucifixion</p> <p>(Mark 15:40-41; Luke 23:49; John 19:25-27)</p> <p>55 And many women were there looking on from a distance, who had followed Jesus from Galilee, caring for him.</p> <p>56 Among them were three women: Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children the brothers James and John.</p> <p style="text-align: center;">The burial of Jesus</p> <p>(Mark 15:42-47; Luke 23:50-56; John 19:38-42)</p> <p>57 When the evening came, a rich man of Arimathea named Joseph, who also himself was Jesus' disciple, came.</p> <p>58 Joseph went to Pilate and begged to be given the body of Jesus. Then Pilate commanded the body to</p>
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<p>59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.</p> <p>62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.</p>	<p>be given to him. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth. 60 And he laid it in his own new tomb which he had cut out of the rock; and he rolled a great stone to the door of the sepulcher and departed. 61 And Mary Magdalene and Mary the mother of James and Joses were sitting next to the sepulcher.</p> <p style="text-align: center;">The guard at the tomb (No parallels)</p> <p>62 Now the following day, which was the Sabbath, the chief priests and Pharisees came together to Pilate. 63 And they said, "Sir, we remember what that deceiver said while he was still alive, 'After three days I will rise again.' 64 "Therefore, command that the sepulcher be guarded until the third day, lest his disciples come by night and steal him away and say to the people, 'Jesus has risen from the dead.' In that case the last error would be worse than the first." 65 Pilate said to them, "You have guards; go and make the tomb as secure as you can." 66 So they went and made the sepulcher secure, sealing the stone at the entrance to the sepulcher and setting guards.</p>
<p>28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.</p> <p>2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see</p>	<p style="text-align: center;">The resurrection of Jesus (Mark 16:1-8; Luke 24:1-12; John 20:1-10)</p> <p>28:1 At the end of the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and Mary the mother of James and Joses came to see the sepulcher. 2 And, behold, there was a great earthquake; for the angel of God descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His face was like lightning, and his clothing white as snow. 4 And for fear of him, the keepers shook and became like dead men. 5 And the angel said to the women, "Do not be afraid: for I know that you seek Jesus, who was crucified. 6 "Jesus is not here; for he has risen, as he said. Come, see the place where the Lord lay.</p>

the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I

7 "And go quickly and tell his disciples that he has risen from the dead; and, behold, he is going before you into Galilee; there you will see him; behold, I have told you."

Jesus appears to women

(Mark 16:9-11; Matt. 28:8-10; Luke 24:10-11; John 20:11-18)

8 And they departed quickly from the sepulchre with fear and great joy, and ran to tell his disciples.

9 And as they went to tell his disciples, behold, Jesus met them, saying, "Greetings." And they came and held him by the feet and worshipped him.

10 Then Jesus said to them, "Do not be afraid; go tell my disciples to go into Galilee, and there they will see me."

The report of the guard

(No parallels)

11 Now while they were going, behold, some of the night guards came into the city, and told the chief priests all the things that had been done.

12 And when the chief priests had assembled with the elders and had held a council, they gave a large sum of money to the soldiers,

13 saying to them, "Say, 'Jesus' disciples came by night, and stole him away while we slept.'

14 "And if this comes to the governor's ears, we will persuade him not to punish you."

15 So the soldiers took the money and did as they had been instructed; and this saying is commonly reported among the Jews until this day.

Jesus' last words to the disciples in Galilee: the Great Commission

(Mark 16:14-18; Luke 24:45-49; Acts 1:6-8)

16 Then the eleven disciples went away into Galilee, to the mountain where Jesus had told them to go.

17 And when they saw him, they worshipped him; but some doubted.

18 And Jesus spoke to them, saying, "All power is given to me in heaven and on earth.

19 "Therefore, go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Holy Spirit),¹²⁹

20 "teaching them to obey all things I have

have commanded you: and, lo, I am with you alway,
even unto the end of the world. Amen.

commanded you; and know that I am with you
always, even beyond the end of this world. Amen.”

¹ (1:3) Genesis 38:6 forward.

