

A Composite Gospel

All the Four Gospels are Put Together
in so Simple a Manner that it is Easy
to Read and to Understand.

This Composite Gospel using the text from *The World English Bible (WEB)* combines the four Gospels (Matthew, Mark, Luke, and John) plus a few verses from Acts and 1 Corinthians into one text.

In addition, *The King James Version (KJV)* and *The Updated King James Version (UKJV)* are also used in spots. The text coming from either the KJV or the UKJV is identified by being (enclosed in parentheses).

by Michael E. Brown Ph.D.

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Introduction

All the four gospels are put together in so simple a Manner that it Would be easy to read and understand as a composite gospel.

This Composite Gospel using the text from *The World English Bible (WEB)* combines the four Gospels (Matthew, Mark, Luke, and John) plus a few verses from Acts and 1 Corinthians into one text.

In addition, *The King James Version (KJV)* and *The Updated King James Version (UKJV)* are also used in spots. The text coming from either the KJV or the UKJV is identified by being (enclosed in parentheses).

Why a Composite Gospel?

Have you ever read one of the four Gospels (Matthew, Mark, Luke, or John) wishing that you could somehow read all four of the Gospels together, at the same time? You read one story and you remember that there is more to the story but where is it? Each of the four Gospels give only a part of the picture. So when we read any one of the four Gospels, by itself, we are missing much of the story. We can only get the whole picture when all four Gospels are read together.

You can use your own Bible in trying to find the parallel stories in the four Gospels yourself. However this would be rather difficult and time consuming.

Biblical scholars have provided a very good way to study these parallel stories in the different gospels. They have placed related text in a side-by-side format and its called A Harmony of the Gospel. Below is a small example of a Harmony.

Jesus Arrives in Galilee

**Matt
4:17**

17 From that time, Jesus began to preach, and to say, “Repent! For the Kingdom of Heaven is at hand.”

Mark 1:14-15

14 Now after John was taken into custody, Jesus came into Galilee, preaching the Good News of the Kingdom of God, 15 and saying, “The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News.”

**Luke
4:14-15**

14 Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. 15 He taught in their synagogues, being glorified by all.

John 4:43-46

43 After the two days he went out from there and went into Galilee. 44 For Jesus himself testified that a prophet has no honor in his own country. 45 So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast. 46 Jesus came therefore again to Cana of Galilee, where he made the water into wine.

It is very interesting to view the parallel texts side-by-side, but it is not easy reading because it is often difficult to figure out how the texts can fit together. It can often take quite a bit of time to fit the text together that allow the original four Gospels to agree with each other.

Below is the same selection of text, but as they are found in this Composite Gospel.

Jesus Arrives in Galilee

(Matt 4:17 Mark 1:14-15 Luke 4:14-15 John 4:43-46)

43 After the two days he went out from there and went into Galilee.

44 For Jesus himself testified that a prophet has no honor in his own country.

14 So, after John was taken into custody, Jesus returned in the power of the Spirit into Cana of Galilee, where he made the water into wine, and news about him spread through all the surrounding area.

15 He taught in their synagogues, being glorified by all.

45 When he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.

17 From that time, Jesus began to preach, the Good News of the Kingdom of God, and to say, “The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News.” Repent, for the kingdom of heaven is at hand.”

What I wanted to do was to have all the four gospels put together in so simple a manner that it would be easy to read. If I did the work of putting the gospels together then the reader would not have to go through the difficult process themselves.

So now, the reader can simply read, knowing that he or she is reading a composite reading of the four gospels that has the combined information found in Matthew, Mark, Luke, and John.

Yet at the same time, because of the features of this composite gospel (These features are discussed below), the reader can know where each word comes from, in the real four gospels. So, if a question arises, the reader can stop and turn to their own personal Bible to determine for themselves how the four gospels relate to each other.

What Version of the Bible to Use?

I wanted to start with a version of the Bible which is well respected and easy to read. However, I then found that copyright restrictions would prevent unrestricted free posting on the internet or other media. So copyright law would keep me from legally putting this work on the internet for free. The publisher would want royalties. One of the main purposes in producing this Composite Bible is that it would be a free resource to all who have access to the internet.

Also, I would not just have the text of the Bible on my web site, I would be combining the four Gospel's together into one text, so I would be bringing things together in a way that actually changes the text of the Bible itself. This is not wanted by the publishers who own the copyright. They don't even want the punctuation to be changed.

So, I want an easy-to-read version, but virtually all the new easy reading versions are copyrighted. The only ones that are not, are old and archaic like *The King James Version* and the *American Standard Version* of 1901, or so I thought. Then I found out that the Rainbow Missions, Inc., has been working to provide a Public Domain update of the ASV of 1901 called *The World English Bible*. It is not copyrighted! I have found that *The World English Bible* (WEB) reads very well. So I have chosen the *The World English Bible* (WEB) to be the version that this Composite Gospel is based.

In addition to *The World English Bible*, *The King James Version* (KJV) and *The Updated King James Version* (UKJV) are also used in spots to allow for a smoother flowing text. When combining text together, it is sometimes helpful to have an alternate way of expressing the thought. This is especially important when there is a combining of text from different sources such as The four Gospels. The text coming from either the KJV or the UKJV is identified by being (enclosed in parentheses). Both the KJV and the UKJV are both within the Public Domain.

How were these four Gospels combined into a single Composite Gospel?

I chose to use *a Harmony of the Gospels* by A. T. Robertson to help me understand more fully how the four Gospels relate to each other in a side-by-side format. However, in the process of using Robertson's harmony, I started to realize that I differed from Robertson, occasionally, on how the

original Gospels fit with each other. So this Composite Gospel does not follow Robertson's harmony on every point.

In a Harmony of the Gospels, we obviously can have up to all four books side-by-side. However, in a Composite Gospel, only a single text is used. Often, one of the four Gospels is used as the main text, with bits and pieces of the other three Gospels being inserted where they say more than the main text. If one of the original gospels gives more information than the other three; then, the one having more information is chosen as the main text. However, if all the original gospels are about the same in giving information, then the one that is easiest to read will automatically be picked. So, the composite text has all the information that is contained in all four of the Gospels.

It is my purpose to make the sentence structure as simple as possible. In looking over the four Gospels, I have found that Matthew has a very simple and direct way of writing. Mark, on the other hand seems to have a more complicated style of writing. Luke, seems to be awkward at times. So, when more than one of the original gospels are about equal in information and coverage, Matthew is usually chosen as the main source of the text. Then the specific facts, the bits and pieces, are then inserted from the other of the four original gospels to make the composite gospel more complete. So, the same information that is found in the different original gospels, is now contained in this Composite Gospel.

Color is Used to Keep the Reader Connected to the Original Four Gospels

Another important aspect of this Composite Gospel, is that there is a need to keep the reader connected to the original four Gospels while reading the composite text. If the reader loses contact with the original presentation of the Gospel, as is found in the Bible, than this new composite Gospel could have a negative effect on the reader. It is important that the reader knows where the words are coming from in this Composite Gospel.

So, an important feature of this Composite Gospel is that the text itself is color-coded. Each Book has its own specific color as you will see when you click to the actual Composite Gospel.

Matthew - Red **Luke** - Green **Acts** - Orange
Mark - Brown **John** - Blue **1 Corinthians** - Light Blue
Added words (usually connecting words) - Purple

Also, the words of the four original gospels are used rather extensively, almost exclusively, as is. Only a few words, mostly connecting words have been added or changed in the text to allow the composite text to read well. These added or changed words have their own distinctive color (purple).

So, not only will the reader of this composite Gospel have a simple reading of the combined information found in the four Gospels, but, as they are reading the text, they will know from what original Gospel book they are reading. Also, the verse numbers, at the beginning of each new verse, is the actual verse as found in the Bible, of the specific Gospel being used at the moment. So it should be an easy matter for the reader to note the color of the verse number and open up the Bible and find the exact verse that they are reading.

The Need to Restate Important Concepts

As a teacher, I have found that it is often helpful to restate important concepts, to say things more than once in different ways, so that the idea can sink into the minds of my students. Since I have found that the writers of the four Gospels often complement each other by saying things in different ways, I have often placed their comments together in much the same way as I might say it as a teacher, in class.

Here is an example where both Matthew and Mark are saying about the same thing, yet I found it helpful to have the text restate this important concept more than once: **“The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News.” “Repent! For the Kingdom of Heaven is at hand.”**

Having the text restate important concepts could encourage some to look at the text of Matthew and Mark (in this example) to note the difference for themselves. Also, having various text restated should not detract us from having a free flowing composite text of the four Gospels since these four books are often very brief in their presentation; And we, in common conversation, often repeat ourselves for added emphasis.

However, the restating of various text does go against the way most translations of the Bible are rendered. Most translators do a word for word translation, and even if the meaning of the english word is somewhat different from the word in the original language, causing much of the idea to be lost in the translation; It is done anyway. The word for word translation tradition is followed religiously.

