

**JESUS AS TEACHER**  
**DR. HENRY BURTON SHARMAN**

## **A CRITICAL APPROACH TO THE STUDY OF THE RECORDS OF THE LIFE OF JESUS**

### **The Critical Approach**

The critical study of the gospels involves going back to the oldest available sources and translations and attempting to arrive at the most probable picture of the life, activities and teachings of Jesus.

Knowledge about the life and teachings of Jesus was apparently passed on orally for something like twenty years before there was any serious attempt to assemble it in written form. During this time the accounts were, of course, subject to some modification as they passed from one listener to another. The gospels we possess were all, apparently, based on multiple earlier sources, some of which may have been written in Aramaic (an early form of the Syrian language, the language of Palestine after the captivity, and that spoken by Jesus and the disciples) and others in Greek, so that at least one translation stands between us and the original statements. However, these earliest documents are dated one to two centuries after the original writing, and many copyings intervene. The copying was done largely by monks who penned the new copies as another monk read the document. It was not too difficult for accidental alterations to occur, and some deliberate alterations were made in the interest of “clarification.”

But more serious yet is the fact that during the time the gospels were in this fluid form—as oral tradition and scattered collections of sayings—the early Christian Church was in the process of formulation. The disciples, fully persuaded the resurrection had taken place, went about proclaiming that the Messianic promises to Israel had been fulfilled in Jesus, and that his immanent return would mark the dawn of the Kingdom which he had announced. Such a claim needed documentation to support it, and the recollections of Jesus the Nazarene gradually became transformed into the figure of the Messiah who would fulfill the prophecies of the Old Testament and bring about the restoration of the Jewish state.

At the same time, the Gentile form of Christianity was adopting the more pessimistic doctrine of Apocalyptic Messianism. This denied any positive outcome for this world, and proclaimed that Christ’s return from heaven would bring the affairs of this world to an end, and that he would save out of it those who had accepted him, transporting these elect to the realm of the spirit. Rather than the political kingdom of God on earth, there was substituted the spiritual kingdom of heaven. In Paul’s hands these doctrines were still further modified by the addition of the theory of atonement, by Christ’s death, for the sins of all humankind.

All of these variants of doctrine had their effect on the traditions regarding Jesus which were passed on by the early Christians and finally assembled in the gospels more or less as we possess them. Thus the task of attempting to see the historical Jesus over the heads of his reporters is anything but easy.

In this critical study of the records of the life of Jesus there are various principles employed, some of which are:

1. Comparison of the style and language of various passages as means of establishing what is most likely original and what translators and interpreters may have added.
2. Consideration of the recorded actions and statements of Jesus from the standpoint of consistency with his attitudes, beliefs and methods of functioning as recorded elsewhere.
3. Establishment of an apparent “editorial policy” of the individual authors (discussed further below) and estimation of the effect such policies may have had on the accuracy of the reporting.
4. Attachment of particular significance to “declarations against interest” statements, particularly those attributed to Jesus, which are contrary to the known doctrines of the early church, and hence are most likely authentic since they would hardly be added deliberately by any of the gospel makers.
5. Observation of the “movement of tradition” and direction of development of dogma in the growth of the church, as a means of establishing which of two passages or versions of one passage is probably the earlier.

## **The Sources**

The oldest surviving documents that deal with Jesus are the letters to the early church groups by Paul, of which the earliest goes back to at least 50 A.D. It is thought to have consisted of two portions: “G” dealing with experiences in Galilee, and “P” with experience in Perea (east of the River Jordan). “G” presumably consists essentially of the material now in Luke 3:7-15, 17, 18; 4:2-30; 5:1-11; 6:20-49; 7:1-8:3. “P” is thought to have been essentially the material in Luke 9:51-18:14 and 19:1-23.

## **Mark**

The Gospel of Mark is the oldest of the gospels and is apparently the basic historical source for all the gospels. The other Synoptic Gospels (synoptic: viewing together or in the same way), Matthew and Luke, follow the narrative as given in Mark with some editorial changes and some added material from other sources (particularly document “Q”).

This gospel is thought to have been written in Rome around 60-65 A.D. by the John Mark, attendant to Peter, mentioned in Acts 12:12. (The version we now possess is undoubtedly somewhat altered from this original.)

## **Luke**

This gospel is thought to have been written around 80 A.D. by the physician Luke, companion of Paul in his travels, probably in Greece for Gentile readers. The author apparently used as sources an early version of Mark, documents “Q”, and others (#1-Lk). It seems likely that there was a first version, possibly written around 58 A.D. during Luke’s travels with Paul, and that additional material, including the birth and resurrection stories, was incorporated later.

Luke’s literary principles as summarized by Sharman are: (1) to not disturb the form and order of the sources more than necessary in order to fit them into a coherent whole, (2) to adapt from document “G” rather than Mark where they both cover a given incident and “G” gives the fuller account, (3) to supply statements of movement between events, (4) in his use of the document “Q” material to simply open up Mark and insert it in large blocks.

## **Matthew**

The author of the gospel “according to Matthew” is unknown. The author probably worked around 85-90 A.D. in the church at Antioch under Peter (rather than the church of Jerusalem under James); he is quite clearly Jewish and writing for fellow Jews. His sources are Mark, “Q”, a collection of Jesus’ sayings possibly made by the disciple Matthew, and possibly others.

This author’s editorial policies are quite complicated, and are summarized by Sharman as the following: (1) to group together events related by the same geographical center, rearranging material from his sources if necessary to do so; (2) to combine accounts from different sources when they overlap; (3) to group sayings on a single theme from different sources; (4) to use Mark rather than “G” where there is common coverage; (5) to condense Mark’s narrative to eliminate secondary details; (6) to change the order of thoughts to effect a junction with matter from another source; (7) to emphasize unfavorable criticism of the Pharisees; (8) to enlarge and insert quotes from the Old Testament to demonstrate that the new teaching was prophesied in the Old Testament and supercedes it in the divine plan; (9) to modify the apparent rigor of hard sayings; (10) to eliminate all demoniac confessions of Jesus as Christ; (11) to eliminate references to anger in Jesus.

## **John**

The fourth gospel was written sometime after 90 A.D., probably in Ephesus in Asia Minor; the author is unknown, but modern scholarship is mostly against considering him to be the apostle John. Sharman characterizes this as a writing on “The Philosophy and Psychology of Religion.” The insights are John’s rather than those of Jesus, and although the book has great value as a highly symbolical and abstract account of religious experience, it is not a particularly helpful source when one is attempting to establish the most probable account of Jesus’ life and teachings. It does not attempt to be a historical record and should not be considered as such.

## **DEFINITION OF TERMS**

Following is a glossary of some of the major players in Jesus’ time and life.

### **The Pharisees—“Love the Law”**

The Pharisees were middle-class townspeople and laymen. Like the pious Hasidim, they were zealous for the Jewish law or Torah, and they tried to live holy lives in undivided loyalty to their law. They supported the development of oral tradition to help interpret the law and apply it to changing circumstances. A Pharisee tithed, ate “clean” food from “clean” dishes, observed all sabbaths, holy days and fasts, and tried to avoid defiling contact with those who broke the law. Some of the Pharisees believed that God had permitted foreigners to gain political power over his people because they had not obeyed His law, and that if everyone would obey the law, even for one day, God would deliver his people. Since many people would not, and many others could not keep the law, there was little hope that God would act quickly. The Pharisees wanted to know if Jesus was a teacher with “respect for the law.”

### **The Sadducees—“Maintain the temple; get along with the Romans”**

The Sadducees were a conservative, upper-class group, many of whom were priests and members of wealthy families. They differed from and opposed the Pharisees, holding that only the WRITTEN law was binding to faithful Jews. The Sadducees knew that the Roman power was too great to be overthrown. They had agreements with the Romans that permitted them to continue to control temple worship and the collection of religious taxes, which they considered the most important things. In their eyes, irresponsible leaders of revolt would only upset the delicate balance of power, and they knew that any radical outbreak could only make things worse for the Sadducees. They wondered, “Is Jesus another troublemaker?”

### **The Zealots—“Fight with all your might”**

The Zealots were impatient men who tried to organize an underground movement against the Romans. On former occasions God had delivered his people, they said, whenever they had spirit enough to fight. “Let us strike a blow for God, and he will not fail us!” was their battle cry. When such men heard Jesus talking about the kingdom of God, he may have sounded to them like one of themselves. Was he saying, “No king but God!” and offering himself as their leader?