² (1:5) Joshua 2:1,3; 6:17,23,25. Some Bible scholars think Rahab may have been an innkeeper, not a prostitute. I prefer to think that is a possibility.

³ (1:5) Ruth, an ancestor of King David, was not a Hebrew.

⁴ (1:6) 2 Samuel 11:3-5, 26-27; 12:15 etc.

⁵ (1:6) It is thought that Jesus' lineage includes four notable women: Tamar, the prostitute (or innkeeper) Rahab, the Moabitess Ruth, who was the great grandmother of King David, who was believed to be an ancestor of Joseph the husband of Mary who gave birth to Jesus, and Bathsheba, the wife of Uriah, who after Uriah's death became the wife of King David.

⁶ (1:6) "Uriah" is spelled "Urias" in Matthew 1:6 in the 1769 KJV.

⁷ (1:22) The "Lord" in upper and lower case here refers to Christ Jesus, as it does in the 2019 KJV.

⁸ (1:23) Isaiah 7:14 The Hebrew designation which was thought to be "virgin" has since been more correctly defined as "young woman." However, the Septuagint version of Isaiah 7:14 speaks of "virgin;" and the Septuagint version of the Hebrew Bible (the Old Testament) was the Bible most commonly used by the early Christian Church before there was a New Testament.

⁹ (1:23) "God" is what Jesus thought of as our Father and Love itself, and has that definition throughout the 2019 KJV. In this book of the 2019 KJV, whenever the Deity makes what I consider an inspiring statement, the Deity is called "God." Whenever the Deity in a quote from the Old Testament (O.T.) makes to me an uninspiring statement, the Deity is called "Yahweh." However, each Scientist is welcome to decide what is inspiring or not inspiring to him or to her.

¹⁰ (2:1) King Herod the Great lived from 73 B.C.E to 4 B.C.E.

¹¹ (2:1) The "wise men" were intelligent persons who studied the stars in large part because they thought the stars governed the destiny of humanity. Such stargazers of long ago are currently called astrologers. The science of astronomy grew out of astrology.

¹² (2:4) The scribes were experts on, and teachers of, the law of Moses.

¹³ (2:4) It appears that to many writers of the New Testament, the terms, "Jesus," "Christ," "Christ Jesus" and "Jesus Christ" were synonymous.

¹⁴ (2:5) Micah 5:2

¹⁵ (2:6) Micah 5:2

¹⁶ (2:11) Some Bible scholars believe that, although the "wise" men worshiped Jesus, they did not believe him to be God.

¹⁷ (2:15) Numbers 23:22; Hos 11:1

¹⁸ (2:18) Jeremiah 31:15

¹⁹ (2:22) Herod Archelaus was a son of Herod the Great. Herod Archelaus, who ruled Judea, was noted for his brutality. Another son of Herod the Great, Herod Antipas, ruled Galilee and had a better reputation than his brother. Archelaus did not rule long, being deposed by the Roman emperor in 6 C.E. Shortly thereafter, Judea began to be ruled by Roman governors. This is the only verse in the New Testament where Herod Archelaus is mentioned.

²⁰ (2:23) The Bible does not give the name of the prophet who prophesied that the Messiah would be a Nazarene.

²¹ (3:2) Matthew was writing to Jews to try to get them to acknowledge Jesus as the Messiah. Jews

usually used some other word to stand for "Yahweh," the Jewish term for their concept of Deity, believing that name was too holy to be used by sinful mortals. For the sake of simplicity, this book uses the term "Yahweh" rather than one of the circumlocutions that the Jews employed to avoid using the word "Yahweh."

²² (3:7) Pharisees were sincere Jews who were members of a religious sect that strictly obeyed the Jewish laws and rules, both written and from the oral tradition.

²³ (3:7) The Sadducees tended to be wealthy members of the Jewish ruling class which included the priests of the temple. The Sadducees were immersed in politics. When the temple was destroyed by the Romans in 70 C.E., the power base of the Sadducees was destroyed; and the Sadducees declined in numbers and importance.

²⁴ (3:9) The Pharisees could rightfully claim that they were blood descendants of Abraham, but only God could make them spiritual descendants of Abraham.