I believe that since this new text is a composite text of the four original gospels, there needs to be some sort of indication, within the text itself, that there are differences between the various original Gospels. The restating of various important concepts will help show these differences and at the same time, adding a richness to the story of the Gospel.

The Features in This Composite Gospel are Designed to Limit the Loss of Information

There is a certain amount of loss when four different books are combined into a single account of what happened. Often in the past, there have been attempts to make a single composite Gospel. It is said that they wrote these combined works with a certain amount freedom. This freedom of expression is sometimes necessary since the four original gospels are quite different. Just by its very nature, a Harmony of the gospels is more accurate since there is no loss of information. A Harmony preserves even the differences in style as they originally were written, except for the fact that the actual language is different.

However, in this Composite Gospel, an easier reading of the four Gospels together was the objective. So features were incorporated into this Composite Gospel that are designed to somewhat limit the loss that is inherent in a composite text.

Just by having the actual text of the four original gospels identified by color, allows the reader to be fully aware what original book they are actually reading. So, if the reader wants to keep the different styles in mind, they need not be confused.

So, being able to restate important concepts in different ways, using the different original Gospels, is a way to show some of the variation that is found between the different original Gospels. In addition, the adding of the color-coded text also allows the reader to see where these restated concepts come from. It is an important tool in allowing the reader to start seeing the differences, found in the four original Gospels.

Some Scripture do not Easily Fit Together

There are some parts that are not easy to bring together into a single text. There are some places where the Gospel writers seem to disagree with one another to the point where it is virtually impossible to bring the text together. There are a few examples where I thought it important that the reader see the difference in approach, so that the reader can realize how these books were initially written.

So in these few places, parallel text is placed side-by-side to allow the reader to see for themselves how different they are from each other. Underneath each heading is an explanation as to why they were left as parallel text and not as a composite text.

A Composite Gospel

1 - 3

Introduction

1

Jesus' Genealogy

The genealogies of Matthew and Luke are very different from each other. Matthew starts at the beginning with Abraham, going forward to Jesus; While Luke starts with Jesus, going back to Adam! So they go in opposite directions. In addition, different people are used in the lineage. One uses Mary's ancestry while the other uses Joseph's ancestry. They cannot be made to match nor should they be made to fit into a single text.

To see the actual genealogies of Matthew and Luke together without the accompanying text click on: [Comparing Jesus' Genealogy](#) (It has both genealogies together side-by-side on a special page)

(Matt 1:1-17 Luke 3:23-38)

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

2 Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers.

3 Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram.

23 Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli,

24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

25 the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

4 Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon.

5 Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse.

6 Jesse became the father of King David. David became the father of Solomon by her who had been the wife of Uriah.

7 Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa.

8 Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah.

9 Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah.

10 Hezekiah became the father of Manasseh.

Manasseh became the father of Amon. Amon became the father of Josiah.

11 Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon.

12 After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel.

13 Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor.

14 Azor became the father of Sadoc. Sadoc became the father of Achim. Achim became the father of Eliud.

15 Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob.

16 Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

26 the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah,

27 the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,

29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,

31 the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David,

32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

33 the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,

34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan,

38 the son of Enos, the son of Seth, the son of Adam, the son of God.

2

Mark's and Luke's Introduction

(Mark 1:1 Luke 1:1-4)

- 1 The beginning of the Good News of Jesus Christ, the Son of God.
- 1 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us,
- 2 even as those who from the beginning were eyewitnesses and servants of the word delivered them to us,
- 3 it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus;
- 4 that you might know the certainty concerning the things in which you were instructed.

3

The Word

(John 1:1-18)

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made through him. Without him was not anything made that has been made.
- 4 In him was life, and the life was the light of men.
- 5 The light shines in the darkness, and the darkness hasn't overcome it.

- 6 There came a man, sent from God, whose name was John.
- 7 The same came as a witness, that he might testify about the light, that all might believe through him.
- 8 He was not the light, but was sent that he might testify about the light.
- 9 The true light that enlightens everyone was coming into the world.

- 10 He was in the world, and the world was made through him, and the world didn't recognize him.
- 11 He came to his own, and those who were his own didn't receive him.
- 12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name:
- 13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 14 The Word became flesh, and lived among us. We saw his glory, such glory as of the only (begotten) Son of the Father, full of grace and truth.

- 15 John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'"
- 16 From his fullness we all received grace upon grace.
- 17 For the law was given through Moses. Grace and truth were realized through Jesus Christ.
- 18 No one has seen God at any time. The only (begotten) Son, who is in the bosom of the Father, he has declared him.

4 - 11

The Birth of Jesus and John the Baptist

4

The Birth of John the Baptist is Announced

(Luke 1:5-25)

5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth.

6 They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.

7 But they had no child, because Elizabeth was barren, and they both were well advanced in years.

8 Now it happened, while he executed the priest's office before God in the order of his division,

9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense

10 The whole multitude of the people were praying outside at the hour of incense.

11 An angel of the Lord appeared to him, standing on the right side of the altar of incense.

12 Zacharias was troubled when he saw him, and fear fell upon him.

13 But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John.

14 You will have joy and gladness; and many will rejoice at his birth.

15 For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb.

16 He will turn many of the children of Israel to the Lord, their God.

17 He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to prepare a people prepared for the Lord."

18 Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

19 The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news.

20 Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time."

21 The people were waiting for Zacharias, and they marveled that he delayed in the temple.

22 When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute.

23 It happened, when the days of his service were fulfilled, he departed to his house.

24 After these days Elizabeth, his wife, conceived, and she hid herself five months, saying,

25 "Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men."

5

Mary Learns About the Birth of Jesus

(Luke 1:26-38)

26 Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth,

27 to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

28 Having come in, the angel said to her, "Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!"

29 But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be.

30 The angel said to her, "Don't be afraid, Mary, for you have found favor with God.

31 Behold, you will conceive in your womb, and bring forth a son, and will call his name 'Jesus.'

32 He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David,

33 and he will reign over the house of Jacob forever. There will be no end to his Kingdom."

34 Mary said to the angel, "How can this be, seeing I am a virgin?"

35 The angel answered her, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of God.

36 Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren.

37 For everything spoken by God is possible."

38 Mary said, "Behold, the handmaid of the Lord; be it to me according to your word." The angel departed from her.

6

Mary Visits Elisabeth

(Luke 1:39-56)

39 Mary arose in those days and went into the hill country with haste, into a city of Judah,

40 and entered into the house of Zacharias and greeted Elizabeth.

41 It happened, when Elizabeth heard Mary's greeting, that the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

42 She called out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb!

43 Why am I so favored, that the mother of my Lord should come to me?

44 For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy!

45 Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!"

46 Mary said, "My soul magnifies the Lord.
47 My spirit has rejoiced in God my Savior,
48 for he has looked at the humble state of his handmaid. For behold, from now on, all generations will call me blessed.
49 For he who is mighty has done great things for me. Holy is his name. 50 His mercy is for generations of generations on those who fear him.
51 He has shown strength with his arm. He has scattered the proud in the imagination of their hearts.
52 He has put down princes from their thrones. And has exalted the lowly.
53 He has filled the hungry with good things. He has sent the rich away empty.
54 He has given help to Israel, his servant, that he might remember mercy,
55 As he spoke to our fathers, to Abraham and his seed forever."

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

7

John the Baptist is Born

(Luke 1:57-80)

57 Now the time that Elizabeth should give birth was fulfilled, and she brought forth a son.
58 Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her.
59 It happened on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father.
60 His mother answered, "Not so; but he will be called John."
61 They said to her, "There is no one among your relatives who is called by this name."
62 They made signs to his father, what he would have him called.
63 He asked for a writing tablet, and wrote, "His name is John."

They all marveled.

64 His mouth was opened immediately, and his tongue freed, and he spoke, blessing God.
65 Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea.
66 All who heard them laid them up in their heart, saying, "What then will this child be?" The hand of the Lord was with him.
67 His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying,
68 "Blessed be the Lord, the God of Israel, for he has visited and worked redemption for his people;
69 and has raised up a horn of salvation for us in the house of his servant David
70 (as he spoke by the mouth of his holy prophets who have been from of old),
71 salvation from our enemies, and from the hand of all who hate us;
72 to show mercy towards our fathers, to remember his holy covenant,

73 the oath which he spoke to Abraham, our father,
74 to grant to us that we, being delivered out of the hand of our enemies, should serve him without fear,
75 In holiness and righteousness before him all the days of our life.
76 And you, child, will be called a prophet of the Most High, for you will go before the face of the Lord to prepare his ways,
77 to give knowledge of salvation to his people by the remission of their sins,
78 because of the tender mercy of our God, whereby the dawn from on high will visit us,
79 to shine on those who sit in darkness and the shadow of death; to guide our feet into the way of peace."

80 The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

8

Joseph Learns about Jesus' Birth

(Matt 1:18-25)

18 Now the birth of Jesus Christ was like this; for after his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit.

19 Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly.