### **The Scribes**

The scribes were pious and learned people who interpreted and taught the scriptures as written. They copied the Torah, kept track of the documents of officialdom, and were fluent in Hebrew.

## **INTRODUCTION**

*Jesus as Teacher* was written in 1917 by Dr. Henry Burton Sharman, a Canadian. The book was first conceived while Sharman was a graduate student at the University of Chicago’s department of New Testament History and Literature. He had been working on a fairly typical PhD thesis—“How Jesus Fulfilled the Jewish Messianic Expectations”—when he found that his research led him to exactly the opposite conclusion. Rather than being the fulfillment of Jewish messianic expectations, Sharman discovered that Jesus was an original religious genius who dismissed the apocalyptic expectations as ungrounded fantasy, and who focused his ministry on teaching the practical imperative of aligning one’s life with God’s will.

Armed with this new understanding, Dr. Sharman set out to illuminate—as brightly as he could—the historical Jesus: what Jesus most likely said and did, and what those sayings and actions most likely meant within the context of his times. To be as accurate as possible in his research, Dr. Sharman learned Patristic Greek and translated into English for himself the oldest available records of the Synoptic Gospels—Matthew, Mark, and Luke. Setting aside the Book of John—poetic and mystical, it is considered the least historically accurate—he undertook a laborious comparison of the three gospels, subjecting each line to intense scholastic scrutiny. (See “A critical approach to the study of the records of the life of Jesus” for more on Sharman’s methodology.)

An instructor in the Socratic mold, Dr. Sharman wrote his book as a study guide, meant to be explored through group dialogue. Dr. Sharman's style was to ask penetrating questions, to which the students were expected to provide astute and insightful answers. Answers were never given by Sharman—only questions followed by more questions meant to guide the student toward greater clarity in his or her thinking.

## **Jesus' Context**

The political and religious environment that shaped Jesus' thinking and his teaching is complex and has been dealt with in detail in other works. Our summary here focuses on the essential points that Sharman believed put Jesus' life in its proper context. It is not comprehensive, but for our purposes it should be sufficient.

At the time of Jesus' birth, the Jews of Palestine had been under Roman rule for about 60 years (Palestine, the Jewish homeland, had been put under direct Roman rule by **Pompey the Great** in 63 BC. ). While the Jews were given some autonomy—freedom of worship as well as a certain amount of self-governance—the Romans nevertheless could be harsh and were known for being merciless when meting out punishment. Because of this oppression, the spirit of rebellion was strong within the Jewish community, particularly among the militant Zealots, who were actually advocating armed insurrection.

While some, notably the Sadducees, thought this tantamount to suicide, others had faith that the few and the powerless could take on the many and the strong because they fully believed that God would intervene on their behalf. Most important to our discussion is that there were two schools of thought as to how God's intervention would come: either in the form of a political messiah, or an apocalyptic messiah. (Messiah by the way simply means “anointed one” in Hebrew. Christ has the same meaning in Latin.)

The *political messiah* is the Jewish version of “The Return of the King,” where a strong and wise political leader vanquishes the enemy and once again establishes the Jewish kingdom on Earth in the line of King David. The *apocalyptic messiah* is a bit different. In this scenario we come to the End of Days, where the heavens open up, the messiah appears, and the evil (read: Romans) are sent to hell, while the good (read: Jews) are lifted up to God's Kingdom in Heaven to enjoy eternal life.

Because of the growing hardships of living under Roman rule and the increasing influence of these two messianic schools of thought, it was clear during Jesus' time that the Jews were marching inexorably toward a direct confrontation with the Romans, with disastrous results as history has shown. Sharman believed that it was this reality more than any other that shaped Jesus' mission.

According to Sharman, Jesus—a Jew, steeped in Jewish tradition—had three critical insights: He rejected—contrary to what is taught in Christian theology—both the apocalyptic and political expectations as ungrounded fantasy; he saw that a violent, confrontational approach with the Romans would ultimately lead his people not to a new era of political greatness, but toward total annihilation; and he saw that the salvation of the Jews could be found in a deeper understanding of their own religious tradition, which he believed was being obstructed and perverted by the priestly class.

So with that as background, let's start looking at the life and teachings of Jesus as laid out by Dr. Sharman.

## PROLOGUE

For one whose major interest, relative to Jesus, has its base in his thinking and teaching, many portions of the records that have reached us concerning Jesus make no contribution. They lack content of teaching, and they provide nothing toward the outline structure of the history.

Because we have four different records about the events of the life of Jesus, many accounts duplicate what is to be had elsewhere. Often the similarities are so close that the parallels do not have any separate or distinctive value for one whose concern is with the main historical movements and the substance of the thought.

Sayings of Jesus are reported as frequently as five or more times in widely differing contexts and sometimes in strikingly divergent forms. It becomes the task of the serious student to endeavor to determine the occasion or occasions of the saying and to press back through its several reported forms to that which may be regarded as most nearly its original cast.

Some of the makers of our books about Jesus have used notable freedom in their distribution of the source material that was at their disposal. Any study of the book of Matthew which takes account of the other books will make that fact evident to the observant reader. In that freedom -- obviously exercised by an author who had literary sources but no immediate knowledge -- may be inherent some justification for such transpositions of material as are ventured upon by the maker of "Jesus as Teacher."

Major contemporary national hopes of the people of Jesus have left their imprint deeply upon the traditions of his life and teaching. Segregation of these messianic elements has been effected here not only because, on critical grounds, their nature seems alien to the mind of Jesus, but also because they supply vividly the background of his activity and teaching.

When that which was resident and implicit in the personal religion of Jesus made its way into the Hellenistic world, it apparently became explicit through the creation of another type of biographical representation. While appeal may not be confidently made to the record of John for the accurate phrasing of the sayings of Jesus, nor may all of the elements in the self-consciousness there portrayed be assuredly attributed to him (least of all certain forms of their expression), forthright dismissal ought not perhaps to be made of the philosophy and psychology of religion there sketched as being as being altogether out of harmony with the essential position of Jesus elsewhere depicted.

When the concern is to discover the foundations for the judgments exercised in the construction of "Jesus as Teacher," or when the interest ranges beyond the limits of the teaching of Jesus, reference may be made to "Records of the Life of Jesus\*"—where the complete phenomena of the canonical traditions about Jesus are set forth with freedom from surmises or theories but in such form as to provide the bases for independent conclusions as to both teaching and events.

**Chapter 1**  
**Statements About Origins**

- ✠ 1. Origin of the Records
- ✠ 2. Birth of Jesus at Bethlehem
- ✠ 3. The Dedication at Jerusalem
- ✠ 4. The Return to Nazareth
- ✠ 5. The Youth of Jesus
- ✠ 6. Jesus at Student
- ✠ 7. Development of Jesus



## **JESUS AS TEACHER**

### **Statements about Origins**

#### **✠ 1 Origin of the Records**

**F**or as much as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee an orderly account, most excellent Theophilus; so that thou mightest know the certainty concerning the things wherein thou wast instructed.

#### **✠ 2 Birth of Jesus at Bethlehem**

In the days of Herod, King of Judea, it came to pass that there went out a decree from Caesar Augustus, that all the world should be enrolled. This was the first enrollment made when Quirinius was governor of Syria. And all went to enroll themselves, everyone to his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the City of David, which is called Bethlehem, because he was of the house and family of David, to enroll himself with Mary, who was great with Child.

And it came to pass, while they were there, the days were fulfilled that Mary should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them at the inn.

#### **✠ 3 The Dedication at Jerusalem**

And when eight days were fulfilled for circumcising him, his name was called Jesus.

And when the days of the purification according to the law of Moses were fulfilled, they brought Jesus up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons.

#### **✠ 4 The Return to Nazareth**

And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

#### **✠ 5 The Youth of Jesus**

And the child grew, and waxed strong, becoming full of wisdom: and the grace of God was upon him.

#### **✠ 6 Jesus as Student**

And the parents of Jesus went every year to Jerusalem at the feast of the Passover. And when Jesus was twelve years old, they went up after the custom of the feast. And when they had fulfilled the days,

as they were returning, the boy Jesus tarried behind in Jerusalem. And his parents knew it not; but supposing him to be in the company, they went a day's journey. And they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him.

And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers.