²⁵ (4:4) Deuteronomy 8:3

²⁶ (4:6) Psalms 91:11,12

²⁷ (4:10) Deuteronomy 6:13

²⁸ (4:13) To Luke who was well aware of the vastness and dangers of the Mediterranean Sea, what the Israelites called the Sea of Galilee was just a lake.

²⁹ (4:16) Isaiah 9:1,2

³⁰ (4:18) See footnote to Mat 16:18.

³¹ (4:24) The 1769 King James translators usually wrongly translated the Greek word "demons" as "devils."

³² (4:25) The ten towns known as Decapolis were Greek colonies set up in response to Alexander the Great's desire to Hellenize (give Greek culture to) the ancient world.

³³ (5:16) The idea originated by Christ Jesus that an individual could refer to God as his Father was truly revolutionary for the time.

³⁴ (5:21) Exodus 20:13, Deuteronomy 5:17

³⁵ (5:27) Exodus 20:14, Deuteronomy 5:18

³⁶ (5:31) Deuteronomy 24:1 Before there was a requirement in the Hebrew law to give a divorced wife a written divorce document, a husband was able to orally divorce his wife, leaving the wife in legal limbo. If she established a relationship with another man, she could be accused spitefully by the husband who had thrown her out of his house as still being his legal wife, which could subject her to being stoned to death for adultery. Consequently, the requirement in Hebrew law to give a divorced wife a written document was progressive legislation.

³⁷ (5:32) The reason why Jesus in the 1769 KJV did not address the issue of a wife divorcing her husband, is because the patriarchal Jewish law did not then generally allow a woman to divorce her husband. Many mainstream Bible scholars think that Luke 16:18 in the KJV probably better represents Jesus' thinking on divorce and remarriage than Matthew 5:32 or Mark 10: 11-12 in the 1769 KJV.

³⁸ (5:33) Yahweh is the Old Testament, materialistic concept of the Supreme Ruler or Deity of the earth. Matthew was writing to Jews to try to get them to acknowledge Jesus as the Messiah. Jews usually used some other word to stand for "Yahweh," the Jewish term for their concept of Deity, believing that name was too holy to be used by sinful mortals. For the sake of simplicity, this book uses the term "Yahweh" rather than one of the circumlocutions that the Jews employed to avoid using the word "Yahweh."

³⁹ (5:33) Leviticus 19:12; Numbers 30:2; Deuteronomy 23:21

⁴⁰ (5:38) Exodus 21:24; Leviticus. 24:20; Deuteronomy 19:21 Actually, reciprocity legislation was progressive at the time: it prevented excessive retaliation: for example, it forbade someone from killing a person for only a slap in the face.

⁴¹ (5:39-42) These verses as stated in the 1769 KJV may have been the way Jesus meant. However, obeying these words would be very difficult and impractical

⁴² (5:43) Leviticus 19:18

⁴³ (5:43) Deuteronomy 7:2; 23:3-6; 25:17-19; Psalms 137:7-9

⁴⁴ (5:45) For Jesus to refer to God as his Father, was truly remarkable at the time. The Israelites believed that only the king of Israel had the right to refer to the Deity as his Father.

⁴⁵ (5:46) In Israel, publicans were usually Jews who paid the Romans for the right to collect taxes for the Romans. Publicans were hated by other Jews.

⁴⁶ (6:9) It would be most natural for Christian Scientists to pray, "Our Father-Mother . . ."

⁴⁷ (6:13) God does not lead us into temptation. Even the pope of the Catholic church recently acknowledged this. So we should revise our prayer to God from, "Do not lead us into temptation" to, "Do not let us be led into temptation."

⁴⁸ (6:13) The end of this sentence could also be read as, "deliver us from the evil one."

⁴⁹ (6:21) Luke 12:34

⁵⁰ (6:33) "Kingdom of God" implies that God is masculine.

⁵¹ (8:2) Lepers had repulsive skin diseases which were thought to be contagious.

⁵² (8:7) Jesus, who was a Jew, was offering to enter into the house of a Gentile, which Jews were forbidden to do.