20 But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Holy Spirit.

21 She shall bring forth a son. You shall call his name Jesus, for it is he who shall save his people from their sins."

22 Now all this has happened, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 "Behold, the virgin shall be with child, and shall bring forth a son. They shall call his name Immanuel;" which is, being interpreted, "God with us."

24 Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself;

25 and didn't know her sexually until she had brought forth her firstborn son.

9

Jesus is Born

(Matt 1:25 Luke 2:1-7)

1 Now it happened in those days, that a decree went out from Caesar Augustus that all the world should be enrolled **and** (taxed).

2 This was the first enrollment made when Quirinius was governor of Syria.

3 All went to enroll themselves, everyone to his own city.

4 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;

5 to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.

6 It happened, while they were there, that the day had come that she should give birth.
7 She brought forth her firstborn son, and she wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn.

25 He named him Jesus.

10 The Shepherds

(Luke 2:8-20)

8 There were shepherds in the same country staying in the field, and keeping watch by night over their flock.

9 Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified.

10 The angel said to them, "Don't be afraid, for behold, I bring you good news of great joy which will be to all the people.

11 For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord.

12 This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough."

13 Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying,

14 "Glory to God in the highest, on earth peace, good will toward men."

15 It happened, when the angels went away from them into the sky, that the shepherds said one to another, "Let's go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us."

16 They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough.

17 When they saw it, they publicized widely the saying which was spoken to them about this child.

18 All who heard it wondered at the things which were spoken to them by the shepherds.

19 But Mary kept all these sayings, pondering them in her heart.

20 The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.

11 Jesus is Circumcised in the Temple

(Luke 2:21-39)

21 When eight days were fulfilled for the circumcision of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb.

22 When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord

23 (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"),

24 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."

25 Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him.

26 It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ.

27 He came in the Spirit into the temple. When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law,

28 then he received him into his arms, and blessed God, and said,

29 "Now you are releasing your servant, Master, according to your word, in peace;

30 for my eyes have seen your salvation,

31 which you have prepared before the face of all peoples;

32 a light for revelation to the nations, and the glory of your people Israel."

33 Joseph and his mother were marveling at the things which were spoken concerning him, 34 and Simeon blessed them, and said to Mary, his mother, "Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against.

35 Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed."

36 There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow for about eighty-four years), who didn't depart from the temple, worshipping with fastings and petitions night and day.

38 Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem.

39 When they had accomplished all things that were according to the law of the Lord, they returned. . .

12 - 15

Jesus as a Youth

12

The Magi

(Matt 2:1-12)

1 Now when Jesus was born in Bethlehem of Judea in the days of King Herod, behold, wise men from the east came to Jerusalem, saying,

2 "Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him."

3 When King Herod heard it, he was troubled, and all Jerusalem with him.

4 Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born.

5 They said to him, "In Bethlehem of Judea, for this is written through the prophet,
6 'You Bethlehem, land of Judah, are in no way least among the princes of Judah: for out of you shall come forth a governor, who shall shepherd my people, Israel.'"

7 Then Herod secretly called the wise men, and learned from them exactly what time the star appeared.

8 He sent them to Bethlehem, and said, "Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship him."

9 They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them, until it came and stood over where the young child was.

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

11 They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh.

12 Being warned in a dream that they shouldn't return to Herod, they went back to their own country another way.

13

Escape into Egypt

(Matt 2:13-18)

13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him."

14 He arose and took the young child and his mother by night, and departed into Egypt,
15 and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son."

16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men.

17 Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

18 "A voice was heard in Ramah, lamentation, weeping and great mourning, Rachel weeping for her children; she wouldn't be comforted, because they are no more."

14

To Nazareth

(Matt 2:19-23 Luke 2:39-40)

19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying,

20 "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

21 He arose and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee,

23 and came and lived in a city called Nazareth, their own city, that it might be fulfilled which was spoken through the prophets: "He will be called a Nazarene."

40 The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

15

The 12 Year Old Jesus Sees Jerusalem

(Luke 2:41-52)

41 His parents went every year to Jerusalem at the feast of the Passover.

42 When he was twelve years old, they went up to Jerusalem according to the custom of the feast,

43 and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it,

44 but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances.

45 When they didn't find him, they returned to Jerusalem, looking for him.

46 It happened after three days they found him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions.

47 All who heard him were amazed at his understanding and his answers.

48 When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

49 He said to them, "Why were you looking for me? Didn't you know that I must be (about my Father's business) in my Father's house?"

50 They didn't understand the saying which he spoke to them.

51 And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart.

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

16 - 22

Jesus is Baptized by John the Baptist and is Tempted by Satan

16

John The Baptist Preaches

(Matt 3:1-12 Mark 1:2-8 Luke 3:1-18)

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate 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,
2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

3 He came into all the region around the Jordan, in the wilderness of Judea, baptizing and preaching the baptism of repentance for (the) forgiveness of sins. saying, "Repent, for the Kingdom of Heaven is at hand!"

4 For this is he who was spoken of by Isaiah the prophet, saying: "Behold, I send my messenger before your face, who will prepare your way before you. The voice of one crying in the wilderness, 'Make ready the way of the Lord. Make his paths straight.

5 Every valley will be filled. Every mountain and hill will be brought low. The crooked will become straight, and the rough ways smooth.

6 All flesh will see God's salvation."

4 Now John himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey.

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

6 They were baptized by him in the Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath to come? 8 Therefore bring forth fruit worthy of repentance!

9 Don't think to yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children to Abraham from these stones.

10 "Even now the axe lies at the root of the trees. Therefore, every tree that doesn't bring forth good fruit is cut down, and cast into the fire.

10 The multitudes asked him, "What then must we do?"

11 He answered them, "He who has two coats, let him give to him who has none. He who has food, let him do likewise."

12 Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"

13 He said to them, "Collect no more than that which is appointed to you."

14 Soldiers also asked him, saying, "What about us? What must we do?"

He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."

15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ,

16 John answered them all,

11 I indeed baptize you in water for repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to stoop down and loosen nor to carry. I indeed baptized you with water, but He will baptize you in the Holy Spirit and with fire.

12 His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

18 Then with many other exhortations he preached good news to the people,

17

Jesus is Baptized

NOTE: (See verse 17 below.) Luke remembers God saying: "**You are My beloved Son. In you I am well pleased.**", while Matthew remembers God saying: "**This is my beloved Son, with whom I am well pleased.**" Now, Mark remembers God saying: "**You are my beloved Son, in whom I am well pleased.**" This is in-between what Matthew and Luke remember.

Memories of what happened are different, even on the words from God. This difference was retained in the text to show the kinds of differences we see when we compare the different Gospels.

ALSO NOTE: God speaks about His Son in very endearing terms out loud so that the surrounding people could hear.. The Father gives virtually the same message during the transfiguration of Jesus on the Mountain. (See also section 99) (See both **section 17 and 99 together**, side-by-side on a special page)

(Matt 3:13-17 Mark 1:9-11 Luke 3:21-23)

9 Now it happened, when all the people were baptized, Jesus also had been baptized.

13 Jesus came from Nazareth of Galilee to the Jordan to John, to be baptized by him.

14 But John would have hindered him, saying, "I need to be baptized by you, and you come to me?"

15 But Jesus, answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him.

16 Jesus, when he was baptized, he immediately went up directly from the water: and behold, while He was praying, he saw the heavens parting, and the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him. The Holy Spirit descended in a bodily form as a dove on him

17 Behold, a voice out of the heavens said, "**(You are. . .) (This is. . .) my beloved Son, (in you. . .) (with whom. . .) (in whom. . .) I am well pleased.**"

23 Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli,

18

John Bore Witness of Jesus

(John 1:15)

15 John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'"

19

Jesus is Tempted

Matthew and Luke have a different order for the temptations. The second and third temptations are switched. Matthew has Satan tempting Jesus to throw Himself down off the temple first before asking Him to worship him on the mountain. Luke has Satan tempting Jesus to worship him on the mountain before asking Him to throw Himself down off the temple. The Composite Gospel follows Matthew's order of events.

(Matt 4:1-11 Mark 1:12-13 Luke 4:1-13)

1 Jesus, full of the Holy Spirit, returned from the Jordan, and was immediately led by the Spirit into the wilderness,

2 to be tempted by the devil for forty days, and he was with the wild animals. He ate nothing in those days, and he had fasted forty days and forty nights. Afterward, when they were completed, he was hungry.

3 The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

4 But Jesus answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"

5 Then the devil took him to Jerusalem, into the holy city. He set him on the pinnacle of the temple, and said to Him,

6 "If you are the Son of God, throw yourself down from here. For it is written, 'He will put his angels in charge of you to guard you,' and, 'On their hands they will bear you up, lest perhaps you dash your foot against a stone.'"

7 Jesus answering, said to him, "Again, it is written, 'You shall not test the Lord, your God.'"

8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory, in a moment of time.

9 And the devil said to him, "I will give you all of these things, all this authority, and their glory, if you will fall down and worship me. for it has been delivered to me; and I give it to whomever I want."