And when they saw him, they were astonished: and his mother said unto him, Son, why has thou thus dealt with us? Behold, thy father and I sought thee sorrowing. And Jesus said unto them, How is it that ye sought me? Wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them.

### ✠ 7 Development of Jesus

And Jesus went down with his parents, and came to Nazareth, and he was subject unto them: And his mother kept all things in her heart.

And Jesus advanced in wisdom and in stature, and in favor with God and men.

## **Chapter 2**

### **Activity of John and its Relation to Jesus**

- ✠ 8. Statement of the Work of John
  - John Interpreted as Prophet
  - John and the Multitudes
  - John and the Religious Authorities
  - Attitudes and Responses to John
  - Ethical Norms of John
  - Apocalyptic Messianism of John
  - John and the Civil Authorities
- ✠ 9. Baptism of Jesus by John
- ✠ 10. Withdrawal of Jesus to the Wilderness
  - Rejection of Political Messianism
  - Rejection of Apocalyptic Messianism
  - Rejection of Economic Messianism

## JESUS AS TEACHER

### Activity of John and its Relation to Jesus

#### ✠ 8 Statement of the Work of John

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilot being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness of Judea. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins.

It is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.  
Every valley shall be filled,  
And every mountain and hill shall be brought low,  
And the crooked shall become straight,  
And the rough ways smooth,  
And all flesh shall see the salvation of God.

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey.

Then went unto him all they of Jerusalem, and all the country of Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.

But when John saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin 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. And even now is the axe also laid unto the root of the trees; every tree therefore that bringeth forth not good fruit is hewn down, and cast into the fire.

And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.

And the multitudes asked John, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? And he said unto them, Extort no more than that which is appointed you.

And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully, and be content with your wages.

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all,

I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with fire: whose fan is in his hand, thoroughly to clear his threshing floor, and to gather the wheat into his garner; but the chaff he will burn up in unquenchable fire.

With many other exhortations therefore preached John good tidings unto the people; but Herod the tetrarch, being reproved by him for Herodius his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

### ✠ 9 Baptism of Jesus by John

Now it came to pass, when all the people were baptized of John in the Jordan, that, Jesus having also been baptized, and praying, the heaven was opened, and the Spirit of God descended, as a dove, upon him.

And a voice came out of heaven: Thou art my beloved Son; this day have I begotten thee.

### ✠ 10 Withdrawal of Jesus to the Wilderness

And Jesus, full of the Spirit of God, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil.

And he led Jesus up, and shewed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: if thou wilt worship before me, it shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he led Jesus to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written,

He shall give his angels charge concerning thee, to guard thee:

And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

And the devil said unto Jesus, if thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It is written, Man shall not live by bread alone.

**Chapter 3**  
**Beginnings of the Public Activity of Jesus**

- ✠ 11. General Statement of the Work of Jesus
- ✠ 12. Jesus Teaches at Nazareth
- ✠ 13. Jesus Teaches at Capernaum
- ✠ 14. Jesus and Mental Cases
- ✠ 15. Jesus Teaches by the Lake
- ✠ 16. Jesus Wins Fisherman Followers
- ✠ 17. Jesus Teaches Throughout Galilee

## JESUS AS TEACHER

### Beginnings of the Public Activity of Jesus

#### ✠ 11 General Statement of the Work of Jesus

And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

#### ✠ 12 Jesus Teaches at Nazareth

And Jesus came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the poor:  
He has sent me to proclaim release to the captives,  
To set a liberty them that are bruised,  
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down. And the eyes of all in the synagogue were fastened on him. And all bare him witness, and wondered at the words of grace that proceeded out of his mouth.

And they said, is this not Joseph's son?

Jesus himself, when he began to teach, was about 30 years of age, being the son (as was supposed) of Joseph.

#### ✠ 13 Jesus Teaches at Capernaum

And Jesus came down to Capernaum, a city of Galilee. And straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

And they were all amazed, insomuch as they questioned among themselves, saying, What is this? A new teaching!

And the report of him went out straightway everywhere into all the regions of Galilee and round about.

#### ✠ 14 Jesus and Mental Cases

And straightway, when Jesus was come out of the synagogue, he came into the house. And at even, when the sun did set, they brought unto Jesus them that were possessed with devils. And all the city was gathered together at the door. And he cast out many devils. And the devils came out crying and saying,

Ah! What have we to do with thee, Jesus of Nazareth, thou Son of the Most High God? Art thou come to torment us? Art thou come to destroy us? We know thee who thou art, the Holy One of God! And rebuking them, Jesus suffered them not to speak, because they believed that he was the Christ.

### ✠ 15 Jesus Teaches by the Lake

Now it came to pass, while the multitude pressed upon Jesus and heard the word of God, that he was standing by the lake of Gennesaret.

And he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land.

And he sat down and taught the multitudes out of the boat.

### ✠ 16 Jesus Wins Fishermen Followers

And when Jesus had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets.

And when they had this done, they enclosed a great multitude of fishes. And they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats. And Simon was amazed at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon.

But Simon Peter fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Master. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

And when they had brought their boats to land, they left all and followed Jesus.

### ✠ 17 Jesus Teaches Throughout Galilee

And in the morning, a great while before day, Jesus rose up and went out, and departed into a desert place, and there prayed.

And Simon and they that were with him followed after him; and they found him, and say unto him, all are seeking thee.

And Jesus saith unto them, Let us go elsewhere into the next towns, that I may preach there also, for to this end came I forth.

And he went into their synagogues throughout all Galilee teaching.



## **Chapter 4**

### **Development of Opposition to Jesus**

- ✠ 18. Criticism of Free Forgiveness for Sin
- ✠ 19. Criticism for Association with Sinners
- ✠ 20. Criticism of Attitude Toward Fasting
- ✠ 21. Criticism for Working on the Sabbath
- ✠ 22. Culmination of Criticism of Jesus
- ✠ 23. Attitude of Jesus Toward Criticism

## JESUS AS TEACHER

### Development of Opposition to Jesus

#### ✠ 18 Criticism of Free Forgiveness for Sin

And when Jesus entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door.

And Jesus was teaching. And there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judea and Jerusalem.

And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before Jesus. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.

And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? He blasphemeth: who can forgive sins but one, even God?

And straightway Jesus, perceiving in his spirit that they so reasoned with themselves, saith unto them, Why reason ye these things in your hearts? Man hath authority on earth to forgive sins.

Then Jesus saith to the sick of the palsy, I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and departed to his house. But when the multitudes saw it, they glorified God, which had given such authority unto men.

#### ✠ 19 Criticism for Association with Sinners

And Jesus went forth again by the sea side; and all the multitudes resorted unto him, and he taught them.

And as Jesus passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

And the scribes of the Pharisees, when they saw that Jesus was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners. And when Jesus heard it, he saith unto them,

They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

But go ye and learn what this meaneth, I desire mercy and not sacrifice.

## ✠ 20 Criticism of Attitude Toward Fasting

And John's disciples and the Pharisees were fasting; and they come and say unto Jesus, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But when the bridegroom shall be taken away from them, then will they fast.

## ✠ 21 Criticism for Working on the Sabbath

And it came to pass, that Jesus was going on the Sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?

And Jesus said unto them, Did ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he entered into the house of God, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

Or have ye not read in the law, how that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless?

And Jesus said unto them, The Sabbath was made for man, and not man for the Sabbath: so that man is lord even of the Sabbath.

## ✠ 22 Culmination of Criticism of Jesus

And the Pharisees went out, and straightway with the Herodians took counsel against Jesus, how they might destroy him

## ✠ 23 Attitude of Jesus Toward Criticism

And Jesus spake also parables unto them:

No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.

And no man putteth new wine into old wineskins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wineskins.

And no man having drunk old wine desireth new: for he saith, The old is good.