⁵³ (8:17) The scroll of Isaiah in the Bible encompasses a period of over 200 years. Modern critical Bible scholars think that the scroll covers three distinct periods and had at least three authors. This quote comes from Isaiah 53:4, which was written about the time of the Babylonian exile (C. 597 to 539 B.C.E.) by the author known as Second Isaiah.

⁵⁴ (8:17) This is a very loose translation of Isaiah 53:4.

⁵⁵ (8:27) God had given Jesus the power to reflect God's dominion over the winds and the raging waters.

⁵⁶ (9:1) Capernaum is apparently the city from which Jesus was conducting his ministry.

⁵⁷ (9:8) This is one of the few times in the Bible when God clearly is given credit for the healing.

⁵⁸ (9:13) Hosea 6:6

⁵⁹ (9:23) These minstrels referred to in the left column were persons hired to mourn.

⁶⁰ (10:3) Note that the publican is called "Matthew" rather than "Levi" in the list of disciples in the following books of the Bible: Mark, Luke and Acts as well as Matthew.

⁶¹ (10:3) For the sake of simplicity, "Lebbaeus, whose surname was Thaddaeus" has been shortened to "Thaddaeus," which brings the name into conformance with its rendering in the Book of Mark.

⁶² (10:3) The Gospels of Mark and Matthew list a man whose name includes the word, "Thaddaeus" as one of the twelve apostles; and these Gospels do not mention a Judas son of James. On the other hand, the Gospel of Luke, as does the Book of Acts, refers to a Judas son of James as being among the twelve apostles and does not mention a Thaddaeus. Many Johannine scholars think that the Judas (not Iscariot) mentioned in John 14:22 is the same as the Judas son of James mentioned in Luke and Acts. If the inner circle of Jesus' apostles was actually twelve in number (if the number twelve was the actual number and not just symbolic of the twelve tribes of Israel), then Thaddaeus apparently was the same as Judas son of James. If Thaddaeus and Judas son of James were different persons, then the number in Jesus' inner circle of disciples apparently fluctuated, and the number twelve as applied to the apostles may have been a symbolic number referring to the twelve tribes of Israel.

⁶³ (10:4) Simon is referred to as a Canaanite also in the Gospel of Mark. However, Luke and Acts refer to him as a Zealot, which is much more likely. Thus, he is designated as a Zealot here in accord with Luke and Acts.

⁶⁴ “Devils” in the left column is a mistranslation of the Greek word, “demons.”

⁶⁵ (10:36) Micah 7:6

⁶⁶ (11:10) Malachi 3:1. The 1769 KJV substantially misquotes Malachi. The 2019 KJV corrects the misquotation.

⁶⁷ (11:29-30) In these verses, Jesus is defining “yoke” differently than elsewhere in the Bible: Jesus is defining yoke as a device which enables two individuals to work together as a team to plow or do something else. In other words, Jesus is inviting his followers to put on Jesus’ yoke so that they can become one with the Christ in their actions. And Jesus is telling his followers that his yoke “will be easy, and his burden light.” Quite a different sense of “yoke.”

⁶⁸ (12:5) The first five books of the Jewish Bible are the Torah. The first five books are the same in both the Jewish Bible and the Christian Bible.

⁶⁹ (12:5) Numbers 28:8-10

⁷⁰ (12:7) Compare Hosea 6:6

⁷¹ (12:21) Isaiah 42:1-4. Isaiah chapters 40 through 55 were written by the person designated as Second Isaiah.

⁷² (12:40) Jesus was in the earth for a portion of three days: Jesus was crucified Friday afternoon, spent all of Saturday in the tomb; and his resurrection was discovered Sunday morning.

⁷³ (13:15) Isaiah 6:9,10

⁷⁴ (13:35) Psalms 78:2

⁷⁵(13:55) The name of the brother of Jesus was changed here to Jude to harmonize it with the name of the author of the Book of Jude, who is generally believed to be the brother of Jesus. As a result of this editing, a brother of Jesus is not called both Judas and Jude in this New Testament.

⁷⁶ (14:1) A “Tetrarch” was the petty prince of a small country who was not honored with the title of king.