7 If you therefore will worship before me, it will all be yours."

10 Then Jesus said to him, "Go away. Get behind Me, Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"

13 When the devil had completed every temptation, he departed from him until another time.
11 And behold, angels came and served him.

20

John Talks About Jesus to the Sanhedrin

NOTE: "The prophet" is Moses.

(John 1:19-28)

19 This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

20 He declared, and didn't deny, but he declared, "I am not the Christ."

21 They asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

22 They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

23 He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."

24 The ones who had been sent were from the Pharisees.

25 They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"

26 John answered them, "I baptize in water, but among you stands one whom you don't know.

27 He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen."

28 These things were done in Bethany beyond the Jordan, where John was baptizing.

21

John Sees Jesus Again

(John 1:29-34)

29 The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

30 This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.'

31 I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel."

32 John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him.

33 I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.'

34 I have seen, and have testified that this is the Son of God."

22

Some Disciples Start Following Jesus

NOTE: Nathanael is also called Bartholomew in the other Gospels. It can be seen that both Nathanael and Bartholomew were close to Philip. (See section 46 to help see the connection between Nathanael and Bartholomew)

(John 1:35-51)

35 Again, the next day, John was standing with two of his disciples,

36 and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!"

37 The two disciples heard him speak, and they followed Jesus.

38 Jesus turned, and saw them following, and said to them, "What are you looking for?"

They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

39 He said to them, "Come, and see."

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.

40 One of the two who heard John, and followed him, was Andrew, Simon Peter's brother.

41 He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ).

42 He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).

43 On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me."

44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."

46 Nathanael said to him, "Can any good thing come out of Nazareth?"

Philip said to him, "Come and see."

47 Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

48 Nathanael said to him, "How do you know me?"

Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

49 Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"

50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!"

51 He said to him, "Most certainly, I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

23 - 29

Christ's Early Ministry

23

Jesus' First Miracle

(John 2:1-11)

1 The third day, there was a marriage in Cana of Galilee. Jesus' mother was there.

2 Jesus also was invited, with his disciples, to the marriage.

3 When the wine ran out,

Jesus' mother said to him, "They have no wine."

4 Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

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

6 Now there were six water pots of stone set there after the Jews' way of purifying, containing two or three metretes apiece.

7 Jesus said to them, "Fill the water pots with water."

They filled them up to the brim.

8 He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it.

9 When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom,

10 and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!"

11 This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

24

Jesus Visits Capernaum

(John 2:12)

12 After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days

25

Jesus Cleanses the Temple

NOTE: Jesus cleansed the temple twice. (See section 147 to see the second time Jesus cleansed the temple.)

(John 2:13-22)

13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

14 He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting.

15 He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables.

16 To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!"

17 His disciples remembered that it was written, "Zeal for your house will eat me up."

18 The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

20 The Jews therefore said, "It took forty-six years to build this temple! Will you raise it up in three days?"

21 But he spoke of the temple of his body.

22 When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

26

Nicodemus Talks to Jesus

NOTE: Later, when Jesus was killed, Nicodemus helped prepare Jesus' body for burial. (See section 199.)

(John 2:23-3:21)

23 Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did.

24 But Jesus didn't trust himself to them, because he knew everyone,

25 and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

2 The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

3 Jesus answered him, "Most certainly, I tell you, unless one is born anew, he can't see the Kingdom of God."

4 Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

5 Jesus answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God!

6 That which is born of the flesh is flesh. That which is born of the Spirit is spirit.

7 Don't marvel that I said to you, 'You must be born anew.'

8 The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."

9 Nicodemus answered him, "How can these things be?"

10 Jesus answered him, "Are you the teacher of Israel, and don't understand these things?

11 Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness.

12 If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things?

13 No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven.

14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

15 that whoever believes in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only (begotten) Son, that whoever believes in him should not perish, but have eternal life.

17 For God didn't send his Son into the world to judge the world, but that the world should be saved through him.

18 He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the only (begotten) Son of God.

19 This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil.

20 For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed.

21 But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

27

Ministry of Both Jesus and John

(John 3:22-36)

22 After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized.

23 John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized.

24 For John was not yet thrown into prison.

25 There arose therefore a questioning on the part of John's disciples with some Jews about purification.

26 They came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and everyone is coming to him."

27 John answered, "A man can receive nothing, unless it has been given him from heaven.
28 You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.'
29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full.
30 He must increase, but I must decrease.
31 He who comes from above is above all. He who is from the Earth belongs to the Earth, and speaks of the Earth. He who comes from heaven is above all.
32 What he has seen and heard, of that he testifies; and no one receives his witness.
33 He who has received his witness has set his seal to this, that God is true.
34 For he whom God has sent speaks the words of God; for God gives the Spirit without measure.
35 The Father loves the Son, and has given all things into his hand.
36 One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."

28

Jesus Leaves Judea for Galilee

(Matt 4:12 Mark 1:14 Luke 3:19-20 4:14 John 4:1-3)

19 but Herod the tetrarch, being reproved by him for Herodias, his brother's wife, and for all the evil things which Herod had done,
20 added this also to them all, that he shut up John in prison.

1 Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John
2 (although Jesus himself didn't baptize, but his disciples), and when Jesus heard that John was delivered up into custody, that Herod shut up John in prison.
3 he left Judea, and departed toward Galilee, preaching the Good News of the Kingdom of God

29

Jesus Travels Through Samaria

(John 4:4-42)

4 He needed to pass through Samaria.
5 So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph.
6 Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour.
7 A woman of Samaria came to draw water. Jesus said to her, "Give me a drink."
8 For his disciples had gone away into the city to buy food.
9 The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)
10 Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep. From where then have you that living water?"

12 Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"

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

15 The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

16 Jesus said to her, "Go, call your husband, and come here."

17 The woman answered, "I have no husband."

Jesus said to her, "You said well, 'I have no husband,'
18 for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

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

21 Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father.

22 You worship that which you don't know. We worship that which we know; for salvation is from the Jews.

23 But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers.

24 God is spirit, and those who worship him must worship in spirit and truth."

25 The woman said to him, "I know that Messiah comes," (he who is called Christ). "When he has come, he will declare to us all things."

26 Jesus said to her, "I am he, the one who speaks to you."

27 At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?"

28 So the woman left her water pot, and went away into the city, and said to the people,

29 "Come, see a man who told me everything that I did. Can this be the Christ?"

30 They went out of the city, and were coming to him.

31 In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

32 But he said to them, "I have food to eat that you don't know about."

33 The disciples therefore said one to another, "Has anyone brought him something to eat?"

34 Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work.

35 Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already.

36 He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together.

37 For in this the saying is true, 'One sows, and another reaps.'

38 I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

39 From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did."

40 So when the Samaritans came to him, they begged him to stay with them. He stayed there two days.

41 Many more believed because of his word.

42 They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

30 - 46

Jesus Ministers in Galilee

30

Jesus Arrives in Galilee

(Matt 4:17 Mark 1:14-15 Luke 4:14-15 John 4:43-46)

43 After the two days he went out from there and went into Galilee.

44 For Jesus himself testified that a prophet has no honor in his own country.

14 So, after John was taken into custody, Jesus returned in the power of the Spirit into Cana of Galilee, where he made the water into wine, and news about him spread through all the surrounding area.

15 He taught in their synagogues, being glorified by all.

45 When he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.

17 From that time, Jesus began to preach the Good News of the Kingdom of God, and to say, "The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News." Repent, for the kingdom of heaven is at hand."

31

Jesus Heals the Nobleman's Son

(John 4:46-54)

46 There was a certain nobleman whose son was sick at Capernaum.

47 When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death.

48 Jesus therefore said to him, "Unless you see signs and wonders, you will in no way believe."

49 The nobleman said to him, "Sir, come down before my child dies."

50 Jesus said to him, "Go your way. Your son lives." The man believed the word that Jesus spoke to him, and he went his way.

51 As he was now going down, his servants met him and reported, saying "Your child lives!"

52 So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour, the fever left him."

53 So the father knew that it was at that hour in which Jesus said to him, "Your son lives." He believed, as did his whole house.

54 This is again the second sign that Jesus did, having come out of Judea into Galilee.

32

Jesus is Rejected in Nazareth

NOTE: The Last time Jesus taught in the synagogue is found in section 83. It was then that He was last rejected in the synagogue in Nazareth. Also note, that in verses 18 and 19 below, Jesus reads Isaiah 61:1-2. But He does not finish the second verse of Isaiah 61. It may be that the verse actually refers to His second coming but Jesus only read the portion that could relate to His first coming.

(Luke 4:16-31)

16 He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read.

17 The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written,

18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to heal the brokenhearted, to proclaim release to the captives, recovering of sight to the blind, to deliver those who are crushed,

19 and to proclaim the acceptable year of the Lord."

20 He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him.

21 He began to tell them, "Today, this Scripture has been fulfilled in your hearing."

22 All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this Joseph's son?"

23 He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.'"

24 He said, "Most certainly I tell you, no prophet is acceptable in his hometown.
25 But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land.
26 Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow.
27 There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian."