**Chapter 5**  
**Definition of Standards of Righteousness by Jesus**

- ✠ 24. Widespread Fame of Jesus
- ✠ 25. Appointment of Twelve Associates
- ✠ 26. Discourse on Standards of Righteousness
  - Occasion of the Discourse
  - Salutatory to the Disciples
  - The Theme of the Discourse
  - Ethics of the Scribes vs Ethics of Jesus
    - Murder vs Anger
    - Adultery vs Lust
    - Oaths vs Affirmations
    - Retaliation vs Forbearance
    - Hatred vs Love
  - Practices of Pharisees vs Practices of Jesus
    - General Ostentation in Religion
    - Ostentation in Almsgiving
    - Ostentation in Prayer
    - Ostentation in Fasting
  - Critics and Criticism
  - General Law of Morality
  - General Law of Religion
  - Relation of Morality to Religion
  - Two Ways and Two Outcomes
  - Contemporary Estimate of the Discourse

## JESUS AS TEACHER

### Definition of Standards of Righteousness by Jesus

#### ✠ 24 Widespread Fame of Jesus

**A**nd Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed. And from Judaea, and from Jerusalem, and from Idumaea, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for as many as had plagues pressed upon him that they might touch him.

And unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known.

#### ✠ 25 Appointment of Twelve Associates

And it came to pass in these days, that Jesus went out into the mountain to pray; and he continued all night in prayer to God.

And when it was day, he called his disciples: and he chose from them twelve, that they might be with him, and that he might send them forth: Simon, whom he also named Peter, and Andrew, his brother; and James the son of Zebedee, and John the brother of James; and Philip and Bartholomew; and Matthew and Thomas; and James the son of Alphaeus, and Simon, which was called the Zealot; and Judas the son of James; and Judas Iscariot, which was the traitor.

#### ✠ 26 Discourse on Standards of Righteousness

And Jesus came down with the twelve, and stood on a level place. And a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, came to hear him.

And Jesus lifted up his eyes on his disciples, and said:

Blessed are ye poor.

Blessed are ye that hunger.

Blessed are ye that weep.

Blessed are ye when men persecute you.

Ye are the salt of the earth.

Ye are the light of the world.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of God.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that everyone who is angry with his brother shall be in danger of the judgment.

If therefore thou art offering thy gift at the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Blessed are the peacemakers: for they shall be called sons of God.

Ye have heard that it was said, Thou shalt not commit adultery: But I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body. And if thy hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body.

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

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, nor by the earth, nor by Jerusalem. Neither shalt thou swear by thy head. But let your speech be Yea, yea; Nay, nay: and whatsoever is more than these is of evil.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: But I say unto you, Resist not evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would take away thy cloak, let him have thy coat also. And whosoever shall compel thee to go one mile, go with him twain.

Blessed are the meek: for they shall inherit the earth.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you.

If ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. Ye shall be sons of the Most High: for he is kind toward the unthankful and evil: he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Be ye merciful, even as your Father is merciful.

Blessed are the merciful, for they shall obtain mercy.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father.

When therefore thou doest alms, sound not 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

received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret shall recompense thee.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

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

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.

Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of my Father.

By their fruits ye shall know them. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. Every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of evil treasure bringeth forth that which is evil. Therefore by their fruits ye shall know them.

Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes.

**Chapter 6**  
**Contemporary Opinions About the Worth of Jesus**

- ⌘ 27. Opinion of a Roman Centurion
- ⌘ 28. Opinion of John the Baptist
- ⌘ 29. Opinion of a Sinner vs Opinion of a Pharisee
- ⌘ 30. On a Tour in Galilee
- ⌘ 31. Opinion of the Friends of Jesus
- ⌘ 32. Opinion of the Religious Leaders



## JESUS AS TEACHER

### Contemporary Opinions About the Worth of Jesus

#### ✠ 27 Opinion of a Roman Centurion

After Jesus had ended all his sayings in the ears of the people, he entered into Capernaum. And a certain centurion, when he heard concerning Jesus, sent unto him elders of the Jews, asking him that he would save his boy. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue.

And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Sir, trouble not thyself: for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another Come, and he cometh; and to my servant, Do this, and he doeth it.

And when Jesus heard these things, he marveled at the centurion, and turned and said unto the multitude that followed him, I say unto you, I have found not so great a faith, no, not in Israel.

#### ✠ 28 Opinion of John the Baptist

And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that cometh, or look we for another? And when the men were come unto Jesus, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?

And Jesus answered and said unto them, Go your way, and tell John what things ye have seen and heard. And blessed is he, whosoever shall find none occasion of stumbling in me.

And when the messengers of John were departed, Jesus began to say unto the multitudes concerning John, What went ye out in the wilderness to behold? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in king's courts. But what went ye out to see? A prophet? I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than John. He that hath ears to hear, let him hear.

From the days of John the Baptist until now the kingdom of God suffereth violence, and men of violence take it by force. For all the prophets and the law prophesized until John.

Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and you did not dance; we wailed, and ye did not weep. For John is come eating no bread nor drinking wine; and ye say, he hath a devil. I am come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified of all her children.

### **☒ 29 Opinion of a Sinner vs Opinion of a Pharisee**

And one of the Pharisees desired Jesus that he would eat with him. And Jesus entered into the Pharisees house and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that Jesus was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden Jesus saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say to thee. And he saith, Teacher, say on. Jesus said, A certain lender had two debtors: the one owed 500 pence, and the other 50. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And Jesus said unto him, Thou has rightly judged.

And turning to the woman, Jesus said unto Simon, Seest thou this woman? I entered into thine house; thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much.

And Jesus said unto the woman, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

### **☒ 30 On a Tour in Galilee**

And it came to pass soon afterwards, that Jesus went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women which ministered to them of their substance.

### **☒ 31 Opinion of the Friends of Jesus**

And Jesus cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

### **☒ 32 Opinion of the Religious Leaders**

And Jesus was casting out a devil. And when it came to pass that when the devil was gone out the multitudes marveled. And the scribes which came down from Jerusalem said, He hath Beelzebub, and, By the prince of the devils casteth he out the devils.

And Jesus called them unto him, and said unto them, How can Satan cast out Satan? If a kingdom be

divided against itself, that kingdom cannot stand but is brought to desolation. And every city or house divided against itself will not be able to stand, but falleth. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.

If I by Beelzebub cast our devils, by whom do your sons cast them out? Therefore shall they be your judges.

Verily I say unto you, Whosoever shall speak a word against me, it shall be forgiven him; but whosoever shall blaspheme against the spirit of God, it shall not be forgiven him. This was because they said, He hath an unclean spirit.

**Chapter 7**  
**The Mystery of the Kingdom of God**

- ✠ 33. Basis of Real Relationship to Jesus
- ✠ 34. Discourse on the Kingdom of God
  - Occasion of the Discourse
  - Parables on Modest Origin
  - Parable on Apocalyptic Origin
  - Parable on Developmental Origin
  - Parables on Condition for Genesis
  - Method of the Discourse
  - Reason for Method Used
  - Limitations of the Method
  - Limitations of Hearers
  - Purposed Obscurity as Temporary Expedient
  - Things New and Old vs Things Old Only
  - Temporary Expediency vs Ultimate Attitude

## JESUS AS TEACHER

### The Mystery of the Kingdom Of God

#### ✠ 33 Basis of Real Relationship to Jesus

And there come his mother and brethren; and, standing without, they sent unto Jesus, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, Who is my mother and my brethren? Whosoever shall do the will of God, the same is my brother, and sister, and mother.

#### ✠ 34 Discourse on the Kingdom of God

And again Jesus began to teach by the seaside. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching:

How shall we liken the kingdom of God? Or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

And he said, Who hath ears to hear, let him hear.

Another parable set Jesus before them, saying, The kingdom of God is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in the field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together. If any man hath ears to hear, let him hear.

And Jesus said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear.

The kingdom of God is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of God is like unto a man that is a merchant seeking goodly pearls and having found one pearl of great price, he went and sold all that he had, and bought it.

He that hath ears to hear, let him hear.

And with many such parables spake Jesus the word unto them, as they were able to hear it: and without a parable spake he not unto them.

And when Jesus was alone, the disciples came, and said unto him, Why speakest thou unto them in parables? And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand.

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

Then Jesus went into the house: and his disciples came unto him, saying: Explain unto us the parable of the tares of the field. And Jesus saith unto them, Know ye not this parable? and how shall ye know all the parables?

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

Hearken: Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

And Jesus said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? There is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light.

And Jesus asked them, Have ye understood all these things? They say unto Jesus, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of God is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

There is nothing covered up, that shall not be revealed: and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do.