⁷⁷ (14:3) A son of Herod the Great called Herod Philip, who was not given any land to rule by the will of his father, should not be confused with another son of Herod the Great who was called Philip the tetrarch.

⁷⁸ (14:4) Although Herodias was divorced from her husband, her ex-husband was still alive.

⁷⁹ (14:6) The celebration was held at Antipas’ hilltop fortress palace at Machaerus east of the Dead Sea, the same place where John the Baptist was imprisoned.

⁸⁰ (14:6) The daughter of Herodias was not named in the Bible, but the Jewish historian Josephus named her Salome.

⁸¹ (15:4) Exodus 20:12; Deuteronomy 5:16

⁸² (15:4) Exodus 21:17; Leviticus 20:9

⁸³ (15:8,9) Isaiah 29:13 (LXX). “LXX” is shorthand for the Septuagint, and refers to the Greek edition of the Old Testament (O.T.) which was a translation from the Hebrew done in Alexandria, Egypt sometime between 300 and 132 B.C.E. The Greek edition of the Old Testament (the Jewish Bible) was the primary Bible of the early Christians and is referred to as the Septuagint. The Septuagint was somewhat different from the Hebrew version of the O.T. See footnote 9, for example.

⁸⁴ (15:39) Magdala was on the western side of the Galilean Lake in Jewish territory.

⁸⁵ (16:18) Jesus was speaking to Simon in Aramaic. Jesus had given Simon the Aramaic nickname, “Kepha,” (“Rock” in Aramaic), which also means “rock” in Aramaic when the word is not capitalized. Consequently, Jesus was making a play on words in Aramaic. (See the left column for a word to word translation of verse 18. In Aramaic, Jesus was saying to Simon, “I nickname you Kepha and upon this kepha....” In other words, Jesus was saying, “I nickname you, ‘Rock,’ and on this rock....”) This play on words in Aramaic was lost in translating Jesus’ Aramaic words into Greek, because “Kepha” with a capital became “Petros” in Greek -- meaning Peter -- and “kepha” without a capital became “petra” -- meaning

rock. One word with two different meanings in Aramaic, depending on capitalization, became two different (although somewhat similar) words in Greek. The play on words was lost even more in the translation into English because "Peter" and "rock" are quite different words with different sounds in English.

⁸⁶ (17:4) Elijah and Moses were two of the great figures of the Old Testament: In the present vision, Elijah represented the prophets, and Moses represented the law contained in the Pentateuch (the first five books of the Bible).

⁸⁷ (17:10) The coming of Elijah was prophesied by Malachi 4:5. See the left-column version, the 1769 KJV version, of that verse in this Bible.

⁸⁸ (17:11) It is inappropriate for Jesus to be portrayed as speaking in the future tense in the left column for John the Baptist had already been martyred (see 14:10). What the Jews considered to be the Messiah came to be called the Christ in the Greek-speaking world, although the concept of the Christ in Christianity is considerably different from that of the concept of the Messiah in Judaism.

⁸⁹ (17:27) All male Jews in Israel were required to pay a half-shekel tax annually for the support of the temple in Jerusalem.

⁹⁰ (18:35) It is doubtful that this verse is recorded as Jesus said it.

⁹¹ (19:7) Deuteronomy 24:1-4 Moses' requirement that wives be given a bill of divorce when they were sent away actually constituted progress at the time. Before that, husbands could just orally send their wives away without giving their wives anything in writing to prove that they were divorced, which left the divorced wives in legal limbo. For example, if an orally divorced wife married someone else, her former husband could allege that he was still married to her, and could spitefully accuse her of committing adultery, which could result in severe punishment for the woman.

⁹² (19:9) In the 1769 KJV in the left column, Jesus talks only about a husband divorcing his wife because Jewish law did not generally permit a Jewish wife to divorce her Jewish husband.

⁹³ (20:1) Only the Gospel of Matthew has this story.

⁹⁴ (20:29) Jesus had been traveling through countries on the east side of the Jordan River and then entered Judea through Jericho on his way to Jerusalem.

⁹⁵ (20:30) The two blind persons had a Jewish concept of the Messiah as a human descendant of King David.

⁹⁶ (21:1) It is believed that Bethpage was located between Bethany and Jerusalem.