28 They were all filled with wrath in the synagogue, as they heard these things.
29 They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff.
30 But he, passing through the midst of them, went his way.

31 He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day,

33

Jesus Comes to Live In Capernaum

(Matt 4:13-16)

13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15 "The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

16 the people who sat in darkness saw a great light, to those who sat in the region and shadow of death, to them light has dawned."

34

Jesus Calls 2 Pairs of Brothers

Luke's account is somewhat different from Matthew and Mark's account. In Luke, Jesus preaches to the multitude and He sees both boats at once. All the fishermen are washing their nets and He goes on one of the boats to separate Himself from the people while He preaches. All four men, Peter and his brother Andrew, and also James and John are involved with the miracle.

In Matthew and Mark's account Peter and Andrew are both casting their nets into the sea and Jesus only interacts with them first. Then later, as they walk a little farther, Jesus interacts with James and John.

(Matt 4:18-22 Mark 1:16-20 Luke 5:1-11)

1 Now it happened, while the multitude pressed on him and heard the word of God,

18 Walking by the sea of Galilee, he saw that he was standing by the lake of Gennesaret.
two brothers: Simon, who is called Peter, 2 He saw two boats standing by the lake, but the
and Andrew, his brother, casting a net fishermen had gone out
into the sea; for they were fishermen. of them, and were washing their nets.

3 He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat.

4 When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

5 Simon answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net."

6 When they had done this, they caught a great multitude of fish, and their net was breaking.

7 They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink.

8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord."

9 For he was amazed, and all who were with him, at the catch of fish which they had caught; 10 and so also were James and John, sons of Zebedee, who were partners with Simon.

19 (Then) Jesus said to Simon, "Don't be afraid. From now on you will be catching people alive." "(Follow) me, and I will make you fishers for men."

20 They immediately left their nets and followed him.

21 Going on a little further from there, he saw two other brothers, James the son of Zebedee, and John his brother who were partners with Simon. They were in the boat with Zebedee their father, mending their nets. He called them.

22 and immediately when they had brought their boats to land, they left their father, Zebedee, in the boat with the hired servants. They all left everything, and followed him.

35

Jesus Heals a Demoniac on the Sabbath

(Mark 1:21-28 Luke 4:31-37)

31 He came down to Capernaum, a city of Galilee, and immediately he entered into the synagogue and taught. He was teaching them on the Sabbath day,

32 and they were astonished at his teaching. His word was with authority for he taught them as having authority, and not as the scribes.

33 In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice,

34 saying, "Ah! (Let us alone;) what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!"

35 And Jesus rebuked him, saying, "Be silent, and come out of him!"

When the demon had thrown him down in their midst, the unclean spirit, convulsing him and crying with a loud voice, came out of him, having done him no harm.

27 They were all amazed, so that they questioned among themselves, saying, "What is this?"

A new teaching? For with authority and power he commands even the unclean spirits, and they come out. They obey Him!"

37 News about him went out immediately everywhere into all the region of Galilee and its surrounding area.

36

Jesus Heals Peter's Mother-in-law

(Matt 8:14-17 Mark 1:29-34 Luke 4:38-41)

29 Immediately, when they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was lying sick with a great fever, and immediately they told him about her, and they begged him for her.

31 And He came and stood over her. Taking her by the hand and rebuking the fever, He raised her up.

39 Immediately the fever left her and she rose up and served them.

16 When evening came, when the sun was setting, they brought to him all who were sick, and many who were possessed by demons.

33 All the city was gathered together at the door.

He cast out the spirits with a word, and he laid his hands on every one of them who were sick, and healed them,

41 Demons came out from many, crying out, and saying, "You are the Christ, the Son of God!"

Rebuking them, he didn't allow them to speak, because they knew that he was the Christ.

17 All these things were done that it might be fulfilled which was spoken through Isaiah the prophet, saying: "He took our infirmities, and bore our diseases."

37

Jesus Must Preach in Other Cities

(Matt 4:23-25 Mark 1:35-39 Luke 4:42-44)

35 Early in the morning, while it was still dark, he rose up and went out, and departed into a deserted, uninhabited place, and prayed there.

36 Simon and those who were with him followed after him;

37 and they found him, and told him, "Everyone is looking for you."

38 He said to them, "Let's go elsewhere into the next towns, that I may preach there also, because I came out for this reason."

42 and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go away from them.

43 But he said to them, "I must preach the good news of the Kingdom of God to the other cities also. For this reason I have been sent."

23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness and casting out demons among the people.

24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.

25 Great multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

38

Jesus Heals a Leper

(Matt 8:2-4 Mark 1:40-45 Luke 5:12-16)

12 It happened, while he was in one of the cities, that a leper came to him. He was a man full of leprosy. When he saw Jesus, he knelt down and fell on his face, and he begged and worshiped Him, saying, "Lord, if you want to, you can make me clean."

41 (And Jesus), being moved with compassion, stretched out his hand, and touched him, saying, "I want to. Be made clean." When he had said this, immediately the leprosy departed from him, and he was made clean.

4 Jesus strictly warned him to tell no one, saying: "See that you say nothing to anybody, but go your way. Show yourself to the priest and offer, for your cleansing, the gift, according to what Moses commanded, as a testimony to them." Immediately He sent him out,

45 But he went out, and began to proclaim it much, and to spread about the matter, so that Jesus could no more openly enter into a city, but was outside in desert places.

15 So, the report concerning him spread much more, and great multitudes came to hear him from everywhere, and to be healed by him of their infirmities.

39

Jesus Heals a Paralytic

(Matt 9:1-8 Mark 2:1-12 Luke 5:17-26)

1 After some days, Jesus entered into a boat, and crossed over, and again came into Capernaum, his own city, and it was heard that he was in the house.

2 Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them.

17 As he was teaching, there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal them.

2 And behold, four people brought to him a man who was paralyzed, lying on a bed,

4 When they could not come near to him for the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on.

Jesus, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."

3 But some of the scribes and the Pharisees who were sitting there, began to reason in their hearts, "Who is this that speaks blasphemies? "This man blasphemes."

7 "Why does this man speak blasphemies like that? Who can forgive sins but God alone?"

4 But Jesus, knowing their thoughts, said, "Why do you think evil and reason these things in your hearts?"

5 For which is easier, to say, 'Your sins are forgiven;' or to say, 'Get up, take up your bed and walk'?

6 But that you may know that the Son of Man has authority on earth to forgive sins..."

(then he said to the paralytic), "I tell you, arise, Get up, and take up your mat, and go up to your house."

12 Immediately he rose up before them, and took up the mat, and went out in front of them all, glorifying God. And he departed to his house.

8 But when the multitudes saw it, they marveled. They were all amazed, and glorified God, who had given such authority to men saying, "We never saw anything like this!"

26 They were filled with fear, saying, "We have seen strange things today."

40

Jesus Calls Matthew (Levi)

(Matt 9:9-13 Mark 2:13-17 Luke 5:27-32)

13 He went out again by the seaside. All the multitude came to him, and he taught them.

9 As Jesus passed by from there, he saw a man called Matthew, Levi the son of Alphaeus, sitting at the tax collection office.

He said to him, "Follow me."

(And) he left everything. He got up and followed him.

29 Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them.

10 (And) it happened as Jesus sat at the table, that behold, many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him.

11 When the scribes and Pharisees saw that he was eating with the sinners and tax collectors, they murmured to his disciples, "Why does your teacher eat and drink with tax collectors and sinners?"

12 When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do.

13 But you go and learn what this means: 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners to repentance."

41

Jesus, Why Do Your Disciples Not Fast?

(Matt 9:14-17 Mark 2:18-22 Luke 5:33-39)

18 John's disciples and the Pharisees were fasting.

14 Then John's disciples came to him, saying, "Why do we and the Pharisees fast and pray often but your disciples don't fast?"

15 (And) Jesus said to them, "Can you make the friends of the bridegroom fast and mourn while the bridegroom is with them? As long as they have the bridegroom with them, they can't fast. But the days will come when the bridegroom will be taken away from them, and then they will fast.

16 He also told a parable to them. "No one sews a piece of unshrunk cloth on an old garment; for the patch would shrink and tear away from the old garment, and a worse hole is made.

17 Neither do people put new wine into old wineskins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved."

39 No man having drunk old wine immediately desires new, for he says, 'The old is better.'"

42

Jesus Heals a Lame Man

(John 5:1-47)

1 After these things, there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, "Bethesda," having five porches.

3 In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water;

4 for an angel went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was made whole of whatever disease he had.

5 A certain man was there, who had been sick for thirty-eight years.

6 When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"

7 The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."

8 Jesus said to him, "Arise, take up your mat, and walk."

9 Immediately, the man was made well, and took up his mat and walked.

Now it was the Sabbath on that day.