## **Chapter 8**

### **Activity on Tours of Jesus and Disciples**

- ✠ 35. Fear vs Faith
- ✠ 36. Jesus Teaches at Nazareth
- ✠ 37. Jesus Teaches throughout Galilee
- ✠ 38. Disciples Tour in Galilee
- ✠ 39. Fate of John the Baptist
- ✠ 40. Report of Associates on their Tour
- ✠ 41. Jesus Teaching in the Desert

## JESUS AS TEACHER

### Activity on Tours of Jesus and Disciples

#### ✠ 35 Fear versus Faith

Now it came to pass on one of those days, that Jesus entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake. And leaving the multitude, they take him with them, even as he was, in the boat.

And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion. And they awake him, and say unto him, Teacher, carest thou not that we perish?

And Jesus awoke, and said, Peace, be still. Why are ye fearful? have ye not yet faith?

And they came to the other side of the sea, into the country of Gerasenes, which is over against Galilee.

#### ✠ 36 Jesus Teaches at Nazareth

And when Jesus had crossed over again in the boat unto the other side, he cometh into his own country; and his disciples follow him. And when the Sabbath was come, he began to teach in the synagogue.

And many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?

And they were offended in Jesus. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house.

#### ✠ 37 Jesus Teaches Throughout Galilee

But when Jesus saw the multitudes, he saith unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

And Jesus called unto him his twelve disciples, and began to send them forth by two and two. And he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; for, he said, the laborer is worthy of his food.

And Jesus said unto them, Into whatsoever city or village ye shall enter, search out who in it is worthy. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it. There abide till ye go forth, eating and drinking such things as they give. Go not from house to house.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.



And they went out, and preached that men should repent.

### ✠ **39 Fate of John the Baptist**

At that season Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist, whom I beheaded; he is risen from the dead; and therefore do these powers work in him.

For Herod himself had sent forth and laid hold upon John, and bound him in prison. For John said unto Herod, It is not lawful for thee to have thy brother's wife. And for the sake of Herodias, his brother Philip's wife, Herod had sent and beheaded John in the prison.

### ✠ **40 Report of Associates on Their Tour**

And the twelve gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

### ✠ **41 Jesus Teaching in the Desert**

And they went away in the boat to a desert place apart. And the people saw them going, and many knew them, and they ran there together on foot from all the cities and outwent them.

And Jesus came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a Shepard: and he began to teach them many things.

And when the day was now far spent, Jesus constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountains to pray.

**Chapter 9**  
**Demand by Pharisees for Conformity and Credentials**

- ✠ 42. Concerning Traditions About Defilement
  - To the Pharisees
  - To the Multitude
  - To the Disciples
  - About the Pharisees
- ✠ 43. Withdrawal Toward Tyre and Sidon
- ✠ 44. Return Journey Through Decapolis
- ✠ 45. Pharisees Demand Signs from Jesus
- ✠ 46. The Leaven of the Pharisees

## JESUS AS TEACHER

### Demand by Pharisees for Conformity and Credentials

#### ✠ 42 Concerning Traditions about Defilement

And there are gathered together unto Jesus the Pharisees, and certain of the scribes, which had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is, unwashed, hands.

For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the marketplace, except they wash themselves, they eat not: and many other things there be, which they have received to hold, washing of cups, and pots, and brazen vessels.

And the Pharisees and the scribes ask Jesus, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

And Jesus said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth me with their lips,  
But their heart is far from me.  
But in vain do they worship me,  
Teaching as their doctrines the precepts of men.

Ye leave the commandment of God, and hold fast the tradition of men.

And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do ought for his father or mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

And Jesus called to him the multitude, and said unto them, Hear me all of you, and understand: To eat with unwashed hands defileth not the man. There is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man.

And when Jesus was entered into the house from the multitude, his disciples asked of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart.

And he said, That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, ailing, pride, foolishness: all these evil things proceed from within, and defile the man.

Then the disciples said unto Jesus, Knowest thou that the Pharisees were offended, when they heard that saying? But Jesus answered and said, Every plant which my Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.

#### ✠ 43 Withdrawal Toward Tyre and Sidon

And from thence Jesus arose, and went away into the borders to Tyre and Sidon. And he entered into a house, and would have no man know it: and he could not be hid.

#### ✠ 44 Return Journey through Decapolis

And again Jesus went out from the borders of Tyre and come through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

#### ✠ 45 Pharisees Demand Signs from Jesus

And the Pharisees came forth, and began to question with Jesus, seeking from him a sign from Heaven. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? An evil and adulterous generation seeketh after a sign. Verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into the boat departed to the other side.

#### ✠ 46 The Leaven of the Pharisees

And Jesus charged his disciples, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned, one with another, saying, We have no bread. Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? And he said unto them, Do ye not yet understand? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

**Chapter 10**  
**Forecasts of Conflict with the Jerusalem Authorities**

- ✠ 47. Opinion of Disciples about Jesus
- ✠ 48. Jesus Forecasts Events at Jerusalem
- ✠ 49. Some Costs of Discipleship
- ✠ 50. The Problem of Tribute Payment
- ✠ 51. Teaching on Greatness
- ✠ 52. Teaching on Tolerance
- ✠ 53. Teaching on Forgiveness
- ✠ 54. Parable on Forgiveness

## JESUS AS TEACHER

### Forecasts of Conflict with the Jerusalem Authorities

#### ✠ 47 Opinion of Disciples about Jesus

And Jesus went forth, and his disciples, into the villages of Caesarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets. And Jesus asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. Then charged Jesus the disciples that they should tell no man that he was the Christ.

#### ✠ 48 Jesus Forecasts Events at Jerusalem

From that time began Jesus to shew unto his disciples, how that he must go into Jerusalem, and be rejected by the elders and chief priests and scribes, and be delivered up into the hands of men, and be condemned to death, and suffer many things, and be set at nought, and be killed. And Peter took him, and began to rebuke him, saying, Be it far from thee, Master: this shall never be unto thee. But Jesus turned, and said unto Peter, Get thee behind me, Satan: thou mindest not the things of God, but the things of men.

#### ✠ 49 Some Costs of Discipleship

And Jesus called unto him the multitude with his disciples, and said unto them,

If any man would come after me, let him deny himself.

Whosoever would save his life shall lose it; but whosoever shall lose his life, shall save it. What is a man profited, if he gain the whole world, and lose or forfeit his own self?

#### ✠ 50 The Problem of Tribute Payment

And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half shekel? He saith, Yea.

And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free.

But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up: that take, and give unto them for me and thee.

#### ✠ 51 Teachings on Greatness

And when Jesus was in the house at Capernaum, he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who was the greatest.

And Jesus sat down, and called the twelve, and he saith unto them, If any man would be first, he shall be last of all, and minister of all.

Salt is good: but if the salt has lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

#### ✠ 52 Teaching on Tolerance

John said unto Jesus, Teacher, we saw one casting out devils in thy name: and we forbade him, because he followed not with us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.

#### ✠ 53 Teaching on Forgiveness

And Jesus said unto his disciples, Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

Then came Peter, and said to Jesus, How oft shall my brother sin against me, Master, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven.

#### ✠ 54 Parable on Forgiveness

A certain king would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not the wherewith to pay, his master commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Master, have patience with me, and I will pay thee all. And the master of that servant, being moved with compassion, released him, and forgave him the debt.

But that servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due.

So when his fellow servants saw what was done, they were exceeding sorry, and came and told unto their master all that was done. This his master called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

**Chapter 11**  
**Departure from Galilee to Jerusalem**

- ✠ 55. General Statement of Journey
- ✠ 56. Teaching on Tolerance
- ✠ 57. Some Tests of Discipleship
- ✠ 58. The Way of Eternal Life
- ✠ 59. The Definition of Neighbor
- ✠ 60. Many Things vs One Thing
- ✠ 61. Elements of Prevailing Prayer
- ✠ 62. Limitations of Exorcism
- ✠ 63. Basis of Real Relationship to Jesus



## JESUS AS TEACHER

### Departure From Galilee for Jerusalem

#### ✠ 55 General Statement of Journey

And it came to pass when Jesus had finished these words, he departed from Galilee. And multitudes come together unto him again; and, as he was wont, he taught them. And when the days were well-nigh come that he should be received up, Jesus steadfastly set his face to go to Jerusalem.

#### ✠ 56 Teaching on Tolerance

And Jesus sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, Master, wilt thou that we bid fire to come down from heaven, and consume them? But Jesus turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. And they went to another village.

#### ✠ 57 Some Tests of Discipleship

And as they went in the way, a certain man said unto Jesus, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heavens have lodging-places; but I have not where to lay my head.