⁹⁷ (21:5) Zechariah 9:9

⁹⁸ (21:9) "Hosanna" is a cry of adoration and acclamation.

⁹⁹ (21:9) Psalms 118:25-26

¹⁰⁰ (21:12) Money changers changed Roman and other coins into shekels, the only currency accepted in the temple.

¹⁰¹ (21:13) Isaiah 56:7

¹⁰² (21:13) Jeremiah 7:11

¹⁰³ (21:16) Psalms 8:2 (XII). "XII" stands for Septuagint, a translation of the Jewish Bible from Hebrew into Greek, by Jews in Alexandria between 300 and 131 B.C.E. from which the translation of Psalms 8:2 was taken.

¹⁰⁴ (21:19) This story may be symbolic. The fig tree may symbolize Judaism, which in Jesus' mind made a show of having fruit, but had little, and competed poorly with Jesus' teachings, which bore fruit. Some Bible scholars think this story refers to the coming destruction of the temple at Jerusalem.

¹⁰⁵ (21:27) Jesus said this although when he did his work, he had the authority of God.

¹⁰⁶ (21:42) Psalms 118:22-23

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- 107 (22:16) The Herodians were members of the group which sided with, and supported, Herod Antipas, the tetrarch of Galilee.
- 108 (22:37) Deuteronomy 6:5
- 109 (22:39) Leviticus 19:18
- 110 (22:43) In first century Israel, a son might call his father, "lord," but a father would not address his son by this title.
- 111 (22:44) "Lord" here refers to Christ.
- 112 (22:44) Psalms 110:1
- 113 (22:45) "Lord" here refers to Christ.
- 114 (23:5) A phylactery is a small leather box containing Hebrew texts, worn by Jewish men at morning prayer as a reminder to keep the law of Moses.
- 115 (23:8) "rabbi" means, "master" or "teacher."
- 116 (23:35) 2 Chronicles was the last book in the Hebrew Bible. In Chronicles chapter 24:20-22, the martyrdom of a Zacharias is related. Thus Jesus is saying that there are accounts of the martyrdom of the righteous from the first book in the Hebrew Bible to the last book.
- 117 (23:36) This could be a reference to the Jewish rebellion of 66 to 70 C.E., which resulted in the devastation of Jerusalem by the Romans and the loss of much life.
- 118 (24:2) In 70 C.E., the Romans destroyed the temple at Jerusalem.
- 119 (24:15) This verse refers to the actions of Antiochus IV Epiphanes in the mid-second century B.C.E., who set up an altar to Zeus in the temple, and sacrificed swine on it. Many mainstream Bible scholars believe that this verse also refers to the destruction of Jerusalem and the temple by the Romans in C.E. 70. Many mainstream Bible scholars believe that Matthew was written after the events of 70 C.E.
- 120(24:20) Flight in the winter would be hard because of the cold and because of the muddy roads. Flight on the Sabbath would be hard because Jews in O.T. times were not permitted to travel on the Sabbath much more than a half mile from their homes.
- 121 (25:15) A "talent" was actually the name for a sum of money, a huge sum of money in Greece in the first century C.E.: a "talent" was approximately equal to a laborer's wages for a number of years.
- 122 (25:27) "Usury" in the left column was defined by Jews as simply "interest," in the first century C.E. (A.D.), whereas today "usury" means excessive interest. In ancient, Israel people did not ordinarily borrow money to start a business as is done today, but rather to put food on the table and to put a roof over their head, because they were so poverty-stricken.⁴
- 123 (26:6) This story is not recorded in detail in any of the gospels.
- 124 (26:31) Zechariah 13:7
- 125 (26:73) Apparently Galileans spoke differently than Judeans.
- 126 (27:10) Zechariah 11:12-13. In the book of Matthew in the 1769 edition of the *KJV*, this quote is wrongly attributed to Jeremiah.
- 127 (27:34) Gall is a bitter liquid.
- 128 (27:35) Psalms 22:18
- 129 (28:19) There is disagreement regarding when the early Christian Church became mostly Trinitarian, believing that God was three expressions of one divine Person.