10 So the Jews said to him who was cured, "It is the Sabbath. It is not lawful for you to carry the mat."

11 He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.'"

12 Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk?'"

13 But he who was healed didn't know who it was, for Jesus had withdrawn, a crowd being in the place.

14 Afterward Jesus found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

15 The man went away, and told the Jews that it was Jesus who had made him well.

16 For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath (day).

17 But Jesus answered them, "My Father is still working, so I am working, too."

18 For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered them, "Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise.

20 For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel.

21 For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires.

22 For the Father judges no one, but he has given all judgment to the Son,

23 that all may honor the Son, even as they honor the Father. He who doesn't honor the Son doesn't honor the Father who sent him.

24 "Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life.

25 Most certainly, I tell you, the hour comes, and now is, when the dead will hear the Son of God's voice; and those who hear will live.

26 For as the Father has life in himself, even so he gave to the Son also to have life in himself.

27 He also gave him authority to execute judgment, because he is a son of man.

28 Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice,

29 and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment.

30 I can of myself do nothing. As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me.

31 "If I testify about myself, my witness is not valid.

32 It is another who testifies about me. I know that the testimony which he testifies about me is true.

33 You have sent to John, and he has testified to the truth.

34 But the testimony which I receive is not from man. However, I say these things that you may be saved.

35 He was the burning and shining lamp, and you were willing to rejoice for a while in his light.

36 But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me.

37 The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form.

38 You don't have his word living in you; because you don't believe him whom he sent.

39 "You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me.

40 Yet you will not come to me, that you may have life.

41 I don't receive glory from men.

42 But I know you, that you don't have God's love in yourselves.

43 I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him.

44 How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

45 "Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope.

46 For if you believed Moses, you would believe me; for he wrote about me.

47 But if you don't believe his writings, how will you believe my words?"

43

Plucking Grain in the Fields

(Matt 12:1-8 Mark 2:23-28 Luke 6:1-5)

1 At that time, Jesus went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat, rubbing them in their hands.

2 But the Pharisees, when they saw it, said to him, "Behold, why do your disciples do what is not lawful to do on the Sabbath?"

3 But he said to them, "Haven't you read what David did, when he was hungry, and those who were with him;

4 how he entered into the house of God, when Abiathar was high priest, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests?

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

27 He said to them, "The Sabbath was made for man, not man for the Sabbath.

6 But I tell you that one greater than the temple is here.

7 But if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless.

8 Therefore the Son of Man is Lord even of the Sabbath."

44

Healing a Withered Hand

(Matt 12:9-14 Mark 3:1-6 Luke 6:6-11)

9 (And when) he departed there, on another Sabbath, Jesus went into their synagogue and taught.

10 And behold there was a man and his right hand was withered.

They asked him, "Is it lawful to heal on the Sabbath day?" that they might accuse him.

7 The scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, that they might find an accusation against him.

8 But he knew their thoughts; and he said to the man who had the withered hand, "Stand up, and stand in the middle." He arose and stood.

9 Then Jesus said to them, "I will ask you something: Is it lawful on the Sabbath day to do good, or to do harm? To save a life, or to kill?"

4 But they were silent.

11 He said to them, "What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won't he grab on to it, and lift it out?"

12 Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day."

10 He looked around at them all with anger, being grieved at the hardening of their hearts. He (then) said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole and healthy as the other.

11 But the Pharisees were filled with rage, and talked with one another about what they might do to Jesus.

14 They went out, and immediately conspired with the Herodians against him, how they might destroy him.

45

Jesus Heals Great Multitude By The Sea

NOTE: In Matt 12:21 Nations = Gentiles. Paul uses the same Greek word for Gentile Christians. In addition, the word for hope also means trust. In Strong's Concordance it also says, in a religious sense, it means to wait for salvation with joy and full confidence. So, it is the Christians of the world who will hope and trust with full confidence in Jesus! This promise is for all of us who truly love the Lord!

(Matt 12:14-21 Mark 3:7-12)

7 When Jesus perceived that the Pharisees conspired against him to destroy him, he withdrew to the sea with his disciples. And a great multitude followed him from Galilee, from Judea,

8 from Jerusalem, from Idumaea, beyond the Jordan, and those from around Tyre and Sidon. A great multitude, hearing what great things he did, came to him.

9 He spoke to his disciples that a little boat should stay near him because of the crowd, so that they wouldn't press on him.
10 For he had healed many, so that as many as had diseases pressed on him that they might touch him. **and he healed them all.**
11 The unclean spirits, whenever they saw him, fell down before him, and cried, "You are the Son of God!"
12 He sternly warned them that they should not make him known.
17 **that it might be fulfilled which was spoken through Isaiah the prophet, saying,**
18 **"Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit on him. He will proclaim justice to the nations.**
19 **He will not strive, nor shout; neither will anyone hear his voice in the streets.**
20 **He won't break a bruised reed. He won't quench a smoking flax, until he leads justice to victory.**
21 **In his name, the nations, (the Gentiles), will hope and (trust)."**

46

Jesus Selects Twelve Apostles

NOTE: Only Mark and Luke describe the event in context where Jesus selects the twelve apostles. Matthew does not describe this event. However, just before sending the twelve out two by two, Matthew does take time to name the twelve apostles. Also, in John, Nathanael is named. In addition, in Acts, the remaining eleven apostles are named after Jesus died and rose from the dead. So to bring all the descriptions of the twelve apostles together, Matthew 10:2-4, John 1:45-51, and Acts 1:13 is added to this group in the Composite Gospel. (See section 84 to see Matthew in its correct context) (See section 22 to help see the connection between Nathanael and Bartholomew) (See section 214 to see the list, in Acts, of the apostles after Jesus died and arose from the dead.)

(**Matt 10:2-4 Mark 3:13-19 Luke 6:12-16 John 1:45-51 Acts 1:13**)

12 **It happened in these days, that he went out to the mountain to pray, and he continued all night in prayer to God.**
13 **When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles: that they might be with him, and that he might send them out to preach,**
15 **and to have authority to heal sicknesses and to cast out demons:**
14 **The first, Simon, whom he also named Peter; Andrew, his brother; James the son of Zebedee; John, the brother of James, and he surnamed them Boanerges, which means, Sons of Thunder; Philip and Bartholomew (or Nathanael);**
15 **Matthew the tax collector; Thomas; James, the son of Alphaeus; Simon the (Cananite), who was called the Zealot;**
16 **Judas or Lebbeaus, whose surname was Thaddaeus, the son of James; and Judas Iscariot, who also betrayed him and became a traitor.**

47 - 55

Sermon on the Mount

47

They Sit Down

(Matt 5:1-2 Luke 6:17-20)

1 Seeing the multitudes, he came down with them, and he went up onto the mountain and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases;

18 as well as those who were troubled by unclean spirits, and they were being healed.

19 All the multitude sought to touch him, for power came out from him and healed them all.

2 When he had sat down, his disciples came to him. (and) He lifted up his eyes to his disciples, and he opened his mouth and taught them, saying,

48

The Beatitudes

(Matt 5:3-12 Luke 6:20-26)

3 "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

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

21 Blessed are you who weep now, for you will laugh.

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

6 Blessed are those who hunger and thirst after righteousness, for they shall be filled.

7 Blessed are the merciful, for they shall obtain mercy.

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

9 Blessed are the peacemakers, for they shall be called children of God.

10 Blessed are those who have been persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

11 "Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake.

22 Blessed are you when men shall hate you, and when they shall exclude and mock you, and throw out your name as evil, for the Son of Man's sake.

23/12 Rejoice in that day, and be exceedingly glad, and leap for joy, for great is your reward in heaven, for their fathers did the same thing to the prophets. For that is how they persecuted the prophets who were before you.

24 "But woe to you who are rich! For you have received your consolation.

25 Woe to you, you who are full now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep.

26 Woe, when men speak well of you, for their fathers did the same thing to the false prophets.

49

Be Righteous and Keep the Commandments

(Matt 5:13-19)

13 "You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men.

14 You are the light of the world. A city located on a hill can't be hidden.

15 Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house.

16 Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

17 "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill.

18 For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished.

19 Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.

50

Must Be More Righteous Than The Scribes and Pharisees

(Matt 5:20-48 Luke 6:27-30, 32-36)

20 For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

21 "You have heard that it was said to the ancient ones, 'You shall not murder;' and 'Whoever shall murder shall be in danger of the judgment.'

22 But I tell you, that everyone who is angry with his brother without a cause shall be in danger of the judgment; and whoever shall say to his brother, 'Raca!' shall be in danger of the council; and whoever shall say, 'You fool!' shall be in danger of the fire of Gehenna.

23 "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you,

24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

25 Agree with your adversary quickly, while you are with him in the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

26 Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.

27 "You have heard that it was said, 'You shall not commit adultery;'

28 but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart.