And Jesus said unto another, Follow me. But he said, Suffer me first to go and bury my father. But Jesus said unto him, Leave the dead to bury their own dead.

And another also said, I will follow thee, Master; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

#### ✠ 58 The Way of Eternal Life

And behold, a certain lawyer stood up and questioned Jesus, saying, Teacher, what shall I do to inherit eternal life? And Jesus said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And Jesus said unto him, Thou hast answered right: this do, and thou shalt live.

#### ✠ 59 The Definition of Neighbor

A certain lawyer said unto Jesus, Who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jerico; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came

to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out some money, and gave it to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, he that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

### ✠ 60 Many Things vs. One Thing

Now as they went on their way, Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Master's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Master, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Master answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful.

### ✠ 61 Elements of Prevailing Prayer

And it came to pass, as Jesus was praying in a certain place, that when he ceased, one of his disciples said unto him, Master, teach us to pray, even as John also taught his disciples.

And Jesus said unto them, In praying use not vain repetitions, as the Gentiles do,: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for God your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye:

Father,  
Hallowed be thy name.  
Thy kingdom come.  
Thy will be done, as in heaven, so on earth.  
Give us day by day our daily bread.  
And forgive us our sins; for we ourselves also forgive every one who has wronged us.

Therefore I say unto you, Whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also may forgive you your trespasses.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father give good things to them that ask him?

All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.

### ⌘ **62 Limitations of Exorcism**

And Jesus was casting out a devil. And it came to pass, when the devil was gone out, Jesus said, The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first.

### ⌘ **63 Basis of Real Relationship to Jesus**

And it came to pass, as Jesus said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But Jesus said, Yea rather, blessed are they that hear the word of God, and keep it.

**Chapter 12**  
**Deep Feeling and Direct Teaching**

- ✠ 64. Effects of the Mission of Jesus
- ✠ 65. The Signs of the Times
- ✠ 66. Warnings of National Disaster
- ✠ 67. Teaching about Reliance on Wealth
- ✠ 68. Saying on Light and Darkness
- ✠ 69. Limits of the Kingdom of God
- ✠ 70. Forecast of his Death by Jesus
- ✠ 71. Teaching in Criticism of Anxiety
- ✠ 72. Teachings at the Table of a Pharisee
- ✠ 73. The Costs of Discipleship

## JESUS AS TEACHER

### Deep Feeling and Direct Teaching

#### ✠ 64 Effects of the Mission of Jesus

In the meantime, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, Jesus began to say unto his disciples first of all, Think ye that I am come to cast peace on the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law. And a man's foes shall be they of his own household.

I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how I am straightened till it be accomplished!

#### ✠ 65 The Signs of the Times

And Jesus said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye know how to interpret the face of the earth and the heaven; but how is it that ye cannot discern the signs of the times?

#### ✠ 66 Warnings of National Disaster

Now there were some present at that very season which told Jesus of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them,

Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish.

Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

#### ✠ 67 Teaching About Reliance on Wealth

And one out of the multitude said unto Jesus, Teacher, bid my brother divide the inheritance with me. But Jesus said unto him, Man, who made me a judge or a divider over you?

And Jesus said unto them, Take heed, and keep yourself from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And Jesus spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years;

take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasure in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

### ✠ **68 Saying on Light and Darkness**

And when the multitudes were gathering together unto Jesus, he began to say,

The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness.

Look therefore whether the light that is in thee be not darkness. If the light that is in thee be darkness, how great is the darkness!

### ✠ **69 Limits of the Kingdom of God**

And Jesus went on his way through cities and villages, teaching, and journeying on unto Jerusalem. And one said unto him, Master, are they few that be saved?

And Jesus said unto them, strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.

Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.

And behold, there are last which shall be first, and there are first which shall be last.

### ✠ **70 Forecast of his Death by Jesus**

In that very hour there came certain Pharisees, saying to Jesus, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I must go on my way to-day and tomorrow, and the third day I am perfected: for it cannot be that a prophet perish out of Jerusalem.

### ✠ **71 Teaching in Criticism of Anxiety**

And Jesus said unto his disciples,

Be not anxious for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and God feedeth them. Are not ye of much more value than they?

And which of you by being anxious can add one cubit unto his stature?

And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Be not therefore anxious, saying, What shall we eat? Or, What shall we drink? Or Wherewithal shall we be clothed? For after all these things do the Gentiles seek.

Your Father knoweth that ye have need of all these things. Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

### ✠ 72 Teachings at the Table of a Pharisee

And it came to pass that Jesus went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread.

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them,

When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher. For everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee.

### ✠ 73 The Costs of Discipleship

Now there went with Jesus great multitudes: and he turned, and said unto them,

If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or

else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. He that hath ears to hear, let him hear.



**Chapter 13**  
**Many Truths Taught in Parables**

- ✠ 74. Parables on the Worth of Sinners
  - The Lost Sheep
  - The Lost Coin
  - The Lost Son
- ✠ 75. God vs Mammon
- ✠ 76. Parable on the Futility of Duty
- ✠ 77. Several Sayings of Jesus
- ✠ 78. Parable on Deferred Judgement
- ✠ 79. Time of the Kingdom of God
- ✠ 80. Parables on Importunity in Prayer
- ✠ 81. Several Sayings of Jesus
- ✠ 82. Parable on the Basis of Justification

## JESUS AS TEACHER

### Many Truths Taught in Parables

#### ✠ 74 Parables on the Worth of Sinners

Now all the publicans and sinners were drawing near unto Jesus for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. And Jesus spake unto them these parables, saying,

What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing, And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth.

Or what woman having ten pieces of silver, if she lost one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain to have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killest for him

the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

#### ✠ 75 **God *versus* Mammon**

And Jesus said also unto the disciples, No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. And the Pharisees, who were lovers of money, heard all these things; and they scoffed at Jesus. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.

#### ✠ 76 **Parable on the Futility of Duty**

And Jesus said unto his disciples, Who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded of you, say, We are unprofitable servants; we have done that which it was our duty to do.

#### ✠ 77 **Several Sayings of Jesus**

The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

Is it lawful on the Sabbath day to do good, or to do harm? to save a life, or to kill? What man shall there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the Sabbath day.

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

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.

#### ✠ 78 **Parable on Deferred Judgment**

And Jesus spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Sir, let it alone this year also, till I shall dig about it, and manure it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

### ✠ 79 Time of the Kingdom of God

And it came to pass, as Jesus was on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee.

And being asked by the Pharisees, when the kingdom of God cometh, Jesus answered them and said, The kingdom of God cometh not from observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is in the midst of you.

And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.

### ✠ 80 Parables on Importunity in Prayer

And Jesus spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in the city; and she came oft unto him, saying, Do me justice of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will do her justice, lest she ware me out by her continual coming.

And Jesus said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

### ✠ 81 Several Sayings of Jesus

Have faith in God. All things are possible to him that believeth. If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.

A city set on a hill cannot be hid. Even so let your light shine before men, that they may see your good works, and glorify your Father.

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over. For with what measure ye mete, it shall be measured unto you. Freely ye received, freely give.

Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

### ✠ 82 Parable on the Basis of Justification

And Jesus spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought:

Two men went up into the temple to pray; the one a Pharisee, the other a publican. The Pharisee

stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner.

I say unto you, This man went down to his house justified rather than the other.

**Chapter 14**  
**Teaching and Journeying on to Jerusalem**

- ✠ 83. Teachings About Divorce
  - To the Pharisees
  - To the Disciples
- ✠ 84. Essential for Entrance into Kingdom
- ✠ 85. Relations of Possessions to Eternal Life
  - To the Rich Man
  - To the Disciples
  - To Simon Peter
- ✠ 86. Parable on the Basis of Reward
- ✠ 87. Teaching on Standards of Greatness
  - To James and John
  - To the Group
- ✠ 88. The Rich Publican of Jericho
- ✠ 89. Time of the Kingdom of God

## JESUS AS TEACHER

### Teaching and Journeying on to Jerusalem

#### ✠ 83 Teachings About Divorce

And there came Pharisees unto Jesus, and asked him, is it lawful for a man to put away his wife? And Jesus answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment.

But from the beginning of the creation, Male and Female made He them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore Gad hath joined together, let no man put asunder. And in the house the disciples asked Jesus again of this mater. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery; and if she herself shall put away her husband, and marry another, she committeth adultery.

#### ✠ 84 Essential for Entrance into Kingdom

And they brought unto Jesus little children: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

#### ✠ 85 Relation of Possessions to Eternal Life

And as Jesus was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

And he said unto him, Teacher, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard it is to enter into the kingdom of God!

Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or wife, or

children, or lands, but he shall receive a hundredfold now in this time, and shall inherit eternal life.

#### ✠ 86 Parable on the Basis of Reward

A householder went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

And when even was come, the owner of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a denarius. And when the first came, they supposed that they would receive more; and they likewise received every man a denarius. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a denarius? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.

#### ✠ 87 Teachings on Standards of Greatness

And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid.

And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee. And Jesus said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in the kingdom. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized with shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give.

And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.



### ✠ 88 The Rich Publican of Jericho

And Jesus entered and was passing through Jericho. And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received Jesus joyfully. And when they saw it, they all murmured, saying, He is gone to lodge with a man that is a sinner.

And Zacchaeus stood, and said unto the Master, Behold, Master, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham.

### ✠ 89 Time of the Kingdom of God

And as they heard these things, Jesus added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear.

Jesus said therefore, A certain nobleman went into a far country. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. And it came to pass, when he was come back again, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Sir, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, sir, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Sir, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I, on my return, should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

And when Jesus had thus spoken, he went on before, going up to Jerusalem.

## **Chapter 15**

### **Challenge of the Jerusalem Leaders by Jesus**

- ✠ 90. Jesus enters Jerusalem as Popular Leader
- ✠ 91. Jesus Casts Commerce from the Temple
- ✠ 92. Jesus Teaches in the Temple
- ✠ 93. Jewish Rulers Challenge Authority of Jesus
- ✠ 94. Parables in Condemnation of Jewish Leaders
  - Parable of the Sons
  - Parable of the Vineyard
  - Parable of the Feast
  - Reaction to the Parables
- ✠ 95. Efforts to Accumulate Evidence Against Jesus
  - On Tribute to Rome
  - On Life After Death
  - On Treatment of Adultery
  - On Major Commandments

## JESUS AS TEACHER

### Challenge of the Jerusalem Leaders by Jesus

#### ✠ 90 Jesus Enters Jerusalem as Popular Leader

And as Jesus was now drawing nigh unto Jerusalem, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is he that cometh in the name of the Lord: peace in heaven, and glory in the highest.

And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

And when Jesus drew nigh unto Jerusalem, he saw the city and wept over it, saying,

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate, till ye shall say, Blessed is he that cometh in the name of the Lord.

If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And when Jesus was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth, of Galilee.

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

#### ✠ 91 Jesus Casts Commerce from the Temple

And on the morrow they come to Jerusalem: and Jesus entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man should carry a vessel through the temple.

And Jesus taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

#### ✠ 92 Jesus Teaches in the Temple

And Jesus was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him, for they feared him. And they could not find what they might do; for the people all hung upon him, listening. For all the multitude was astonished at his teaching.

And every evening he went forth out of the city to Bethany, and lodged there.

### ✠ 93 Jewish Rulers Challenge Authority of Jesus

And they come again to Jerusalem: and as Jesus was teaching the people in the temple, there come to him the chief priests, and the scribes, and the elders; and they said unto him, Tell us: By what authority doest thou these things? or who gave thee this authority?

And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer me.

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, From men; all the people will stone us: for they be persuaded that John was a prophet.

And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

### ✠ 74 Parables in Condemnation of Jewish Leaders

And Jesus began to speak unto them in parables:

A man had two sons; and he came to the first, and said, Son, go work today in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

What think ye? Whether of the twain did the will of his father? They say, 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. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a pit for the winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And at the season of the fruits he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully, and sent him away empty. And he sent another; and him they killed: and many others; beating some, and killing some. And the owner of the vineyard said, What shall I do? I will send my son: it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him and take his inheritance. And they cast him forth out of the vineyard, and killed him. What therefore will the owner of the vineyard do unto them? He will come and destroy those husbandmen, and will give the vineyard unto others.

And Jesus spake again a parable unto them, saying, A certain king made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not

come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found: and the wedding was filled with guests.

And when the chief priests and the scribes and the Pharisees heard his parables, they perceived that he spake the parables against them. And when they sought to lay hold on him in that very hour, they feared the multitudes, because they took Jesus for a prophet.

### ✠ 95 Efforts to Accumulate Evidence Against Jesus

And they watched Jesus, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

And when they were come, they say unto him, Teacher, we know that thou art true, and sayest and teachest rightly, and carest not for anyone: for thou regardest not the person of men, but of a truth teachest the way of God. Tell us therefore, What thinkest thou? Is it lawful for us to give tribute unto Caesar, or not? Shall we give, or shall we not give?

But Jesus perceived their craftiness, and said, Shew me the tribute money. And they brought unto him a denarius. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render unto Caesar the things that are Caesar's; and unto God the things that are God's. And they were not able to take hold of the saying before the people: and they marveled at his answer, and held their peace.

And there came to Jesus certain of the Sadducees, they which say that there is no resurrection; and they asked him, saying, Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection whose wife of them shall she be? for the seven had her to wife.

Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.

But that the dead are raised, even Moses shewed when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him. Ye do greatly err.

And when the multitudes heard it, they were astonished at his teaching.

And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Teacher, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her?

And this they said, trying him, that they might have whereof to accuse him.

But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Master. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

And one of the scribes came, and heard them questioning together, and knowing that Jesus had answered them well, asked him a question: Teacher, what commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord the God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as yourself. There is none other commandment greater than these.

And the scribe said unto Jesus, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

And no man after that durst ask Jesus any question.

**Chapter 16**  
**Discourse in Condemnation of Scribes and Pharisees**

- ✠ 96. Discourse in Condemnation of Scribes and Pharisees
  - To the Disciples and Multitude
  - To the Scribes and the Pharisees
  - Reaction to the Discourse
- ✠ 97. The True Test of Giving

## JESUS AS TEACHER

### Discourse in Condemnation of Scribes and Pharisees

#### ✠ 96 Discourse in Condemnation of Scribes and Pharisees

Then spake Jesus to the multitudes and to his disciples, saying, Beware of the scribes, which desire to walk in long robes: they make broad their phylacteries<sup>1</sup>, and enlarge the borders of their garments. They love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces. They devour widow's houses, even while for pretence they make long prayers. All their works they do for to be seen of men.

They love to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. Neither be ye called Master: for one is your master. And call no man your father on the earth: for one is your Father.

Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. He that is greatest among you shall be your minister.

Woe unto you, scribes and Pharisees, hypocrites! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of God against men: for ye enter not in yourselves, neither suffer ye them that are entering to enter.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte<sup>2</sup>; and when he is become so, ye make him twofold more a son of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound by his oath. Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the alter, it is nothing; but whosoever shall swear by the gift that is upon it, he is bound by his oath. Ye blind: for whether is greater, the gift, or the alter that sanctifieth the gift? Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cumin, and have left undone the weightier matters of the law, justice, and mercy, and integrity. Ye blind guides, which strain out the gnat and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Ye outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not



have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers.

And the scribes and the Pharisees began to press upon Jesus vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth.

### ✠ 97 **The True Test of Giving**

And Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in small copper coins. And Jesus called unto him his disciples, and said unto them, Verily I say unto you, this poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had.

**Chapter 17**  
**Discourse on Events of the Future**

- ✠ 98. Discourse on Events of the Future
  - Occasion of the Discourse
  - The Theme of the Discourse
  - Events before the Siege
  - The Destruction of Jerusalem
  - Time of the Destruction of Jerusalem
  - Rise the Messianic Claimants
  - The Day of the Son of Man
  - An Interruption by the Disciples
  - Time of the Day of the Son of Man
  - Mission of the Disciples in the Future
  - Parable on Faithfulness in the Mission
  
- ✠ 99. Teachings by Jesus in Jerusalem

## JESUS AS TEACHER

### Discourse on Events of the Future

#### ✠ 98 Discourse on the Events of the Future

And as Jesus went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what manner of stones and what manner of buildings?

And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as Jesus sat on the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when these things are about to be accomplished?