29 If your right eye causes you to stumble, pluck it out and throw it away from you. For it is

more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

30 If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

31 "It was also said, 'Whoever shall put away his wife, let him give her a writing of divorce,'
32 but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

33 "Again you have heard that it was said to them of old time, 'You shall not make false vows, but shall perform to the Lord your vows,'

34 but I tell you, don't swear at all: neither by heaven, for it is the throne of God;

35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36 Neither shall you swear by your head, for you can't make one hair white or black.

37 But let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the evil one.

38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'

39 But I tell you, don't resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also.

40 If anyone sues you to take away your coat, let him have your cloak also.

41 Whoever compels you to go one mile, go with him two.

42 Give to him who asks you, and don't turn away him who desires to borrow from you.

43 "You have heard that it was said, 'You shall love your neighbor, and hate your enemy.'

44 But I tell you **who hear**, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,

29 To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also.

30 Give to everyone who asks you, and don't ask him who takes away your goods to give them back again.

31 "As you would like people to do to you, do exactly so to them.

45 that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

46 For if you love those who love you, what credit is that to you? what reward do you have? Don't even the tax collectors do the same? For even sinners love those who love them.

47 If you only greet your friends, what more do you do than others? Don't even the tax collectors do the same?

34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much.

35 But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.

48 Therefore you shall be perfect and merciful, just as your Father in heaven is perfect. and merciful.

51

Practice Real Righteousness, The Lord's Prayer

The Lord's Prayer is found in the Bible in two places. They are kept as two separate texts to allow for comparison because it is such a famous quote from Jesus. (See also section 119) (See both section 51 and 119 together, side-by-side on a special page)

(Matt 6:1-18 Luke 11:2-4)

1 "Be careful that you don't do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven.

2 Therefore when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward.

3 But when you do merciful deeds, don't let your left hand know what your right hand does, 4 so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

5 "When you pray, you 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 by men. Most certainly, I tell you, they have received their reward.

6 But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you openly.

7 In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking.

8 Therefore don't be like them, for your Father knows what things you need, before you ask him.

9 Pray like this:

'Our Father in heaven, may your name be kept holy.

10 Let your Kingdom come. Let your will be done, as in heaven, so on earth.

11 Give us today our daily bread.

12 Forgive us our debts, as we also forgive our debtors.

13 Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.'

2 'Our Father in heaven, may your name be kept holy. May your Kingdom come. May your will be done on Earth, as it is in heaven.

3 Give us day by day our daily bread.

4 Forgive us our sins, for we ourselves also forgive everyone who is indebted to us. Bring us not into temptation, but deliver us from the evil one."

14 "For if you forgive men their trespasses, your heavenly Father will also forgive you.

15 But if you don't forgive men their trespasses, neither will your Father forgive your trespasses.

16 "Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have

received their reward.

17 But you, when you fast, anoint your head, and wash your face;

18 so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.

52

Pursue Only Heavenly Treasure

(Matt 6:19-34)

19 "Don't lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal;

20 but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don't break through and steal;

21 for where your treasure is, there your heart will be also.

22 "The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light.

23 But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

24 "No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can't serve both God and Mammon.

25 Therefore, I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing?

26 See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they?

27 "Which of you, by being anxious, can add one moment to his lifespan?

28 Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin,

29 yet I tell you that even Solomon in all his glory was not dressed like one of these.

30 But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith?

31 "Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?'

32 For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things.

33 But seek first God's Kingdom, and his righteousness; and all these things will be given to you as well.

34 Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.

53

Do Not Judge, Nor Condemn

(Matt 7:1-6 Luke 6:37-42)

1 "Don't judge, so that you won't be judged.

2 For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you.

37 Don't judge, and you won't be judged. Don't condemn, and you won't be condemned. Set free, and you will be set free.

38 "Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you. For with the same measure you measure it will be measured back to you."

39 He spoke a parable to them. "Can the blind guide the blind? Won't they both fall into a pit?"

40 A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

3 Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye?

4 Or how will you tell your brother, 'Brother, let me remove the speck of chaff from your eye;' but don't consider the beam that is in your own eye?

5 You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

6 "Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.

54

God Answers Your Requests

NOTE: There are two places where these promises are found. But Luke says more. Read Luke 11:5-13 to see that we are to continue to ask, seek, and knock because of our sinful desperation! (See section [119](#) to read it in Luke.) (See both section [54 and 119](#) together, side-by-side on a special page)

(Matt 7:7-12 Luke 6:31)

7 "Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you.

8 For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

9 Or who is there among you, who, if his son asks him for bread, will give him a stone?

10 Or if he asks for a fish, who will give him a serpent?

11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

12 Therefore whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets.

55

Enter the Narrow Gate By Doing God's Will

NOTE: In this part of the sermon, Jesus talks about entering the narrow gate. This topic relates to fruit. By their fruit you will know them. Trees with bad fruit are cut down and thrown into the fire! Only those who do the will of the Father will enter into the Kingdom

of Heaven.

In [section 146](#) and [section 149](#) Jesus curses a fig tree because it has no fruit. This might have been a message to the disciples about the time they were living in and the people who had rejected Christ.

In [section 165](#) a normal fig tree is used to help us determine when the world will end and when Jesus will come. (See [all five sections, 55, 123, 146, 149, and 165 together](#), on a special page.)

([Matt 7:13-8:1](#) [Luke 6:43-49](#))

13 "Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it.

14 How narrow is the gate, and restricted is the way that leads to life! Few are those who find it.

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

16 By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles?

17 Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit.

18 A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit.

19 Every tree that doesn't grow good fruit is cut down, and thrown into the fire.

20 Therefore, by their fruits you will know them.

45 The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.

21 Not everyone who says to me, 'Lord, Lord,' will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven.

22 Many will tell me in that day, 'Lord, Lord, didn't we prophesy in your name, in your name cast out demons, and in your name do many mighty works?'

23 Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.'

24 "Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock.

25 The rain came down, the floods came, and the winds blew, and beat on that house; and it didn't fall, for it was founded on the rock.

26 Everyone who hears these words of mine, and doesn't do them will be like a foolish man, who built his house on the sand.

46 "Why do you call me, 'Lord, Lord,' and don't do the things which I say?

47 Everyone who comes to me, and hears my words, and does them, I will show you who he is like.

48 He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock.

49 But he who hears, and doesn't do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."

28 It happened, when Jesus had finished saying these things, that the multitudes were astonished at his teaching,

29 for he taught them with authority, and not like the scribes.

1 When he came down from the mountain, great multitudes followed him.

56 - 60

Remainder of Christ's Ministry in Galilee

56

Centurion's Servant Healed

Matthew and Luke tell this story differently. Matthew has the Centurion coming to Jesus himself to plead for his servant. Luke has Jewish elders come to Jesus, when Jesus comes close, the Centurion sends friends to talk to Jesus but he never comes himself.

(Matt 8:5-13 Luke 7:1-10)

1 After he had finished speaking in the hearing of the people, he entered into Capernaum.

2 A certain centurion's servant, who was dear to him, was sick and at the point of death.

5 So the centurion came to Jesus, asking him,
6 and saying, "Lord, my servant lies in the house paralyzed, grievously tormented."

7 Jesus said to him, "I will come and heal him."

8 The centurion answered,

3 When he heard about Jesus, he sent to him elders of the Jews, asking him to come and save his servant.

4 When they came to Jesus, they begged him earnestly, saying, "He is worthy for you to do this for him,

5 for he loves our nation, and he built our synagogue for us."

6 Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him,

6 "Lord, don't trouble yourself, for I am not worthy for you to come under my roof.

7 Therefore I didn't even think myself worthy to come to you; but **just** say the word, and my servant will be healed.

8 For I also am a man placed under authority, having under myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this,' and he does it."

9 When Jesus heard these things, he marveled at him, and turned and said to the multitude who followed him, "**Most certainly** "I tell you, I have not found such great faith, no, not **even** in Israel."

11 I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven,

12 but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth."

13 Jesus said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour.

10 Those who were sent, returning to the house, found that the servant who had been sick was well.

57

A Son Is Raised To Life

(Luke 7:11-17)

11 It happened soon afterwards, that he went to a city called Nain. Many of his disciples, along with a great multitude, went with him.

12 Now when he drew near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her.

13 When the Lord saw her, he had compassion on her, and said to her, "Don't cry."

14 He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!"

15 He who was dead sat up, and began to speak. And he gave him to his mother.

16 Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!"

17 This report went out concerning him in the whole of Judea, and in all the surrounding region.

58

John's Disciples Ask Jesus If He Is The One

(Matt 11:2-19 Luke 7:18-35)

18 The disciples of John told him about all these things.

2/19 Now when John heard in the prison the works of Christ, he called to himself two of his disciples, sent them to Jesus, saying, "Are you the one who is coming, or should we look for another?"

20 When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'"

21 In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight.

22 Jesus answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.

23 Blessed is he who is not offended by me."

7 As these went their way, Jesus began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind?

8 But what did you go out to see? A man in soft clothing? Behold, those who are gorgeously dressed with soft clothing and live delicately, are in kings' courts.

9 But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet.

10 For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

28 "For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer, yet he who is least in the Kingdom of God is greater than he."