And Jesus began to say unto them, When ye shall hear of wars and rumors of wars, be not troubled: these things must needs come to pass. For nation shall rise against nation, and kingdom against kingdom: there shall be famines and pestilences. These things are the beginning of travail: but the end is not yet.

But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judea flee unto the mountains. And let them that are in the midst of Jerusalem depart out. And let not them that are in the country enter therein. For these are days of vengeance. Woe unto them that are with child and to them that give suck in those days! And pray ye that your flight shall not be in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh. Verily I say unto you, This generation shall not pass away, until all these things be accomplished.

The days will come, when ye shall desire to see the Day of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away nor follow after them.

Take heed that no man lead you astray. For many shall come, saying, I am the Christ; and, The time is at hand. They shall lead many astray. Go ye not after them.

For as the lightening, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his Day.

As it came to pass in the days of Noah, even so shall it be also in the Day of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Likewise, even as it came to pass in the days of Lot; They ate, they drank, they bought, they sold, they

planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all.

After the same manner shall it be in the Day that the Son of man is revealed.

In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back.

In that night, there shall be two men on one bed; the one shall be taken, and the other shall be left: there shall be two women grinding together; the one shall be taken, the other shall be left.

And they answering say unto Jesus, Where, Master?

And Jesus said unto them, Where the carcass is, thither will the vultures also be gathered together.

But of that Day knoweth no one, not even the angels in heaven, neither the Son, but the Father.

Take ye heed: for ye know not when the time is.

It is as when ten virgins took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came.

Take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand. I shall turn unto you for a testimony.

And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men. In your patience ye shall win your lives.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

A disciple is not above his teacher. It is enough for the disciple that he be as his teacher. If they have called the master of the house Beelzebub, how much more shall they call them of his household!

There is nothing covered up, that shall not be revealed: and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more

that they can do. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered.

Fear not: ye are of more value than many sparrows.

Every one who shall confess me before men, him will I also confess before my Father. But whosoever shall deny me before men, him will I also deny before my Father. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, and to another two, to another one; to each according to his several ability; and he went on his journey.

Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his master's money.

Now after a long time the master of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Sir, thou deliveredst unto me five talents: lo, I have gained other five talents. His master said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things.

And he also that received the two talents came and said, Sir, thou deliveredst unto me two talents: lo, I have gained other two talents. His master said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things.

And he also that had received the one talent came and said, Sir, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his master answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

Take ye away therefore the talent from him, and give it unto him that hath the ten talents. To whomsoever much is given, of him shall much be required.

### ✠ 99 Teaching by Jesus in Jerusalem

And every day Jesus was teaching in the temple; and every night he went out, and lodged in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

## **Chapter 18**

### **Final Hours of Jesus with his Disciples**

- ⌘ 100. Conspiracy for the Arrest of Jesus
- ⌘ 101. The Passover with the Disciples
- ⌘ 102. Withdrawal to the Mount of Olives
- ⌘ 103. At the Place Named Gethsemane
- ⌘ 104. Betrayal and Arrest of Jesus

## JESUS AS TEACHER

### Final Hours of Jesus with his Disciples

#### ✠ 100 Conspiracy for the Arrest of Jesus

Now after two days was the feast of the Passover and the unleavened bread. And the chief priests and the scribes sought how they might take Jesus with subtlety, and kill him. But they said, Not during the feast, lest haply there shall be a tumult of the people. And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver Jesus unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver Jesus unto them in the absence of the multitude.

#### ✠ 101 The Passover with the Disciples

And the day of the unleavened bread came, on which the Passover must be sacrificed. And Jesus sent Peter and John, saying, Go and make ready for us the Passover, that we may eat. And they said unto him, where wilt thou that we make ready? And Jesus said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the Passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the Passover.

And when the hour was come, Jesus sat down, and the twelve with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.

And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until that day when I drink it new in the kingdom of God.

Behold, the hand of him that betrayeth me is with me on the table. And they began to question among themselves, which of them it was that should do this thing.

#### ✠ 102 Withdrawal to the Mount of Olives

And when they had sung a hymn, they went out unto the Mount of Olives. And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the Shepard, and the sheep will be scattered abroad. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou today, even this night, before the cock crows, shalt deny me. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

#### ✠ 103 At the Place Named Gethsemane

And they come unto a place which was named Gethsemane: and Jesus saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly agitated, and sore troubled. And he saith unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch.

And Jesus went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

And again Jesus went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him.

And Jesus left them again, and went away, and prayed a third time, saying again the same words. Then cometh he to the disciples and saith unto them, Sleep on now, and take your rest: it is enough: the hour is at hand. Arise, let us be going: behold, he is at hand that betrayeth me.

#### ✠ 104 **Betrayal and Arrest of Jesus**

And straightway, while Jesus yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

Now he that betrayed Jesus had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway Judas came to him, and saith, Rabbi; and kissed him. And they laid hands on Jesus, and took him.

And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

Then all the disciples left Jesus, and fled.



**Chapter 19**  
**Judicial Trials and Crucifixion of Jesus**

- ⌘ 105. The Trail Before the Jewish Authorities
- ⌘ 106. The Trial Before the Roman Authorities
- ⌘ 107. The Crucifixion of Jesus

## JESUS AS TEACHER

### Judicial Trials and Crucifixion of Jesus

#### ✠ 105 The Trial Before the Jewish Authorities

And they seized Jesus, and led him away, and brought him into the high priests house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, This man also was with Jesus. But he denied, saying, Woman, I know him not. And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with Jesus: for he is a Galilean. But Peter said, Man, I know not what thou sayest.

And the Master turned, and looked upon Peter. And Peter remembered the word of the Master, how that he said unto him, Before the cock crow this day, thou shalt deny me. And he went out, and wept bitterly.

And then men that held Jesus mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee? And many other things spake they against him, reviling him.

And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes, and they led Jesus away into their council.

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bear false witness against him, and their witness agreed not together. And their stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, and answered nothing.

Again the high priest asked Jesus, and saith unto him, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. And they all said, Art thou the Son of God? And Jesus said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth. And they all condemned him to be worthy of death.

#### ✠ 106 The Trial Before the Roman Authorities

And the whole company of them rose up, and brought Jesus before Pilate the governor. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King

of the Jews? And Jesus answered him and said, Thou sayest.

And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse you of. But Jesus no more answered anything; insomuch that Pilate marveled.

And Pilate said unto the chief priests, I find no fault in this man. But they were the more ugent, saying, He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilean. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him. And he questioned him in many words; but Jesus answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.

And Pilate called together the chief priests and the rulers, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him and release him.

Now at the feast Pilate the governor used to release unto them one prisoner, whom they asked of him. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered him up.

And there was one called Barabbas, a notable prisoner, lying bound in prison with them that had made insurrection, men who in the insurrection had committed murder.

And the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And they cried out all together, saying, Away with this man, and release unto us Barabbas. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? And they cried out, Crucify him. And Pilate said unto them, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him and release him. But they cried out exceedingly, Crucify, crucify him.

And their voices prevailed. And Pilate gave sentence that what they asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And the soldiers led Jesus away within the court, which is the Praetorium; and they call together the whole band. And they clothe him with purple, and plaiting a crown of thorns, they put it on him; and

they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they led him out to crucify him.

### ✠ 107 The Crucifixion of Jesus

And when they lead Jesus away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed Jesus a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?

And they bring Jesus unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not. And they part his garments among them, casting lots upon them, what each should take. And it was the third hour, and they crucified him. And with them they crucify two robbers; one on his right hand, and one on his left. And the superscription of his accusation was written and set up over his head: THE KING OF THE JEWS. And they sat and watched him there.

And Jesus said, Father, forgive them; for they know not what they do.

And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. He trusteth on God; let him deliver him now, if he desireth him.

And it was now about the ninth hour. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, ye yielded up his spirit.

And when the centurion, which stood by over against Jesus, saw what was done, he said, Certainly this was a righteous man.

<sup>1</sup> From [www.newadvent.org](http://www.newadvent.org): "By the Jews the phylacteries are termed tephillin, plural of the word tephillah, "a prayer," and consist of two small square cases of leather, one of which is worn on the forehead, the other on the upper left arm. The case for the forehead holds four distinct compartments, that for the arm only one. They contain narrow strips of parchment on which are copied passages from the Pentateuch, viz., Exodus 13:1-10; and Deuteronomy 6:4-9; 11:13-21."

<sup>2</sup> a convert to the Jewish religion