12 From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 If you are willing to receive it, this is Elijah, who is to come.

15 He who has ears to hear, let him hear.

29 When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John's baptism.

30 But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves.

31 "To what then will I liken or compare the people of this generation? What are they like?

32 They are like children who sit in the marketplace, and call one to another, saying, 'We played the flute for you, and you didn't dance. We mourned, and you didn't weep.'

33 For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.'

34 The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!'

35 But wisdom is justified by all her children."

59 Woe To You

NOTE: Below starting with verse 21 is a curse to those who had rejected Jesus even after most of His mighty works had been done at these places. This is the same exact curse that is prescribed on those who had rejected the message of peace by God's laborers, the seventy who were sent out. (See section 116 to see the curse of those who had rejected the seventy.) (See both section 59 and 116 together, side-by-side on a special page)

(Matt 11:20-30)

20 Then he began to denounce the cities in which most of his mighty works had been done, because they didn't repent.

21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22 But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you.

23 You, Capernaum, who are exalted to heaven, you will go down to Hades. For if the mighty works had been done in Sodom which were done in you, it would have remained until this day.

24 But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you."

25 At that time, Jesus answered, "I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants.

26 Yes, Father, for so it was well-pleasing in your sight.

27 All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.

28 "Come to me, all you who labor and are heavily burdened, and I will give you rest.

29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls.

30 For my yoke is easy, and my burden is light."

60

Christ's Feet Anointed

(Luke 7:36-50)

36 One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table.

37 Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee's house, she brought an alabaster jar of ointment.

38 Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."

40 Jesus answered him, "Simon, I have something to tell you." He said, "Teacher, say on."

41 "A certain lender had two debtors. The one owed five hundred denarii, and the other fifty.

42 When they couldn't pay, he forgave them both. Which of them therefore will love him most?"

43 Simon answered, "He, I suppose, to whom he forgave the most."

He said to him, "You have judged correctly."

44 Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head.

45 You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet.

46 You didn't anoint my head with oil, but she has anointed my feet with ointment.

47 Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."

48 He said to her, "Your sins are forgiven."

49 Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"

50 He said to the woman, "Your faith has saved you. Go in peace."

61 - 64

The Second Tour of Galilee

61

Jesus Toured Galilee (2nd Time)

(Luke 8:1-3)

1 It happened soon afterwards, that he went about through cities and villages, preaching and bringing the good news of the Kingdom of God. With him were the twelve, 2 and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out;

3 and Joanna, the wife of Chuzas, Herod's steward; Susanna; and many others; who served them from their possessions.

62

Jesus Accused Of Being Associated With Beelzebub

Luke places this story at a different time in the life of Christ than Matthew and Mark. Luke has this story occurring some time later. Many Harmonies place Luke as happening later and so they do not place these texts together. But they are probably all referring to the same event. (See both [section 62-63 against 120](#), together in a side-by-side comparison so you can determine whether these different accounts should be placed together.) (See [section 120](#) to view the Luke account by itself.)

([Matt 12:22-37](#) [Mark 3:19-30](#) [Luke 11:14-23,27-28,33-36](#))

19 He came into a house.

20 The multitude came together again, so that they could not so much as eat bread.

22 Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw.

23 All the multitudes were amazed, and said, "Can this be the son of David?"

21 When his friends heard it, they went out to seize him: for they said, "He is insane."

24 But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebub, the prince of the demons."

16 Others, testing him, sought from him a sign from heaven.

25 Knowing their thoughts, He summoned them, and said to them in parables, "How can Satan cast out Satan?

24 If a kingdom is divided against itself, that kingdom cannot stand and is brought to desolation.

25 If a house is divided against itself, that house cannot stand and it falls.

26 If Satan has risen up against himself and casts out Satan, how will his kingdom stand? He is divided, he can't stand, but has an end.

27 If I by Beelzebub cast out demons, by whom do your children cast them out? Therefore they will be your judges.

28 But if I by the Spirit of God and the finger of God, cast out demons, then the Kingdom of God has come upon you.

29 Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

21 "When the strong man, fully armed, guards his own dwelling, his goods are safe.

22 But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his spoils.

30 "He who is not with me is against me, and he who doesn't gather with me, scatters.

31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.

32 Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, and blasphemes against the Holy Spirit never has forgiveness, it will not be forgiven him, either in this age or in the age to come, but is guilty of an eternal sin (having eternal damnation).

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

34 You (generation) of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks.

35 The good man out of his good treasure brings out good things, and the evil man out of his

evil treasure brings out evil things.

36 I tell you that every idle word that men speak, they will give account of it in the day of judgment.

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

33 "No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light.

34 The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness.

35 Therefore see whether the light that is in you isn't darkness.

36 If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."

27 It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

28 But he said, "On the contrary, blessed are those who hear the word of God, and keep it."

63

The Scribes and Pharisees Demand A Sign

Luke places this story at a different time in the life of Christ than Matthew. Luke has this story occurring some time later. Many Harmonies place Luke as happening later and so they do not place these texts together. But they are probably all referring to the same event. (See both [section 62-63 against 120](#), together in a side-by-side comparison so you can determine whether these different accounts should be placed together.) (See [section 120](#) to view the Luke account by itself.)

([Matt 12:38-45](#) [Luke 11:24-26,29-32](#))

29 When the multitudes were gathering together to him,

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

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

30 Even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation.

40 For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth.

41 The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here.

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

43 But the unclean spirit, when he is gone out of the man, passes through dry places, seeking rest, and doesn't find it.

44 Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order.

45 Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

64

Christ's Mother and Brothers Want to Talk

(Matt 12:46-50 Mark 3:31-35 Luke 8:19-21)

46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. They could not come near him for the crowd.

47 (Then) one said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you."

48 But he answered him who spoke to him, "Who is my mother? Who are my brothers?"

49 Looking around at those who sat around him, He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers!

50 For whoever hears the word of God and does the will of my Father who is in heaven, he is my brother, and my sister and mother."

65 - 70

The First Group of Parables

65

1 First Group of Parables

Jesus began to teach by the sea

(Matt 13:1-3 Mark 4:1-2 Luke 8:4)

1 On that day Jesus went out of the house, and sat by the seaside.

1 Again he began to teach by the seaside.

2 When a great multitude came together, and people from every city were coming to him, he entered into a boat, and sat, and all the multitude stood on the beach.

3 He spoke to them many things in parables, saying,

66

2 First Group of Parables

The Sower

In section 72 Jesus explains the parable of the Sower. (See both section 66 against 72, together in a side-by-side comparison.)

(Matt 13:3-9 Mark 4:3-9 Luke 8:5-8)

3 "Listen! Behold, a farmer went out to sow his seed.

4 As he sowed, some seeds fell by the roadside, and it was trampled under foot, and the birds came and devoured them.

5 Other seed fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of soil.

6 When the sun had risen, they were scorched. Because they had no root and because they had no moisture, they withered away.

7 And some fell among thorns, and the thorns sprang up and choked them and it yielded no fruit.

8 Others fell on good soil, growing up and increasing, they yielded fruit: some one hundred

times as much, some sixty, and some thirty."

9 As he said these things, he called out, "He who has ears to hear, let him hear."

67

3 First Group of Parables The Seed Growing of Itself

(Mark 4:26-29)

26 He said, "The Kingdom of God is as if a man should cast seed on the earth,
27 and should sleep and rise night and day, and the seed should spring up and grow, he doesn't know how.

28 For the earth bears fruit: first the blade, then the ear, then the full grain in the ear.

29 But when the fruit is ripe, immediately he puts forth the sickle, because the harvest has come."

68

4 First Group of Parables The Tares

In section 74 Jesus explains the parable of the Tares. (See both section 68 against 74, together in a side-by-side comparison.)

(Matt 13:24-30)

24 He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in his field,

25 but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went away.

26 But when the blade sprang up and brought forth fruit, then the darnel weeds appeared also.

27 The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did this darnel come from?'

28 "He said to them, 'An enemy has done this.'

"The servants asked him, 'Do you want us to go and gather them up?'

29 "But he said, 'No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them.

30 Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn.'"

69

5 First Group of Parables The Mustard Seed

(Matt 13:31-32 Mark 4:30-32)

31 He set another parable before them, saying, "How will we liken the Kingdom of God? Or with what parable will we illustrate it? "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field;

32 which indeed is smaller than all seeds. But when it is sown, grows up, and becomes

greater than all the herbs, and puts out great branches, and becomes a tree, so that the birds of the air come and lodge in its branches."

70

6 First Group of Parables The Leaven and Many Such Parables

(Matt 13:33-35 Mark 4:33-34)

33 He spoke another parable to them. "The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal, until it was all leavened."

34 Jesus spoke all these things in parables to the multitudes; he spoke the word to them, as they were able to hear it. and without a parable, he didn't speak to them,

35 that it might be fulfilled which was spoken through the prophet, saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world."

34 but privately to his own disciples he explained everything.

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